A NEW

Eccleſiaſtical Hiſtory;

Containing an ACCOUNT of the

CONTROVERSIES

IN

RELIGION;

THE

LIVES and *WRITINGS*

OF

Eccleſiaſtical Authors;

AN

Abridgment of their Works,

And a JUDGMENT on their

STYLE and *DOCTRINE*:

ALSO,

A Compendious HISTORY of the COUNCILS,

AND

All Affairs Tranſacted in the *Church*.

Written in *FRENCH*

By *Lewis Ellies du PIN*, Doctor of the *SORBON*.

VOLUME the SEVENTH;

Containing the HISTORY *of the* NINTH CENTURY.

LONDON,

Printed by *Will. Horton*, for Abel Swall and Tim. Childe. at the *Unicorn* at the Weſt-End of St. *Paul's Church-Yard*, M DC XC V.

To the Reader.

NOtwithſtanding the Diſcouragement, which the moſt Ingenious and Learned Mr. *Du-Pin* hath met with, from the Heads of his own Church, for his Free and Impartial Account of the Doctrine of the Ancient *Fathers* of the Firſt Eight *Centuries*; yet ſo Communicative is he of his knowledge, that he is not deterr'd from his Generous Deſign, but hath Preſented the World with a Continuation of that ſo Good and Excellent a *Work* in this Hiſtory of the Ninth *Century*: An Age, which was perplex'd with ſo many Intricate *Controverſies* quite through it; that ſcarce any Perſon, but of his Great Abilities, and firm Judgment, would have dared to medled with; yet he hath done it with that Clearneſs, Integrity and Faithfulneſs, that it is render'd one of the moſt Profitable Parts of *Church-Hiſtory*. Indeed, the Roughneſs of the Way hath forced him out of his Former Method, and this part of his *Hiſtory* appears in a Different Dreſs from his former; yet the ſame Ingenuity, Learning and Freedom, is ſo viſible throughout, that no Man that hath any thing of the *Critick*, can doubt it to be his; and, the Different Method hath made the *Controverſies* of the *Age* ſo clear, that that *Hiſtory*, which in our *Annals* ſeems very confuſed, is, by his way of Management, rendered not onely Clear and Intelligible; but extreamly Pleaſant and Delightful, ſerving to give Light to ſome of the Greateſt Conteſts, which have Diſturbed the *Church* in theſe *Latter Ages*; particularly thoſe of *Predeſtination*, and *Grace*, *Chriſt's Real Preſence in the Sacrament*, &c. Some of the Controverſies being ſuch, as are at this Day Hotly Debated, between the Church of *Rome*, and the *Proteſtants*: it may be juſtly ſuſpected, that our *Author* ſhould Repreſent things moſt fairly for the *Romiſh* ſide, in which, by his Profeſſion, he is engag'd, few being Impartial in ſuch Caſes; but, to the Juſt Commendation of Mr. *Du Pin's* Integrity, it ought to be ſaid, That he hath even in thoſe Points, no farther inclin'd to his own ſide, than the zeal of the Contending Parties hath juſtly oblig'd him, and the Words of the *Controvertiſts* will fairly bear, which is confeſs'd, are ſometimes through the Heat of Contention, and ἀμετρίᾳ ἀνθολκῆς, very Extravagant; but that ought to be imputed to the *Author* he is ſpeaking of, not Mr. *Du-Pin*: So that conſidering the Temptation our *Author* had to be Partial in the *Hiſtory* of this *Century*, more than in any of the Former, he is more to be admired for his Impartiality and Integrity in this, than in the *Former Volumes*.

As to the *Tranſlation*, it was done from the Copy Printed at *Paris*; and there hath been more than ordinary care taken, that it be Faithfully rendred into plain, and ſignificant *Engliſh*; and where-ever there occurr'd any difficult *Cuſtoms* or *Words*, or any *Expreſſions*, contrary to the Doctrine of the *Church* of *England*, there is added in the *Margin* ſuch *Notes*, as give an *Explication* of them, and diſcover both the Unſoundneſs of the Doctrine, and direct us to True and Orthodox Knowledge; whereby the *Hiſtory* is fitted, not onely for the Reading of the Learned, but made profitable, and without danger, to the more Unskilful Readers.

In the Account of the *Editions* of the *Fathers*, Mr. *Du-Pin* is not ſo very exact, becauſe his Deſign is only to give us an Account of their Writings, and a Cenſure upon them out of the Beſt Editions of their Works, which he ſometimes mentions: but ſince it is Uſeful to thoſe that Read theſe Authors, to know the ſeveral Editions of them; an Account of the varions Editions of the Works of the Eccleſiaſtical Writers of this *Century* is added; to gether with ſeveral Obſervations, for which the *Reader's* Kind Acceptance is all the Reward deſired.

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An HIST-

AN HISTORY OF THE CONTROVERSIES AND OTHER Eccleſiaſtical Affairs, Tranſacted in the CHURCH In the Ninth Age.

CHAP. I.

Containing an Account of what paſſed in the Eaſtern and Weſtern Churchs at the beginning of the Ninth Century about the Uſe and Worſhip of Images.

IN the beginning of the Ninth Century the Greek or Eaſtern Church enjoyed Peace, and the Worſhip of Images was received by the greateſt part of the Members of it. The Emperor *Nicephorus* had choſen a Perſon of his own Name Patriarch of *Conſtantinople* in the year 806, who being of the ſame Judgment with the Emperor in the uſe of Images, joined with him in maintaining and upholding their Worſhip. Some little differences there were between them and *Theodorus Studita* about the reſtauration of *Joſeph*, the Steward of the Church of *Conſtantinople*, who had been depoſed by the Patriarch *Taraſius*, *Nicephorus*'s Predeceſſor, but they were ſoon buried by the Death of the Emperor *Nicephorus*, which happened in the year 811; for *Michael Curopalates*, his Son-in-Law and Succeſſor, made up the Breach between *Theodorus*, *Joſeph* Arch-Biſhop of *Theſſalonica*, and *Nicephorus*. The Peace of the Church being thus reſtored again, the Emperor and *Nicephorus* unanimouſly uſed their utmoſt endeavours to promote Image-worſhip, and root out ſome reliques of the *Manichees*-Hereſie, yet remaining in the Eaſt. But the State of Affairs was much changed by the Death of *Michael*, whom *Leo Armeniacus* having ſlain, poſſeſſed himſelf of his Throne. This Emperor was a favourer of the * *Iconoclaſts*, who having been much kept under, and ſcarce daring to appear after the Death of *Conſtantinus Copronymus*, made uſe of their Intereſt with him, and procured the baniſhment of their moſt inveterate Enemies, *Nicephorus*, *Theodorus Studita*, *Nicetas*, and ſeveral others, who were Zealous Patrons of Image-worſhip. After the Death of *Leo*, *Michael*, ſurnamed *Balbus*, who ſucceeded him in 820, mitigated the ſeverity uſed

The State of the Greek Church.

* *Image-Breakers, or Oppoſers of Image-worſhip.*

againſt the Patrons of Images in the laſt Reign, and ſuffered ſeveral of them to return from their Exile; ſeeking out all fit means to bring the *Iconoclaſts* and them to an Agreement, for which end he ſummoned both Parties to a Council. But the Image-worſhippers refuſed to come to any Conference with their Adverſaries, and boldly required him to reſtore the Biſhops of their Judgment to their Sees again, and to depoſe the *Iconoclaſts* in poſſeſſion of them. *Michael* hearing this inſolent demand was very angry, and immediately declared, that he would have all Images removed out of the City of *Conſtantinople*, which he had hitherto permitted, but his reſolution died with his paſſion, and he left all Men at liberty to worſhip Images, or not, as their Opinion was; yet he put out a Decree forbidding ſeveral Abuſes then commonly practiſed in the Adoration of Images, as to remove Croſſes out of the Churches, and put Images in their places, to adore the Images themſelves, to adorn the Statues with Cloaths, to accept them as Godfathers and Godmothers to their Children in the adminiſtration of Baptiſm, to cut off the Hair of thoſe that profeſſed a Monaſtick Life over them, to mingle their Colours with the Elements and deliver them to the Communicants, to put the Body of J. C. between their Arms, and celebrate the Holy Myſteries in their preſence in their Houſes. And that this Edict might take the better effect, he commanded by the ſame, that the Images which ſtood in low places ſhould be removed, and thoſe that ſtood more high ſhould be permitted to ſtand, and that they might be only of an Hiſtorical uſe, and not be adored by the more weak and ignorant, he ordered, that no Tapers ſhould be burnt, nor Incenſe offered in honour to them. *Michael* having thus publiſhed this Decree, was very deſirous to have it approved by the Weſtern Church, and for that end reſolved to ſend his Ambaſſadors to *Rome* with rich Preſents; and that he might be the better received by the Pope, he made his application to *Lewis*, ſurnamed *Benignus*, by them deſiring him to ſecond his Petition, and aſſiſt him with his Intereſt. This Emperor thinking this a fit opportunity of ſettling the Peace of the Church, ſent two Ambaſſadors, *Trearcphus* and *Adegarius*, to *Rome* with the Deputies of the Greek Emperor, to treat of this Affair. But the Romans could not be brought to compliance, no not by the Miniſters of *Lewis*, whereupon they requeſted, and obtained leave of the Pope, that their Maſter might have this Queſtion debated among his Biſhops. With this Grant they returned into *France* to *Lewis*, who ſoon after in 824, ſummoned a Council of the moſt Learned and Judicious Biſhops of his Realm, by whom this Queſtion was throughly canvaſſed and examined. They firſt read Pope *Adrians* Letter to *Conſtantine* and *Irine* upon this ſubject, in which they found, that he did juſtly condemn thoſe who demoliſhed and defaced the Images, but thought that he had given too much encouragement to the Adoration of them. Then they re-examined what the Synod of *Nice* had done by means of that Letter, and found, that in the Acts of their Council they had not only eſtabliſhed the Worſhip of Images, but had commanded them to be called *Holy*, by which they ſeemed to them to attribute ſome *Holineſs* to them. They alſo read over the Book which *Charles* the Great had cauſed to be written againſt this Council, to which though Pope *Adrian* had given an Anſwer, yet they ſaw ſo little of ſolidity in it, that they looked upon nothing in it worthy of their notice, but the Name it bore. They complain of the Rigour and inflexible Humour of the Church-men in *Rome* and *Italy*, commend the Moderation of the Emperor, in avoiding the Heats of both Parties, and labouring ſo earneſtly for the Peace of the Church. They commend the Prudence of the Ambaſſadors, who had obtained that that Queſtion might be debated in *France*. They judged, there was no other way to make their deſign ſucceſsful, but to make uſe of the Imperial Authority in ſettling what they ſhould upon the moſt impartial Examination find to be true by plain Text of Holy Scripture, and the Judgment of the Fathers, which they would do modeſtly and ſincerely.

Council of Paris.

In the laſt place, they made a large Collection of Paſſages of the Fathers, which they divided into 15 Chapters. The firſt was againſt thoſe that held, that Images ought to be wholly removed out of Churches, and Pictures blotted out which were engraven on the Holy Veſſels of Miniſtration. The 2d contains ſeveral Authorities out of S. *Gregory* the Great, ſhewing what profitable uſe may be made of Images. The 3d is ſeveral Teſtimonies of S. *Auſtin* againſt thoſe that worſhipped Images, and believed that they had any Holineſs or Virtue in them. The 4th contains ſeveral other Quotations againſt the Worſhip of Images. The 5th proves by ſeveral Authorities, that Saints and their Reliques may have ſome honour given 'em, but not be adored, from whence they infer, that it is not lawful to burn Incenſe to Images. The 6th contains ſome Teſtimonies againſt them that defend the Worſhip of Images by the common uſage of them, which hath been lately introduced. In the 7th they undertake to prove by ſeveral Paſſages of the Fathers, that even any Honour ought to be denied to Images, when it may give an offence to the weak. In the 8th and 9th they produce ſome Explications of the Fathers, to prove that the Text in *Geneſis*, where 'tis ſaid, That *Jacob* worſhipped the Top of his Son *Joſeph*'s Staff; and another in the *Kings*, where 'tis ſaid, That *Nathan* worſhipped *David*, do prove nothing for the Worſhip of Images. The 10th contains a Teſtimony of S. *Auſtins* concerning the Holy Veſſels. The 11th contains one touching the Cherubins. The 12th contains ſome, which evince that Adoration is due to God only. The 13th contains ſeveral about the Croſs, which ſhew that a great difference is to be obſerved between that and Images, which is confirmed in the 14th by the practice of the Church, which hath always given ſome Reſpect and Reverence to the Croſs, by making uſe of that Sign in Benedictions, Conſecrations, and Exorciſms. In the 15th they exhort the *Iconoclaſts*, who were for deſtroying all Images, not to take occaſion from the former proofs to deface, beat down, or deride Images, ſince there is no Worſhip given, or intended to them; and to confirm the truth of theſe two Points, they recite

recite several Passages of the Fathers. Last of all they compose a Copy of two Letters, the one to be sent in the Name of the Emperor *Lewis* to the Pope, to exhort him to further the Peace of the Church, by removing those abuses which had raised so many troubles in the East. In it, some were for intimating that he Worshipped Images, but others would not hear of it. The other was such a form as they wished, That the Pope would write to the Greek Emperors. It begins with a long Exhortation to them, to submit to the Church of *Rome*, and pay all due respect to it; Then it advises the Emperors to restore the Peace of the Church, by permitting Images to be used, but not worshipped. And lastly, produces some most plain and remarkable Passages of the Fathers, to confirm and establish that usage of them, and none else, as Lawful.

Lewis the Kind sent this Consultation, and these Acts, to Pope *Eugenius*, by *Jeremiah* Archbishop of *Sens*, and *Jonas* Bishop of *Orleans*, and desired him in his Letter to confer with them about the Embassy, which he was to send into *Greece*. And that he might not give the Pope the least offence, which might serve for a pretence to fly off from this design, he says, That he did not send those Papers to him, to impose Laws upon him, or direct him, as a Master, but barely to represent to him the Judgment of the Church of *France*, and contribute all he could to the Peace of the Church Universal. He recommends them to him, prays him to accept them favourably, and beseeches him to use his utmost endeavours to re-unite the Greek Church, and to act with a great deal of Prudence and Caution in so difficult and nice a Point as this is. He desires also, that his Ambassadors might go along with the Pope's into the East.

At the same time he gave the Bishops, whom he sent Ambassadors to the Pope some private Instructions, in which he charges them to shew the Pope the Collections of Authorities made by the Council held at *Paris*, to examine the business of Images according to the permission he had given them. He commands them to manifest his design to the Pope about Images, to treat of that Question with all Candor and Moderation, and to be very careful that they did not provoke him by opposing him too plainly. Lastly, He orders them that if they could not compleat the business, when they had done all they could, they should ask him whether they might not go with his Ambassadors into *Greece*, to which if he consented, they should immediately send him word, that at their return they might find *Amalarius* and *Halitgarius*, who before they went should meet them at the place where they were to Embark.

What the resolution of the Pope was in this Affair is not known, but *Lewis the Kind* did send *Halitgarius* Bishop of *Cambray*, and *Aufridus* Abbot of *Nonantula*, to the Emperor *Michael*, who received them kindly. Nevertheless, it doth not appear that their Negotiation had any good effect, for things remained almost in the same state in *Greece* as long as *Michael Balbus* lived, and after his Death his Son *Theophilus* used great severity against the Image-Worshippers. But the Empress *Theodora*, the Wife of *Theophilus*, becoming Mistress of the Empire [in the Minority of her Son *Michael*] after the Death of her Husband, which happened in 842, called a Council at *Constantinople*, in which the Worship of Images was again restored, the Iconoclasts condemned, and *Methodius* made Patriarch of *Constantinople* in the room of *John*, who was of the Party of the Iconoclasts. And thus the Controversie of Image-Worship was ended in the East.

In the West, *Claudius Clemens*, a Spanish Priest, and Scholar of *Felix Orgelitanus*, and afterwards Bishop of *Turin*, imitating the Conduct of *Serenus* Bishop of *Marseilles*, took up a resolution not only to give no Honour to Images himself, but to remove them out of all the Churches of his Dioceſs, not sparing so much as the Cross it self. *Theodemirus*, [a Benedictine] Abbot, much disliked the Actions of this Bishop, being perswaded that Images, as S. *Gregory* taught him, were to be retain'd in Churches without giving them any adoration. Whereupon he wrote a Letter to him, exhorting him to change his Opinion and Management. *Claudius* was so far from following his Advice, that he wrote a defence of his Proceedings, wherein at large he confutes what he had said, and disproves the use of Images he contended for. We have nothing remaining of this Letter, but what *Jonas* Bishop of *Orleans*, and *Dungalus* the Monk, have preserved in their Confutations of it, by which it appears, that it was Written with much briskness and closeness, full of Ingenuity and Subtilty. [*Melchior Goldastus*, in the end of his Collection *de Cultu Imaginum*, hath put all the pieces of this Letter together, and in a small Treatise put them forth.] Cl. Clemens *an Enemy to Images.*

This Writing of *Claudius* Bishop of *Turin*, being brought to the Court of *Lewis the Kind*, this Prince commanded the most Learned men, which he had about him, to examine it, who found great fault with it, and made a Collection of the most observable Assertions, which the Emperor sent to *Jonas* Bishop of *Orleans* to confute, as having several Errors and Falsities in them. *Jonas* began that Work, but *Claudius* Dying before he had finished it, he laid it aside, believing that his Error would be Buried with him. But *Jonas* hearing afterwards, that he had left some Writings behind him, wherein he revived the Error of *Arrius*, and that his Opinion did begin to spread in his Country, he thought himself obliged to finish that Work. He divided it into three parts; In the first, he maintains the use of Images, the Invocation, Intercession and Worship of Saints, and the Veneration that is due to their Relicks. He confesses, that the French did not Worship Images, reproved the Greeks, whom they supposed to Adore them, and asserts, That it is absurd to represent the Divine Nature under Corporal Figures. In the second, he maintains not only the Use, but Veneration of the Cross. In the last, he defends the Pilgrimages which were made to *Rome* out of Devotion, and answers, in the Name of *Theodemirus*, to that which *Claudius* of *Turin* had objected, *viz.* If that were a piece of Penance to go to *Rome*, why had he received, and did retain Jonas *Bishop of* Orleans's *Judgment of Images.*

retain in his Monaſtery 140 Monks, who entred thither only to do Penance? He anſwered, ſay I, that there were ſeveral ways of doing Penance, and many different States. Men may either go into a Monaſtery, or go to *Rome*, with a deſign of doing Penance; but thoſe that have once taken upon them a Monaſtick Life, ought to obſerve the Rule, and live according to the Order of S. *Benedict*, keeping continually in their Monaſtery. In theſe Books, he ſets down the very Words that had been taken out of the Letter of *Claudius* of *Turin*, and after he anſwers them, and confirms his Anſwers with the moſt ſolid Proofs he could find, as the Teſtimonies of S. *Jerom*, S. *Auſtin*, S. *Gregory*, the Examples of the Saints, moſt evident Miracles, and the Practice of the Ancient Church. [This Work is Printed at *Colon* 1554. in the Hæreſiology at *Baſil* 1556. in Orthodoxogr. Tom. 2. p. 1526. and in *Biblioth. Patrum*, *Paris* 2d Edition, p. 688. Tom. 4. Two other Treatiſes alſo are extant written by *Jonas*, viz. *De Inſtitutione Laicorum*, *lib.* 3. & *de Inſtitutione Regia*, *lib.* 1. in *Dacherius*'s Spicileg. Tom. 1. & 5. p. 57.]

Dungal's *Treatiſe of Images.*

Not long after the Deacon *Dungal* [a Monk of S. *Denis* at *Paris*] wrote another Treatiſe againſt *Claudius* of *Turin*'s Book, and Dedicated it to the Emperor *Lewis* and *Lotharius*. In it he oppoſeth three Points, which that Biſhop had delivered in his Treatiſe, That we ought to have no Images; That we ought not to Worſhip the Croſs; And that 'tis of no advantage to viſit the Churches where the Bodies of the Saints are laid, or Honour their Relicks. He alledges a great number of Quotations of the Fathers, both Greek and Latin, as alſo of the Chriſtian Poets, as S. *Paulinus* and *Tradentius*, to confute theſe Errors; and in the concluſion demands, how a Biſhop, who hates the Croſs of our Lord, can Baptize, Conſecrate the Chriſm, Confirm, Bleſs or Conſecrate any thing, or Celebrate the Communion, ſince none of theſe can be done without making the Sign of the Croſs? And how he can celebrate Divine Service without Invoking the Saints, and Honouring their Relicks? In this Treatiſe of *Dungals* there is little of his own, being nothing but a Collection of Paſſages out of Eccleſiaſtical Writers; what is his, is written in an harſh and unpleaſant Stile. [It extant in *Biblioth. Patrum*, Tom. 14. p. 196.]

The Opinion of Agobardus *about Images.*

Agobardus, Archbiſhop of *Lyons*, ſeems not ſo great a Favourer of Images, for tho', indeed, at firſt, he ſeemed to oppoſe the Adoration of them only, againſt which he alledges ſeveral places out of the Fathers; yet afterwards he maintains, That we ought not to make uſe of theſe Viſible Signs to repreſent things Spiritual by, nor give them a Relative Worſhip in reſpect to the Saints repreſented by them. He affirms, that in the Ancient Church, the Images of Jeſus Chriſt, and of the Apoſtles, were preſerved rather for the love they bore to them, and to put them in mind of them, than out of Religion, or to Adore them. He is of Opinion, that it were fit, upon this occaſion, wholly to ſuppreſs them, as being the Cauſes of much Superſtition; in which he differs from the Judgment of the Church of *France*. [Theſe things he chiefly aſſerts in his Book *de Picturis, & Imaginibus*, which, together with his other Treatiſes, are Printed at *Paris*, 1605. 8°. by the care of *Papyrius Maſſonus*, who found the MS. by chance in a Book-binders Shop. After which, his Works were Printed again at *Paris* with *Baluzius*'s Notes, 1666. 8°. 2 Vol. an Accurate Edition, but he endeavours to weaken his Authority againſt Image-Worſhip. This Edition is put in the *Biblioth. Patrum*, Tom. 14. p. 234.]

Wal. Strabo's *Judgment about Images.*

Walafridus Strabo, a Monk of *Fulda*, who wrote ſome time after *Agobardus*, ſpeaks of Images with much more Moderation, for he not only approves the uſe of them, but allows ſome reſpect to be given to them. He obſerves, that we ought not to Honour them with a direct Worſhip, but he would have us not to contemn them. He diſtinguiſhes them into three ſorts, ſome which ſignify ſome Myſteries, as the Ornaments of the Tabernacle and Temple, others which ſerve to perpetuate the remembrance of Sacred Hiſtory, and others, which are made to impreſs upon our Hearts the love of thoſe Perſons which they repreſent, as the Images of *Jeſus Chriſt* and the Saints. Whereupon he ſays, that the Devotion with which the Faithful are touched, when they look upon and contemplate them, is not to be blamed, ſince they draw ſo much profit from them; but he condemns the Superſtition of thoſe who honour them with Religious Worſhip. That as ſome Worſhip them more than they need, ſo others reject them imprudently, as a kind of Idolatry; That this Queſtion had ſtirred up great troubles among the Greeks. That in the time of Pope *Gregory* II. the Emperor *Conſtantine* had removed all Images, but that under *Gregory* III. there had been a Council called at *Rome* againſt the Hereſie, in which it was appointed, That the Images ſhould be ſet up again in the Churches according to the Ancient uſage. Laſtly, That the complaint of the Greeks having been brought into *France*, had been confuted by a Synodical Writing by the Order of *Lewis the Kind*. That *Claudius* of *Turin*, who had revived that Error, died before he received a Confutation, That Chriſtians being well Inſtructed, that none ought to be Worſhipped but God, and that the Supream Honour, that is due to him, can't be communicated to Saints or Martyrs, whom they Invoke as Interceſſors with him. Theſe lawful and moderate Honours of Images are not to be rejected wholly. *Non ſunt omnimodis honeſti & moderati Imaginum honores abjiciendi.* That as we do not demoliſh Temples, altho' we believe God to be every where, and that he doth not dwell in them, ſo we ought not to deface Pictures as uſeleſs and noxious, becauſe we are perſwaded that we ought not to Worſhip them. In fine, he ſays, that they have many advantages; They are the Books of the Ignorant, and ſuch as can't Read, and teach them thoſe Hiſtories that they could hardly know any other way. He concludes, that we ought to have and love Images, and not render them uſeleſs by contemning them, leſt the irreverence which we ſhew them, ſhould reflect upon them that are repreſented by them. Nevertheleſs, we ought to be careful not to corrupt

corrupt our faith by an excessive worship of them, for fear lest by rendring too great honour to things Corporeal, we should give just ground of suspicion, that we do not sufficiently consider things Spiritual. [These things are spoken in his Treatise *De Divinis Officiis*, which is Printed at *Mentz* 1549, at *Paris* 1610, and in *Biblioth. Patr. Tom.* 15. Other small Treatises of his are extant in *Surius & Canisius Antiq. Lection. Tom.* 6. *& Biblioth. Patr. Tom.* 15.]

After this time I do not find that there was any Contest in the West about the Use and Worship of Images, which henceforward became common in *France*, *Germany*, and other Places. Let us now speak of the Authors chiefly engaged in this Controversy.

Nicephorus was but a Layman when he was chosen Patriarch of *Constantinople* in 806, after the Death of *Tarasius*. He had passed some part of his life at Court, but had been for some time before his Election retired from the World, yet was no Monk. He was no sooner in possession of the Patriarchal Dignity, but through complaisance to the Emperor *Nicephorus*, he restored in a Council *Joseph* the Steward, who had Crowned *Theodota*, whom *Copronymus* had Married, having Divorced his lawful Wife. *Theodorus Studita* and *Plato* violently opposed this Act, whereupon the Patriarch held a Council in 809, in which *Joseph* was not only confirmed in his place, but the second Marriage of *Constantine* was declared lawful by Dispensation, and every one that should maintain the contrary, was Anathematized. This Decision raised a great Quarrel between *Nicephorus* and *Theodorus*, who together with several Monks separated themselves from his Communion, and treated him as an Heretick, which Division continued till the Death of *Nicephorus* the Emperor But the Emperor *Michael* put an end to this Schism, and made them Friends upon condition, that *Joseph* should be displaced, and that the Monks for the future should obey the Patriarch in all things that were not manifestly contrary to the Faith and Law of God. From this time *Nicephorus* and *Theodorus Studita* were perfectly good friends, and suffered Persecution together for the Worship of Images. *Nicephorus* was driven out of his Church and banished in 814 by the Authority of *Leo Armeniacus*; and although under the Emperor *Michael Balbus*, many that were banished had liberty to return, yet he was allowed that favour, but remain 14 years in banishment, in which he died in 828. The Works which he hath left us are these that follow. *Nicephorus* Patriarch of *Constantinopic.*

The first is a Letter written in 811 to Pope *Leo* III. which contains a long Confession of Faith. *Baronius* hath Printed it in *Latin* in his *Annals*, and 'tis also Printed in *Greek* with the Acts of the Council of *Nice*, and in *Greek* and *Latin* in *Zonoras*, and in the Collection of the Councels. In it *Nicephorus* speaks of himself with much humility and abasement; He says, that having passed the former part of his life at Court, and in Worldly Affairs, he had retreated into solitude, out of which he was drawn against his Will and made Patriarch of *Constantinople*, that finding himself burdened with the Weight of so great a Charge, he begged the Prayers of the Bishop of *Rome*, and all the Faithful of his Church: He commends the Piety and Faith of the Church of *Rome*, but adds, that New *Rome* was not at all inferior to Old in the purity of her Faith. To make proof of this Assertion, he joins a Confession of Faith to his Letter, in which, after he hath explained the Mysteries of the Trinity and Incarnation, and acknowledged the Invocation and Intercession of Saints, and Worship of Images, he declares, that he receives the 7 first Councils and the Doctrine of the Fathers. After this he excuses himself to the Pope, that he did not write to him sooner, and says that the cause was, that he was made to believe that the Church of *Rome* was at Enmity with that of *Constantinople*, but now the cause of the Division being removed, he doubted not but there would be a perfect agreement between the two Churches. In the conclusion he recommends to the Pope *Michael* the Archbishop of *Philadelphia*, who carried this Letter and some Presents with it. [This Letter is extant in *Greek* and *Latine* at *Heidelberg*, 1591, put out by *Cornelius*, and with *Zonoras* at *Paris*, 1620.

Nicephorus's Abridgment of History is his most considerable Work, it begins at the Death of the Emperor *Mauritius*, and ends with the Reign of the Empress *Irene*, [*ad an.* 769.] It hath been published in *Greek* and *Latine* by *Petavius*, and Printed in *Latine* and *Greek* in *Octavo* in 1616, and since put into the *Byzantine* History, *Tom.* 1. [It hath been since put out with *Theoph. Simoccitta*'s History, *Paris* 1648.]

Some attribute to him also a Chronology, which was heretofore Translated by *Anastatius Bibliothecarius*, [into *Latine*, and inserted into his History:] it contains a Catalogue of all the Patriarchs, Kings, and Princes of the *Jews*, Kings of *Persia* and *Macedon*, *Roman* Emperors according to the Order of their Successors, the Years of their Lives and Reigns, the Names of some of the Empresses, Kings of *Israel*, and *Jewish* High-Priests, the Names and Years of the Patriarchs of the Churches of *Jerusalem*, *Rome*, *Constantinople*, *Alexandria*, and *Antioch*. This Work is very defective if it be *Nicephorus*'s, some other Person hath added the Names of some of the Emperors, and some Patriarchs which lived after his Death: At first there appeared only a Translation attributed to *Anastasius*; afterward *Camerarius* made another Version, upon which *Contius*, a Lawyer at *Bruges*, made a Comment. *Scaliger* Printed it in *Greek* at the end of his Edition of *Eusebius*'s *Chronicon*, [or *Thesaurus Temporum*] and last of all *F. Goar* Printed them in *Greek* and *Latin* at *Paris*, 1652, with *Sycellus*'s *Chronicon*. At the beginning of this Work is prefixed a Book, Entituled, *Schometria*, which contains a Catalogue of Canonical [Ecclesiastical] and Apocryphal Books, but 'tis not certain, that it is the Work of this Patriarch, [our Learned Bishop of *Chester*, Dr. *Pearson*, proves, that 'tis not *Nicephorus*'s, but some other Authors coeval with him in his *Vind. Ignat. p.* 1.]

He made alſo four Treatiſes againſt the *Iconoclaſts*, of which we have only a *Latin* Verſion compoſed by *Turrian*, which is extant in *Caniſius*'s Collection, [*Tom.* 4. *p.* 253.] and in the *Bibliath Patrum*, [*Tom.* 14.] In the firſt, he ſuppoſes the *Iconoclaſts* to have wrong Sentiments of the Incarnation, from whence he concludes, that they are juſtly condemned, becauſe they have not followed univerſally the Doctrine of the General Councils, becauſe they have demoliſhed the Temples, beat down the Images, and treated them as Idolaters which worſhip them, inſomuch, that they have been the cauſe of the effuſion of much Chriſtian Blood; and laſtly, becauſe they have ſeparated themſelves from the Church. In the 2d Tract, he endeavours to prove by 16 Reaſons, that the Image of Jeſus Chriſt ought to have more reſpect than the Croſs. In the 3d Book he proves the Worſhip of Images by the Example of the Cherubims over the Ark. In the laſt, he ſhews, that the Image of Jeſus Chriſt may be formed and painted, becauſe according to his Humane Nature he is bounded, and finite.

He hath alſo 3 Books which he terms *Antirrheticks*, againſt the Council held at *Conſtantinople* under *Conſtantinus Copronymus*, which aboliſhed the uſe of Images, but we have only ſome Fragments of this Work put out by *F. Combefis* in his Second Volume of his Addition to the *Bibliath. Patrum*, [at *Paris*, 1648.] Laſtly, we meet with ſeveral Canons which bear the Name of *Nicephorus* among the *Greek* Canoniſts. *Glycas* cites 51, which proves, that he made a great number. *Cotelerius* hath publiſhed a Collection of 37, and another of 9, [*inter Monument. Eccleſ. Græc. Tom.* 3. *p.* 445.] Theſe are the Contents of them, 1. If a Perſon by chance waſhes a Cloth conſecrated to the ſervice of the Altar, it loſeth not its conſecration; 2. A Man that hath been twice Married ſhall do Penance two years, and he that hath been Married thrice, 5 years; 3. He that remains but a ſmall time within the Cloſe of a Church ſhall not be puniſhed for it, but he that continues long there ſhall ſuffer the puniſhments in that caſe provided; 4. The Gifts beſtowed upon the Church by dead Men may be received, though they died inteſtate, if it be known that it was their deſign and intentions; 5. If the Feaſt of the Annunciation happen upon the *Thurſday* or *Friday* * in the Holy Week, the Chriſtians might upon that day eat Fiſh and drink Wine; 6. He that is conſecrated an Abbot, and is a Prieſt, may ordain Readers and Subdeacons in his Monaſtery; 7. He may not ordain any Perſon who hath lived vitiouſly in his youth, although he be become a virtuous Man, becauſe he that is conſecrated to God muſt be without ſcandalous faults; 8. Such as are born of Concubines, or of 2d and 3d Marriages, may be ordained; 9. The Communion may be given to a ſick Perſon, who is near death, although he be not faſting; 10. Bending of the Knee may be uſed in ſaluting upon *Sundays* from the *Paſſover* to *Pentecoſt*, but the ordinary kneeling may not be uſed; 11. A Prieſt doth not ſin, if he conſecrate the Sacrament, or burn a Taper for 3 Perſons at once; 12. He may not conſecrate a Chalice in the Veſtry; 13. A Prieſt may not conſecrate the Sacrament without hot Water, unleſs in caſe of abſolute neceſſity; 14. A Monk who hath left his Profeſſion, may reſume it again, without uſing the accuſtomed Prayers; 15. Religious Perſons may go within the Rails of the Altar to light the Tapers, or bruſh the Altar; 16. Monks may not labour upon *Good-Friday*, that they may not have a pretence of breaking the faſt; 17. A Monk may forſake his Monaſtery in 3 caſes, 1. if the Abbot be an Heretick, 2. if any Woman be admitted to it, or 3. if they teach the Children of Tradeſmen in it; 18. Becauſe theſe Youngſters will divulge the Secrets of the Monaſtery; 19. Monks that are put under Penances and Cenſures, may eat and pray with the reſt, and have part of the Eulogies and Conſecrated Bread; 20. On the Faſts of the Apoſtles and S. *Philip* the Monks in the Monaſteries ſhall not eat till night, but they that labour may eat after-noon, and ſup at night; 21. If a Nun have been forced by the Barbarians, if ſhe hath lived an orderly and commendable life before, ſhe ſhall be diſcharged after 40 days Penance, but if ſhe hath lived a lewd and ſcandalous life, ſhe ſhall undergo the Penance of an Adultereſs; 22. He that hath put on the Habit of a Monk for any Temporal Ends, as to exempt himſelf from bearing Arms, and afterwards diſcovers his Hypocriſie, ſhall be put to Penance ſix ſcore days, and afterwards may be admitted to the Communion; 23. Young Monks, who forſake their Monaſtery, muſt not be admitted to the Communion; 24. An Abbot ought not to pull off the Cowl from the Monk, nor endeavour it; 25. A Monk that hath put off his Habit, and will not reſume it, ought not to be received to the Communion; 26. If a Sick Man deſires Baptiſm, or a Monks Habit, they ought to be given him immediately; 27. A Monk that is a Prieſt ought not to celebrate the Maſs without his Cloak; 28. A Confeſſor who hath had ſecret Sins diſcovered to him, ought to keep thoſe ſecret Sinners from the Communion, mildly adviſing them to Repentance, and Prayer, and impoſe a ſuitable Penance upon them, but not prohibit them from coming into the Church, nor defame them; 29. As to Adulterers, Manſlayers, and other Notorious Sinners, who confeſs their Crimes, they muſt be kept from the Communion, endure a long Penance, and not ſuffered to remain in the Church longer than the Prayers for the Catechumens; but if their Sins are publick, they muſt go through the ſeveral degrees of Penance commanded by the Laws of the Church; 30. If a Layman do voluntarily confeſs his Sins, the Confeſſor may diſpenſe with part of his Penance; 31. A Prieſt by the permiſſion of his Biſhop may uſe the Ceremonies of ſetting up the Croſs; 32. The Sacrament may not be given to Uſurers. 33. Monks muſt faſt on *Wedneſday* and *Friday* in *Quinquageſima*-week, but after they have eaten of the Fore-conſecrated Elements, they ought to eat a little Cheeſe in oppoſition to the Hereſie of the *Jacobites* and *Tetradites*. 34. If a Man that hath a Concubine will neither put her away nor marry her with the Bleſſing of the Church, his Offerings may not be received by the Church. 35. If a Monk leaves

* *The week before* Eaſter *was called the Holy Week, becauſe of the continued Devotion of it. It was alſo called the Great Week,* Διὰ τὰ μεγάλα καὶ ἀπόῤῥητα τὰ ἐν ἁγίαις ἁγίοις. *Chryſ. in Gen.*

leaves his Habit, Eats Flesh, Marries, and will not reform or repent, he must be Excommunicated, taken by force, and being put into his Habit, shall be shut up in his Monastery. 36. A Man that hath been guilty of Fornication ought not to be Ordained. 37. Such Persons as are reputed to be Fornicators need not to be avoided, but such as are known and proved such. These are the Canons of the first Collection, and the second are these, 1. Churches Consecrated by Hereticks are to be accounted no better than Common Houses; and therefore, though there be Singing before the Cross, yet there ought to be no Service at the Altar, burning Incense, Prayers, nor Lighting of Candles and Tapers. The 2d is about the Ceremonies in the reconciliation of a Monk, who resumes his Habit which he had once left. The 3d declares, That we ought not to receive the Sacrament from the Hands of a Priest that doth not Fast on *Wednesdays* and *Fridays*. The four next are in the precedent Collection. The 8th says, That a Priest, Deacon, or Reader, Deposed, if he become a Monk, may say Grace in the Monastery. The last is the same with the 25th of the former Collection.---- *Leunclavius* in his Collection of the Greek and Roman Laws, hath Published 17 Canons attributed to *Nicephorus*, which are all in the former Collection, except the 2d which forbids Travelling on *Sundays*, the third, which rejects some Apocryphal Books, the ninth, which forbids Travelling in the Week after *Easter*, and Singing the Hymn called *Beati Maculati* the *Saturday* which is before *Quasi-modo*, the twelfth, which inflicts the Penance of Manslayers upon him that strikes his Father, the thirteenth, which allows Monks to Baptize, and the sixteenth, which says, That 'tis Lawful for Lay-men to Baptize Infants when a Priest cannot be had.

After these Canons, *Cotelerius* hath also Printed a Canonical Letter of *Nicephorus's*, wherein he answers several Questions of Discipline propounded to him. The Questions and Answers are as follow. *Quest.* 1. Whether it be Lawful to Communicate, Eat or Sing, with those Priests which have been Ordained at *Rome*, *Naples*, or in *Lumbardy*, without Proclamation, or Title? He Answers, Yea, if it be through Necessity, and could not be done otherwise. *Quest.* 2. Whether they ought to receive Priests Ordained in *Sicily* out of the Province? He answers, Yes, for the same Reason. *Quest.* 3. Whether they may communicate with those Bishops in Prayer and Singing, who had communion with Hereticks, and go into their Churches? He answers, No, in no wise. *Quest.* 4. Whether they may do it if the Churches be not possessed by Hereticks, but Catholick Bishops? He answers, Yes, provided that the Catholick Bishop do solemnly open, and call Assemblies in them. *Quest.* 5. Whether the Orthodox Christians may go into the Church-yards, where the Bodies of the Saints lye, and Pray to them, when the Church-yards are in the possession of Hereticks? He answers, No, unless in case of Necessity, or to Honour the Saints Relicks. *Quest.* 6. How those Monks ought to be treated who have been invested in that Possession by Hereticks? He answers, They ought to be received to Communion by an Orthodox Priest after they have done their Penance. *Quest.* 7. How those Priests and Monks are to be dealt with who have Subscribed to Heresie? He answers, They ought to be received when they have done their full Penance. *Quest.* 8. Whether they may communicate with those Monks who hold communication with Hereticks? He answers, No. *Quest.* 9. Whether they ought to be put upon Penance, who have Eaten but once only with Hereticks? He answers, They ought to do Penance, and then they may be admitted with the ordinary Prayers and Ceremonies. *Quest.* 10. Whether such Lay-men, as have Subscribed to Heresie, and Communicated with Hereticks, may Eat with the Orthodox Laity? He answers, They may not, till they have done Penance. *Quest.* 11. Whether Men may be Baptized by a Priest, who hath held communion with Hereticks, when they cannot have an Orthodox Priest, especially in cases of danger? He answers, It is allowable for such Priests, in case of necessity, to Baptize, and Administer the Sacraments, which have been Consecrated by an unblameable Priest, to Invest Monks, to Read the Prayers at Funerals, and bless the Water at *Epiphany*. *Quest.* 12. Whether it be allowable to receive Schismaticks? He answers, They ought to undergo Penance before they are received. *Quest.* 13. Whether a Priest, who hath been Ordained by a lapsed Bishop, may Exercise the Office of his Priesthood, after he hath done Penance, as a certain Priest in a Monastery now doth? He answers, There is no doubt at all but that he may not. *Quest.* 14. How they are to be dealt with who have Eaten with the Patriarch of *Constantinople*, who is a Heretick? He answers, They may be received, as he said before, after they have undergone the Penance imposed on them, and continue in the Order wherein they were. The Penance ought to be proportioned to the Persons and their Manners, which is sufficient, if it be undergone 80, or 120 days. *Quest.* 15. May Men have Society with those, who have communicated with those Priests, who have Eaten with the Patriarch, not knowing it? He answers, Their Ignorance excuses them. *Quest.* 16. Whether Orthodox Priests may impose Penance, as *Hilarion* and *Eustatius* have done? He answers, Priests may certainly do it, and 'tis probable Monks may do it, when there is no Priests. *Quest.* 17. Whether a Monk Invested, by a Deposed Priest, not knowing it, is rightly and sufficiently Consecrated? He answers, His ignorance makes him safe. This Letter was written by *Nicephorus*, in the place of his Exile to a Bishop of his Province, about the difficulties which then happened in communicating with the Iconoclasts.

Photius, who had read this History of *Nicephorus*, passes his Judgment upon it in the 66 Vol. of his *Biblioth.* in this manner. *His Style*, saith he, *hath nothing superfluous or obscure, neither too much affected, nor yet too careless in his Words and Expressions, but yet he uses such choice and elegant terms, as might well become a good Orator. He avoided all new fangled Words, and uses only the common and ancient expressions, and is very agreeable and pleasing. In fine, he might be said to have out-done all*

that

that ever wrote Hiſtory before him, had not his deſire of Brevity hindred him from uſing neceſſary Ornaments for ſuch a Work.

This Judgment of *Photius* is true, as to the Hiſtory of *Nicephorus*, but the ſame commendation may not be given to his other Works, which have nothing in them Praiſe-worthy but their Method and Brevity. I except his Letter to the Pope, which is of a copious, but flat Style.

Theodorus Studita. Next to *Nicephorus*, *Theodorus Studita* is the moſt conſiderable of the Patrons of Image-Worſhip; He was the Scholar of *S. Plato*, Head of the Monaſtery upon Mount *Olympus*, who voluntarily reſigned the Government of it to him in 795. The ſame year *Conſtantinus Capronymus* having forced his Wife to enter upon a Religious Life, married one of her Maids of Honour named *Theodota*, which *Tareſius* the Patriarch was extreamly againſt, tho' he did not oppoſe it with ſo much vigour as he ought, nor puniſhed *Joſeph*, the Monks Steward of the Church of *Conſtantinople*, who had marrried them; but *Plato* and *Theodorus* declared themſelves openly againſt the Emperor, and ſeparated themſelves from his Communion, blaming the carriage of *Tareſius*. The greateſt part of the Monks followed their example, which angred *Conſtantine* ſo much, that he baniſhed *Theodorus* with eleven of his Monks. After the Death of this Emperor, *Theodorus* returned to *Conſtantinople*, but not being able to ſtay in his own Monaſtery, by reaſon of the Inroads of the Barbarians, he was created Abbot of the Monaſtery of *Studa* at *Conſtantinople*, which was ſo called from the Name of the Founder. He reſtored this Monaſtery, put in his Monks, and enjoy'd it ſome time peaceably. But afterwards quarrelling with the Patriarch *Nicephorus* about the reſtoration of *Joſeph* the Steward, he was Baniſhed a ſecond time, becauſe he would not approve the Deciſion of the Synod, which declared the ſecond Marriage of *Conſtantine* Lawful. In his Exile, he continued his oppoſition to that Allegation violently; he wrote to Pope *Leo* III. about it, and treated them that maintained it as Hereticks, calling them *Mæchians*, becauſe they approved, or at leaſt, tolerated Adultery. And whereas ſome of his Friends told him, that he could not properly impute Hereſie to an Opinion that only reſpected Manners, he on the contrary held, That his Adverſaries had made a Doctrine of it, by giving a Diſpenſation or Indulgence to an Adulterous Match, and pronouncing them Accurſed who would not acknowledge it Lawful. They produced ſeveral Preſidents of Indulgences and Diſpenſations; in anſwer to which, to ſhew the preſent caſe to be very different from thoſe they alledged, he wrote a Treatiſe of Diſpenſations or Indulgences. In 811 he returned from his ſecond Exile, after the Death of the Emperor *Nicephorus*, and was reconciled to the Patriarch *Nicephorus* by the Mediation of the Emperor *Michael* and the Pope. In the Reign of *Leo*, he undertook the Defence of Image-Worſhip with much heat and vigour, and tho' the Emperor commanded him to be ſilent, yet he ſpake and wrote Zealouſly againſt a Synod held by that Emperor againſt the Worſhip of Images. This was the cauſe of his third Exile, in which he ſuffered much through the Cruelty of *Leo*, whom he provoked by Writing to his Fellows in his Exile, and animated them to maintain their ground. In the beginning of the Reign of *Michael Balbus*, in 821, he had Liberty given him to return to *Conſtantinople*, but having ſpoken too freely, he was forced to retire for ſome time. At the end of his Life, he viſited the Patriarch *Nicephorus* in his Exile, and ſeveral others. He died in the Year 826. *Michael* his Scholar hath written his Life, who thus ſpeaks of his Writings. "He wrote, or dictated ſeveral Works, which "ſhew, That he was enlighten'd by the Holy Spirit. The firſt was a Catechiſe, which he calls "a ſmall one, tho' it contains 135 Sermons ſpoken to his Brethren, proper for each day, of which "the Sentences are choice, and Terms elegant. In them he treats of Conſtancy, contempt of Ad-"verſity, Perſeverance in the Auſterities and Exerciſes of a Monaſtick Life, reſiſting of Temp-"tions, and Courage under all Accidents of Life, with great Eloquence. He hath alſo another "Work called a large Catechiſm, divided into three parts, containing the Rules and Diſcipline of "a Monaſtick Life. He hath alſo compoſed a Volume of Panegyricks, or Sermons upon the chief "Feſtivals of the Year, as well thoſe of our Lord, as thoſe of the Virgin and St. *John*, whoſe ſo-"litary and retired Life he commends in an Hymn by it ſelf. He hath made a Piece alſo in Jam-"bick Verſe, in which he deſcribes the Creation, the Fall of the firſt Man, the Murther of *Cain*, "the Life of *Enoch*, and of *Noah*. In the ſame Book alſo, he delivers an Hiſtory of the Hereſie "of the *Iconoclaſts*. We have 5 Books of his Letters, in which he manifeſts a great deal of freedom "in his Diſcourſe, Zeal for the Truth, Care of the Church, and Conſtancy in Adverſity. Laſtly, "He hath made a Dogmatical Treatiſe, in which he confutes the Sophiſms of the *Iconoclaſts* with "ſolid Reaſons.--- Of theſe Works, only theſe are come to our hands, A Latin Verſion of his 134 Sermons, made by *Livinelus*, Canon of *Antwerp*, and Printed there by *Miræus* in 1602. The Verſion of ſeveral of his Letters, which *Baronius* had out of a MS. and cauſed them to be Tranſlated by *Sirmondus* to put into his Annals, where they may be found between the Years 795 and 826. A Sermon in Latin upon the 4th *Sunday* in *Lent*, [which is in the *Biblioth. Patrum*, Tom. 14.] A fragment of a Letter to *Naucratius* about the Hereticks, [extant in Gr. and Lat. in *Allatius de conſenſu*, l. 3. c. 13.] A Letter to a Monk who had left his Monaſtery, Tranſlated by *Turnan.* A Sermon upon S. *Bartholomew*, turned into Latin by *Dacherius* in the 3d Tome of his *Spicilegium.* The Life of S. *Plato*, Head of the Monaſtery of *Mount Olympus*, publiſhed by *Surius*, *December* 6. [or 16.] Laſtly, A Doctrinal Treatiſe about the Worſhip of Images, Printed at *Antwerp* 1556. in Lat. and at *Rome* in 1553. in Gr. with a Treatiſe of S. *John Damaſcene* of Images. *Baronius* hath alſo Printed the Teſtament or Will of this Abbot [in his Annals in 826.] which contains ſeveral profitable Admonitions and Directions for his Monks, [but chiefly a Superſtitious Zeal for Image-Worſhip.

Worship. It is also Printed with his Sermons at *Antwerp* in 1602. and in *Biblioth. Patrum*, Tom. 14.] In the Greek Liturgies there are several Hymns, or Songs, in Honour of the Restoration of Images, attributed to him, but they are not his, being made since the Peace was restored to the Greek Church about that subject. *F. Sirmondus* hath Published the Works of this Monk in Greek and Latin at the end of his own Works. His Works are useful for Monks. He wrote in a plain and easie Style. He died in the Year 826. *Nov.* 11. His Life was written by his Scholar *Michael*, part of which is Published in *Baronius*'s Annals. [Tom. 9.] The Relation of his Death made by *Naucratius*, who was another of his Scholars, hath been Published in Greek and Latin by *F. Combefis*, in Vol. 2. *Auctuar. Biblioth. Patr.* [Dr. *Cave* hath this Treatise in MS. and hath given us a Specimen of its trifling, and vain commendation of the Image-Worshippers, and in particular of *Theodorus Studita*, in *Hist. Lit.* p. 512.]

Joseph, Archbishop of *Thessalonica*, was the Brother of *Theodorus*, and his Companion in all his Troubles. He was Banished with him for opposing the Marriage of *Constantinus Copronymus*; the Restoration of *Joseph* the Steward of *Constantinople*; and for so zealously maintaining Image-Worship. He hath left us a Discourse in Honour of the Cross, [extant in *Gretzer de Cruce*, Tom. 2. p. 1200.] and an Epistle to *Simeon* the Monk, Printed in *Baronius*'s Annal in 808. p. 10. [Dr. *Cave*, 22.] Joseph *Bishop of* Thessalonica.

There was another *Theodorus* [Sirnamed *Graptus*] which flourished about the same time with *Studita*, and was one of the most Zealous Patrons of Image-Worship; for the Defence of which, he died in Exile and Prison. He composed the Relation of a Conference of *Nicephorus*, Patriarch of *Constantinople*, with *Leo*, Published by *F. Combefis*, with a Narration of the Martyrdom of himself, and Brother *Theophanes*, who out-lived him, and was Bishop of *Nicæa*. There is attributed to him an Hymn in commendation of his Brother, which is found among the Greek Offices. [*Theodorus* also hath a Letter to *Joannes Cyziconus*, concerning his own and Brothers Sufferings from the Emperor *Theophilus*; Published also by Father *Combefis*, and a Book *de fide Orthodoxâ contra Iconomachos*, yet in MS.] Theodorus.

Theosterictus, a Monk and Scholar of *Nicetas*, a Defender of Image-Worship, wrote the Life of his Master in a Panegyrick, recited by *Metaphrastes*, [and is extant in *Surius*, *April* 3.] It contains an Abridgment of the Persecutions raised upon the account of Image-Worship, from the Reign of *Leo Isaurus* to that of *Michael Balbas*. These are the chief of the Greek Authors which wrote in the beginning of this Age in the dispute of Images. [Besides the forementioned Authors, there were others engaged in this contest of Image Worship, tho' of less note in the Greek Church, as *Sergius*, called Confessor by *Photius*, who wrote an History against the *Iconaclasts*, of which we have nothing but the Name, and the Judicious Censure of *Photius* of it, in his *Biblioth. Co.* 67. 2. *Michael* called *Syncellus*, who endured much for Image-Worship with *Theodorus Studita* and *Nicephorus*, he hath left nothing in the defence of the Cause for which he suffered, but hath two Pieces extant, *viz.* An Encomium of *Dionysius* the Areopagite, which is among the Works of *Dionysius*, Tom. 2. And an Encomium upon the H. Angels and Arch-Angels of God, put out in Greek and Latin by *F. Combefis* in his *Auctuar. Nov.* Tom. 1. p. 1525.] Theosterictus.

Claudius Archbishop of *Turin*, besides the Treatise of Images, of which we have already spake, hath composed several other Works. We have a Comment of his upon the Epistle of S. *Paul* to the *Galatians*, Printed at *Paris* in 1542. and inserted into the *Biblioth. Patrum*, [Tom. 14. p. 134.] Two Prefaces put out by *F. Mabillon* in *Analect.* Tom. 1. of which the first is to his Commentaries on *Leviticus*, and the other to those of his Epistle to the *Ephesians*. *Tritherius* makes mention of several other Commentaries of this Author upon many other Books of the Bible, *viz.* The *Pentateuch*, *Joshua*, *Judges*, *Ruth*, and all S. *Pauls* Epistles. His Comment upon *Leviticus* is in MS. in the Library of S. *German de Prez*. His Comment upon the Gospel of St. *Matthew* is a MS. in the Jesuits College at *Paris*, and in the Library at the Cathedral Church of *Laon*. His Comments upon S. *Pauls* Epistle to the *Romans*, and 2d to the *Corinthians*, are in the French Kings Library. That upon the Epistle to the *Ephesians* is in the Library of the Abby of *Fleury*, and upon *Ruth* in the Abby of *Good-Hope*. *F. Labbs* hath Published a short Chronicon attributed to this Author. Altho' *Jonas* Bishop of *Orleans* makes no great account of this Authors Commentaries, yet we may truly say, that in his Comment upon the *Galatians*, he explains the literal sense in a familiar and easie manner, agreeing with the true sense of the Apostle, without mixing any Allegories, and invented Senses far from the Subject. *Jonas* of *Orleans*, and *Dungal*, accuse him of reviving not only the Errors of *Eustathius*, and *Vigilanthius*, touching the Relicks and Honour of the Saints, and that of *Felix Orgelitanus* about the Incarnation, but also that of *Arrius* about the Trinity; yet *Jonas* owns, that it doth not appear by his Writings, but that he received it from Persons worthy of Credit. Claudius *Bishop of* Turin.

Dungal, besides his Treatise against *Claudius* of *Turin*, hath a Letter directed to the Emperor *Charles the Great*, about two Eclipses in the Year 810. 'Tis extant in the 10th Tome of *Dacherius*'s *Spicilegium*. Dungal.

The End of the Controversy about Images.

CHAP. II.

A Relation of the Diſpute concerning GRACE *and* PREDESTINATION.

The beginning of the Controverſie about Predeſtination and Grace.

OF all the Queſtions that were Debated in the Ninth Age, there was none that was managed with more heat and noiſe, than this of Predeſtination and Grace. *Gotteſchalcus*, a German Born, was the firſt Broacher of it. He was brought up and Inſtructed in the Monaſtery of *Augia* [*the Rich*] or *Richenou*, and was Sirnamed *Fulgentius*. He made Profeſſion of a Monaſtick Life in the Monaſtery of *Orbez* in the Dioceſs of *Soiſſons*, and was Ordained Prieſt at forty years of Age, not by his own Biſhop, but by *Rigboldus*, Suffragan of the Church of *Reims*, which made his Ordination to be ſuſpected. *Hincmarus* deſcribes him to us as an ill-bred, turbulent, and fickle Man, and aſſures us, that this was the ſenſe which the Abbot and Monks of his own Monaſtery had of him. Nevertheleſs, they could not but ſay but he was an Ingenious, Studious, and Subtile Man, but very troubleſome and over-reaching.

About the Year 846, he had a Mind to leave his Monaſtery, (*Hincmarus* accuſes him of doing it without the leave, or conſent of his Abbot) and go to *Rome* to viſit the Holy Places there. From thence he went into *Dalmatia* and *Pannonia*, where, ſome ſay, under a pretence of Preaching the Goſpel to the Infidels, he began to ſpread his Doctrine of Predeſtination. But however this was, at his return he tarried ſome time in *Lombardy*, in an Hoſpital Founded by Count *Eberard*, and had a Conference in 847 with *Notingus* Biſhop of *Vienna*, concerning the Predeſtination of the Saints to Glory, and of the Wicked to Damnation. *Notingus* offended at this Opinion of *Gotteſchalcus*, not long after being come to meet *Lewis* King of *Germany* at a Town of *Switzerland*, told *Rabanus* Archbiſhop of *Mentz*, who promiſed him to confute this Error of *Gotteſchalcus* in Writing, by the Authorities both of H. Scriptures and Fathers, which promiſe he not long after performed in a Treatiſe, which he ſent with two Letters, one to *Notingus*, and the other to Count *Eberard*, both againſt the Error of *Gotteſchalcus*. In his Treatiſe he accuſes this Monk of teaching that Predeſtination is ſo made, That every Man, that is Predeſtinated to Life, can't be Damn'd; and every Man Predeſtinated to Damnation can't be Sav'd. He chiefly oppoſeth this laſt aſſertion, and ſhews, That ſuch a Predeſtination is contrary to the Goodneſs and Juſtice of God, who deſires the Salvation of all Men, becauſe nothing is more Unjuſt than to Damn a Man who can't avoid Sin. He owns that Predeſtination is aſſerted in H. Scripture, but in this ſenſe, That all Men being fallen by the Sin of the firſt Man into a State of Damnation, can't be delivered but by the Grace of *Jeſus Chriſt*, who was provided, and Predeſtined from all Eternity. That thoſe, who are freed from the State of Damnation, and to whom both their Original and Actual Sins are Pardoned by Baptiſm, are afterwards Damned for the Sins that they commit wilfully and freely; And that it is by the foreſight of their Evil Will, that they have been Predeſtined; But that the Predeſtination of God, whether to Good or Evil hath no influence upon Man to neceſſitate him either way. That God Predeſtines things only, becauſe he foreſees after what manner they will happen. That he doth not Predeſtine Evil, but foreſees it only, whereas he both foreſees and Predeſtines Good. That out of the whole Maſs of Mankind, he through meer Grace, accepts thoſe, whom he pleaſeth, to Salvation, and leaves others, yet not Ordaining them to Damnation, but for their Sins, which he foreſees they will commit freely. Theſe are the Doctrines which *Rabanus* lays down againſt *Gotteſchalcus* in his Treatiſe to *Notingus*, which he endeavours to prove by Texts of Scripture, and Teſtimonies of S. *Auſtin*, *Fulgentius*, and *Gennadius*, whoſe Book concerning the Doctrines of the Church, he cites under the Name of S. *Auſtin*. He repeats the ſame thing in his Letter to *Eberard*, and exhorts that Lord not to ſuffer any contrary Doctrine to be Taught in his Dominions. [This Treatiſe and Letters, are Printed alone at *Paris* 1647. by the care of *Sirmondus*.]

Rabanus's Book againſt Gotteſchalcus.

Gotteſchalcus ſeeing himſelf thus attacked by an Adverſary of great Credit and Authority, reſolved to ſet himſelf about the Explication of his Opinion, that he might make him underſtand his true meaning, and rectify his miſtake concerning him. Wherefore he went into *Germany* in the beginning of the Year 848, and finding that the difference between himſelf and *Rabanus* might be reduced to three Queſtions, 1. Concerning the Predeſtination of the Wicked; 2. Concerning the Will and Death of *Jeſus Chriſt* to ſave all Men, even Infidels themſelves; and 3. Concerning Free-will, he Compoſed a Treatiſe, in which he oppoſes the Opinion of *Rabanus* under theſe three heads.

Gotteſchalcus againſt Rabanus.

He

He reproves him for aſſerting, That the Reprobate are not Predeſtined to Damnation. He maintains, That God foreſeeing that they would live and die in Sin, hath Predeſtined them to Eternal Torments. Concerning the 2d Article he ſays, That we muſt underſtand that Text of Scripture, *God will have all Men to be ſaved*, of thoſe that are actually and effectually ſaved, becauſe there is none that God will have to be ſaved but ſhall be ſaved; And that *Jeſus Chriſt* hath not poured out his Blood to redeem thoſe that are finally and eternally Reprobated, but only for the Elect. Upon the 3d *Queſtion*, which concerns Free-will, he reproves *Rabanus* for taking up the Opinion of *Gennadius*, the Scholar of that unfortunate Man *Caſſian*, inſtead of S. *Auſtin*'s. We have not this Treatiſe of *Gotteſchalcus*, but ſome fragments of it cited by *Hincmarus*. *Gotteſchalcus* propounded theſe three Queſtions to the moſt able men of his time, praying them to reſolve them agreeable to the Doctrine of S. *Auſtin*. He wrote particularly to *Lupus Servatus*, *Marcaldus* Abbot of *Prumiers*, and one Named *Jonas*.

The Council of Mentz against Gotteſchalcus.

In *October* 848, there was a Council held at *Mentz*, in which *Gotteſchalcus* was accuſed by *Rabanus*. *Gotteſchalcus* preſented a Confeſſion of his Faith, in which he declared, That he owned and believed before God, and his Saints, that there were two ſorts of Predeſtination. The one of the Elect to Eternal Happineſs, and the other of the Reprobate to Damnation, becauſe as God hath immutably Predeſtined the Elect before the Creation of the World through his free mercy to Life Eternal, in like manner hath he immutably Predeſtin'd the Reprobate for their wicked Actions to Eternal Death. This expreſſion ſhews plainly, what was the ſtate of the Queſtion between *Gotteſchalcus* and *Rabanus*. *Rabanus* accuſes him for believing, That God Predeſtined men to Damnation, without any proviſion of their wicked Works. *Gotteſchalcus* in this Confeſſion of Faith owns, That no Man is Predeſtined to Damnation but for his Crimes. *Propter ipſorum mala Merita*. *Rabanus* acknowledges, That God knows thoſe, that are in a ſtate of Sin, and hath decreed to puniſh them with Eternal Death, becauſe of their Sins; but he will not call it *Predeſtination to Death*, leſt Men ſhould think God alſo Predeſtines them to Sin. And *Gotteſchalcus* reſolutely maintained, That there was a Predeſtination to Death as well as to Life. They both agreed, That Predeſtination to Life was free and gratuitous; That God hath choſen, whom he pleaſeth, out of the Corrupt Maſs of Mankind, to Salvation, and through meer Mercy, and fits them for Salvation by his Graces, and all other neceſſary means for that end; As alſo they both confeſs, That God deals after the ſame manner with the Reprobate, whom he condemns to Eternal Death only for their Sins, of which he is no manner of cauſe. But *Rabanus* would by no means allow this laſt Decree, Predeſtination to Evil, and *Gotteſchalcus* ſtiffly maintained it. The Biſhops of this Synod not being able to perſwade him to change his Opinion, or way of ſpeaking, condemned him; and knowing that he was a Monk of the Dioceſs of *Soiſſons*, which was ſubject to the Archbiſhop of *Reims*, where he was Ordain'd, they ſent him to *Hincmarus*, to whom *Rabanus* wrote in theſe words. *Ye know, that a certain Vagabond Monk named* Gotteſchalcus, *who ſays that he was Ordain'd Prieſt in your Dioceſs, being come from* Italy *to* Mentz, *is found to teach a wicked and pernicious Doctrine concerning Predeſtination, maintaining that as there is a Predeſtination of God for the Good, ſo there is alſo for the Evil; and that there are many Perſons in the World that can't return from their Errors, nor turn from their Sins, becauſe of the Predeſtination of God, which conſtrains them to ſuffer their Death, to which they are determin'd, being in their own Nature incorrigible, and worthy of Damnation. This Man being known to maintain this Doctrine in the Council lately held at* Mentz, *and being found incorrigible, we have thought fit, according to the Order and Advice of our moſt Pious King* Lewis, *to ſend him to you, after we had condemn'd him and his pernicious Doctrine, that you may keep him within your Dioceſs, out of which he is gone contrary to the Canons. Do not ſuffer him to teach his Errors any longer, nor ſeduce the People; for I perceive, he hath already ſeduced ſeveral Perſons, who are become leſs careful of their Salvation, ſince he hath put this Opinion into their Minds, ſaying in them,* Why ſhould I labour for my Salvation? If I am Predeſtin'd to Damnation I can't avoid it; and on the contrary, whatever Sins I am guilty of, If I am Predeſtin'd to Salvation I ſhall be certainly ſaved. *Thus have I, in a few words, ſhewed you his Doctrine, which you may better, and more fully underſtand, from his own Mouth, and act according as you think fit againſt him.* [This Epiſtle is alſo Printed by *Sirmondus* at *Paris*, 1647]

The Life of Hincmarus.

Hincmarus was deſcended of a Noble Family in *France*, and brought up in the Monaſtery of S. *Denys* [near *Paris*] where he wore a Canons Habit, according to the Cuſtom of the Monks of that Monaſtery. Being come from it, he was a long time at the Court of *Lewis the Kind*, but returned again to the Monaſtery of S. *Denys*, after it was reformed by *Hildum* in the year 829 [then Abbot of it.] He accompanied him into *Saxony*, whither he was Baniſhed, but did not abett the Faction of *Lotharius* with him, but, on the contrary, continued faithful to *Lewis the Kind*. When this Prince was reſtored, *Hincmarus*, who had a diſpoſition very proper for ſuch Affairs, abode at Court to ſerve the King and Biſhops about Eccleſiaſtical Matters. After ſome time ſpent thus about Worldly matters, he returned again to his Retirement in the Monaſtery, but he ſtaid not long there, for in *May* 844, he was choſen Archbiſhop of *Reims*, ten years after the Depoſition of *Ebbo*, in whoſe place *Fulcus* was put, and preſided almoſt 9 years in it, and was ſucceeded by *Noto*, who held the See but a year and half. He was Conſecrated in a Synod of Archbiſhops and Biſhops held at *Beauvais*, after he was deſired by the Clergy and People of the Metropolis of *Reims*, with the conſent of the Abbots, and Monks of his Monaſtery. A year after his Ordination, the Emperor *Lotharius*, who favoured *Ebbo*, (who was Depoſed meerly becauſe he had put *Lewis the Kind*

to

to Penance) and hated *Hincmarus*, whom he looked upon to be wholly for *Charles the Bald*, King of *France*, endeavoured to revoke the Sentence passed upon *Ebbo*, and restore him, supposing, that some did not acknowledge *Hincmarus* to be their Lawful Bishop of *Reims*. To this end he wrote to the Pope, and obtain'd a Letter from him, wherein he gave *Gonbaldus*, Archbishop of *Rouan*, Commission to examine this Affair with such Bishops of the Kingdom as he should think fit to choose, who should meet at *Treves*, and having cited *Hincmarus*, examine him before the Popes Legats, who should be present. After *Easter*, *Hincmarus* went to the Council, and waited for the Popes Legats till the time appointed. After this, *Gonbaldus* Summoned *Ebbo*, who not daring to appear, left *Hincmarus* in quiet possession of the Archbishoprick of *Reims*. He governed that Church almost thirty years, for he Died not till *Dec.* 21. 882. He had a great share in all the Affairs which were transacted in that time in the Church of *France*, and as to his own particular, had no small difficulties to extricate himself out of, in which he shewed a great deal of Wit, Diligence and Courage. Being endued with these Qualities he was pleased to meet with so good an occasion of signalizing himself by the Condemnation of *Gotteschalcus*; he first heard him himself, and resolved with himself to present him before the Council of Bishops, that was to meet with the Parliament appointed by *Charles the Bald* at *Queircy*, which was the Kings Palace in the Dioceſs of *Reims*. And that things might be done in the better order, he gave *Rhotadus* notice of it, to be present there, because he was the propereſt Judge of *Gotteschalcus*. *Wenilo* Archbishop of *Sens* was present with *Hincmarus*, and 11 other Bishops, among whom were *Rhotadus* Bishop of *Soissons*, two Suffragan Bishops, of whom *Rigboldus*, who Ordain'd *Gotteschalcus*, was one, and three Abbots, *viz.* *Paschasius Rathbertus* Abbot of *Corby*, *Bavo* Abbot of the Monastery of *Orbez*, where *Gotteschalcus* was a Monk, and *Hilduinus* Abbot of *Hautevilliers*, *Gotteschalcus* having been questioned in their presence, and maintained the same Opinions which he had done at *Mentz* with the same obstinacy and incorrigibleness, casting some reflexions upon his Enemies, was condemned for an Heretick, degraded from his Priesthood, which he had received from *Rigboldus* Suffragan of *Reims*, without the knowledge of his Bishop; and moreover, for his obstinacy, was condemned, according to the Laws, Canons of the Council of *Agatha*, [*Can.* 38.] and Constitutions of S. *Bennet*, to be beaten with Rods, and Imprisoned, as the Bishops of *Germany* had before ordered. *Hincmarus* fearing that *Rhotadus* had not power enough to see this Sentence executed, and so he might escape, took care to shut him up in a Monastery of his Dioceſs. The Judgment passed against *Gotteschalcus* was delivered in these words.

Council of Quiercy.

Brother Gotteschalcus, *know that thou art deprived of the Sacred Office of Priesthood, which if thou hast ever received, you have managed contrary to all Rules, and Profaned, to this day, by thy Manners, disorderly Actions, and corrupt Doctrines; And that by the Judgment of the H. Spirit, of whose Grace the Priesthood is a special Gift, and by the Virtue of the Body and Blood of Jesus Christ, thou art utterly forbidden to officiate in any Office of it for the future. Moreover, because thou hast intermeddled with Ecclesiastical and Civil Affairs, contrary to the Profession and Duty of a Monk, and in contempt of the Ecclesiastical Laws, we do, by Virtue of our Episcopal Authority, Order and Command, that according to the Rules of the Church, thou be severely Scourged, and afterwards shut up in a close Prison; And that thou may never Teach again to infect others, we enjoyn you perpetual silence in the Name of the Eternal Word.* Thus was *Gotteschalcus* Condemned in the presence, and with the consent of his Bishop, Abbot, him that Ordain'd him, and of those who were well affected to the Doctrine of S. *Austin*, which shews that he had an injury.

Gotteschalcus *Punished and Imprisoned.*

This Sentence, which was pronounced against him, was Executed with the utmost severity, for he was Whipped in the presence of the Emperor *Charles*, and the Bishops, till he cast out of his own Hand, into the Fire, a Book, wherein he made a Collection of such Texts of Scripture, and Testimonies of the Fathers, as proved his Opinion; after which he was kept close Prisoner in the Monastery of *Hautevilliers* in the Dioceſs of *Reims*. Nevertheleſs, *Hincmarus*, that he might induce him to change his Opinion, sent him a Writing, in which he explained those places of the Fathers on which he grounded it, and proved, That God indeed knows them that shall be Reprobated for their Sins, but hath Predestinated no Man to Evil; and that his presience is not the cause of any Mans ruin. He sent him also a second Instruction, but could not remove him from it.

Two Confessions of Faith made by Gotteschalcus.

Hincmarus also wrote to *Prudentius* Bishop of *Troyes*, an Account of what had passed in the Judgment given against him, and consulted that Bishop what he ought to do in case *Gotteschalcus* should continue obstinate, whether he should deprive him of the use of Divine Service and the Communion. What answer *Prudentius* gave to these Questions is not known, but about the same time *Gotteschalcus* composed two Confessions of Faith, one more long, in which he confesseth, That God hath not Predestinated any Man to Sin, or Evil, but to Good only, which is of two sorts, *viz.* The Rewards of his Favour, and the Effects of his Justice; That he hath freely Predestinated his Elect to Life Eternal, and also hath Predestined the Devils and Reprobates to Eternal Death. He grounds this Doctrine upon Consequences taken from Holy Scripture, and assertions of the Fathers, chiefly of S. *Austin*, *Gregory*, *Fulgentius*, and *Isidore*. That this Predestination is but one in it self, though it hath respect to two Objects, as Charity towards God and our Neighbour is the same Charity in two parts. To prove himself no Heretick, he brings a Definition of an Heretick out of S. *Cassiodorus*, *viz.* He is a Person, saith this Author, who either out of Ignorance, or Contempt of the Law of God, defends a new Error, or follows an old one. He affirms, That he holds nothing but what is agreeable to the Doctrine of H. Scripture and the Ancients; and consequently, the

the Definition of an Heretick doth not touch him. He doubts not but he can prove the Truth of his Doctrine in an Eccleſiaſtical Aſſembly, if he could be ſo happy as to have the liberty given him, not only by his Diſcourſes, but alſo by caſting himſelf into ſcalding Water, Pitch, or flaming Oyl, without ſuffering any harm. He explains himſelf more clearly in his ſhorter Confeſſion of Faith, declaring, That God hath not Predeſtinated the Devils, and Wicked men; to Damnation, but for their Sins, which he foreſees that they will commit. [Theſe two Confeſſions are Publiſhed by Biſhop *Uſher*, in his Hiſtory of *Gotteſchalcus*. *Dublin* 1631. *Hanov.* 1662.]

Hincmarus alſo wrote a Treatiſe in defence of his Opinion, to the Monks and Recluſes of his own Dioceſs, againſt the Opinion of *Gotteſchalcus*. ‡ *Ratramnus* a Monk of *Corby*, finding ſome things in it that deſerved a Confutation, wrote a Letter againſt that Treatiſe. *Prudentius* Biſhop of *Troyes* wrote alſo a Book, in which he explains his ſenſe of the Queſtions of his time, and ſent it with a Letter, which ſerved inſtead of a Preface to *Hincmarus* Archbiſhop of *Reims*, and *Pardulus* Biſhop of *Laon*. He attributes much to the Authority of *S. Auſtin* in theſe Matters, and in the body of his Book, he ſets down a Collection of ſeveral paſſages to that purpoſe out of him and other Fathers. He doth not diſagree from *Gotteſchalcus*'s Opinion concerning Predeſtination, declaring notwithſtanding, that God is not the Author of Sin, and that he Damns no body but for their Crimes, which deſerve ſo great a puniſhment. He follows alſo the Principles of *S. Auſtin* about Grace, Free-will, and Gods Will to ſave all Men. This Writing was ſent to *Hincmarus* and *Pardulus*, after the Council held at *Paris* about the end of the year 849, in which this Matter was mentioned, but not debated, or determined in a full Council; nevertheleſs the part, which the Biſhops began then to abett, made it ſo famous, that *Charles the Bald* being at *Bourges* on his return from the Siege of *Toulouſe*, would have it cleared, and gave Order to *Lupus* Abbot of *Ferrara*, and *Ratramnus* Monk of *Corby*, to write upon that Subject. *Hincmarus*, for his part, wrote about it toward *Eaſter* in 850, to *Rabanus* Archbiſhop of *Mentz*, who had engaged in this Conteſt. He ſent him the Treatiſe which he had written to the Monks of his Dioceſs againſt *Gotteſchalcus*, with the Writings of ſome other Authors, which ſeemed to favour him, and among them the Book of *Prudentius* Biſhop of *Troyes*. *Rabanus* having ſeen them, would not undertake to anſwer the Teſtimonies alledged by that Biſhop, but collected ſome Texts of Scripture, and Sayings of the Fathers, about Predeſtination, to prove that the Word *Predeſtination* was never taken in an ill ſenſe; That God inclines no Man to Evil; That he is not the Author of our Damnation; That he doth not in a proper ſenſe harden the Heart of a Man, but only permits it to be hardened, either by their own ſinful actions, or by the malice of the Devil. That he made not Death; That he repents not for the deſtruction of the Angels; That he would have all men to be ſaved. In the concluſion, he adviſes *Hincmarus* to hinder men from debating ſuch ſort of Queſtions, which may cauſe much ſcandal among the Faithful, and not to ſuffer *Gotteſchalcus* either to Write or Teach. He wonders that that Monk ſhould be allowed to Write, who is culpable both in Practice and Doctrine. He adviſes him to ſuffer him no longer to Write, or Diſpute for the future, till he hath retracted, and much diſapproves of their letting him enjoy Communion. He accuſes him of Obſtinacy and Pride, and looks upon him as incorrigible. He reproves him for wiſhing that he might paſs through Veſſels of ſcalding Water, Pitch, or flaming Oyl, and ſays he never heard of the like; That it was to tempt God; That he could not endure that puniſhment if it were Ordained for him, and therefore 'tis a great piece of preſumption to wiſh for it, and deſire it.

‡ Or Bertram.

The Writings of Hincmarus, Bertram *and* Rabanus, *about* Predeſtination.

Nevertheleſs *Lupus Servatus*, which I do not believe to be a different Perſon from the Abbot of *Ferrara*, who was conſulted about the Queſtions of the Times, 1. By *Gotteſchalcus*; 2. By *Hincmarus*; and laſtly, by *Charles the Bald*, made a Book to clear the three Queſtions which *Gotteſchalcus* had propounded to the Council of *Mentz*, about Free-will, Predeſtination to Evil, and about the Death of Jeſus Chriſt for all men; in which Treatiſe he lays down, and proves theſe Principles and Doctrines; That God, who only is immutable, hath made Spiritual Creatures ſubject to change, who may do either Good or Evil. This appears in the fall of the Angels, who being Created good, fell into Sin by the depravation of their Nature, whereas others of them adhering voluntarily to God, have received this as the Reward of their Fidelity, That they can't fall from their Happineſs. That Man who is compounded of a Material Body and Spiritual Soul, was created in a State of Happineſs, exempted from Death, and perfectly free; That he could do good by making uſe of the aſſiſtance of God's Grace, and Sin by abandoning of it, but having ſinned freely, he is under an unavoidable neceſſity of Dying, and ſubject to the irregular Motions of Concupiſcence. That the whole Nature of Man hath been corrupted by the Sin of the firſt Man, and all deſcended of him are fallen with him. That Men have ſome ſort of freedom, but can't chooſe that which is good but by the aſſiſtance of the Grace of Jeſus Chriſt. That our Liberty only inclines us to Evil, and ſo we may ruin our ſelves, but no Man can ſave himſelf, or free himſelf from the power of Sin, but by the help of Jeſus Chriſt. That they that are Damned, are ſo by Gods Juſtice; and they that are Saved, are ſo by his gracious Mercy, becauſe by the Sin of the firſt Man, we all deſerve Damnation, and that no Man could eſcape it, if God did not ſave him through pure Mercy; tho we muſt not inquire, Why God ſhews Mercy on ſome and not on others: That he could do ſo to all, but it is his good Pleaſure to ſave ſome, and leave others in the Maſs of Perdition: That when he ſays in Scripture that he will have all Men to be ſaved, it ought to be underſtood only of thoſe that are actually ſaved. That the Word *All* is capable of exceptions, and may mean all ſort of Men; That Predeſtination is gratuitous, and not upon the ac-

Lupus's Treatiſe upon the three Queſtions.

count of our Merits. That it is in purſuance of this Election, that God gives his Grace to ſome, by which they are able and ſedulous to do good, and leaves others to their corrupt wills by not aſſiſting them. That he is not the Author of the Evil Men do, but Man ought to impute it to himſelf, or rather to the Devil, who leads him into it. That God foreſees both good and evil, but he predeſtines nothing but the good, that he only ſuffers the evil and puniſheth it; That what God hath predeſtined ſhall infallibly fall out, but that his Predeſtination impoſeth no neceſſity; That no Chriſtian ought to think himſelf of the number of the Reprobate, Men ought to labour to live well, that their puniſhment may be the leſs. He paſſes over ſlightly the Queſtion about Predeſtination to Damnation. He confeſſes that he meets not with that word uſed in that ſenſe in Holy Scripture, and that the great Lights of the Church abhor that expreſſion, for fear Men ſhould think God hath made his Creatures to puniſh them, and that he unjuſtly condemns Perſons, who have no power to avoid Sin or Damnation. That nevertheleſs, it happens, that as God hath ordained the puniſhments which are conſequent upon the Sin of the Firſt Man, ſo he hath ordained the puniſhment of Sinners, yet ſo as they themſelves are the Authors of their own Damnation. That ſince Men agree in the Matter, they ſhould not quarrel about the Words and Expreſſions, ſeeking to get an unprofitable Victory. Laſtly, he paſſeth to the 3d Queſtion concerning the Extent of the Redemption of Jeſus Chriſt, which he calls the Meaſure of his Blood. He ſets down and approves of the Expreſſions of Scripture, which import, That Jeſus Chriſt died for all Men, and hath redeemed all, but he ſays, that they ought to be underſtood as he hath explained them, in which it is ſaid, He will have all Men to be ſaved. He adds, that it may be ſaid as a probability, that he died for all, that are in his Church, and receive the Sacraments, whether they be in the number of the Elect, or Reprobate. He ſays, that ſome Men condemn this Opinion of Blaſphemy; that he himſelf ſhould be of that Judgment, and ſhould believe that God puniſhes ſome of the Reprobate the leſs for the Merits of Jeſus Chriſt, but that the Apoſtle ſpeaking of the Merits of Jeſus Chriſt, that they are of no worth to thoſe that are circumciſed, it ſeems reaſonable to believe that the Death of Jeſus Chriſt is of no worth to thoſe that are indeed Baptized, but relapſe and die in their Sins and Infidelity; That nevertheleſs, that he may not render himſelf odious to them who hold that Jeſus Chriſt died not only for the Good, but alſo for Sinners, he ſets down a Paſſage of S. *Chryſoſtome*, which ſeems to favour that Opinion, and may unite all divided Minds about that Matter. *Jeſus Chriſt*, ſaith that Excellent Biſhop, *by his Doctrine and Holineſs died for all, not only for the faithful, but all the World, if all do not believe he hath done whatever was requiſite on his part to ſave them.* After theſe Remarks *Lupus* concludes, leaving every one to their liberty to chooſe what Opinion they judge trueſt. He confirms his Opinion, which he laid down in this Treatiſe, by a Collection of Paſſages out of S. *Auſtin*, S. *Jerom*, and ſome others of the Fathers upon theſe three Queſtions. [This Treatiſe of *Lupus* is extant, Printed by *Sirmondus* in *Holland* 1648, and 1650, and with the reſt of his Works at *Paris* 1664.]

Lupus's Letter to *Hincmarus* and *Pardulus.*

After *Lupus* had compoſed this Tract, he ſent a Letter to *Hincmarus* and *Pardulus*, which contained an Abridgment of his Doctrine. In it he ſays, that the trueſt Opinion is, that Predeſtination in regard to the Elect is a Preparative Grace, and in reſpect to the Wicked is a withdrawing of the ſame Grace; That all Men are born in a State of Damnation, and God takes ſuch out of that State, as he pleaſeth by his Mercy, and leaves others in it by his Juſtice. So that it is true that God predeſtines thoſe he hardens, not by impelling them into ſin, but by not keeping them from it; That this Predeſtination doth neceſſitate neither the good, or evil, becauſe both have a freedom of will, which excludes a fatal neceſſity; That the Elect, who receive from God the power to will and do, do freely perform all that conduceth to their Salvation, and the Reprobate who are forſaken by God, do voluntarily, and not againſt their wills, thoſe actions which deſerve Eternal Puniſhment; That no Man is ſo ſilly, as to ſay, that there is a neceſſity, where the will hath a command, although it be aſſiſted by the Grace of God, or left by his juſt Judgment. But as to Infants, who dye before they come to the uſe of Reaſon, it cannot be ſaid that their will hath a part in their Salvation, or Damnation, becauſe they are either ſaved by the Grace of Baptiſm, or damned by the Sin of the Firſt Man. [This Letter is among his Epiſtles Printed by *Maſſonus* at *Paris*, 1588, and in the foremention'd Edition of all his Works.]

It is eaſie to ſee, that this Author, although he was of S. *Auſtins* Judgment, yet manages his Expreſſions ſo warily, that he may offend neither ſide, but bring them to an Agreement, but it happened to him, as it ordinarily does to them that are Mediators for Peace, though they carry themſelves never ſo wiſely and cautiouſly, and have often Reaſon of their ſide, they are diſliked by both Parties at variance. *Gotteſchalcus*, a very rough and ſevere Man, blamed the mildneſs which *Lupus Servatus* had uſed, and the moderate Expreſſions which he had brought. That Man (ſaith he) in a Letter written to *Retramnus*, is ſo cautious and moderate, and hath ſo cunningly anſwered the 3 Queſtions of which he ſpeaks in his Book, that he agrees not throughly with either Party. *Hincmarus* and *Pardulus* were not better ſatisfied, but accuſed him of Opinions unworthy of the Mercy and Goodneſs of God, which forced him to write his Letter to *Charles* the *Bald*, to explain his Judgment more clearly in that Diſpute. It contains an Abridgment of his former Treatiſe concerning the Fall of all Men in *Adam*, concerning the Election which God is pleaſed to make of ſome; concerning Predeſtination and Reprobation; concerning the Aſſiſtance which God is pleaſed to give Men through his mere Mercy; concerning the Juſt deſertion of the Wicked; concerning the loſs of Man's free will to do good; concerning the Efficaciouſneſs of Grace, and the Death of

Lupus's Letter to *Charles* the *Bald.*

Jeſus

Jeſus Chriſt for all Men. Which laſt Article he explains more largely, for after he hath cited ſome Paſſages of S. *Auſtin* to prove, that when he ſays, that Chriſt died for all Men, he ought to be underſtood of thoſe only that are ſaved; he oppoſeth the ſaying of S. *Chryſoſtome* againſt them, but we muſt obſerve, that he is not of his Judgment, by taking notice, that he ſaith with all due reſpect to him, that he did not well underſtand that place of Scripture, and that he hath not proved his Opinion by any Teſtimony. Laſtly, he rejects the Authority of *Fauſtus*, as a Biſhop who was in an Error, and ſays, that we muſt keep to the Judgment of S. *Auſtin*, S. *Jerom*, and other Fathers, commended by Pope *Gelaſius*, and adviſes the Emperor to call a Councel of Learned Men about theſe Queſtions, who may Examine whether he ſpeaks Reaſon, or no. [This Letter is alſo extant in the fore-mentioned Editions of his Works.]

Ratramnus or Bertramus's Treatiſe about Predeſtination.

At the ſame time *Retramnus*, a Monk of *Corby*, who had alſo been conſulted by the Emperor about theſe famous Queſtions, compoſed a Treatiſe of Predeſtination divided into two Books. The firſt contains a Collection of Paſſages out of the Fathers, that all that is done in this World, is done by Order and Direction of God's Providence. That although he be not indeed the cauſe of the Crimes, and Sins of Wicked Men, yet they are alſo ſubject to the Order of Providence, and ſerve for the Execution of his Will. That God hath foreſeen from all Eternity what ſhall befall the Good and Evil, the Elect and Reprobate. That the Predeſtination of the Saints is the Effect of his Mercy, and the number of the Elect can neither be increaſed, nor diminiſhed, nor altered. That all the holy thoughts and good actions of the Saints, by which they acquire themſelves happineſs, are the effect of the mere Grace of God. That our Free-will is too weak to do any good, unleſs it be ſtrengthned by the Grace of God, which helps us to do good. That this Grace operates in us to will and to do, and that it is neceſſary for the beginning of Faith and Prayer. In the Second he treats of the Predeſtination of Sinners, and ſpeaks by the by of the Predeſtination of the Elect. He ſhews by the Teſtimonies of St. *Auſtin*, *Fulgentius*, and other Fathers, that God hath not predeſtined Sinners to ſin, but to the puniſhment of their Sins, and Eternal Torments. He rejects the diſtinction of thoſe who ſay, that Eternal Puniſhment was ordained and appointed for Sinners, but they were not predeſtined to it. He maintains that this Predeſtination did not impoſe a neceſſity of Sinning upon any Man, though thoſe that are Elected by the mere Mercy of God, ſhall be infallibly ſaved; and thoſe whom God leaves in the Maſs of Perdition, ſhall be infallibly damned for their Sins which they voluntarily commit. He adds, that we ought to attribute all the good we do to God, and all the evil we do to our ſelves, becauſe God never inclines us to evil, but only leaves us to the motions of our Wills. At the end of theſe Books *Retramnus* prays the Emperor not to publiſh them, before theſe Queſtions be fully examined and cleared, that they might know which Opinion to follow. He adds, that if this Book diſpleaſeth the Emperor, that he would correct it, or ſhew him what corrections he would have made in them. [This Treatiſe is publiſhed by *Mauginus in Collect. Script. Tom.* 1. *p.* 29. and in *Biblioth. Patr. Tom.* 15. *p.* 442.]

Scotus's Book about Predeſtination.

The Emperor gave theſe two Books of *Lupus* and *Retramnus*, to *Hincmarus* and *Pardulus* to examine them, who oppoſed them to *Amalarius*, a Deacon of *Treves*, and *Johannes Erigina Scotus*, whom they had ordered to write upon this ſubject. We have not the Work of *Amalarius*, but only that of *Joannes Scotus*, which, according to the Genius of that Author, is full of Scholaſtick Subtleties and Diſtinctions. He begins with this Poſition, That every Queſtion may be reſolved by four general Rules of Philoſophy, *viz.* Diviſion, Definition, Demonſtration, and Analyſis, and the reſt of his Work is not leſs Logical, for although he cites ſeveral Paſſages of S. *Auſtin*, yet he chiefly proves his Aſſertions by Scholaſtical Reaſons and Arguments. He rejects the double Predeſtination, and proves that Predeſtination doth not impoſe any neceſſity. He maintains, that Man is abſolutely free after the Sin of *Adam*, and that although he cannot do good without the Grace of Jeſus Chriſt yet he doth it without being conſtrained to it, or forced by the Will of God, by his own free choice. He adds, that Sin, and the Conſequence of it, the Puniſhments with which it is rewarded, being mere Privations, are neither foreſeen nor predeſtined by God. That Predeſtination hath no place but in thoſe things which God hath preordered in order to Eternal Happineſs, and ſuppoſeth, that this Predeſtination ariſeth from the foreſight of the good uſe of our free-will. To prove what he had aſſerted, that Eternal Puniſhments are mere Privations, he affirms, That the Torments of the Damned are nothing but privations of Happineſs, or the trouble of being deprived of it; ſo that according to him Material Fire is no part of the Damned's Torments. That there is no other Fire prepared for them but the fourth Element, through which the Bodies of all Men muſt paſs, but that the Bodies of the Elect are changed into an Ætherical Nature, and are not ſubject to the power of Fire, whereas on the contrary the Bodies of the Wicked are changed into Air, and ſuffer Torments by the Fire becauſe of their contrary qualities; and for this reaſon 'tis, that the Dæmons, who had a Body of an Ætherial Nature, were maſſed with a Body of Air, that they may feel the Fire. Thus did Philoſophy lead this Author to many wild and extravagant Notions and Opinions. [This Piece is put out by *Maugius* in his *Vind. prædeſt. & Gratiæ Tom.* 1. *p.* 103.]

Prudentius's Work againſt Scotus.

Wemlo or *Ganelo*, Archbiſhop of *Sens*, having read this Work, gathered out of it ſeveral Propoſitions, which he put under 19 Heads according to the number and order of the Chapters of *Scotus*'s Work, and ſent them to *Prudentius* Biſhop of *Troyes*, who having read them, found, as he thought, not only the Errors of *Pelagius* in them, but alſo the Impiety of the *Collyridians*. Whereupon he compoſed a Book to confute him, in the Preface of which he accuſes *John Scotus* of following of *Pelagius*, *Cæleſtius*, and *Julian*, to reſiſt the Grace of Jeſus Chriſt, and the Juſtice of God;

God, to deny Original Sin, and many other Blaſphemous Doctrines. Yet *John Scotus* did not deny Original Sin, and acknowledged the neceſſity of Grace in his Work, but *Prudentius* thought he found ſuch Principles in it, as ſeemed to abet the Doctrine of *Pelagius*. *Prudentius* anſwered *John Scotus*'s Book Chapter by Chapter, and oppoſed the Judgment and Authority of the Fathers to his falſe Reaſonings. [The 19 Heads gathered out of *Scotus*'s Book, are Printed in Biſhop *Uſher*'s Hiſtory of *Gotteſchalcus*, cap. 19.]

After he hath rejected his Method of deciding all things by the four Rules of Logick, and ſhew'd, that Queſtions of Divinity are not ſo to be handled, he confutes *Scotus*'s Opinion of Predeſtination, Free-will, and the puniſhment of the Damned, and proves the contrary Opinion. He diſtinguiſhes Predeſtination from Preſcience, and ſhews that Preſcience extends to Sin, but not Predeſtination. He diſtinguiſhes Predeſtination into two ſorts, the one by which God hath freely Predeſtined the Elect to Grace and Glory, the other by which he hath Deſtined the Wicked, whoſe Sins he foreſees, to Eternal Damnation. He proves that Man, ſince the Fall, hath not a full Liberty and Power to do good, and that he cannot do it, not only without the Grace of *Jeſus Chriſt*, but that his Grace excites, impels, and enables him to do it. He maintains, that no Man affirms that Grace wholly deſtroys Free-will, or that Predeſtination impoſes any Neceſſity upon men, but he obſerves, that Free-will is nothing elſe but a voluntary choice, and unconſtrained acting of the Mind. He, in the laſt place, decides the extravagant Opinions of *Scotus* about the Torments of the Damned, and propounds the Doctrine of the Church, and Fathers, who acknowledge, that Damnation conſiſts not only in the privation of Happineſs, but Tortures of Fire. [This confutation of *Scotus*'s Book by *Prudentius* is extant in *Mauguinus*'s *Vindic. Gratiæ*, *Tom.* 2. *p.* 191. and ſome parts of it are in Biſhop *Uſher*'s Hiſt. of *Gott.* c. 8. & 11.]

Florus's *Writings againſt* Scotus.

The ſame Extracts of *Scotus*'s Book being ſent to the Church of *Lyons*, they employed one of their Deacons, named *Florus*, to write againſt him. This Deacon ſome time before delivering his Opinion concerning Predeſtination, ſaid, in his Diſcourſe, That God hath freely Predeſtinated the Elect to Grace and Glory, but he only foreſees the Crimes and Sins of the Reprobate, and afterwards Ordains, and Predeſtines them to Damnation; and concerning Free-will, that 'tis ſo much weakened by the Sin of the firſt Man, that it can do no good thing unleſs it be enlighten'd, and ſtrengthned by the Grace of Jeſus Chriſt. The ſame Doctrine he teaches us in his Tract againſt *Scotus*, and lays down a twofold Predeſtination, or rather Predeſtination under a twofold reſpect. 1. A gratuitous Predeſtination of the Elect to Grace and Glory, and a Predeſtination of the Reprobate to Damnation, for their Sins which they commit by their own Free-will; and maintains, that tho' our Free-will can chooſe that which is good, yet it never would chooſe, or do it, if it were not aſſiſted by the Grace of Jeſus Chriſt. And to explain this, he makes uſe of the compariſon of a Sick Man, of whom we may ſay, that he may recover his health, although he hath need of Phyſick to reſtore it; or of a Dead Man, that he may be raiſed, but by the Divine Power. In like manner, ſaith he, the Free-will being Diſtempered, and Dead, by the Sin of the firſt Man, may be revived, but not by its own Virtue, but by the Grace and Power of God, who hath pity on it, which *Florus* underſtands not only of that Grace, which is neceſſary for actions, but of that alſo which is neceſſary to ſeek Converſion by Prayer, and begin to do well; Hitherto neither *Prudentius*, nor the Church of *Lyons*, nor any other Author, had declared themſelves for *Gotteſchalcus*. They contented themſelves in thus treating upon the Queſtion, without engaging on either ſide. *Florus*, who in his firſt Diſcourſe thought him much to blame, ſeems to doubt in his anſwer to *Scotus*, where in the 4th Chapter he ſays, That he knows not how that unhappy Monk was Condemned and Impriſoned; adding, That if he was really guilty of Hereſie, as he is accuſed, it were Juſt, that according to the Cuſtom of the Church, all the Churches of the Kingdom ſhould be acquainted with his Condemnation, and the cauſe why he was Condemned. [This Treatiſe is extant in *Mauguin*'s *Vind. Gratiæ* at *Paris* 1650, *p.* 575. and in the *Biblioth. Patr.* Tom. 8.]

Amalo's *Letters to* Gotteſchalcus.

Nevertheleſs, *Amolo* Archbiſhop of *Lyons* wrote a Letter to *Gotteſchalcus* about the ſame time, in which it appears, that he thought him faulty. In the beginning of it, he gives him the Title of *Moſt Dear Brother*, (although he ſays, he knew him an Enemy to Brotherly Unity) becauſe Chriſtian Charity ought not to ceaſe or be cooled, even towards thoſe that are our Enemies. He tells him, that he loves him moſt heartily, and wiſhes as well to him as to himſelf; But he ſays, that having read and examined his Writings, which he had ſent him by a Brother, he had diſputed with himſelf a long time whether he ſhould anſwer him, becauſe he had been accuſed a long time of dangerous attempts againſt the Church, and had ſtill held his Opinion, although he was condemned by the Authority of a Council for his Obſtinacy; That he was afraid leſt he ſhould be thought imprudent in holding correſpondence by Letters with a Perſon who had been condemned by his Brethren; but on the other ſide, he took himſelf obliged by Chriſtian Charity, to anſwer his Requeſt. Laſtly, That being convinced by the admonition which Jeſus Chriſt propounds in the Parable of the *Samaritan*, that it is our Duty to comfort our Brethren in affliction, and to have ſuch a ſincere Charity towards our Brethren, as to live in Unity, and communicate one with another in all Offices and Services of Love, after he had begged God's Grace to enable him to give him neceſſary Comforts and Inſtructions, and to fit his Mind to receive them with Meekneſs and Humility, he looked upon himſelf to be under obligations to anſwer him. And firſt of all, he adviſes him to be of a peaceable and ſubmiſſive Spirit. He tells him, that he had heard with grief, that he had began to ſpread abroad his new Doctrines, and to raiſe Diſputes about unprofitable Queſtions in *Germany*.

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That ſince he had ſeen one of his Writings, in which he explains his Opinion at length, and endeavours to prove it by the Teſtimonies of the Fathers, and H. Scripture. And laſtly, That he had lately received a Writing of his directed to the Biſhops, or rather made againſt the Biſhops who were concerned in his Condemnation. That by his Writings he perceived, that his Tenets were dangerous; ſo that he thought he could not do a better piece of Service, than to ſet down in ſhort thoſe Propoſitions that ſeemed contrary to the Doctrine of the Church, and confute them by Scripture, and the Judgment of the Church. That he ought to keep firmly to that Doctrine, if he will be one of the Living Members of Jeſus Chriſt. That he did not ſend this Work directly to him, becauſe he was Excommunicated, but to his Metropolitan, that he being moved with compaſſion toward him, may admit him again into the Unity of the Church upon the abjuring of his Errors. After this Preface he ſaith, that this Propoſition which he hath delivered diſpleaſeth him. That all thoſe that are redeemed by the Blood of Chriſt cannot periſh; becauſe he ſays, 'twill then follow, that either no Man that is Baptized can be Damned: Or, that thoſe who are Baptized, and Regenerate by Baptiſm, and yet afterward periſh, are not truly Baptized, or Redeemed by the Blood of Jeſus Chriſt; now both are falſe, and contrary to the Scripture, and Faith of the Church. In the ſecond place, he is angry that he is perſwaded that the Holy, and true Sacraments of the Church, Exorciſm, Baptiſm, Confirmation, Unction, and the Euchariſt, are given to no purpoſe, to thoſe that are in the number of the Reprobate, becauſe they are not Redeemed by the Blood of Jeſus Chriſt, without which the Sacraments are no better than uſeleſs Ceremonies. He maintains, that they do effectually work upon thoſe that do not perſevere. In the third place, he can't approve that which he holds, That Infants and Adult Perſons, who are Baptized, but are not of the number of the Elect, are not true Members of the Church of Jeſus Chriſt. In the fourth place, he doth not like his words where ſpeaking of Predeſtination, he ſaith, That the Devils and Reprobates are Predeſtined to Damnation, ſo that none of them can be ſaved. He affirms, That this is an horrible Blaſphemy againſt God, and an Impiety, that makes Sin neceſſary. That God, indeed, foreſees the Sins of Devils and wicked Men, without which they would be neceſſitated; and that he hath not Deſtined them to eternal puniſhments but upon the previſion of their Sins, which he knew they would commit freely. Fifthly, He abhors the Propoſition delivered by *Gotteſchalcus*, that the Damned are as infallibly, and irrevocably Predeſtined to Damnation, as God is Infallible and Immutable; And he laughs at that which he adds, That the Biſhops ought to exhort the Reprobate to Pray, that tho' their Damnation is irrevocable, yet their Torments may be leſs. Sixthly, He can't endure what he hath ſaid, That God and his Saints rejoyce at the Eternal Condemnation of the Reprobates. He ſays, That God rejoyces in their Deſtruction, but not for it; That he rejoyces not in their Evil doing, but in the Exaltation of his own Juſtice. Laſtly, He condemns his behaviour toward the Biſhops, by railing at them, contemning them, and calling them, that are not of his Judgment, Hereticks and Rabaniſts. He chides him for being unconcerned at the ſeparation of the Church which he had ſuffered a long time, for exalting himſelf againſt his Spiritual Fathers the Biſhops, for ſubmitting to no Authority, nor deſiring a peaceable Deciſion of the Controverſie in hand with humility, and for thinking himſelf the only Perſon enlightened and inſpired by God to confirm the Truth. He exhorts, adviſes, and conjures him to reflect upon himſelf, return from his Errors to the Church, and ſubmit himſelf to the Biſhops; and gives him, with a Fatherly goodneſs, ſuch other Counſels as were proper for him to follow. [This Epiſtle is Printed by *Mauguin* in *Collect. Script. 9 Sæculi, Tom.* 2. and with his other Works, at the end of *Agobardus*'s Works put out by *Baluzius* at *Paris* 1666.]

Some have pretended, that this Writing of *Gotteſchalcus*, which *Amolo* confutes in this Letter, was Forged by *Hincmarus*, whom they accuſe of this Forgery, but they have no proof of it, and the two conjectures upon which they ground the Accuſation are took weak to raiſe any Credit upon, ſo that 'twould be a very raſh thing to condemn ſo illuſtrious an Archbiſhop of ſo ſcandalous a Crime without better proofs, eſpecially ſince we do not find any of the Favourers of *Gotteſchalcus* to have laid any ſuch thing to his Charge. It is moſt reaſonable for us to believe, that *Gotteſchalcus* compoſed this Writing privately, and ſent it to *Amolo* Archbiſhop of *Lyons*, ſuppoſing that that Church would be more favourable to him, becauſe it was of S. *Auſtin*'s Judgment about Predeſtination and Grace; but ſince he ſtrain'd his Opinions to too high, and faulty a pitch, and drew hard and unwarrantable Conſequences from them, 'tis no wonder that *Amolo* gave him ſuch an Anſwer, which is written with all the inſinuating Art poſſible to appeaſe *Hincmarus*, and oblige this Monk to make him ſatisfaction. There is another ſmall Piece, which is annexed to this Letter to *Gotteſchalcus*, which is thought to be a fragment of the Letter written at the ſame time to *Hincmarus*, in which he treats of Grace and Predeſtination. In it he teaches us to believe, that 'tis Grace by which men are ſaved, which is not given them according to their merits, but through the pure and free Mercy of God, which moves them to good not by Neceſſity, but by their Will and Love. That this Grace is given to Infants in their Baptiſm, to Adult Perſons, and all the Faithful, in all their Actions, Thoughts and Words that are good, becauſe there is no good but is the gift of God. That his Preſcience is certain, and that he foreſees how all things will come to paſs; ſo that the number of the Elect is known to him, and cannot be changed. That the Predeſtination of the Juſt is of free Mercy, and is not done in conſideration of their Merits, but that he hath juſtified and ſanctified by his Grace in time, all thoſe who have been Predeſtinated from all Eternity through his meer Mercy, that they may be holy and juſt. That Perſeverance is a

Gift of God; That our Free-will is ſo much weakened by Sin, that it can't raiſe it ſelf to the love of Truth and Juſtice, if it be not excited, healed and ſtrengthned, by the Grace which frees it. He adds, That this Doctrine needs not to caſt us into Deſpair, but gives us confidence in the Mercy of God; That that which is found in S. *Auſtin*, and ſome other Fathers, that God hath Predeſtinated the Wicked to Damnation, and eternal Death, ought not to be underſtood as tho' God conſtrained them by his Power, or Predeſtination, to be Sinners, and ſo Damned, but in this ſenſe, That God hath Ordain'd by his juſt Judgment eternal puniſhments, for thoſe that he foreſaw would continue in the Maſs of Perdition by the Sin of *Adam*, or who would make themſelves ſubject to Damnation by their own voluntary Sins. [This fragment of *Amolo*'s Epiſtle is alſo extant in the forementioned Edition of *Agobardus*.]

Hincmarus's Letter to the Church of Lyons.

Hincmarus ſeeing *Amolo* thus in a manner to condemn *Gotteſchalcus*, thought it convenient to write to the Church of *Lyons* upon that ſubject. Whereupon he wrote a Letter to him, giving him an account after what manner *Gotteſchalcus* was Judged and Condemned in two Councels, and compriſes his Doctrine under five chief Heads. 1. That God hath Predeſtined from all Eternity, thoſe whom he pleaſeth to the Kingdom of Heaven, or Eternal Damnation. 2. That they that are Predeſtined to Eternal Death can't be Saved, and thoſe that are Predeſtined to Eternal Glory can't be Damned. 3. That God will not have all Men to be Saved, and that the Apoſtles Words ought to be underſtood only of thoſe that are Saved. 4. That Jeſus Chriſt came not to ſave all Men; that he hath not ſuffered for all Men, but for thoſe only who are ſaved by the Myſtery of his Paſſion. 5. That ſince the Fall of Man, no Man can keep himſelf ſafe by his own Free-will from the commiſſion of Sin. *Pardulus* Biſhop of *Laon*, wrote alſo to the Church of *Lyons* upon the ſame ſubject, telling them, that of thoſe ſix Perſons who had written upon theſe Queſtions, none of them had ſufficiently cleared them. Some join to theſe Letters one of *Rabanus*'s written to *Notingus*. [*Pardulus*'s Letter is not extant to the Church of *Lyons*.]

The Anſwer of the Church of Lyons *to* Hincmarus *by* Remigius.

When theſe Letters were carried to *Lyons*, *Remigius*, who ſucceeded *Amolo* in the Archbiſhoprick of *Lyons*, wrote, in the Name of his Church, an Anſwer to three Letters that were brought him. He abandons *Gotteſchalcus*, and condemns the raſhneſs and temerity of that unhappy Monk, but defends the Opinion of S. *Auſtin* about Predeſtination and Grace; and after he hath produced ſeven Rules, and ſeveral Paſſages of the H. Fathers, to prove that the Preſcience and Predeſtination of God are infallible, he concludes, that none of thoſe whom God hath Predeſtined from all Eternity, to his Glory, through his free goodneſs, ſhall periſh; and none of thoſe, whom God hath Predeſtined to Eternal Death, through his juſt Judgment, having foreſeen their Sin, ſhall be ſaved, not that they are unavoidably Sentenced to Damnation, by the power of God, but becauſe they deſerve it by the malignity of their Will, which is unconquerable, and unchangeable. This was the ſenſe of *Remigius*, upon two of the Propoſitions which *Hincmarus* reproved *Gotteſchalcus* for. Concerning the third, which reſpected the Will of God to ſave all men, he ſays, that 'twas a difficult Doctrine to reſolve; but 'tis certain, that all are not ſaved, and that all that God Will ſhall come to paſs. How then can he Will all men ſhould be ſaved, when 'tis plain all men are not? He finds this difficulty reſolved four ways in the Writings of the Fathers. 1. They ſay, that *All* is put in that place for all ſorts of Perſons. 2. For all thoſe that are ſaved, becauſe there is none ſaved but by him. 3. Becauſe he inſpires his Servants with deſires and wiſhes, that all men ſhould be ſaved. 4. That he will have all men to be ſaved, as Creator, becauſe he hath given them a Will by which they may be ſaved, if they pleaſe. He ſaith, that this laſt Explication hath many difficulties attending it, becauſe God doth not expect the Will of Man to ſave them, but prevents them with his Grace. Yet he confeſſes, that according to ſome Fathers, it may be ſaid, that God, as Creator, would have all Men to be ſaved, but at the ſame time, as he is Judge, he will not have them ſaved who dye in their Sins, either Original or Actual. So that 'tis not true, that God doth not accompliſh his Will that he hath, that all Men ſhould be ſaved, becauſe of the oppoſition of Man's Will to his, but becauſe he will not have it fulfilled himſelf, that he may puniſh their Sins. He adds, that theſe things are ſo obſcure and intricate, that he is not willing to contend much about them, nor define them raſhly, but contents himſelf to hold what is certain, without engaging in theſe fruitleſs Diſputes. Nor is he more willing to deliver his Opinion raſhly about the 4th Queſtion concerning Chriſt's dying for all Men, but would ſearch diligently in the Scripture what he ought to believe. Wherefore, after he has recited ſeveral Texts which prove that Jeſus Chriſt died for the Redemption of Men and of the World, he ſaith, that in the Order of Reconciliation, the firſt Men are the Elect, of whom none can periſh. The ſecond are the Faithful, who haue received their Baptiſm ſincerely, and whoſe Sins are Pardoned by Grace, but do not perſevere. The third are ſuch as yet remain in their Infidelity, but ſhall ſoon be called through the Mercy of God. The fourth are thoſe that will remain always in their Infidelity, and ſhall not receive Grace, either for a time, or in the end. He acknowledges and proves, by the Authority of the Fathers, that Jeſus Chriſt died for the three firſt, but maintains, that properly ſpeaking, he died not for the Wicked, who were Dead before his coming, without the knowledge of the true Religion, nor for Infidels, which are Born ſince, or ſhall be Born in future Ages. He adds, nevertheleſs, that he finds ſome Fathers, who aſſert that Jeſus Chriſt died for thoſe Infidels that were never Baptized, nor Converted; which expreſſion, he ſays, may be Tolerated for Peace ſake, though it be not exact nor true. That Men ought not to condemn one another in Queſtions of this nature, becauſe there may be ſome things which we know not becauſe of our ignorance. Concerning the laſt Propoſition, he

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ſays, that he much wondders that any Man ſhould hold, that ſince the fall of *Adam* Men can't uſe their free-will to do good. He ſays, if they had added, *Without Grace*, the propoſition had been Orthodox, but to ſay it *in general*, as ſuppoſing that Grace alone does all the good we do, is a propoſition which he never heard of before nor underſtood, and which the Hereticks themſelves never yet aſſerted. He owns, that the Free-will may be ſaid to be dead and periſhed by the Sin of the firſt Man, provided, it be not meant, that the Nature and Eſſence of the Will is not periſhed, but that the good which is in the will, *i. e.* the faculty of inclining it ſelf to good, and that it hath need of the immediate Grace of Jeſus Chriſt to incline it to good. *Remigius* Archbiſhop of *Lyons*, after he hath thus treated of the Doctrine contain'd in the Letter of *Hincmarus*, paſſes to the Judgment and Perſon of *Gotteſchalcus*. He finds fault, that he was firſt of all condemned by the Abbots and Monks, which were of the Council, to undergo their Regular Diſcipline, and afterwards was judged by the Biſhops. He ſays, that according to the ancient uſage, ſince he was accuſed of Hereſie, he ought to have been judged by the Biſhops only. He complains of the Cruelty with which their Sentence was executed. And as to the Heads of his Doctrine related by *Hincmarus*, he ſays, That the firſt and ſecond were agreeable to the Doctrine of the Church and Fathers; That the 3d and 4th were not to be condemned; and as to the 5th, if it were true that he aſſerted it in thoſe terms, it deſerves to be condemned. In fine, That he deſerved to be condemned for his imprudence and troubleſomeneſs, for his talkativeneſs and inconſtancy; That nevertheleſs they ought not for all that to condemn the Truth, nor uſe him with ſo much ſeverity and cruelty as they had done. Then he confutes what *Hincmarus* had ſaid concerning the will of God to ſave all Men, againſt the Predeſtination of the Wicked to Damnation, and concerning Free-will. He alſo Anſwers the Letters of *Pardulus* and *Rabanus*. This Anſwer was accompanied with another ſmall Treatiſe from *Remigius*, Entitled, *A Reſolution of the Queſtion*, in which he endeavours to confirm the Principle of S. *Auſtin*; That all the Generation of Mankind is corrupted by the Sin of *Adam*, and ſubject to Damnation, of whom ſome are choſen through mere Mercy, others left through juſt Judgment, the one are elected through the free Mercy of God to glory, the other predeſtined for their own or firſt Mans Sin to Damnation. [This Treatiſe of *Remigius*, with ſome other Tracts of his are extant in the *Biblioth. Patrum*, *Tom.* 15. and is put out by *Mauguin in Collect. Script. de Præd. & Got.*

The Articles of *Quiercy*.

This Anſwer not being ſuch an one as *Hincmarus* expected, he endeavoured to eſtabliſh his Doctrine another way. Wherefore meeting at *Quiercy*, in his return from the Council of *Soiſſons* held in 853, with ſeveral Biſhops and Abbots, he propounded four Heads of Doctrine to the Emperor, which were publiſhed by his Authority. The I. was, That there is no other Predeſtination but only to Life, by which God had choſen out of the Maſs of Perdition, into which all Men are fallen by the Sin of *Adam*, thoſe whom he hath predeſtinated by his Grace to Glory. And as to thoſe whom he hath left in the State of Damnation, he foreſaw that they would periſh, but he hath not predeſtined them to deſtruction, but only hath predeſtined the Eternal puniſhment which they have deſerved. The II. is, That the Free-will which we have loſt by the Sin of the firſt Man, is reſtored by Jeſus Chriſt, and we have a full power to do good by the aſſiſtance of his Grace, and to do evil, being forſaken by it. The III. is, That God would have all Men without exception to be ſaved, although they are not all ſaved. That thoſe that are ſaved, are ſo by the Grace of Chriſt, and thoſe that periſh are damned for their own Sins. The IV. was, That Jeſus Chriſt hath ſuffered for all Men, although all Men are not redeemed by the Myſtery of his Paſſion, which doth not happen becauſe the Price of Redemption is not great enough, or ſufficient, but becauſe they have not Faith, or not ſuch a Faith as is ſaving, *i. e.* a Faith which worketh by Love.

Prudentius's Letter to the Council of *Sens*.

Theſe four Articles were Signed by the Biſhops and Abbots preſent at their Aſſembly, and if we may believe *Hincmarus*, were ſubſcribed by *Prudentius* himſelf. But this Biſhop repenting of what he had done, wrote to the Biſhops aſſembled at *Sens* to chooſe a Biſhop of *Paris*, that ſince he could not be preſent himſelf at that Synod, he had ſent *Arnoldus*, a Prieſt, to whom he had given commiſſion to ſubſcribe to their Election of a Biſhop, provided they would ſign and approve theſe four Articles concerning Grace. 1. That the Free-will of Man which was loſt by the diſobedience of *Adam*, is ſo far reſtored by the Grace of Jeſus Chriſt, that we cannot do, think, or deſire any good thing without it. 2. That God hath predeſtinated ſome to Eternal Life through his mere Mercy, and others through his juſt Judgment to Damnation. 3. That the Blood of Jeſus Chriſt was ſhed for them that believe on him, and not for thoſe that do not believe. 4. That God ſaves all thoſe he will have ſaved, and that no Man can be ſaved whom he will not have ſaved. 'Tis not known what effect this Letter had in the Council of *Sens*, but is probable that it was read, but nothing was determined in that matter.

The 4 Articles of *Quiercy* as confuted by the Church of *Lyons*.

But the 4 Articles of *Quiercy* being ſent to the Church of *Lyons*, the Archbiſhop examined them, and confuted them in a Book made on purpoſe, [Entituled, *A Cenſure of the Articles of* Quiercy, *or a Book proving that the Truth of Scripture is to be held, and the Judgments of the Holy Fathers followed.*] In anſwer to the firſt Article, he finds fault with theſe Aſſertions; 1. That the firſt Man was free to do good, not mentioning the Divine aſſiſtance, without which neither he nor the Angels themſelves can do good; 2. That they ſpeak of the Predeſtination of the Elect, as if it were made upon the account of their good Works foreſeen; 3. That they deny, that God hath predeſtinated the Wicked to Damnation. Upon the 2d Article he objects, 1. That they have ſpoken too ſuccinctly and briefly about Free-will, having ſaid nothing, but produced ſome Explications,

cations of the Fathers upon that point; 2. That they had aſſerted, that we have utterly loſt our Free-will by the Sin of the firſt Man, though the Fathers acknowledge, that though it be weakened by that Sin, it ſtill ſubſiſts in Man, but he can't uſe it well without the aſſiſtance of Grace. That all Men have naturally Judgment, Reaſon, and Underſtanding, by which they are able to diſtinguiſh that which is good from that which is evil, and that which is juſt from that which is unjuſt. That they alſo have a liberty of chooſing good in ſome ſort, but through the Law we have of Human Affairs, 'tis wholly carried upon the good of Society, Tranſactions of the World, and certain private Intereſts. Laſtly, That in that reſpect we can do ſome good, but we can do nothing towards our Eternal Happineſs but by the inſpiration and Motions of Grace. 3. He alſo reproves them in this Article for ſaying, that after regeneration we have liberty of doing evil, as if we had it not before Regeneration. Concerning the 3d Article, which is about the Will of God to ſave all Men, part of his Remarks are loſt, but by what remains we may ſee, that he diſapproved their aſſerting of it ſo generally, and had rejected the Fathers Explications of it. In the laſt Article he reproves them for ſaying, 1. That there is no Mans Nature that is not healed by Jeſus Chriſt, and aſſerts, that Jeſus Chriſt did not aſſume the Humane Nature of neceſſity, but of his own good will, and that for the Elect; 2. He diſlikes them for holding, that there is not, ever was, nor ſhall be a Man for whom Chriſt died not. He confeſſes that he died for all that is Baptized, and for the Righteous Men of the Old Teſtament, but denies, that he died for all Infidels which died before Chriſts Nativity, for thoſe who never received the Faith, or Infants dying without Baptiſm. He maintains, that Chriſt died for none, but for thoſe for whom the Church prays, and mentions in their Holy Services after their Death. Laſtly, He diſapproves their compariſon between Infidels that never received the Faith, and Chriſtians, who though they have been Baptized, die in their Sins. [This Confutation of *Remigius* of the Articles of *Quiercy* is extant with the Treatiſes laſt mentioned.]

The Canons of the Council of *Valence* about Grace.

Remigius Biſhop of *Lyons* having thus confuted the Articles made at *Quiercy* by his own Writings, cauſed his Doctrine to be confirmed in a Council held at *Valence*, *an.* 855. made up of 14 Biſhops of the Provinces of *Lyons*, *Arles*, and *Vienna*, in which the 3 Metropolitans preſided, and *Ebbo* Biſhop of *Grenoble* was preſent. They made 6 Canons in this Synod concerning Grace, Free-will, and Predeſtination. The firſt forbids all Novel Expreſſions about ſuch Matters, and commands Men to follow the Doctrine of the *Latin* Fathers. In the 2d they declare, that God hath foreſeen from all Eternity all the Good which Righteous Men will do by his Grace, and all the Evil that Sinners will do by their own Malice; That the Righteous ſhall receive Eternal Life as a reward of their good Actions, and the Wicked be condemned juſtly for their Crimes to Eternal puniſhment. That this Preſcience lays no neceſſity upon any Man, none being condemned but for their Original or actual Sins. In the 3d the Biſhops ſtrongly aſſert the Predeſtination of good Men to Eternal Life, and of Wicked Men to Eternal Death. Nevertheleſs after ſuch a manner, as that in the choice of them that ſhall be ſaved the Mercy of God goes before their Works, but on the contrary in the damnation of thoſe that periſh their Crimes goes before the juſt Judgment of God, yet God hath predeſtinated no Man to ſin by his own power, ſo that thoſe that are predeſtinated are under neceſſity of being damned. The 4th is about the Death of Jeſus Chriſt, concerning which they think it ſufficient to ſay, and confeſs ſincerely, that Jeſus Chriſt died for all thoſe that believe in him. They reject the 4 Canons of *Quiercy* as idle, vain, and falſe, and condemn *Scotus*'s Treatiſe as a ſilly Book. In the 5th they aſſure all thoſe that are Baptized and Regenerate, that they have a part in the Redemption of Jeſus Chriſt, although afterward they looſe the Innocency of Baptiſm, and are in the number of the Reprobate. Laſtly, in the laſt they declare, that as concerning the Grace of Chriſt, by which Men are ſaved, and the Free-will of Man weakened by the Sin of *Adam*, but reſtored by the Grace of Jeſus Chriſt, they do hold as the Holy Fathers have taught, what the Councils of *Africa* and *Orange* have decided, and what is held and maintained by the Biſhops of the Apoſtolick See.

The Relation of what followed the Council of *Valence* about the Conteſt of Grace.

Theſe Canons of the Council of *Valence* were preſented to the Emperor *Lotharius*, the King of theſe Biſhops who had made them, with the Treatiſe made upon that Subject by the Church of *Lyons*, and the Propoſitions of *Scotus*, that he might ſend them to *Charles the Bald*, and that he would adviſe him at the ſame time not to ſuffer the contrary Doctrine to be publiſhed in his Realm, but *Lotharius* not being to do it, *Ebbo* Biſhop of *Grenoble* preſented theſe Pieces himſelf to *Charles the Bald*, who went to him to his Palace at *Verbery*, *an.* 856. This Prince in *September* the ſame year, delivered them to *Hincmarus* to examine them, who compoſed an Anſwer to them. His Book was of a conſiderable bulk, and dedicated to *Charles the Bald*; it was Entitled, *Of Predeſtination and Free-will*, and divided into 3 parts. We have not the Work it ſelf, but only the Letter written to *Charles*, which ſerved for a Preface to it. In it he complains that they had condemned his 4 Articles without ſo much as reciting of them, and had put a bad conſtruction upon them. That they would have him undertake the Defence of *Scotus*'s Propoſition, which he never ſaw, nor knew, and which were collected only to make Orthodox Perſons odious. That they had made this noiſe without deſiring his Opinion, without adverting him of what they diſliked, without hearing him or citing him to the Synod. He wondered that *Ebbo* Biſhop of *Grenoble*, a Perſon ſo Eminent for Piety, ſhould engage in ſuch a Faction. He obſerves by the bye, as a thing extraordinary, that of all the Biſhops that were at the Council of *Valence*, he only was named in the Head of the Council amongſt the Archbiſhops, which looked like affectation of Greatneſs, though he would not call it Pride.

Laſtly,

Laſtly, That the Biſhops of this Council had began the Quarrel, and laid the foundation of the Difference. He then lays down the order of his Anſwer; Firſt, he tells the Emperor, that he had ſent him the Writings which had been preſented to him by the Council; 2. That he had joined to them ſeveral other Tracts which he had received from other places upon the ſame Subject, of which he approved ſo much only as was agreeable to his 4 Articles; That he will make a Collection of the Authorities and Paſſages of the Fathers. Laſtly, That he will prove, that theſe Articles are agreeable to the Doctrine of the Church of *Rome*, and the Scriptures, which ſhe acknowledges for genuine, and the Fathers whoſe Writings ſhe allows, to which he will add the Authorities of more late Orthodox Writers, as *Beda*, *Alcuinus*, and *Theodorus* Archbiſhop of *Canterbury*.

In the year 859 the ſame Biſhops which were preſent at the Council of *Valence* being met in the Suburbs of *Langres* with the Emperor *Charles*, preſented to him the 6 Canons under debate, but ſuppreſſed what was ſaid in them particularly againſt the 4 Articles of *Hincmarus*; Fifteen days after they met at a Council at *Savona* in the Province of *Toul* [or *Tullium*], where they were alſo read. *Hincmarus* and thoſe of his Party oppoſed their Reception, but *Remigius* Archbiſhop of *Lyons* deſired, that the Deciſion of the Controverſie might be entirely left to the next Synod, to which they would every one bring the Books of the moſt eminent Fathers of the Church, and out of them determine what they ſhould follow, that they might be of one mind. This was the concluſion of this Council, but *Prudentius* did not reſt here, but brought the Matter to *Rome*, ſending the Canons of the Council of *Valence* to Pope *Nicolas*. that he might confirm them. *Prudentius* ſays the Pope approved of them, but *Hincmarus* did not yield to it, and would not take notice of the Definition which he had paſſed upon the Queſtion.

Hincmarus's 2d Treatiſe of Predeſtination.

We do not find that this Queſtion was afterward Examined or Judged in any Council of *France*, but *Hincmarus* made another Treatiſe of Predeſtination to defend his 4 Articles, and confute the Canons of the Council of *Valence*. This alſo is dedicated to *Charles the Bald*, containing 38 Chapters. In the firſt he treats of the Original of the Hereſie of the Predeſtinarians, and pretends to prove, that it began ſince the time of S. *Auſtin*; and to prove it, he makes uſe of the Teſtimonies not only of S. *Auſtin*, but of S. *Proſper* and *Cæleſtine*, by whom it appears that S. *Auſtin*'s Doctrine of Grace was oppoſed by ſeveral, but he doth not obſerve, that they who oppoſed it then, were altogether oppoſite to the Error of the Predeſtinarians, for the Prieſts of *Marſeilles*, and the other *Frenchmen* of whom S. *Auſtin* and *Proſper* ſpeak, were ſo far from being Predeſtinarians, that they contradicted the Doctrine of S. *Auſtin* about Predeſtination, becauſe it ſeemed too rigorous. He cites a Book falſely attributed to S. *Auſtin*, called *Hypomneſticon*; He maintains very poſitively that it is his, and proves it by the Letter of *Fauſtus* to *Lucidus* about the Recantation of that Prieſt, and by the Authority of the Council of *Arles*, which through a miſtake (he ſays) was held by the Authority of *Cæleſtine*, who was dead 44 years before that Council. In the 2d he gives the Hiſtory of *Gotteſchalcus*, whom he pretends to have revived the Error of the Predeſtinarians. In the 3d he rejects the Authority of *Fulgentius*, but he gives one bad Reaſon for it, when he ſays, that he is not much to be eſteemed, becauſe Pope *Gelaſius* doth not reckon him among the Doctors of the Church, for *Gelaſius* was dead 8 or 9 years before this Father wrote. In the 4th he proves himſelf conformable to the Doctrine of the Apoſtolick See. In the 5th, after he hath obſerved that *Gotteſchalcus* and his Followers write the Authorities of the Scripture and Fathers to eſtabliſh that Error imperfectly, he brings the Propoſitions of *Gotteſchalcus*, *Prudentius*, and *Retramnus*, in which they acknowledge Predeſtination to Eternal Torments. In the 6th he begins to treat of the Canons of the Council of *Valence* in particular. He obſerves in that Chapter, that the firſt is taken out of *Florus*, a Deacon of the Church of *Lyons*, but his Sentence is changed and altered by him that tranſcribed and abridged it. In the 7th he explains the Paſſage of S. *Paul* alledged by the Compiler of them, in which he ſays there are Veſſels of Wrath fitted for Deſtruction. He cites ſeveral places of the Fathers to explain that Text, and ſhew, that 'tis not God that hath fitted thoſe Veſſels for Death, but they fitted themſelves for it by their Sins. In the 8th he alledges ſome places in *Fulgentius*, to ſhew, that God hath predeſtinated no Man to Death. In the 9th he cites ſome Paſſages of *Iſidore* of *Sivil*, S. *Auſtin*, S. *Fulgentius*, and *Florus*, to explain thoſe which his Adverſaries had alledged. In the 10th he expounds ſeveral places of Scripture which they made uſe of. In the 11th he examines the following Canon of the Council of *Valence*. He finds fault, that they had laid aſide the Explication of *Florus*, and diſtinguiſhed between Predeſtination to Grace and Predeſtination to Glory. In the 12th he treats of Predeſtination at large according to the Principles of S. *Auſtin*. He ſaith that God hath predeſtinated the Works as well as the Glory of the Elect. That he hath foreſeen the Sins of the Reprobate, and knowing them, not only foreſees, but predeſtines the puniſhment which they ſhall ſuffer, but he affirms. that it can't be ſaid, that he hath predeſtinated them to Death or Damnation. So that all the difference between *Hincmarus* and his Adverſaries is in this, that theſe affirm, that God foreſeeing the Sins which the Reprobate would voluntarily commit, hath predeſtinated and condemned them upon the account of them to Damnation. And *Hincmarus* confeſſes, that God hath prepared and predeſtinated this Eternal puniſhment for their Crimes, but will not ſay that he hath predeſtinated them to be damned. S. *Fulgentius* in his Book which he wrote to *Monimus*, was moſt favourable to the Opinion which *Hincmarus* oppoſes, for which reaſon it is, that in the 13th Chapter he oppoſes ſome Paſſages of S. *Proſper*, and in his 14th a Paſſage of S. *Auſtins* cited by *Fulgentius* himſelf. In the 15th Chapter he returns to the Hiſtory of the pretended Predeſtinarians. He ſays that the ancient Predeſtinarians had 4 Errors. The firſt,

That God condemns Men for the Sins which they have not committed, but would have committed had they lived. The 2d, That Baptiſm doth not take away Original Sin from th[illegible] who are not of the number of the Predeſtinated. The 3d, That there is no difference between Preſcience and Predeſtination. The 4th, That God hath predeſtinated Men to Sin and Damnation. He owns, that the Modern Predeſtinarians held not the firſt Error, that they paſs the 2d, avoid the 3d, and have new molded the 4th, although they retain the ſubſtance of it, aſſerting, that God hath predeſtined the Reprobate to Damnation, although he hath not predeſtinated them to Sin, ſince they can't ſuffer Damnation but by Sin. He confutes the two former Errors in a few words. Then he undertakes to juſtifie his 4 Articles, by ſhewing that they are agreeable to the Doctrine of the Holy Fathers, and chiefly of S. *Auſtin*, S. *Fulgentius*, and S. *Gregory*. He proves the firſt, which is concerning Predeſtination, by tranſcribing in the 16th Chapter ſeveral long Quotations of thoſe Fathers. In the 17th he examines a place in the Book Entitled, *Hypomneſticon*, attributed to S. *Auſtin*. In the 18th he proves, that the number of the Elect is certain, and determined. In the 19th he owns, that a double Predeſtination may in ſome ſenſe be allowed, though not in that of *Gotteſchalcus* and his Adherents, who affirm, that God hath predeſtined Sinners to Torments, as he hath the Good to Glory, but that it may be ſaid, The Elect are predeſtined to Glory, and Eternal Torments are predeſtined for the Wicked. In the 20th he examines in what ſenſe S. *Gregory* ſpeaks of the Predeſtinarians in the Plural Number. In the 21th Chapter he produces ſeveral Paſſages of S. *Auſtin*, to juſtifie the ſenſe and terms of his 2d Article of Free-will. In the 22d he ſhews, that what is ſaid in that Article is conformable to the Deciſions of the Councils of *Africk* and *Orange* about Grace and Free-will. In the 23d he anſwers the accuſation brought againſt him, that he had affirmed, that Man had wholly loſt his free-will by the fall of *Adam*; He aims, that Man hath a freedom of Will ſince *Adams* Sin, but his Free-will is a Slave to Sin, which leads him to the commiſſion of Evil only, ſo that he can't do any good through the weakneſs of it without the Grace of Jeſus Chriſt. In the 24th Chapter he treats about his 3d Article, which is about the Will of God to ſave all Men. He declares, that the Church of *Rome*, which is the firſt Church in the World, ought to be conſulted about that point in the firſt place. He compares it to the ancient *Jeruſalem*, and cites a Paſſage in the forged Decretal of Pope *Anacletus*, which ſays, that that Church was founded by God himſelf. He adds alſo a Citation out of *Innocent*'s Letter to *Decentius* Biſhop of *Eugubium*, after which he quotes a Sentence of *Cæleſtine*, where he ſays, that the Prayers of the Church determine what we ſhall believe, *Legem credendi Lex ſtatuat ſupplicandi*; From whence he concludes, that ſince the Church prays for all Men without reſtriction, or exception, we ought to believe, that God will have all Men to be ſaved without exception. But why then are not all Men ſaved? He ſays, 'tis becauſe they will not; They that love Darkneſs rather than Light, Injuſtice than Juſtice, Sin than Virtue, deſtroy themſelves; That it will not then follow, that God is not Almighty, becauſe he knows how to diſpoſe of their actions who will not do as he wills them. Whereupon he cites ſeveral Paſſages out of S. *Auſtin* and S. *Gregory*, but depends chiefly upon the words of S. *Chryſoſtome*. In the next Chapter he joins ſome Expreſſions taken out of the Writings attributed to S. *Dionyſius* the Arropagite, S. *Cyprian*, S. *Hilary*, S. *Chryſoſtome*, S. *Theophilus*, S. *Jerom*, and S. *Cyrill*, ſome things alſo he brings out of S. *Auſtin* and S. *Proſper*, to whom alſo he adds S. *Caleſtin*, S. *Leo*, S. *Gregory*, *Bede*, and *Caſſiodore*. In the following Chapter he confirms this Doctrine of the Will of God to ſave all Men without exception, becauſe if God would not have all Men to be ſaved, ſome would be under a neceſſity of damnation. And whereas his Adverſaries objected, that the Will of God is all powerful, and therefore, if God would have all Men to be ſaved, they would be ſo. He puts the ſame Queſtion to them as to the Angels, and urges them to anſwer it. Are thoſe Angels which are fallen, fallen by the Will of God, or not? And ſince they could not deny according to their own Principle, but that God did deſire their Salvation: He concludes, that they muſt own, that Gods will hath not always its effect. He there recites ſeveral Paſſages of the Fathers to explain thoſe places of Scripture where the Allpowerful will of God is ſpoken of. In the 27th Chapters he examines the State of the Queſtion concerning the 4th Article, the Death of Jeſus Chriſt for all Men. He declares, that it extends not to the Devils, for whom Jeſus Chriſt was no Mediator, but only to Men. And whereas it was demanded of him, whether Jeſus Chriſt died for Antichriſt; He anſwers, that Antichriſt ſhall be a Man, and ſince Jeſus Chriſt died for all Men, he is of the number of thoſe for whom Chriſt died. In the 28th Chapter he cites ſeveral Paſſages of the Fathers, to prove, that Jeſus Chriſt died for thoſe Men who are dead in their Sins, although it can't be ſaid, that they are redeemed for Eternal Salvation. In the 29th he juſtifies the Expreſſion which he had delivered, that there never was a Man whoſe Fleſh was not aſſumed by Jeſus Chriſt, and cites ſeveral places of the Fathers which approve that Expreſſion. He then ſhews, that thoſe that are Baptized receive the Faith that worketh by Love, which he had affirmed in his laſt Article. He adds in the following Chapter, that except two Sentences of it, the reſt of that Article is taken out of S. *Proſper*.

Hincmarus having thus juſtified himſelf, paſſes his Judgment upon the Writings which were come to his hands, made upon this ſubject. He diſapproves *Scotus*'s and *Prudentius*'s Books, and ſays, that he will not enter into any Conteſt with them becauſe he does not know their deſign, yet he tells us, that he had obſerved ſome Expreſſions in them contrary to the Catholick Truth, *viz.* That there is a Triple Divinity; That the Sacrament of the Altar is not the true Body and Blood of Jeſus Chriſt,

Christ, but a Memorial only of his true Body and Blood; That the Angels are Corporeal; That the Soul of Man is not in his Body; That the Tortures of Hell are nothing else but the remembrance of Sins, and the reflection of a guilty Conscience; and other fruitless Questions concerning the manner how we shall see God, which arise perhaps, saith *Hincmarus*, from hence, that those who are busiest to move such disputes take no care to see him. He rejects the 7 Rules laid down by *Prudentius*. In the 31th Chapter he shews, that those that lived before the coming of Jesus Christ are redeemed by his Death, as well as those that live after his coming. In the 32d he produces a great number of Testimonies both from the Greek and Latin Fathers, to prove, that Jesus Christ died for all Men without exception. In the next Chapter he confirms the same Doctrine by several Reasons grounded upon the Doctrine of the Holy Fathers, and shews, that although Jesus Christ died for all Men, yet they are not all redeemed and saved, because they will not. In the 35th he approves the 5th Canon of the Council of *Valence*, propounded by his Adversaries; That Jesus Christ died for all those that are Regenerate by Baptism; But he maintains, that *Gotteschalcus* and the Predestinarians deny that Baptism washes away the guilt of Original Sin from those that are not predestinated, and confutes their Error.

Hincmarus's Remarks upon the Constitution of the Council of *Valence* about Ordinations.

The Bishops of the Council of *Valence*, after the Articles of Grace, Free-will, and Predestination, confuted by *Hincmarus*, added a Canon concerning the Ordinations of Bishops to this effect. To prevent for the future, that Ignorant Bishops, unable to discharge that great Function, and whose Lives are not sufficiently Examined, may not be put into the Sees, as they formerly have been, (to the utter ruine and overthrow of all Church Discipline) it is decreed, That after the Death of any Bishop, they should Petition the Princes to grant the People and Clergy of that City power to make a Canonical Election of some Person of the same, or the Neighbouring Dioces, who is fit to fill the See, and if any Clerk be sent from Court to be made their Bishop, they should strictly examine and look into his Life and Doctrine and Manners before they Ordain him, and if he be found an Ignorant, Vicious, and Simoniacal Person, the Metropolitan should refuse to Ordain him, and going to Court represent it to the Prince. *Hincmarus* imagining, that this Canon was made against him, and some other Bishops who had been Ordained through the favour of the Court, takes it into Examination, and therefore, in the 36th Chapter he observes first, that this Canon makes directly against him whom he thought the Author of it, because he was Shaved and Ordained in another Church than that of which he was Bishop, evidently meaning *Remigius* Arch-Bishop of *Lyons*. Secondly, He observes, that he had left out several things which concerned the Ordination of a Bishop, as for Example, If they choose a Clergy-man of another Church, that he should not be Ordained till his Bishop hath given his Consent. Thirdly, He says, that those Men are not worthy to bear the Names of Bishops whose Ordination was such, as he describes, Ignorant, Vicious, and Simoniacal. Fourthly, He says, that in speaking so he affronts all the Bishops of *France*, the Metropolitans who have made such unlawful Ordinations, and the Princes who have approved them. Fifthly, He defends his own Ordination, and relates the whole History of the Deposition of *Ebbo*, and the Process had against him; He relates the Judgment given in favour of him against *Ebbo* in the Council of *Soissons* in 853, the Declaration of *Ebbo*, who acknowledged himself justly deposed, and consented another should be made Bishop in his place, approved by the Bishops met at *Thionville* in 835, whose Sentence was confirmed by Pope *Sergius*. He adds, that 10 years after this Deposition, the Bishops of the Dioces of *Reims* being Assembled at *Beauvais*, desired him of the Prince, and he was Ordained by his Consent after he had been Canonically chosen by the Clergy and People of *Reims*. Hereupon he says, that he spake these things with regret, but he was obliged to it, lest any Man reading this Canon should think his Ordination contrary to the Canons and Rules of the Church. Then he opposes to this Article 12 Canons of the Church concerning the Penalties to be inflicted upon such Persons as revive old Heresies that have been condemned; Which are, 1. When an Error hath been once condemned by the Church, it needs no further Confutation. 2 That when the Author of an Heresie is condemned, all that fall into the same Heresie are involved in the same Condemnation. 3. That the same Condemnation extends to all the Abettors of an Heresie. 4. That they that Communicate with Hereticks, ought not to be admitted to any Synod of the Orthodox. 5. That those that revive a Condemned Heresie ought to be reproved by all the Bishops by virtue of the ancient Condemnation. 6. That it is not lawful to introduce new Doctrines, nor compose new Creeds. 7. That such as acknowledge their Errors may be again received into the Church, provided that we find sure tokens of their sincere Repentance in their return. 8. That such Persons may never be promoted to any higher degree of the Clergy than what they are now in. 9. That if they relapse again they deprive themselves of their Dignity. 10. That those that act any thing contrary to the Definitions of Pope *Cælestine* ought to be Excommunicated. 11. That such Clergymen may be received, and continued in their degree of Priesthood, who having once assented to the true Faith, subscribe to Errors, provided they deliver a Recantation of their Errors in Writing. 12. That they that will not subscribe to the Truth are condemned of themselves. *Hincmarus* alledges a great number of Authorities of Popes, Councils and Fathers, to prove these Points of Discipline, which never were contested, in which he shews more Learning and Skill in the Canons of the Church, than Judgment or Equity. Lastly, *Hincmarus* ending this Work, adds a Conclusion divided into 6 Chapters, in which he sums up what he had before said concerning Predestination, Grace, Free-will, the Will of God to save all Men, and the Death of Jesus Christ for Infidels.

Theodonis Villa.

Some

Hincmarus's Book upon the Expreſſion *Trina Deitas.*

Some time after *Hincmarus* wrote another Treatiſe againſt *Gotteſchalcus* upon another Subject. He had forbidden, that the Hymn of the Martyrs, called *Sanctorum Meritis*, ſhould be ſung in his Church, becauſe at the end of it the Three Perſons of the Trinity were called *Trina Deitas*, thinking that Expreſſion to be contrary to the manner of ſpeaking exactly about that Myſtery. *Gotteſchalcus* ſeeking an occaſion to expoſe and accuſe him, compoſed a Treatiſe to defend this Expreſſion, maintaining that the Trinity was *Perſonaliter Trina, i. e.* Perſonally Three, becauſe each Perſon of the Trinity hath his perfect and entire Deity, *& Naturaliter una.* He juſtified this Expreſſion by ſome Examples of like Expreſſions drawn out of the Fathers. *Hincmarus* maintained the contrary, that the Deity was the Name of the Nature not of the Perſons, and that we might not ſay *Trina Deitas*, as we ordinarily do *Tres Perſonæ*, becauſe there is but one God in Three Perſons. It is apparent, that this diſpute was only about Words and Names, which *Hincmarus* ſpins out to a great length with much Zeal in his large Treatiſe Entitled, *De Trina Deitate*, reciting ſeveral Quotations of the Fathers, and producing ſeveral Arguments, which is both tedious and needleſs to abridge. We underſtand by *Hincmarus*, that not only *Gotteſchalcus*, but alſo *Ratramnus* Abbot of *Corby* had written in the Defence of this Expreſſion, and that the *Benedictine* Monks did ſing this Hymn, not leaving out *Trina Deitas.* But now we do not find thoſe Words in the Hymn of the Martyrs, which ſeems to be changed into, *Te Summa Deitas*, for they are in the Proſe of *S. Thomas* upon the *Euchariſt.* [The Editions of *Hincmarus*'s Works are ſet down at the end of the 6th Chapter following, to which the Reader is referred.]

The End of the Second Controverſy and Chapter.

CHAP. III.

A Relation of the Conteſt between Hincmarus *and* Rothadus *Biſhop of* Soiſſons.

Rothadus Biſhop of *Soiſſons.*

Hincmarus was engaged in many other Controverſies and Quarrels, which were not ended with leſs trouble than that with *Gotteſchalcus.* The firſt was the Conteſt with *Rothadus* Biſhop of *Soiſſons*, in which he was forced to contend with the Pope himſelf, and at laſt give place to his Judgment. This *Rothadus* had been Ordained Biſhop of *Soiſſons* in the Reign of *Lewis the Kind.* He had an Order to apprehend *Ebbo*, his Metropolitan, who was fled, and to ſhut him up in a Monaſtery, that he might attend the Synod. He was preſent in 835 at the Synod held at *Thionville*, where *Ebbo* was depoſed. So that *Rothadus* was an ancient Biſhop when *Hincmarus* was made Archbiſhop of *Reims*, which was 10 years after the Depoſition of *Ebbo*, which perhaps was the Reaſon, that he would not give ſo much reſpect and ſubjection to *Hincmarus* as he expected of him. The beginning of the Buſineſs of *Gotteſchalcus* ſhews, that *Rothadus* and *Hincmarus* were not well affected to one another, for *Hincmarus* would not put that Monk into his Cuſtody, ſuſpecting him to be inclinable to Novelties. There were alſo ſome other differences, about which *Hincmarus* was angry with *Rothadus*, as his frequent Admonitions and Threatnings of him ſhewed. At laſt the Quarrel broke out, when *Hincmarus* accuſed him at the Council held at *Senlis* in 863, that he had unjuſtly depoſed a Prieſt of his Dioceſs, and would not obey his Metropolitan, who commanded him to be reſtored, and the Perſon put in his place to be removed; that he had ſquandered away the Church Revenue, and pawn'd a Golden Chalice; that he had ſold the Veſſels and Ornaments of the Church without the conſent of his Metropolitan, the Biſhops of *Provence*, yea, of the Steward and Clergy of his own Church, and that he had lived in ſuch a way as did not become a Biſhop. *Rothadus* ſeeing himſelf likely to be condemned, appealed to the Holy See, and deſired that he might have leave to go to *Rome.* *Hincmarus* and the Biſhops of the Council conſented to it, upon condition that he ſhould return by ſuch a time. *Rothadus* returned immediately to his Dioceſs, and prepared for his Voyage to *Rome.* But before his departure he wrote to the King, and *Hincmarus*, and at the ſame time ſent ſome Heads of Requeſt to a Biſhop that was his Friend, to be ſhewn to the King, in which he prayed the Biſhops that had not conſented to his Condemnation, to ſtir in his defence. The Prieſt that carried this Letter was conſtrained by the King and *Hincmarus* to ſhew it them, although the Biſhop to whom it was directed was not preſent. When *Hincmarus* had read it, he made uſe of it directly to hinder his going to *Rome*, and have him judged in *France.* He interpreted this as a tacit Renunciation of his Appeal, and that he would be contented to be judged in *France* by the Biſhops he had deſired the aſſiſtance of, and ſince

The Diſagreement between *Rothadus* and *Hincmarus.*

Hincmarus's Accuſation of him.

Rothadus's Appeal to *Rome.*

Rothadus's Condemnation.

ſince they were the Judges he had choſen himſelf, he could not afterward Appeal from them according to the Rule *Ab electis Judicibus appellare non licet.*

Being therefore glad of this opportunity, he perſwaded the King to appoint thoſe very Biſhops for his Judges, whoſe aſſiſtance he begged, and immediately ſent a Prohibition to *Rothadus* to ſtop his Journey to *Rome*, and cauſed him to be Summoned to a Synod by thoſe Biſhops. *Rothadus* refuſed at firſt to come, and inſiſted upon his Appeal to *Rome*, but it was denied him; ſo, againſt his Will, he was brought to the Synod, Depoſed, and afterward Deprived, Baniſhed and Impriſoned. Another Biſhop was put into his place, but to lighten his Sufferings, *Hincmarus* gave him a good Abbey, with which he might live commodiouſly. *Hincmarus* ſays, that *Rothadus*, at firſt, ſeemed to acquieſce in this Judgment, but afterwards being ſollicited by the Biſhops of the Kingdom, and by *Lotharius*, who quarrelled with him, becauſe he would not wholly join with them in the Matter of *Waldrada*, as alſo by ſome Biſhops of *Germany*, *Lewis*'s Kingdom, he put himſelf in the head of them, and went to *Rome*, to obtain his Reſtoration. But *Rothadus* on the contrary maintain'd, that he never acquieſced in that Judgment; that he always proteſted againſt it; and demanded, that he might be Judged at *Rome*, and never had any intention to chooſe the French Biſhops for his Judges; that it was a Trick of *Hincmarus*'s, who made that ill uſe of the Letter he wrote to a Biſhop his Friend. But however that was, *Charles the Bald* having given Pope *Nicolas* an Account, that *Rothadus*, who had Governed the Dioceſs of *Soiſſons* very ill for 30 Years, was Depoſed, and deſiring him to approve his Depoſition, was anſwered, that he did not approve it in the leaſt; and wrote in particular to *Hincmarus*, that he ſhould reſtore *Rothadus* within 30 days, after he had received his Letter, or ſuffer him to come to *Rome*, and come himſelf, or ſend his Deputy on his behalf, threatning him, that if he did not do one of them within that time, he will interdict him from the Celebrating the H. Sacrament, and would inflict the ſame Sentence upon all thoſe who conſented to the Condemnation of *Rothadus*. *Hincmarus*, and the other Biſhops of *France*, underſtanding that Pope complained of their Judgment, ſent the Acts of his Depoſition to him, by *Odo* a Biſhop, and wrote to him at large concerning that Matter, but the Acts did only confirm the Pope in his Reſolution and Opinion: Wherefore he wrote again to *Hincmarus*, that he was much troubled to ſee, that they had Judged that Biſhop contrary to the Appeal he had made to the Holy See; that they ought not to have Depoſed him without Writing to the Biſhop of *Rome*; and which is much worſe, Ordained another Biſhop in his place after he had entred his Appeal. For which reaſon, he refuſed to confirm thoſe Priviledges which *Hincmarus* had requeſted him to do, exhorting him to amend what he had done amiſs, and enjoining him a ſecond time to ſend *Rothadus* to *Rome*, threatning him, that if he did not do it, he would paſs a definitive Sentence upon him, after a third Admonition. He gave *Charles the Bald* alſo an account of what he had Written to *Hincmarus*, deſiring him to take it into ſerious conſideration; and to ſhew his diſpleaſure, told him plainly, that he muſt expect no favour from *Rome*, if he would not maintain the Priviledges and Prerogatives of the H. See. He alſo wrote a Letter to all the Biſhops who were preſent at the Synod of *Senlis*, and had conſented to the Depoſition of *Rothadus*; in which, after ſome Allegations out of the Fathers, and the Canons of the Council of *Sardica*, to confirm the Right of Appeals to the H. See, and condemning the Behaviour of the Biſhops of *France*, in pronouncing Judgment againſt *Rothadus*, he orders them to recal him from the place of his Exile, and to ſend him to *Rome*, and with him two or three Biſhops, or their Deputies, that he might re-examine that Affair, aſſuring them, that if they did not obey his Order within thirty days after they had received his Letter, he would Abſolve *Rothadus*, and treat them as they had uſed him. *Nicolas*, at the ſame time, alſo gave *Rothadus* notice of what he had done for him, *viz.* That he had Written to *Hincmarus*, and exhorted him to come to *Rome* and anſwer his Appeal; and after he had received the Acts of his Condemnation, he let him know what he had Anſwered to the Biſhops of *France*, at the ſame time adviſing him, if he knew himſelf Guilty, to ſubmit to the Sentence paſſed againſt him, as he had adviſed his Adverſaries to reſtore him, if they believed him wrongfully Condemned. He tells him alſo, that he was permitted to come to him, being aſſured by the King and *Hincmarus*, that he was already let out of the Monaſtery to which he was confined. He deſired the King likewiſe to furniſh him with all things neceſſary for his Voyage, and tells the Queen *Hermentruda*, that he could not paſs by this Matter, as ſhe had deſired him, to gratify her Husband *Charles the Bald*. It is evident that *Hincmarus*, who had a mind to keep the Matter as it was, hindred *Rothadus* from going his Journey, for *Nicolas* was forced to ſend him a fourth Letter, wherein he complains of his Carriage, and forbids him Conſecrating him Biſhop of *Soiſſons* who was choſen to be put in *Rothadus*'s place. *Hincmarus* ſeeing himſelf out of favour at *Rome* about this Affair, and ſome other Matters, writes a long Letter to Pope *Nicolas* to juſtify himſelf, chiefly about this Matter. In the Letter he aſſures him, that *Rothadus* was not condemned with a deſign to hinder his Appeal to the H. See, that he was Tryed by ſuch Judges as he had made choice of himſelf, upon which account it was that he thought it not neceſſary to ſend him to *Rome*, but judged it ſufficient to acquaint his Holineſs of the Sentence they had paſſed on him; That he was perſwaded that the Holy See ought not to be troubled with perſonal differences, between either the Superior or Inferior Clergy, for the Canons of *Nice*, and the Conſtitutions of Pope *Innocent*, and many other, leave them to the Judgment of the Metropolitan, and Biſhops of the Province. 'Tis true, when the cauſes of the Biſhops are difficult, and can't be decided by the ordinary Canons in a Council of the Province, then they ought to be carried to the H. See. As alſo if a Biſhop, who hath been Tryed

The Quarrel between the Pope and Hincmarus about the buſineſs of Rothadus.

Hincmarus's Letter to the Pope about Rothadus.

by a Council of the Province, and hath not Appealed to Judges of his own chooſing, thinks himſelf unjuſtly Condemned, he may Appeal to the Patriarch to have his Cauſe re-examined, and the Pope may Write to thoſe that have been his Judges, as it is appointed in the Council of *Sardica*. That the Archbiſhops only receive their Pall of the Pope, who therefore ought only to be Judged immediately by him. Coming in the next place to the buſineſs of *Rothadus*, he ſays, That he had been admoniſhed of his Duty long before, and reproved for his Diſorders, but not reforming in the leaſt, he was obliged to accuſe him before the Synod of Biſhops, that he might grow better upon their Advice; and that inſtead of hearkening to them, he deſired that they would be Judges of the difference between him and his Metropolitan. That theſe Judges had condemned him, and he acquieſced at firſt in their Sentence, but afterward being ſollicited by the Biſhops of the Provinces of *Lotharius*, and *Lewis* of *Germany*, required his Reſtoration. That upon the Letters that the Pope had Written he was ſet at Liberty, and they would ſend him to *Rome*, but they did not think it fit to Reſtore him, becauſe he was unworthy, and his diſorders being ſo publick, they could not do it without Scandal. That if his Holineſs would reſtore him, he would quietly ſubmit to his Deciſion, but he took himſelf obliged to let him know the Crimes of that Biſhop, of which, if he were well informed, he could not believe that he would Diſanul the Judgment given againſt him, eſpecially ſince he choſe the Judges himſelf; and according to the Council of *Carthage*, it is not allowed to Appeal from the Sentence of thoſe Judges a Perſon hath choſen himſelf. He inſinuates, that according to the Council of *Sardica*, the Pope ought not to have the firſt Hearing of the Cauſes of the Biſhops, nor Judge them at *Rome*, but they ought firſt to be determined in their own Province; and in caſe of Appeal, the Pope muſt ſend his Commiſſioners to the places. He adds, That if he that hath been Condemned at the firſt Tryal be Reſtored, the latter Examination ought not to hurt the Perſons of the firſt Judges, nor ought they to be reproved for it, unleſs it appears that they have Condemned him out of Enmity, Covetouſneſs, or Partiality. In fine, That if the Pope Annuls the Judgment paſſed upon *Rothadus*, he would render all the Judgments of the Biſhops of *France* ever after contemptible. As for himſelf, he would never concern himſelf to Judge, or Condemn any Man, but, if they would not amend upon Admonition, ſend them to *Rome*. And this he ſhall be obliged to do, to avoid the Menaces of Excommunication which the Pope hath ſo often repeated to him, altho' it is the Opinion of the Fathers that Excommunication ought rarely to be uſed, and that in caſe of great Neceſſity. Laſtly, He implores him, that his Compaſſion for *Rothadus* ſhould not make him over-look the Rules of Diſcipline, and give an ill Example of Impunity to the Church. Theſe Maxims he confirmed by the Canons of the Councils, and the Ancient and Genuine Writings of the Popes. *Hincmarus* alſo in this Letter aſſures the Pope, that they had ſent their Deputies to *Rome* in their ſtead, not to accuſe *Rothadus*, but only to ſatisfy him, that the Biſhops of *France* intended no manner of diſreſpect to the H. See in Judging him, and to certify the Pope, that that Biſhop was condemned by thoſe Biſhops whom he choſe for his Judges. But tho' *Hincmarus* had promiſed, in the Name of the French Biſhops, to ſend their Deputies to *Rome*, nevertheleſs they did not go, and pretended, for an Excuſe, that it was told them that the ways were not open, and they ſhould be ſtopped in their Journey if they went. Wherefore *Rothadus* went alone, and having waited almoſt Eight Months for his Accuſers, he preſented a Petition to the Pope, in which he complains, That he had been Depoſed in contempt of his Appeal to the H. See. He maintains, that he never deſiſted from his Appeal, nor did chooſe or demand any other Judges. He accuſeth *Hincmarus* of Compulſion and Deceit. He complains of his ill uſage which he had received from him, and prayed the Pope to Try him.

Pope Nicolas's *Letters in favour of* Rothadus.

Nicolas, who had entertain'd him civilly, and dealt with him as a Biſhop, declared himſelf wholly for him, and made an Oration in S. *Mary*'s Church upon the Eve of the Nativity 865, in which he pleaded *Rothadus*'s Cauſe, and maintains, That having Appealed to the H. See, he could not chooſe any other Judges, nor be Judged at another Tribunal; that he had not done it. And laſtly, Since if he had not Appealed, they could not have Depoſed him without acquainting the Biſhop of *Rome* with it, becauſe the Canons reſerve the Knowledge of ſuch Cauſes as concern the Biſhops to the Holy See; He declares him Innocent, and Diſannuls the Judgment given againſt him, and reſtores him to his Dignity; And after he had done it, with great noiſe, upon a Solemn Day, he makes it known to the Clergy and People of *Rome* in a Letter on purpoſe. He ſent alſo an Expreſs to *Carolus Calvus*, in which he much blames the proceedings of *Hincmarus* in derogation of the Right which he pretended to belong to the Biſhop of *Rome*, without whoſe Cognizance they could not Judge a Biſhop. He complains of the delays which they had made for above two Years, keeping *Rothadus* from *Rome*, and neither ſending their Deputies, Witneſſes, nor Accuſers. He declares *Rothadus* innocent, and deſires the King, *Charles the Bald*, to ſee him reſtored to his Dignity and Eſtate. At the ſame time he wrote a Letter to *Hincmarus*, in which, after he had upbraided him with the ſame Dealings, he commands him to ſubmit to the Judgment he had given in favour of *Rothadus*, and to Execute it, or come himſelf to accuſe him, upon condition, nevertheleſs, that *Rothadus* ſhould be firſt reſtored to his Dignity and Revenues. In concluſion he ſays, That if he did not do one of them, he Pronounced him, by Virtue of his Apoſtolick Authority, Depoſed from his Prieſtly Dignity, and ſeparated from the Communion of the Church, without hopes of Reſtoration. He wrote alſo a large Letter to all the Biſhops, to oblige them to receive *Rothadus*, and approve the Judgment he had given in his favour; and taking this occaſion to greaten his Authority, he claims, as his due, that all Cauſes of the Biſhops ſhould be brought to the H. See. He upholds this

pretence

pretence by the falſe Decretals, which he vouches to be Genuine, Ancient, and very Authentick; and becauſe the Cauſes of the Biſhops are the greateſt Cauſes, whoſe Cognizance belongs to the Biſhop of *Rome*, according to the Conſtitutions of the Popes. He proves that *Rothadus* made no Choice of his Judges, becauſe he Named none in particular, but had only Written to ſome Biſhops that they would undertake his Defence; that he never renounced his Appeal, nor indeed could he, becauſe having once Appealed to a Superior Tribunal, he can't be Judged at an Inferior. Nevertheleſs, he declares that he will do no Injuſtice to any Man, and gave them free Liberty to accuſe him before the H. See, upon condition they ſhould firſt reſtore him, and put him in the ſame Quality he was before their Sentence paſſed upon him. He wrote alſo to the Clergy and People of *Soiſſons*, to Congratulate the Reſtoration of their Biſhop, and Exhorts them to receive him joyfully. Laſtly, He gave *Rothadus* a Letter directed to him, in which he reſtores him to his Dignity and Revenues, forbids all Men to trouble him, Exhorts him to take care of his Biſhoprick, and execute his Epiſcopal Functions diligently, (upon condition nevertheleſs, that if after he is reſtored, any one ſhall accuſe him before the H. See, he ſhall be ready to defend himſelf) and Pronounced a Sentence of Excommunication againſt them, who, after three Admonitions, would not reſtore any Goods, that belong to the Church of *Soiſſons*, which they had invaded, and againſt them who communicated with ſuch. This Letter is Dated *January*, *Indict.* 13. *An.* 866. [Theſe Epiſtles of Pope *Nicolas*, with many other, are Printed in one Collection at *Rome* 1542. and in *Tom.* 8. of the Councils, *p.* 268, 480, 514, and 563.]

Rothadus furniſhed with all theſe Letters returned into *France*. The Biſhops of that Kingdom ſeeing the Pope ſo earneſt in that Affair, would not contend with him, but for Peace ſake reſtored *Rothadus*, altho' they were perſwaded that the Pope did not act according to the Canons, which appoint that Biſhops ſhould be Judged in the Province, and that their Cauſes ſhould not be carried to *Rome*, but he ought to ſend Commiſſioners to the places. And this they did ſo much the more willingly, becauſe the Perſon who had been put in his place was Dead, as *Hincmarus* Biſhop of *Reims* obſerves in the 5th Article againſt his Nephew *Hincmarus* Biſhop of *Laon*. *The Concluſion of the buſineſs of* Rothadus.

CHAP. IV.

A Relation of the Conteſt between Hincmarus *and* Wulfadus, *and other Clerks Ordained by* Ebbo, *who had been Archbiſhop of* Reims.

HIncmarus had no better ſucceſs in the Conteſt with *Wulfadus*, and ſome other Clerks Ordain'd by *Ebbo*, after the Depoſition of him from his Archbiſhoprick, than he had in the former with *Rothadus*. The Story is this: *Hincmarus*, then Archbiſhop of *Reims*, having obſerved that there were ſome Clerks in his Dioceſs Ordain'd by *Ebbo*, after he was Degraded, would not permit them to Execute their Office of Prieſt in the Church, nor acknowledge them as Clerks Lawfully Ordained. Theſe Men ſeeing this, Appealed to the Council held at *Soiſſons*, in the Monaſtery of S. *Medardus*, in *April* 853, in which *Hincmarus* preſided with *Wenilo* Archbiſhop of *Sens*, *Paul* Biſhop of *Rouen*, and *Amauri* Biſhop of *Tours*, and at which alſo *Thierri* Biſhop of *Cambray*, *Rothadus* Biſhop of *Soiſſons*, *Lupus* Biſhop of *Chalons*, *Immo* Biſhop of *Noion*, *Erpuin* Biſhop of *Senlis*, *Hermenfridus* Biſhop of *Beauvais*, *Pardulus* Biſhop of *Laon*, *Hilmeradus* Biſhop of *Amiens*, *Hubert* Biſhop of *Meaux*, *Agius* Biſhop of *Orleans*, *Prudentius* Biſhop of *Troyes*, *Herimarus* Biſhop of *Nevers*, *Jonas* Biſhop of *Autun*, *Godefaldus* Biſhop of *Chalon* upon the *Saone*, *Dodo* Biſhop of *Angers*, *Gontbertus* Biſhop of *Eureux*, *Hildebrandus* Biſhop of *Seez*, *Erloinus* Biſhop of *Coutance*, *Balfredus* Biſhop of *Baieux*, *Herrardus* Biſhop of *Lizieux*, *Anſegaudus* Biſhop of *Auranches*. *Breindigus* Biſhop of *Maion*, *Launus* Biſhop of *Angoulême*, *Rhitbol* Suffragan of *Reims*, ſeveral Prieſts, Abbots, Deacons and Clerks, were preſent, with *Carolus Calous* himſelf. Theſe Prelates being Aſſembled, and treating about ſeveral Matters, *Sigloardus*, who ſupplied the place of the Archdeacon of the Church of *Reims*, told them, That there were ſeveral Clergy-men ſtanding at the Door and deſired admittance: They asked him their Names, who told them, That they were *Rodoaldus*, *Giſlaldus*, *Wulfadus*, *Fredebertus*, Canons of the Church of *Reims*, *Sigiſmund* a Monk, of the Monaſtery of S. *Thierri*, and three other of the Monaſtery of S. *Remigius*. The Council, and Prince, ordered them to come in, and *Hincmarus* immediately asked them their buſineſs. They anſwered, That they came to deſire that they might be reſtored to their Prieſtly Function, to which they had been admitted by *Ebbo*, but had been Suſpended from the Exerciſe of it by *Hincmarus*. *Hincmarus* asked *The Council of* Soiſſons.

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them, whether they had a Petition in Writing. They anſwered, No. Whereupon he told them, that in Eccleſiaſtical Affairs 'tis uſual to uſe Inſtruments and Records. That the Catechumeni gave in their Names in Writing when they required Baptiſm. That the Elections of Biſhops were confirmed by an Inſtrument Signed by the Electors. That a Biſhop when he was Ordained received Letters Teſtimonial of his Ordination. That all Accuſations, Judicial Sentences, Excommunications, and Admiſſion to Communion were performed by publick Records, and ſo they ought to prefer their Petition ſubſcribed by their Hands, that they may determine about their demands. Therefore they drew up a Petition immediately, and preſented it to the 3 Archbiſhops the Preſidents of the Council. *Hincmarus* reading it over, and perceiving that *Wulfadus* his Name was not to it, becauſe he underſtood he was ſick in the Monaſtery, he ſent a Requeſt to him by his Meſſengers to ſign it as the others had done, which he did. When it was brought back, *Hincmarus* ſaid, that if their Complaint had been made againſt any Biſhop, it had belonged to him to judge of it, but being made againſt that Sentence which he had paſſed upon them, the determination ought to be referred to Judges choſen by both Parties according to the Canon of the Council of *Africk*, confirmed in the firſt Book of the Synodal Articles of the Emperor *Charles* the Great, *Chap.* 43. Whereupon he delivered a Writing, in which he declared, that he chooſes for his Judges in that Cauſe *Wenilo* Arch-Biſhop of *Sens*, *Amauri* Arch-Biſhop of *Tours*, and *Pardulus* Biſhop of *Laon*, who ſhould have his place in the Judgment, without any prejudice to the Primacy of the Church of *Reims*, to his own Rights, and the Reſpect due to the Apoſtolick See. After which he retired, and *Pardulus* took his place. The Complainants were then allowed to chooſe either the ſame Judges or others, or to add whom they pleaſed to them. Whereupon they choſe the ſame, adding only *Prudentius* Biſhop of *Troyes*, againſt whom *Hincmarus* had nothing to object. *Wulfadus* alſo conſented to this Election, and ſo the firſt Action or Seſſion of this Synod ended.

In the Second, the Judges declared firſt of all, that if *Ebbo* had Ordained theſe Clerks before he was depoſed, or ſince his Depoſition was declared unjuſt and his Reſtoration Canonical, there had been no diſpute, but that they ought to exerciſe their Prieſtly Office. But ſince thoſe that Ordained *Hincmarus* have proved that *Ebbo* was juſtly depoſed, and that he never was Canonically reſtored, and that he had the boldneſs to Ordain theſe Clerks after his Depoſition, it is evident, that they neither can nor ought to exerciſe their Function. Then *Thierri* Biſhop of *Cambray* preſented the Acts of the Depoſition of *Ebbo*, by which it appears, that he was depoſed after he had owned his fault, that he had himſelf conſented to his Degradation, and had notice given him not to exerciſe any Epiſcopal Function. It was alſo ſet down in the Book of theſe Acts, that Pope *Sergius* had confirmed his Condemnation, and ordered him to be allowed only a Lay-communion; that ſince he had not been Canonically reſtored, but had dared to Exerciſe his Prieſtly Function, of which he had been juſtly diveſted.

In the Third Action, *Hincmarus*'s Ordination was Examined. *Rothadus* Biſhop of *Soiſſons* brought the Teſtimonial of his Election, ſigned by the Clergy and People. *Hincmarus* himſelf preſented his Letters of Ordination, a Letter of the French Biſhops, and the Kings Letters Signed and Sealed, by which his Ordination was confirmed.

In the Fourth Seſſion therefore they concluded, that *Hincmarus* was Lawfully Ordained Arch-Biſhop of *Reims*, and began to Examine the Validity of the Ordinations made by *Ebbo*. *Immo* Biſhop of *Noyon* cited a Decretal of Pope *Innocents*, that they can't receive Orders from them who have no power to Ordain. Whereupon it was in concluſion reſolved upon and determined unanimouſly.

In the Fifth Seſſion, that all that *Ebbo* had done after his Depoſition, except Baptiſm, was null and void, and all thoſe who had been Ordained by him ſhould be deprived of their Orders in what place ſoever they were. Then *Fredebert*, who was one of the Canons Ordained by *Ebbo*, hearing this Sentence, ſaid, that he was Ordained by that Biſhop, becauſe he ſaw the Suffragans of the Archbiſhop of *Reims*, of whom *Rothadus* Biſhop of *Soiſſons* was one, were come to *Reims* by the Order of *Lotharius*, and had reſtored *Ebbo*. To prove this, he produced a Letter ſigned by Eight Biſhops. It was proved that theſe Subſcriptions were forged, and *Immo* who was among them, and therefore concerned to clear this Matter, declared, that theſe Clerks being Excommunicated had no right to accuſe a Biſhop, but to ſatisfie the Council and Prince, he preſented a Record, by which it appeared, that the Suffragans of *Reims* had declared, that they ought not to have any thing to do with *Ebbo* after his Depoſition. He adds, that what was ſaid in that Letter of the Staffs and Rings which they affirm that *Ebbo* had given (to 3 Biſhops Ordained in his abſence) was abſolutely falſe, and that thoſe Men who dare ſo boldly to affront and abuſe the Biſhops, ſhould be puniſhed according to the utmoſt Rigour allowed by the Canons.

In the Sixth Action, the Cauſe brought againſt *Hincmarus* being thus decided, he reſumed his place; and then they handled in particular the Validity of the Ordination of a Prieſt, Abbot of the Monaſtery of *Haut-Villiers* called *Halduin*, who having been Ordained Deacon by *Ebbo*, was afterwards made Prieſt by *Lupus* Biſhop of *Chalons*. The Biſhop excuſed himſelf, that being made Governor of the Church of *Reims* during the Vacancy of that See by an Order of the Prince, this *Halduin* was preſented to him by the Arch-Deacon of that Church to be Ordained Prieſt; The Synod judged, that conformable to the Canons of the Council of *Nice* and *Sardica*, the Prieſt *Halduin* ought to be depoſed.

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In the Seventh Action it was demanded, how they ought to be dealt with who had communicated in the Sacrament and Prayer with *Ebbo*, becauſe the Canons had ordered, that ſuch ought to be Excommunicated. eſpecially if they knew that he was depoſed. *Erpuin* ſhewed, that according to the Canons they might be favoured ſo far as to enjoy Communion ſtill, if they acknowledged their fault.

Hereupon, in the Eighth Seſſion, the King deſired of *Hincmarus*, that the Clerks which had been Ordained by *Ebbo*, and thoſe who had Communicated with him, ſhould be granted Lay-communion, which the Council conſented to, and when they had begged pardon of their fault, and acknowledged it, it was allowed them. Thus was the Judgment of this Affair managed in the Council, as the Acts of it relate more at large, the ſubſtance of which is contained in the firſt of the Canons.

Hincmarus being deſirous to make this Sentence irreverſible, uſed his utmoſt endeavours to get it confirmed by the Pope. And to this end wrote ſeveral Letters to *Leo* IV. but he refuſed to approve the Acts of this Council, becauſe they were not ſent by ſome of the Biſhops who were at the Council, and becauſe he had heard that ſome of the Perſons who were depoſed had appealed to the Holy See. Nevertheleſs *Hincmarus* was ſtill urgent to have the Judgment confirmed, and the Clerks who were concerned in this matter carried their Complaints to *Rome*, inſomuch, that *Leo* IV. having regard to what Pope *Nicolas* had written about it, ſent the Biſhop of *Spoletum* his Legate, to hold a Council in which the Caſe ſhould be decided between the Parties at difference, upon Condition nevertheleſs, that if the Depoſition of the Clerks were confirmed, they ſhould have liberty to appeal to *Rome*. This was not executed, but *Leo* being dead *Hincmarus* addreſſed his Succeſſor *Benedict*, and having deſired the confirmation of thoſe Priviledges granted by the Popes to the Archbiſhops of *Reims*, prayed him alſo to confirm what had been done againſt *Wulfadus* and the other Clerks Ordained by *Ebbo*, ſhewing him in what manner that Judgment had been paſſed. *Benedict* anſwered him, That if the Buſineſs were ſo managed as he had related, and as it was ſet down in the Acts of the Council, he would confirm their Deciſion with the Apoſtolick Authority, and would make it to remain in force.

The Confirmation of the Judgment of the Council of *Soiſſons* by *Leo* IV. and *Benedict*.

Pope *Nicolas*, who not long after ſucceeded *Benedict*, confirmed the Priviledges granted to *Hincmarus* in the ſame form, but afterwards being changed in his affections towards *Hincmarus*, and being ſollicited by *Wulfadus* and his Fellows, he reſolved to review this Affair, and to write to *Hincmarus* to ſhew thoſe Clerks ſome favour, to reſtore them, or to have their Cauſe re examined in a Council of Biſhops which ſhould meet at *Soiſſons*, and at which *Remigius* Arch-Biſhop of *Lyons*, *Ado* Archbiſhop of *Vienna*, and *Wemlo* of *Sens* ſhould be preſent, with the Arch-Biſhops and Biſhops of *France* and *Neuſtria*, where *Hincmarus* and the Biſhops of his Province ſhould meet, and *Wulfadus* and the Clerks in the ſame Cauſe, ſhould be ſummoned: That the whole Matter being Examined, they ſhould determine as they thought fit concerning the Reſtoration of thoſe Clerks, but if they ſhall appeal to the Holy See, or deſire to be judged there, both Parties ſhould come to *Rome*, or ſend their Deputies after the Council, which ſhould begin the 16th of *Auguſt*. In fine, That it ought not to be pleaded in excuſe, that thoſe Clerks having not appealed in the year ought not to be received; for beſides that this exception is not in the Canons which ſpeak of Appeals to the Holy See, thoſe Clerks did Appeal to Pope *Leo* within the year concerning the Judgment given againſt them, as appears by a Letter of that Pope which he had by him. Wherefore he Exhorts *Hincmarus* not to be ſevere with thoſe Clerks. He anſwers alſo to what might be alledged, that he had the Grants of the Holy See, by which this Judgment was confirmed, by ſaying, that if he read them attentively, he would find, that the final Deciſion of that Controverſie was reſerved to the Holy See, which maintains the Rights of other Churches without leſſening its own. This Letter of Pope *Nicholas*'s is dated *April* 2. *Indict.* 14. *anno* 866. *Hincmarus* at the ſame time wrote a Letter to *Herard* Arch-Biſhop of *Tours*, and to other Arch-Biſhops that were to be at that Council, and prayed King *Charles* the Bald to call it together. This Prince anſwered, that he would cauſe the Council to be holden, but withall, that he had deſigned to make *Wulfadus* Arch-Biſhop of *Bourges*, in the place of *Rodolphus* who was lately dead; that he had been choſen by the Biſhops and People of the Dioceſs, but that he dare not let him be Ordained before his reſtoration, till he had written to him about it; that he deſired he might be Ordained Prieſt, and then Biſhop, or if he would not do it till the Synod was met, that he would permit the Government of that Church to be left to him. The Pope wrote to this Prince, that he ſhould not do any thing concerning *Wulfadus* till his Cauſe was Examined and Judged in the Synod.

Pope *Nicolas*'s Judgment about *Wulfadus*

This Synod therefore met in *Aug.* 866. *Hincmarus* Arch-Biſhop of *Reims* preſented Four Petitions or Memoirs to it in his own defence. In the firſt he ſhews, that *Wulfadus* and thoſe that had been Ordained by *Ebbo* after his Depoſition were declared deprived of their Holy Orders by the Judgment of a Council of 5 Provinces, and by the Judges they themſelves had pitched upon; That afterward he had himſelf, by the Order of the Council, given an Account of the Matter at *Rome*, and that the Judgment of the Synod had been confirmed there by Pope *Benedict*, and alſo *Nicolas*; That he did not envy the Happineſs of theſe Clerks in the leaſt; That he was troubled they were degraded after ſuch a manner, and wiſhed they might be reſtored, but he neither dare, nor could do it after the Judgment of the Synod, it being expreſsly forbidden by the Canons, and Decretals of the Popes, who had ſeveral times declared, that they could not themſelves annul the Canons made by the Councils, and approved by their Predeceſſors. The Second Memoir concerns the

The Council of *Soiſſons*, 866.

Perſon of *Ebbo*. *Hincmarus* proves by the Popes Letters, that *Ebbo* owned his Crime, and was depoſed by 44 Biſhops, whoſe Judgment was afterward confirmed and approved by Pope *Sergius*, who had ordered him to content himſelf with a Lay-Communion, and ſince he was not afterward Canonically reſtored, he ought not to be looked upon as a Biſhop after his Condemnation, and that at this time it ought not in the leaſt to be queſtioned, becauſe this Judgment being paſſed in 835, he had a preſcription of above 30 years againſt him. They alledged, that notwithſtanding his Depoſition he had continued to execute his Epiſcopal Function to his Death. *Hincmarus* replies, that this unwarrantable Action was of no uſe to him, and that the number of thoſe that approved it could not juſtifie his Carriage, which was ſo oppoſite to the Laws of the Church; That it was contrary to all the Canonical Rules for him to exerciſe all the Offices of a Biſhop in the Church of *Maience*, for the Canons do not permit in any caſe whatſoever a Biſhop who is deprived of his own Dioceſs to exerciſe the Expiſcopal Function in another. *Hincmarus* then ſhews, that his own Ordination was Canonical and Lawful, ſaying, that after the Depoſition of *Ebbo Fulcus* took care of the Church of *Reims* for 9 years, in which time *Ebbo* did not claim his Dignity again, nor make any oppoſition to him. That *Noto* had done the ſame for a year and a half, without any demand of reſtoration from *Ebbo*. That as for himſelf he was afterward Ordained in the Synod of the Province of *Reims* held at *Beauvais*, being deſired by the People and Clergy of the City, and by the Biſhops of the Province, and that he was Conſecrated by his Arch-Biſhop Biſhop, and by the Biſhops of the Province, with the conſent of the Abbot and Monks of the Monaſtery of which he was a Member. That he was put in poſſeſſion of it without any oppoſition from any Man. That his Ordination was approved by the Biſhops of *France*, who wrote about it to Pope *Sergius*, and confirmed by an Edict of King *Charles the Bald*. That all theſe Acts were ſent to *Leo* IV. *Sergius* being dead in the mean time. That *Lotharius* himſelf having in vain ſollicited Pope *Sergius* to have *Ebbo* reſtored, agreed to his Ordination; That the Holy See had allowed it, and *Leo* IV. had granted him the Pall, and had writ to him ſeveral Letters; That Pope *Benedict* and Pope *Nicola* had confirmed him by granting him his Priviledges. Laſtly, That he was not obliged to enter into any diſpute about it with any Man, ſince *Nicolas* had not required of him an Account of his Ordination of him. Laſtly, having confirmed that which had paſſed in the Affair of the Clerks Ordained by *Ebbo*, it belonged to the Biſhops to direct what they thought juſt and regular to ſatisfie the Pope; That as for himſelf he would not oppoſe what they did; That if it were neceſſary he would explain the Buſineſs more at large, and would ſhew them the Reaſons, why they ſuſpended theſe Clerks at the Synod of *Meaux*, and degraded them quite in the Council of *Soiſſons*. Then he preſented to the Synod the Acts of the Council of *Soiſſons*, with thoſe of the Synod of *Bourges*, and the Priviledges of the Popes *Benedict* and *Nicolas*.

Hincmarus alſo preſented a 3d Petition, in which after he had ſet down ſuch Canons and Paſſages in the Popes Letters, as made it appear, that ſometimes Clemency had been uſed towards them whoſe Ordinations were dubious, he conſented for Peace ſake, and to ſatisfie the Pope, that ſome gentle Method might be found out to receive and promote to Holy Orders thoſe who had been Ordained by *Ebbo*, yet with a due care that this fact might not prejudice the Canons of the Church, nor the Judgment given againſt them and againſt *Ebbo*.

The Fourth Memoir of *Hincmarus* was preſented to the Council, but not read, for fear of offending ſome Perſons in the Council. It ſhews, That it was againſt his will, that he was forced to declare, that *Wulfadus*, after he had been condemned by the Council of *Soiſſons*, without the conſent of the Biſhops of that Council, without any authority from the Holy See, and without conſulting the Church of *Reims*, had left the Province wherein he was Baptized, had received the Tonſure of a Clerk, and had executed the Office of a Reader, to go into the Church of *Langres*, which was then vacant, that he might be Ordained a Biſhop there. That he had poſſeſſed himſelf of the Revenues of that Church, which according to the Council of *Chalcedon*, ought to have been kept by the Steward for the next Biſhop. That having been removed by the Order of the Synod, he had made an Oath that he would never attempt the like again, nor undertake any Eccleſiaſtical Function for the future. That he had delivered this Declaration in Writing in the preſence of *Pardulus* Biſhop of *Laon*, *Gontbertus* Biſhop of *Eureux*, and *Æneas* Biſhop of *Paris*, before the King, and ſeveral Judges choſen by the Synod. That an Oath and Declaration had been required of him, as the Popes had decreed, to prevent a change of his reſolution. And that it was for the ſame cauſe, that he had deſired Pope *Nicolas* to confirm the Judgment given againſt him in the Council of *Soiſſons*, which had been already confirmed by his Predeceſſor *Benedict*. That he did not ſay this out of Malice, or with a deſign to do *Wulfadus* any Injury, nor to hinder the effect of the Popes good will towards him, but only to inform the Council fully of what had paſſed in that Affair.

After ſo full an Information, the Biſhops of the Council were of the Opinion, that the Synod of *Soiſſons* had judged rightly; That *Hincmarus* had good reaſon not to reſtore theſe Clerks in contempt of the Decrees of that Council; That they might nevertheleſs be reſtored without injuring the Authority of the Council of *Soiſſons* confirmed by the Holy See, by granting them to continue in their Orders by Favour and Diſpenſation, and ſo ſucceed the Biſhops when they died. But they thought it not convenient for them to do it by their own Authority, and judged it beſt for the Pope to do it by his. Wherefore they wrote to him, and aſſured him, that they had followed and executed his Orders; and that it might not be thought that they had revoked what was decreed in the Council of *Soiſſons*, *Herardus* Arch-Biſhop of *Tours* made a ſolemn Proteſtation in the Council in all their Names,

Names, that they would never alter their Opinion, but only would conſent, that the Judgment which had been given in ſtrictneſs of Juſtice, might by a merciful Charity be moderated, and ſweetned. Seven Archbiſhops were at this Council, *viz.* *Hincmarus* of *Reims*, *Remigius* of *Lyons*, *Trotarius* of *Bourdeaux*, *Herardus* of *Tours*, *Wenilo* of *Rouen*, *Egilo* of *Sens*, and *Liutbert* of *Maience*, and 28 Biſhops of *France*, among whom was *Rothadus* Biſhop of *Soiſſons*, who Subſcribed the Letter ſent to the Pope about the Affair of *Wulfadus* and his Fellows. *Hincmarus* wrote in his own Name to Pope *Nicolas* to excuſe himſelf, that he had not immediately reſtored thoſe Clerks, becauſe he dare not Diſannul what had been done in a Synod of five Provinces, but that he had ſubmitted to the Synod as he order'd him, and had conſented to the Accommodation that his Brethren had found out agreeable to the Canons of the Council of *Nice*, made concerning thoſe who had been Ordained by *Meletius*; That he did not conceive it neceſſary for him to ſend a Deputy in his ſtead, ſince *Egilo* went in the Name of the Council, and the Pope had not enjoined him to come to *Rome*, or ſend his Deputies, unleſs there were an Appeal from the Judgment of the Synod, either on his own part or *Wulfadus*'s. He beſeeches him to confirm what the Council had done, and aſſures him, that he wiſhed no ill to *Wulfadus*, and other Clerks Ordained by *Ebbo*, who were but nine in all, as well Canons and Monks, as City and Country Clergymen. *Charles the Bald* wrote alſo a Letter to the Pope, in which he commends *Hincmarus* for his Obedience, approves the Method which the Council had taken, to refer the Reſtoration of *Wulfadus* to the Pope, and gives him notice that he had, in the mean time, left the Care of the Church of *Bourges* to him. The King alſo deſired of the Biſhops of this Council to Crown his Queen *Hermintruda*, which was granted him, and the Ceremony was performed by them at the ſame time in the Church of S. *Medardus*.

Egilo Archbiſhop of *Sens* was ſent with theſe Letters, the Acts of the Council, and a Petition ſent by *Hincmarus*, which is not met withal among his Works, in which he gives the Sum of all that he had alledged in the Council concerning the Depoſition of *Ebbo*, and recites ſeveral Authorities out of the Popes Letters, to ſhew, that he ought not to blame, or condemn, what has been done againſt that Archbiſhop, nor Annul the Judg ment given againſt *Wulfadus*, or the Clerks Ordained by *Ebbo*, but only reſtore them by an Act of Grace.

Pope *Nicolas* being deſirous to Diſannul all that had been done in the firſt Council of *Soiſſons*, was not at all pleaſed with this Judgment, but returned a large Anſwer to the Biſhops, in which he much blames the Tranſactions of that Council, and ſays, That the Acts of it are full of Falſities, and that they were never Confirmed at *Rome* after a full knowledge of the Cauſe; That Pope *Leo*, his Predeceſſor, had ordered that the Matter ſhould be re-examined, and for that end ſent his Legat to be preſent at the Tryal, but it was never Executed, and Pope *Benedicts* Confirmation was obtain'd by ſurprize by *Hincmarus*, and by a falſe relation of it; and beſides, 'twas not Definitive, or without a Reſerve; That he had adviſed *Hincmarus* to receive thoſe Clerks, and in caſe he would not, he commanded that a Synod ſhould do it; That he was mightily pleaſed that there was no difference in the Council, but they had unanimouſly agreed to reſtore *Wulfadus*, and the other Clerks; That all he complained of was, that ſince they had left their Reſtoration to him, they had not given him a full account of that Affair, and all that concerned it; That they ought to have made a Declaration at large, of all the circumſtance of *Ebbo*'s Depoſition, and Reſtoration, of his ſecond Deprivation, and Tranſlation to another Church; That he wiſhed they had done it in that Cauſe, and would do it in all others, about which he ſhould order a Council to be held. He approved of *Hincmarus*'s ſubmiſſion, but could not but ſmile at his aſſertion, That 'twas not he that had ſuſpended them, or declared them fallen from the Orders, ſince he knew what he had done in his Province againſt them, and how eagerly he had Proſecuted that Affair at *Rome*, He ſubjoins, That the Matter being not ſufficiently cleared, or examined, he could not paſs his definitive Sentence upon it, but becauſe theſe Clerks were Depoſed contrary to the Canons they, ought to be reſtored, and reſettled for the preſent, till *Hincmarus* can produce what he hath againſt them, and prove that they have been lawfully Depoſed. He complains, That they had made one of thoſe Clerks a Biſhop at the ſame time that they pretended to leave the Judgment of the Matter to him, and declares, That he will not yield to his Ordination till the thing is ended. Laſtly, In the Buſineſs of *Ebbo*, he ſays, That 'tis no wonder that Pope *Sergius* would not receive him to his Communion, becauſe he was Condemned, and had not Appealed to the H. See about his Condemnation, nor had his Cauſe been fully diſcovered to him, or examined. He ſpeaks the ſame things to *Hincmarus* in his Letters written to him at the ſame time, but more eſpecially blames his Carriage, and Adminiſtration, in many ſharp reflexions; and concludes, telling him, That he takes it ill that he makes uſe of the Pall on ſuch occaſions as were not allowable. In a third Letter, he thanks King *Charles the Bald* for the ſatisfaction he had given him, in making the Biſhops of *France* unanimouſly join in the Reſtoration of thoſe Clerks, but could not blame *Hincmarus*. Laſtly, In his fourth Letter he Congratulates *Wulfadus*, and the other Clerks, for their Reſtoration, and Exhorts them to be ſubject to *Hincmarus*; and tells them, That he would allow them a Years time to proſecute that Affair at *Rome*, if they thought fit. Theſe four Letters bear Date *Dec.* 7. 866. [Theſe Letters of Pope *Nicolas* are extant *Tom.* 8. of the Councils, *p.* 268. and 480. They are alſo Printed with a Collection of his Epiſtles Publiſhed at *Rome* 1542. Fol.]

P. Nicolas's *Letter about the Judgment of the Council of* Soiſſons.

By what has been ſaid, it is evident that the Biſhops of *France* would not bring theſe Cauſes to *Rome*, nor be obliged to appear there themſelves to maintain the Juſtice of their Sentence, nor would endure it to be Diſanulled, or blamed in the leaſt; the contrary to which, Pope *Nicolas* pretended

The Carriage of the Biſhops of France.

pretended to do. He required, that the Councils which Judged any Cauſes at the firſt Hearing ſhould be called by his Authority; That both the Accuſed and the Accuſers, had liberty of Appealing to *Rome*, before and after their Sentence; That all Synods ſhould give him a large and full Account of their Proceedings before they paſſed Sentence; That in caſe of Appeal, the Holy See might put the Condemned into the Places and Condition they were formerly in, conditionally, and then the Judges ſhould be obliged to come, or ſend their Deputies to *Rome*, to maintain their Judgment, where the Cauſe ſhall be Examined a-new, as if it had never been decided. From this time the Biſhops of *France*, who were moſt Learned, and beſt Skilled in the Canons, to evade the Pretenſions contrary to the Canons, which tended directly to the utter ruining of the Epiſcopal Authority, and overthrow of all Church Diſcipline, and that without quarrelling with the H. See, Judged all Eccleſiaſtical Cauſes that came before them in their Synods; and that their Judgment might be of greater Authority, they cauſed the Contending Parties to chooſe their Judges, becauſe, according to a Maxim of Law, It is not Lawful to Appeal from the Sentence of thoſe Judges whom they had Elected. Laſtly, They cauſed that Judgment to be Executed, and in caſe the Perſons Condemned referred themſelves to *Rome*, they would ſend the Pope their Reaſons, and require his Confirmation, or rather Approbation of their Judgment, but tho' often cited never would go to *Rome*, nor ſend their Deputies with a Commiſſion to act in their Names, to call any Matter in Queſtion, but left it to the Pope to do as he pleaſed, without oppoſition. And if it ſo happened, that they were obliged eitheir for the good of the Church, or for Peace ſake, or in Obedience to the Will of that Prince, to do as the Pope would have them, they proteſted that it was without any Abrogation of their Sentence, which was Valid and Juſt, but only to ſhew Mercy to the faulty. Thus they behaved themſelves in this Cauſe. *Hincmarus*, firſt of all, cauſed thoſe Clerks to preſent their Petition in Writing, and to leave it to the Synod of *France*: He then made them chooſe their Judges by agreement, after he had withdrawn from the Tryal. After the Judgment was paſſed he had it executed, and confirmed by the Pope; but at laſt, *Nicolas* I. being ſolicited to it by *Wulfadus*, and being deſirous to have that Cauſe re-examined in a Synod, *Hincmarus* ordered the matter ſo, that not only their Decree was kept in force, but was confirmed without any offence to the Pope, who had reſolved to reſtore theſe Clerks, or to the Emperor, who favoured *Wulfadus*; For he perſwaded the Biſhops not to deal ſo rigorouſly with *Wulfadus* and his Fellows, as in Juſtice they might, and to conſent to their Reſtoration, if the Pope deſired it. This ſhewed a great deal of complaiſance to the Pope, in leaving the thing to his diſpoſe, in reſpect to the H. See, but it was not what the Pope deſired; He would have had the Synod, which he called, to have quite Diſanulled what was done at *Soiſſons*, and himſelf to be made Judge in that Affair; and upon an Appeal, both Parties ſhould have come to *Rome* to Conteſt about it. And for this Reaſon it was that he would not determine the Matter definitively, but ſatisfied himſelf to Reſtore *Wulfadus*, and the Clerks Ordained by *Ebbo*, conditionally.

Wulfadus Ordained Archbiſhop of Bourges.

Before *Nicolas*'s Letters were brought by *Egilo*, *Charles the Bald*, who had ſo great a favour for *Wulfadus*, and would have him Ordained Archbiſhop of *Bourges* by all means whatſoever, ſent his Son *Carolomannus*, Abbot of S. *Medard*, to have him Ordained and Inſtalled, which was done in *September*, by ſome Biſhops who were not very well Skilled in the Laws of the Church, which *Wulfadus* had provided, and *Carolomannus* had ſcared into it. It was *Aldo* Biſhop of *Limoges* who Conſecrated him; and ſome have ſaid, that that Biſhop, in the midſt of the Ceremony, was taken with a Fever, of which he Died ſoon after. *Egilo* being returned with four Letters from Pope *Nicolas* in the Year 867, *Charles the Bald* called a Council at *Troyes*, at which were the Archbiſhops of *Reims*, *Tours*, *Rouen*, *Bourdeaux*, *Sens*, and *Bourges*, with thoſe 14 Biſhops who were preſent at the Council of *Soiſſons* the Year before; in which, ſome Biſhops favouring *Wulfadus* to pleaſe *Carlus Calvus*, would encounter *Hincmarus*, but he defended himſelf ſo well, that they only reſolved to ſatisfy the Pope to ſend a Synodical Epiſtle, containing a large Relation of what had paſſed in the Depoſition of *Ebbo*, his pretended Reſtoration, and the Ordinations of *Wulfadus*, and others, who had been Conſecrated after his Depoſition. In it they relate, how the Children of *Lewis the Godly* would have deprived him of his Eſtate, and for that end had made uſe of *Ebbo*, and ſome other Biſhops, who having obliged that Prince to confeſs ſome forged Crimes, had put him in a State of Penance, and deprived him of his Authority; How afterwards, when *Lewis the Kind* was again reſtored by the Authority of his Biſhops, *Ebbo* had left his See, and fled; how he was Apprehended, and carried to the Emperor by *Rothadus* Biſhop of *Soiſſons*, and by *Ercaraus* Biſhop of *Chalons*; how he had himſelf Signed, and Approved the Reſtoration of *Lewis the Kind*; and owned, that he was unjuſtly, and contrary to the Canons, put to Penance; after which manner having acknowledged his fault in Writing at the Council in *Thion-ville* held 835, in which Year *Lewis the Kind* Died; how afterward *Lotharius* being come out of *Italy* into *France*, *Ebbo* met him at *Worms*, conducted by the Abbot *Boſo* in the Monaſtery, where he then abode; How *Lotharius* having given order that he ſhould be Reſtored, he went to *Reims*, and began to Exerciſe his Epiſcopal Function in the preſence of the Biſhops of the Province, without any contradiction from them; How in that time he had Ordained *Wulfadus*, and the other Clerks, about whom the Controverſie was, who were told. That he was Canonically reſtored to his Church; How after he had enjoyed peaceably, one Year, the Archbiſhoprick of *Reims*, he withdrew himſelf into the Kingdom of *Lotharius*, when King *Charles* had paſſed over the *Sequana*, and Conquered the Country; How great Service he had done *Lotharius*, who gave him two Abbeys, and had employed him in ſeveral Affairs,

The Council of Troyes.

The Letter of the Council of Troyes to the Pope againſt Ebbo.

Affairs, and sent him to *Rome* with *Drogon* Bishop of *Metz* 844, to Pope *Sergius*, who would not acknowledge him for a Bishop; How having refused to go Ambassador into *Greece*, he fell into Disgrace with *Lotharius*, and was turned out of his Abbeys; How afterwards retreating into the Empire of *Lewis* of *Germany*, he was made Bishop of *Hildesheim* in *Saxony*, where he Exercised his Episcopal Function; How in 845, *Charles* had called a Synod at *Beauvais* to have a Bishop Ordained for the Church of *Reims*, which had been vacant ten Years, yet Governed by the Abbot *Fulcus*, and after by *Notho*; How *Hincmarus* had been Canonically Elected and Ordained Bishop and his Ordination had been confirmed by *Gontbaldus*, whom Pope *Sergius* had appointed at the Sollicitation of *Lotharius* to regulate that Affair. They joined to this Relation all that they had Written to the H. See about that Matter, and all that the Pope had given them in Command, declaring to him, that they approved the Restoration of the Clerks Ordained by *Ebbo*; and consented, that they should Exercise their Office. Lastly, to gratify the Emperor *Charles*, they required the Pall for *Wulfadus*, Ordain'd Bishop of *Bourges*. This Letter was dated *Nov.* 867, and Sealed up with the Archbishops Seals, and given to *Actardus*, Bishop of *Nantes* to be carried to the Pope; But *Charles the Bald* made him deliver it to him, broke the Seals, Read it, and Wrote another to the Pope, which was more favourable to *Ebbo*, relating every thing that was for him, and concealing what was against him; He says he was the Son of a Person that belonged to the Kings Treasury; that having his liberty, he had entred into the Ecclesiastick State, and was made the Kings Library-Keeper; That after the Death of *Charles the Great*, in the time of *Lewis the Kind*, *Wulfaraus* Archbishop of *Reims* being Dead, and it being left in the power of the People to choose whom they would Bishop, they first chose *Gillemarus*, but he being presented to the Bishops to be examined, was found uncapable of it; wherefore the Emperor propounding *Ebbo* as a Person of Merit, the People agreed to choose him; That in the first Rebellion of *Lewis the Kind*'s Sons, *Ebbo* continued Loyal, but the second time he had engaged himself, and the Party of *Lotharius*, and acknowledged his fault publickly in the Church of *S. Steven* at *Metz*; That to prevent his Deposition, he had sent to the Empress *Judith* the Ring that she had given him; That that Princess was employed to pacify her Husband *Lewis the Kind*, and to sollicit for *Ebbo*; That nevertheless, some Bishops had perswaded him to confess his fault, and after that Confession, had advised him never more to exercise his Priests Office; That the Emperor had written to Pope *Gregory* to confirm his Deposition, and had received his Letter thereupon, but what was in it they knew not, yet *Lewis the Kind* did not seem satisfied by it, because he did not make another Archbishop upon it, which he would immediately have done, if the Pope had confirmed the Deposition of *Ebbo*; That after the Death of *Lewis the Kind* *Ebbo* was acknowledged by all the Suffragan Bishops, Archbishop of *Reims*; That they had all communicated with him, and all that had been Ordained Bishops in his absence had received the Ring and Crosier from him, with Letters of Confirmation. This is the account that *Charles the Bald* gave the Pope in particular about the Deposition of *Ebbo*, and after excuses himself for having caused *Wulfadus* to be Ordained, before he had received the Popes Answer, and demanded the Pall for him, and commends the condition of the Bishops oppressed by the *Britains* to him. - - *Hincmarus* had also written a private Letter to Pope *Nicolas*, in Answer to that which he had received from the Pope, full of reproof, and angry reflexions: In it he defends himself with much submission, but as much smartness. He tells him, that he had found in the Letter written to himself, and in that to the Bishops of the Council of *Soissons*, many reproachful imputations, which he deserved for his Sins; That if he were present with him, he would do as S. *Benedict* ordered his Monks to do, when they found their Prior offended with them, cast himself upon the Earth at his feet, but what he could not do with his Body he would do with his Mind and Heart, according to the Advice of S. *Gregory*, who bids us to have Patience, and Charity in our Hearts towards our Neighbour, who is at a distance from us. In fine, that he had executed the Popes Command in restoring *Wulfadus*, and the other Clerks Ordained by *Ebbo*. After he hath thus humbled himself, he assures him that he was much troubled to see him so angry with him, but he imputes that Charge to the false Reports he had received of him, and owns, that had he been really guilty of those things he is accused of, he should have deserved to be dealt withal more severely, but his Conscience testifies to him, that tho' he be a great Sinner, he is not such an one as the World hath represented him. He says, That he was heretofore accused to Pope *Sergius*, and *Leo*, that he had not that respect he ought for the H. See, but he shewed, by his obedient Carriage, how submissive he was to the H. See, and how far from that ambitious Spirit which was charged upon him, as well as from cruelty and falshood; That neither his own Church, nor the Neighboring Churches, ever complained that he was subject to those Vices, and beseeches him never to believe that he hath had any design to delude him, or oppose his Orders, or despise his Admonitions; That as to *Ebbo*, he thought it not convenient to lay open his faults, lest any Man should think that he insulted over the Dead, or would revive an Affair that had been ended and determined above 30 Years. Nevertheless, to satisfy the Pope, he tells him, how he had declared himself unworthy of his Priesthood, without being constrained by violent means to it, or engaged by fraud. He takes notice, that of all the Bishops who had Deposed him, there now survived but two, *viz.* *Rothadus* and *Erpuinus*. He then describes the manner how he was Ordained into his place; how Pope *Sergius* being sollicited by *Lotharius* to it, had Named *Gontbaldus* Archbishop of *Rouen* to examine his Ordination; how *Ebbo*, when he was Summoned to the Synod by *Gontbaldus* dare not appear; whence it was concluded that *Ebbo* was never restored, and should remain Deposed from his Priest-

King Charles's Letter in favour of Ebbo.

Hincmarus's Letter to the Pope.

ſy Office and Dignity; and that having loſt it in his Life time, he ſhould not recover it after his Death. He next gives him an Account of the buſineſs of *Wulfadus*, and the other Clerks Ordained by *Ebbo* after his Depoſition; and becauſe Pope *Nicolas* chiefly inſiſted upon this, That Pope *Leo* had not confirmed the firſt Judgment given againſt them at the Council of *Soiſſons*, *Hincmarus* gives him the particulars of all that had paſſed between him and Pope *Leo* in that buſineſs, *viz.* That Pope *Leo* had written to him that he could not confirm what had been done in that Synod, becauſe the Council had not ſent their Deputies to him, nor were his Legates preſent at it, nor had the Emperor writ any thing to him about it; and becauſe 'twas ſaid that *Wulfadus*, and the other Clerks, had Appealed to the H. See. That, beſides this, *Lotharius* had importuned him not to confirm the Judgment of the Council of *Soiſſons*; That the Biſhops hearing that *Lotharius* concerned himſelf in that Matter, had written to him, and that he had nominated two Biſhops of *Italy* to look into it in a Council, which was called by the Authority of the H. See; That after this, that Prince had ſent his Deputies to *Rome* to Pope *Leo*, who died as they were in their Journey to him; That being arrived there in the Papacy of *Benedict*, that Pope had granted him a Grant to confirm the Judgment of the Synod of *Soiſſons*; that ſince that, neither the Biſhop of *Spoletum*, Nominated by *Lotharius*, nor any other Biſhop, had held any other Synod about that Affair, but that which was lately called by the Authority of Pope *Nicolas*; He defends himſelf againſt that Accuſation that the Pope laid againſt him, that he had falſified *Benedict*'s Letter of Priviledge, and aſſures him, that the Copy which he had ſent him was a true one, as he will find, if he compares it with the Original Draught, which is in the Regiſtry of the Church of *Rome*. He adds, that he had not required of the H. See any other ſpecial Priviledges, but what were uſually granted to all Metropolitans, and were anciently granted to the Metropolis of *Reims*, but becauſe his Province, and alſo his Dioceſs, was partly in one Kingdom and part in another, he thought it neceſſary to have his Priviledges renewed, becauſe men had great regard to them, and carnal men being awed by ſuch marks of diſtinction, reſpected him the more. Laſtly, as to the Pall, he aſſures him, that he never uſed it unleſs upon the great Feſtivals of the Paſſover and Nativity, becauſe on the other Holidays of the Year, tho' 'twas allowed for him to wear them, yet he was obliged through urgent buſineſs, and the Affairs of Church and State, to be abſent from his Cathedral Church. In fine, that he deſired the Pall for no particular uſe, becauſe the Pall is an Ornament which is ſuitable for all Metropolitans, as a mark of the Dignity or Virtue of him that wears it. *Hincmarus* had compoſed this Letter before the Council of *Troyes*, immediately after he received *Nicolas*'s Letter, but it was not ſent in that form, for the Biſhops of that Council having given him a large relation of the buſineſs of *Ebbo*, he cut off the beginning of his Letter, and wrote a ſhorter beginning with his own Ordination, and the buſineſs of *Wulfadus*. *Actardus* Biſhop of *Nantes*, the Deputy of the Council to go to *Rome*, was alſo entruſted with another Affair by the Council of *Soiſſons*. 'Tis thought commonly to be of that of 866, but it was another Council held there in 867, for *Actardus*, who was the Bearer, went to *Rome* in that Year only; and Pope *Nicolas* in his Anſwers to the Synod, and Biſhops of the Council of *Soiſſons* in 866, makes no mention of any thing written in this Letter. The Biſhops of the laſt Council tell him, how the Churches of *Tours* and *Nantes* were much annoyed by the *Britans*, who would not come to the Synods of the Province to which they belonged, nor acknowledge the Metropolitans and Biſhops of *France*, pretending to govern themſelves; That they valued not the Petitions that had been made to them; That they had encroached upon *Nantes*, and attempted the ſame upon the Biſhopricks of *Tours*, *Angers*, and *Mans*; That almoſt all the Churches of *Neuſtria* had endur'd much by their Cruelty; That they had Depoſed the Biſhops of *Dola* and *Vannes*, and put other Biſhops in their place; Then they pray the Pope to do them Juſtice, to give *Actardus* a favourable Audience, to reduce the *Britans* to good Order, and to write to their Duke, either to ſubmit to King *Charles*, or elſe to make uſe of the Sword of Excommunication. This Letter is dated *Aug.* 16.

The buſineſs of Actardus.

When *Actardus* came at *Rome* he found Pope *Nicolas* Dead, and *Adrian* ſettled in his place, to whom he preſented the Synod and Kings Letters. *Adrian* returned this Anſwer to the Biſhops of the Synod of *Troyes*, That tho' they had omitted ſome things as to the Reſtauration of *Ebbo*, yet he commends their Zeal; That he was glad that *Wulfadus*'s Innocency had been proved ſo clearly; That he approved of his Promotion to the Archbiſhoprick of *Bourges*, and granted him the Pall; That he deſired him to put Pope *Nicolas*'s Name into all their Dypticks, and to oppoſe all that the Greeks might ſay, or attempt againſt this Pope. This Letter is Dated *Febr.* 11. 868. He ſent an Anſwer alſo to the Letter of the Biſhops of the Council of *Soiſſons*, in the beginning of which it evidently appears, that the Letter before-mentioned was not written by that Council of *Soiſſons* held in 866, but in another which met there in 867, before the Council of *Troyes*. He tells them, that he much pitied the condition of *Actardus*, who was deprived and diſpoſſeſſed of his Biſhoprick and Orders; that he ſhould be put *(incardinari)* into the firſt vacant Church, to exerciſe his Epiſcopal Function there. He ſays, that he had written about it to King *Charles*. And indeed, in the following Letter which is directed to that Prince, he Anſwers firſt to the Letter which he had written to him concerning *Ebbo*, telling him, that 'tis to no purpoſe to examine the matters concerning that Biſhop, who is now Dead. He thanks him for the Protection which he had given the Churchmen, which the H. See thought fit to reſtore. He grants the Pall to *Wulfadus*, and recommends *Actardus* to his Care to be put into the next vacant See, which was not leſs then his own. He alſo recommends him for the ſame reaſon to *Hincmarus* Archbiſhop of *Reims*, and *Herard* Archbiſhop of *Tours*, in private Letters to them: He commands this laſt to give *Actardus* an Abby, which he had heretofore in his Dioceſs, and tells him,

Adrian's *Anſwers about* Ebbo *and* Actardus.

him, that he had written to *Solomon* Duke of the *Britans*, and his People, to exhort them to do him Juſtice; and deſires him to be fully aſſured, that if they ſhould ſend any one to *Rome* on their part, they ſhould not obtain any thing to prejudice his Rights. He grants by another Letter the Pall to *Actardus*, to comfort him for the loſs of his Dioceſs. Thus ended the Conteſt between *Hincmarus* and *Wulfadus*, with the other Clerks Ordained by *Ebbo*. [These Letters of Pope *Adrian* are Printed among his other Epiſtles, which are 26 in all, in *Tom.* 8. of the Councils, *p.* 896.]

The End of the Fourth Conteſt.

CHAP. V.

An Hiſtory of the ſeveral Conteſts that Hincmarus *Archbiſhop of* Reims *had with his Nephew* Hincmarus *Biſhop of* Laon.

The Original of the diſcontents between *Hincmarus* Archbiſhop of *Reims*, and his Nephew *H.* Steward of the Palace.

HIncmarus engaged in another buſineſs againſt his Nephew *Hincmarus* Biſhop of *Laon*, which had no better effects than the former. He had by his Intereſt and favour made this Nephew Biſhop of *Laon*, which is ſubject to his Metropolis, in 859. This Man inſtead of being ſubject and devoted to the will of his Uncle, would govern according to his own humour, and being grown into favour at Court, accepted an Office there, and obtained an Abby. This diſpleaſed the Arch-Biſhop of *Reims*, who did all he could to oblige him to quit them, and reproved him for leaving his Dioceſs to go to his Abby without his permiſſion, although it was forbidden by the Canons to Biſhops to leave their Province without the conſent of their Metropolitan.

The Conteſts between the Biſhop of *Laon* and *Charles the Bald.*

The Biſhop of *Laon* fearing the Preſence of his Uncle, dare not be at the Synod of Biſhops met at *Cambray* for the Ordination of a Biſhop, although he was ſummoned. In 868 *Hincmarus* Biſhop of *Laon* engaged himſelf in a Buſineſs with *Charles the Bald*. Having ſome Conteſts with certain Lay-men about the Eſtate of the Church, and principally with a Lord called *Normannus*, to whom the King had given a Benefice, *i. e.* ſome Lands belonging to the Church of *Laon*, with the conſent of this Biſhop *Hincmarus* himſelf, who had himſelf ſollicited him, and procured it for him, as one of his Friends, but afterwards repenting of what he had done, and being deſirous to get it again, had Excommunicated that Lord. He began to diſcuſs the Affair privately before the Commiſſioners, among whom were ſome Biſhops, but it happened that the Son of *Luido* accuſed the Biſhop of *Laon* before the King, and the Lords of his Council, of having deprived him of a Benefice of his Fathers, (*i. e.* of a certain Mannor belonging to the Church, which had of ancient times been poſſeſſed and enjoyed by his Father) although to retain the poſſeſſion and enjoyment of it he had paid a Fine to the Church, and had gotten a grant of him. The King complaining of theſe Actions to *Hincmarus* Biſhop of *Laon*, he anſwered his Majeſty with ſo much Impudence, that the Prince fell into a great paſſion againſt him, and gave him many ill words. He then ſummoned him to his Council, but *Hincmarus* humbly ſhewed him, that he could not appear, and at the ſame time ſent a Letter to *Rome* to accuſe *Normannus*, and to requeſt the Pope to take this Matter upon him, and procure that he might come to *Rome*. *Hincmarus* hereupon was condemned for his Default by the Kings Council, and all the Revenues of his Biſhoprick were ſeized on. The King alſo put him out of his Office at Court and his Abby. And although *Hincmarus* Arch-Biſhop of *Reims* was very angry with him, yet he endeavoured to aſſiſt him on this Occaſion, and wrote a ſmart Letter to *Charles the Bald*, in which he affirms, that what he had done againſt *Hincmarus* was altogether unjuſt; That it was never heard of, that a Chriſtian Prince ſhould confiſcate the Revenues of the Church. Whereupon he recites ſeveral Laws of the Emperors and Decrees of the Councils and Popes to prove, that 'tis not allowable for any Man to invade the Church Revenues. Then he preſented to the King a Memoir, which contained ſeveral Canons, to ſhew, that Biſhops ought not to appear before Lay Judges in Matters Eccleſiaſtical. The King anſwered, that the Kings his Predeceſſors had compelled the Biſhops to give an Account before the Lords of his Council of the Benefices they would put their Officers out of. *Hincmarus* replied by another Writing, that that Cuſtom was an Abuſe, which was reformed by the Capitularies. The King being at *Piſtis* in *Normandy*, he held a Council there. *Hincmarus* Biſhop of *Laon* preſented a Petition to the Biſhops aſſembled, requiring them to ſettle him in his Revenues, or ſuffer him to ſhift for himſelf at *Rome*, but the Matter was accommodated by *Hincmarus* Arch-Biſhop of *Reims*, and the Biſhop of *Laon* was reſtored to his place, after he had begged the Kings pardon, and ſo he retreated immediately into his Dioceſs. *Charles the Bald* commanded him ſeveral times to come to him, but he would not obey the Order, but deſigned to fly into the Kingdom of *Lotharius*, who had promiſed to receive him into his protection. He had alſo the boldneſs to write to King *Charles*, that he had rather live out of his Kingdom, than to be repreſented ſuch an ill Man as he was reported to be in it. The King then commanded his Domeſtick Servants to come to him, ſome obeyed, but he detained the reſt. After this the King a ſecond time ſent two Biſhops to him, and ſome of his Guards, to bring them either by perſwaſion or force. *Hincmarus* Biſhop of *Laon* having heard that ſome Soldiers were coming to him, pronounced Excommunication againſt thoſe that did meddle with the Revenues of his Church. The two Biſhops which *Charles the Bald* had ſent, having put *Hincmarus* in mind of the Oath which he had made to the King, could not perſwade him to go with them to him, and therefore

therefore returned after they had obliged ſuch Perſons of his Family as were freed by an Oath to appear. *Hincmarus* of *Laon* holding on his courſe, iſſued out an Excommunication againſt ſeveral Perſons in the Arch Biſhoprick of *Reims*, and in other Archbiſhopricks and Dioceſes, not ſparing the King *Charles* himſelf, which was a Cauſe of great Scandal to the whole Church and Kingdom. Nevertheleſs *Hincmarus* Arch-Biſhop of *Reims* found out a way to compoſe this Matter, and to hinder the Biſhops who were provoked, from bringing it before a Synod, and to reconcile his Nephew with thoſe he had Excommunicated; but this did not put an end to this Buſineſs, for *Hincmarus* of *Laon*, a Man of an untractable temper, enraged King *Charles* again, who thereupon called an Aſſembly at *Verbery*, *Apr.* 24. 869. in which that Biſhop was accuſed; and ſeeing himſelf ready to be condemned, he required leave to go to *Rome*, and remove his Buſineſs thither. But King *Charles* inſtead of granting it, ſtopped him for ſome time, upon which he immediately Excommunicated, or rather Interdicted his Prieſts and Clergy, and forbad them to celebrate their Office, adminiſter Baptiſm, yea, even to Infants in danger of Death, to give the Communion even to dying Perſons, or Bury any Perſon in his Dioceſs, till he ſhall return, or they receive a Letter from *Rome* to order the contrary. The Arch-Biſhop of *Reims* having heard of this Prohibition by ſome of the Clergy of the Church of *Laon*, who came to complain to him, wrote immediately to his Nephew to take off the Interdict, and to the Clergy of *Laon*, that they ought to exerciſe their Function, and adminiſter the Sacraments, without any regard to that dangerous and unlawful Excommunication. He ſent them alſo ſome Rules taken out of the Canons to direct them how to behave themſelves. The Biſhop of *Laon* not regarding the Advice of his Metropolitan, he wrote to him a ſecond time more ſmartly, and enjoined the Clergy of the Church of *Laon* to do their Duty. He wrote alſo again a third time to the Biſhop of *Laon*, who was ſet at liberty, after he had taken an Oath to be faithful to King *Charles*. But to juſtifie himſelf, he gathered ſeveral Extracts out of the falſe Decretals attributed to the ancient Popes, in which it was ſaid, that Biſhops ought to be tried by the Holy See, at the firſt Examination, if they demanded it.

Wirmaria.

Adrian's Letter in favour of the Biſhop of *Laon.*

Some time after this, Pope *Adrian* wrote to *Hincmarus* Archbiſhop of *Reims*, and King *Charles*, to compel *Normannus* to reſtore immediately to the Church of *Laon* the Lands he was in poſſeſſion of, telling him, that if he did not do it, he would Excommunicate them, and to ſuffer *Hincmarus* Biſhop of *Laon* to come to *Rome* to fulfil his Vow he had made of going thither, and to take care of the Church of *Laon* in his abſence, which provoked them both againſt the Biſhop of *Laon.*

The Quarrels of the two *Hincmarus's* about the buſineſs of *Nivinus.*

In the mean time *Lotharius* II. King of *Lorrain*, being dead in *Italy*, *Aug.* 8. 869. *Charles* poſſeſſed himſelf of his Kingdom, and being accepted by the Grandees of the Country, he was Crowned by *Hincmarus* Archbiſhop of *Reims*, *Sept.* 7. in the ſame year. In the beginning of the year 870, *Hincmarus* Archbiſhop of *Reims* expelled out of his Dioceſs a Perſon named *Nivinus*, being accuſed of debauching a Nun, and carrying her away, His Nephew not only received *Nivinus*, but put him in poſſeſſion of an Eſtate he had in another Dioceſs, and gave him in recompence of what he had loſt a Penſion out of the Revenues of the Church of *Laon*. *Hincmarus* wrote, *Feb.* 13. 870, to him, and tells him, that he ought not to receive either him or his Brother *Bertricus*, whom he had expelled out of his Dioceſs for ſeveral Crimes, of which he was found guilty. *Hincmarus* Biſhop of *Laon* returned him an Anſwer, That he had always avoided to ſpeak or write to him of ſuch things as he had acted contrary to his Judgment, but he was obliged to be plain with him in reference to the Excommunication of *Nivinus*, and could not but tell him, that he thought that he ought not to deal with that Perſon as if he had been regularly accuſed, and could not or would not make his defence, or had been convicted of the Crime, becauſe when he had obtained a time of him to clear himſelf, although he had no Accuſers, and was come upon the day appointed to vindicate his own Innocence by the Teſtimony of Credible Perſons, he neither found him, nor any Perſon in his ſtead to be his Judge; but without a Legal Hearing he was commanded to depart out of his Dioceſs. He finds fault with *Hincmarus* for believing falſe reports ſo eaſily, and aſſures him, that it was not true that he had received the Eſtate of *Nivinus*, or allowed him a Penſion out of the Revenues of the Church. He alſo defends himſelf ſtrongly againſt the ſuſpicion which *Hincmarus* had entertained againſt him, that he ſold the Goods of the Church. He confeſſes that *Nivinus* had a great while ago offered him a part of his Eſtate adjoining to his, but he would not accept of his gift, whereupon he ſoon after gave them to another Perſon; and alledges ſeveral Canons to prove, that he ought not to have paſſed ſo raſh a Sentence. Laſtly, he ſays, that he thinks *Bertricus* ought not to be looked upon as an Excommunicated Perſon, becauſe the Archbiſhop of *Reims* could not Excommunicate him who was not of his Dioceſs, and had neither been put to publick Penance, nor condemned by a regular Sentence.

Another Difference between the two *Hincmarus's* about *Adulphus.*

Hincmarus Archbiſhop of *Reims* ſometime after this ſent another Requeſt to his Nephew, in which he had a more favourable Anſwer. The Biſhop of *Laon* had employed a certain Prieſt named *Adulphus* in a Commiſſion, who did not diſcharge his truſt well, but being reproved for it by his Biſhop, ſpoke diſreſpectfully to him, and withdrew himſelf. *Hincmarus* angry at this, ſent the Prieſt *Clarentius* to tell him, that he was Excommunicated, but he ſtopped his Ears, and would not hear the Sentence, and then fled to *Hincmarus* Archbiſhop of *Reims*. Afterwards being deſirous to return to *Laon*, the Doors of his Church and Cloyſter were ſhut againſt him, to his admiration. *Hincmarus* Archbiſhop of *Reims* interceeded for him, and deſired his Nephew to receive him, and reſtore him to his place, or if not, at leaſt to receive him into Communion. *Hincmarus* Biſhop of *Laon* anſwered him, that that Prieſt had fled very unfitly, and without any neceſſity, telling him, that

that he would never have any thing to do with him. That although he had behaved himself so ill to him, yet in respect to what he had written, he would restore him to his Prebend and House, and would permit all that would to communicate with him, upon condition that he shall not be allowed communion with himself till he received him upon his trial, or had satisfaction. This Letter of *Hincmarus* is dated the 19th, and the Answer the 27th of *April*, in the same year 870. [This Letter with some others of *Hincmarus* Bishop of *Laon* to *Hincmarus* Archbishop of *Reims* is Printed, with the Works of *Hincmarus* Archbishop of *Reims*, by *Sirmondus* at *Paris* 1645. Vol. 2.]

Hincmarus Bishop of *Laon* declared openly against his Uncle.

At the same time *Hincmarus* Archbishop of *Reims* and *Hincmarus* Bishop of *Laon* quarrelled about another matter. There was a Chapel in the Diocess of *Laon* belonging to a Benefice of the Church of *Reims*, in which there was ordinarily a Priest to officiate, who was presented by the Incumbent of the Benefice. *Sigibert*, who had the Benefice, had presented one named *Senatus*, a Servant of the Church of *Reims*, and *Hincmarus* would set him at liberty, that he might be Ordained by the Bishop of *Laon*. This Clergyman, though he was not in Priestly Orders, had yet officiated in that Chapel for 4 years. Then the Bishop of *Laon* sent thither two Priests of his Company, but after a while he removed these Priests, and would have a Priest only to bear the Titles, and that the Inhabitans should go to a Parish of the Diocess of *Laon* governed by *Hermerardus*. *Hincmarus* Archbishop of *Reims* desired his Nephew, either to Ordain *Senatus*, or to put into that Church another Priest whom he should appoint to bear the Title. Instead of satisfying his Uncle, he gave him an angry and harsh answer, thinking himself abused by some admonitions which he had given him in his Letter, with the authority of his Uncle and Metropolitan. He first of all accuses him as the Author of his imprisonment. Then he tells him, that he can't give him a full answer as to the business of *Hermerardus*, because he had not heard it canonically and regularly; That he did not remember what decision had been made in that business, but would inquire of those that had been present, and remembred it; That he did not positively require the Priest *Adulphus* to be present at the Synod to be held at *Laon* on the 15th of that month; That he wondred, that he did not send again sooner, since he had granted what he had desired; That as to *Senatus*, 'twas not true that he had consented that that Clerk should have the Church in debate, but on the contrary had told him, that he would deal with the Church which the Archbishop of *Reims* had in his Diocess, as he had done with that which the Bishop of *Laon* had in his; That he had a Complaint against *Sigibert* for putting that Clerk into the Church that belonged to *Hermerardus*; That *Sigibert* had answered, that he did it with the consent of his Officers, and particularly of *Adulphus*; That he had answered, that if *Hermerardus* would relinquish that Church, well, if not, he would proceed as in Justice he might; That not being able to perswade *Hermerardus* to recede from his Right, he had given notice to *Sigibert* by a Man that belonged to him; That afterward he took that Church from *Senatus*; That *Hermerardus* had desired to determine the Lands in a Synod; That he had advised *Sigibert* to accommodate the Matter; Lastly, That he could not approve of the Ordination of *Senatus*, and since it was faulty at first, because he was a Servant, he ought not to confirm it, nor promote him to a superior degree of Orders.

Hincmarus Archbishop of *Reims* being met with several other Bishops, at the Palace of King *Charles* in *Gondeville*, in the Diocess of *Tola*, *Hincmarus* Bishop of *Laon*, instead of saluting him as he did the rest of the Bishops, would not so much as take notice of him. *Wenilo* Archbishop of *Rouen* asking him why he would not live peaceably with his Metropolitan, he answered him, that he could never be friends with him heartily, because he had not burnt the Writings which he had sent to him concerning the Excommunication which he had issued out against his whole Diocess; adding, that he did but follow his Example in Excommunicating, because he had Excommunicated a Village in his Diocess belonging to the Bishop of *Laon*, because the Inhabitants had refused to pay him their Tenths, but payed them to the Church to which they belonged, so that several Infants died unbaptized, and several Noble Persons without the Sacraments. *Hincmarus* Archbishop of *Reims* replied to *Wenilo*, that that fact was not true, and that that Recrimination was a tacit confession of his fault and in short, that he desired nothing more, but that the Writings on both sides might be examined by a Synod. *Wenilo* relating this Answer to *Hincmarus* Bishop of *Laon*, he said, that he had not the Papers that had passed between them, but gave him the Papers which began with the Verses directed to *Carolomannus*, which was the second Collection of some Extracts of the Popes Decretals, and Canons to settle the Judgments of the Causes of the Bishops at *Rome* in their first Examination. *Hincmarus* Archbishop of *Reims* having read these Papers with a great deal of Earnestness, made an Answer to them, which he sent to *Wenilo*, to be given to the Bishop of *Laon*. He waited for an Answer, or expected that he would have sent him the Writings which he complained of, that they might be examined, but *Hincmarus* Bishop of *Laon* would do nothing.

The Contest between *Hincmarus* and his Nephew at the Synod of *Attigni*.

When they went from hence, the King came to *Attigni*, where he held a Synod in *May*, at which the Deputies of the 10 Provinces of *France* were present. Here they first gave the Ambassadors of *Germany* audience about the Division of the Empire. Then the Business of *Hincmarus* Bishop of *Laon* was brought upon the Board. *Hincmarus* Archbishop of *Reims* after he had delivered him 55 Articles to serve for an Answer: As to the Collections he had made out of the Decretals, and to all that he had said and written against him, presented a Petition to the Council, in which he related to the Bishops all that he had done to conquer the Obstinacy of the Bishop of *Laon*. He was also accused in the Council by the Bishops, who complained of the unjust and rash Excommunications which he issued out against their Diocesans; by the King, That he had broken the Oath of Alle-

giance which he had made to him; and by the Lord *Normannus*, That he had put him out by force of Arms of the Benefices which he was in lawful poſſeſſion of. *Hincmarus* of *Laon*, that he might get free from this Buſineſs, demanded that he might be judged by the Holy See, but not being able to gain that point, he delivered a Writing, in which he promiſed ſubmiſſion to his Metropolitan *Hincmarus*, and took a new Oath of Allegiance to King *Charles*, but he deſired that *Hincmarus* Archbiſhop of *Reims* ſhould give him a Writing to oblige himſelf to maintain him in the Priviledges that belonged to him, and to defend him. *Frotarius* Archbiſhop of *Bourdeaux* was the Mediator of this Peace. But ſince the Accuſations of *Normannus* and his Wife, who complained of their ill uſage, and that they were unjuſtly deprived of the Benefices they had enjoyed, and alſo of ſome others to the ſame effect, did yet ſtand unſatisfied, *Hincmarus* Archbiſhop of *Reims* choſe for the Judges of that Affair *Actardus* Biſhop of *Nantes*, *Ragenelmus* Biſhop of *Noyon*, and *John* Biſhop of *Cambray*. Theſe Judges Examined that Matter before the King, and were of Opinion, that the Biſhop of *Laon* ought to reſtore ſome of thoſe Benefices, but they did not give their Judgment upon the day prefixed, but put it off to another day to give ſentence. Then *Hincmarus* Biſhop of *Laon*, ſeeing that the Affair would not go well for him, eſcaped away in the night. What paſſed afterwards, I ſhall give you an account of, when I have given an Abridgment of the 55 Articles which *Hincmarus* Archbiſhop of *Reims* preſented in the Council to his Nephew, as an anſwer to all that he had written and ſaid againſt him.

Hincmarus's 55 Articles.

In the beginning of this Work he puts ſome Verſes, as an anſwer to thoſe which *Hincmarus* Biſhop of *Laon* had put before his ſecond Collection of Canons, and as this Biſhop had taken this for the ſubject of his Verſes, *That Men might freely appeal to the Holy See*, ſo he made it the ſubject of his, that according to the Canons all the Biſhops of a Province ought to be ſubject to their Metropolitans, and ſharply reproves his Nephew for not giving him the reſpect due to him.

In *Art.* 1. he explains the buſineſs about the Chapel, where the Biſhop of *Laon* accuſed him for Excommunicating the Inhabitants becauſe they would not pay the Tenths. He ſays, that the Chapel, which was in the Country of *Attolia*, had been a long time before ſubject to the Prieſt of the Church of the Village of *Jouigny*; That *Bertierus*, ſent by the Biſhop of *Laon* to take care of that place, had hindred them from paying their Tithes to the Prieſt of the Pariſh, and had employed them as he pleaſed; That the Prieſt *Auſoldus*, who was to take care of the Dioceſs of *Reims*, where this Chapel ſtood, had demanded Juſtice ſeveral times againſt *Bertierus*, and when he could not obtain it, he forbid celebrating Divine Service in that Chapel till the Inhabitants ſhould pay their Tithes to their Curate according to the ancient uſage, in which if they would hearken to him, they might come to the Church of *Jouigny*, but that Baptiſm and the Communion was denied to no Man, neither did any Man die in that time without receiving the Sacraments. Having thus cleared himſelf as to that matter, he proves by a long poſſeſſion, that the Chapel of the Court and Lordſhip of *Attolia* did belong to the Territories within the Dioceſs of *Reims*.

In *Art.* 2. he reproves the Biſhop of *Laon* for getting an Abby, and taking an Office at Court without his leave, and proves, that by the Canons ſuch things are not allowable to Suffragan Biſhops without the conſent of their Metropolitan; as alſo for Excommunicating *Amalbertus* of the Dioceſs of *Reims*, being accuſed of Impotency by his Wife, who was taken out of the Biſhoprick of *Laon*.

In *Art.* 3. he reproves him for Excommunicating Perſons not of his own Dioceſs.

In *Art.* 4. he relates what had paſſed about the Writings in the Conferences with *Wenilo*.

In *Art.* 5. he anſwers the threatning Speeches which the Biſhop of *Laon* had given out, that he could withſtand his Metropolitan, and valued him not, becauſe the Holy See had already diſannulled two Sentences paſſed by him, *viz.* thoſe againſt *Rothadus* and *Wulfadus*. As to the former, after he hath produced ſeveral Canons to prove, that Metropolitans and a Synod of the Province had right to Judge the Biſhops at the firſt Tryal, although the Holy See might afterwards reſtore them if it thought fit; He ſays, that the Pope did not find fault with the Judgment in *France* given againſt *Rothadus*, but through his great Wiſdom, he had deſired them to reſtore that Biſhop who had implored his help. That as to the Second Judgment he was not concerned for it, being none of the Judges, and that ſince the Holy See would not join with ſo rigorous a Sentence, he had conſented to his Pleaſure and the Will of the King. That he had fully cleared himſelf to Pope *Nicolas*, and that his Succeſſor *Adrian* had through his goodneſs put away all diſpleaſure and anger about that matter. In fine, he ſays, that he had always done with alacrity what the Holy See had deſired of him, to avoid all differences, being perſwaded, as St. *Leo* ſays, that the Pope hath ſome reaſon to mitigate the ſeverity of the Laws, on condition that they ſhould ever after beware of it, and keep to the due Execution of the Canons.

In *Art.* 6. he inquires into the truth of what *Hincmarus* Biſhop of *Laon* had ſaid to ſeveral Perſons concerning his Uncle, *That he had looſed thoſe whom he had bound, had depoſed thoſe whom he had ordained, I will cauſe that he or I will never ſing Maſs more*; *Hincmarus* ſhews, that it did not become him who was his Inferior to ſpeak ſo of him, and vindicates the Right of Metropolitans, and the difference between them and other Biſhops. It belongs to them to call Synods, and all their Suffragans are bound to come to them, or ſend their Excuſe, and if they do not ſo, they may puniſh them; That the Accuſations againſt any Biſhop ought to be brought to them, and they may appoint Judges for the Accuſed, or conſent to them that are Elected. It belongs to them to Ordain the Biſhops of their Provinces, and thoſe that are not Ordained with their conſent, ought not to be

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acknowledged for Biſhops according to the Council of *Nice*, whereas, if a Biſhop be Ordained with the conſent of his Metropolitan, and other Biſhops of the Province, except one or two, his Ordination is accounted good. If a Biſhop Dies in his Province, it belongs to the Metropolitan to Name a Viſiter of the vacant Church. A Biſhop ought to Sign the Regulations and Canons which his Metropolitan preſents to him, if they contain nothing in them contrary to the Faith. He can't make any changes or alterations in the Lands of his Dioceſs, without the conſent and advice of his Metropolitan. Men may appeal from the Judgments of the Biſhop to the Metropolitan; if he hath Excommunicated any Perſon, and will not receive him again, he may be Abſolved by his Metropolitan in a Synod of Biſhops. Laſtly, The Metropolitan hath a care of all the Province, and all thoſe that have any Eccleſiaſtical Matters may apply themſelves to him, and he can take cognizance of them; A Biſhop hath only the Government of his own Dioceſs, in which he may Ordain Prieſts and Deacons; if he hath any differences with another Biſhop, they can't take the Biſhops of another Province for Judges; he can do nothing in the general Affairs of a Province without his Metropolitan; In dubious Cauſes he ought to aſſiſt him, he ought not to go directly to *Rome*; If he will go out of his Province, he muſt firſt obtain leave of his Metropolitan. Nevertheleſs, if he hath any Accuſation againſt his Metropolitan, he may demand Judges of the H. See, according to the Council of *Sardica*. Laſtly, The Metropolitan may cauſe the Canons, and Conſtitutions of the Church, to be put in Execution in all the Province, without aſſembling any Synod, or conſulting the Biſhops, and if he finds any thing oppoſite to them, he may reform it immediately, becauſe in ſo doing he is the Author of no new Laws, but the Executer of the old only.

In the 7th Article, He reproves *Hincmarus* Archbiſhop of *Laon*, for going out of his Dioceſs without his conſent, and flying from the Judgment of his Metropolitan and the Biſhops of his Province.

In the 8th Article, He accuſes him for ſending the Pope's Letters directed to the King and himſelf, by ſuch Archbiſhops as were at a diſtance from him, whereas he ought to have ſent them by his own Meſſengers.

In the 9th Article, He reproves him for having Excommunicated a Monk of S. *Dennis*, which the King had put in a Monaſtery in the Dioceſs of *Laon*, and would not be perſwaded to revoke that Excommunication.

In the 10th Article, He anſwers the Collection of Decretals made by *Hincmarus* Biſhop of *Laon*, and becauſe he grounded the Authority of theſe Records upon a paſſage of S. *Leo*, who ſays, that we are obliged to obey the Decrees of his Predeceſſors, made and promulgated concerning the Orders and Diſcipline of the Church, *quæ de Eccleſiaſticis ordinibus, & Canonum ſunt promulgata diſciplinis*. He explains the ſignification of this expreſſion, and affirms, that it ought to be underſtood of the Laws taken out of the Canons, and which they have publiſhed in their Decretals, and not of the private Decrees which they have made, and which are not agreeable to them; whereupon he cites ſeveral Sentences of the Popes, which declare, That we ought to obſerve the Canons.

In the following Articles, as far as the 16th, he treats of the Order and Subordination in general, which ought to be among the Biſhops.

In the 16th Article, He treats in particular concerning the Subordination of the Church of *Laon* to that of *Reims*; He ſays that this Metropolis had eleven Churches under it, before S. *Remigius* erected the Caſtle of *Laon* in that Biſhoprick; That the Biſhoprick of *Laon* owes its Erection to the Church of *Reims*, and that it hath always been ſubject to it; That the Authority of S. *Remigius* is in his Succeſſors, and that this Metropolis hath been dignified with ſeveral Priviledges by the H. See.

In the 17th, He cites ſeveral paſſages in the Pope's Letters againſt thoſe Inferiors that exalt themſelves againſt their Superiors.

In the 18th and 19th, He ſhews that ſeveral have deſtroyed themſelves through Pride and Vanity, by explaining H. Scripture according to their own fancies, and by governing according to their own humor, without following the Tradition of the Church.

In the 20th, He ſhews that the Diſcipline of the Church may change and alter: He ſpeaks of the firſt ſix General Councils, whoſe Authority he acknowledged. As to the ſeventh he ſays, That 'twas not received in *France*, and cites a paſſage of the Caroline Book concerning the General Nature of Synods. Afterwards, he heaps together many Hiſtorical Facts, in which he is miſtaken in giving credit to the Suppoſititious Letters of *Marke* and *Felix*.

In the 22d, He explains S. *Gregory's* words in his Letter to *Theoctiſtus*, that they ought not to be Abſolved who are Excommunicated by the Church; and maintains, that they ought to be underſtood of thoſe only that are Excommunicated for Juſt Reaſons, becauſe we ought not to think that Unjuſt Excommunications are made by the Church.

In the 23d and 24th Articles, he ſays, That the *Roman* Church hath not received the 9th Canon of the Council of *Chalcedon*, in that which reſpects the Permiſſion, which it gives to a Clerk, who hath any thing againſt his Metropolitan, to apply himſelf to the Biſhop of *Conſtantinople*. In the laſt of theſe Articles, he rejects the Collection of Canons, which was ſaid to be given by Pope *Adrian* to *Angilram*.

In the 25th and 26th, He ſhews that there is a difference to be obſerved between the Deciſions of General Councils and the Letters of holy Men and Popes; That 'tis abſolutely neceſſary to obey

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all the Deciſions of the Councils, but the ſame ſubjection is not due to all that is contain'd in thoſe Letters.

In the 27th, He ſhews that *Hincmarus* Biſhop of *Laon* is not exempted from anſwering, for ſaying, That he was ſtopped; and by pretending that he hath Appealed to *Rome*.

In the 28th, He ſays that 'twas an injury to interdict his Prieſts and Clerks without any Accuſation, or they were either Convicted of their Crimes, or Confeſſed them. To prove this, he produces a great number of Canons, which preſcribe the Order to be obſerved in Eccleſiaſtical Judgments, and what ought to go before the condemnation of every Perſon.

In the 29th and 30th, He ſhews that Superiors have right to declare no Excommunications which are manifeſtly irregular and contrary to the Laws of the Church, ſuch as that was by which the Biſhop of *Laon* forbad to adminiſter Baptiſm to Infants, and the Sacrament to Dying Perſons, contrary to the Decrees of the Church, which do not allow the Sacraments to be denied to any Perſons in their Neceſſity. He ſets down in this Article many good Rules about Excommunication.

In the following Article he ſays, 'tis great Inhumanity to deny Burial to the Dead.

In the 34th, He ſhews, by ſeveral paſſages out of the Popes Letters, that about Matters evident, or already decided, 'tis not neceſſary to call a Synod, nor Appeal to the H. See, and that the things already Ordained and Decreed ſhould be put in Execution.

In the 35th Article he proves, That the H. See Judges with the Biſhops, and the Biſhops with the H. See; That no Man can put a reſtraint upon Metropolitans, nor hinder them from Judging the Affairs of their Province, much leſs in that which is already Ordained, and Decided by the Councils. He adds, that in theſe things there is no need of conſulting, or calling together the Biſhops of the Province.

In the 36th Article, He examines the Subſcription of the Inſtrument of the Biſhop of *Laon*, by which he Excommunicated thoſe that would not obey the Decrees of the Popes contained in his Collection. He ſays, that if he affirms that this Collection contains any thing ſingular in it, and contrary to the Conſtitutions of the Council of *Nice*, and the other Councils received and approved of by the Church, he is himſelf Excommunicated by endeavouring to Excommunicate others, and ſo hath ſeparated himſelf from the Church's Unity with thoſe he hath cauſed to Sign it.

In the following Articles to the 43d, he gives him wholeſome Advice, and aſſures him in the 40th, that he was no cauſe that he was out of favour with the King.

In the 43d, he vindicates himſelf from the Calumny that the Biſhop of *Laon* had caſt upon him, in accuſing him of falſifying the Quotations which he cited. He ſpeaks of the buſineſs of *Nivinis*, he ſays that his Crime was publick and certain, that all the World knew that he had Debauched the Nun, and had conveyed her by Night out of the Monaſtery into his Houſe; That the thing being diſcovered, the Nun had undergone her Penance in the Convent, and afterward he had conveyed her away; That he had done all he could to make him acknowledge his fault, and oblige him to do Penance, but inſtead of undergoing Penance, he had affronted and abuſed him; whereupon he Excommunicated him, and expelled him out of his Dioceſs.

In the 44th and 45th Articles, he exhorts his Nephew to come to an agreement, lay aſide all Animoſities and Enmities, and to take mild Methods to gain the Kings favour without going to *Rome*.

In the 46th and 47th, he reproves him for bragging he was never Conquered.

In the 48th he ſays, 'tis very dangerous for a Man to be too fond of his own Opinion.

In the 49th, he Adviſes him not to abuſe the Talent that God hath given him.

In the 50th, he reproves him for not ſuffering any to ſay, that he hath received any kindneſs, or good turn, which he hath not deſerved.

In the 51th, he accuſes him of receiving Preſents from his Clergy, and proves, that it is forbidden by the Canons. In the 52th, he accuſes him of being arrogant, proud and vain.

In the 53th, he gives him advice about his Geſture, and the motions of his Body, which were indecent.

In the 54th, he exhorts him not to miſuſe his health of Body, or Pleaſures of the World, in the flower of his Age. Laſtly, he concludes this Work with *Elias*'s Words to *Eliſha*, *I have done for you all I was able*. He adds, that he believes, tho' he ſhall not profit by his Advice, that it will not be in vain, before God, to him that gives it. He prays to God to grant to him, to will, ſay, know, and do what he hath commanded, and to make his Nephew to hear favourably, and do what is convenient for him, and that both of them may will and do what he hath commanded, and perſevere in the obſervance of his Commandments.

The ſequel of the Affair of Hincmarus *of* Laon, *after he left* Attigni.

We will now return to the remaining part of the buſineſs of *Hincmarus* Biſhop of *Laon*: After he was gone from *Attigni*, as we ſaid before, he wrote a Letter to *Hincmarus* Archbiſhop of *Reims*, which was given him the 12th of *July* by one of his Deacons named *Ermenoldus*, in which he beſeeches him, that ſince he had appealed twice to the Pope, as they themſelves acknowledged, he would get leave of the King to let him go thither. *Hincmarus* Archbiſhop of *Reims* returned him no Anſwer, whereupon he wrote directly to the King, and having excuſed himſelf for not coming to him, becauſe he had a Fever, he prays him earneſtly to let him go to *Rome*, that having performed his Vow, he may be recovered from his Fever. The King anſwered *Bertricus*, who brought

brought him the Letter, that 'twas a wonder that the Fever, which kept him from Court, should not hinder him from going to *Rome*; that he should come to him, and if he had any just cause of going to *Rome*, he would permit him. The King also commanded him to give a Benefice to one named *Eloi*. *Hincmarus* Bishop of *Laon* having received this Answer, sent *Eddo*, Provost of the Church of *Laon*, to carry a Petition to the Archbishop of *Reims*, in which he tells him, 1. That he greeted him, and prayed for him. 2. That he was perswaded that he was sensible that he was Persecuted, and that he did share in his Sufferings. 3. That the King had taken away the Revenues of the Church of *Laon*, and given them to *Normannus*, which he knew when he withdrew from *Attigni*. 4. That some other Persons had possessed themselves of the Lands belonging to the Church by the Kings Order, who had required him to restore a Benefice to *Eloi*, who had forcibly gotten it. 5. That he intreated him, who was his Unkle and Archbishop, to obtain of the King that he might have a free Administration of the Revenues of his Church, and to order and dispose of them, as he thought fit; He promises in this Juncture to obey him, come to him, and follow his Directions, protesting, That if the King will not grant him this favour, he never will obey him more, nor never come in his presence; That he will fly to the H. See, and use his Authority by Excommunicating those who have invaded the Goods of the Church, as it is allowed in the Constitution of the Bishops, which he had sent him. This Constitution was made up of certain Canons of the Council held in 860 at *Touſſi*, in the Dioces of *Tola*, which Decreed, among other things, that those who violently seized upon the Goods of the Church, should be Excommunicated for their whole Lives, nor should obtain Communion at their Death, nor have a Christian Burial; That the Princes and Judges should find out such Persons as corrupted Virgins and Widows dedicated to God, upon Penalty of being expelled out of the Church, and deprived of Burial; That those that have taken away any of the Church Revenues, or Goods, should restore them double, treble, or fourfold, according to the thing they have taken.

A Petition of Hincmarus Bishop of Laon.

Altho' the Name of *Hincmarus* Archbishop of *Reims* be among the Subscriptions to the Canons of this Council, yet when he received this Writing, he said he had never heard of any such Constitutions, and that the Bishops who were present at that Council said the same thing: He says, that these Constitutions are unreasonable, and contrary to the Laws of the Church, and judged by the Subscriptions, that those acts were false, because he found the Names of some Bishops that were not there, and two Bishops of the same See at the same time, *viz.* Two Bishops of *Auxerra*, *Christianus*, and *Ablo*, and two Bishops of *Noin*, *Immo* and *Raginelmus*, who succeeded him. He adds, that his Seal was among others there, altho' he was sure that he had not set his Seal to that Act.

This Petition of *Hincmarus* Bishop of *Laon* was given to *Hincmarus* Archbishop of *Reims* at *Pontigon*, *July* 16. by *Heddo*; He represented his Nephew's Petition to the King, and got the Bishops then at Court to second him in it, *viz.* *Remigius*, *Harduicus*, *Odo*, and *Willibert*. The King answered, That he thought the Bishop of *Laon* might be satisfied with what was said at *Attigni*; That he had taken more than belonged to his Church out of the Estate which the Prince was willing to give him, so that he might re-enter upon the Land of *Paulls*; but as to the other Revenues about which the Contest was, he must wait till the Matter could be Regulated, and Commissioners be sent on both sides to the places to examine what doth really belong to the Church, that it may be restored to it. As to the Benefices of which he speaks, *Hincmarus* answers him, That he had deprived the Lawful Heirs of them, to whom he himself had once granted them; and that the Judges, which he had chosen, had determined that he ought to restore them; that he would stay but till some Articles were decided before he fled, and would not wait till Sentence were pronounced; That he might return, and bring with him the Arrest, by which the King had given, or restored to the Church of *Laon*, the Lands in question, and would do him Justice. In fine, that he had sent him a Writing of that which was done in the Council of *Touſſi*, which he never saw, and of which the Bishops of that Council never heard, and which was not agreeable to the Original he had. Lastly, he advises him not to Excommunicate *Normannus*, or any others, rashly, nor go to *Rome* till 'twas examin'd in a Provincial Synod, whether his Appeal to the H. See were regular.

The Answer to the Bishop of Laon's Petition.

Hincmarus Bishop of *Laon* returned a long Answer to this Letter of *Hincmarus* Archbishop of *Reims*, in which he tells him, That he did not desire to enjoy the Revenues of the Church to put them to a bad use, but to employ them as the Canons prescribe; and that it could not but trouble him much to see the Revenues, which were intended for the Subsistance of himself and Clergy, to be taken away, and given to a Person to whom his Predecessor would never grant a Church-Farm; That another had got a Farm granted him, which use to furnish the Church with Candles; and several others were given to such persons, who had done no Service to the Church a long time, and could be no ways profitable to it; That the King never spake a word to him, of that which *Hincmarus* Archbishop of *Reims* mentioned to him; and that he only told him, that he heard he had taken more Grounds in the Lands of *Paulls* than belonged to him, or were granted by the Letters he had sent him; That he would have them; That he was willing that he should enjoy what was contained in these Letters, except the Farms in the possession of *Angarius*, who was his Man, upon condition, nevertheless, that they should restore them to him, if he found that they belonged to the Land of *Paulls*; That the King had delayed to restore them to him, but he was put upon doing it by the Advice of *Hincmarus*; That he had not unjustly seized upon,

The Bishop of Laon's Answer.

and kept thoſe Farms, but they have belonged above 60 Years to the Land of *Paulli*; That he had enjoyed them ever ſince the King had reſtored thoſe Lands, ſix months ſince, till *Anſgarius* had obtain'd them of the King, without any cognizance of the Cauſe, and without examining his Claim. As to the Judges, which he ſays were Named by him, it is true that the King ordered the Archbiſhop of *Reims* to Nominate ſome Biſhops who ſhould examine the Affair of thoſe who complained that they were deprived of their Benefices; That *Hincmarus* having Named them, he did appear before them with one Clergy-man and Lay-man of his Church; That *Regenard* having preferred his complaint firſt, he did ſhew his Reaſons why he deprived him; and whereas, among other things, he had accuſed him of not paying the Service due, the Judges required him to take an Oath that it was ſo, and that *Regenard* ſhould loſe his Benefice. Whereupon *Hincmarus* Biſhop of *Laon* complains, that the Judges regarded Temporal more than Spiritual Cauſes, becauſe being alſo accuſed of ſpoiling the Farms, and having abuſed the Revenues of the Church, they did not condemn him to make any Reſtitution. The ſecond that made his complaint was one *Grieon*, who being accuſed of ſpoiling a Wood which his Father had Planted, he defended himſelf by ſaying, 'Twas not ſo, and that 'twas ſome Peaſants that had waſted it againſt his knowledge; and that *Hincmarus* had deprived him of his Benefice only becauſe he would not go to *Rome*; That when *Hincmarus* maintained the contrary, and produced his Witneſſes, they put off the Judgment of that Affair till next Week. He then confeſſes, that he withdrew himſelf, but ſays 'twas to avoid the Perſecution intended againſt him; That all his Family was Baniſhed; That they favoured the Lord *Normannus*, who was Excommunicated both by the Pope and himſelf; That they would not permit him to go to *Rome*, but had taken away the Revenues that belong to his Church. As to the Conſtitution of the Synod of *Touſſi*, he ſays, that he received it of *Harduicus* Archbiſhop of *Biſancon*, who was preſent at it; and that it was written by two of his Deacons; and that he remembers well, that 'twas made in that Council; That 'tis true, that he had compoſed another Letter, but finding it too long, he thought it beſt to Sign this which was ſhorter, and, as it were, an abridgment of the other. Laſtly, he enlarges upon the Popes Decretals; he affirms that they do not contradict one another, and that the Biſhops, who deſire to be judged at *Rome*, at the firſt Examination ought to be ſent thither. He complains of his Archbiſhop, that he had been no help to him ſince he deſired to be ſent thither, but, on the contrary, oppoſed his Intereſts. This is the Anſwer that *Hincmarus* Biſhop of *Laon* gave his Metropolitan; but having no mind to have to do with him, nor thoſe Eccleſiaſtical Judges that he had Nominated, he reſolved to requeſt Secular Judges of the King, two months after he retired from *Attigni*. The King appointed *Helmingarius*, *Hotarius* and *Urſio*, who were Court-Officers. Theſe Judges altered, and re-examined the things that had been decided by the Eccleſiaſtical Judges, and were more favourable to *Hincmarus* of *Laon* than they had been, for they made the Lord *Normannus* to leave his Benefice; and others, who had gotten poſſeſſion of the Benefices in conteſt through the flight of *Hincmarus*, to reſign them to him again. Things being thus ordered, *Hincmarus* of *Laon* returned to Court, and never ſpake more of going to *Rome*.

A new Conteſt between Hincmarus of Laon and the King.

Hincmarus, Archbiſhop of *Reims*, was very angry that his Nephew had ſo well acquitted himſelf before the Lay-Judges, contemning the Authority of his See, and the Judges he had appointed; wherefore he wrote to him with a great deal of Paſſion. Nevertheleſs, the Judgment given for him was Executed; but not long after, *Hincmarus* of *Laon* engaged in a freſh Quarrel with King *Charles* upon the account of *Caroloman*. This happened thus: *Caroloman*, the Eldeſt Son of King *Charles*, was Baptized in the Church of *Reims*, and devoted by his Father to be a Churchman, having been Shaved, and afterwards received all the Orders, as far as a Deacon, from the Hands of *Hildegarius* Biſhop of *Meaux*; But becauſe he was forced to embrace a Profeſſion, which diſpleaſed him, he reſolved to make his eſcape, and being got away, he conſpired againſt his Father. He was accuſed in the Synod of *Attigni*, and condemned as a Rebel, and thereupon being deprived of his Abbies was put in Priſon. Having appealed to *Rome*, the Pope wrote in his favour, and a little after he was ſet at Liberty. But in the Year following he began his Quarrel again, took Arms, gathered Troops, and Plundered the Country. *Hincmarus* Archbiſhop of *Reims*, in the abſence of the King, who was gone into *Burgundy*, aſſembled the Biſhops of his Province immediately, and after he had admoniſhed him four times that he ſhould lay down his Arms, he declared him Excommunicated, and all his Soldiers, which were the greateſt part of the Province of *Reims*, if they did not reform, and do Penance before the 11th of *March*. *Hincmarus* ſent this Letter of Excommunication to *Remigius* Archbiſhop of *Lyons*, and to the Biſhops of his Province, and wrote on purpoſe to *Hincmarus* Biſhop of *Laon*, to require his conſent, under Hand, to this Excommunication, but he gave him no Anſwer to it; wherefore he wrote a ſecond time more earneſtly to him. Then he anſwered, That he would not give his conſent to it, becauſe he had not anſwered his deſire made to him by *Eddo*, which he ought to have added in that Act. *Hincmarus* Archbiſhop of *Reims* replied, That *Eddo* had never ſpoke to him about it, and that he had not any thing to add. Nevertheleſs, he deſired him to tell him plainly what he would have added, promiſing that he would do it if it were reaſonable, being always ready to learn of others, follow their advice, and reform any thing that was amiſs. In the reſt of the Letter, he ſpeaks with loftineſs to his Nephew, and ſhews that he is greatly diſpleaſed with his Diſobedience. 'Tis Dated *Aug.* 19.

On the 5th of *May*, a Clergy-man of *Laon* called *Teutlandus* coming to *Reims*, the Archbiſhop ordered him to bid his Biſhop to ſend his conſent immediately to the Excommunication of *Caroloman*,

man. Laſtly, *Hincmarus* Biſhop of *Laon* being admoniſhed a 6th time by a Letter from his Metropolitan, anſwered, That he wondred he ſhould deſire his conſent to that Excommunication, ſince he had not taken his Advice in iſſuing it out. He alſo complains, that his Unkle had ſent his Summons by the Clergy-men of his own Church, and that he had pronounced a Benediction in the Dioceſs of *Laon* upon ſome of the Confederates of *Caroloman.*

On the 14th of *May*, *Hincmarus* Archbiſhop of *Reims* cited the Biſhop of *Laon* to a Synod, which was to be held, that he ſhould anſwer to the complaints and accuſations brought againſt him; but he, inſtead of giving a civil anſwer, wrote a Letter full of Invectives and Affronts, in which he accuſes him of betraying, and delivering him up, when he was apprehended, and of being his Enemy ever ſince he oppoſed him in his putting a Biſhop into *Rothadus*'s place, till he ſhould receive the Popes pleaſure about that Affair. Nevertheleſs, *Adrian* wrote two Letters in favour of *Caroloman* to the King his Father, to the Biſhops of *France*, and the Lords, in which he forbids the laſt taking Arms againſt *Caroloman*, and the others to Excommunicate him. Theſe Letters bear date *July* 13. but they did *Caroloman* no ſervice, as we ſhall ſhew anon. This Pope wrote alſo to *Hincmarus* Archbiſhop of *Reims*, *March* 25. to call a Synod for the Reformation of Abuſes in his Dioceſs; and under this pretence *Hincmarus* Archbiſhop of *Reims* cited *Hincmarus* Biſhop of *Laon*, in the Name of the Pope, and by his Authority, to the Synod which was to be holden at *Douzi*, *Aug.* 5. The Act ſays *July* 5.

Hincmarus *of* Laon *cited to a Synod.*

Adrian's *Letter in favour of* Caroloman.

The Council being aſſembled at *Douri*, King *Charles* preſented a Bill to them containing ſeveral heads of Accuſation againſt *Hincmarus* Biſhop of *Laon*; the beginning of it is loſt. In that part which remains, he accuſes him for Writing to *Rome* againſt him, at the ſame time when he acknowledged in *France*, that he had not meddled with any of the Revenues of the Church; for going out of his Kingdom into *Lotharius*'s; for not coming to him when he had commanded him, and for hindering his Servants to come to him; for Writing a ſecond time to *Rome* againſt him; for flying from *Attigni* after he had Sworn Allegiance to him. Laſtly, for Arming his Servants to hinder the Governor of the Province, that he might not apprehend certain ſuſpicious Perſons which were at his Houſe, to ſend them to the Council, but let them eſcape. When this Bill was read, the King deſired, that ſince the Biſhop of *Laon*, who had been cited by his Metropolitan to appear before the Council, did not come, they would ſearch what the Canons and Laws decreed concerning thoſe heads of Accuſation brought againſt him, and if he came to the Synod, that the differences between him and his Metropolitan ſhould be Judged and Determined.

The Council of Douzi.

Hincmarus Archbiſhop of *Reims* preſented another Petition to the Synod, in which he briefly relates all that had paſſed between him and *Hincmarus* Biſhop of *Laon*, the cauſes of complaint he had againſt him, the heads of Accuſation that he charged him with, and the conſequence of the whole matter, ſetting down under every Article the Deciſions of the Popes and Councils, ſhewing wherein the Biſhop of *Laon* had offended, and the puniſhment he deſerved. He defends himſelf, againſt the Accuſation, that he had betrayed him, and produces three Letters written at the time he was ſeized, to ſhew that he had no hand in his Impriſonment, but had diſapproved it. He alſo juſtifies himſelf againſt the Accuſation, that he had no reſpect to the Judgment of the H. See, and ſlighted its Authority, and treats of what paſſed at *Attigni* about that matter. Laſtly, He concludes that *Hincmarus* Biſhop of *Laon* having been Summon'd three times by the Council and not appearing, ought to be condemned for his Contumacy, notwithſtanding the Appeal he had made to the H. See, becauſe it is irregular, and he hath not proſecuted it.

The Biſhops of the Council deſiring ſome time to Anſwer the King's Requeſt, made a Collection of the Canons, Laws, and Teſtimonies of the Fathers, upon every head of the Accuſation contain'd in that Bill, concerning the falſe Oaths, and Perjury, the Sedition and Violence he had uſed, concerning the alienating of the Revenues of his Church, the Calumnies he had written to *Rome* againſt his Prince, his Diſobedience and Rebellion, and for having made many of the King's Subjects to fly.

This Memoir was read in the Council, and *Hincmarus*, Biſhop of *Laon*, ſummoned again to the Council. But he anſwered, That he had Appealed to the H. See. The Biſhop of *Soiſſons*, who Cited him, told him, That he ought to appear at the Synod, and if it were neceſſary for him then to appeal, they would ſuffer him to proſecute it. *Hermerardus* alſo was cited by the Synod. Theſe Citations having been repeated three times, at laſt *Hincmarus* appeared before the Council; but *Hermerardus* would not come. They then read to him the King's Bill, and a Letter from the Pope ſent to him, in which he was ordered to be obedient to his Metropolitan, with an allowance of an Appeal to the H. See, if there were juſt Cauſe.

The next day, he was ſummoned to the Council, to anſwer to the Accuſations brought againſt him by the King. On the 14th of *Auguſt* he came; and *Hincmarus*, Archbiſhop of *Reims*, having ordered him to anſwer to the King's Petition, he ſaid, That he was deprived of all his Revenues, and would not anſwer in that Synod: And taking up his Papers, he began to read the Canons concerning Biſhop's Appeals. The Council ordered him to anſwer the Accuſations brought againſt him, giving him Liberty afterwards to appeal to the H. See, if he would. He perſiſted in his firſt Anſwer That he was deprived of his Revenues, and would not anſwer. They asked him, who had deprived him? He anſwered, his Clergy-men knew: And one of them being asked about it, anſwered, that it was the King; who immediately ſaid 'twas falſe, and accuſed *Hincmarus* of arming his Servants to hinder that his Governour might ſend ſeveral Perſons accuſed of Treachery to the Council,

Council, of ſaving them, of flying himſelf, and carrying with him the Sacred Veſſels and Ornaments of the Church of our Lady at *Laon*, which made him ſo backward to make his Defence: That ſince he came to the Synod, he had prepared him an Houſe where his Servants might lodge, but he choſe rather to abide in his Court near the Church: That he had ordered *Bernard* to treat him civilly, and take care of his Goods and Papers: That they had brought them to him, with a Golden Croſs ſet with Stones, and ſeveral things belonging to the Church. The King proved the Facts by Witneſſes, though the very Clergy of the Biſhop of *Laon* owned them. He was accuſed of having taken away and given a Chalice, with a Patten of Gold ſet with Stones, to a Prieſt, to hide for him, which the King had given to the Church of S. *Maries* at *Laon*; of having taken away the Relicks and Deeds of the Church of *Laon*, with a Golden Croſs; ſo not only enriching himſelf with the Goods of the Church of *Laon*, but ſuffering his Servants to convey them away.

Hincmarus, Archbiſhop of *Reims*, having ſummoned him to anſwer theſe Accuſations, he ſaid, he would not anſwer before him, becauſe he had ſomething againſt him, and therefore appealed to the H. See. *Hincmarus* anſwered him, That he ought not to decline his Judgment, ſince he had often reproved him, and admoniſhed him, but had not yet judged him, and ſo he could not appeal to *Rome*; becauſe by the ancient Canons, no Appeals can be made thither, but after Judgment: Wherefore he ought to anſwer, and ſhould be tryed without any Prejudice to the Privileges or Judgment of the Pope, as it is decreed by the Council of *Sardica*, That he might appeal to *Rome* after the Judgment of the Provincial Synod. *Hincmarus*, Biſhop of *Laon*, ſaid, That he would not anſwer, nor accept his Metropolitan for his Judge, becauſe he had adviſed the King to take him Priſoner. *Hincmarus*, Archbiſhop of *Reims*, having prayed the King to ſpeak the Truth, the King proteſted with an Oath, That he did it without the Conſent of the Archbiſhop of *Reims*, and added, That had it not been for the Reſpect he had for him, he would have impriſoned him above two years ago for his Inſolencies; and that if he had not kept his Lords from it, he had been ſet upon in his Palace, and ſtabbed or beaten to death. *Hincmarus*, Archbiſhop of *Reims* alſo prayed *Ado* and *Hildebaldus*, who were preſent when the Biſhop of *Laon* was apprehended, to ſpeak what they knew; who both of them teſtified, as well as two Prieſts and Earls, That it was done without the Privity of the Archbiſhop of *Reims*.

After this, *Hincmarus*, Archbiſhop of *Reims*, read over again the King's Requeſt, and interrogated him about every Article; but he would not anſwer: But all the heads were proved againſt *Hincmarus*, Biſhop of *Laon*, either by Writing or Witneſſes; and being required three times to anſwer, the Archbiſhops of *Beſancon*, *Bourdeaux*, *Bourges*, *Trives*, *Rouen*, *Sens*, and the Biſhops of *Troyes*, *Tongres*, *Meaux*, *Mets*, *Chartres*, *Beauvais*, *Tournay*, *Poictiers*, *Cambray*, *Orleans*, *Chalons*, *Soiſſons*, *Verdun*, and *Paris*, with the Rural Biſhop of *Tongres*, were of opinion, That he ought to be depoſed, without Prejudice to the Judgment of the H. See, *ſalvo per omnia Apoſtolicæ Sedis Judicio*. *Hincmarus*, who gave his Opinion laſt, was of the ſame Judgment. This Sentence was ſealed by theſe Prelates and ſome Prieſts. The Name of the Biſhop of *Lyons*, *Renugius*, is found among the Subſcriptions; but he was not at this Synod. The Biſhops of the Council wrote a Letter to Pope *Adrian*, in which they tell him, That they were forced to depoſe *Hincmarus*, Biſhop of *Laon*, as he will underſtand by the Acts of the Council, which they ſent him. Beſide the Crimes therein ſet down, they accuſe him of having converted to his own uſe, or given away, ſeveral of the Ornaments of the Church of *Laon*, to have ſtirred up many Seditions, to have excommunicated and abuſed *Amalbertus*. They deſire the Pope to confirm their Judgment, or if he thought fit to review it, (which they could not think neceſſary) That he would appoint Judges, either of the ſame or neighbouring Provinces, and if he pleaſed, ſend his Legate to be preſent at the Judgment, as it is appointed in the Council of *Sardica*; upon condition nevertheleſs, That *Hincmarus* ſhall not be reſtored to his Dignity, till his Cauſe be examined and tried anew in the Province; becauſe as yet they had not departed from the Rights of the *Gallican* and *Belgick* Churches. They declare, That if he reſtores him, and ſends him into *France*, they'll never trouble themſelves with him, but let him live as he liſt without communicating with him. They recommend, in the laſt place, to him *Actardus*, who was deſired by the People and Clergy of *Tours*, that he might be made Biſhop of that Church by his Authority, altho' they could do't themſelves. This Letter is dated *Sept.* 6. 871.

Hincmarus's *Letter to* Adrian.

Hincmarus wrote alſo in his own Name to Pope *Adrian*; He begins his Letter with the buſineſs of *Actardus*, and after ſpeaks of the Condemnation of the Biſhop of *Laon*. He excuſes himſelf, that he did not maintain him in the buſineſs with *Normannus*, becauſe he was injured, and the caſe was not that which he had related to the Pope. He laments that he ever Ordained him, and ſays, That after he had done all he could to reclaim him, and found him incorrigible, he was forced to leave him, and ſuffer him to be condemned. Laſtly, He gives the Pope an Account of the buſineſs of the Prieſt, who was Depoſed for endeavouring to kill, and actually wounding with a Spear, another with whom he was Travelling in a Journey, after he had made himſelf Drunk with him.

Adrian's *Anſwer.*

Pope *Adrian* having received the Letter of the Biſhops of the Council, returned an Anſwer, That he approved their Election of *Actardus* for the Biſhoprick of *Tours*, but he diſapproved the Judgment given againſt *Hincmarus* Biſhop of *Laon*, contrary to his Appeal, to be Judged at *Rome*; He orders that he ſhould come with his Accuſer thither, and forbids them putting any other Biſhop in his place, till his Cauſe be Examined and Tryed a-new. This Letter bears Date *Dec.* 26.

He

He alſo wrote at the ſame time two Letters to *Charles the Bald*. In the firſt, which he intended to be publick, he complains, that he had taken his Petitions, which he made to him, ill, and exhorted him to accept them favourably. He orders him to ſend *Hincmarus*, and his Accuſers, to *Rome*, aſſuring him, that he would not conſent to his Depoſition till that were done. He approves the Promotion of *Actardus* to the Archbiſhoprick of *Tours*, without depriving him, nevertheleſs, of the Right which he hath to the Reverſion of the Dioceſs of *Nantes*. He exhorts the King to ſee, that all the Revenues of the Church of *Tours* be reſtored that belong to it, as alſo the Monaſteries, which according to the Canons are ſubject to that Biſhop.

The ſecond Letter, which was private and ſecret, was wrote with more mildneſs and aſſurance, but he inſiſts more particularly upon this, That the King had not received his Admonitions with all poſſible ſubjection, and that he had enriched himſelf with the Revenues of the Church. In the reſt, he pretends a great deal of Friendſhip to him, commends his Piety, blames the carriage of *Hincmarus* Biſhop of *Laon*, and ſeems to think him faulty, and juſtly condemned; but nevertheleſs, hopes he will ſend him to *Rome*, that after he hath heard him, he may appoint him Judges, or ſend his Legates to the place to have him Judged before them there.

K. Charles's Anſwer to the Pope.

King *Charles* being offended at theſe two Letters of the Pope's, as alſo at a former, which the Pope had written to him, full of reproachful Language to his Perſon, which he exhorted him to bear patiently, and take in good part, writ ſharply to him, and ſhewed himſelf angry for being treated in ſuch a manner; and becauſe he had ordered him to ſend *Hincmarus* immediately to *Rome*. Hereupon he accuſes him of Worldly Pride, in ambitiouſly claiming a Dominion in the Church; and ſays, That he did not know before that a King, whoſe Office is to puniſh Evil doers, and revenge Crimes, was obliged to ſend the guilty to *Rome*, after they were condemned and convicted; That he ſhould know, that the Kings of *France* are not the Biſhops Vicegerents, but abſolute Maſters of their Country; That he doth not find that the Popes, his Predeceſſors, did ever write in that faſhion to the Kings of *France*. Then he recites ſeveral expreſſions of the Popes, and ſhews by many Eccleſiaſtical Laws, that no Canon obliged him to ſend Condemned Biſhops to *Rome*, but on the contrary, that Eccleſiaſtical Cauſes ſhould be Judged and Determined in the Province where the Matters were acted. Laſtly, He adviſes him not to write to him more in ſuch a ſtrain, nor to the Biſhops and Lords of his Kingdom, unleſs he will have his Letters and Meſſengers ſlighted, which he wrote to him ſaith he, becauſe of the reſpect he did bear to him, and becauſe of the deſign he had to be ſubject, as he ought, to the Vicar of *St. Peter*, the Prince of the Apoſtles, leſt he ſhould force him, againſt his Will, to do otherwiſe than he intended. In fine, that he knew that he ought to follow, and to hold to that which was approved by the H. See, when 'tis found agreeable to the H. Scripture, Tradition, and the Laws of the Church, but rejected the claim which was grounded upon Forged, and ill-compoſed Pieces.

The Execution of the Judgment given againſt Hincmarus.

Nor did the Biſhops of *France* write with leſs Reſolution to the Pope about that Affair, they boldly rejected the pretences the Pope had, that *Hincmarus* ſhould come to *Rome* and be Judged; and maintain'd, that the Judgment given againſt that Biſhop ought to be Executed; And in effect it was done, and the Church of *Laon* became vacant *de facto & de jure*, altho' the H. See would not confirm the Judgment of the Synod of *Douzi*. *Hincmarus* Biſhop of *Laon* was put in Priſon, and two years after his Eyes were put out, as *Caroloman*'s were; a very uſual puniſhment at that time for ſuch as were found guilty of Rebellion. *Charles the Bald* being afterwards Crowned Emperor by * *John* VIII. gave him an Account of the Judgment given at the Synod of *Douzi*, and deſired the confirmation of it from him, which he granted, writing to *Hincmarus*, that upon the Relation of the Emperor he approved the Judgment, he, and other Biſhops of *France*, had given againſt *Hincmarus* of *Laon*; after whom, *Henedulphus* was Ordained Biſhop of *Laon*, in purſuance of the Decree of his Election made *March* 26. and 876.

* *This Pope, according to* Platina's *reckoning, which is accounted the trueſt, is* John IX. *for* John VIII. *is Pope* Joan, *of which the Romiſh Church is ſo much aſhamed, that they have blotted her out of the Catalogue of their Popes, for though they allow their Popes too many Women, yet they will not endure to hear of a Woman to be a Pope.*

The Council of Troyes.

After the Death of *Charles the Bald*, *Hincmarus* Biſhop of *Laon* was ſet at Liberty, who hearing that Pope *John* VIII. was retired into *France*, held a Council at *Troyes*, he went thither and Preſented a Petition, in which he complained, That being carried to the Council of *Douzi* by force, deprived of his Goods, accuſed by K. *Charles*, he was condemned by the Archbiſhop of *Reims*, although he had Appealed to the H. See; that ſince that time he had been put in Chains, and his Eyes were put out. He begged of the Pope to do him Juſtice, and paſs an equitable Sentence upon that Matter, which was referred to him. He alledged, That the Biſhops of the Synod of *Douzi* had condemned him very unwillingly, that moſt of them were very much troubled at what they had done by the impulſe of *Hincmarus* Archbiſhop of *Reims*, who adviſed them to it by Writing. Nevertheleſs, by the Acts of the Council, and the Letters written by them, it doth appear, that they condemned *Hincmarus* Biſhop of *Laon* with a full conſent and agreement, and never did repent that they had done it.

Nevertheleſs, the Petition of *Hincmarus* Biſhop of *Laon* was approved in the Council of *Troyes* by ſome Biſhops, and King *Ludovicus Balbus* did not oppoſe it; But Pope *John* VIII. judging that it would be a very difficult thing to reverſe the Sentence of the Council of *Douzi*, ordered that *Henedulphus* ſhould continue Biſhop of *Laon*, although he himſelf deſired that he might retreat into a Monaſtery, but allowed *Hincmarus* liberty to Sing Maſs, and to have a Penſion out of the Revenues

nues of the Biſhoprick of *Laon*. Whereupon ſome Biſhops took him, and having Cloathed him with his Epiſcopal Veſtments, they led him to the Church with Singing, and cauſed him to give the Benediction. He died not long after, and his Unkle *Hincmarus* made Prayers to God for him after his Death.

CHAP. VI.

An Account of ſeveral other Eccleſiaſtical Affairs tranſacted in France, *in which* Hincmarus *was chiefly engaged.*

The Divorce of th' Queen Theutberga.

Hincmarus, beſides the private Affairs, had alſo a ſhare, as I before intimated, in all the moſt Important Affairs both in Church and State, which gave him occaſion to exerciſe his Pen in divers Controverſies. That which made the greateſt noiſe of all, was the Divorce of the Queen *Theutberga*, and *Lotharius* III. King of *Lorrain*; She was the Daughter of *Hubert* Duke of *Outrelemontjou*, and allied to *Charles the Great*. *Lotharius* being fallen in Love with another Woman, endeavoured to diſſolve his Marriage, and made this the pretence, That *Theutberga* had committed Inceſt with her own Brother; He forced her to confeſs it, and ſo diſſolved his Marriage by the Advice of ſome Biſhops in an Aſſembly held 860 at *Aix la Chapelle*. Since theſe Biſhops had given it out that *Hincmarus* approved of this Divorce, he thought himſelf obliged to teſtify his Deteſtation of it in Writing. This Paper was made in his own, and all the Biſhops Names of the Province of *Reims*, and directed to Kings, Biſhops, and all Chriſtians. He firſt gives this reaſon of the Dedication, That altho' the Church of *Rome* ought principally to be conſulted in Matters obſcure and dubious, yet it is convenient to Addreſs himſelf to the whole Church, when the ancient Truth is attacked by ſome Novelty; That the Matter about which he treats is of ſo great importance, that Kings and Princes, Magiſtrates and People, ought to give great attention to the Truth of the Judgment, Conſent of the Biſhops, and the Lenity, Patience and Goodneſs of the King. Laſtly, That he addreſſed his Speech to Kings, who ought to be an Example to the People; To the Biſhops, who are obliged to Teach what Chriſt hath commanded; And to all the Faithful, who ought neither to approve, nor favour any Man's faults. After this Preface, which he hath adorned with ſeveral paſſages out of the Fathers, to authorize and explain theſe Maxims, he Anſwers the Reaſons that are brought to maintain the Divorce of *Lotharius* and *Theutberga*; The firſt and chief was the Inceſt, which that Queen was accuſed to have committed with her own Brother, by whom ſhe is ſaid to have conceived, and afterward procured her Abortion. She denied that ſhe was guilty of any ſuch Crime, and ſince no Proof or Witneſſes could be produced for her, it was reſolved by the Lay-Judges, with the Advice of the Biſhops, and conſent of *Lotharius* himſelf, that ſhe ſhould Name a Man that ſhould undergo the Trial of hot Water; Accordingly it was put in Execution, and the Man received no hurt, ſo ſhe was declared Innocent even by the Judgment of the King her Husband. Some time after this Accuſation was again renewed, and certain Biſhops were Summoned to the Palace of *Aix la Chapelle*, of which the chief were *Thietgaldus* Archbiſhop of *Treves*. and *Gonthierus* Archbiſhop of *Cologne* (the former the Unkle, and the other the Brother of *Waldrada*, whoſe Siſter *Lotharius* deſired to Marry;) They made *Theutberga* to own that ſhe was not fit to continue *Lotharius*'s Wife; She called *Gonthierus* for a Witneſs, to whom ſhe had confeſſed it, and required him to tell the Reaſon of it before the other Biſhops. *Hincmarus*, after he hath thus recited the Articles of that buſineſs, he ſhews, that the Præmonitions that the Biſhops gave the Queen, that ſhe ſhould not accuſe her ſelf of any Crime ſhe was not guilty of, do evidently prove, that they knew ſhe was to accuſe her ſelf; After which he ſays, that the ſecret Crimes which are diſcovered in Confeſſion ought not to be divulged, nor ought any Perſon to be condemned for his ſecret Crimes. He alſo relates the Declaration of *Gonthierus*, *Jan.* 8. who aſſured the Council, that the Queen had confeſſed to him that ſhe had ſuffered an Abuſe, tho' againſt her conſent; The Judgment of the Biſhops, *Adventius* and *Thietgaldus* was, that if this were true ſhe ought not to cohabit with *Lotharius*; The Council of the Abbot *Egilius* was the ſame; and the Extract of the Acts of the Seſſion of that Synod held *Febr.* 14. (at which, beſides *Gonthierus* and *Thietgaldus*, were *Wenilo* Archbiſhop of *Rouen*, *Frotarius* of *Tongres*, or *Liege*, *Hatton* of *Verdun*, *Hildegarius* of *Meaux*, and *Hilduinus*) which contains a Declaration in Writing, which the Queen gave the King her Husband, in which ſhe owns, before God and all his Angels, that her Brother *Hubert* had abuſed her. 'Tis then ſaid, that the Biſhops did conjure the King to tell them, whether he had obliged her either by force, or threats, to make this Declaration, and he proteſted that he had not, and that he was much troubled at it; Then the Biſhops asked the Queen again whether it were true, and ſhe boldly ſaid it was; whereupon they Judged, that ſhe ought to be put to Publick Penance, to attone for the Inceſt which was now become publick by her Declaration. *Hincmarus* ſays, that Pope *Leo* forbids this ſort of Confeſſion by Writing, as to what reſpects the Church; That *Lotharius*, who ſeemed to be troubled

bled at this, was inwardly pleaſed, and was the Author of this Stratagem; That the Queen having accuſed her ſelf in Judgment in the preſence of the King, and his Lay-Judges, ought not to be put to publick Penance; that ſhe was not regularly condemned, and therefore they had the leſs reaſon to Divorce her ſo readily from her Husband, and allow him to Marry another.

He then ſhews, that this Cauſe was much different from *Ebbo*'s, becauſe he had choſen his Judges, before whom he regularly and judicially owned his Crime; and beſides, that there is a great deal of difference between Depoſing a Biſhop and parting Man and Wife, the Union between Husband and Wife being much more near and cloſe than that between a Biſhop and his Church; That if a Biſhop, Prieſt, or Deacon, own their Crime, although it be falſe that they have committed it, they ought to be Depoſed according to the Council of *Valence*, but a Wife cannot be parted from her Husband for the ſame reaſon; That Biſhops may leave their Churches, but a Woman can't depart from her Husband.

It was farther ſaid, That the Archbiſhop of *Reims* had conſented to what was done in that Aſſembly, and had conferred about it with *Adventius*. *Hincmarus* Anſwers, That it was not true; that *Adventius* had indeed ſpoke to him of it, and invited him to be at the Synod, or ſend thither, but he gave him his anſwer in Writing, before he parted from him, that he could not do it, becauſe he had not conſulted the Biſhops of his Province; and that he wrote to him after ſuch a manner, as did ſhew, that he did not approve of that Divorce. Before he enters upon a particular diſcuſſion of this buſineſs, he produces ſeveral Authorities concerning the manner how a Lawful Marriage ought to be contracted; he treats of the Reaſons of a Separation between Man and Wife, which are, according to him, the deſire of their Salvation, to live Continently: And Adultery, for which the Lay-Judges part Man and Wife, with the conſent of the Eccleſiaſtick, and the Church, put the Guilty to publick Penance, if the Crime be known. He adds, That in the Caſe in hand, the Separation was neither for the love of Continence, nor for publick and certain Adultery, but only on meer Suſpicion, and that this Matter ſhould have firſt have been examined by Lay-Judges, and then the Biſhops ſhould have done their Duty, and uſed the Authority of the Church. He brought an Example of a Caſe that happened in the Reign of *Lewis the Kind*, how a Woman of Quality, Named *Nothilda*, preſented to a General Aſſembly of the Eſtate a Petition againſt her Husband *Argembert*. This Prince bid her apply her ſelf to the Biſhops, who ſhould put her over to the Lay-men, that they might judge of that Matter, and enjoined her to follow their Judgment, reſerving to themſelves a Power of putting, either her or him to Penance, who ſhould be convinced of any Crime.

After the Judgment by hot Water was found favourable to the Princeſs *Theutberga*, they that accuſed her ſaid that theſe ſort of Proofs were forbidden; *Hincmarus* endeavours to maintain them by Authority and Uſe, and affirms, That the Man named by the Queen to undergo the Proof of hot Water, not being ſo much as burnt or ſcalded, it was a Miracle that could not be done to Authorize a Lye. He adds, That ſince this Judgment was not certain, and they could not accuſe the Perſon ſo cleared, they ought not to make uſe of a ſecret Confeſſion for that end.

It was alſo asked *Hincmarus*, if it were not poſſible that the Queen might have to do with her Brother, and conceive by him, without loſing her Virginity? He laughs at this Propoſition, and ſays, That if ſhe were a Virgin when ſhe was Married, it was fooliſh to accuſe her of being Defiled, and imagine that ſhe had conceived before her Marriage. He ſent back this Queſtion to the Lay-Judges with another, *viz.* Whether if a Woman, who hath not lived honeſtly before Marriage, but after lives honeſtly with her Husband, deſerves to be condemned to Death for her former Lewdneſs, and whether it be not more fit to Pardon her?

They alſo asked, Whether the King having had to do with another Woman, after he heard that his Wife had committed this Crime, was not guilty of Adultery? He anſwers, That he could not deny it but that he was guilty, altho' at laſt his Wife were found guilty of the Crime for which he ſuſpected her, becauſe he had done it before the Sentence of Divorce was paſſed. He adds, That tho' a Man be engaged by Oath to live with another Woman beſides his Wife, or a Woman with another Man beſides her Husband, they ought not to obſerve that Oath.

They alſo asked him, If it were true that Sorcerers could make a Man and his Wife to hate each other Mortally? He affirms that they can, and proves by ſeveral Relations that there were ſuch Magicians and Sorcerers, and that the Devils could, by the permiſſion of God, poſſeſs Men, make them Mad, and torment them. He owns, that if it were found, that according to the Civil and Eccleſiaſtical Laws, the Marriage of *Theutberga* were invalid, ſhe might be Divorced, and the King Marry another; but he maintains, that till his Wife be declared unworthy to be ſo by the Judgment of the Lords, and Advice of the Biſhops, he ought not to think of Marrying his Concubine. Laſtly, After he hath confuted ſeveral pretences alledged for the maintenance of the Divorce of *Lotharius* and *Theutberga*, he concludes, that the Biſhops ought to oppoſe ſuch diſorderly proceedings, and if they did it not, or did encourage them, they were highly blameable before God.

Notwithſtanding this oppoſition made by *Hincmarus*, there was a Synod held in 862 at *Aix la Chapelle*, in which the Biſhops aſſembled allowed *Lotharius* to Marry another Woman; whereupon he immediately Married *Waldrada*. This buſineſs made a great noiſe, and being carried to *Rome*, Pope *Nicolas* wrote about it to K. *Charles*, who deſired an opportunity to Quarrel with *Lotharius*, and deprive him of his Kingdom, but *Lewis* of *Germany* endeavoured to compoſe the Matter, and *Council of Metz.*

Lotharius

Lotharius referred it to the Judgment of the States; Then having Appealed to the Pope, two Legats were Named to hold a Council, where two Biſhops of *Lewis*'s, and two of *Charles*'s Kingdom met them, that they might judge of this Matter: This Council was held at *Metz June* 863. In it *Lotharius* went about to confirm his Marriage by the Artifices of *Gonthierus* and *Thietgaldus*, and by corrupting the Popes Legats. *Gonthierus* and *Thietgaldus* had the boldneſs to bring the Sentence to *Rome*, but Pope *Nicolas*, inſtead of confirming it, called a Council, in which he declared the Judgment of the Synod at *Metz* null and void, Depoſed *Gonthierus* and *Thietgaldus*, and declared, That all the Biſhops, which concurred in that Sentence, had incurred the greateſt Puniſhment, which he reſolved to inflict on them, unleſs they changed their Opinion.

A Counsil at Rome.

Gonthierus and *Thietgaldus* ſtoutly defended themſelves, and ſent a Letter againſt Pope *Nicolas*'s Sentence to all the Biſhops, with a Proteſtation, That they had ſignified it to him, in which they declare him Excommunicate, becauſe he had, as they ſaid, gone contrary to the Canons, favouring perſons Excommunicated, and ſeparating himſelf from the Society of other Biſhops meerly through Pride; But the other Prelates of *Lotharius*'s Kingdom excuſed themſelves to the Pope; *Thietgaldus* alſo begged Pardon, but could not obtain Abſolution ſo long as Pope *Nicolas* lived; but *Gonthierus*, Archbiſhop of *Cologne*, could never be brought to beg Pardon. *Lotharius* himſelf did all he could to appeaſe the Pope, who deſired, that *Waldrada* ſhould come to *Rome* in Perſon, and receive Abſolution; She promiſed him, and went twice into *Italy*, but repenting as often of her ſubmiſſion, returned back again; wherefore the Pope having called a Synod Excommunicated her, and wrote ſeveral ſharp Letters to *Lotharius* the Younger. Afterward he ſent a Legat into *France* Named *Atſenius*, who addreſſing himſelf to *Lewis* of *Germany*, called a Synod, in which *Lotharius* was forced to take his former Wife, but as ſoon as the Legat was gone he began to uſe her ill, and to enter a Proceſs againſt her for Adultery, ſo that ſhe was forced to put her ſelf under the Protection of King *Charles*; The Pope was very much concerned at it, and Excommunicated *Waldrada* a-new.

The Buſineſs of Judith *and* Baldwin.

At the ſame time, there were two other Matters of like nature Debated between *Hincmarus*, the Biſhops of the Kingdom, and *Charles* on the one part; and *Gonthierus*, and the Biſhops of *Lotharius*'s Kingdom on the other. The one was about *Judith* the Daughter of K. *Charles*, the Widow * of the King of *England*, who was taken away from *Senlis* by Earl *Baldwin*, who was fled into the Kingdom of *Lotharius*; and the other concerning *Ingeltrude* the Wife of *Boſon*, who had left her Husband, and was fled into the Dioceſs of *Gonthierus*. As to the firſt of theſe, it was ſoon ended by the interceſſion of Pope *Nicolas*, for Earl *Baldwin*, whom he had Excommunicated at the Sollicitation of K. *Charles*, coming to *Rome* with *Judith*, caſt himſelf at the Popes feet; at which he was ſo much moved, that he wrote ſeveral Letters to King *Charles*, his Queen *Hermentruda*, and the Biſhops, to obtain their Pardon; by which means the King conſented to the Marriage, and ſo it ended.

* Etheibald *whoſe Father* Ethelwolfe *had had her to Wife before.*

The buſineſs of Boſon.

As to the Wife of *Boſon*, *Gonthierus* wrote about her to *Hincmarus*, *An.* 860. propounding the Queſtion thus to him: If this Woman come to me, and tell me that ſhe hath committed Adultery, deſiring that I would protect her from Death, which ſhe is afraid of from her Husband, ought I to put her to publick Penance in my Dioceſs at a diſtance from her Husband, or ſhall I ſend her again to her Husband, making him promiſe that he will not put her to Death? *Hincmarus* Anſwers, That he ought not to put another Man's Wife to Penance who belongs to another Dioceſs, nor Protect her; That *Boſon* doth not accuſe her of Adultery, but complains, That ſhe hath left him, and promiſes that he will do her no harm; So that all you can do upon this occaſion is this, That the King of the County, whether ſhe is fled, ſhould make her return to her Husband, but withal, taking ſuch ſecurity of her Husband as is uſual to be given for thoſe who have put themſelves under the Protection of the Church.

The buſineſs of Count Raimond.

There was alſo another buſineſs of the like nature, in which *Hincmarus* was engaged; Count *Raimond* had Marry'd a Daughter to a certain Lord Named *Steven*, who would not live with her as his Wife, under a pretence that ſhe had had a Carnal knowledge of one of her near Relations, but would not tell who it was. *E. Raimond* wrote a Letter of Complaint about it to the Synod held at *Touſſi* 860, whereupon *Steven* was Summoned to the Synod, where he propounded the buſineſs, and told them, That whereas in his Youth he had had a Carnal Knowledge of one of the near Relations of the Daughter of Earl *Raimond*, it happened that he deſired to have her in Marriage, and obtained it; but afterward calling to mind what he had formerly done, he went to a Confeſſor to know whether he might not do Penance for his Sin in private, and Marry the Earls Daughter, as they had agreed? The Confeſſor Anſwered, No; and ſhewing him a Book, which he ſaid was a Book of Canons, by which it was Decreed, That he that hath had any Carnal Knowledge of the Womans Relations, whom he would Marry, muſt not Conſummate the Marriage with her; That afterward falling under the Diſpleaſure of the King his Lord, he was forced to leave the Kingdom, without breaking of the Contract with *Raimonds* Daughter, or Marrying her, ſo that it was put off for ſome time; That afterward he was conſtrained to Marry her publickly, but for fear he ſhould Damn his Soul, he would not have any Carnal Knowledge of her. This he aſſured the Council, with an Oath, that it was true, and that he did not do it for Intereſt, or becauſe he loved another Woman; declaring, That he was ready to follow the Judgment of the Biſhops, if they could ſatisfy him that his Honour and Salvation might be alike ſecured, in giving contentment to his Father-in-Law and Wife. The Synod reſolved, that it

was

was necessary to call a Council of Bishops and Lords, at which the King himself should be present; That the Lords should examine the business, and the Bishops conclude it. *Steven* accepted this condition, and *Hincmarus* was employed by the Council to search into the Truth of the Matter, by which he was obliged to write to the Archbishops of *Bourges* and *Bourdeaux*, and the Bishops of their Provinces. He tells them, that they ought to bring *Raimond*'s Daughter to the Assembly, and inquire of her, whether it was true that her Husband had no Carnal Knowledge of her; That it ought to be searched into, whether *Steven* did not say this that he might leave his Wife; That he ought to Name the near Relation he had known; That he ought to Swear it was true; and if it did appear to be true, that he had really done so with any of her near Relations, they shou'd be parted, and *Steven* should be put to publick Penance.

In 842, *Nov.* 1. *Hincmarus* held a Council at *Reims* with the Priests of his Dioceſs, in which several very useful Consultations were made. They Decreed and Ordered that all Priests should know how to explain the Creed and Lord's Prayer, and be able to repeat by heart the Preface and Canon of the Mass, and recite distinctly the Psalms, Hymns, and *Athanasius*'s Creed; That they should know how to Administer Baptism, Absolve Penitents, and Anoint the Sick; That on every *Sunday* they should Consecrate Water, and burn Incense after the Gospel and Offertory; That they should distribute the Holy Bread to all those that would not Communicate; That they should read the 40 Homilies of St. *Gregory*; That they should know the Kalendar, and how to Sing, and should Sing the Service; That they should take care of the Poor and Sick; That they should not Pawn the Holy Vessels; That they should not Bury any Man in the Church, without permission from the Bishops, and should demand nothing for Burials; That they should take no Gifts of Penitents; That when they meet at Feasts they should be sober; That when they meet at Conferences they should not make any Feasts, but be contented with Bread, and two or three Glasses of Wine, and no more; That Fraternities should be upheld for Piety-sake, and none should be suffered to promote Feasting and Revels; And lastly, That when any Priest Died, no Man should get possession of his Church without the Bishops Order. *The Council of Reims, 842.*

He gave also, at the same time, to the Prebends and Deans that were to visit his Dioceſs, some Articles of Enquiry, *viz.* What Titles every Priest had; and by whom he was Ordain'd; What is the Revenue of his Living, and how many Houses in his Parish; In what condition the Ornaments of his Church are, and how the Relicks are Preserved; If there be a place to throw the Water in, with which the Vessels of the Altar and Ornaments are washed; If the Holy Oils were kept Locked up; If there be a Clergy-man that keeps School; In what case the Church is, and whether it be in good Repair; Whether the Tithes be divided into three parts, and an Account be given of two of them to the Bishops; Whether there be any Church-Wardens; Whether the Church Revenues be improved, and no private advantage made of them; If the Clergy live orderly, and do not familiarly converse with Women, frequent Ale-Houses; How those that are vicious should be reproved, and for what Crime they may be Condemned and Degraded.

In 857, which was the 12th Year of *Hincmarus*'s Bishoprick, *June* 9. he held another Synod, in which he added some other Rules, which ordered, That Publick Sinners should be put to Penance in Publick by the Authority of the Bishops, to whom the Curates are obliged to send them; That if they do not present themselves to receive them, after they have been advertised of it by the Priests, they shall be Excommunicated within 15 days; That they shall require nothing for Burials; and no Man shall Celebrate Mass but upon a Consecrated Altar, or Table. He also made some other Constitutions in 874, in *July*, Commanding, That Priests, Curates, and Prebends, should reside in their Benefices, and not retire into Monasteries; That they should take nothing to make Church-Wardens, and should allow those that are chosen a part of their Tithes, to be employed about the Buildings, and Ornaments of the Church; That Priests should not be familiar with Women, nor enrich themselves with the Revenues of the Church; That they should give nothing to Patrons to be Nominated to any vacant Church. *A Synod of Reims in 857 & 874.*

These are the Constitutions which *Hincmarus* made for the Priests, but lest the Archdeacons, who are to put them in Execution in their Visits, should not give them in Charge to the Curates, he made, *July* 877. an Order, in which he forbids them to go their Visitations with many Attendants, or Horses, to require or exact any thing of them, to stay long with them; Not to meddle with the Division of Parishes, to make the Ancient Churches to be still subject to their Parishes, in which there have always been Priests; to suffer no Man to have a Chapel without the permission of the Archbishop, to Discharge no Penitents through favour before they have done their Penance, nor to Ordain any Persons not duly qualified, or to settle any Deans without the Authority of the Bishops.

After these Constitutions follows, in the Works of *Hincmarus*, a Recital of the Ceremonies and Prayers used at the Coronation of *Charles the Bald* for the Kingdom of *Lotharius*, Celebrated at *Metz* by *Hincmarus*, *Sept.* 8. 869. as also at the Coronation of *Lewis*, *Dec.* 8. 877. and of *Judith* the Daughter of *Charles*, when she was Married to *Ethelwolfe* King of *England*, *An.* 856. as also of Queen *Hermentrude*, celebrated at *Soissons*. *The Coronations of Kings.*

Hincmarus also, in a Letter to *Charles the Bald*, gives various Instructions to Princes out of the Fathers, which he lays down as undoubted Truths, *viz.* That God makes good Kings, and permits bad ones; That a good Prince is the greatest Happiness of the People, and a bad one their greatest Misfortune; That a Wise Government is the greatest Proof of great Power; That a King should choose Wise, Experienced, and Virtuous *Men*; That nothing is better than for Rulers to know how they ought to Rule; That it is most profitable, that good Kings have the greatest Kingdoms; That Necessity only should make them make War; That War is Lawful, if *Some Instructions of Hincmarus to Charles the Bald.*

it be Juſt; That God gives the Victory to whom he pleaſes; That they ought to be Prayed for that Dye in Battels; That Kings ſerve God by making Laws for his Honour; That they are obliged to compel Men to do good, and puniſh them juſtly; That they may ſometimes ſhew favour, but they ſhould be careful they do it not unfitly; That they ſhould be continually upon their Guard, that they be not ſurprized by their Favourites or Flatterers; They ſhould have no Wicked Men about them, nor Pardon their Relations; That they ought to mix Juſtice with Mercy. After he hath thus ſpoken of a Prince, as endued with Kingly Powers, he then lays down the Virtues of a Prince conſidered as a Chriſtian, which is nothing but a Collection of Texts of Scripture, and Sentences of the Fathers, concerning the Duties of a Chriſtian Life. He hath alſo a third Letter to the ſame King, concerning the Nature of the Soul; He holds that it is Spiritual, not confined to a place, and doth not move locally, altho' it changes its Will and Manners. He alſo moves this Queſtion, Whether we ſhall ſee God, in another World, by the Eyes of our Body, or only by the Eyes of the Soul?

Hincmarus's Advice to Lewis of Germany. In the Year 858, *Lewis*, Emperor of *Germany*, entred *Charles*'s Kingdom to Invade him, while he was gone to War againſt the *Britans* and *Normans*; *Hincmarus*, and the other Biſhops of his Dioceſs, whom he had told the States that they muſt ſtay at *Reims*, ſent a Remonſtrance to him, in which they tell him plainly, That he was Unjuſt to his Brother, in entring into his Kingdom in an Hoſtile manner, exhorting him to make Peace with him, to turn his Arms againſt the Pagans, to preſerve the Priviledges of the Church, and ſuffer no Man to Rob it of its Revenues; to reſtore thoſe Monaſteries of the Monks which are in the poſſeſſion of Lay-men, to take care that the Monks live according to their Rule, and that the Revenues of Hoſpitals ſhould be diſpoſed of rightly by the Overſeers, with the Authority of the Biſhops. He then gives him ſome Directions how he ought to Live and Reign, and how he ought to govern the General Synod of *France*.

His Advice to King Charles. In 859, *Charles* being ready to march againſt *Lewis*, *Hincmarus* wrote to him to hinder the Diſorders and Pillaging which the Soldiers uſe to make. He alſo admoniſhes the Church-men at Court, by another Letter, to hinder the Soldiers, which were uſed to Pillage, to do it again. Laſtly, He admoniſheth the Prieſts of the Dioceſs of *Reims* to Excommunicate them, who, after Admonition, ſhould continue to Pillage any.

A Remonſtrance to Lewis of Germany. In 875, after the Death of *Lewis* King of *Italy* and Emperor, *Charles the Bald* being gone into *Italy* to be Crowned Emperor, and poſſeſs himſelf of *Italy*, *Lewis* of *Germany* falls upon *France* to give him a Diverſion; *Hincmarus* preſents him with a long Petition full of Quotations of the Fathers, to ſtop him in this Enterprize, and was effectual.

The manner of proceeding againſt a Prieſt. The ſame Year *John* Biſhop of *Cambray* was written to by *Hincmarus*, who gave him Directions how he ſhould deal with the Prieſt *Humoldus*, who was ſuſpected of an unlawful familiarity with a Woman. He ſays, That the Cuſtom of the Province hath been to make inquiries about the Prieſt who is thus charged and defamed, that their Witneſſes muſt be Sworn, and Interrogated concerning his frequent converſe and familiarity with Women; That after the Depoſition of 6 Witneſſes, there ought to be a 7th to prove the Fact; That if there be no Witneſſes, but it be only a Common report, the Prieſt muſt clear himſelf by the Oath of 6 of his Neighboring Prieſts.

The Condamnation of a Prieſt. Some time after, in 878, he condemned a Prieſt of his Dioceſs himſelf, Named *Goldbaldus*, who was accuſed of converſing with a Woman; the Fact was proved, but the Prieſt fled from Judgment. The Inſtrument of this Prieſt's Depoſition is among *Hincmarus*'s Works. In the ſame year he Excommunicated * *Soucherus* and *Hardoiſa*, who Married their near Relations, and would not be parted from them.

* *Or* Fulcherus.

Hincmarus's Book againſt Anſegiſus's Priviledge. In the year 876, Pope *John* VIII. Named for his Vicar in *France* and *Germany*, *Anſegiſus* Archbiſhop of *Sens*. This Priviledge being prejudicial to the Church of *Reims*, and the Authority of *Hincmarus*, he wrote a large Treatiſe to defend the Rights of Metropolitans againſt the new pretences of theſe Vicars; And in particular, glories much in the Rights and Priviledges of the Church of *Reims*. He cites a Letter of Pope *Hormiſdas*, in which he makes *Remigius* his Vicar in *France*; and a Bull of *Benedict*, which aſſerts, That all Perſons in the Province of *Reims* are ſubject to their Metropolitan, and that no Man can go before any other Judges, without prejudice to the Right of the H. See. He adds, That he would not refuſe to meet at a Synod of ſeveral Provinces, provided that it be called either by the Pope, or Emperor, becauſe the firſt General Councils were called by the Emperors; and S. *Gregory* himſelf bids the Kings of *France* to aſſemble Synods in their Realms. He obſerves, that *Boniface* Biſhop of *Maience*, whom the Pope had made his Vicar in *France* and *Germany*, had never encroached upon the Rights of the Metropolitans; That *Drogon* Biſhop of *Metz*, having obtained the ſame Prerogative of Pope *Sergius*, could not enjoy it, becauſe they, who ſuſtained any loſs by it, would not acknowledge him.

The Council of Pontigon. *Anſegiſus*'s Letter of Priviledge was brought to the Council held *June* 19. at *Pontegon*, where the Popes Legats were met to repreſent the Pope. The Emperor, who was preſent, asked the Biſhops what they had to ſay againſt the Pope's Bull. They anſwered, They were ready to obey it, ſo far as was conſiſtent with the Right of their Metropolitans, according to the Canons and Decrees made and confirmed by the Popes, agreeable to the Laws of the Church. The Emperor, and the Pope's Legats, urged them to approve the Priviledge granted to *Anſegiſus* without any reſtrictions, but they perſiſted in the Exception, only *Frotarius*, Archbiſhop of *Bourdeaux*, Anſwered as the Emperor deſired, being willing to be Tranſlated to *Bourges*, becauſe his Country was Ravaged; The Emperor inſiſted on it, That the Pope had Named *Anſegiſus* to keep his place in the Synod, and he had ſet him above all the Biſhops of his Realm, on the ſide of the Pope's Legats. *Hincmarus* exclaimed againſt it, and publickly complained, That they had done a thing contrary

to

to the Canons of the Church. The Question was revived again in another Session, *July* 14. in which the Bishops protested, That they would obey the Popes Letters in the same manner that their Predecessors had obeyed his Predecessors, according to the Constitutions. This Answer satisfied the Emperor and Pope's Legats somewhat more, but the business being again Debated in the last Session, they explained themselves in the same manner that they had done in the first Session; so that *Ansegisus* could gain nothing more of them.

In the same Synod *Hincmarus*, and the other Archbishops, were forced to take an Oath of Fidelity openly to the Emperor. This Action much displeased *Hincmarus*, so that he made several Observations upon the Terms, in which the Oath was expressed; but that which troubled him most was, That his Fidelity seemed to be questioned, in requiring of him a new Oath of Fidelity, who had for so many years served his Prince faithfully. The same year he composed a Writing, to shew that the Land of *Neuills* belonged to the Church of *Reims*.

In the year 877, *Hincmarus* wrote a Letter to the Pope in the Name of *Charles the Bald*, about the Appeals of Priests to the H. See. Several Priests Justly and Canonically condemned by their Bishops went to *Rome*, and surreptitiously obtained Letters of Absolution. This abuse freed Criminals from punishment, weakened and disannulled the Bishops of Authority, and quite destroyed the Order and Discipline of the Church; So that to stop the course of these Actions, the Emperor wrote a Letter to the Pope, in which, after a Collection of Canons which respected the Judgment of the Bishops and Priests, he prayed him to observe them, and conform to the Council of *Sardica* in the Appeals of Bishops; and as to Priests, they ought by the Canons to be Judged by their Bishops, and can't Appeal from the Judgment of their Bishop and Metropolitan. In the end, he prays the Pope to admonish the Bishops that they be moderate in their Judgments, and not suffer themselves to be transported either with Passion or Pride. Hincmarus's *Letter about Appeals.*

Charles the Bald died a little time after, and left for his Successor his Son *Lewis Balbus*, or the *Stammerer*, who was Crowned by *Hincmarus*, *Dec.* 8. 877. Soon after this Archbishop sent him a Paper of Directions how to govern his Realm; He advises him to prevent all disagreements among his great Men, to assemble them, and take their Advice in Government, to put in Execution the Ordinance made by his Father concerning the Honour of Bishops, and Priviledges of Churches, to keep his Subjects in Peace and Unity, to oppose the Inroads of the *Britans*, and hold Friendship and Correspondence with the Kings his Cousins. He exhorts him to pray to God, that he may attain an Heavenly felicity, administer Justice, and live like a Christian. Hincmarus's *Advice to* Lewis Balbus.

About the same time, upon the occasion of the Election of the Bishop of *Beauvais*, he wrote a Treatise of the Duties of a Bishop and his Functions, which are to Sing the Publick Service of the Church, Consecrate the Chrism, to Administer Baptism according to the Tradition of the Church, and to take care that the Priests also Baptize; to Ordain Priests, Deacons, and other Orders of the Clergy, at the time set apart by the Church, to call Synods of Priests, to go to Provincial Synods, and to assist at the Ordination of Bishops, when they are invited, or to send a Priest and a Deacon to excuse him; to govern his Clergy, and furnish the Church with all things necessary; to have Hospitals to receive the Poor and Passengers, to have a care of the Monasteries in his Dioceses, and the Country-Parishes, to Preach the Word of God to the People, to Confirm, impose Publick Penance, Absolve those that have gone through with it, to have a care of all the Revenues of his Church, to serve the Prince in his Wars for the Defence of his Church, to make a good use of the Church-Revenues, to know and observe the H. Canons. Hincmarus's *Tract upon the Duties of Bishops.*

Lewis the Stammerer dying in 879. left two Sons, *Lewis* and *Caroloman*; These two Princes having many Enemies lying upon them, had need of the Emperors Protection, who was *Charles the Gross*. *Hincmarus* wrote to him, to thank him for the kindness he seemed to have for these young Princes, and to desire him to Protect the Church, and to appoint these Princes some Counsellors and Tutors, who might have a care to Educate them well, and to teach them all Virtues necessary for Princes. Hincmarus's *Letter to* Charles the Grosse.

At the beginning of the Reign of *Lewis* III. the Church of *Beauvais* having been vacant some time, *Hincmarus*, and the Bishops of his Province of *Reims*, being met in S. *Maries* Church, proceeded to the Election of a Bishop, and chose *Odo*. The Clergy and People of *Beauvais* had before chosen two, one after another, but they were rejected as uncapable, by reason of their Ignorance and corrupt Manners. The Bishops, who had chosen *Odo*, had wrote to the King, to pray him, that he would leave the Election of their Bishops to their Metropolitan, and the Bishops of their Province, with the consent of the People and Clergy, and after they would present the Bishop chosen to him, that he might put him into the Possession of the Revenues of the Church, which was under his Protection; And when this is obtain'd, he shall be Ordain'd by the Bishops. The King pretending to Name him whom he would have, who was already chosen, refused to grant the Bishops Request, and wrote to *Hincmarus*, That his Intention was to govern and dispose both Ecclesiastical and Civil Matters, and desired him to be obedient to him, as he had been to his Predecessors; And that he would have the Church of *Beauvais* given to *Odacer*, in whom the Votes of the People concurred with him. *Hincmarus* answered him, That the Election of Bishops ought to be left to the Bishops, Clergy and People; that he ought not to force them to choose the Person he had Named to them; That the Ecclesiastical Laws, which give power of Electing Bishops, were revived in the Ordinances of the Kings his Predecessors; That he was not Lord over the Church Revenues, to dispose of them as he pleased. He puts him in mind of the Profession he made at his Coronation to protect the Church; That as for *Odacer*, he could never endure that he should be Bishop of *Beauvais*; and if he put him in pos- *The Election of the Bishop of* Beauvais.

session

ſeſſion of the Church, he would not permit him to execute the Orders of his Prieſthood in his Dioceſs; That he ought not to be Ordained, although he was choſen by the Suffrages of the Clergy and People of *Beauvais* unanimouſly, becauſe they having Elected two unfit perſons ſucceſſively, the Right of Election was fallen to the Biſhops.

King *Lewis* having again earneſtly ſollicited *Hincmarus* by a ſecond Letter to grant his Requeſt, and to approve of the Election of *Odacer* to the Biſhoprick of *Beauvais*, he anſwered him with greater reſolution than before; and when *Odacer* was put in poſſeſſion of the Revenues of that Church againſt his will, he Excommunicated him by a Circular Letter directed to all Prieſts, and all the Faithful of the Church.

Hincmarus's Advice to Caroloman.

Laſtly, *Lewis* being Dead, and *Caroloman* only remaining King of *France*, *Hincmarus*, according to his Cuſtom, ſent an Inſtruction to him how he ought to govern himſelf. It is written with Gravity and Authority. He inſerts the Duties of the Kings Servants, and Counſellors of State.

Hincmarus's Writing againſt Rapes.

It is not certain to what King *Hincmarus* Dedicated his Letters againſt Rapes, a Vice common in thoſe Ages; He proves, both by the Eccleſiaſtical and Civil Laws, that that Crime ought to be puniſhed ſeverely; that Marriages with Raviſh'd Women are forbidden, and that Kings ought neither to tolerate them, nor compel Fathers to conſent to them.

Hincmarus's Treatiſe about Proofs.

He hath alſo made a Treatiſe about the Proof by Water, ſent to *Hildegard* Biſhop of *Meaux*, either when Men, to prove their Innocency, are dipped in Scalding Water without burning, or when they caſt themſelves into Cold Water, and yet Swim on the top of the Water; and endeavours to juſtifie this Cuſtom, but the greateſt part of his Reaſons are meer Sophiſms, which are deſtroyed by the Principle which forbids us to tempt God.

His Abſolution by Letter.

He hath alſo a Letter written to *Hildebold* Biſhop of *Soiſſons*, who being Sick, had ſent him a General Confeſſion of his Sins in Writing, praying him to give him his Letters of Abſolution. He writes to him again, That by the Apoſtolick Authority he Abſolved him of all his Sins, and prayed God to forgive them to him by the Grace of his H. Spirit, to deliver him from all Evil, to keep him in perpetual Peace and Safety, and guide him to Eternal Life. Theſe are the terms in which he gave him Abſolution; To which he alſo added, That not being able to come to him and pronounce it himſelf, he hoped his Miniſters and Prieſts would do it: And tells him, That he had ſent by one of them the H. Oil, with which being Anointed, he ſhall receive Remiſſion of his Sins. He exhorts him alſo to make, beſides this General Confeſſion, a particular one to God, and a Prieſt; and adds ſome Precepts about a true Converſion.

The Form of Epiſcopal Ordination.

The Form of Epiſcopal Ordination which he ſent to *Adventius* Biſhop of *Mets*, is very remarkable. He ſays, That the Biſhops of the Province ought to meet the *Saturday* before the Biſhop Elect is to be Ordain'd, and there openly Read the Decree for his Election, and the Biſhops muſt demand if their Votes are unanimouſly for him, if he hath all Virtues requiſite for a Biſhop, and no Man hath any thing to ſay againſt him. Then they ought to Ordain him according to a Canon of the Council of *Carthage*. That on the Lords-Day, the Biſhops, Clergy, and People, ought to meet in the place where the Metropolitan uſeth to Ordain. That the perſon Elected ought to go out of the Veſtry Cloathed with his Pontifical Veſtments, and take the loweſt Seat among the Biſhops. That the Metropolitan ſhall begin the Service as far as the *Gloria*. That after the *Gloria*, he ſhall Read the Prayer for the Conſecration; and when that's ended, he ſhall Exhort the People to Pray for him, who is to be Ordain'd, and for them that Ordain him. That taking him by the Hand, he ſhall kneel down before the Altar with all the Biſhops his Aſſociates, while they read the Litany. That when the *Agnus Dei* is begun to be Sung, they ſhall riſe up. That the Metropolitan ſhall take the Goſpels, and lay them upon the Neck and Shoulders of him that is to be Ordained; That that Book ſhall be held by him that Conſecrates him, and two other Biſhops: That all three of them ſhall lay their Hands upon the Head of the Perſon to be Ordained, and he that Conſecrates him ſhall read the Prayer. Then he ſhall go on with the Service, and when he comes at the places marked with the Croſſes, the Biſhop, that Conſecrates him, ſhall take the Veſſel of Holy Oil in his Left Hand, and taking ſome of it with his Thumb of his Right Hand, ſhall make Croſſes upon the Crown of the Head of the Perſon that is to be Ordained, Reading the Prayers in that place. This being done, and all the Congregation ſaying *Amen*, they ſhall take the Goſpels from the Neck of him that is to be Ordain'd, put the *Agnus* upon his Finger, and give him the Paſtoral Staff; After which, he ſhall take his place among the Biſhops, *viz.* The firſt, if he be a Metropolitan, and the laſt if he be a ſingle Biſhop. Then they ſhall read the place in the Epiſtle to *Timothy*, where he ſpeaks of the Qualifications of a Biſhop; and when the Service is ended, they ſhall lead him to the Epiſcopal Chair, from whence he ſhall return into the Veſtry, and then ſhall come out again to Celebrate the Sacrament. Then they ſhall give him a Teſtimonial of his Ordination.---

* *Hincmarus's Treatiſe againſt the Tranſlation of Biſhops.*

* *Hincmarus* oppoſes the Tranſlations of Biſhops in a Writing compoſed upon that Subject, upon the occaſion of the Tranſlation of *Actardus* Biſhop of *Nantes* to the Archbiſhoprick of *Tours*. He proves, that according to the Laws of the Church, and the Tradition of the Apoſtles, the Tranſlation of Biſhops is forbidden, altho' in ſome caſes theſe ſort of Tranſlations are permitted for the good of the Church. The only Lawful Reaſons for Tranſlations, according to him, are theſe, The Neceſſity of Preaching the Goſpel, and the Peoples refuſing to accept a Biſhop. As for the Perſecution of a Biſhop in his Dioceſs, he ſhews, that it is not a ſufficient reaſon for Tranſlation; and that according to the Law and Canons, a Biſhop perſecuted, or driven out of his Dioceſs, ought only to remain in another in the Quality of a Biſhop, but there is no neceſſity he ſhould be a Titular Biſhop in another Church. As to the particular caſe of *Actardus*, that he might have remained in the vacant Church, where the Council permitted him to remain

main without removing to the Church of *Tours*, and that 'twas not heard of that he might be Archbishop of *Tours*, and yet retain the Right which he hath to the Church of *Nantes*. *Actardus* excused himself, because he had not sufficient Revenues in the Church of *Nantes* to live Honorably according to his Quality, but *Hincmarus* says, that that pretence is by no means a lawful excuse, but on the contrary, proves his Covetousness, and so much the more, because he had elsewhere Abbies, and an Estate sufficient for his maintenance and expence. There are in this Treatise a great many excellent Citations out of the Fathers, and some very good Precepts against the Covetousness and Ambition of Bishops.

His Treatise of the Accusations and Judgments of Priests, is a Collection of the Ecclesiastical and Civil Laws upon that Subject; in it he shews, what Persons may accuse Priests, the quality, and number of the Witnesses, the Judge before whom they ought to be accused, which is the Bishop, the Judgment from which they may Appeal to the Metropolitan, the common Subjects, for which they may be accused, the manner how they ought to clear themselves when there are no Witnesses nor Proofs against them. He confutes the Opinion of some Persons, who held, that a Priest, or Bishop, could not be accused by their Inferiors. He shews the falshood and impertinence of a Decree taken out of the forged Acts of Pope *Silvester*. He owns, that for causes Civil and Pecuniary, a Clergy-man may be Summoned before a Lay-Judge, and ought to answer before him by his Attorney. Lastly, He is of Opinion, that the Estates of Clergy men, all Ecclesiastical Revenues, and Oblations of the Faithful, do belong to the Church. He orders, that all Bishops Officers should be careful to inform them, whether that part of the Tenths, which ought to be distributed to the Poor, be appropriated to the Church, and whether they take any Presents of any Man not to put them in the Registers of the Church, nor require of them any sort of Service; whether they do not put in their Kindred; And lastly, If they look after the Poor and Infirm of their Parishes. *Hincmarus's Tract of the Judgment of Priests.*

Hincmarus applies the Laws, which he had laid down for the Judgment of Priests, to the particular Fact of a certain Priest called *Teutfrid*, who had taken away the Ornaments of the Church: He shews, first, That he ought to be Judged in his Province, either by his Bishop, or by a Council; That if he hath confessed, or is convicted of having conveyed away the Ornaments, he should be condemned to make Restitution. Deposed and Excommunicated: If it be found that he hath rejected the Judgment of the Church to have recourse to the Prince, he ought also to be Excommunicated, and Deposed, according to the Canons of the Councils at *Antioch* and *Carthage*; That if he confesses, or be convicted to have sworn falsly to his Neighbors in his own behalf, he ought to be condemned as a Perjured person, and that he ought not to be excused, by saying, That he was forced, or by putting another sense upon his Words, because God can't be deceived by such Equivocations; and that we ought not so much to consider the Words of him that Swears, as what is meant by him that imposes the Oath. *The Process against Teutfridus.*

The relation of the Vision of *Bernoldus* is worth our notice, because of the circumstances of what happened to that Person, being fallen Sick, made his Confession, received Absolution, Unction with the Holy Oil and the Communion of the Body and Blood of *J. C.* That afterward he fell into such a condition, that he could not speak, nor take any thing but a little Water, and when he had remained thus 3 days, on the 4th day about Noon he became utterly senceless, but coming to himself about Midnight, he called for his Confessor, who being come, and having made such Prayers as are usual upon such Occasions, he told him he had been in another World, and had seen 41 Bishops in a certain place, among whom were *Ebbo*, *Pardulus*, and *Æneas*, who seemed to him to be mangled, and black, as if they had been burnt, quaking sometimes for cold, and sometimes scorched with heat; That *Ebbo* calling him to him, said to him, Since you have a permission to go into the other World, we pray thee to do us this Service, as to bid the Priests and Laymen of our Dioceses to Pray, and offer Sacrifice, and give Alms for us; That *Bernoldus* answering, that he knew not where to find them, they ordered a Person to conduct him, who brought him to a large Palace, where there were a great number of Bishops; That returning from this Walk, he came to the first Bishops, whom he found in a better condition, and more merry than they were the first time, who told him, That he had freed them from the Evil Guardian they had, and had put them into a state of rest; That afterward he saw the Emperor *Charles* in another place, who charged him to tell *Hincmarus* that he was in torments for not following his good Advice, and that he prayed him to help him, and deliver him from those pains by his Prayers; That after this, he was carried into a place full of Light, where he saw *Hincmarus* ready to Sing Mass, and that being discharged of his Commission, at his return he found *Charles* in a light place, and in a good condition; That he also met with *Jesse*, and saw several poor Souls tormented by the Devils in Lakes of Fire; That he also saw Earl *Atharius*, who charged him to bid his Wife pray to God for him; That he was dismissed by a Man of an honest countenance, who Exhorted him to abound in good Works, that he might have an happy Station in another World, and promised him that he should live 14 years. That *Bernoldus*, after he had related these things, received the Communion, and then Eat and Drank. *Hincmarus* hearing of this, (and believing it true, because he had read such like Visions in S. *Gregory*'s Dialogues, and heard, that the like had happened to a certain Monk named *Wetinus*, in the Reign of the Emperor *Lewis the Kind* (or *Godly*) he took an occasion from hence to Exhort all the People of his Dioceses to live well, and recommended it to them to Pray for King *Charles*, and for all others, whom this restored Person had seen, Interpreting, what they had said in this sence, that if they did what they desired, they should receive the comfort which they longed for. *The Vision of Bernoldus.*

Towards the end of *Hincmarus*'s Works is a Piece added concerning the Repentance of King *Pepin*; This Prince being delivered by the Lords of *Aquitain* to his Brother *Charles*, and confined to the Monastery of S. *Medard* at *Soissons*, *An.* 852. made his escape out of that Monastery, and fled to the *Normans*, who then Ravaged *France*, but was taken again. *Hincmarus* consulting with himself how he ought to be dealt with, made this Treatise, and in it concludes, that he ought to be Exhorted to make a Sincere and General Confession of all his Sins in secret, and publickly acknowledge his fault in leaving his Monastery, being Perjured, and made no better than an Heathen, and do his publick Penances; that *A Relation of K. Pepin's Repentance.*

then he may be reconciled, receive the Clerical Tonſure, and put on a Monks Habit, promiſing to live regularly for the future. And after this he may take the Communion, but muſt be treated civilly and kindly, and left at liberty in the Monaſtery, yet the Monks ought to obſerve ſtrictly, that he doth not relapſe into the ſame fault, not eſcape, as he hath already done from the Monaſtery of S. *Medard*, and as *Carloman* had done from the Monaſtery of *Corby*.

Several Letters of Hincmarus. At the end of *Hincmarus*'s Works are ſome fragments of his Letters taken out of *Hodoardus*: The firſt is taken out of a Letter written to King *Charles the Bald*, concerning the manner how he ought to adminiſter Juſtice to the Biſhops; The ſecond is out of a Letter to *Lewis* Emperor of *Germany*, about the Ordination of *Bertulphus* to the Archbiſhoprick of *Treves*; This Church had been a long time vacant, and *Hincmarus* Ordained *Bertulphus* to it. *Lewis* of *Germany* was angry at it, as an encroachment upon the Rights of his Kingdom, and an intruſion upon a Church that did not belong to him; wherefore *Hincmarus* wrote to him to excuſe himſelf, and ſays, that he undertook that Ordination for the good of the Church; that he thought, ſince there were not Biſhops enow in the Province of *Treves* to Ordain a Metropolitan, it belonged to him, who was the next Archbiſhop, to do it; and ſo much the rather, becauſe the Churches of *Reims* and *Treves* were looked upon as Siſters, and the Cuſtom in the Councils was, that the moſt ancient of thoſe two Churches ſhould have the Precedency of the other. That, indeed, he had not concerned himſelf with that Ordination, but by the entreaty of the Church of *Treves*, by whom *Bertulphus* was generally approved of; That he was reſolved to maintain what he had done, and to defend the validity of this Ordination; That ſo long as he lived he would acknowledge *Bertulphus* Archbiſhop of *Treves*, unleſs he were Canonically Depoſed; That *Walto*, who had invaded that Church, ſhould never be acknowledged by him for a Lawful Biſhop, and if he perſiſted in his Claim they would condemn him.

In another Letter written to the Monks of S. *Dennis*, he forbids them to ſell their Tythes, and convert the Price of them to their own advantage. In the 4th, directed to an Earl, he forbids him taking any thing for his Nomination to a Church, and tells him, That if a Perſon capable of a place be preſented to him, he will Ordain him, if he will vouch that he hath given nothing for it, if not, he ſhall put in another. He complains, that there was a Perſon put into the Regiſter of the Church who had given a Preſent to have his Name written into it.

In the fragment of the 5th Letter, he aſſures *Hermengardis*, *Lotharius*'s Queen, that he never was unfaithful to the Emperor her Husband.

The 6th is an Admonition to the Nuns, about the Election of an Abbeſs [for the Monaſtery of S. *Croſſe*.] The laſt is a fragment of a Treatiſe of *Hincmarus*'s, Intituled, *Ferculum Solomonis*, taken out of *Durandus* Abbot of *Troarn*, who ſays that this Treatiſe of *Hincmarus*'s was in Verſe; That which we have in the end of the firſt Tome of this Author's Works is in Proſe, and ſeems to be a ſecond part of that Work. The firſt is loſt, and we have not ſpoken of the other, becauſe it contains nothing in it but ſome Myſtical Notions and Meditations.

There are two other Treatiſes of *Hincmarus*'s of the ſame Nature, the one upon theſe words of the Pſalmiſt, *Herodii Domus Dux eſt illorum*; and the other upon the Myſtical Name which he had given to the Council of *Nice*, in which he affirms, That it deſerves that Name, becauſe the number of 318, which was the number of the Biſhops preſent at it, is a Myſtical Number.

By what we have ſaid of the Life, Actions and Writings of *Hincmarus*, it is plain that he was better Verſed in the Canons and Diſcipline of the Church, than in the Studies of Eccleſiaſtical Doctrines; He had read the Writings of the Councils well, and had made Collections of the Paſſages of their Writings, and Canons, upon all ſorts of Subjects; He knew how to uſe them dexterouſly, and convert them eaſily to his own advantage; He was a great Politician, and knew very well how to uſe the Laws of the Church to bring about his Intentions and Deſigns; The French Church is much beholding to him for his vigor in defending her Liberties, and the Dignity of her Biſhops and Metropolitans, againſt the attempts that the Popes had made upon their Rights, yet without depriving the H. See of the reſpect and ſubjection that was due to it; He found out a way to oppoſe the unjuſt Pretences of the Court of *Rome*, without making a Schiſm, or ſlighting the H. See.

But it was not againſt the Popes only, that he maintained the Rights of the Church, he alſo defended them againſt the Kings, and tho' he was much in favour, yet he courageouſly defended his Rights, by telling them freely what was their Duty. Some perſons may, perhaps, blame him for intermeddling ſo much with Affairs of State, but this may be ſufficiently juſtified by the uſage of *France* in his time, where the Biſhops were looked upon not only as the Spiritual Paſtors of the Church, but as the Principal Members of the State.

His Style is fitter a great deal for Precepts and Inſtructions, than for Works of Doctrine or Eloquence, for 'tis clear and plain, but neither ſmooth nor elegant; the faults which are to be met withal in reading his Works are recompenſed by abundance of excellent Rules and Authorities for the Government of the Church; There is no Author, where we meet with ſuch plenty and ſo well Authoriz'd, and from whom we can know the Rights of the Church ſo well; Altho' he doubted of the falſhood of the forged Decretals of the Popes, yet he Quotes them often, but 'tis uſually when they are agreeable to the Common Right, for when they diſagree he rejects them, and grounds himſelf chiefly upon the Canons of the General Councils, or other Councils received and approved by the Church, and upon the Decretals of the Popes, which are agreeable to that Diſcipline.

A Part of his Works were Printed at *Mayence*, [by the care of *John Buſæus*] in 1602. and at *Paris* in 1615. by *Cordeſius*, [who added ſeveral Tracts of *Hincmarus* to the former Edition] but Father *Simondus* put out a much larger Edition in 2 Vol. in Folio, Printed at *Paris* by *Cramoiſy* in 1645. Since *F. Cellot* Publiſhed in 1658. four little Pieces of his againſt *Hincmarus* Biſhop of *Laon*, [with Learned Notes of his own, and joined to them the Council of *Douzi*] which are alſo inſerted in the 8th Tome of the Councils, with ſome new Letters of *Hincmarus* about the ſame buſineſs.

CHAP.

CHAP. VII.

The History of the Controversie upon the Eucharist *Debated in the Ninth Century.*

THE Famous Controversie of the Church of *Rome* with the *Lutherans* and *Calvinists*, upon the *Eucharist*, has made Men more attentive to all Controversies formerly raised about that Mystery. The Ninth Century affords us one, no less Important than Abstruse. It cannot be deny'd, that there were Great Contests in this Age about the *Eucharist*, occasioned by the Book of *Paschasius Radbertus*, *Concerning the Body and Blood of Jesus Christ*; but the Difficulty is, to know the True State of the Question: And that's the thing which lies now upon me to Clear, by giving a Faithful Account of the *Authors* that have Written upon this Subject, as well as of their Writings. I shall begin therefore with *Paschasius Radbertus*, whose Book has occasioned the Debate upon this Subject.

The Importance of the Controversie upon the Eucharist.

Paschasius was a Native of *Soissons*. Who, being from his Infancy forsaken by his Relations, was brought up by the Charity of the Nuns of our Lady of *Soissons*, in the out-parts of their Abbey. He became afterwards a Monk in the Monastery of *Corbey*, then under the Government of St. *Adelardus*, Brother of *Theodrada* the Abbess of our Lady of *Soissons*, who had taken care of *Paschasius* in his youth. He proved a very Studious Man, Managed divers Conferences, and Writ several Books. In short, having got a great Name both by his Learning and Vertue, he was chosen Abbot of *Corbey*, *Anno* 844; but would not take upon him the Order of Priesthood, and contented himself with that of Deacon, which he had taken when he was a private Monk. Some Difference hapned betwixt him and the Monks, which made him quit his Charge; and he spent the rest of his Life in Reading and Writing of Books. He died in the year 865.

The Life of Paschasius.

His Treatise concerning the Body and Blood of our Saviour, was Written when he was yet a Monk; and that during the Exile of his Abbot, to whom he gives in his *Preface* the Name of *Arsenes*, and whom he calls another *Jeremy*. It has been a received Opinion, that it was *Adelardus*, who was Exiled *Anno* 814. But it is plain, by the Dialogue made by *Paschasius* upon the Life and Actions of St. *Adelardus*, that it was not *Adelardus*, but *Wala*, whom he called by the Names of *Arsenes*, and *Jeremy*. Which *Wala* was Exiled in the beginning of the Troubles raised by the Division that hapned betwixt the Emperor *Lewis*, Surnamed the Godly, and his Children, of which *Paschasius* himself takes notice in that Book, which made Father *Mabillon* conjecture, that this Book of *Paschasius* was not Written till the Year 832; notwithstanding that, in a Manuscript of the Abbey of *Corbey*, it is said, that this Abbot *Arsenes* is *Adelardus*, *Sanctus Adelardus*; which words seem to be foisted in, and are not to be found in other Manuscripts.

Paschasius his Treatise concerning the Body and Blood of our Saviour.

This Book *Concerning the Body and Blood of our Saviour*, bore likewise the Title of *A Treatise of the Sacraments*; for it is not true that *Paschasius* Writ two Books with those two different Titles, but one Book with both Titles, as it appears by some Ancient Manuscripts. By other Manuscripts we find, that it was Dedicated to an Abbot named *Placidus*, which is confirmed to us by the Testimonies of *Sigebertus* and *Trithemius*. This *Placidus* was the Famous *Varinus*, Abbot of the New Abbey of *Corbey* in *Saxony*, as it appears by a Letter of *Paschasius*, to be seen in the beginning of this *Treatise*, in the Manuscript of *Annecy*, published by Father *Mabillon*; who informs us besides, that this Book was Composed for the Instruction of the *Saxons*, who were not as yet well Instructed in the Christian Faith. In it, having first prepared their Minds to believe the Ineffable Mystery of the Eucharist, by demonstrating, that God by his Omnipotency may bring to pass many things Supernatural, and to us Incomprehensible, he says, That * no Man ought to doubt of its being the *Body of Jesus Christ*, and that his Flesh and Blood be really there; and shews, that none ought to be ignorant of so great a Mystery, daily Celebrated in the Church, and such as ought to be Received by the Faithful. Which they cannot do Worthily and Effectually, unless they can discern the Excellency of the Mystical Body and Blood of Jesus Christ from what they perceive by the Taste. That it is called *Sacrament*, either because under the Species of a Visible Sign, God is pleased to Work some Secret Thing, or because the Holy Ghost does Consecrate the Visible Sign, and under the Veil of Outward Signs does Work some Mystical Thing for the Salvation of the Faithful. That all Sacraments in general may be defined to be an Earnest or a Pledge of Salvation, by which, under a Visible Representation, the Holy Ghost works in an Invisible manner. That such are in the Church, the Sacraments of Baptism, Chrism, and that of the Body and Blood of Jesus Christ; therefore called Sacraments, because under the Visible Species the Flesh is Consecrated by a secret and Divine Vertue, so that they are in effect Inwardly, what they are thought to be Outwardly by Faith. That in Baptism we are Regenerated by the Holy Ghost, and afterwards, by the Power of Jesus Christ, nourished with his Body and Blood;

[* *No Man ought to doubt*, &c.] Although in this sum of *Radbertus's* Book *de Sacramento Corporis & Sanguinis J. C.* there be many Expressions that manifest the Ancient Doctrine of the Spiritual Presence in the Sacrament onely: yet it must not be deny'd, but that he speaks very plainly of the Substantial Conversion, and stands up stoutly for it; yet that this was a New Doctrine, and a strange Notion in the Church, appears by the General Opposition made to it by the Learned Men of the same Age, viz. *Rabanus*, *Scotus*, *Bertram*, &c. the sequel of the Controversie will manifest.]

Blood; and that we ought not to wonder, that the Holy Ghoſt, who has Formed our Saviour's Body in the Virgin's Womb, ſhould, by an Inviſible Power, change the Bread and Wine, though there appear no Viſible Change, becauſe it is done Spiritually and Inviſibly: That by the Conſecration of this Myſtery, the Body and Blood of Jeſus Chriſt are truly Created, Produced, and Sacrificed in a Myſtical Manner. That it is not to be deny'd, but that there is ſome Figure in this Myſtery, being 'tis a Myſtery, but that the Figure does not hinder the Reality. That what appears outwardly is a Figure, but the inward a Reality, becauſe the Body and Blood of our Saviour are made of the Subſtance of the Bread and Wine: So that this Myſtery is both Figure and Verity; a Figure of the hidden Truth, and a Verity, not perceivable indeed by the Senſes, but believed by Faith. That the Ancient Figures differed vaſtly from this, they being but a Shadow and Image of what we really Injoy by Receiving this Myſtery, the real Fleſh and real Blood of Chriſt our Saviour. That thoſe who do not dwell in Chriſt, that is, who remain in ſin, take the Sacramental Elements out of the Prieſt's hand, but do not eat and drink Spiritually the Body and Blood of Chriſt. That, in fine, the Church is the Body of Chriſt, that all the Faithful are Members of his Body, and that the Euchariſt is daily Conſecrated to be the Body of Chriſt, but that thoſe onely, who are his Myſtical Members are allowed to Receive it. That from this Food ſome receive Life, others Death; it being Life to ſuch as are Members of Jeſus Chriſt, and Death to ſuch as are Members of the Devil. That we muſt raiſe our Mind to God, and Believe that after the words of Conſecration, 'tis the Body and Blood of Jeſus Chriſt, that very Fleſh which was Born of the Virgin, and died upon the Croſs. That Chriſt himſelf is upon the Altar, Offering, as High-Prieſt, our Vows and Supplications to the Lord. That the Angels are preſent at this Sacrifice, in which our Saviour once Sacrificed upon the Croſs for the Salvation of Mankind, is daily offered in a Myſtical manner for the Atonement of the Sins we daily commit, to Diſcriminate the Good from the Wicked, to dwell Corporally in ſuch as have received Baptiſm, that they may dwell in him, and to Nouriſh the Faithful: That therefore he is called *Bread*, becauſe as the Bread nouriſhes the Body, ſo the Body of Jeſus Chriſt nouriſhes the Soul of the Faithful: That he is alſo called *Wine*, becauſe as the Wine is made of the Juice of ſeveral Grapes, ſo we are Juſtify'd by the Graces and Spiritual Influences which flow from him, who is the True Vine, of which the Faithful are but Branches. That it is the very Blood which ran out of his Side at his Death and Paſſion; and that for that Reaſon it is, that we mingle Water with the Wine, becauſe out of his Side there came both Blood and Water. That others ſay, Water is mingled with the Wine, to joyn together the Water of Baptiſm, and the Blood which was the Price of our Salvation. That, whether the Conſecrating-Prieſt be a good or bad Man, we ought to Believe, when we receive the Euchariſt from his hands, that we equally receive the Truth of the Myſtery; becauſe the Conſecration is not made by the Merit of him that Conſecrates, but by the Power of the Creator, and the Virtue of the Holy Ghoſt; and that it is Jeſus Chriſt who Baptizes, as it is he, by whom, through the Virtue of the Holy Ghoſt, the Euchariſt becomes his Fleſh and Blood. That the Prieſt is not the Creatour of Chriſt his Body, but that he Prays to God the Father by his Son; that he Offers Gifts unto him, before the Conſecration, and Prays him to Accept of them; and that he makes this Offering in the Name of the Church and of the Faithful. That, although this Sacrament has neither the Taſt nor the Colour of the Fleſh and Blood, yet by the ſtrength of Faith and Reaſon our Soul receives 'em as ſuch; and that as we have received in Baptiſm the Image of our Saviour's Death, ſo we receive in this Sacrament the Likeneſs of his Fleſh and Blood; ſo that there is truth in this Myſtery: and yet the Heathens cannot Reproach us, that we Drink the Blood, or Eat the Fleſh of a Dead Man.

That, to evidence theſe Truth, either to ſuch as called them into queſtion, or to thoſe who had a tender love for theſe Holy Myſteries, the † Body and Blood of our Saviour have ſometimes viſibly appeared upon the Altar, particularly to a Prieſt who had deſired it ardently. That the Conſecration of this Sacrament is made by the energy of the words of Jeſus Chriſt. That, howſoever this Myſtery be the Fleſh and Blood of Chriſt, it may nevertheleſs be call'd Bread and Wine, by reaſon of the Effects they produce. For as the Terreſtrial Bread is a ſupport to our Temporal Life, ſo this Spiritual Bread yields unto us a Spiritual and Heavenly Life; and as Wine doth rejoyce the Heart of Man, ſo does this Heavenly Drink rejoyce the inward Man. That by receiving the Fleſh of Chriſt we receive his Divinity, and that we receive both his Body and Blood, becauſe they cannot be ſeparated. That, though our Saviour did Adminiſter this Sacrament to his Apoſtles after Supper for ſome Myſtical Reaſons, it was nevertheleſs the Practice of the Catholick Church to receive it Faſting. That it is not requiſite however to forbear eating till the Euchariſt be digeſted, according to the Injunctions of ſome Apocryphal Books. That, though this Sacrament nouriſhes our Bodies, we ought chiefly to conſider the Spiritual Effects of the Body and Blood of Jeſus Chriſt, as nouriſhing our Souls in a Spiritual manner; ſo that it is frivolous to fear that this Sacrament goes into the draught as our Terreſtrial Food, or that it mingles it ſelf, and is digeſted with it. That we ought not to believe, that Chriſt is to drink Wine during his Reign of a Thouſand years, as ſome have imagined. And laſtly, that, though Good and Bad Men receive the Body and Blood of Jeſus Chriſt, yet we muſt believe, that this Sacrament is Salvation to the firſt, and Damnation to the laſt. Thus I have, in few words, ſummed

† *The Body and Blood of our Saviour viſibly appear'd.*] This Fabulous Apparition *Hoſpinian de Sacr. l.* 4. *p.* 1. *p.* 325. tells us, is plainly foiſted into the Original Manuſcript, and doth ſo plainly differ from the Style and Doctrine of the reſt of the Treatiſe, that it is eaſily diſcernible to a moderate Judgment, that the Chapters 38 & 39. wherein it is, are added by the *Monk* who put it out, or by ſome other, who would promote the Doctrine of Tranſubſtantiation by ſuch Legendary Tales.

ſummed up *Paſchaſius* his Doctrine upon the Euchariſt from his aforeſaid **Treatiſe*; To which he adds ſeveral Conſiderations, with Allegorical and Myſtical Reflections, and towards the Concluſion ſome Paſſages out of S. *Hilary*, S. *Auſtin*, S. *Ambroſe*, S. *Gregory*, S. *Leo*, S. *John Chryſoſtom*, and *Beda*, for the Confirmation of it.

A long time after this *Treatiſe* was publiſhed (for it was Written in 831. before *Paſchaſius* was Abbot of *Corbey*, and what we are going to ſay hapned but about the latter end of his Life, towards the Year 864.) *Fredegardus*, or *Frudegardus*, a Monk of the New Abbey of *Corbey*, for whoſe Monks *Paſchaſius* had Compoſed this Book, having met with ſome Men of a different Opinion, and himſelf entertaining ſome Doubts upon this Subject, did freely Write unto him his Thoughts upon the Matter. In Anſwer to which *Paſchaſius* Writ him a †Letter, wherein he explained and confirmed what he had laid down in his *Treatiſe concerning the Body and Blood of our Saviour*. There he ſays, That, notwithſtanding the Scruples of thoſe Perſons, he had good Reaſon to maintain, that it is the very Fleſh of our Saviour which is given to us in the Euchariſt, the ſame Fleſh that was Born of the Virgin, and the ſame Blood that was ſhed upon the Croſs. Otherwiſe, ſays he, How can this Sacrament confer Eternal Life and the Remiſſion of Sins, were it not the Fleſh and Blood of him who is Life and Salvation? *Fredegardus* did own it to him, that he had been of that Opinion; but that having Read in the Third Book of the Chriſtian Doctrine, Writ by St. *Auſtin*, that theſe words of our Saviour, *This is my Body*, *This is my Fleſh*, are a Figurative expreſſion, and a Figure more than a Reality, he could not tell how to Reconcile that with his former Sentiment. And the rather conſidering what that holy Father ſeems to ſay, That it were a horrible thing to believe, that Chriſtians eat the ſame Body which was Born of the Virgin, and drink the ſame Blood that was ſhed upon the Croſs. To which *Paſchaſius* Anſwers, That it is not inconſiſtent with good Senſe, to ſay, That thoſe words of our Saviour are a Figurative Expreſſion, becauſe there is a Figure in this Myſtery, and that the Real Body and Blood of Chriſt are really found in it, but in a Myſtery and Figure, as our Saviour is called the Character and Figure of his Father, though he is really God. That he has ſufficiently explained it in his Book, by aſſerting, That the Euchariſt is both a Figure and a Real thing. That St. *Auſtin* himſelf did own it, and that he agrees in that Point with St. *Ambroſe*, St. *Cyprian*, and *Euſebius Emeſenus*, ſome of whoſe Paſſages he quotes. Whence he infers, That it is the Doctrine of the Fathers, though many doubt of it, who cannot apprehend how, the Bread remaining viſibly intire, it can be ſaid, that it is the Body and Blood of Chriſt. But that they would have other Thoughts of it, ſhould they but conſider, how five or ſix Loaves could be Multiplyed into an infinite Number; and as thoſe Loaves were Multiply'd by the Power of God, ſo Chriſt's Fleſh is multiply'd, and the abundance of his Fleſh and Blood diffuſed in the Sacrament. That we ſay likewiſe, That Chriſt is daily Sacrificed upon our Altars, though he Died but once for the Salvation of Mankind, becauſe we believe it to be done Spiritually, but not without the Sacrament: Which is not reiterated, by cauſing Chriſt to Die again; but he is Myſtically Sacrificed every day for us, that we may receive in the Bread what was nailed to the Croſs, and drink in the Cup what ran out of our Saviour's Side. For walking by Faith, our Belief ought to be Spiritual, not Carnal. Upon which he quotes a paſſage of St. *Gregory*, and another of the Council of *Epheſus*, and then invites *Fredegardus* to Read over his *Treatiſe* attentively. Not, ſays he, that there is any thing extraordinary in it, being contrived for the meaneſt capacity; but becauſe he heard that *Treatiſe* had ſtirred up many to apply themſelves to the Knowledge of this Myſtery, teaching them to entertain Notions worthy of our Saviour, whoſe Body is Incorruptible, becauſe Spiritual, and that all things that are done in the Sacrament are alſo Spiritual. He tells him, That 'tis that Spirit who gives Life to thoſe who receive it worthily; and that thoſe who want Faith, or receive it unworthily, eat and drink their own Damnation. To his Letter he ſubjoyns an *Abſtract* of his *Commentary* upon the 26th Chapter of St. *Matthew*'s Goſpel, wherein he explains the words of the Inſtitution of the Euchariſt, and oppoſes thoſe who give it onely a Figurative Senſe, as if the Words imported nothing but the Figure and Vertue of the Body and Blood of our Saviour, and not his Real Fleſh and Blood. Then he tells him, that he thought himſelf obliged to explain that paſſage more at large, upon the Information he had received, that ſome People found fault with what he had formerly Written upon that Subject. Which Doctrine he confirms by the Teſtimonies of St. *Ambroſe*, St. *Hilary*, and the Council of *Epheſus*, together with ſome Expreſſions in the Canon of the Maſs.

Although *Paſchaſius* in his Book followed the Doctrine of the Church, it having been the Opinion of all the Orthodox before him, That the Body and Blood of Chriſt were actually preſent in the Euchariſt, and that the Bread and Wine were changed into the Body and Blood of our Saviour. Yet it was not uſual in thoſe Times to ſay poſitively, That the Body of Chriſt in the Euchariſt was the ſame that was born of the Virgin, and Aſſert it ſo plainly. This is the Judgment of Father *Mabillon*, which he expreſſes in theſe words; *Quippe ante* Paſchaſii *Librum de Corpore & Sanguine Domini confitebantur Catholici omnes Chriſti Domini verum Corpus verumque Sanguinem revera exiſtere in Euchariſtia; itemque Panem & Vinum in illa converti; at nemo* Paſchaſii *tempore illud Corpus eſſe idem quod ex* Maria *Virgine natum eſt tam directe aſſerere auditus fuerat.* Theſe Expreſſions, ſays the ſame Author again, are indeed to be found in the Ancient Fathers; but this Age was either ignorant of thoſe Paſſages, or did not take notice of them. *Id quidem antea ex Patribus tradiderant non pauci, ſed ignota erant illo ævo, aut certe non obſervata eorum hac de re Teſtimonia. Paſchaſius* therefore, adds Father *Mabillon*, teaching this Doctrine in his Book ſo poſitively, gave occaſion for ſome eminent and learned Men to oppoſe his Opinion. Theſe are

* *This Book is Printed by it ſelf at* Cologne, 1551. *under the Name of* Rabanus, *and under* Paſchaſius's *at* Hagenoa, 1528. Lovain, 1561, *and at* Helmſtad, 1616.

† Paſchaſius *his Letter to* Fredegardus.

The State of the Queſtion betwixt Paſchaſius *and his Adverſaries.*

are his Words, *Quapropter cum Paſchaſius in Libro ſuo tam fidenter & aſſeveranter illud docuiſſet, hujus rei Novitate, ut ſibi videbatur, commoti ſunt quidam Viri docti haud incelebres, qui ſcriptis editis hanc ejus ſententiam acriter impugnarunt.* *Paſchaſius* maintained it by a Paſſage of S. *Ambroſe*, in his Book of Myſteries; whence he concluded, that the Sacrament of the Euchariſt was the very Fleſh of our Saviour, born of the Virgin, crucified, and raiſed again from the Dead. Which Expreſſion, being made publick, was diſliked by *Rabanus*, *Ratramnus*, and an Anonymous Author in the time of *Paſchaſius*, then in the next following Age by *Erigerus*. They look'd upon *Paſchaſius* as one that receded from the expreſs Words of S. *Auſtin* and S. *Jerom*, who ſaid, our Saviour's Body might be taken in two or three manners, and they could by no means approve of ſuch Expreſſions. Their Controverſie was † not about the real Preſence, which they owned with *Paſchaſius*, but only about the Expreſſion it ſelf. *Paſchaſius* maintained, that not only the Body of our Saviour was really in the Euchariſt, but alſo that Chriſtians ought plainly to ſay, that there was no Difference betwixt the one and the other. His Adverſaries on the other ſide, to whom this Expreſſion appeared too harſh, as if there were no Figure in the Euchariſt, and the outward Species were the very Body of our Saviour, were diſguſted at it. So that the ſtate of their Controverſie was not, whether Chriſt's Body was truly and really in the Euchariſt, but whether we ought to ſay that he was there in the ſame manner as he was born, crucified, and raiſed from the dead; whether he was there without Veils, or Figure; or whether the outward Signs that appeared to our Senſes were the Body and Blood of Chriſt. 'Tis true, *Paſchaſius* owned the Figure in the Euchariſt, as they did the real Preſence. But his Adverſaries repreſented him as one that denied the Figure; and he thought his Adverſaries diſowned the real Preſence, or at leaſt that they had ſome Objections againſt it. Thus the whole Controverſie betwixt them was merely about Expreſſions, and for want of a right Underſtanding.

[† *Not about the Real Preſence, but only about the Expreſſion.*] Although Tranſubſtantiation be not plainly aſſerted in this Controverſie, for it was not yet come ſo far as to determine how Chriſt's Body was preſent in the Sacrament, whether *In* or *Trans*, or *Sub*, or *Con*; yet this Diſpute laid the Foundation for it, though our Hiſtorian would perſwade us 'twas but a verbal one only. Yet the Oppoſition of ſuch learned men as appeared againſt *Radbertus*, do plainly intimate more, who would not fight with Shadows. Theſe Expreſſions had a plain Tendency to a great Error: for though both Parties acknowledged a *Real Preſence*, yet herein was the Difference; *Radbertus* was for a carnal and bodily Preſence, *Bertram*, *Scotus*, &c. were for a ſpiritual and figurative Preſence; according as the Ancient Fathers had always held: which is not leſs real than the other. And if we keep in mind this Diſtinction, *Radbertus* and *Bertram* are as far from agreeing as Truth and Error.]

The firſt Author who oppoſed Paſchaſius *was Anonymous.*

The firſt Author that writ againſt *Paſchaſius* was a nameleſs Author, whoſe Writings upon this Subject Father *Mabillon* found in a Manuſcript of *Gemblours*, at the end of *Erigerus* his Treatiſe, with this Title, *Dicta cujuſdam ſapientis de corpore & ſanguine Domini adverſus Ratbertum.* This Author ſays that, as all the Faithful ought to believe and confeſs that the Body and Blood of Jeſus Chriſt are one and the ſame Fleſh, ſo they ought to believe that of the Bread is made his real Fleſh, and of the Wine his real Blood, by the Conſecration and Virtue of the Holy Ghoſt. Yet he oppoſes *Paſchaſius* his Expreſſion; viz. *Quod non ſit alia caro Chriſti quam quæ nata eſt de Maria, & paſſa in Cruce, & reſurrexit de Sepulchro*; and ſays, that the Notion was perfectly new, he never read, or heard of it, and wonders S. *Ambroſe* ſhould make uſe of it. But he oppoſes S. *Auſtin* to him, who ſays that our Saviour's Fleſh is not eaten with our Teeth, ſuch as it was upon the Croſs, or as after it roſe from the Dead. And, to reconcile S. *Ambroſe* with S. *Auſtin*, he ſays, that our Lord's Body in the Euchariſt does not differ in Nature, but in Species, from his Body born of the Virgin; meaning (as he explains himſelf) that it is really the ſame, though in another ſtate, and under another form, *viz.* under the Species of the Bread and Wine. So fully convinced was this Author, that *Paſchaſius* believed our Saviour's Fleſh to be in the ſame manner, and as viſibly in the Euchariſt, as upon the Croſs, that he charged him with this impious Aſſertion, that as often as Maſs is celebrated, our Saviour ſuffered as really as he did upon the Croſs. Father *Mabillon* affirms, that this anonymous Book is *Rabanus*'s Letter to *Egilo*; but he brings no certain Proof for it. The Title is different, nor is the Treatiſe made in the form of a Letter; ſo that I am apt to think it another Thing. However, 'tis certain *Rabanus* has alſo found fault with *Paſchaſius* his Expreſſions: for, beſides *Erigerus* his Authority, who joyns him with *Ratramnus*, as one of *Paſchaſius* his Adverſaries, *Rabanus* himſelf, in his Letter to *Heribaldus*, ſpeaks on that Subject in theſe Words; *Some Men*, ſays he, *not having true Sentiments upon the Sacrament of the Body and Blood, aſſert, that that very Body and Blood of our Saviour, which was born of the Virgin, and in which our Saviour ſuffered Death upon the Croſs, is the ſame Body we receive at the Altar; which Opinion we have confuted, as much as in us lay, in our Letter to* Egilo *the Abbot, wherein we teach what ought to be believed concerning Chriſt his Body.* 'Tis true, theſe very Words, *Idem eſſe quod ſumitur in Altari*, are not in the Manuſcript; but Monſieur *Baluzius* has inſerted them, upon the Credit of *Erigerus*. And, whatever Additions or Alterations might be made, 'tis plain, *Rabanus* did by no means approve of *Paſchaſius* his way of expreſſing himſelf; yet this is no Argument but that he believed Chriſt's real Preſence in the Euchariſt. For in the tenth Chapter of the ſeventh Book of Orders he expreſly ſays, that *the Bread is changed into the Body of Chriſt, and the Wine into his Blood*, and looks upon this Change as a very great Miracle. *Who could believe*, ſays he, *that the Bread could be changed into the Fleſh of Chriſt, and the Wine into his Blood, if our Saviour himſelf had not ſaid it, by whom both the Bread and Wine were created, and all things made of Nothing? 'Tis much more eaſie for him to make one thing of another, than to make all things of Nothing.* In his Book of the Inſtitution of Clerks, he ſays, that *the viſible Creatures being ſanctified by the Holy Ghoſt, paſs into the Sacrament of the divine Body.* And in his Manuſcript Commentary

mentary upon *Joſhua*, he ſays, *That the Fleſh and Blood of the unſpotted Lamb are offered every day on the Altar, for the Nouriſhment of the Souls of the Faithful who receive the ſame, that the Shadow of the Law being paſt, the Truth of the Goſpel may come to light by Jeſus Chriſt himſelf.* Whereby it appears that *Rabanus* did not in the leaſt oppoſe the real Preſence of Chriſt's Body in the Euchariſt, but only diſproved *Paſchaſius* his Expreſſion, which he thought ſeemed to intimate that the outward Signs of the Sacrament of the Euchariſt, which our Eyes ſee, and our Hands feel, are the very Body of our Saviour.

There is another anonymous Author, whoſe Work is quoted by *Erigerus*, and inſerted in the 12th Tome of *Dacherius* his *Spicilegium*, who ſpeaks to the ſame purpoſe. *As there is nothing* (ſays he) *but what is true and real in Chriſt, ſo there is nothing in the Myſtery of his Body and Blood, which is conſecrated into what it was not, by virtue of the bleſſing and the Word of God, that can be falſe or deceitful; and thoſe Gifts being thus conſecrated, are changed by an inviſible Power into what they were not before, as the Water was changed into Wine at* Cana, *but that this being a ſpiritual Change, is not perceptible but by Faith.* Meaning, that the * Species of Bread and Wine remain, and that the inward Change, though real and effective, is not perceived by our bodily Eyes, but by Faith.

Who is the Author *that bears the Name of* Bertramus

[* *The Species remain, and the Inward Change, though real, is not perceiv'd by our Eyes, but by Faith.*]

Mr. *Du-Pin* in repreſenting this Controverſie, uſes the words, Species, Accidents and Form, to expreſs the Elements of the Sacraments to us, that he may make the Romiſh Doctrines appear in the Venerable Robes of Antiquity, and ſo deſcribes the Real Change, all along, as if it were Corporeal; but if we attentively obſerve the words of the Author, we ſhall find that *Bertram*, and thoſe of his Sentiments, allowed no *Material*, but *Sacramental* Change in the Elements. *Chriſt's* Body and Blood were preſent Effectively and Really, but not Bodily, and Subſtantially, or Tranſubſtantially, as the Romaniſts hold; and in this ſenſe it is, that we Proteſtants, agreeable to all true Antiquity, as *Caſaubon* ſays, *Credimus in Euchariſtiâ præſentiam, non minus quam ipſi Papicolæ, veram.*]

But nothing gives us a clearer Inſight into the State of the Queſtion, then under debate, than the Book of the Body and Blood of our Lord, which paſſes commonly under the Name of *Bertram*: But becauſe ſome queſtion whether he be the *Author*, it will not be improper, before we relate what is ſaid therein to the preſent purpoſe, to examine whoſe Work it is, whether of *Ratrammus* himſelf, a Monk of *Corbey*, or of ſome other *Author*. The Firſt Impreſſion of this Book was at *Collen*, *Anno* 1533, by the care of the Proteſtants of *Germany*; which made it the more odious to many Catholicks, who, without a due examination thereof, lookt upon it as a Book that countenanced the Errour of the Proteſtants in the point of the Euchariſt. Some there were, as amongſt others, *Sixtus Senenſis*, and *Deſpanſæus Santonenſis*, who gave it out for ſpurious: But, ſome Ancient Manuſcripts of it being found, that ſuppoſition ceaſed. Some undertook the Defence of this Treatiſe, others conceived there were many things in it fit to be Corrected, and others gave it quite over. But, however Divines were divided in thoſe days, upon the Doctrine of this Book, ſtill they agreed in this, that *Bertramus* and *Ratramnus* were the ſame, though *Bertramus* is the moſt commonly uſed, and to be ſeen both in *Sigebertus* and *Trithemius*. Arch-Biſhop *Uſher* is the firſt that quoted him under the Name of *Ratramnus*, taking it for an undoubted Truth, that *Bertramus* and *Ratramnus* were the ſame. But *Mareſius* being Asked his Opinion concerning this Author, by Father *Dacherius*, Writ to him a Learned Epiſtle, inſerted into the Second Tome of his *Spicilegium*, that came out in 1657, in which he maintains, That the Book bearing the Name of *Bertramus*, is not *Ratramnus's*; but that it is the Book of *Johannes Scotus Erigena*, who did certainly Write a Treatiſe on the ſame Subject, in which he ſeemed to oppoſe the Reality of our Saviour's Body in the Euchariſt. This Opinion was followed by Father *Paris*, a Canon Regular of *S. Genovefa*, eminent both for his Learning and Piety, in the Diſcourſe he made upon this Subject, and which he put at the end of the Firſt Tome of his Book, called, *The Perpetual Tenour of our Faith*: and of late by Father *Harduin*, in his Treatiſe of *The Sacrament of the Altar*. The Principal Reaſons on which they ground their Conjectures, are theſe. 1. What Authors have ſaid of the Book of *Johannes Scotus*, concerning the Body and Blood of our Saviour, does agree with the Book that bears the Name of *Bertramus*. *Aſſelin* tells us, That it was a little Book, wherein he endeavoured to prove, That what is Conſecrated upon the Altar, is not really the Body and Blood of Chriſt; for a Proof whereof, he alledged ſeveral places of Scripture, which he explained contrary to the true meaning of them, and quoted, amongſt other things, *S. Gregory's* Prayer in theſe words, *Perficiant in nobis tua, Domine, Sacramenta*, &c. to which he added next, *Specie geruntur iſta, non Veritate.* All which agrees with *Bertramus* his ſmall Book, wherein the Author ſeems to deſign to diſprove the Reality of Chriſt's Body in the Euchariſt. In order to which he alledges ſeveral Paſſages taken out of the Fathers, and, amongſt others, that very Prayer of *S. Gregory*, with this Gloſs, *Dicit quod in Specie geruntur iſta, non Veritate. Berengarius*, ſpeaking of *Scotus* his Book, tells us, That it was Written by the Order of *Carolus Magnus*; and *Bertramus* his Book is thus Dedicated, *Ad Carolum Magnum.* 'Tis own'd, that *Charles* the *Great* is the ſame with *Charles* the *Bald*: But, ſince the Title of *Great* was not commonly given to this laſt, 'tis unlikely (ſome think) that two Authors ſhould have Dedicated it to him: So that *Bertramus* his Book muſt be the ſame mention'd by *Berengarius*. 2. 'Tis alledg'd, That the Book of *Johannes Scotus*, and that of *Bertramus* never appear'd together; and that the Authors who quoted the one, never quoted the other. 3. 'Tis affirm'd, that the Style, Genius, and Character of *Bertramus* his Book, is the ſame with that of *Scotus*; that there is the ſame Spirit of Confuſion and Contradiction which appears in his other Works, and the ſame Diſagreement from the Doctrines gene-

rally received in the Church. The Arguments are in due form. The Concluſion of *Bertramus* his Book is very like unto the Preface of *Scotus*'s Book of Predeſtination; and the Concluſion of his Fifth Book of the Diviſion of Nature. Theſe are the Conjectures of Learned Authors, which indeed ſeem very ſtrong, and might have made their Opinion very probable, had not the Learned Father *Mabillon* brought poſitive Proofs to the contrary, ſuch as are not grounded upon mere Conjectures, but upon Matter of Fact. Who, in the firſt place, inſiſts upon the Authority of a Manuſcript of the Abbey of *Lobbes*, Written above 800 years ſince; wherein is found the Book of the Body and Blood of our Saviour; and, next to that the two Books of *Ratrammus*, touching Predeſtination. One bearing this Title, *Incipit Liber Ratrammi de Corpore & Sanguine Domini*; *Juſſiſti, glorioſe Princeps.* The other this, *Incipit Liber de Prædeſtinatione Dei, Domino glorioſo atque præcellentiſſimo Regi Carolo*, Ratramnus. Which Inſcriptions are confirmed by an Ancient Catalogue of Books of that Library made in 1049, with theſe words in it, *Ratrammi de Corpore & Sanguine Domini Liber* I. *Ejuſdem de Prædeſtinatione Dei ad eundem Libri* II. It is an unqueſtionable Evidence, that the Book bearing the Name of *Bertramus* is really his; that this Manuſcript which is of the ſame Century, bears his Name in the Title, and his Books of Predeſtination, are joyned unto that of the Body and Blood of our Saviour, which proves it to come from the ſame Author. The ſame Father does aſſure us beſides in his Travels into *Germany*, that he ſaw another Manuſcript of above 700 years ſtanding, with the very ſame Superſcriptions.

Secondly, 'Tis worth our Obſervation, that the Anonymous Author of Father *Cellot* doth attribute to *Ratramnus* Abbot of *Corbey*, and to the Author of the two Books concerning Predeſtination, That of the Body and Blood of our Saviour, under the Name of *Bertramus*. And, if that Anonymous Author was Contemporary, his Teſtimony in this Caſe muſt needs be deciſive. Now that Author was *Erigerus*, Abbot of *Lobbes*, who ſucceeded *Fulcuin* in that Dignity, *Anno* 890, and died in 907, as Father *Mabillon* proves by an Ancient Manuſcript; wherein the Anonymous Book, publiſhed by Father *Cellot*, bears the Name of *Erigerus*. And it appears beſides by the Chronicle of *Lobbes*, that that Abbot had Written upon that Subject. This is obſervable moreover, that the ſaid Author, ſpeaking of *Ratramnus* his Book concerning the Body and Blood of our Saviour, ſays, That it was divided into a Hundred Chapters, the ſame Diviſion that is found in the foreſaid Ancient Manuſcript of *Lobbes*. Which makes it a ſtrong Preſumption, that it was the very ſame Manuſcript which *Erigerus* had.

Thirdly, In two Ancient Manuſcripts of *Sigebert*, inſtead of *Bertramus*, we read *Ratramus*, or *Ratramnus*. In *Trithemius* he is called *Betrannus*, or *Ratrannus*. Which Names do not differ much from that of *Ratramnus*, afterwards ſmoothed into *Bertramus*. But that which is the moſt deciſive in this caſe, is, what thoſe Authors do ſay, *viz.* That the Author of the Book touching the Body and Blood of our Saviour, did alſo Write a Book concerning Predeſtination, Dedicated to *Charles* the *Bald*. *Scripſit*, ſays Sigebert, *Librum de Corpore & Sanguine Domini, & ad Carolum Librum de Prædeſtinatione. Trithemius* makes him Author of ſeveral Works, of all which he found (as he ſays) but one Book *De Corpore & Sanguine Domini*; and another, *Ad Carolum De Predeſtinatione.* Now the Book of Predeſtination, Written by *Johannes Scotus*, was not dedicated to *Charles*, but to *Hincmarus* and *Pardulus*; whereas *Ratramnus* his Book was Dedicated to that Emperour. We muſt therefore conclude *Ratramnus* to be the Author of the Book concerning the Body and Blood of our Saviour.

Theſe Poſitive Proofs are ſufficient to deſtroy all oppoſite Conjectures, which, how plauſible ſoever they may appear, are not altogether ſolid. For why might not both *Ratramnus* and *Scotus* Write a Book upon the Euchariſt, as they did upon Predeſtination; And what ſhould hinder both their Works to be much of the ſame length? They might be each of them conſulted by the Emperour *Charles* the *Bald* about the Euchariſt, as they were about Predeſtination. Why could they not both be of the ſame Opinion, as *Ratramnus* and *Goteſcalchus* chanced to be of the ſame Judgment about this Expreſſion *Trina Deitas?* 'Tis not to be wonder'd at, that both of 'em ſhould have made Collections of Paſſages out of the Fathers, ſeeing it was the common Practice in their Time, and the uſual way of thoſe two Authors. Why is it urged, that they have not both alledged S. *Gregory*'s Prayer, *Perficiant tua, Domine*, &c. being it was a common Teſtimony? The Gloſs of *Ratramnus* upon that Prayer, differs from that of *Scotus*. Who, according to *Aſſelin*, had Written, *Specie geruntur iſta, non Veritate. Ratramnus* does not ſay ſo; but explaining the words of the Prayer, *Dicit* (ſays he) *quod in Specie geruntur iſta, non Veritate, id eſt per Similitudinem, non per ipſius rei Manifeſtationem.* Which words, *Specie geruntur iſta, non Veritate*, were the Comment *Scotus* made upon it; whereas here the Words of the Prayer are explained by the next Words, not in the leaſt diſagreeable to the Catholick Faith. As to the Dedication, Why might it not happen that two Authors ſhould be of the ſame Mind, in giving the Title of Great to *Charles* the *Bald*? Beſides, that in the Manuſcript of *Ratramnus* his Book in the Abbey of *Lobbes*, there is no ſuch thing to be found as *Præfatio ad Carolum Magnum Imperatorem.* And, when this Book was compoſed, *Charles* was not yet Emperour: So that the Title muſt needs be added afterwards. But there are other Inſtances of this Epithet of *Great*, given to *Charles* the *Bald*. The ſecond Reaſon grounded upon a Pretence, That they who were acquainted with *Scotus* his Book, knew nothing of *Bertramus*'s, is confuted by what has been already alledg'd, That in the Ninth and Tenth Centuries *Ratramnus* his Book was Tranſcribed under his Name, and quoted by *Erigerus*, that of *Scotus* by *Aldrevadus*. In the Eleventh, the Book of *Ratramnus* was Tranſcribed by *Sigebert*, and *Scotus* his Book by thoſe who Writ againſt *Berengarius*.

garius. To conclude, the last Reason is a groundless Errour. So far is it from being true, that *Bertramus* his Book is of the same Style and Character with those of *Scotus*, that on the contrary it is most uniform both in Style and other Circumstances with *Ratramnus* his other Works, whereof any Reader may be a competent Judge. Thus much as to what concerns the Author of the Book, that bears the Name of *Bertramus*. Let us now proceed to the Subject Matter of it.

The Opinion of the Author of the Book that bears Bertramus's his Name.

The Question, upon which *Charles* the *Bald* asked his Opinion, is thus stated by him. *While* (says he) *amongst the Faithful, some say there is no Veil or Figure in the Mystery of the Body and Blood of* Jesus Christ, *which is daily celebrated in the Church, but that it is done by a plain Manifestation of naked Verity; and others on the contrary maintain, That the Body and Blood of our Saviour are contained therein under the Figure of the Mystery, and that what appears to our bodily Senses, differs from what our Faith perceives in it; the Church is divided by these different Opinions, and a way made to a kind of Schism.* So that here is the true State of the Question, *Whether or no there is any Figure in the Eucharist, if it be without any Veil, and whether the Body it self and Blood of our Saviour be perceived by our outward Senses. Your Majesty*, says he, *desires to be satisfi'd, whether the Body and Blood of Christ be made in a Mystery, or in Truth; that is to say, whether it is so made, as that there is some Thing secret and hidden, not to be perceived but by the eyes of Faith; or whether our outward eyes do outwardly perceive what the inward sight does perceive inwardly in it, without any Veil of the Mystery, in such a manner, that the whole of it does manifestly and openly appear.* Those are the words of the first Question. So that the Question is not, Whether the Body and Blood of Christ be in the Eucharist, that being taken for granted; but whether they be there without Veil, so as to appear to our outward Eyes. For 'tis in this Sence the Author takes the Word Verity, and opposes it to Figure. 'Tis a naked Verity, without Veil or Mystery, such as is perceived by our outward Senses, and doth exclude all manner of Figure.

The other Question proposed to *Ratramnus*, is, *Whether that very same Body we receive be that which was born of the Virgin* Mary, *which Suffer'd, and was put to Death, which was Buried, and Rose again from the Dead, then Ascended into Heaven, and now sits on the Right Hand of the Father everlasting.* That is to say, Whether his Body be in the same manner in the Eucharist, as it was and is in those Places, and whether it be there in as visible and palpable a manner. For, to prove that it is not so, he says, *That the Body of our Saviour, in its natural state, is under the form of a humane Body, with Bones and Sinews, and all the Lineaments of a Man's Limbs*; Whereas in the Eucharist 'tis under another Form, *not supported by Bones and Sinews, nor with that Distinction of Limbs, in such a state as makes it incapable of proper Motions, or to give any sign of Life.*

To those two Questions *Ratramnus* answers distinctly, in the two Parts of his Book. But, that his Opinion of the State of the Question may be the better understood, he gives first the Definitions of what he calls a Figure and a Verity. *A Figure*, says he, *is, when there is some Obscurity, and that under some certain Veils another Thing is exhibited. A Verity, on the contrary, is a manifest Demonstration of the Thing, without the covering of any Image or Figure.* This being granted, he maintains, *That if the Mystery of the Body and Blood of our Saviour were made without any Figure, it could not properly be called a Mystery, because that cannot be called a Mystery, wherein there is nothing hidden; nothing but what is perceived by our outward Senses; nothing cover'd with any Veil. That that Bread which is made the Body of Christ, by the Ministry of the Priest, shews Outwardly one Thing to the Senses, and, at the same time, insinuates into the Minds of the Faithful, that there is another Thing Inwardly. Outwardly it appears to be Bread, as it was before; we perceive its Form, the Colour, and Taste; but we believe, that Inwardly it is some Thing much more precious and excellent, because it is a divine and heavenly Thing, that is to say, the Body of our Saviour which is exhibited therein, which does not fall under our outward Senses, but is by the eyes of our Souls seen, received and eaten.* The same he says of the Wine, and our Saviour's Blood; and concludes, that the Bread and Wine are, by a Figure, the Body of Christ; that is to say, *That we do not see any Flesh and Blood, but Bread and Wine, though after the Mystical Consecration it is no more called Bread and Wine, but the Body and Blood of* Jesus Christ. To which he adds, that, *If there were no Figure, as some maintain'd, and that the whole Truth might be plainly seen, there would be no room for Faith, and then 'twould be no Mystery, because it hath nothing in it that is secret.*

Next he shews, that the Change which is made in the Eucharist is not made visibly, and to our outward Senses. 'For, says he, *'tis not a Change of a Thing that was not into one, that is*; seeing the Bread and Wine were before, they were changed into the Body and Blood of our Saviour. 'Nor is it a Change of a Thing that is, into one that is not, seeing the form of the Bread and 'Wine appears the same to our eyes. Nor lastly, the Change of one Thing into another by a 'change of qualities, the qualities of the Bread and Wine remaining still the same. *Whence he con-* 'cludes, That those who believe no Figure in the Eucharist cannot explain that Change, and must 'own that there is nothing in it, which was not before. Nevertheless, *says he*, 'tis something else, 'for the Bread and Wine are made the Body and Blood of our Saviour. And here he charges his 'Adversaries home, asserting, they must either own, that the Change which is made in the Eucha-'rist is not an outward Change; or, to deny, that it is the Body and Blood of our Saviour, *Quod 'nefas est non solum dicere, sed etiam cogitare*, the very thought of which is criminal. But they 'granting, *says he*, that the Body and Blood of Christ are in the Sacrament, which cannot be with-'out a Change for the better, and that Change cannot be made Corporally, into that which falls

'under

'under our outward Senſes, but Spiritually; it neceſſarily follows, that it muſt be made in Fi-
'gure, becauſe under the Veil of the Corporeal Bread and Wine, the Spiritual Body and Blood
'of our Saviour are really preſent, and do conjunctly exiſt. But we muſt not therefore imagine,
'that they be two Exiſtences of two different Things, *viz.* Body and Spirit. For, on the contrary,
'tis but one and the ſame Thing, which, in one reſpect, is the Species of the Bread and Wine;
'and, in another reſpect, is the Body and Blood of our Saviour. Now this Bread and Wine, as
'they fall under our outward Senſes, are Species of Corporal Creatures. But, if conſider'd, in
'relation to the Power which has raiſed them into a kind of Spiritual being, they are the Myſte-
'ries of the Body and Blood of our Saviour. By their outward Superficies falling under our Sen-
'ſes, they are Creatures ſubject to Change and Corruption; but, if we look upon 'em with relati-
'on to the ſtrength, and effect of the Myſtery, they confer Life and Immortality on thoſe who re-
'ceive them.

This he explains by the Similies of Baptiſm and the Manna, which indeed are not altogether parallel, but ſuch as may be, in ſome ſenſe, apply'd to it. For, as in Baptiſm, there is an outward Sign that falls under our Senſes, and an inward Grace apprehended by Faith, ſo there are in the Euchariſt the Species of Bread and Wine that fall under our Senſes, and the Inviſible Body of our Saviour. And, as the inward Grace and Virtue of Baptiſm for the healing of our Souls is alſo real and true, ſo the Body of our Saviour Chriſt is really and truly preſent under the Species. As to the Manna, this Author ſeems to be ſingular in his Opinion about its Converſion into the Body and Blood of our Saviour, which he affirms in very ardent Terms; but he was forced to do it, the better to adapt his Simile to the Subject in hand; which is a further Proof, that he owned a real Change in the Euchariſt. Next to that he quotes that place of Scripture out of St. *John*'s Goſpel, Chap. 6. *If you do not eat the Fleſh of the Son of Man, and drink his Blood.* Upon which he makes this Obſervation, That our Saviour does not ſay, That, to eat his Fleſh, it muſt be cut in pieces, ſuch as it was Crucified, or that his Blood muſt be drunk in the ſame manner as it was ſhed upon the Croſs; but that *the Faithful ſhall truly receive by this Myſtery the Bread and Wine converted into the Subſtance of the Body and Blood of Chriſt.* Thus is clearly explained the Reality of the Body of Chriſt, and the Change of the Bread and Wine into the Body and Blood of our Saviour. Afterwards he quotes ſeveral Paſſages out of S. *Auſtin* and S. *Iſidorus*, upon which he obſerves, 'That the
'Bread and Wine are changed into the Body and Blood of Chriſt, not in a Viſible, but in an In-
'viſible manner, by the Operation of the Holy Ghoſt; and that they are therefore called the
'Body and Blood of Chriſt, becauſe they are not lookt upon by their outward appearance, but as
'they are made by the Divine Spirit; and that by an Inviſible Power they become quite another
'Thing than they appear to our eyes. That Part of the Euchariſt, which is outward and viſible,
'feeds our Bodies, whilſt the inward and inviſible feeds and gives Life to our Souls.

Laſtly, *He concludes this firſt Part in theſe words*; By what hath been ſaid hitherto it plainly ap-
'pears, that the Body and Blood of our Saviour received in the Church by the Mouth of the
'Faithful, are Figures, if conſider'd by the viſible and outward form of the Bread and Wine:
'But, if conſider'd by their Subſtance, hidden to our eyes, that is, by the Power of the Divine
'Word, they are indeed the Body and Blood of Chriſt. Therefore, according to the viſible Crea-
'ture, they are a Food for our Bodies; but, by the Power of a Mightier Subſtance, they nou-
'riſh and ſanctifie the Souls of the Faithful.

After this, he comes to the Second Queſtion, which he expreſſes in theſe words; *Whether the ſame Body which was Born of the Virgin* Mary, *which Suffered, and was Buried, and ſits on the right-hand of the Eternal Father, be the ſame which the Faithful daily receive in the Church by the Myſtery of the Sacraments.* The firſt Author he quotes upon this Queſtion is S. *Ambroſe*, a paſſage out of whoſe firſt Book, *De Sacramentis*, he ſets down; and, out of it, he draws this Concluſion; That, what we receive corporally, that is, what we touch with our Teeth, ſwallow down, and goes into the Belly, is not the Thing that feeds our Souls; but that it is the Living Bread, the Body of Chriſt, which is perceptible only to our Faith. Which ſhews, that this Queſtion agrees to the former, and that it does not lie in this, to know, Whether the Body and Blood of our Saviour be received in the Euchariſt; but how it is received, and in what manner it is there, whether without any Figure or Veil, and whether it be that very Thing we feel, or break, &c. And here he repeats his Argument drawn from the Change, which muſt be Inward and Inviſible, ſeeing it is not Outward and Apparent. Thus continuing to alledge Paſſages out of S. *Ambroſe*, he ſtarts this Objection; *Thoſe* (ſays he) *who are not of my Opinion, do object and ſay, That what we ſee is the very Body of our Saviour; and that which we drink is his Blood; and that we ought not to inquire how it comes to paſs, but that 'tis our duty to believe it to be ſo.* To which he makes this Anſwer, *That this Opinion is reaſonable, and that we ought firmly to believe, that it is the Body and Blood of Chriſt; but that therefore we believe it, becauſe we do not ſee it; for, could we ſee it, we ſhould not ſay, I believe, but I ſee it. That it is not the Eye of the Body, but Faith, that perceives it; and that what is ſeen is not in Specie, but in Operation, and effect, the Body and Blood of Chriſt; that is to ſay, That the Body of Chriſt does not appear in it under a Humane ſhape. Therefore,* adds he, S. *Ambroſe* ſays, *That we ought not to mind the Courſe of Nature, but the Power of Chriſt, who changes what ſeemeth good unto him, and in what manner he pleaſes, who created thoſe Things which were not, and changes what he has created into what it was not before.* To be virtually the Body of Chriſt, according to our Author, is to be ſo really, but not viſibly, becauſe under another form or appearance. For, as he ſays afterwards, 'tis Bread in Specie; but, in the Sacrament, the Real Body of Chriſt: *In Specie Panis eſt, in Sacramento verum*

verum Christi Corpus. 'Tis the Body and Blood of Christ, but not in a corporal manner. *Corpus Christi, sed non corporaliter; Sanguis Christi, sed non corporaliter.*

'The difference he makes betwixt the Body of Christ in which he suffered, and that in the Eucha-'rist is, that the first was had under no form, but its own. It was what it appeared to be to the 'Eyes and to the Feeling; what the *Jews* saw upon the Cross, and afterwards in the Grave. His 'Blood, in the like manner, was invisible, not cover'd with any Veil. Whereas his Blood which 'the Faithful drink, and his Body which they eat, are quite another Kind of Thing, both in the 'Sign and the Thing signify'd. The corporal Flesh that was born of the Virgin, and crucify'd, 'consisted of Bones and Sinews, had Limbs and Parts distinct from each other; shewed Signs of 'Life, and had proper Motions. But the Spiritual Flesh wherewith the Faithful are fed Spiritually, 'according to the outward form, consists of grains of Wheat, and is made by a Baker's hands, no 'part of it distinct from another. It does not appear living, or animated, is not indued with any 'proper and natural Motion, and its virtue of conferring Life is the effect of a Spiritual Power, of 'the invisible and efficacious Power of God. What it appears Outwardly to be is quite another 'Thing from what it is thought to be Inwardly. To which he adds, That the Bread of the Eu-charist is not onely a Figure of our Saviour's Body, but observes by the bye, that it is also a Figure of the Body of the Faithful, and that the Water mingled with the Wine does likewise represent it in a Spiritual manner. In fine, to demonstrate it further, that the Species of Bread and Wine are not the Body of our Saviour, he says, That his Body in Heaven is Incorruptible, Eternal, Indivisible; but that the Sacrament is Corruptible, and Divisible, in its outward and sensible Parts, though Incorruptible in that Part of it which is perceptible to Faith. From whence he draws this Conclusion, *Therefore what appears Outwardly is not the Thing it self, but the Image of it, and what the Soul perceives and apprehends in it is the Truth of the Thing.*

All which he proves by several Passages of S. *Austin*, by the Prayers of the Mass, and other Passages, from which he does still infer, That the Body of Christ in the Eucharist differs from that which was Born of the Virgin, that Suffered, and Rose again from the Dead, yet not in Substance, but in Appearance. Lastly, Directing his Speech to the Emperour, he declares, That he has clearly proved by Places of Scripture, and by the Fathers Writings, that the Bread and Wine which are called the Body and Blood of our Saviour are a *Figure*, because a Mystery; also, that there's a Difference betwixt the Body of Christ in that Mystery, and that which suffer'd Death and was Buried. That here it is Invisible, not being perceiv'd but by Faith; whereas being unveil'd upon the Cross, it was known, and fully discover'd by the Outward Senses. That the Mystery of the Eucharist is likewise a Figure of the Elect People of God. And Lastly, that the Bread and Wine called, and being in effect the Body and Blood of our Saviour, do represent our Lord's Death and Passion. That from some Expressions of his one ought not to infer, That the Faithful do not receive the Body and Blood of Christ in the Mystery of the Sacrament, because Faith does not receive what the Eye perceives, but what is believed by Faith, and that it is a Spiritual Meat and Drink which feeds our Souls in a Spiritual manner, and yields unto them a Spiritual Life, according to our Saviour's saying, *'Tis the Spirit that quickens, the Flesh profiteth nothing.*

Johannes Scotus, as well as *Ratramnus*, was likewise consulted upon the same Question by *Charles* the Bald, and Writ a Book on the same Subject; In which he Argued against the same Expressions opposed by *Ratramnus*. But 'tis apparent he went farther than he, delivering such Things as were contrary to the Doctrine of the Church upon the Real Presence. Which *Hincmarus* charges him with in the 31st Chapter of his Treatise of Predestination; wherein speaking of him and *Prudentius*, he says, That they set on foot new Tenets, contrary to the Faith of the Church; and amongst others, That *the Sacraments of the Altar are not the real Body and Blood of our Saviour, but onely a Commemoration of his Body and Blood.* But this cannot be justly attributed to *Prudentius*, who never was lookt upon to be guilty of any Errour in this Point; but onely to *Scotus*, whose Book was afterwards quoted by *Berengarius*, and condemned by the Orthodox. *Hincmarus* Wrote this in 859, which shews, that the Consultation of *Charles* about the Eucharist hapned before that year, and serves to fix the Epocha of *Ratramnus* and *Scotus*'s Book upon this Subject.

Expressions of other Authors of this Age upon the Eucharist.

Amongst the Authors of the same Century that have but cursorily treated of this Matter, *Amalarius*, *Florus*, and *Druthmarus* speak of it like *Ratramnus*. But *Haimo* Bishop of *Halberstadt*, and *Remigius* Monks of *Auxerre*, follow *Paschasius*'s way of speaking, and even go beyond his Bounds, denying, after S. *John Damascene*, that the Eucharist may be called a *Figure* of the Body and Blood of our Saviour.

About the latter end of this Century, *Erigerus* Abbot of *Lobbes* Wrote against the same Proposition which *Ratramnus* had attempted to overthrow; but still maintaining the Real Presence in the Eucharist. *Sigebert* and the Author who continued the Chronicle of *Lobbes*, speaking of him, observe, That *he had Collected many Passages out of the Orthodox Fathers against* Paschasius Radbertus, *touching the Body and Blood of our Saviour.* Yet 'tis certain, that *Erigerus* is so far from contending directly with *Paschasius*, that he doth in effect excuse him, and defend his Cause by the Authority of several Fathers, declaring, That he onely failed in this, that he did not quote word for word the Passage of S. *Ambrose*, but gave the Sense onely. He charges him not with Errour, but with Simplicity; and observes, that he did not deny but that there was a Figure in the Eucharist. It appears however, that he favours the Opinion of *Ratramnus* and *Rabanus*, and that he does not approve of *Paschasius* his Expression, *viz.* That it is the same Flesh which was Born of the Virgin that is in the Eucharist, being perswaded, that though it is the same, yet it ought to be con-

ſider'd as different, becauſe 'tis in a different ſtate. And for this reaſon it is that he makes a Collection of Paſſages out of the Fathers againſt *Paſchaſius*, wherein mention is made of two or three Bodies of Chriſt, by reaſon of the different ſtates of his Body. The ſame Expreſſions are moreover to be found in the Sermons of *Alfricus* Archbiſhop of *Canterbury*, who ſeems to have copied *Ratrammus*.

This Way of Explaining the Myſtery of the Euchariſt was ſo far from being condemn'd in the time of *Berengarius*, even by his Adverſaries, that *Lanfrank* makes uſe of it in the Dialogue he made againſt him. Wherein he owns, that one may ſay of Chriſt's Body in the Euchariſt, that *it is the ſame which was born of the Virgin, and yet not the ſame; that it is the ſame, as to the Subſtance, Property, and Virtue of its true Nature; and not the ſame, if we conſider the Species of Bread and Wine.* After the ſame manner *Algerus* does reconcile the Fathers, who ſeem to differ in their Opinions on this Matter. *The Holy Fathers*, ſays he, *have obſerved this Duplicity, not of Subſtance, but of Form, when ſpeaking of the Body of our Lord in the Euchariſt, they ſay, that it was the ſame which was born of the Virgin, and in ſome ſenſe not the ſame; the ſame in Subſtance, and not the ſame in Form.* *Fulbertus* Biſhop of *Chartres* makes the ſame Diſtinction in his Epiſtle to *Einardus*.

But we ought to obſerve, that *Paſchaſius*'s mode of Expreſſion was not new, as his Adverſaries affirmed. Witneſs * many of the Ancient Fathers, who ſpeak in the ſame manner: As amongſt the *Greeks*, S. *Ignatius*, *Athanaſius*, *Chryſoſtom*, *Cyril* of *Jeruſalem*, *Cyril* of *Alexandria*, the Fathers of the Council of *Epheſus*, *Anaſtaſius Sinaita*, S. *Gregory* of *Nice*, S. *John Damaſcene*; and amongſt the *Latins*, S. *Hilary*, S. *Ambroſe*, and S. *Auſtin* himſelf in his Diſcourſe to the *Neophites*; beſides many others, who deliver Propoſitions equivalent to that of *Paſchaſius*. So that *Paſchaſius* cannot juſtly be charged with Innovation, either in the Thing it ſelf, or the Way of expreſſing it. And his Adverſaries ſeem to have fall'n upon him undeſervedly, the more becauſe he rejected the Concluſions they drew from his Expreſſion, and owned that the Euchariſt was both Figure and Reality, and that it contained the Body of Chriſt under the Veil and Species of the Bread and Wine.

[* *Many of the Ancient Fathers ſpeak as* Paſchaſius.] It is confeſſed, that many of the Ancients did uſe many Hyperbolical Expreſſions about the Sacrament, much like *Paſchaſius*'s, but it was to ſtir up Reverence to their Holy Myſteries, and convince Men that the Elements were not mere Bread and Wine, nor dogmatically to aſſert a Carnal Preſence; for in their Doctrinal Diſcourſes about it, they ſpeak only of a Spiritual and Figurative Preſence.]

The Queſtion of Stercoraniſm.

Another famous Queſtion about the Euchariſt was ſtarted in this Age; *viz.* Whether any part of the Euchariſt be evacuated, as our other Food? They who ſtood for the Affirmative being called by the odious Name of *Stercoraniſts*. To underſtand clearly the ſtate of this Queſtion, we muſt remember the Euchariſt conſiſts of two Things, one inward and hidden, the other outward and ſenſible. The firſt is the Body and Blood of our Saviour, which are preſent in the Sacrament after an inviſible manner; and the other conſiſts of the Species of Bread and Wine, which appear to our outward Senſes. None ever did believe that the inviſible Body and Blood of Chriſt was ſubject to the ſame Conditions with our other Nouriſhment, or produced the ſame Effects. But becauſe the Species of Bread and Wine under which 'tis contained feed our Bodies, we ſay without any ſcruple, that the Body and Blood of Chriſt are converted into our Subſtance, and feed our Body. This Expreſſion was ever uſed in the Church. And ſome Fathers have proved the Reſurrection of our Bodies, *Becauſe it is not to be thought*, ſays S. *Irenæus*, *that our Fleſh being fed with the Body and Blood of our Saviour, ſhould remain for ever in a ſtate of Corruption.*

But if the Body of Chriſt has a nouriſhing property, 'tis not the Body it ſelf by its own proper Subſtance; but it is by the outward Signs, the Bread and Wine, which nouriſh us by the Matter which God hath made as it were a Vehicle to us of the Body and Blood of Chriſt which in our Faith and Minds took up before the place of the material Bread and Wine. But notwithſtanding that the Church has made no ſcruple to ſay, that the Body and Blood of our Saviour is converted into our Subſtance, and nouriſhes us by the Species of Bread and Wine, it was ever thought indecent even to think, much more to aſſert, that it was liable to the ſame Evacuation as our common Food, and that any part of it ſhould go into the Draught. The firſt that ſeems to have took notice of this Queſtion is *Origen*, whoſe Deciſion of it is in theſe Words, that *this Food conſecrated by Prayers and the Word of God goes down into the Belly, and ſo into the Draught, as to the Matter it does conſiſt of*, meaning the Species of Bread and Wine, *not as to what it is made by Prayer.* The Author of the Sermon of the Euchariſt, which is in the fifth Volume of the Greek and Latin Works of S. *Chryſoſtom*, ſeems to differ in his Opinion. *Is that Bread*, ſays he, *which you ſee with your outward Eyes? Is that Wine? Has that food the ſame fate as other ſorts of food? God forbid, and let none of you have ſuch Thoughts of it.* This Author ſeems to affirm, that the Body of our Lord is the very Species that we ſee; and does formally deny it to be liable to the ſame Condition with our common Food. S. *John Damaſcene* embraces this Opinion in the 14th Chapter of the 4th Book of the Orthodox Faith; adding however, that the outward Species of the Euchariſt is converted into our Subſtance. *Paſchaſius* is of the ſame Opinion, and ſays 'tis a Weakneſs to think that any part of this Myſtery is under the ſame Laws with other Food. *Frivolum eſt ergo*, ſays he Chap. 20. *ſicut in Apocrypho Libro legitur, in hoc Myſterio cogitare de Stercore, ne commiſceatur in alterius cibi digeſtione.* And he aſſerts, that all paſſes into our Fleſh and Subſtance, without any Evacuation. *Ratrammus* indeed does own, that the ſpiritual Body of our Saviour is not under the ſame condition with other Food, and will not ſo much as have it ſaid that it feeds our Bodies, ſeeing it is Food for our Souls. But he affirms, according to his Principles, that the viſible and outward Species are under the ſame Laws with all other Food. This is all that is ſaid by thoſe Authors upon that Queſtion.

But

But *Amalarius* treats of it on purpose in his Letter to *Gontardus* a Monk, who took Exception at his spitting presently after his receiving of the Eucharist, supposing he might then spit out some part of our Saviour's Body, the fear of which kept other Priests from spitting at such a time. To which *Amalarius* answers, that being a phlegmatick Man, he could not long forbear spitting, and that he hoped, that for his Infirmity sake God will not deprive him of the Body of Christ his Saviour as the Nourishment of his Soul, if it be but pure and humble before him, and that what he must needs eject for the Health of his Body, will be no prejudice to his Soul. These are his Words, *Et quod exeundum est propter Sanitatem Corporis, faciat exire sine dispendio Animæ.* To justifie himself more at large, he thoroughly handles the Question, and makes this Observation, that the Body of Christ is upon Earth as often as he pleases; that nothing but an ill Disposition of the Mind can make the Body incapable of receiving it; so that tho' any part of Christ's Body should come out of his Mouth, unknown to him, one ought not therefore to think him irreligious, or that he despised the Body of our Saviour, nor think that his Body went to any place where God would not have it; that our Saviour's Body quickens our Souls; or rather, is the Life of our Souls; and therefore we do not take its Life away, tho' we part with it. To conclude, he says, "'Tis needless to enquire, whether our Saviour's Body, after it is received with an upright In-"tention, be invisibly raised up into Heaven, or kept in our Body till its Burial; whether it be "exhaled into the Air, or issues out of the Body with the Blood, or through the Pores, the Lord "saying, that whatever comes into the Mouth goes down into the Belly, and from thence into the "Draught; but the chief thing that we ought to mind is, that we do not receive it *Judas*-like, "with a treacherous Heart, that we do not slight it, but distinguish it (as we ought) from common Food. Thus *Amalarius* propounds the Question, without deciding it, and does not declare his Opinion in the Matter.

Amalarius *his Opinion upon the Question of* Stercoranism.

Heribaldus Bishop of *Auxerre* having propounded the same Question to *Rabanus* Archbishop of *Mentz*, the Archbishop returned him this Answer; "As to your Question concerning the Eucharist, "Whether being consumed and voided out of the Body as other sorts of Food are, it re-assumes the "Nature it had before its Consecration upon the Altar? This Question, *says he*, seems to me su-"perfluous, because our Saviour himself says in the Gospel, That whatever comes into the Mouth "goes down into the Belly, and from thence into the Draught. The Sacrament of the Body and "Blood of our Saviour is made of Things visible and corporeal; but it works Sanctification and "the invisible Salvation both of the Body and Soul. There is no ground to think, that what is di-"gested in the Stomach should return into its former state, a Thing avouched by no Man as yet. Here *Rabanus* supposes, that the Species of Bread and Wine in the Eucharist are under the same Laws and Contingencies with our common Food, and that they do not re-assume their proper Nature which they had before the Consecration. For it is plain, that he does not speak of our Saviour's Body, but of the outward Species of Bread and Wine.

Rabanus's *Opinion upon the Question of* Stercoranism.

Some Authors that were more scrupulous, fansied this Opinion unsuitable to the Dignity of the Mystery, and that it was more decent to think, either that the Species are annihilated, or that they have a perpetual Being, or else are changed into Flesh and Blood, and not into Humours or Excrements to be voided. 'Tis the Opinion of an anonymous Author, quoted by *Erigerus* under the Character of a certain Learned Man, whose Work is inserted in the second Volume of *Dacherius*'s *Spicilegium*. "This Author distinguishes two Things in the Eucharist; *viz.* the invisible Body of "our Saviour, which is spiritual Food to the Soul; and the outward Food, which nourishes the "Body: And telling us what becomes of this, he opposes two contrary Places of Scripture; one "of our Saviour, teaching us, that whatever goes into the Mouth goes down into the Belly, and "thence into the Draught; and the other of the Apostle, that makes a great Difference betwixt the "Eucharist and other sorts of Food. The first Place makes no Exception at all of the Sacrament; "but the second teaches us to distinguish it from our usual Food. That indeed it is eaten and "swallowed down in the same manner as our usual Food, putting it into our Mouths, and convey-"ing it down into the Belly; but when 'tis come thither, none but the Lord knows how he dis-"poses of it. For we know, *says he*, that it may be consumed by a spiritual Power, that it may "be kept for ever from Corruption, because God may do what he pleases with his Sacrament. But "God forbid it should be subject to be conveyed into the Draught, or capable of being digested, "corrupted or consumed by Heat, or altered by any other Cause, *&c.*

The Sentiment of a nameless Author upon the Question of Stercoranism.

Erigerus makes a more strong Opposition against the Opinion of *Rabanus*, and says, 'twas a scandalous Thing for *Heribaldus* to propose such a Question to him, but more scandalous for *Rabanus* to have minded it, and most scandalous to have solved it as he has done. He declares himself against him, affirming that the Symbols of Bread and Wine are not voided out of our Bodies, nor changed into useless Humours or Excrements, but into our Flesh and Blood, to be raised again from the Dead.

Erigerus's *Opinion upon the Question of* Stercoranism.

Guitmondus was of the same Opinion with *Erigerus*, affirming, That, though a Man may be nourished by the Species of the Eucharist, yet no part of it is turned into Excrements. That they are never putrify'd, corrupted, or any way alter'd, whatever they seem to be, either to try the Faith of the Elect, or to punish the Neglect of those who keep 'em too long. That no Vermin can gnaw 'em, no Beast eat them; and, if such a thing happen, the Sacrament is, by Miracle, convey'd to some other place. Now, to obviate this Objection, That if a Priest should Consecrate one great Loaf, or several Loaves, a Man might live upon it, and shall void his Excrements in the usual manner, he declares, that in this case the Sacrament is also miraculously convey'd away, and an Unconsecrated Loaf substituted in the room of it by the Angels, or by the Evil Spirits, to cheat the Hereticks.

Guitmondus *and* Algerus *their Opinion upon the Question of* Stercoranism.

Hereticks. *Algerus* ſpeaks much to the ſame purpoſe, and holds, That the Species do not come out of our Bodies by Excrements, but are annihilated. He utterly denies, that Excrements can ariſe from the Species eaten, and will not allow 'em to be corrupted or putrefy'd, burnt, or alter'd in the leaſt, though they ſeem ſo to be. Laſtly, He taxes the *Greeks* with an Erroneous Belief, That the Euchariſt is liable to the ſame Laws and Contingencies with other ſorts of Food, becauſe they ſay, That the Faſt ordained by the Church is broken by the Communion; and calls 'em therefore by the Infamous Name of *Stercoraniſts*. Which Accuſation he got from Cardinal *Humbertus*, who lays the ſame Thing to the charge of *Nicetas Pectoratus*. But he fathers upon him that Opinion, as a conſequence of his Aſſertion, that the Faſt was broken by the Euchariſt, and not as a Doctrine formally aſſerted by him. The Truth is, there is nothing of that in the Writings of *Nicetas*, who blaming the *Latins* for Celebrating the Maſs in Lent upon other days than Saturday and Sunday, ſays, Their Practice is not well-timed, becauſe Celebrating the Maſs at the Third Hour, which is the time appointed to Offer this Sacrifice, they cannot keep the Faſt till the Ninth Hour. Afterwards he quotes ſome Canons, to prove the Unreaſonableneſs of this Cuſtom, and juſtifie the Practice of the *Greeks*, who Offer this Sacrifice on Saturdays and Sundays onely at the Third Hour, and Communicate on other days at the Ninth Hour, upon the Preſanctify'd Elements. So that *Nicetas* does not ſay poſitively, That the Faſt is broken by the Euchariſt; and, though he ſhould ſay ſo, it would not follow, that he believ'd it ſubject to the ſame Laws and Contingencies as our uſual Food, for that one might believe, that to eaſe one from the trouble of Faſting, and feed the Body in any manner of way, is *ipſo facto* to break the Faſt; which is not the Thing inſiſted on by *Nicetas*, or the *Greeks*. Who believed, the Celebration of the Sacrifice broke the Faſt, for that it is an Action full of Joy and Solemnity. This is the Reaſon given for't by *Balſamon*, upon the Fourth Canon of the Council of *Laodicea*. "To offer, *ſays he*, the Sacrifice, is to Celebrate a "Feaſt, and expreſs the Solemn Joy of the Church; and to do this, is not to weep or faſt. Beſides, *Nicetas* does ſuppoſe, that preſently after the Celebration of the Maſs it is lawful to eat; and conſequently that the *Latins* having finiſhed in the Morning that Celebration of the Maſs, broke the Faſt preſently after. In which particular he errs; for the *Latins* did not Celebrate Maſs in Lent at the Third Hour, but in the Evening, and ſo broke their Faſt but late. However, neither *Nicetas* nor the *Greeks* did ever ſay, That the Body and Blood of Chriſt were under the ſame Laws as common Food; nay, 'tis probable, they did not believe, that the Species of Bread and Wine went into the Draught, their great Doctor S. *John Damaſcene* having Taught the contrary. As for *Algerus*, he accuſed them of *Stercoraniſm*, only upon the Credit of *Humbertus*, whoſe words he does but Tranſcribe. And *Humbertus* charges *Nicetas* with it by a Conſequence that has failed, and which does not neceſſarily follow. It does not appear, that there has been, ſince that time, any farther Conteſt with them upon this Point; and amongſt the Errors which the *Latins* afterwards condemned in *Michael Cerularius*, there is no mention made of this. Therefore this Error can by no means be proved upon the *Greeks*.

The Greeks Opinion as to Stercoraniſm.

Now, to come back to the *Latins*, we have ſufficiently proved, that there was no difference amongſt them about the Fleſh and Blood of our Saviour contained under the Species, that none was ſo much Infatuated as to think, that that Myſtical Fleſh and Blood were ſubject to the ſame Laws and Contingencies with our uſual Food; but that they had debated amongſt them this Scholaſtical Queſtion, What becomes of the Species of Bread and Wine? and that many of them being of Opinion, That it was Indecent to conceive, that they were ſubject to the ſame Laws and Contingencies with our common Food, would not have it thought, that any part of it were converted into Excrements, or voided out of the Body, and therefore conceived that they were either Annihilated, or Converted into the Subſtance of our Fleſh, to be Raiſed again from the Dead. This Opinion, which had the Vogue in this and the following Centuries, has been ſince rejected by our Schoolmen, who doubt not but that the Species of the Euchariſt may be corrupted and converted into another Subſtance, God by his Infinite Power producing another * Matter in ſtead of that which is Converted into the Body and Blood of our Saviour.

The State of the Queſtion amongſt the Latins.

[* *Another Matter.*] What a many Tranſubſtantiations muſt follow upon the firſt Forgery. Tranſubſtantiation on the Altar creates another in the Belly, leaſt Chriſt's Body ſhould be ſubject to Indecent Evacuations. So neceſſary it is to fall into many Abſurdities to maintain one wilful Error.]

[To what is ſaid in *Page* 78. *Paſchaſius* is of the ſame Opinion, and ſays, 'Tis a weakneſs to think, 'that any part of this Myſtery is under the ſame Laws 'with other Food, this *Note* the *Author* hath added at the end of the Book, *viz.* This is not without difficulty, for *Paſchaſius* ſays well, *Frivolum eſt ergo, ſicut in Apocrypho libro legitur, in hoc myſterio cogitare de ſtercore.* But this will bear two Interpretations; That it is a frivolous opinion to believe, That the Eſſential part of the Euchariſt paſſes or returns; or, It is a frivolous queſtion to trouble our ſelves about, whether it paſſes or not; ſince we need not to fear its mingling with other Aliments. I rather think that *Paſchaſius* is of the latter opinion; for though he Aſſerts, That the Euchariſt nouriſhes our Body, he does not intend that we ſhould, by that word, underſtand a Carnal Nouriſhment of our Bodies, but a Spiritual Nutriture of our Souls. See the intire Paſſage in *Paſchaſius*'s Treatiſe, *Chap.* 20. and the 71 *Page* of this Work.]

CHAP. VIII.

CHAP. VIII.

The Hiſtory of the Controverſie about the Manner in which the Virgin Mary *brought forth* Chriſt.

Aſchaſius and *Ratramnus* had another Controverſie about the Manner in which our Saviour came out of the Virgin's Womb. *Ratramnus* being informed, There were ſome in *Germany* that maintained, Our Saviour did not come out of the Virgin's Womb *per virginalis januam vulvæ, ſed monſtruoſe de ſecreto ventris incerto tramite*; he thought ſuch an Opinion dangerous, conceiving it followed from thence, that Chriſt was not truly Born, but Iſſued from the Virgin, *quod non eſt naſci, ſed erumpi*. He therefore oppoſed it in a ſmall Treatiſe, [Entitled, *De partu Virginis*] publiſhed by Father *Dacherius*, in the Second Volume of his *Spicilegium*; wherein he owns it as an undoubted Truth, That *Mary* lived all her lifetime a Virgin, *ante partum, in partu, & poſt partum*; but confutes thoſe who believed, That our Saviour came not into the World *per Semitam Vulvæ*, but ſome other Way. He brings in againſt them ſeveral Places of Scripture, and Paſſages of the Fathers, which prove, That Chriſt came out of the Virgins Womb; yet he owns withall, that he came out *per Vulvam clauſam*, as he came into the Place where his Diſciples were met, through the Door, and not through the Wall, yet without opening the Door.

Ratramnus *his Opinion of our Saviour's Birth.*

Paſchaſius Ratbertus, who had been Abbot of *Corbey*, and who was then but one of the Private Monks (as appears by the Title he aſſumes in his Epiſtle Dedicatory) thinking that *Ratramnus*, heretofore his Monk, but who perhaps had, before this, quitted that Abbey, had deliver'd, in his Treatiſe, ſuch Things as ſeemed prejudicial to the perpetual Virginity of *Mary*; and that he had diſpoſed Men to believe, That ſhe had brought forth our Saviour into the World in the ſame manner as other Women bring forth Children, *aperta ſcilicet Vulva*; did put out a Book of our Saviour's Birth againſt that of *Ratramnus*, wherein he Confutes him, without Naming of him, and charges him with the foreſaid Error; rejecting withal that Error of *Ratramnus* his Adverſaries, *quod Chriſtus non fuiſſet natus*. Therein he chiefly anſwers to S. *Ambroſe* and St. *Jerom*'s Paſſages, which might breed ſome Difficulty. This Book is Dedicated to the Abbeſs and Nuns of *Soiſſons*. And whereas he calls the Abbeſs *Matrona Chriſti*, that gives us to underſtand, it was *Theodrada*, and not *Emma* that ſucceeded in 846, becauſe, as is obſerved by Father *Mabillon*, that Title was onely beſtowed upon Abbeſſes that had lived in a Married ſtate.

Paſchaſius *his Opinion of our Saviour's Birth.*

This Anſwer of *Paſchaſius* proving Ineffectual with the Followers of *Ratramnus* his Opinion, ſo as to convince them of their Error, who affirmed on the contrary, That they had done no Injury to the perpetual Virginity of *Mary*; He Wrote another Book upon the ſame Subject, of which we have but a Fragment left. Theſe are the two Treatiſes publiſhed by *Feu-ardentius*, * under the Name of *Ildephonſus* of *Toledo*, which Father *Dacherius* has reſtored to their true Author upon the credit of ſeveral Manuſcripts, and cauſed them to be Printed in the 12th Volume of his *Spicilegium*.

A Queſtion upon the Nature of the Soul.

Ratramnus had another Controverſie with a Monk of the ſame Abbey of *Corbey*, who had aſſerted, That all Men were of one Subſtance, and had but one Soul. This Opinion was grounded upon a place of S. *Auſtin's Treatiſe, Of the Quantity of the Soul*; but he held it immediately from one *Macarius*, the † *Scot*, i. e. an *Iriſh-man*. *Ratramnus* ſent him a Letter, to make him quit that Opinion. But this Monk, in his Anſwer, perſiſting ſtill in the ſame, *Odo*, Biſhop of *Beauvais*, who had been Abbot of *Corbey*, ordered *Ratramnus* to Confute that Monk's Book, which he did; and made it appear, in Writing, to *Odo*, that *Macarius* his Opinion was unwarrantable. This Treatiſe has not yet appeared in Print: but Father *Mabillon*, from whom we have this Information, ſaw it in a Manuſcript of the Monaſtery of S. *Eligius* near *Noyon*.

[† *The* Scot, i. e. *an* Iriſh-man.] In this Age, the Countrey, that we now call *Ireland* was called *Scotland*, and conſequently the *Iriſh* were *Scoti*, as our Author rightly Interprets *Scotus* in this place. *Scotland* was at this time called *Albany*, and took the preſent Name from the *Iriſh-Scots*, who having a long time Infeſted the *Picts*, at laſt Incorporated about the year 1101. with them, and gave that Countrey the Name, as the Two moſt Learned Prelates, Dr. *Uſher*, and *Lloyd*, have fully proved, in their Books *de Prim.* p. 734. and an *Hiſt. Account*, &c. *p.* 7.]

* By *Feu-ardentius*.] The firſt Treatiſe of *Paſchaſius* is the ſecond Treatiſe of *Ildephonſus*, beginning with theſe words, *Quamvis omnium Eccleſiarum Virginitas*, &c. But from Page the 35, where theſe words are in the Margent, *hic aliquid deſideratur*, you muſt go to Page the 42d, Line 13, where the Remainder of this Treatiſe is found; though *Feu-ardentius* has publiſhed it as another Diſcourſe. This ſecond Treatiſe of *Paſchaſius* is the Sermon which begins Page 47. *Inter Sanctarum*, &c. The end of the firſt Treatiſe may be part of this; being of the ſame Style, upon the ſame Subject, and likewiſe Dedicated to the Nuns. But the other Sermons attributed to *Iſidorus*, upon the Aſſumption, the Nativity and Purification of the Bleſſed Virgin, belong to another Author of later date than *Paſchaſius*, being either of the Twelfth, or the Thirteenth Century.

A Judgment upon Ratramnus.

Ratramnus had yet another Controverſie about the Expreſſion of *Trina Deitas*, and Writ a Book againſt *Hincmarus*, to juſtifie it; which Book is loſt. Laſtly, He attempted to Confute the Objections of the Greeks againſt the Latin Church; his Treatiſe upon this Subject is yet extant, and we ſhall ſpeak of it in its proper place. He lived till towards the latter end of this Century, and got himſelf ſuch a Name, that there was no Queſtion debated in his Time, but *Ratramnus* was deſired to Write upon it.

The Fortune of Ratramnus *his Book, concerning the Body and Blood of our Saviour.*

His Book of the Body and Blood of our Saviour was Printed the firſt time at *Colen*, in 1532. under the Name of *Bertramus*; and afterwards at *Baſil* in 1550. They that were imployed in the Cenſure of Books, in Execution of a Decree of the Council of *Trent*, did put it amongſt the Prohibited Books. Afterward *Sixtus Senenſis*, *Deſpenſæus*, and *Genebrardus Santonenſis*, lookt upon it as a Book forged by *Oecolampadius*. Pope *Clement* the VIII. did likewiſe reject it as an Heretical Book; wherein he was followed by *Bellarmine*, *Quirogo*, *Sandaval*, and *Alanus*. Yet notwithſtanding, the Divines of *Louvain* making, in the year 1671, an Index *Expurgatorius* for *Flanders*, did not abſolutely Prohibit it, but onely till it were Corrected. This Opinion was followed by *Poſſevin*, and ſome others. Cardinal *Perron* did not think it ſpurious, though he was no Friend to the Doctrine of it. In 1657. Monſieur *de Marca* laboured very hard to make it paſs for *Scotus* his Book, in the Letter annexed to the Second Volume of the *Spicilegium*: Which, in proceſs of time, became a common Opinion, defended by Father *Paris*, in his Diſſertation at the end of the Firſt Part of his Book of Perpetuity, *&c.* Yet it does not appear, that the Author of this Book was altogether of that Opinion, or that he offer'd to decide who was the Author of that Treatiſe. But he made a Diſcourſe upon that Author's Opinion; wherein he plainly ſhews, that he did not directly oppoſe the Real Preſence; though at the ſame time he owns, there are ſome Paſſages apt to make one believe, that he was no Favourer of it. Father *Paris* his Opinion in this caſe ſoon became the moſt prevalent amongſt the Roman Catholicks, whilſt the Proteſtants maintain'd firmly, that that Book was *Ratramnus*'s. But in 1680, Father *Mabillon* did clearly convince the Roman Catholicks of their Prejudice in this caſe, by proving in his Preface to the Second Volume of the Fourth Age of Benedictine Writers, that the Book was *Ratramnus*'s; and defended withall his Doctrine as Orthodox. Which Book was afterwards (*viz. Anno* 1672.) Printed at *Paris*, according to the Manuſcript of *Lobbes*, with a Tranſlation into *French*, by a Doctor of the *Sorbon*, who Writ the Hiſtory of the Fortune of this Book, and defended its Doctrine in his Preface. Father *Mabillon* having thus both by ſtreſs of Argument, and the Authority of the Manuſcripts by him quoted, reclaimed the beſt part of the Roman Communion from their Miſtaken Opinion of Monſieur *de Marca*, and Father *Paris*, yet Father *Hardouin* ſtood it out againſt him; and in his Book of the Sacrament of the Altar, Printed in 1689, endeavour'd to prove, he had a Deſign of deſtroying the Real Preſence. The Proteſtants took care to have this little Book of *Ratramnus*, at divers times, Printed and Tranſlated. There are extant ſome old Tranſlations of it, Printed in 1558, and 1560; and a New one, publiſhed in 1653. [But the Beſt of theſe is that which was Printed at *London* 1686, with an Excellent *Preface*, vindicating *Bertram* from all Popiſh Objections, with much Reaſon and Learning.]

The Editions of the other Books of Ratramnus.

The other Treatiſes of *Ratramnus* have not been ſo well known, nor ſo often publiſh'd, and have not appear'd in publick before this Century. His two Books concerning Predeſtination were Printed in the Collection made by Father *Mauguin* of the Authors of the Ninth Century, upon Grace, publiſhed in 1650. [*Tom. I. p.* 29. and are ſince put in the *Biblioth. Patrum*, *Tom. XV.*] and his two other Works, *viz.* That of our Saviour's Birth of the Virgin *Mary*, and the Four Books againſt the *Greeks*, were put out by Father *Dacherius*. That of our Saviour's Birth, in the Fourth Tome of his *Spicilegium*, which came out *Anno* 1655; and the Four Books againſt the *Greeks*, in the Second Tome of the ſame Collection, Printed in 1657.

Johannes Scotus *Erigena.*

Johannes (*a*) Surnamed *Scotus*, or *Erigena*, from *Ireland* his Native Countrey, had likewiſe a great ſhare in the Conteſts about the Euchariſt and Grace. He came into *France* about the beginning of the Reign of *Charles* the *Bald* (*b.*) And being a Man of Parts and Learning, a good Peripatetick, and well skilled in the *Greek* Language, which few People were then well acquainted with in theſe Parts, (*c*) he got himſelf a good Fame, and was accordingly

(*a*) Surnamed *Scotus*, or *Erigena*, from *Ireland* his Countrey.] All the Ancients aſſure us, that this Author was a *Scot*. *Hincmarus* ſpeaking of him, *L.* 1. *de Prædeſt. c.* 31. has theſe words, *Auctor jactitatur à multis Joannes Scotigena. Anaſtaſius* the Library-keeper, *Joannem imò Scotigenam.* And Pope *Nicholas*, in a Letter to *Charles* the *Bald*, *Quidam ut Joannes genere Scotus.* The other Authors of that Time that Wrote againſt him, call him *John Scot*, or ſimply *Scot*. And, 'tis well known, that in thoſe Times *Ireland*, not *Scotland*, was called by the Name of *Scotia*. *Trithemius* gives him the Name of *Erigena*, or *Eringena*, which imports the ſame with *Scot*; *Ireland*, in the Language of his Country, being called *Eri*, or *Erin*.

(*b*) *He came into* France *in the beginning of the Reign of* Charles *the* Bald.] In 851. he had already raiſed his Reputation ſo high, that he was conſulted about the Queſtion of Predeſtination, as we have already obſerved; which is an Argument, that he was come hither before that Time, that is, about the beginning of *Charles* his Reign. But 'tis not likely that he did not come with *Alcuinus* to Found the Univerſity of *Paris*, or that he was a Diſciple of *Beda*, as ſome Authors have pretended, becauſe he died not till about the year 870.

(*c*) *He became in a little time very eminent.*] Pope *Nicholas* ſays of him, That he was a noted Man in the Univerſity of *Paris*. Theſe are his words, *Aut certè Pariſiis in Studio cujus jam olim capital fuiſſe perhibetur.* Certain it is, that *Charles* had a ſingular eſteem for him, by whom he was Conſulted about the Queſtion of the Euchariſt; as he was by *Hincmarus* and *Pardulus*, about the Doctrine of Predeſtination, *&c.*

dingly regarded by the King, who had a particular reſpect for Learned Men. But, having introduc'd ſome Errors, for which he was Cited by Pope *Nicholas* I. who Writ to *Charles* the *Bald* to ſend him to *Rome*, or to expel him from the Univerſity of *Paris*, in which he made a good Figure, he took a diſlike to *France*, and (*d*) withdrew into *England* about the year 864, where he died (*e*) about the year 874. (*f*) He ſeems not to be the ſame with *Johannes Scotus* Abbot of *Etheling*, who was *Grimbaldus* his Companion, and Maſter to *Alfred*.

John Scot *his Book concerning the Body and Blood of Chriſt.*

One of the Principal Works of *Johannes Scotus Erigena*, was his Treatiſe concerning the Body and Blood of our Saviour. Which Book is loſt, unleſs it were that which bears the Name of *Ratramnus*, the Improbability whereof we have ſufficiently proved. In that Treatiſe he aſſerted, that the Sacraments of the Altar were not the real Body and Blood of Chriſt, but onely a Remembrance of both. This Doctrine he did not fully explain. But, if we may give credit to *Aſſelin*, that was the Drift of it. The Book was Dedicated to *Charles* the *Bald*, who had commanded him to Write on this Subject. And *Berengarius* quoted this Author, as one that had Taught the Doctrine he had ſtood for, wherein his Adverſaries did not contradict him. But they condemned the Book of *John Scot*, as containing *Berengarius*'s Error; and it was attainted for that Reaſon by the Synods of *Vercelli*, *Paris* and *Rome*, by which means it might come to be loſt. It was Written againſt by *Aldrevaldus*, a Monk of the Abbey of *Fleury*, who muſtered againſt it a Collection of Paſſages out of the Fathers, inſerted into the 12th Volume of the *Spicilegium*.

The Books of Natures by John Scot.

John Scot Writ moreover two Books about Predeſtination; Five Books of Natures, or about the Diviſion of Natures, and a Book of Viſion. We have already ſpoken of his Books of Predeſtination.

(*d*) *Withdrew* (*or Fled*) *into* England.] *Quare & Hæreticus putatus eſt*, ſays Simeon Dunelmenſis, *cujus Opinionis particeps fuiſſe dignoſcitur* Nicolaus *Papa, qui ait in Epiſtolâ ad* Carolum, *Relatum eſt Apoſtolatui noſtro*, &c. *Propter hanc ergo Infamiam tæduit eum* Franciæ, *&c.* *Matthew* of *Weſtminſter*, and *William* of *Malmesbury* ſpeak much to the ſame purpoſe. Pope *Nicholas* I. being dead in 868. if *Scot* was forced by his Letter to return into *England*, he muſt have gone thither towards the year 864; which however does not agree with the Teſtimony of thoſe Authors, who affirm, That he was called thither by King *Alfred*, who did not begin to addict himſelf to Learning till after the year 880, and that he was Companion to *Grimbaldus*, who quitted *France* not till after that year; it appearing by a Charter, that he was yet reſiding in his Abbey, *Anno* 880.

(*e*) *About the year* 874.] *Anaſtaſius* the Library Keeper, in a Letter to *Charles* the *Bald*, dated the 10th of the *Calends* of *April*, *Anno* 875. ſpeaks of him, as of a dead Man. Which is another Argument againſt thoſe Mens Opinion, who make this *Scotus* a Tutor to King *Alfred*, and Companion to *Grimbaldus*. What Death he died, is a Thing very uncertain. The forementioned Hiſtorians, and many others, ſay, That he ſuffer'd Martyrdom, and that he was ſlain by Children, that Stabbed him to Death with Pen-knives. But *William* of *Malmesbury*, the firſt who related this Story, which was convey'd from him to the reſt, ſpeaks dubiouſly of it. 'Tis true, he relates certain Verſes, made in honour of *John* the Sophiſter, Written upon a Monument of *Malmesbury*-Church, where it is ſaid, That he died a Martyr; but there is no certainty, whether that *John* the Sophiſter be the Perſon we ſpeak of, or another Man. But this is certain, that neither *Berengarius*, nor his Scholars, who have ſo much magnified *John Scot*, never contended for his Martyrdom: Nor does it appear, that thoſe Authors who were Contemporary with him, or that Writ ſoon after his Death, did ever give him the Title of a Martyr. 'Tis poſſible, the Abbot of *Etheling*'s Death, who was Stabb'd by ſome Aſſaſſins imploy'd by his Monks, might be appply'd to *John Scot*; ſo that, by diſguiſing the Story in ſome meaſure, he might be ſuppoſed to be the Man who was with Pen-knives Stabbed by Scholars. And, by dating his Martyrdom on the 4th of the *Ides* of *November*, the day on which another *John Scot*, a Biſhop, was killed, *Anno* 1050, three diſtinct *Johns* will be blended into one, with the Epithet of *Sophiſta* proper to our *Scot*; that of *Martyr* proper to the Abbot of *Etheling*, and the Day of the Biſhop's Death. However we Read in the Book of Engliſh-Martyrs, and alſo in a Roman Martyrology Printed at *Antwerp* in 1586, theſe Words, *Eodem Die* (ſpeaking of the Fourth Day of the *Ides* of *November*) *Sancti Joannis Scoti, qui Graphiis Puerorum confoſſus* Martyrii *Coronam adeptus eſt*. But there's no ſuch Thing to be found in all the other Roman Martyrologies. The Reaſon why I date not his Death before the year 874, is, becauſe in ſome Greek and Latin Verſes, Written upon an Ancient Gloſſary, bearing the Name of *John* at the head of it, he ſpeaks of Pope *John*, who was not raiſed to the Papal See till towards the end of the year 872. And if thoſe Verſes be his, 'tis like he was then come back into *France*.

(*f*) *He ſeems not to be the ſame with* Johannes Scotus *Abbot of Etheling.*] The Reaſons which induce me to believe, that our *John Scot* was not the Abbot of *Etheling*, are theſe: Firſt, That the Abbot of *Etheling* was an Eaſt-*Saxon*, a *Saxon* of *Germany*, or at leaſt of *Eſſex*, and *John Scot* an *Iriſh-man*. Secondly, The firſt was called into *England* by *Alfred*, and came thither with *Grimbaldus* after the year 880; whereas *John Scot* withdrew from *France* into *England* upon a Diſguſt, and died before the year 875. Thirdly, The Abbot of *Etheling* was both Prieſt and Monk, which we do not read any where of *John Scot*; and he was himſelf ſo far from owning it, that he calls himſelf only *Servus*, or *extremus Servorum*, or *extremus Sophiæ Studentium*. But 'tis certain that he lived at Court, as appears by the Epiſtle ſent him by *Pardulus*, and by his Preface to the Book of Predeſtination. Fourthly, The Abbot of *Etheling* was ſlain by ſome Aſſaſſins in his Abbey-Church towards the year 895. being then a ſtrong Man, and one that could defend himſelf, as *Aſſerus* avers it, who relates his Death, and ſays, That he ſtood in his own Defence, *quod bellicoſæ Artis non expers eſſet*; whereas our *Scot* was dead long before: but put the caſe he had lived till then, he could not then be a ſtrong Man, or able to make any Defence. Fifthly, *William* of *Malmesbury* makes a Diſtinction of thoſe two *Johns*; but he miſtakes in his Suppoſition, that they were both called into *England* by *Alfred*. *Aſſerus*, a Contemporary Author, makes mention but of one *Scot* called into *England* by *Alfred*,

deſtination.

deſtination. The Five Books of Natures are Written by way of Dialogue, and in the ſame Style, that is, after a Scholaſtick abſtruſe manner. The Natures he divides into four Kinds, one that creates, and is uncreated; another that creates, and is created; a third that does not create, and is created; and a fourth which neither creates, nor is created. In the three firſt Books he treats of the three firſt Kinds of Nature; and in the fourth and fifth he explains the Return of the created Natures into the Nature uncreated. In the Second Book he handles the Controverſie betwixt the Greek and Latin Churches, about the Proceſſion of the Holy Ghoſt. He tells us, That God has created in his Son, from all Eternity, the Primogenial Cauſes of all Things, the Goodneſs by himſelf, Eſſence by himſelf, *&c.* That the World was Created after Man had ſinned; and that, if Man and Angels had not ſinned, God would have created no Senſible and Material World. He aſſerts, That our Saviour's Manhood was perfectly changed into his Godhead, after his Reſurrection. That the Malice and Puniſhments of the Infernal Spirits ſhall ceaſe one day, and come to a period. That, after their Fall, they were cloathed with Aereal Bodies. That the Damned ſhall enjoy all Natural Comforts. That all Creatures whatſoever ſhall be at laſt Transformed into the Humane Nature. That our Bodies ſhall be turned into our Souls at the Day of Reſurrection. And Laſtly, That all Things ſhall be converted into their Primogenial Cauſes, and return into God. So that, as before the World was Created, there was no Being but God, and the Cauſes of all Things in God; ſo after the end of the World, there will be no Being but God, and the Cauſes of all Things in Him.

Theſe Books, which are in Manuſcript in the Library of S. *Germain des Prez*, were Printed at *Oxford* in 1681. The Book of Viſion doth ſtill remain a Manuſcript. Father *Mabillon* has found one in a Monaſtery near S. *Omar*; and ſays, That *John Scot* Argues in that Book about the very ſame Queſtion which is debated in the 30th Letter of *Lopus* Abbot of *Ferrara*.

Joh. Scot's *Tranſlations.*

John Scot Tranſlated into Latin the Works Fathered upon S. *Denys*, the Tranſlation whereof he Dedicated to *Charles* the *Bald*. Pope *Nicholas* I. Writ to that Prince about it, and deſired it of him. *Anaſtaſius* the Library-Keeper having peruſed it, found he had followed his Author too cloſe, and that he had not taken a ſufficient care to ſhun Obſcurity. This Work, with *Anaſtaſius* his Letter, is in a Manuſcript of the Library of the Jeſuits-Colledge at *Bourges* [and part of it has been Printed with S. *Denys* his Works, at *Colen*, in 1536.] *Scot* has alſo Tranſlated ſome Comments of *Maximus* upon the Books of St. *Denys*; and his Tranſlation of *Maximus* his Comments upon S. *Gregory Nazianzen* was Printed at *Oxford* in 1681. *Trithemius* makes mention of a Commentary upon St. *Matthew*'s Goſpel, and of a Book of Offices compoſed by *John Scot*.

What we have hitherto ſaid of *John Scot*, is a ſufficient Proof, that he had ſome Tincture of Learning, and that he was skilled in Logicks and Metaphyſicks. But it is plain on the other ſide, that he had a Thwarting Diſpoſition, that he was but a weak Arguer, and a ſorry Divine.

Paſchaſius *his Works.*

To Conclude, what relates to the Subject Matter of this and the foregoing Chapter; all we have to do is, to ſpeak of the Works of *Paſchaſius Ratbertus*, upon which we have been hitherto ſilent.

He attempted a Commentary upon St. *Matthew*'s Goſpel, when he was yet a Monk, that is, before the year 844. being choſen Abbot, the Duties of his Place made him diſcontinue it. Yet he began the Fifth Book, where he had left off, and proceeded as far as the Ninth, while he was yet Abbot. Having eaſed himſelf from the Burden of that Station, he went on with the reſt more undiſturbed. However he ſuſpended it yet a while, his Time being taken up with other Works. And then it was he Writ a Commentary upon the Lamentations of *Jeremy*, and an Explication of the 44th *Pſalm*. But he took in hand the Eleventh Book again, at the latter end of his Life, ſo that the Letter to *Fridegardus* was not Written by *Paſchaſius* till about that Time.

Paſchaſius his Commentary upon St. *Matthew*'s Goſpel is very large. In it having explained the General Sence of every particular Place, he makes long Moral Reflexions, taken, for the moſt part, out of the Works of the Holy Fathers. The firſt four Books are Dedicated to *Gontlandus* a Monk of S. *Riquier*; and the laſt, to the whole Body of Monks in that Abbey.

* *'Tis with us the* 45*th.*

The Explication of the *44th *Pſalm* is Dedicated to the Nuns of our Lady of *Soiſſons*, in Acknowledgment of the Benefits he had received from them. The ſame is divided into Three Parts. The firſt is upon the Title of the *Pſalm*, as in the Septuagint, *For the Beloved*; and in the Hebrew, *For the Lilies*, or, *For the Flowers*. Whence he takes occaſion to inlarge upon the Praiſe of Virgins. In the Second Part, he Expounds that part of this *Pſalm*, which exalts the Beauty of the Bridegroom, and applys it to Chriſt. In the Third, he applys to the Church what is there ſaid of the Bride. To expound the Letter, he makes uſe of the Commentary attributed to St. *Jerom*; often comparing together the Hebrew Text, *Symmachus* his Verſion, and that of the Septuagint.

His Commentary upon the *Lamentations* of *Jeremy* is much more Allegorical than the former. Here you will find Myſteries upon the Hebrew Characters, the Uſe of which is onely for Diſtinction. 'Tis a tedious Work, divided into Five Books, and Dedicated to a Monk called *Odilmanus Severus*. Therein he deplores the Vices and Licentiouſneſs of his Age; as, amongſt others, Simony, the Covetouſneſs of ſeveral Prieſts, the Corrupt Lives both of the Regular and Secular Clergy, who minded too much the Concerns of this World, the Uſurpation of Church-Lands, and Grinding of the Poor. With Grief does he mention likewiſe, in the Fourth Book, an Invaſion made by Pirates, who had committed great Depredations to the very Gates of *Paris*. Which ought to be underſtood of the *Normans*, who, in the year 856, or 857. burnt the Church of S. *Germain* in the Fields.

Theſe

These are *Paschasius* his Works, which have been collected and published by Father *Sirmondus*, and Printed at *Paris* in 1618. Since which time Father *Daubervius* has published in the 12th Volume of his *Spicilegium* a Treatise of our Saviour's Nativity, Dedicated to *Theodrada*, Abbess of the Abbey of our Lady of *Soissons*, who died in 846. In which he asserts, That our Saviour coming into the World, came out of the Virgins Womb, by penetrating her Substance, and without any Opening.

To Conclude, Father *Mabillon* has put out two Books of *Paschasius*, containing the Life of S. *Wala*, Abbot of *Corbey*. The first he composed when he was a Monk, towards the year 856; And the second, after the Decease of his Friend *Severus*, about the year 859. By this we learn several Particulars of the unjust Deposing of *Lewis*, Surnamed the *Godly*, and the State of the Church of *France*. The Life of *Adelardus* is also attributed to him.

Paschasius was a Man of great Piety and Learning. He Writes in a clear, neat and elegant Style. He was well-read both in Ecclesiastick and Prophane Authors. He had withall pretty good Parts of his own; onely it may be said perhaps, that he was a little too Mystical. His Book upon the Eucharist is an accurate and elaborate Piece. His Encomium was made in Verse by *Eugenoldus*, and is to be seen in the beginning of his Works. He died upon S. *Riquier's* Day, towards the year 860.

CHAP. IX.

The History of the Contest betwixt Photius *and* Ignatius, *about the Patriarchal See of* Constantinople.

Ignatius was Son of *Michael Curopalata* the Emperour, Surnamed *Rengabis*, and of *Procopia*, Daughter of *Nicephorus* the Emperour. *Michael*, who succeeded his Father-in-Law, *Anno* 811. had not sat full two years upon the Throne, when he was forced to resign the Empire into the hands of *Leo* the *Armenian*. He had Three Sons, *Theophilactus*, *Stauratius*, and *Nicetas*. The first two he had admitted to Govern with him; but *Stauratius* happened to die, before he had quitted the Empire. *Theophilactus* was shaven, and turned, with his Father, into a Monastery, and so was *Nicetas*, his youngest Brother, then but Fourteen years of Age. *Theophilactus*, upon his coming into the Monastery, had his Name changed into *Eustratus*; and *Nicetas*, into that of *Ignatius*, the Prince we now speak of. *Leo* the *Armenian*, being resolved to secure unto himself the Empire he had got by Treachery, Banished *Michael*, his Wife and Children, and sent them into several Islands, parting them from one another, and keeping them under a strict Guard; and his Two Children he made Incapable of Raising Issue to the Family, to which the Imperial Crown did of Right belong. He declared against the Use of Images, and turned *Nicephorus* the Patriarch out of his See of *Constantinople*, to make room for *Theodosius*, an Enemy of Images. *Leo* having quietly enjoy'd the Empire some Months above Seven years, was slain by *Michael*, Surnamed *Balbus*, or the *Stammerer*, who raised to the See of *Constantinople*, after the Death of *Theodosius*, *Anthony*, Surnamed *Byrsodepsa*, who was Metropolitan of *Perga*. *Theophilus*, Son of *Michael* the Stammerer, succeeded his Father, *Anno* 819. and raised *John Iconomachus* to the See of *Constantinople*, in the room of *Anthony*. At last *Theophilus* dying in the year 841. the Government fell into the hands of *Theodora*, as the Guardian of *Michael*, Son to *Theophilus*. This Princess expelled *John* from his See of *Constantinople*, and caused *Methodius* to be Ordained again, who was Four years possessed of that See. After his Death, *Ignatius*, who, till that time, had lived a Monastick Life in the Isles of *Hiatres*, and *Terebinthus*, by him Peopled with Monks, was raised to that Dignity in 847. He had been ordained Priest by *Basil*, Bishop of *Perga*. At that time there was a Brother of *Theodorus*, Unkle to *Michael*, called *Bardas*, who had a great share in the Government. This Man was desperately in Love with his Daughter-in-Law, with whom he held a secret Commerce. *Ignatius* offended at so great a Lewdness, Rebuked him for it, with a freedom suitable to his Character. And observing *Bardas* still persisting in his Wicked Course, he refused to give him the Sacrament upon the Twelfth-day. *Bardas*, a Mighty Man, and of a Cruel Temper, Incensed at his Refusal, took his time to break out into an open Resentment of it. Not long after this, designing to rid himself of *Theodora*, who shared the Empire with him, he perswaded *Michael*, That it was time for him to Reign by himself; and advised him to send away his Mother and Sisters into some Monastery. The Emperour, following his Advice, commanded the Patriarch to see that Business done, who refused to obey that Order. Which Refusal made way for *Bardas* to Accuse him as an Abettor of the Rebellion of a certain Person, who pretended to be a Son of *Theodora* by another Husband. *Michael*, in the mean time, caused his own Mother and Sisters to be shaven, and shut up into a Nunnery; afterwards

Ignatius his Birth.

turns out *Ignatius*, and Baniſhes him into the Iſle of *Terebinthus*, requiring him ſeveral times to Reſign; but although he could not obtain it from him, yet he put *Photius* in his place.

Photius his Character. This *Photius* was deſcended from a Noble Family of *Conſtantinople*, and Nephew of *Taraſius* the Patriarch. He was raiſed to the Chief Dignities of the Empire, being made Principal Secretary of State, Captain of the Guards, and Senator. He was both a refined Stateſman, and a Perſon of profound Learning. So great a Grammarian he was, and ſo well-verſed in Poeſy, Philoſophy, Phyſick, and other Sciences; and (as the Author of the Life of the holy Patriarch *Ignatius* obſerves it) ſo great a Maſter of Eloquence, that he might paſs, without contradiction, for the greateſt Man of his Age in point of Learning, and might even be compared with the Ancients. In ſhort, he had all the Parts requiſite for an able Man; a happy Genius agreeable to a Studious Life, and a good Eſtate to get him a good Library of Books; but, above all, ſo great a deſire to raiſe his Reputation, that it made him paſs whole Nights in the courſe of his Studies: And, whereas he aimed at the Patriarchal Dignity, he diligently apply'd himſelf to the Reading of ſuch Eccleſiaſtical Writings as might fit him for it.

Photius his Ordination. He was yet but a Layman, when he was choſen Patriarch. But, that he might be, as it were, Gradually raiſed to that Dignity, he was made Monk the firſt Day, Reader the next, and the following days Sub-Deacon, Deacon and Prieſt. So that in the ſpace of ſix days, he attained to that Dignity, which fell out on Chriſtmas-Day, *Anno* 858. He was Ordained by *Gregory Aſbeſtas*, formerly Biſhop of *Syracuſe*, but Degraded at *Rome*, whereupon he withdrew into *Conſtantinople*. *Ignatius*, unwilling that he ſhould aſſiſt at his Ordination, had fore-warned him not to appear in the Ceremony, and ſignify'd unto him his deſire, that his Affair ſhould be examined, and Judgment paſſed upon it, before he held any Correſpondence with him. Which *Gregory* being much offended at, he, from that time, declared himſelf *Ignatius* his Enemy, and Separated from the Church, with *Peter* Biſhop of *Sardis*, *Eulampius* of *Apamea*, and ſome other of the Clergy. Whom therefore *Ignatius* the Patriarch cited before him, and cauſed to be Excommunicated. They Writ againſt him to the Pope, who required of *Ignatius*, that he would ſend ſome Perſon to *Rome* to give him a full Information of that Affair. *Ignatius* did accordingly ſend one *Lazarus*; and the Point being duly examined by the Direction of Pope *Benedictus*, the next Succeſſor to *Leo*, *Ignatius* his Sentence was approved of by the Holy See. The Schiſm however continued during the Eleven years *Ignatius* was in the Biſhoprick of *Conſtantinople*, who could not reduce *Gregory*, nor thoſe of his Party, to their Duty; becauſe he had ſo great an Intereſt amongſt the Grandees, and with *Photius* in particular.

Ignatius Expelled and Depoſed. The Metropolitans, ſubject to the Patriarchal See of *Conſtantinople*, acknowledged *Photius*; but they extorted from him a Promiſe in Writing, that he ſhould reſpect *Ignatius* as his Father, and ſhould by no means perſecute him. Yet, notwithſtanding this Promiſe, Two Months after *Photius* was raiſed to that See; *Ignatius* his Friends were ſecured, and himſelf accuſed of a Conſpiracy againſt the Government. He brought an Information againſt him, and removing him from the Iſle of *Terebinthus*, whither he had withdrawn himſelf, he was convey'd to another Iſland called *Hiera*, from thence to *Berneta*, and afterwards to *Numeta*, where he was very ill uſed, bound with Chains and caſt into Priſon. From thence he was carried to *Mitylene*; and, whilſt he was there, *Photius* having called a Council together, Pronounced his Depoſition, and an *Anathema* againſt his Perſon.

Pope Nicholas his Letter upon the Ordination of Photius. *Photius* having thus ſecured himſelf in his Patriarchal Dignity, was not fully ſatisfied; but being deſirous to get this Sentence Confirmed by the Biſhop of *Rome*, ſent two Biſhops to Pope *Nicholas*. Whom he pray'd to ſend two Legates to *Conſtantinople*, to re-eſtabliſh the Church-Diſcipline, and utterly extirpate the reſidue of the Sect that oppoſed Image-worſhip, being reſolved to compell them to approve of *Ignatius* his Depoſition. For he did not formally deſire of the Pope the Approbation of it, but he gave him to underſtand, that *Ignatius* had voluntarily quitted the Patriarchal See, by reaſon of his Age and Crazineſs, and had withdrawn himſelf into a Monaſtery belonging to a certain Iſland, and that he was in great eſteem both with the Princes and People. Upon this Requeſt, Pope *Nicholas* ſent two Biſhops to *Conſtantinople*, viz. *Zachary* and *Radoaldus*, with the Character of Legates *a latere*, with full power to Regulate the Buſineſs of the *Iconoclaſts*, and to Inform themſelves ſo far onely of *Ignatius* his Depoſition, as to make the Report thereof to the Holy See. At the ſame time he Writ both to *Michael* the Emperour, and to *Photius* himſelf, about the Depoſition of *Ignatius*. In his Letter to the Emperour, he expreſſes his Diſlike, that *Ignatius* had been Depoſed without conſulting the Holy See about it, and that a Lay-man was put into his Place, contrary to the Canons of the Church, and the Decrees of the Popes. He therefore declares to him, That he cannot give his Aſſent to *Photius* his Ordination, before he is fully informed by his Legates of the whole Matter of Fact; That he deſired, *Ignatius* ſhould be Cited before them and the Council, to ask him the Reaſon, Why he left his Flock; and to inquire whether his Depoſition was made Canonically; And that, when he ſhould have a True Account of Things, he would decide the Matter by an Apoſtolick Decree, according to the true Merit of the Cauſe. Next, he recommends the Worſhip of the Images of *Jeſus Chriſt*, the Virgin *Mary*, and Saints, proving the Lawfulneſs of it by the Tradition of the Church, and ſome Inſtances out of the Old Teſtament. To which he adds, That as Altars are Sanctify'd by Benediction, and as the Bread, after Conſecration, is, in reality, the Body of Chriſt, and the Wine becomes his Blood; ſo the Wood, whereof a Croſs is made, is but common Wood, before 'tis brought into the Form of a Croſs; but when it has once receiv'd that Form, it becomes Holy, and the Horrour of Devils, by reaſon of our Saviour's Figure upon it. He exhorts the Emperour, to reſtore

to

to the Pope the Authority he formerly had, by his Vicar the Bishop of *Thessalonica*, over the old and new *Epirus*, over *Illyria*, *Macedon*, *Thessaly*, *Achaia*, the Two *Dacia*'s, *Mœsia*, *Dardania*, and *Prevalitania*. And, to assert it as his Right, he sent to the Emperor some Letters of his Predecessors. He farther requires the Restitution of the Papal Patrimonies in *Calabria* and *Sicily*; and that the Arch-bishop of *Syracuse* might be Ordained by the Holy See. Lastly, He tells him, that he sends him, as Legates, *Radoaldus* Bishop of *Porto*, and *Zachary* of *Agnania*; whom he desires him to receive with a Respect suitable to their Character; to give them frequent and favourable Audiences, to give Credit to their Informations; not to suffer 'em to be ill-intreated, and to send them back under a safe Guard. These are, in short, the Contents of Pope *Nicholas* his Letter to the Emperour. That to *Photius* is shorter; wherein he expressed, how joyful he was to understand by his Letters the Stedfastness of his Faith, but that he was grieved on the other side, to see such Violations made of the Canons of the Church, in the Business of his Promotion, being, as it were, all at once raised from a Layman, to the Dignity of a Patriarch; wherein he had transgressed the Canons, and the Decrees of the Popes, so that he could not Approve of his Ordination, before he were fully informed by his Legates he had sent to *Constantinople* of his Morals, Conduct, and Affection to the Doctrine of the Church; And that, when he should be fully satisfy'd about it, he would Honour him according to his Station, and give him real Proofs of his Brotherly Love. These Two Letters, dated *Septem.* 25th. 860. being this Pope's second and third Letters, were given to his Legates, upon their departure for *Constantinople*.

Whilst an Answer was expecting from *Rome*, *Ignatius* was Re-manded to the Isle of *Terebinthus*, where he suffer'd much from the Emperour's Officers, and by an In-road the *Scythians* made into it, who Plunder'd the Island and all the Monasteries; so that he was constrained to withdraw himself into a private House at *Constantinople*.

The Council of Constantinople against Ignatius.

The Pope's Two Legates being come to *Constantinople*, the Emperour called a Council thither in 861. which consisted of 318. Bishops, the Pope's Legates assisting at it. *Ignatius* was Cited to appear at this Council by the Commissioners, to Answer to the Charge exhibited against him. He demanded of those Officers that came to Cite him, Whether he must appear in a Bishop, Priest, or Monk's Habit? They being startled at it, could give him no Answer, But that he should hear from them about it the next day; when they came back to him, and Cited him a second time, in the Names of *Zachary* and *Radoaldus* the Pope's Legates, to appear before the Synod in the Habit which he thought in his Conscience most proper for him. Upon which he put on his Patriarchal Vestments, and Marched forth, attended by Bishops, Clerks, Monks, and a world of People, towards the Church, wherein the Assembly was. Being come over against S. *Gregory*'s Church, at a place where a great Cross stood upon a Marble-Pillar, in the middle of the Street, a Noble Man, sent by the Emperour, came to tell him, That if he did not appear in a plain Monk's Habit, 'twould go near to cost him his Life. *Laurentius* the Priest, and the two *Stephens*, did likewise forewarn him, not to come in his Pontifical Habit. *Ignatius* forced to obey, was dragged alone into the Synod, Habited like a Monk. He was no sooner come in, but the Emperour fell upon him with Opprobrious and Virulent Language; but after a while, being a little cooler, he commanded him to sit down on a Wooden Bench. He begged leave to Salute *Radoaldus* and *Zachary*, which was granted him. He asked them who they were, and what their Commission was? To which they Answer'd, That they were Legates from Pope *Nicholas*, to take Cognizance of his Affair. He farther Asked them, Whether they had any Letter from His Holiness for him? They Answered, They had none: supposing they had not to do with a Patriarch, but with a Man Deposed in a Provincial Synod. Then he charged them to Expel the Adulterer, who had, by Force, possessed himself of his See; declaring withall, that, If they had not Power to do it, they had none to be his Judges. They Answer'd, That they had Power from the Emperour to be Judges in his Affair. Whereupon *Ignatius* was pressed by the Courtiers to make his Resignation, by which the Metropolitans were awed that sollicited his Restauration. Thus was the first Day spent in Heats and Contests, so that the Assembly was Adjourned to another Day. Mean while *Ignatius* was pressed very hard to a Resignation, which he would never yield unto. Being cited again to appear before the Council, he Answer'd, He would not appear, and that he would never own for his Judges Men that appeared so visibly prepossessed against him; who were so far from expelling *Photius*, that they did daily eat at his Table, and to whom he had sent Presents before their Arrival. That he Appealed to the Pope, and was willing to submit himself to his Judgment. Those who stood for him required the same Thing. To make out the Justice of his Demand, he alledged *Innocent's* Letter to *Chrysostom*, and the Canon of the Council of *Sardis*, touching the Review of the Bishop's Causes. Which notwithstanding, being pressed to appear in the Council, he urged, That those who had caused him to be Summoned thither did not understand the Canons, nor the Practice of the Church, that a Bishop must be Cited by two Bishops, not (as he was) by two Persons, one a Lay-man, the other a Deacon. But his Arguments not being able to prevail against Violence, he was forced into the Council; wherein appeared against him several Witnesses, Deposing, That his Ordination was Invalid, because he was Chosen by Favour: He rejected those Witnesses, as produced by the Emperour; adding, That if he were not Arch-bishop, the Emperour was no Emperour, nor any of those Bishops truly so, for that they had been all Consecrated by him. He said further, That *Photius* being an Adulterer, was no Member of the Church; and that he could not set himself up to Rule, and Feed Christ's Flock. First, Because he was one of those that were Condemned and Excommunicated. Secondly, Because, of a Lay-man he was made a Patriarch so suddenly.

Thirdly,

Thirdly, Becauſe he owed his Ordination to an Excommunicated and Depoſed Biſhop. Fourthly, Becauſe having given a Promiſe in Writing, That he would never moleſt him, he had broken his Oath within 40 days after his Intruſion. To which no Anſwer was given: but, in ſtead of it he was preſſed again to Reſign, which he conſtantly refuſed. So that the Aſſembly broke up this ſecond time, as the firſt, *re infecta*. In the following Seſſions, the Emperour cauſed no leſs than 72 Witneſſes to be heard; who Depoſed, That he was not raiſed to the Patriarchal See according to the Canons; but, with much Bribery, and by the Emperour's Favour. Whereupon was Read the Thirteenth of the Apoſtle's Canons, which Ordains, That if any one becomes a Biſhop by the Secular Power, he ought to be Depoſed. In fine, after a long deliberation, the Council Pronounced his Depoſition; and bringing him before them, his Pontifical Habit was put on, and he was preſently Deveſted of the ſame.

Image-worſhip was another Thing debated in, and Confirmed by this Council; The Acts whereof were accordingly divided into two Parts, one about Images, and the other about *Ignatius* his Depoſition. Therefore perhaps the *Greeks* call it, The Firſt and Second Synod; or, if we rather give credit to *Zonaras*, and *Balſamon*, 'twas becauſe the Reſolutions taken at the firſt Seſſions being not ſet down in Writing, by reaſon of ſome Troubles, another Sitting was appointed, in which the Determinations of both were reduced into Writing. Theſe two Authors give us an account of XVII. Canons made in this Aſſembly.

The Canons of the Council of Conſtantinople.

The Firſt is, To prevent an Abuſe in the Foundation of Monaſteries. For many of the Founders retained the Property thereof, and diſpoſed of Monaſteries as of their other Eſtates. To prevent which diſorder, 'tis ordained by this Canon, That no Monaſtery ſhall be erected, but with the Biſhop's Advice and Conſent, who is to Conſecrate it; That an Inventory ſhall be made of the Situation, and Appurtenances of the Monaſtery, and all that belongs to it, which ſhall be kept in the Archives of the Biſhoprick; And that it ſhall not be lawful for the Founder to make himſelf Superiour of it, or to make any other that he thinks fit, without the Biſhop's Concurrence.

The Second Canon is levelled againſt thoſe who put on a Monk's Habit, without obſerving the Rules and Conſtitutions of a Monaſtick Life. To redreſs which Grievance, 'tis ordained by this Canon, That a Monk ſhall do nothing but by the Superiour's Direction, to whoſe Rules he is ſubject, and in whoſe Monaſtery he ſhall be bound to live.

The Third injoyns the Superiours to make an Inquiry after ſuch Monks as have left their Monaſteries, and to ſhut them up again.

The Fourth prohibits the Monks to quit their Monaſteries, either to retire themſelves into Secular Houſes, or to change Monaſteries; leaving the Biſhops a full Power to Remove them, if they think it neceſſary.

The Fifth imports, That the Monks Habit ſhall be given onely to ſuch as have been proved Three Years, except in caſe of Diſeaſes, which may allow of a ſhorter Time; or when ſuch as are admitted, have formerly led a kind of Monaſtick Life in the World, it is ſufficient, in this caſe, to keep them in the State of Novices Six Months.

The Sixth Canon declares, That Monks ought to have nothing of their own; that, before they turn Monks, they may freely diſpoſe of their Eſtates; but after they are entered, the Monaſtery has the ſole and intire Property of all they have, and they are diſabled from uſing, or diſpoſing of it as their own. That in caſe it be diſcovered, that any of them has retained an Inheritance to his own proper uſe, it ought to be Sold, and the Money given to the Poor. All which Regulations extend, by Act of the Council, not onely to Monks, but in like manner to Nuns.

The Seventh forbids all Biſhops to Found Monaſteries at the Charge of their Dioceſs. Which was to prevent the Ruin of Biſhopricks, the Biſhops in thoſe Times being apt to beſtow all their Cares and the Incomes of their Biſhopricks, upon Erecting and Founding of Monaſteries.

The Eighth is againſt ſuch as voluntarily aſſumed to themſelves the Office of Biſhop, or cauſed themſelves to be made ſuch, without an Urgent Neceſſity, as in caſe of Diſeaſe. And ſuch it Condemns to be Depoſed, if Clergymen; and if Laymen, to be Excommunicated.

The Ninth is againſt thoſe who ſtrike and abuſe others.

The Tenth ordains, That thoſe ſhall be Depoſed who ſhall take upon them to convert into Prophane Uſes, Veſſels, or Sacred Veſtments, made uſe of at the Altar.

The Eleventh forbids all Clergymen to take upon them Secular Imploys, or Offices.

The Twelfth forbids to Celebrate, or Adminiſter the Sacraments in private Chappels, without the Biſhop's Conſent.

The Thirteenth prohibits all inferiour Clergymen to ſeparate from their Biſhop, before he be Tryed and Condemned by his Judges.

The Fourteenth contains the ſame Prohibition to Biſhops, in relation to their Metropolitan.

By the Fifteenth the ſame Thing is ordered to be obſerved, in relation to the Patriarch; except in caſe of Hereſie, if the Patriarch do publickly Teach it. In which caſe thoſe that forſake his Communion, before the Judgment of the Synod, ought not onely not to be Depoſed, but are worthy of Praiſe for ſo doing. Which ought to be underſtood of a manifeſt and condemned Hereſie.

The Sixteenth enjoyns, That no Biſhop ſhall be Ordained in a Church, the Biſhop whereof is ſtill living, unleſs he has voluntarily Reſigned his Biſhoprick, or has been Depoſed in Due Form. But, if a Biſhop do forſake his Flock, and abſents himſelf Six Months from his

his Church, without a lawful occasion, he ought to be Deposed, and another put in his place.

The Seventeenth forbids to raise a Lay-man or a Monk immediately to the Episcopal Dignity.

These are the Canons said to be made by this Council. The first appear to have been made Indirectly against *Ignatius*; but the two last do plainly condemn the Conduct of *Photius*. Which might suggest a belief, that they were made by another Synod; but that 'tis usual with Men to appear most severe against those Disorders they themselves have been guilty of.

The Persecution of Ignatius.

Photius was not satisfy'd in Deposing *Ignatius*, and stripping him unhandsomly of his Sacerdotal Habit; but to extort a Resignation from him, he caused him to be shut up in a close narrow Prison, where he received very ill usage. And there he was forced to make a Cross over a Writing, the Contents of which were, That he owned himself unworthy of being a Bishop, and that he had not been duly raised to the Patriarchal Dignity, but with Bribing and Favour; and that he was not the Lawful Possessor of it, but an Usurper. This Signature being thus extorted from him, he was left undisturbed in the Palace of *Pose*. Mean while he drew a Petition, by way of Appeal, to the Pope; wherein having represented his Case to His Holiness, as it is related here, he begs of him that he will Commiserate him, and lend him his helping Hand, in Imitation of his Predecessors *Fabian*, *Julius*, *Innocent*, *Leo*, and all those that have laboured for the Propagation of the Faith and Truth.

But *Ignatius* his Adversaries, not contented with his forced Resignation, perswaded the Emperor, That it was fit he should Publickly Read it himself in the Church, and Anathematize himself. In order to which, upon a Whitsunday, his House was beset with Guards. Which *Ignatius* perceiving, made his Escape in a Country-man's habit, with Baskets, and got over into the Islands, where he absconded, shifting frequently his Habitation, for fear of being discover'd. In *August* following there hapned an Earthquake at *Constantinople*, which the People attributed to the Persecution of *Ignatius*. For which reason, the Princes were forced to Promise, That he should no more be molested, nor any harm done him for having concealed himself, or to any Person or Persons that had concealed him. Which Promise being made publick, *Ignatius* discovered himself, and was sent back into his Monastery, there to live in quiet. Whereupon the Earthquake ceased, and the *Bulgarians* were converted.

Zachary and *Radoaldus* being returned to *Rome*, declared onely to the Pope, by word of Mouth, that *Ignatius* had been Deposed, and *Photius* Raised in his stead to the See of *Constantinople*, but concealed from him the share they had in it.

Pope Nicholas *his Letters upon the Deposition of* Ignatius.

Two days after came an Ambassador, named *Leo*, from the Emperour, with two Volumes, containing the Acts of the Council at *Constantinople*; one concerning *Ignatius* his Deposition, and the other about Images. He also brought a Letter from the Emperour to the Pope, wherein he desired his Assent, under his own hand, to the Deposition of *Ignatius*, and the Promotion of *Photius*. At the same time a Monk, by Name *Theognostus*, came to *Rome* from *Ignatius* in a Layman's habit, who informed the Pope of what had passed. The Pope, far from doing what the Emperour desired of him, Wrote immediately a Letter to all the Patriarchs, wherein he declared his Dislike of *Ignatius* his Deposition, and *Photius* his Intrusion. He Wrote likewise to *Michael* the Emperour, that he would never yield his Consent to the Deposition of *Ignatius*, nor the Ordination of *Photius*. And, whereas, to justifie this last, *Nectarius* and S. *Ambrose* were alledged as two Presidents, being made of Lay-men Bishops; he makes it out, that they had a particular Calling, and that they had not been Ordained to thrust a Bishop out of his See. He answers farther to the same Instances, and that of *Tarasius*, in the Letter he Writ at the same time to *Photius*, that it is for the good of the Church, through Necessity, or by a particular Inspiration of God, that the Laws of the Church have been dispensed with upon such Occasions; but that none of those Reasons could take place in his Ordination. He complains, that *Photius* refuses to own or observe the Popes Decretals, because they condemn his Ordination. He does acknowledge, that some Churches may have particular Customs different from those of *Rome*. But he maintains withall, that this Way of Ordaining a Lay-man Bishop, contrary to the Canons, and the General Laws of the Church, ought not to be tolerated. His farther Complaints are, That his Legates were not used with that Respect he expected; that they had been detained a long time without the freedom of speaking to any one, and that they had been forced by Threats to consent to the Deposition of *Ignatius*, and the Intrusion of *Photius*. These three Letters are under the same Date, *viz.* *March* 18th, 862.

A Council held at Rome *upon the Ordination of* Photius.

The Pope having sent them to *Constantinople*, and other parts of the World, a Council was called by His Holiness at *Rome*, in order to have this Business throughly examined. The Pope knew not at first how much his own Legates had contributed to the Deposition of *Ignatius*, and thought they had been forced to it. But, hearing that they had been corrupted by *Photius*, and that they themselves had Deposed *Ignatius*, and owned *Photius*, he thought himself bound, for the Vindication and Honour of the Holy See, to call this Synod. *Radoaldus* did not appear, but *Zachary* did; who being convicted to have had a hand in the Deposition of *Ignatius*, and to have acknowledged *Photius* as the Lawful Patriarch, he was Deposed and Excommunicated. He afterwards did acknowledge his Fault, declaring, That he had acted contrary to the Orders he had received from the Holy See, by Consenting to the Deposition of *Ignatius*. *Radoaldus* being absent, his Condemnation was put off till another time.

This Council did alſo take into their Conſideration the Difference betwixt *Ignatius* and *Photius*, and Confirmed Image-Worſhip, as may be ſeen by the Six Articles inſerted into the Seventh Letter of Pope *Nicholas*.

The Firſt declares, That *Photius* being of a Lay-man Ordained a Patriarch by *Gregory* of *Syracuſe*, for having Invaded the See of *Conſtantinople*, and thruſt out *Ignatius* the Lawful Poſſeſſor thereof; for having held Communion with Perſons Excommunicated by the Holy See; having Corrupted the Pope's Legates; having Baniſhed and Perſecuted the Biſhops who would not acknowledge him, is therefore degraded from his Sacerdotal Office, and all Orders Eccleſiaſtical, by the Authority of God, of the Princes of the Apoſtles, St. *Peter* and St. *Paul*, of all the Saints, of the Six General Councils, and by the Judgment of the Holy Ghoſt; And if, after this Judgment, he continues in poſſeſſion of that See, he is Excommunicated, with all ſuch as ſhall Abett him, or hold Communion with him.

The Second contains the like Sentence of Depoſition againſt *Gregory* of *Syracuſe*, and a Commination againſt him, if he continues to raiſe Troubles againſt *Ignatius*; and ſuch as hold Communion with him are hereby declared Excommunicated.

In the Third Article, All ſuch as *Photius* has promoted to its Orders, and have held Communion with him, after his Inſtruction, are declared to have been unlawfully Ordained, and their Orders to be void accordingly.

The Fourth injoyns the Reſtauration of *Ignatius*, though he never was truly Depoſed, nor juſtly Condemned or Degraded; and declares, that all Perſons that ſhall hinder him from aſſuming again his Sacerdotal Habit, from performing the Duties of his Place, or from the peaceable enjoyment of his See, ſhall be Depoſed and Excommunicated.

The Fifth enjoyns, That all Perſons Exiled upon this account, be Reſtored to their ſeveral Stations; and Declares, all that ſhall obſtruct it to be Excommunicated.

The Sixth confirms what had been Decreed by the Popes touching the Images of *Jeſus Chriſt*, the Holy Virgin, and the Saints; and pronounces an Anathema againſt *John* of *Conſtantinople* and his Followers, who Taught, That they ought to be broken, and trampled under our feet.

To theſe Six Articles, Pope *Nicholas* adds two Deciſions, made in a former Synod, againſt thoſe who held, That our Saviour's Godhead had ſuffered upon the Croſs. By the firſt it is determined, that our Saviour indeed ſuffered in his Fleſh, but that his Godhead remained Impaſſible. And by the Second pronounces an Anathema againſt thoſe who ſhall ſay, That our Saviour ſuffered in his Godhead.

Radoaldus, whoſe Judgment was put off, being returned into *Italy* from *France*, the Pope ſent ſome Biſhops, to ſummon him to appear at the Synod. But he concealed himſelf ſo well, that they could find him no where. *Anno* 863. he came ſuddenly into *Rome*, where he combined for ſome time with the Pope's Enemies; but durſt not ſtay till the Synod ſat, which was put off by reaſon of the Troubles. He fled from *Rome*, ſpoiled his Church, and took Sanctuary in another Dioceſs. But in the Year 864. he was Depoſed and Excommunicated in the Synod which then ſat, with Threats of Anathema, if he held Communion with *Photius*.

Pope Nicholas *his Letter to* Michael *the Emperour.*

Michael the Emperour having received the Pope's Letter, ſent him a very ſharp Anſwer, expreſſing his Diſcontent. To which the Pope made a long Reply, Confuting, Article by Article, what the Emperour had Written. Who complaining as if he had been ill-uſed by the Holy See, tho' ſince the Sixth Council, no Emperour of the Greeks had honoured the Holy See ſo much as he had: The Pope makes him this Return, That he has not Abuſed him in any manner, but onely Warned and Rebuked him, as Biſhops ought to doe; and that, if his Predeceſſors did not bear the Honour that was due to the Holy See, 'twas becauſe moſt of them were Hereticks, when thoſe that were good Catholicks had always a Veneration and Reſpect for the Holy See. The Emperour, ſpeaking of the Legates, he deſired the Pope to ſend him, had uſed the Word *to Command*. Which hard Expreſſion the Pope could not digeſt, and therefore brought in ſeveral Inſtances of Emperours, who Writing to the Popes, had uſed the words *to Pray*, or *to Deſire*; and ſays, That in the Letter ſent him by *Michael*, he himſelf had uſed the word *to earneſtly Intreat*, *Obſecramus*. Nor does he paſs by the Epithet of *Barbarous*, given by the Emperour to the Latin Tongue; but tells him very ſeriouſly, That he ought to have ſpoken better of a Language made by God himſelf, made uſe of in the Inſcription of the Croſs, and in which God is worſhipped amongſt the Latins. To which he adds, That he who glories in being the Emperour of the *Romans*, ſhould not deſpiſe the *Roman* Tongue. The Emperour had ſignify'd in his Letter, That he had not required the Legates to be Judges a ſecond time in the Cauſe of *Ignatius*. And the Pope makes him this Return, That the Event is a Proof, that was his Deſign; that, for his part, he had given them no Power but to get an Information of the Matter, and make him the Report thereof, but not to give Judgment in the Caſe. That thoſe who had Condemned *Ignatius*, were his Enemies, or Excommunicate, Perſons either Suſpected, or Accuſed, and ſo could not be his Judges; and that they were all Inferiours to him, having conſequently no Power to Sit upon, much leſs to Depoſe him. Upon which laſt Head he does much inlarge, endeavouring to prove by Inſtances, as well as by the Authority of the Popes and Councils, that the Patriarchs of *Conſtantinople* can be brought to no Judgment but the Pope's. He maintains, That the Emperour could not call a Synod, and much leſs bring his Officers thither.

The Emperour had ſent him word, That the Council by which *Ignatius* was Depoſed, was as Numerous as the *Nicene* Council. To which the Pope Anſwers; That it is not the Number, but the

the Merit and Worth of the Bishops assembled in Council, which ought to be regarded; That no Patriarch was present at this, and all the Bishops were Suffragans of *Constantinople*; That the Small Number ought to be no prejudice, provided they act from a Pious Principle; and a great Number availeth nothing, if Ungodliness be at the bottom of their Proceedings. That on the contrary, the greater the Number of the Wicked is, the more easily they may compass their wicked Designs. The Emperour had Writ, That he desired Legates onely upon the account of Images. And the Pope makes him this Return, That he made it onely his Pretence, and that his Aim was to make use of them against *Ignatius*. But he declines an Answer to what the Emperour had Alledged against the Privileges of *Rome*, and contents himself to say, That they are Divine and Perpetual; That they may be Assaulted, but not Overthrown; That they were not granted by Councils, but owned and respected. The Emperour had demanded of him *Theognostus*, and some other Monks of *Ignatius*'s his Party, who had taken Sanctuary at *Rome*. But the Pope refused to deliver them up. He affirms and proves, by the Example of S. *Athanasius*, and the Testimony of Pope *Julius*, that he had a Power to Cite both *Photius* and *Ignatius* to *Rome*, and to be Judge of their Difference. Yet he is willing, if they cannot come in Person, to receive their Deputies. He wishes that *Photius* should send him, on his part, the Bishop of *Syracuse*, with others left to his Choice; and names the Deputies that shall appear in behalf of *Ignatius*. He consents that the Emperour shall send thither Officers from him, and says, The Business shall be Judged at *Rome* by his Council.

In another Letter Written to the same Emperour, *Nov.* 13. 866. and sent him by Legates, he exhorts him to yield to his Reasons. He gives him an account, how *Zachary* and *Radoaldus* were Deposed, for having exceeded their Power, in Condemning *Ignatius*. He complains, That the first Letter he had Written had been Counterfeited, and makes it appear, that the Council held against *Ignatius* had not proceeded in a Legal Manner; and that he should have been Reinstated before his Cause was Judged. He requires from the Emperour, that he would cause that Injurious Letter he had sent him, to be Burnt, and threatens with Excommunication the Inditers of it.

Other Letters of Pope Nicholas upon the Affair of Ignatius.

At the same time he sent to the Clergy of *Constantinople* an Account in Writing of what had passed at *Rome* about the Concern of *Photius* and *Ignatius*; *Photius* in particular he charges with several Things, in a Letter directed to him. In another to Prince *Bardas* he expresses the Dissatisfaction he lies under, to see those Hopes frustrated which he had entertained of him; and advises him to Recollect himself, and to protect *Ignatius*. Whom he informs on the other side of what he had done for him; and comforts him in his Condition. *Theodora* the Empress he praises in another Letter, exhorting her to Patience, and assuring her that he would do his utmost to restore *Ignatius*. He intreats *Eudoxia* to protect him, and desires the same of the Senators of *Constantinople*. Thus you have the substance of the Sixteen first Letters of Pope *Nicholas*, collected by himself, and sent into all Parts, to inform the whole World of this Affair, and of his Conduct in it.

Ill Treatments made to Ignatius.

But whilst Pope *Nicholas* laboured hard to Reinstate *Ignatius* in his See, *Photius* and *Bardas* were no less active and industrious to bring him to a fatal end. *Photius* suborned a Man, and caused him to be Intercepted with two Counterfeit Letters; one to the Pope, subscribed by *Ignatius*, and the other under the Pope's Name to *Photius*. Whence he took occasion to Impeach *Ignatius* for keeping Correspondence in the West, and Writing thither against the Emperour. Whereupon *Ignatius* was Apprehended, who remained in Custody, till the Letter-bearer was manifestly proved to be an Ill Man, and an Impostor. After this he had some Respit; till *Bardas*, frighted by a Dream, in which he saw the Patriarch imploring the Pope's Assistance against him, kept him under so strict a Guard, that he could not so much as say Mass, or speak to any Man. At last *Bardas* was slain, in *April*, *Anno* 866. by the Emperour's Order, who set up *Basilius Cæsar* in his place the 26th following, being *Whitsunday*.

The Council of Photius against the Pope.

Photius, resolved to be revenged of the Pope, exasperated as much as in him lay, the Emperour against him, and perswaded him to call a Council, in order to Condemn the Pope, as the Pope had Condemned him. He Summoned to *Constantinople* all the Bishops of his Patriarchate, and set up others, who pretended themselves to be sent as Deputies from the other Patriarchs. Pope *Nicholas* was Accused before this Council, his Deposition pronounced, and his Person Excommunicated. This done, *Photius* sollicited the Emperour *Lewis* King of *Italy*, and the Princess *Ingelberg*, to declare themselves against the Pope, promising to procure him the Imperial Crown of the East, should they but Expel that Pope from his See. The Acts of this Council he sent into the West by *Zachary*. But, soon after this, *Michael* the Emperour was slain by *Basilius* his Order, who thereupon was Declared Emperour, *Sept.* 23d, 867.

Ignatius Re-instated.

The first Thing *Basilius* did, after he had settled himself upon the Throne, was the Expulsion of *Photius*, and Restauration of *Ignatius*. He sent Orders for *Zachary* to Return, banished *Photius* into a Monastery, sent for *Ignatius* to *Constantinople*, and Reinstated him in his See, *Novemb.* 23d, in the same Year.

This is Observable in the Life of this Patriarch, that he came now into his Church, whilst the Priest Offering the Sacrifice, was Singing these Words in the Quire, *Giving Thanks unto the Lord*. *Ignatius* being in Possession of his See, Excommunicated presently *Photius*, those that had been Ordained by him, all his Followers, and such as held Communion with him. He likewise begged of the Emperour, that he would Summon a General Council, to remedy those Evils the Church did lie under. And several Deputies were immediately dispatched to the Pope at *Rome*;

John,

John, Biſhop of *Pergos*, from *Ignatius*; *Peter* of *Sardis* from *Photius*; and an Officer, Named *Baſilius*, from the Emperour. *Peter* of *Sardis* periſhed by a Ship-wrack, in the Gulf of *Dalmatia*; the other two had better luck, and came ſafe to *Rome*. Where they found Pope *Nicholas* dead, and *Adrian* raiſed into his Place, who received them very graciouſly. They ſhewed him the Acts of the Councils held by *Photius* againſt *Ignatius*, and Pope *Nicholas* I. *Adrian* called a Synod, which Condemned them to be Burnt, and Excommunicated *Photius* a ſecond time. Next he preſented to them two Biſhops, by Name *Donatus* and *Stephen*, for his Legates, to Act in his Name in the Council to be held at *Conſtantinople*.

The Council of Conſtantinople, *being the* VIII. *General Council.*

This Council was Summoned by *Baſilius* the Emperour in the Third year of his Reign, and the Second of that of *Conſtantine* Ind. 3. *Anno* 869. of the Common Account. They met in the Church of S. *Sophia*, on the right ſide, where the Catechumeni were commonly inſtructed. In the midſt of the Aſſembly were placed the Holy Goſpels, with a Croſs. It began the Fifth of *October*, and ended the laſt day of *February* following. During which time they had Ten diſtinct Seſſions. As to the Number of Biſhops aſſiſting thereat, it vary'd very much. At firſt it conſiſted onely of the Pope's Legates, *viz*. *Donatus* Biſhop of *Oſtia*, *Stephen* Biſhop of *Nepi*, and *Marinus* a Deacon, *Thomas* Arch-biſhop of *Tyre* repreſenting the Patriarch of *Jeruſalem*, and *Ignatius* Patriarch of *Conſtantinople*. With them did 12 Biſhops ſit, by their Order, who had firmly adhered to *Ignatius* his Cauſe and Intereſt. In the Second Seſſion they admitted Ten Biſhops, who begged Pardon for having ſided with *Photius*. The Third conſiſted onely of 23 Biſhops, and the Fourth of 21. In the Fifth there was Two Metropolitans, to wit, of *Epheſus* and *Cyzicus*, who had not been in the former; but on the other ſide ſome of the Biſhops that had been in the former, did not appear in this. The Sixth conſiſted of Thirty ſeven Biſhops, their Number increaſing as the Biſhops that had ſtood for *Photius* came in and ſubſcribed a Writing, whereby they rejected him, and owned *Ignatius*. The next Two were not more numerous. But the Ninth, at which *Joſeph* was preſent, as Deputy from the Patriarch of *Alexandria*, was compoſed of above 60 Biſhops; and the laſt of above 100, who all ſubſcribed to the Deciſions of the Council. At all their Sittings there were Senators, Noblemen, and Officers of the Emperour, with *Bahanes* at the head of them, who ſpoke to the Biſhops in the Name of all. The Emperour was there in Perſon at the Sixth, Seventh and Eighth Seſſions. *Conſtantine* came thither with him at the Ninth, at which were preſent alſo *Anaſtaſius* the Library-Keeper, and *Eberard*, as Ambaſſadors from *Lewis* Emperour of *Italy*, beſides Two Ambaſſadours from the King of *Bulgaria*. Almoſt all the Biſhops were of *Aſia*, *Thracia* and *Greece*.

The firſt time they ſat was *October* the 5th. The Pope's Legates, *Ignatius* Patriarch of *Conſtantinople*, a Deputy from the Patriarch of *Jeruſalem*, *Thomas*, Metropolitan of *Tyre* repreſenting the Patriarch of *Antioch*, that See being then Vacant; and the Noblemen being met, they ſent for the Biſhops in, who had been perſecuted for the Cauſe of *Ignatius*, being 12 in Number, *viz*. Five Metropolitans of *Greece*, and Seven Biſhops, who accordingly took their places in the Council. Then *Bahanes*, the Chief of the Noblemen, Read aloud the Emperour's Exhortation to the Council; wherein he declared, That having purpoſed to put an end to the Differences that troubled the Peace of the Church, he had ſent for Legates from the Biſhop of *Rome*, and Deputies from the other Patriarchs, to hold an Oecumenical Council; that he exhorted the Biſhops to come with a Spirit of Peace, and to ſeek out Remedies for the preſent Evils. Whereupon *Bahanes*, turning to the Pope's Legates, deſired them, in the Biſhop's Name, to declare unto them whence they came, and what Power they had. They anſwered, That it was never done before in any Synod, to examine the Power of the Pope's Legates. To which *Bahanes* reply'd, That what he did was not for want of Reſpect to the Holy Apoſtolick See; but becauſe the late Legates *Radoaldus* and *Zachary* had deceived them, by abuſing their Power. This Reaſon being allowed of, they preſented the Pope's Letter to the Emperour; which was Read in Latin by *Marinus* the Deacon, one of the Legates, and turned into Greek by *Damian* a Clergy-man, the Emperour's Interpreter. In this Letter *Adrian*, having Congratulated *Baſilius*, concerning his Elevation to the Imperial Throne, Commends his Deſign of reſtoring Peace to the Church, and his Application to the Holy See to find out a Remedy for the Evils the Church of *Conſtantinople* did lie under: He approves of what he had done in the behalf of *Ignatius*, and againſt *Photius*; and returns him his Thanks for his proceeding in that Matter, according to the Judgment of the Holy See, and the Modern Biſhops. As to thoſe Biſhops, and other Perſons, that had Troubled the Peace of the Church, and continued to hold Communion with *Photius*, after his Condemnation, he ſays, They ought to be differently uſed according to the difference of their Faults, which he leaves to the Judgment of his Legates and *Ignatius*. And, whereas the Emperour had deſired, they ſhould not be proceeded againſt to the utmoſt rigour; He tells the Emperour, That he is very much concerned at it, becauſe not onely by the Judgment of *Nicholas* his Predeceſſor, which he has Subſcribed to, but alſo by the Laws of the Church, they ought to be moſt ſeverely Puniſhed, without any hopes of their Reſtauration. However, for Peace-ſake, and to ſave a great many Men, his Opinion was, That Moderation might be uſed, and ſome favour may be ſhewed them, as has been practiſed on the like occaſions by the Popes his Predeceſſors, of which he gives ſome particular Inſtances. That therefore he deſires the Meeting of a Council, wherein his Legates ſhall preſide; who, upon their knowledge of the Perſons and their Faults, may be competent Judges thereof. That a Declaration of Abhorrency ſhall be made againſt the Council held againſt the Holy See, and all the Acts thereof ſhall be Burnt.

He likewise exhorts the Emperour to make all the Bishops subscribe to the Decrees made in the Synod of *Rome* against *Photius*, and for *Ignatius*. In conclusion, he prays him to send him back four Monks, fled from *Italy* into *Constantinople*; and recommends unto him his Legates, together with *John* Bishop of *Silea*, *Ignatius* his Deputy, and *Basilius* his Envoy. He prays him to excuse their long Tarrying, as being none of their Fault; for he could not possibly dispatch them sooner, having upon him the Care of so many Churches.

This Letter being Read, the Deputies of the other Patriarchs were likewise desired to read their Letters, that Information might be had both of their Qualities and Power. *Elias*, Deputy of the Patriarch of *Jerusalem*, said, They could not be ignorant who they were, and that they might know it by the Emperour's Exhortation; However, to satisfie the Desire of the Assembly, he declared, That *Thomas* Bishop of *Tyre* represented the Patriarch of *Antioch*, during the Vacancy of that See, being the first Metropolitan of that Patriarchate, and consequently had no occasion to bring Recommendatory Letters; and that he spoke for him, because he could not speak Greek without some difficulty. As for himself, that he had a Letter from *Theodosius* his Patriarch to *Ignatius*, which had been already read, and might be read again. The Contents of which Letter were, That he durst not before Write unto him, or send any body to him, for fear of incurring the Suspicion and Persecution of the Prince of the *Saracens*, whom *Jerusalem* was then subject to, and who treated the Christians with a great deal of Humanity, suffering them to Build Churches, and to have a Free Exercise of their Religion, without any Violence or Hardship put upon them; but, that having receiv'd his Orders to Write to him, he sends him *Elias* to Represent his Person, a Man of Eminent Parts, able to give a sound Judgment of Things under debate; that the Prince of the *Saracens* appointed *Thomas* Bishop of *Tyre* to bear him Company; and that he desires him to obtain from the Emperour the Liberty of some *Saracens* who were his Prisoners, whereby the *Saracens* Anger might be appeased, who otherwise threatned the *Christians*.

Then was Read the Paper sent by the Pope to be Subscribed by all the Bishops, containing an Excommunication of all Hereticks, particularly of *Photius*, and all the Opposers of Image-worship, with a general Approbation of all the Proceedings against *Photius*, and *Gregory* Bishop of *Syracuse*, by the Popes *Nicholas* and *Adrian*, a Condemnation of all that had been done by *Photius* against the Holy See; and lastly, an Acknowledgment of *Ignatius* as the Lawful Patriarch. This Form was approved of by all the Bishops, and the Deputies from the East. *Thomas* and *Elias* said, They agreed to it, and desired to hear it Read. The like Form was drawn up at *Constantinople*, before the Legates came thither, and contained Six Articles. In the first, they acknowledge *Ignatius* as the Lawful Patriarch. In the second they declare, That all the Bishops who had stood by *Ignatius*, and therefore Deposed by *Photius*, ought to be restored to their respective Sees. In the third, they give it, as their Opinion, That all Priests, or other Clerks Ordained by *Methodius*, or *Photius*, who joyned with *Photius*, and are returned into the Church since his Expulsion, may be admitted and restored, after they have performed such Penances as shall be laid upon them. In the fourth, they declare *Photius* Degraded from his Sacerdotal Office, and incapable of Restauration, and do farther Anathematize him, in case he do not submit to the Pope's and their Judgment. In the fifth, they declare *Gregory*, Bishop of *Syracuse*, Condemned and Deposed, and all that have been Ordained by *Photius* unworthy of the Sacerdotal Office. In the last, They recommend the Execution of these Things, declaring they have, in all Points, conformed themselves to the Judgment of Pope *Nicholas*, and Excommunicating all Persons that do not submit to His and their Judgment. Which Articles were approved of by the Pope's Legates, and the whole assembly in General. Whereupon the Pope's Legates, and the Deputies from the Patriarchs of the East, being Asked by the Commissioners, Why they had Condemned *Photius* in his ablence; They gave their Reasons why they refused either to see or hear him, together with the Reasons which had induced them to own *Ignatius*, whom all the Patriarchal Churches had acknowledged to be the Right Patriarch. This done, the Session concluded with Acclamations for the Emperour, the Empress, and the Patriarchs.

In the Second Session, the Pope's Legates, *Thomas* of *Tyre*, *Elias* the Deputy from *Jerusalem*, and the Twelve Bishops that had firmly adhered to *Ignatius*, being met with the Emperour's Commissioners, *Paul*, the Keeper of the Records of the Church of *Constantinople*, said, That the Bishops that had stood for *Photius* Pray'd to be Admitted. Which being granted, they declared, That they had been Ordained by *Methodius*, or by *Ignatius*; acknowledged their Error in siding with *Photius*, Begged Pardon for the same, and presented a Petition, the substance whereof is as followeth. That having been drawn in by the Artifices of *Photius*, or prevailed upon by the fear of Persecution, and the Punishments he had threatned them with, and inflicted upon *Ignatius* his Friends, they had been forced to own and support him; that they Acknowledged their Fault, and begged pardon for it; protesting, They should never adhere to *Photius*, or any of his party, as long as they should continue in their Obstinacy. This Petition of theirs being presented, the Pope's Legates declared, That they received them. The Form was read unto them; who, having approved of, and subscribed unto it, their Petition being laid upon the Gospel and the Cross, they presented it to *Ignatius* the Patriarch, who restored unto them their Pontifical Habit, and then they took their places in the Council. Though the number of the Bishops be not expressly mention'd, yet Ten of them are named in this Session.

The Priests Ordained by *Methodius* and *Ignatius*, who had sided with *Photius*, were likewise admitted; who, having presented a Petition to the same purpose as the former, and subscribed to

the Form, were alſo reſtored. The ſame was done with the Deacons, Sub-Deacons, and other Clerks, theſe Penances being inflicted upon them all. That they that eat Fleſh, ſhould forbear it, together with Eggs and Cheeſe; and they that eat no Fleſh, ſhould abſtain from Eggs, Cheeſe, and Fiſh, on Wedneſdays and Fridays, and eat nothing but Pulſe with Oyl, and a little Wine; to fall upon their knees Fifty times a day; to ſay a Hundred times *Kyrie eleeſon, My God, I have ſinned, forgive my ſin, O Lord*; to repeat the Sixth, Thirty ſixth, and Fiftieth Pſalms, until Chriſtmas-day; and to forbear, till that day, all Sacerdotal Function. Thus ended this Seſſion, with the uſual Acclamations.

In the Third Seſſion, which was held on the 11th of *October*, the Pope's Legates, the Deputies from the Eaſt, the Commiſſioners, and 23 Biſhops being met together, the Arch-biſhops of *Ancyra* and *Nice*, who had been Ordained by *Ignatius* and *Methodius*, and had favoured *Photius*, were Summoned to ſubſcribe unto the Form, in order to be Reſtored. But they declared, That having ſufficiently ſuffered for having formerly Subſcribed, whether to good or ill purpoſe, they were reſolved to Subſcribe onely to the Profeſſion of Faith they had Subſcribed unto when they were Ordained, and pray'd the Council to be ſatisfy'd with their Reſolution. After this, the Emperour's Letter to Pope *Nicholas* was read, wherein he ſignify'd unto him the Depoſing of *Photius*, and intreated him to let him know, how he ſhould deal with thoſe who had eſpouſed his Quarrel, or had been Ordained by him, expreſſing his deſire, That they ſhould be pardoned who came in firſt to Acknowledge their Fault. He gave him notice withall, that he ſent Deputies from *Ignatius* and *Photius*, with *Baſilius* one of his Gentlemen-Uſhers, that he may order Things in their Preſence as he ſhall think moſt expedient, or ſend them back with Commiſſioners from him, that he may know his clear Intention.

This Letter was followed by another from *Ignatius* to the ſame Pope; In which, having Extolled the Holy Apoſtolick See, and commended the Emperour's Zeal, he ſays, That he ſends him a Metropolitan and a Biſhop, to expreſs his Thankful Acknowledgment, to give him a faithful Account of all Paſſages, and know of him what Meaſures he muſt take in the preſent Juncture, concerning the Biſhops of *Photius* his Faction; Whom he divides into two Claſſes, *viz.* thoſe Ordained by himſelf, and thoſe Ordained by *Photius*. He puts amongſt theſe *Paul* Biſhop of *Ceſarea* in *Cappadocia*, who oppoſed him at firſt, but afterwards returned to his Duty. With this Letter was Read Pope *Adrian*'s Anſwer, in which this Pope having promiſed *Ignatius* the Patriarch, that his Affection for him ſhall not fall ſhort of his Predeceſſor's, and praiſed God for his Reſtauration; he gives him, for a Standard, the Decree given by Pope *Nicholas* againſt *Photius* and *Gregory*; and, confirming the ſame, declares them Degraded of all Sacerdotal Offices, and not to be regarded as Biſhops, no more than *Gregory* and *Photius*, who took upon him a Power he had not; *Gregorium Syracuſanum & Photium Tyrannum, & eos quos idem Photius in Gradu quolibet Ordinaſſe putatus eſt, ab Epiſcoporum numero, vel Dignitate, quam uſurpative ac fictè dedit, merito ſequeſtrantes.* To prove *Photius* his Ordinations to be void, he gives theſe following Reaſons. Firſt, Becauſe *Photius* was like *Maximus*, and his Ordination, or rather Intruſion, in all points like unto his. Secondly, Becauſe Pope *Nicholas* his Predeceſſor had ſo Decreed it. Thirdly, Becauſe *Photius* being a Great Man, a Courtier, a Novice, an Intruder, an Adulterer, Excommunicated, having no lawful Power, could not conſequently confer it upon his Followers. A Maxim which he afterwards confirms, as owned by *Photius*, and thoſe of his Party. He therefore requires that the ſame Rigour be uſed, with relation to thoſe who had been Ordained by *Photius*, and even to *Paul* himſelf, who was recommended unto him by *Ignatius*, who (ſays he) muſt expect an everlaſting Reward for the Perſecution he had ſuffer'd, beſides the Temporal Rewards of the Church, and the Honour he has acquired by his Sufferings. As to thoſe who had been Ordained by *Methodius*, or *Ignatius*, he commends the Zeal of thoſe who had withſtood *Photius*, and ſuffer'd conſtantly for the Cauſe of *Ignatius*; but, for the reſt, who ſubmitted to *Photius*, either of their own accord, or by force, he declares, That, provided they come in, and Sign the Form he ſends by his Legates, they ought to be Pardon'd, and left in poſſeſſion of their Church-Dignities, notwithſtanding their Oppoſition againſt the Patriarchal Dignity, and the Holy Catholick See. Yet he declares withall, That thoſe who aſſiſted at the Illegal Council held at *Conſtantinople* againſt the Holy See, ſhould be incapable of Pardon, were not the Compaſſion of the Holy See invaded by them as great as their Demerit. He exhorts *Ignatius* to ſee the Articles drawn up at *Rome* againſt *Photius* and his Council Subſcribed unto. Laſtly, He commends *John* of *Silea* his Charity and Zeal for *Ignatius*. This Letter being read, was highly Commended by all the Biſhops, and ſo this Seſſion ended with the uſual Acclamations.

The Fourth Seſſion was held *Octob.* 13th. In which two Biſhops were Accuſed, *Theophilus* and *Zachary* by Name, who were both Ordained by *Methodius*, and continued obſtinate in *Photius* his Party. Theſe Biſhops being called into the Council, required that the other Biſhops that ſtood it out for *Photius* ſhould alſo be called in. There was ſome time a Debate upon the matter, whether or no they ſhould be admitted. But the Pope's Legates did at laſt conſent, That Three of them ſhould be called in in the Name of the reſt, to hear the Sentence paſſed againſt them. When they were to be called in, they had all withdrawn themſelves, except *Theophilus* and *Zachary*. Who being come before the Council, maintained, That Pope *Nicholas* had Communicated with them. The Legates convinced them of Falſhood, by *Nicholas* his Letters againſt *Photius*, which they cauſed to be read. *Thomas* and *Elias* made it appear likewiſe, That they had never owned *Photius* for a Patriarch. Which appearing undeniable, *Theophilus* and *Zachary* were preſſed upon to Subſcribe

ſcribe to the Form againſt *Photius*. But they would not ſo much as hear of it, and ſo were turned out of the Council. This is the Sum of what paſſed in this Seſſion.

In the Fifth, held *Octob.* 20th, *Paul*, the Emperour's Charter-Keeper, had ordered *Photius* to be brought before the Council. Some Lay-men being ſent to know of him, Whether he was willing to appear? He anſwer'd, That he came not willingly, but was carry'd by force. The Biſhops however order'd, That he ſhould come in. He proteſted againſt it, refuſed to Anſwer the Queſtions made unto him, and would, by no means, acknowledge his Fault. Pope *Nicholas* his Letters, containing the Sentence paſſed againſt him, were Read, and the Deputy of the Church of *Jeruſalem* proteſted again, That the Patriarchs of the Eaſt had never owned him, exhorting him to do Penance. This done, the Pope's Legates declared him Excommunicated; and the Council did approve of it. He was exhorted to do Penance, and to acknowledge his Fault, there being no Refuge left for him, now that *Rome* and the Eaſt had declared againſt him. To which he Anſwer'd, That his Plea was not of this World. He was again warned to think ſeriouſly of his Caſe, and had time given him for it.

The Emperour himſelf was preſent at the Sixth Seſſion, which was held *Octob.* 25th. *Metrophanes*, Metropolitan of *Syria*, made him a Compliment. After which a Memoir of the Pope's Legates was Read, containing the ſubſtance of what had paſſed againſt *Photius*. Then were called in the Biſhops Ordained by *Photius*, and Pope *Nicholas* his Letter to *Michael* the Emperour was Read. Upon which the Council told them, That they ought to forſake *Photius*, and ſubmit to their Judgment, who had declared his Ordinations void. They endeavour'd to defend *Photius* his Ordination, and their own, againſt the Decree of Pope *Nicholas*, by ſome Inſtances of Biſhops Condemned or Rejected by the Popes, who, notwithſtanding, were owned to be lawful. To which the Emperour himſelf gave this Anſwer; That thoſe Biſhops had been owned and defended by other Patriarchal Sees, whereas *Photius* was forſaken by all; that he pitied their Caſe, and exhorted them to ſubmit themſelves to the Mercy of the Council. The Pope's Legates told them, That if they would ſubſcribe to the Form, and doe Penance, they ſhould be received into the Church-Communion; and, at the ſame time, Anſwered to the Inſtances by them alledged, to ſhew, that the Pope's Deciſions concerning Condemned Perſons, had not been always followed. After this, the Emperour cauſed a long Exhortation to be Read, directed to thoſe who were of *Photius* his Faction, whereby they were exhorted to ſubmit themſelves, and had Seven days time to conſider of it.

The Seventh Seſſion was held *Octob.* 29th, in the Preſence of the Emperour. The Time allowed to *Photius*, to conſider what he would do, being elapſed, he was called in, with *Gregory* Biſhop of *Syracuſe*. *Marinus* the Deacon, one of the Legates, cauſed his Croſier to be taken away from him; and the reſt of them adviſed him to ſubſcribe unto the Form, that he might be received as a Lay-man, into the Church-Communion. In ſtead of returning them an Anſwer, he directed his Speech to the Emperour, wiſhed him a long Life, and declared he had no Anſwer to give to the Legates. Being asked by *Bahanes*, Whether he had any thing elſe to ſay? he anſwer'd, That Queſtion might have been ſpared, had they but minded what he had told them a few days ſince, and that he exhorted them to doe Penance themſelves. The Council was Incenſed at this Anſwer of *Photius*; whereupon the Biſhops Ordained by him, or who adhered ſtill to him, were immediately called in, and the Form brought from *Rome* offered unto them to ſet their hands to it. But all the Arguments which the Biſhops and the Emperour himſelf did make, to induce them to it, proved inſignificant. Pope *Nicholas* his Letter to the Biſhops of the Patriarchate of *Conſtantinople*, and the Clergy of that City, containing the Sentence paſſed againſt *Photius* and his Adherers, was Read unto them; together with *Adrian*'s Letters to the Emperour, to *Ignatius* the Patriarch, and the Acts of the Synod held at *Rome*, under that Pope againſt *Photius*, in the preſence of the Deputies ſent from *Conſtantinople*. Which Acts begin with three Diſcourſes of the Pope to the Council; the firſt containing a Compendious Hiſtory of the Intruſion and Attempts of *Photius*. In the ſecond, the Pope requires the Condemnation of the Acts of the pretended Council of *Photius* againſt the Holy See. And the third contains a Complaint of his Preſumption, in paſſing a Judgment againſt the Pope, whom he pretends to be liable to the Judgment of no Man, which he proves by the Inſtance of *Symmachus*: And, in anſwer to the Example of *Honorius*, who was Anathematiz'd by the Eaſtern Biſhops after his Death; he ſays, That he was Accuſed of Hereſy; for which cauſe onely 'tis lawful for Inferiours to reſiſt their Superiours, and forſake their Errours; and that neither the Patriarchs, or Biſhops, could have ſet up for his Judges, if the then Biſhop of *Rome*, as firſt Biſhop, had not himſelf conſented to it. To which he adds, That the Council of *Epheſus* had Cenſured and Condemned *John* of *Antioch*, for his attempting to paſs Judgment againſt S. *Cyril* Patriarch of *Alexandria*, whoſe See precedes that of *Antioch*. Which Maxim was approved of, and confirmed by this Council, praying the Pope to Pardon thoſe who ſhould acknowledge their Fault, and return to their Duty, and to regulate that Matter in the preſence of the Deputies ſent from *Conſtantinople*. Upon which the Pope declared, That all the Acts of the Council held by *Photius* againſt the Authority of the Holy See, ought to be utterly deſtroyed, and thrown into the fire; That all the Aſſemblies he held againſt *Ignatius*, ought likewiſe to be had in deteſtation; That he reiterates and confirms the Sentence paſſed againſt him by his Predeceſſor, yet willing to admit him, as a Lay-man, into the Church-Communion, if he will but conſent to all the proceedings of the Holy See againſt him, and condemn his own againſt his Predeceſſor; That he grants Communion to all ſuch as have given

their

their Conſent or Approbation to that Council, provided they approve of what was done by the Holy See. And, whereas the Name of *Baſilius* the Emperour is put into the Acts, he declares, That it was falſly put in, being aſſured, that Prince had always had a great Reſpect for the Holy See; For which reaſon he declares him a moſt Orthodox and Religious Prince. Laſtly, That he Excommunicates all Perſons that ſhall in time to come adhere to, or approve of the Acts of that Council, and that ſhall not approve of the Decrees of the Holy See. Which Judgment was Signed by more than Thirty Biſhops of *Italy*. Nine Cardinal-Prieſts, the Arch-Deacon of *Rome*, and Four Deacons.

Theſe Acts of the *Roman* Synod being Read over in the Council of *Conſtantinople*, *Nicetas* ſaid, That, ſeeing *Photius* refuſed to ſubmit, he thought it fit that the Excommunication pronounced againſt him ſhould be Reiterated. *Ignatius* the Patriarch having made a Speech thereupon to the Council, *Stephen*, Deacon and Notary, pronounced ſeveral times the Anathema againſt *Photius*, and made ſeveral Acclamations to the Proſperity of the Emperour, the Empreſs, the Pope, and the Patriarchs Deputies.

The Eighth Seſſion was held upon the 8th day of *November*; the Acts of the Council of *Photius* againſt Pope *Nicholas* being firſt burnt by the Emperour's Order. There appeared Three Perſons bearing ſuch Names as *Photius* had given to the pretended Deputies from the Pope and the Patriarchs. Who declared, That they had not ſubſcribed to thoſe Acts, and knew not what they were about. Being preſſed to pronounce an Anathema againſt thoſe that had ſubſcribed thereunto, they did it. This done, one *Theodorus Erithimius*, an *Iconoclaſt*, being ſummoned to appear at the Council, was called in. The Emperour preſſing him to own the Lawfulneſs of Image-worſhip, to convince him thereof, asked him, Whether he honoured his Image upon a Medal? He proteſted, That he had for it all the Reſpect and Veneration which he ought to have. If then, ſaid the Emperour, you reſpect the Image of a Mortal Man, much more ought you to honour the Image of Chriſt, of the Virgin, and the Saints. *Theodorus* being puzled with this Objection, deſired Time, but he was preſſed to declare. The Decree of Pope *Nicholas*, relating to Images, was read to him, yet he refuſed to yield. Three others, *Iconoclaſts*, acknowledged their Error, and pronounced an Anathema againſt all ſuch perſons as ſhould refuſe to honour Images. *Theodorus*, and all other *Iconoclaſts*, were Anathematized by the Council, which repeated again their Excommunication againſt *Photius* and *Gregory*. And ſo ended this Seſſion, with the uſual Acclamations.

The Ninth Seſſion was held *Feb.* 12th, in the year following. There was admitted a Deputy from the Patriarch of *Alexandria*, who brought a Credential Letter from him to the Emperour; in which he ſignify'd, that he could not give his Judgment in the Difference betwixt the two Patriarchs of *Conſtantinople*, becauſe by reaſon of his Remoteneſs he had no certain Information of it; that the Biſhops, and other Clergy-men, under that Patriarchate, were the more proper Judges; that there was formerly two Patriarchs of *Alexandria*, when *Narciſſus* having withdrawn himſelf into the Wilderneſs, another Patriarch was Ordained in his place; that *Narciſſus* being returned, he Ruled ſome time with him, after whoſe Deceaſe, *Alexander*, Biſhop of *Jeruſalem*, was choſen to Govern together with *Narciſſus* the Church of *Alexandria*. After the reading of this Letter, this Deputy (named *Joſeph*) was admitted as Vicar of the Patriarch of *Alexandria*; and was asked, Whether he was informed of what related to the Ordination of *Ignatius*, and the Depoſition of *Photius*? His Anſwer was, That he was not onely informed of the Matter, but had himſelf examined all paſſages relating to it, and approved of the ſame; and, to aſſure the Council of it, he tendered a Writing, which was read in full Council; whereby he formally declared his Opinion in the Thing. Next, the Witneſſes were called in, who had appeared againſt *Ignatius* in the Synod held before *Zachary* and *Radoaldus*. One of them, called *Theodorus*, was examined firſt of all; who confeſſed, That he had been forced by an expreſs Order of *Michael* the Emperour, to Swear falſly, and to Depoſe againſt the Ordination of *Ignatius*; that he had confeſſed his Fault to an Abbot, who had therefore impoſed upon him a Penance, which he had performed. But, being asked, Whether the Party who had laid that Penance upon him was a Prieſt, or not? he anſwer'd, He knew nothing on't; but that he was an Abbot, and had great confidence in him. In ſhort, he owned this Council to be Lawful. Another Witneſs, named *Leo*, did alſo averr, That he had Falſly Depoſed againſt the Ordination of *Ignatius*. Being asked, Whether he had done Penance for his Fault? he anſwered, He had not; but, if any were laid upon him, he would ſubmit to it: Declaring, That he owned this Council to be Lawful. But being asked, Whether he did Anathematize *Photius*, and all thoſe againſt whom the Council had pronounced an Anathema: Who am I (ſays he) to pronounce an Anathema? This is onely done, adds he, in caſe of Hereſie, whereas *Photius* is Orthodox. Wherefore, ſays he, ſhould I then Anathematize him? The Patriarchs Legates anſwer'd, That his Actions were worſe than Hereſie it ſelf. Upon which *Leo* did Anathematize him, and all thoſe whom the Council had Anathematiz'd, when he ſaw that it might be done for other cauſes than Hereſie. Eleven Witneſſes more were Examin'd, who all confeſſed, They had been compelled to bear Falſe Witneſs againſt *Ignatius*. Some of them had done Penance for it, and thoſe who had not, received it from the Council. As to the other Falſe Witneſſes then abſent, they had a General Penance laid upon them, To be Two years out of the Church, two years with the Hearers without receiving the Communion, and to abſtain from Fleſh and Wine during theſe four years, except Sundays and Holy-days; to ſtand up Three years with the Faithful, performing three times a Week the like Abſtinence; and were declared Excommunicated, unleſs they came to acknowledge their Fault,

Faults, and submit to that Penance. 'Tis true, the Council left it to *Ignatius* the Patriarch, to moderate, as he should think fit, the Rigour of the Penance.

After this another Business was brought in before the Council, relating to some Officers of *Michael* the Emperour, who had took upon them to wear the Sacerdotal Habit, and to perform the Office of a Priest; one named *Theophilus*, the Emperour's Master of the Horse, having laid the Gospels upon their heads, and said Prayers in derision of Ordination. *Theophilus* was dead; but three of those Officers were found guilty of this Sacrilege. Who being brought before the Council, the Patriarchs Legates obliged them to confess their Crime, the Enormity whereof they exposed unto them; and they freely submitted to what Penance should be laid upon them. Lastly, The false Deputies of the Patriarchs, whose Names *Photius* had put in the Acts of his Council, were examined before the Deputy of the Patriarch of *Alexandria.*

In the Tenth Session, at which assisted both the Emperours; the last day of *February*, the Canons were read that were to be Authorized by this Council.

The First confirms the Canons and Rules set down by the Apostles, by the general and particular Councils, and by the Holy Fathers and Doctors of the Church.

The Second exacts a due Observation and Execution of what had been Decreed by the Popes *Nicholas* and *Adrian*, upon pain of Deposition of Clerks, Delinquents, and Excommunication of Lay-men.

The Third requires the same Adoration to our Saviour's Image, as to the Book of the Gospels; because, as our Salvation is to be obtained by the words contained in that Holy Book; so in Images, we learn by the Features and Colours, what the Scripture Teaches by the Letters; and therefore they ought to be honoured according to ancient Tradition, with Worship relating to the Original; and as we honour the Gospel, and the Figure of the Cross, so ought we to honour the Virgin *Mary*'s, and the Saints Images. This Canon ends with an Anathema against such as shall not do it.

In the Fourth Canon, the Council condemns *Photius*, and declares, That he never was a Bishop; That those Ordained, or raised to any Church-Dignity by him, shall be degraded; that the Churches Consecrated by him, or those whom he had Ordained, shall be Consecrated anew; and that all the former Acts of his Sacerdotal Functions shall be null.

By the Fifth, 'tis prohibited to ordain a Man, who leaves the World and turns Monk, in order to become a Bishop, or Patriarch, though he has continued some considerable time in each degree of the Orders. And as to those who left the Secular Life without any such Ambition, it is Ordained, that none shall be raised to that Dignity, till they have been Readers the space of one year, Sub-Deacons two years, Deacons three, and Priests four years. A Time not requisite to observe, in respect of those that have been, from the very first, Clerks or Monks.

The Sixth pronounces an Anathema against *Photius*, for having Intruded False Deputies, and against all those who shall hereafter Impose thus upon the Publick.

By the Seventh, it is prohibited to suffer any Person, condemned by this Council, to Paint Images, or Teach in the Churches.

The Eighth contains a Prohibition to the Patriarch of *Constantinople*, to exact Declaratory Subscriptions from Bishops, that they shall own him for their Patriarch.

By the Ninth it is determined, That those who have thus Subscribed for *Photius*, are not bound to stand to it.

By the Tenth it is prohibited to separate from the Patriarch's Communion, or to refuse to Name him in the Celebration of the Holy Mysteries, before he has been Condemned in a Council, how conspicuous soever be his Crimes. Which extends likewise to Bishops, in relation to their Metropolitans, as it does to these in relation to their Patriarch.

The Eleventh pronounces an Anathema against such as hold, That Man has Two Souls.

The Twelfth doth injoyn the Deposition of Bishops, that shall prove to have been chosen by the Intrigues or Violence of Princes.

By the Thirteenth 'tis Order'd, That the Principal Dignities of the Church of *Constantinople* shall be conferred upon such Clerks of that Church, as have served in lesser Offices, and not to Strangers, or Persons having Secular Imployments.

The Fourteenth provides for the honour of Episcopacy, by enjoyning the Bishops not to meet Great Men and Princes at a distance from their Churches, or to Light when they meet them, or to Prostrate themselves before them.

The Fifteenth prohibits all Bishops, upon pain of being Deposed, to Sell, or Alienate what belongs to their Churches, and pronounces an Anathema against the Purchasers or Retainers thereof. If a Bishop erects a Monastery out of his Church-Revenues, he ought to leave it to the Church. But, if it be out of his own Revenues, he may dispose of it; provided nevertheless, that it shall not become a place of Habitation for Lay-men.

The Sixteenth is to prevent the Impiety of such as take upon them, in Derision, the Priestly Habit. Which Sacrilege is strictly forbidden by this Council, enjoyning, That if any Emperour, or Prince, should attempt for the future to do any such Thing, he shall be therefore liable to a Penance, and Anathematized, if he refuse to submit to it; And if the Patriarch of *Constantinople*, or his Suffragan Bishops, should wink at it, they shall be Deposed; And that all those who shall

prove to have been any ways Inſtrumental in ſuch an Impiety, ſhall do Penance, and be excluded during the ſpace of Three years, from the Communion of the Church, *viz.* one year in each degree of publick Penance.

The Seventeenth renewing the Sixth Canon of the *Nicene* Council, concerning the Rights and Prerogatives of the Patriarchs, declares, That both at *Rome*, and in the Patriarchates of *Antioch* and *Jeruſalem*, the Patriarchs ſhall be Impowered to Summon to their Councils all the Metropolitans whom they Ordain, or Confirm, by giving them the *Pallium*, and likewiſe to Reprove and Correct them. That it ſhall be no lawful Excuſe for the Metropolitans to alledge, That their Princes will not give them leave to go out of their Dominions, or that they are bound to hold a Synod twice a year, becauſe they ought to perform the Good of a Whole Dioceſs, that is, of ſeveral Provinces, procured by a Patriarchal Synod before that of one Province. That it is needleſs for Princes to be preſent at thoſe Synods, becauſe it does not appear, that they have aſſiſted at any but General Councils. It is therefore ordered by this Council, That the Metropolitans which are Summoned by their Patriarch, and ſhall not appear Two Months after his Summons, ſhall be Excluded from Church-Communion, and Depoſed, in caſe they continue a whole year in their Obſtinacy.

The Eighteenth doth pronounce an Anathema againſt all thoſe that ſhall take away from any Church her Rights or Privileges, obtained by the Grant of Princes, or enjoy'd during Thirty years.

The Nineteenth prohibits all Metropolitans to remove from their own into other Dioceſſes, abuſing their Authority, to conſume the Revenues of the Churches of their Suffragan Biſhops. Yet it enjoyns, That Hoſpitality ſhall be uſed towards them, when they ſhall be obliged to go through any Dioceſs; but that they ſhall be provided only of ſuch Things as ſhall be found there; that they ſhall proceed on their Way, without making any long ſtay, or exacting any thing, either from the Biſhop, or Church. For, if all Biſhops be bound to uſe their Revenues with Parſimony, and not ſpend them for their own uſe: How great is their Fault, who improveriſh, or burden the Churches of other Biſhops?

The Twentieth enjoyns, That thoſe who are in poſſeſſion of Church-Lands, paying Rent for the ſame, ſhall not be turned out by force, and without a due Courſe of Law, for want of Payment, but ſhall be ſummon'd; and, if in Three years time they pay not what they owe, application ſhall be made to the Judges, that by vertue of a Judgment, the Church may be put into poſſeſſion of her Land.

The One and twentieth declares, That all due Reſpect muſt be ſhewed to Patriarchs, and all Attempts to turn them out of their Sees are unlawful; That the Pope of Old *Rome* ought to be Honoured and Reſpected in the firſt place, and next to him the Patriarchs of *Conſtantinople*, *Alexandria*, *Antioch* and *Jeruſalem*. That none ought to attempt to Write againſt the Pope, under pretence of ſome Crimes, which they falſely impute to him, as *Photius*, and, before him, *Dioſcorus*, have done; that all thoſe, who, in imitation of them, ſhall caſt any Obloquy, by word of Mouth, or in Writing, againſt St. *Peter*'s Holy See, the Prince of the Apoſtles, ſhall be Condemned, as thoſe two Hereticks are; and that if any Prince attempt to Depoſe him, he ſhall be Excommunicated. But if a General-Council being met, there happens any Difference with the Biſhop of *Rome*, he ought to be conferred with about the Matter, and his Anſwers be had, to make the beſt of it on either ſide, and no raſh Judgment to be paſſed againſt the Supream Biſhop.

By the Two and twentieth it is ordered, That Princes and Great Men ſhall have no hand in the Election of Patriarchs, Metropolitans, or Biſhops, but ſhall receive him whom the Biſhops have Choſen. Yet if any Lay-man be invited to joyn his Aſſiſtance in the Election, he may lawfully do it.

The Three and twentieth charges the Biſhops not to give away what belongs to other Churches; nor to Ordain thoſe Men Prieſts or Clerks in Churches, that have no Dependency upon them, nor to perform their Functions in any other Dioceſs, without the leave of the Biſhop of the Place.

The Four and twentieth is againſt the Metropolitans, that ſend for their Suffragan Biſhops to perform their Functions, while they are taken up with Secular Imploys. The Patriarch is ordered to puniſh them; and, if they perſiſt in their Delinquency, to Depoſe them.

The Five and twentieth declares, That all Biſhops and Prieſts, Deacons and Sub-Deacons, Ordained by *Ignatius*, or *Methodius*, who ſtill adhere to *Photius*, ſhall be Depoſed, and made Incapable for ever of all Sacerdotal Functions; but, if they Repent hereafter, they ſhall be received into the Church-Communion, but not reſtored to their Dignity.

The Six and twentieth allows the Freedom to any Prieſt or Deacon, Depoſed by his Biſhop, to Appeal to his Metropolitan, who ſhall ſend for the Biſhop, and Examine the Clerks Caſe in a Synod, in order to confirm or annul the Judgment given againſt him. It gives likewiſe to Biſhops, Judged by their Metropolitans, the liberty of a Recourſe to the Patriarcha, as the Judge of the Cauſes of the Metropolitans within his Patriarchate; and excludes both the Provincial Biſhops and the Neighbouring Metropolitans, from taking any cogniſance thereof.

The Seven and twentieth, being the laſt of all, enjoyns all Biſhops to make uſe of their *Pallium* at proper Times and Places; and not to abuſe it through pride or ambition, by wearing it at all Times, and uſing it in all their Functions; and that all ſuch as have been Monks ſhall keep ſome Marks of their Profeſſion.

These Canons being read, the Legates proposed, That the Definition of the Council should be Read, which contained a Confession of Faith, or a Symbol of a pretty large extent; an Acknowledgment of the Seven first General Councils; the Condemnation of some Hereticks therein condemned; the Condemnation of *Photius*, and the Approbation of what had been Enacted in this Council. This Definition being unanimously approved of by all the Bishops, the Emperour Asked, Whether any one amongst them had any thing to say against the Canons and Decrees of this Eighth General Council, because whoever should oppose them, after the breaking up of the Assembly, should be condemned to Banishment. At the same time he exhorted the Bishops to give wholsome Instructions to their Flocks, and all Clergy-men to keep Peace amongst them, and not to depart from the Council's Decisions. The Lay-men he charged to forbear Disputing about Church-Matters, the Cognizance whereof belongs to the Patriarchs, Bishops, and Doctors of the Church. Which Exhortations were approved of by all the Bishops. Lastly, The Pope's Legates proposed, That the Acts of this Council should be Subscribed unto, and Invited the Emperours to do it in the first place. But *Basilius* answer'd, That he ought not to Subscribe, but after the Bishops, in Imitation of *Constantine*; yet, seeing they did him that Honour, he was willing to Sign next to the Deputies of the Patriarchs. So *Donatus* Bishop of *Ostia* Signed first; next to him the other Deputies from *Rome*, then the Deputies of *Alexandria*, *Antioch*, *Jerusalem*, and *Constantinople*; and next to these the Emperours *Basilius*, *Constantine*, and *Leo*; and, lastly, all the Bishops, every one according to his Rank. Five several Copies were Subscribed unto. The Officers and Noblemen who had assisted at this Council, declared their Abhorrency of all the Actings of *Photius* against Pope *Nicholas* and *Ignatius* the Patriarch; and that they freely submitted to the Decisions of the Council. Which was accordingly Recorded by the Registers; and so the Council broke up, with the usual Acclamations.

The Pope's Legates did not Subscribe, till after a Review made of all the Acts, by *Anastasius* the Library-Keeper, who was well-skilled in the Greek Tongue; Who, having observed, that the Commendations given in Pope *Adrian*'s Letter, to the Emperour of the West, were razed out, they made a Scruple to Subscribe, and complained of it. The Greeks, unwilling to own the Emperour of the West, refused to have them Inserted; and, to palliate the Matter, alledged, That in a Council, God's Praise onely, not the Commendations of Princes, ought to be mentioned. A Pretence not very taking from Persons that continually repeated their Acclamations in Honour of the Emperours. This Debate however obliged the Legates, fearful to do any Thing that might displease the Pope, to Subscribe, with this Restriction, that they gave their Consent to the Acts of this Council.

The Council afterwards caused Circular Letters to be drawn, to Acquaint the whole World with the Condemnation of *Photius*, and the Restauration of *Ignatius*. One was particularly directed to Pope *Adrian*, full of Thanks and Approbation of the whole Proceedings of the Holy See in this Matter. The Emperours Writ likewise Two Letters about this Council; one to the Patriarchs, to let them know the Success of their Meeting; and the other to the Pope, full of Thanks and Commendations.

Ignatius the Patriarch Writ in particular a Letter to Pope *Adrian*, wherein he prays him to Consent, That the Readers Ordained by *Photius* might be admitted into Holy Orders, and desired favour for *Paul*, the Keeper of the Records of the Church of *Constantinople*, and for *Theodotus* Metropolitan of *Caria*.

The Council being ended, some Bishops of the Patriarchate of *Constantinople* went to wait on the Emperour, and complained, The Church of *Constantinople* was made too much subject to the Church of *Rome*; adding, That the Uncertainty that was observed in the Legates Subscriptions, might give occasion to alter what was passed, and that they could not recover their Liberty, if they did not recover the Forms they were fain to subscribe unto. Whereupon those Forms were taken out of the hands of those to whom the Legates had committed the care of them; and they found it exceeding difficult to recover them, though they made use of the Interest of the Ambassadours of the Western Empire, who pressed it so hard upon the Emperour, that he found himself obliged to get them returned into their hands. Three days after this, the Emperour sent for the Pope's Legates into a place where *Ignatius* the Patriarch, and the Deputies of the other Patriarchs were met together. An Envoy of *Bulgaria*, *Peter* by Name, was called in; who acquainted the Assembly, That the Prince of *Bulgaria* was very joyful to learn, that they had met in Council for the good of the Church; and, that he Thanked the Legates of the Holy See of *Rome* for having Writ to him in their Way hither. After these Compliments, he asked the Patriarchs Vicars, in the Name of the *Bulgarians*, What Church they must be subject to? To which the Pope's Legates answer'd immediately, That the *Bulgarians* had been first Instructed in the Christian Faith by the Church of *Rome*, which had sent unto them Bishops, and Priests, according to their desire. The Envoy owned, That it was true, the *Bulgarians* had first apply'd themselves to the Church of *Rome*, which they had owned hitherto; but that this was the Time to decide with the Patriarchs Legates, to which of the Two Churches it was most reasonable they should submit themselves, the Church of *Rome*, or that of *Constantinople*. The Pope's Legates answer'd, They had made an end of those Things they were sent for; and that they could not regulate any Thing farther, or consent to any Regulation prejudicial to the Church of *Rome*, concerning such Matters as they had no power to Treat of: But, the whole Countrey of *Bulgaria* being full of Latin-Priests, their Opinion was, That they ought to submit themselves to no Church but that of *Rome*.

Contestations upon Bulgaria.

The

The Deputies of the Patriarchs of the Eaſt asked the *Bulgarians*, Whoſe Country *Bulgaria* was, when Conquer'd by them? Whether they had, at that time, Greek or Latin Prieſts? To which they anſwer'd, That they Conquer'd it from the Greeks, amongſt whom they found Greek Biſhops. Whence the Patriarchs Deputies inferred, That thoſe Biſhops were Ordained by the Patriarch of *Conſtantinople*. But it was reply'd by the Pope's Legates, That, though they were Greeks, it did not follow, that they were Ordained by the Patriarch of *Conſtantinople*; that the Difference between Lay-men did not make any confuſion in the Eccleſiaſtical Order; and that the Latin Church had Greeks in ſeveral places who were ſubject to her. The Deputies of the Patriarchs retorted, They cou'd not deny but that *Bulgaria* was a Member of the Greek Empire, which the Legates granted; but affirmed withall, That the Diviſion of the Church does not agree therein with that of the Empire. Being asked, Upon what they grounded the Right of the Church of *Rome*, They anſwer'd, Firſt, That it was plain by the Decretals of the Biſhops of *Rome*, that the Two *Epyrus's*, *Theſſaly* and *Dardania*, to which the *Bulgarians* gave the Name of *Bulgaria*, had formerly belonged to the Church of *Rome*. Secondly, That the *Bulgarians* had voluntarily ſubmitted themſelves to the Holy See. Thirdly, That the Holy See had ſent unto them Latin Prieſts and Biſhops, and that they had yet actually a Latin Biſhop. That the Right of the Church of *Rome* being ſo well grounded, and her Poſſeſſion ſo long, ſhe ought not to be deprived of it. The Deputies of the Patriarchs asked them, Upon which of thoſe Pretences they grounded themſelves. To which they anſwer'd, They did not own them for Judges, who were under the Holy See, and that they had no power to Treat of this Matter. Notwithſtanding which Proteſtation, the Deputies of the Patriarchs made this Deciſion; That it was unreaſonable for the *Romans*, who diſowned the Greek Empire, and were Confederated with the *French*, to pretend to a Right of Ordination in their Emperour's Dominions; and therefore their Judgment was, That that part of *Bulgaria* which formerly belonged to the Empire, and had received Greek Prieſts and Biſhops, ſhould be reſtored to the Church of *Conſtantinople*. The Pope's Legates on the other ſide declared, That they made void that pretended Judgment given by the Deputies of the Eaſt, and Conjured *Ignatius* the Patriarch to forbear ſending Prieſts or Biſhops into *Bulgaria*; and preſented to him, at the ſame time, a Letter from Pope *Adrian* upon that Subject. Which being read by *Ignatius*, not without ſome reluctancy, he anſwer'd in general terms, That he would not ingage himſelf in that Affair.

The Pope's Legates taken by the Sclavonians.

The Emperour, although he was provoked by the Oppoſition of the Pope's Legates, concealed, for ſome time, his Reſentment. Having treated them ſumptuouſly, he diſmiſſed them with Rich Preſents; but took no care to provide for their Safety, and ſent them away without a Convoy. So that they were intercepted by the *Sclavonians*, who ſeized upon all they had, and (amongſt other Things) of the Authentick Acts of the Council. In ſhort, they were very ill treated, and kept ſome time in Captivity: But, being at laſt releaſed, upon preſſing Letters from the Pope, and the Weſtern Emperour, they returned to *Rome* at the latter end of the year. They gave the Pope an account of their Voyage, and deliver'd unto him *Ignatius* his Letter, and ſome Writings they had recover'd from the *Bulgarians*, with thoſe they had put into the hands of *Sippo*, Miniſter of State, and *Anaſtaſius* the Library-keeper, which fell not into the ſame danger, but preſerved, and brought the Acts of the Council intire to *Rome*.

Pope Adrian's Letter.

Pope *Adrian* was very well pleaſed with the Tranſactions of the late Council, but no leſs diſſatisfied with what had paſſed ſince, as he expreſſed it in the Letter he Writ to the Emperour, dated *Nov.* 10. 871. In which, having praiſed their Piety and Zeal, he makes great complaints of their neglect of his Legates, as to their ſafety, being left, without a Convoy, to the Mercy of Barbarians, by whom they were ſtript, made Captives, and very ill uſed. But that which touches him moſt to the quick, is the buſineſs of *Bulgaria*, complaining of the Attempt made to extort it from the Juriſdiction of the Holy See, and that *Ignatius* has had the confidence to Ordain a Biſhop, in order to ſend him thither. To which he adds, That, if they continue in that Reſolution, he muſt vindicate his Right, and make void the Ordination of all ſuch as ſhall perform any Epiſcopal or Eccleſiaſtick Functions in that Countrey by the Miſſion of the Biſhop of *Conſtantinople*. As to *Ignatius* his Requeſts to him, he declares, That he cannot alter any thing in that Matter, nor derogate from the Ordinances of his Predeceſſors, or the Council; for, it was not the practice of the Popes to abuſe (according to their Fancy) the Decrees of their Fathers, as did ſome Greeks, who uſed the Pope's Decrees as long as they favoured their Deſigns, but laid them aſide, when they found them contrary.

New Troubles upon the account of Bulgaria.

This however hindred not the *Greeks* from taking poſſeſſion of *Bulgaria*, and turning out of it the Latin Prieſts and Biſhops. But the Popes did not loſe all hopes to recover it. In order to which, *John* VIII. next Succeſſor to *Adrian*, ſent in the year 878. Two Legates to *Conſtantinople*. viz. *Peter* and *Eugenius*; the firſt, Biſhop of *Ancona*, this of *Oſtia*. The pretence was, To bring the Church of *Conſtantinople* into a peaceable temper, then ſtill divided by the Faction of *Photius*. But he charged them to go to the Prince of *Bulgaria*, and Writ, at the ſame time, a very poſitive Letter to *Ignatius* the Patriarch, the ſubſtance of which was, That he now warned him the Third time to yield up *Bulgaria* to the Holy See of *Rome*, and Thirty days after the Receipt of this Letter, to call from thence all Biſhops, Prieſts, and other Eccleſiaſticks by him Ordained. If not, he would Exclude him from the Communion of the Body and Blood of Chriſt, as long as he perſiſted to keep that Countrey under his Juriſdiction; and, if he continued in his Obſtinacy, he would declare him Deprived and Fallen from the Patriarchal Dignity, wherein he had been kept by the Favour of the Holy See. At the ſame time the Pope Writ Two Letters to *Michael* King of the *Bulgarians*.

Bulgarians, Exhorting him to ſubmit to the Church of *Rome*; and required of Count *Peter*, that he would uſe his utmoſt endeavours to perſwade that Prince to it. Laſtly, He commanded all Greek Prieſts, and Biſhops, then in *Bulgaria*, to withdraw themſelves within the ſpace of Thirty days, declaring them Deprived of their Functions, if they refuſed to do it within that Time.

Photius, relying upon this Diviſion between the Pope and *Ignatius*, attempted his Reſtauration; and, having by his Artifices procured the Emperour's Favour, with the Aſſiſtance of *Theodorus Santarabenus*, he returned to *Conſtantinople*, *Ignatius* yet living. 'Tis ſaid, This Patriarch offer'd him to Write in his behalf to all the Biſhops under his Patriarchate, and procure, that he ſhould have his Abſolution, provided, he would forbear all Sacerdotal Functions; but *Photius* refuſed it, being reſolved to attempt his Reſtauration to the Patriarchal Dignity. Thus, in ſtead of Reconciling himſelf with *Ignatius*, he Declared againſt him, and Ordained in *Magnaurus* his Palace, *Ignatius* yet living. But this Patriarch dying, *Octob.* 23d. 878. *Photius* went into St. *Sophia*'s Church with Armed Men; forcing a great many Biſhops, Clerks and Monks, to Communicate with him, and to own him as their Patriarch; Depoſing, and Perſecuting all that refuſed; turning out all that had been Ordained by *Ignatius*, and reſtoring them to their reſpective Stations, after he had Re-ordained them. At the ſame time he took care to confer the principal Dignities of the Church upon his own Creatures. And, to prevent all Oppoſition on the Papal ſide, with Threats and Preſents he prevailed with the Two Legates, to tell publickly, both the Clergy and People, That they were come to Depoſe *Ignatius*, and to declare *Photius* their Patriarch.

Photius returns into Conſtantinople, and is reſtored.

To bring the Holy See to conſent to *Photius*'s Reſtauration, *Baſilius* the Emperour ſent Ambaſſadours to Pope *John* the VIII, to deſire of him, That he would receive *Photius* into his Communion, and own him as Patriarch. Three Monks were alſo ſent to deſire the ſame Thing, in the Name of the Patriarch of *Jeruſalem*; and *Photius* ſent *Theodorus Santarabenus*, to bring about this Accommodation. Who were all well received, and had a favourable Audience from the Pope. The Eaſtern Emperour, whoſe Forces began then to be conſiderable in *Italy*, promiſed him to ſecure the Coaſt of *Campania* from the Irruptions of the *Saracens*, and to yield him up *Bulgaria*. To juſtifie the Reſtauration of *Photius*, the Neceſſity of it was urged, for the good of the Peace, and the Re-union of Mens Minds. To which his Partiſans added, That *Ignatius* himſelf was for it; and a Paper was produced, under his Name, whereby he deſired the Pope's Conſent to it.

Pope John the VIII. gives his Conſent to Photius his Reſtauration.

The Pope, in Anſwer to the Emperour, ſent him word, That *Ignatius* of happy Memory being dead, he conſented, by reaſon of the preſent Neceſſity, and for the good of the Peace, that *Photius* ſhould be owned as Patriarch, provided that he gave Satisfaction, and begged pardon before a Council; That he declared him Abſolved, with all the Church-men of his Party, from all Cenſures and Condemnations againſt them; and that he thought it convenient, to have him Reinſtated in the See of *Conſtantinople*; but that he expected, no Lay-man or Courtier ſhould, for the future, be raiſed to the Patriarchal Dignity of *Conſtantinople*; and that Cardinal-Prieſts, or Deacons of that Church, ſhould be choſen for that See. To which he added, That he granted this, but on condition that *Bulgaria* ſhould be Reſigned up to him, and that the Patriarch of *Conſtantinople* ſhould make no Claim to it. Laſtly, He exhorted the Emperour to own, and bear reſpect to the Patriarch, and to endeavour the Re-union of the Biſhops, and the whole Clergy with *Photius*; Declaring all thoſe Excommunicated, That ſhould refuſe to hold Communion with him, after Three ſeveral Notices. This Letter, bearing date the 16th of *Auguſt*, 879, was carried by one *Peter*, a Prieſt, who was ſent to *Conſtantinople*, with the Deputies come from thence. He had alſo, under his Care, a private Letter to *Photius*, wherein the Pope expreſſed unto him, the Joy he received by the Re-union and Peace of the Church of *Conſtantinople*, and his conſent to his Reſtauration, provided that he begged Pardon in a Synod, and reſtored *Bulgaria* to the Holy See. Other Letters he was charged with, one directed to the Clergy of *Conſtantinople*; another to the Patriarchs of the Eaſt, upon the ſame ſubject; and a Third, directed to thoſe who ſhould refuſe to hold Communion with *Photius*, wherein he warned them to acknowledge him as their Patriarch; if not, that he had charged his Legate to Excommunicate them.

He Writ in particular to the Two Legates he had ſent to *Conſtantinople*, and let them know he was not ſatisfy'd with their raſh Approving of *Photius*, without his Order or Knowledge; that however he joyned unto them *Peter*, Cardinal-Prieſt, that they might labour together for the Peace of the Church, according to the Letters and Inſtructions he had given him. By which Inſtructions, they were to make their firſt Viſit to the Emperour, and deliver him the Letter they had for him; the next day to viſit *Photius*, and give him his Letter, with Salutations from him, and a Declaration of the Command they had received from him, to own him, for Peace-ſake, as Patriarch, and to make all the Churches own him, provided he received all thoſe that ſhould be willing to hold Communion with him, though his Adverſaries before. That a Council ſhould be called, in which they ſhould preſide with the Patriarch, and the Deputies of the Patriarchs of the Eaſt, and wherein ſhould be preſent the Metropolitans and Biſhops of the Patriarchate of *Conſtantinople*. In it he order'd, That there ſhould be Read his Letter to the Emperour, and the Biſhops be asked, Whether they approved of it; which done, they ſhould declare, That the Holy Father having the Care of all the Churches, and being deſirous to procure Peace amongſt them, had ſent them thither to make up their Breaches, to Reconcile thoſe that were at Variance, and Raiſe up them that are Fallen; That they might all with one accord Glorifie the Father, the Son, and the

the Holy Ghoſt. Then they were to propoſe the following Canons, *viz.* That after *Photius* his Deceaſe, no Lay-man ſhould be raiſed to the Patriarchal Dignity; that *Photius* ſhould ſend no *Pallium* into *Bulgaria*, nor make any Ordination there. 'Tis very probable, the Pope had enjoyned *Photius* to beg pardon of the Council, as is mention'd in the Pope's true Letters. But this Article is not found in the Memoir which we have onely from *Photius*, nor in the Letters of Pope *John* the VIII, which he cauſed to be Read in the Council, and out of which he had razed this Article with ſome others, as he had added unto it an Article againſt the Eighth Council, to be found alſo in this Memoir, falſify'd by *Photius* in the like manner. All this was done by the Pope in a Synod held at *Rome*, conſiſting of 17 Biſhops of *Italy*, 4 Cardinal-Prieſts, and Two Deacons, whoſe hands are to be found at the end of this Memoir.

The Council Confirms the Reſtauration of Photius.

Peter being arrived at *Conſtantinople* in 879, *Photius* ſummon'd thither a full Council, to which he gave the Name of the VIII. Oecumenical Council; which, by his Account, conſiſted of 383 Biſhops. The firſt thing he declared, at the Opening of the Aſſembly, was, That Pope *John* the VIII. had received him into his Communion; firſt, by his Two firſt Legates, *Paul* and *Eugenius*; next by *Peter* the Prieſt, whom he had ſent purpoſely for it. Whereupon *John*, Biſhop of *Heraclea*, complained, That the Church of *Rome* had occaſioned all the Troubles befallen to the Church of *Conſtantinople*, blaming the Conduct of the Popes *Nicholas* and *Adrian*, and exalting that of *John* the VIII.

In the Second Seſſion, held the 16th of *November*, the Pope's Letters to the Emperour and to *Photius* were read. But ſo falſify'd, that what concerned *Ignatius* was razed out, as were alſo the Injunction to *Photius*, to beg pardon before the Council, ſome advantageous Expreſſions about the Holy See, and what related to the Reſtitution of *Bulgaria*. Which was ſupply'd with high Commendations of the Emperour and *Photius*, and the Condemnation of the Eighth Council. Theſe Letters being read, *Photius* extolled his kindneſs which he pretended himſelf to have to *Ignatius* the Patriarch, and promiſed that he would honour his Memory. After this, a Letter from *Michael* the Patriarch of *Antioch*, upon this ſubject, was read; wherein he required alſo the Condemnation of the Eighth Council. Then was called in *Thomas*, Arch-biſhop of *Ceſarea*, the onely Deputy from the Eaſt, that had Aſſiſted at the Eighth Council. *Photius* cauſed him to Renounce what he had both ſaid and done in that Council. The Letters from the Patriarchs of *Jeruſalem* and *Antioch* to *Photius*, were likewiſe read; wherein they gave him very high Commendations, and owned him as Patriarch. This Seſſion ended with the reading of a Letter from *Abramius* Arch-biſhop of *Amydus*, who Writ very ſharply againſt the Eighth Council.

In the Third Seſſion, held *Nov.* the 18th, the Letters from Pope *John* the VIII. to the Church of *Conſtantinople*, to the Biſhops of that Patriarchate, and to the Patriarchs of the Eaſt, were read. In which, expreſſing his deſire to procure the peace of their Church, the Biſhops of that Patriarchate declared thereupon, that they had Peace amongſt them, before the coming of that Letter; and ſome mention being made of *Bulgaria*, they judged it reaſonable that Affair ſhould be referred to the Emperour, the Bounds of the Empire being concerned therein. A Letter from the Patriarch of *Jeruſalem* to the Emperour was likewiſe read, wherein having deplored the Miſeries and Calamities of his Church, he prayed that Prince to aſſiſt it with his Princely Charity. Laſtly, The Pope's Inſtructions to his Legates, an Abſtract whereof we have already made, came alſo to be read.

In the Fourth Seſſion there appeared a Deputy from the Patriarch of *Antioch*, who brought ſome Letters from that Patriarch, and that of *Jeruſalem*, both Written in the behalf of *Photius*. Wherein they declared, That the Deputies, who had aſſiſted at the Eighth Council, in the Name of their reſpective Churches, had been ſent by the *Saracens*. Theſe Letters being read, the Noble-men came in who had aſſiſted at the ſaid Council, and expreſſed their ſorrow for what they had done, being (as they pretended) impoſed upon by the falſe Deputies of the Patriarchs. Five Articles were read, which were propoſed in the Name of the Pope's Legates. The firſt, about the reſtitution of *Bulgaria* to the See of *Rome*; The ſecond, that for the future no Lay-man ſhould be elected Patriarch of *Conſtantinople*; The third, that no Clerk of another Church ſhould be choſen; The fourth, to abrogate the Council held againſt *Photius*; And the fifth, that thoſe ſhould be Excommunicated who refuſed to hold Communion with *Photius*. All which Articles, except the firſt about *Bulgaria*, were approved of by the Council.

In the Fifth Seſſion, held *Jan.* the 26th, 880. *Photius* complained, That the Church of *Rome* ſeemed unwilling to receive the Seventh General Council. But the Pope's Legates having ſatisfy'd the Council in that Matter, it was decreed unanimouſly, That that Council ſhould ſtand for the venth Oecumenical.

After this, *Metrophanes*, Metropolitan of *Syria*, was ſummoned to appear, for refuſing to hold Communion with *Photius*. Whereupon the Pope's Legates required a Canon to be made, diſabling *Photius* from receiving ſuch as had been Excommunicated or Depoſed by the Biſhop of *Rome*, and the Biſhop of *Rome* from receiving thoſe that had been Condemned, or Excommunicated by *Photius*: This was the firſt Canon. The ſecond was made upon the Remonſtrance of *Photius*, and Order'd, that Biſhops that turned Monks, ſhould not retain their Biſhopricks, and diſabled them from the Recovery thereof. A third Canon was added, againſt ſuch as ſhould Impriſon, or abuſe Biſhops. This done, the Acts of the Council were ſigned by the Legates, and all the Biſhops.

May the 10th, they met together in the Emperour's Palace, in whoſe preſence was read the Symbol, or Creed of the Council of *Conſtantinople*, with a Prohibition to add any thing to it; which

which, was against the Latin Creed, to which was added the *Filioque*. *Basilius* the Emperour, with the Princes his Sons, subscribed to this, and disapproved, by his subscription, all that had been Transacted against *Photius*.

May the 13th, the Bishops met again in the Great Church, to whom was read the Creed agreed upon in the last Meeting, and repeated Anathema's pronounced against all persons that should either add to, or take any thing from it. Thus you have an Abstract of the Acts of this Council, published by *Baronius*, and taken out of the Acts themselves, the Manuscripts whereof are to be found in the Vatican Library, and that of the *Colonni's*.

The Pope's Legates returned to *Rome*, with Letters from the Emperour and *Photius* to the Pope; to whom they made their Report of *Photius* his Restauration, and of the peaceable State wherein they had left the Churches of *Constantinople*. The Pope, in his Answer, Congratulated the Emperour for it, and returned him his Thanks, at the same time, for his Care in sending Galleys for the Defence of the Territory of *Rome* against the *Saracens*; for his restoring to the Church of *Rome S. Sergius* his Monastery in the Neighbourhood of *Constantinople*; and, lastly, for having restored *Bulgaria* to the See of *Rome*. He prays him to continue his Good Will to that See; and adds, at the end of the Letter, That he allows of the Acts of the Council at *Constantinople* for the Restauration of *Photius*; but, if his Legates had any way trespassed upon his Orders, he disowns all such Actings, and declares them void. This Letter bore date, *August* the Thirteenth, 880.

He also Congratulated *Photius* upon his Restauration, for which he told him he was obliged to the Holy See; but blamed him for refusing to make a Publick Acknowledgment of his Fault, and beg the Council's Pardon. He enjoyns him to submit himself, and be faithful to the Holy See; and ends his Letter with the same Clause contained in that to the Emperour: Which shews, that he was not, as yet, fully informed of all those Things the Legates had consented to. And indeed, when he understood how they had been surprised, he went up to the Choire of his Church, from whence he fulminated his Excommunication against all Persons that should not receive the Condemnation of *Photius*; and, having Deposed his Legates, he sent *Marinus*, who had been twice already Legate in the East, to Repair the Mischief done by the late Legates. *Marinus* being arrived at *Constantinople*, did strenuously maintain what had been done under Pope *Nicholas*, and in the Eighth Council against *Photius*, refusing to consent to the Abrogation of the Acts of that Council. The Emperour incensed at his Presumption, in Disannulling what the other had Ratified, caused him to be cast into Prison; and having kept him there the space of Thirty days, thinking that Mortification would make him change his Mind, he sent him back to *Rome*, where his Constancy was soon requited. For Pope *John* dying in the beginning of the year 882, he was Chosen to be his next Successor on the First of *February*.

Pope John *disowns what his Legates had done.*

Being raised to that High Station, the first Thing that he did, was, to Condemn *Photius* again; to declare void all the Episcopal Functions he had took upon him; and to Abrogate all the Acts of the False Council of *Photius*. His Pontificate having lasted but one year and odd days, he had for his Successor *Adrian*, the Third of that Name, to whom *Basilius* the Emperour made present Applications, to get him to own *Photius*. But this Pope, on the contrary, did openly declare against him, and Confirmed what his Predecessor had done. *Basilius*, provoked by this Denial, Writ *Adrian* a Letter full of Invectives against the Bishops of *Rome*, but chiefly against *Marinus*; affirming, That he could not legally be Chosen Bishop of *Rome*, because of his being Bishop of another Church. This Letter was deliver'd to Pope *Stephen* the Vth, who succeeded *Adrian* in 885. *Stephen* made a Sober, but Smart Answer to the Emperour; in which he tells him, That he wonders how he could Write in so violent a Style to his Predecessor; for he could not be ignorant, that the Sacerdotal Dignity was not any way subject to the Regal Power; That, though the Emperour represented Christ upon Earth, 'tis onely in respect to Civil and Temporal Things; And that, as God has given him a Supream Power over the Things of this World, so has he given, by St. *Peter*, to his Successors, a Supream Authority over Spiritual Things. That it was the Emperour's part to destroy with the Sword the Impiety and Barbarity of Tyrants; to doe Justice to his Subjects; to make Laws; and to have Armies both by Sea and Land; but that the Care of Christ's Flock is committed to the High-Priests; a Dignity as much above that of Kings, as Heavenly Things are above Spiritual. He exhorts him to follow the Pope's Decrees, and to respect their Dignity. He charges with Blasphemy all that have offer'd to Calumniate his Predecessor *Marinus*, and sharply rebukes him for his giving credit to such Calumnies. He asks him, By whom he was Constituted a Judge of the Holy High-Priests? And how he knows that *Marinus* was not a Bishop? He excuses his being Translated, by several Instances. Moreover, he affirms, That the Pope is not liable to any Man's Judgment; and says, That Pope *Sylvester* caused a Declaration of it to be made by his Legates in the *Nicene* Council: A Fact that cannot be proved. He justifies all the Proceedings of *Marinus* and his Predecessors against *Photius*, exhorts the Emperour to put him out of his See, and to fill his Place by another Patriarch. He complains of the ill usage *Marinus* had at his Court. Lastly, He commends the Emperour for designing one of his Sons for the Sacerdotal Office; and requires his Assistance for the defence of *Rome* and all *Italy*, both by Sea and Land, against the Descents and Inrodes of the Barbarians.

The following Popes are against the Restauration of Photius.

This Letter came to *Constantinople* after *Basilius*'s Decease, and was delivered to his Son *Leo*, who succeeded him in 886. This Prince was an Enemy to *Photius*, upon a Jealousie he had that *Photius* had made use of *Santarabenus* to put him out of his Father's favour, who had forced him to

Photius *turned out again.*

to a private Life. Glad therefore of this Opportunity, at his Acceſſion to the Imperial Throne, to be revenged of his Enemies, he preſently turn'd out *Photius*, and baniſhed him into a Monaſtery in *Armenia*; cauſed *Santarabenus*'s Eyes to be put out, ſent him into Exile to *Athens*, and cauſed *Stephen*, his own Brother, to be choſen Patriarch of *Conſtantinople*. Which Election was approved of by *Stylianus* Biſhop of *Neocæſarea*, and by the other Biſhops that were *Photius*'s Adverſaries: who in their own Names, and the Names of the Clergy of *Conſtantinople*, together with the Abbots and Monks of the Empire, ſent a Letter to Pope *Stephen*. In which having related all that had paſſed from the beginning, in *Photius*'s Caſe, and how *Leo* the Emperour had no ſooner aſcended the Throne of his Father, but he preſently turn'd him out, and by that means delivered them from the Miſeries they groaned under for not ſubmitting to him; they earneſtly entreat him to pardon thoſe who had held Communion with *Photius* a ſecond time: by which Indulgence, he would ſave a world of people, proving that it had been practiſed by the Church upon ſeveral Occaſions. However they acquaint him, that they would not ſuffer the Biſhops of *Photius*'s Faction to perform any Sacerdotal Functions, whatever Permiſſion they pretended to have from the Holy See, till they had a certain Account of the Pope's pleaſure in it; and that the reſt who had ſubmitted to *Photius*, and were compelled to do it, were the more excuſable. The Emperour writ alſo to the Pope; but only acquainted him by his Letters, that *Photius* had withdrawn himſelf of his own accord, and had embraced a private Life.

Letters from Pope Stephen *to the* Greek *Biſhops.*

Pope *Stephen*, in his Anſwer to the Biſhops that had writ to him, told them, they had juſt cauſe to turn out *Photius*, as by their Letters he was informed they had done; but that the Emperour having ſignified unto him, that he had withdrawn himſelf, he was perplexed what Anſwer to give. That there was a vaſt Difference betwixt being turned out, and quitting a Dignity of his own accord. Therefore not being able to paſs his Judgment upon the Matter without a full Information, he had put it off; and thought it neceſſary that Biſhops ſhould be ſent on both ſides, that all Things being duely examined, and the Truth found out, he might order that which ſhould be moſt acceptable unto God.

The Biſhops Anſwer to Pope Stephen.

The Biſhops anſwered Pope *Stephen*, that the Difference found in their Letter and that of the Emperour, came from hence, That *Photius*'s Friends, who acknowledged him for Patriarch, were obliged to give it out, that he had voluntarily quitted his Patriarchate: which they did not, who followed the Judgment of the Popes *Nicholas* and *Adrian*, and their Legates; for they look'd upon him only as a Lay-man, and ſaid, he would never have voluntarily left it. They wondered, that having ſaid in the beginning of his Letter, that *Photius* had been rejected, he ſhould ſay at the latter end, that he muſt be brought into Judgment, as if it were doubtful whether he is a Biſhop or not: that, if he were brought again into Judgment, he would be found ſtill more guilty; and, to paſs by other Matters, they did not think it convenient to pardon what the World knew he had done againſt *Marinus*. Laſtly, They repeat their former Entreaties in behalf of thoſe whom *Photius* had forced into his Communion, and pray him to ſend Circular Letters to the Patriarchs of the Eaſt, that they may approve of and confirm the Condeſcenſion which he had uſed towards thoſe perſons. To which they add, that it was the Emperour's Deſire, who by rejecting of *Photius* had delivered them from his perſecution; and that it was no way repugnant to the Canons, *Photius* being rejected, to admit to Penance ſuch as had been compelled to hold Communion with him. This Letter was delivered to Pope *Formoſus*, who ſucceeded *Stephen*, Anno 891.

Formoſus *his Reply to the Biſhops Letter to Pope* Stephen.

This Pope anſwered to *Stylianus*, that he was not plain enough in his Letter; that he deſired Favour, without telling the manner, or for whom, whether for Lay-men or Biſhops. If for Lay-men, he was willing to grant it; but if for Biſhops, and that they might remain in their Dignity, he ought to obſerve, that *Photius* could not confer an Epiſcopal Dignity which he had not; that he could confer nothing but the Condemnation he had received; that praying in behalf of thoſe he had Ordained, was to countenance him, who had Ordained them; that on the contrary, the Church of *Rome* ought to inflict ſevere penalties upon ſuch perſons, to purge throughly by that means the Church of *Conſtantinople*; that however his Clemency and Lenity inclined him to the Toleration of ſome things, but that there were others that could not be diſpenſed with; that he had appointed *Landulphus* Biſhop of *Capua*, and *Romanus* his Legate *à Latere*, with whom they ſhould conſult about Matters, joyning with them *Theophiladus* Biſhop of *Ancyra*, and *Peter* in whom he repoſed a great Truſt, provided nevertheleſs that the Condemnation of *Photius* ſhould ſtand; and as to thoſe whom he had Ordained, they might be received as Lay-men into the Church-Communion, if they acknowledged their Fault in Writing, and begged to be admitted to Penance; that done, he might do in conjunction with his Legates what he ſhould think moſt expedient, theſe two Articles remaining untouch'd.

The laſt Anſwers of the Popes to the Greeks.

But, whereas the Number of Biſhops, Prieſts, and other Clerks ordained by *Photius* was ſo great, that all the Churches almoſt had been left deſtitute, if the Clergy ordained by him had been made Lay-men, therefore this Regulation could not be put in Execution in the Eaſt: So that *Stylianus* and others were forced at laſt to tolerate them, and hold Communion with them; but ſince they ſhould have been better ſatisfied if they could get the Conſent of the Holy See to it, *Stylianus* endeavoured ſeven Years after to get it, and writ to the Pope for it. Then was *John* IX. raiſed to the Papal See, who declined to return an Anſwer himſelf, but ordered one to be ſent him in his Name, to this purpoſe, That he thanked him for his firm Adherency to the Church of *Rome*, that he hoped at laſt the Obſtinate would ſubmit, that Peace would be reſtored to the Church, and an End put to a Schiſm that had continued the ſpace of 40 Years. That he expected his Predeceſſors Decrees ſhould be inviolably obſerved; that he had the ſame Sentiments of *Ignatius*, *Photius*, *Stephen*,

Stephen, and *Anthony*, as his Predeceſſors *Nicholas*, *John*, *Stephen*, and the whole *Roman* Church; that he would deal with them, and look'd upon them as they had done, and received into the Church-Communion all thoſe he had Ordained, upon the ſame Conditions they had preſcribed. This was the laſt Anſwer of the Popes upon this Matter, whoſe Judgment the *Greeks* did not follow, for they left in their reſpective Stations not only ſuch as had ſided with *Photius*, but alſo thoſe whom he had Ordained. From which time the *Latin* and *Greek* Churches held no good Intelligence, though it ſeems they did not break off Communion altogether. For both the Emperour, and the Patriarchs of *Conſtantinople*, uſed to write to the Pope, and the Pope to return Anſwer; who alſo ſent his Legates into the Eaſt, as in the Buſineſs of *Nicholas* the Patriarch upon the fourth Marriage of *Leo* the Emperour; who, having loſt three Wives without Iſſue, reſolved to marry again. But meeting with ſtrong Oppoſition againſt it from the Patriarch, he in the Year 901. deſired Legates from Pope *John* IX. and made them approve of his fourth Marriage. Whereupon he turned out *Nicholas* the Patriarch, and put *Euthymius* in his place. This Buſineſs renewed the Troubles of the Church of *Conſtantinople*: for, after *Leo*'s Death, *Nicholas* was reſtored to his See in 912, and writ a Letter to the Pope concerning it, praying him to puniſh thoſe who had ſtirred up thoſe Troubles againſt him. Some time after, having reconciled the Minds of Men, and reſtored Peace to the Church of *Conſtantinople*, he deſir'd Pope *John* X. by another Letter, to endeavour a Re-union of their reſpective Churches, the Peace whereof ſeemed to have been for ſome time interrupted, and to re-ſettle a ſincere Correſpondence betwixt them by ſending Legates on both ſides, and declaring with one accord that fourth Marriages are unlawful, and therefore prohibited. It does not appear that the Pope made any Anſwer to it; but an Aſſembly was held at *Conſtantinople* in 921. which abſolutely prohibited ſuch Matches for the future, and Excommunicated all perſons ſo contracted, till ſuch time as they were parted. As for third Marriages, they were not abſolutely forbidden; but a penance was ordered for five Years to all perſons that ſhould marry three times after forty Years of Age, or even before that Age, provided they had had Children by the firſt Marriage. We find that *John* XIII. ſent Legates in 968. to *Nicephorus* the Eaſtern Emperour, to treat of a Match with his Daughter-in-law and *Otho* the Weſtern Emperour; but thoſe Legates were ſlighted and abuſed by the *Greeks*, as was alſo *Luitprandus*, *Otho*'s Ambaſſadour. In ſhort, 'tis very plain, that there was in thoſe Times no good correſpondence betwixt the *Latins* and the *Greeks*; that the *Latins* were hated and ſlighted by the *Greeks*, and theſe but little regarded by the *Latins*. But as little Friendſhip as there was amongſt them, yet they did not openly condemn each other, nor did their Enmity break out openly till the time of *Michael Cerularius*, as will appear in its proper place.*

Broils of the Church of Rome with the Greek Churches.

Before we conclude this Chapter, it will not be improper to ſpeak of the Works of *Photius*.

The moſt conſiderable Fruit of *Photius*'s Studies and Labours, is his Library entituled *Myriobiblon*, compoſed by him at the Requeſt of *Taraſius* his Brother, being yet a Lay-man, and Ambaſſadour in *Aſſyria*. It contains the Argument or Abſtracts of 279 or 280 Volumes of many Authors, upon various Subjects. Wherein we find Grammarians, Criticks, Poets, Orators, ſacred and prophane Hiſtorians, Phyſicians, Philoſophers, Divines, *&c.* not ranked according to their ſeveral Arts or Profeſſions, but brought in confuſedly, and as they came firſt into his Memory. As he goes forward in this Work, he ſeems to encreaſe his Labour by the length of his Abſtracts. For in the beginning he ſets down in few Words the general Argument of the Works he ſpeaks of, and delivers his Cenſure upon them. Then he attempts a larger Account of the Matters therein contained; and towards the end he makes long Abſtracts thereof, without Choice or Reflections. Thus, as his Work ſwells, he falls ſhort in his Exactneſs; and his Spirits being wearied with the length of the Work, he grows careleſs and negligent, producing nothing of his own, but contenting himſelf to tranſcribe faithfully what comes in his way. And indeed the end of his Work is ſo unlike the beginning, that ſome eminent Scholars have thought it could not be *Photius*'s. There is nothing to be ſeen of that Exquiſiteneſs, of that fine critical Wit, of that free and impartial Judgment upon the Character and Style of the Authors, or of that inimitable Exactneſs which appears in the beginning. Yet it is very probable, the Wearineſs and Negligence of *Photius* were the Reaſon why he was not ſo accurate towards the end as he was in the beginning. For the Number of Works mentioned in the preliminary Letter being only found compleat at the end, 'tis not credible that what *Photius* had done ſhould be taken out, to ſubſtitute in lieu of it the productions of any others. Nay, it ſeems that *Photius* had purpoſely altered his Method, thinking it more uſeful to give larger Abſtracts of the Works he went upon, than barely to tell the Subject. For there are ſome Authors of which he ſpeaks but ſuccinctly in the beginning, and ſpeaks of 'em again towards the end, to give larger Abſtracts of their Works. But whatever Reaſon induced him ſo to do, whether it was to make his Work leſs tedious or more uſeful, it cannot be denied but that it had been more proper to joyn the general Argument and the Cenſure to be given upon each Work, to Abſtracts of particular places worth taking notice of. 'Twere to be wiſhed, that *Photius* had performed both the one and the other in all the parts of his Work, and that he had not contented himſelf to do one of them only. The World however is very much indebted to him, and his Work a very rich Treaſure nevertheleſs, including what is moſt curious in every Science, and preſerving to us both the Memory of Authors, and ſome Fragments of abundance of Works, which had been unknown to us, and nothing whereof had remain'd with us, had it not been for this Learned Man's Work.

Photius's Library.

This ſo uſeful a Work was found out by the Jeſuit *Andrew Schot*, who cauſed it to be tranſcribed from a Manuſcript of Cardinal *Sirlet*'s Library, and to be compared with a Copy thereof in

the *Vatican*, taken out of a Manuſcript at *Venice*, written by the hand of Cardinal *Beſſarion*. He communicated this Copy to *David Hoeſchelius*, a Printer of *Ausburg*, who cauſed it to be Printed in 1601; being firſt compared with three other Copies, one in the Duke of *Bavaria*'s Library, and the two other being procured for him by *Margunius*, and the Son of *Henry Stephen*, who had a Copy Written by his Father's own hand, and Reviſed by an Ancient Manuſcript. *Andrew Schot*, a Man extraordinary well skilled in the Greek Tongue, conſidering the Uſefulneſs of this Work, undertook to Tranſlate it into Latin; and having happily compaſſed his Deſign, cauſed his Tranſlation to be Printed alone at *Ausburg*, *Anno* 1606. Afterwards, both the Text and the Tranſlation were Printed together at *Geneva* in 1611; and laſtly, in the year 1653, this Work was Reprinted at *Rouen* by the *Berthelins*. This Edition is the largeſt and faireſt.

The Nomocanon *of* Photius.

Photius his *Nomocanon* is another Proof of this Author's great Ability. 'Tis a Collection digeſted in an excellent Method, and brought under 14 different Titles, of the Canons of the Councils and Canonical Epiſtles, and of the Emperour's Laws about Eccleſiaſtical Matters. *Balſamon* has made Comments upon this Work, and with theſe Comments it appeared in publick by the care of Monſieur *Juſtel*, being Printed at *Paris* in Greek, with a Latin Verſion at the end, in 1615; the Verſion being firſt Printed both at *Paris* and *Baſil*, in 1501. This Work is alſo found amongſt *Balſamon*'s Works (Printed at *Paris* in 1620.) and in the Pandects of the Canons of *England*, [put out by *Juſtellus* at *Paris*, 1662.]

Photius *his Letters.*

The delicateneſs of *Photius* his Style, and fineneſs of his Wit, as well as his Learning, and his particular Knowledge of Holy Scripture, are in a ſpecial manner conſpicuous in his Letters, which appeared firſt long after his Works before-mentioned. They were publiſh'd from a Manuſcript brought from the Eaſt into *England*, Tranſlated by *Richard Montague* Biſhop of *Norwich*, and Printed at *London*, *Anno* 1651. They are in number 248.

The firſt, Written to *Michael* King of *Bulgaria*, is an Inſtruction directed to that Prince. To whom he propoſes the Creed in the firſt place, as the Foundation of our Chriſtian Faith; after which, he brings in the Deciſions of the Seven General Councils, of which he makes a Compendious Hiſtory. He tells him, We cannot depart from the Purity of the Doctrine ſetled by thoſe Councils, without indangering our Salvation. He exhorts him firmly to adhere to the Faith, and to joyn Vertues and Good Works to a Lively true Faith. In ſhort, he lays before him the chief Duties of a Chriſtian Prince, the Vertues that are moſt neceſſary for him, and the Manner how he ought to govern himſelf. 'Tis one of the beſt and compleateſt Inſtructions that were ever given to a Prince; and, 'twould be a hard matter to find a larger, exacter, or more ſolid Collection of Precepts.

The Second is the Circular Letter which he ſent to all the Patriarchs of the Eaſt againſt the Roman Church in 866. Wherein he takes occaſion to reproach her with what had paſſed in *Bulgaria*, which was but newly Converted to the Chriſtian Faith, where ſome Perſons were found come from the Weſt, who ſpread ſuch Doctrines as were repugnant to the Purity of the Faith. Firſt, by making the *Bulgarians* Faſt on Saturdays, againſt the Laws of the Church which forbid it. Which might occaſion a Contempt of the Doctrine; becauſe when Men take upon them to ſlight Tradition, even in the leaſt Things, they are eaſily prevail'd with to ſlight the Doctrine it ſelf. Secondly, by diſtinguiſhing the firſt Week in Lent from the reſt, and permitting them to eat in that Week, Milk, Butter, Cheeſe, *&c.* Thirdly, by detecting Married Prieſts. Fourthly, by cauſing them to be Anointed again with the Chriſm, that had been already Anointed with it by the Prieſts; affirming, That Unction ought not to be made by Prieſts. He exclaims againſt the Prohibition, affirming, That there is no Law reſerving that Unction to the Biſhop, or prohibiting the ſame to the Prieſts. Laſtly, he charges the Latin Church with breach of Faith, and falſifying of the Creed; by Teaching, that the Holy Ghoſt does not onely proceed from the Father, but from the Father and the Son. Upon this Article he doth inlarge very much, and alledges many Objections againſt the Proceſſion of the Holy Ghoſt from the Father and the Son. Then he breaks out againſt thoſe who had Taught the *Bulgarians* this Doctrine, and does Excommunicate them, by vertue of the Canons, about the Saturdays Faſt, and the Celibacy of Prieſts. He exhorts the Patriarchs to joyn with him in Baniſhing that Doctrine, to ſend Biſhops to *Conſtantinople*, to have thoſe new Tenets exploded, and put a ſtop to thoſe evils, that the *Bulgarians* may receive the true Faith. He acquaints them, That he has received a Letter from *Italy*, againſt the Tyranny of the Church of *Rome*. He admoniſhes them to receive, and cauſe to be received, in all the Churches of their Patriarchates, the Seventh General Council, in the ſame manner, and with the ſame Authority as the firſt Six.

In the Third Letter, which is to *Bardas*, he complains of what he was to ſuffer in the Place where he was, and ſeems to ſpeak much like a Chriſtian.

In the following Letters he alſo makes his Complaints of the Wrongs done him.

In the 18th he Writes to *Michael* the Emperour, about the Death of *Bardas*. He owns he deſerved it, if he had actually conſpired to make himſelf ſole Maſter of the Empire, as he could not doubt of it upon the account of the Letters *Michael* had ſent him. But he laments his Death, becauſe he had not time to do Penance for his ſins. He very much flatters *Michael*, and expreſſes to him the great deſire he has to ſee him again ſhortly at *Conſtantinople*. The ſame Thing he inſinuates, but in more flattering and pathetick Terms, in the next Letter.

In the 20th, he congratulates a Monk, for having brought over a Biſhop to his Party.

In the 27th, he Writes againſt certain Monks, who had took upon them to depoſe their Abbot; and obſerves, that Monks ought not to ſet up themſelves as Judges of their own Abbots, but that they ought to refer their Cauſe to their Superiours.

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In the 30th, he proves the Perpetual Virginity of the Bleſſed Virgin; and explains that place of Scripture, where it is ſaid, *That ſhe knew not Joſeph till ſhe had brought forth her firſt-born*; obſerving, that the Particle *Donec* (*till*) doth not always imply, that the contrary to that which had not hapned before, doth happen afterwards.

In the 31ſt, directed to *Taraſius* a Nobleman, whom he calls his Brother, he Treats of Providence; and ſhews, why Good Men ſuffer in this Life, whilſt the Wicked wallow in Proſperity.

In the 32d, and the Seven next following, directed to *Theotiſtus* the Abbot, he explains, in ſhort, the Faith of the Myſterious Trinity, and of the Incarnation, againſt Hereticks. He alſo ſpeaks ſmartly therein againſt the *Iconoclaſts*.

The next Ten conſiſt of Moral Exhortations to ſeveral Perſons.

The Fiftieth is upon the Covenants of the Law and Goſpel.

The next Three conſiſt of Reprimands to a Collector of Taxes, for his Covetouſneſs.

In the 54th he proves, that the Holy Myſteries ought not to be given to Infidels, or Hereticks, nor to Ill-Livers, but onely to Orthodox Perſons, who live according to the Rules of Chriſtianity.

The 55th is againſt a Liar.

In the 63d he gives the Reaſons for the Darkneſs of Prophecies.

In the Sixty fourth he Confutes the *Iconoclaſts*, and Anſwers to ſome of their Objections.

In the 72d he ſhews, how Contemptible our Temporal Life is.

In the 74th he pretends, That *Abraham* made his Servant Swear, by putting his hand under his Thigh, in honour to the Circumciſion, and as a Figure of the Meſſias to come out of his Seed.

The 97th was Written to *Baſilius* the Emperour, after he had turned him out of his See of *Conſtantinople*. He complains, in this Letter, of the Ill Treatment he had received, and particularly, That his Books were taken from him. He gives a very pathetick Account of the Perſecution he ſuffer'd, and Writes ſmartly to the Emperour.

In the next Letters he continues to deplore his Misfortunes, and ſpeaks of the Earthquake that hapned at *Conſtantinople* upon his Expulſion.

In the 102d he examines, how St. *Paul* could be both a *Roman* of *Tarſis*, and a *Jew*.

The 111th is directed to *Gregory* of *Syracuſe*, his old and conſtant Friend. Wherein he exhorts him to ſtand firm under his preſent Ill Circumſtances, and not to diſcontinue his Epiſcopal Functions.

In the 115th, he ſays, That the Council, which he calls Heretical, and which was made up of the Enemies to Image-Worſhip, has Excommunicated him, to raiſe a Man to the See of *Conſtantinople*, who lay under an Anathema. He ſpeaks of the Eighth Council.

In the next Letters, he Writes againſt that Council, but chiefly in the 118th.

In the 125th he gives Myſtical Reaſons for the Tearing of the Veil of the Temple, when our Saviour died.

In the 127th he explains that place of Scripture, where it is ſaid, *That the Sin againſt the Holy Ghoſt ſhall never be pardon'd.*

In the following Letters, he expounds ſome other places of Scripture, for which he brings Myſtical Reaſons, well invented, and happily apply'd.

In the 137th he affirms, That what is ſaid in St. *Luke*'s Goſpel, that *our Saviour ſweated drops of Blood*, is not to be underſtood literally; but that it is a Proverbial Expreſſion, to ſignifie, that the Pains he felt were ſo very violent, that he Sweated great drops. To which he adds, That this Hiſtory of the Goſpel has been left out of the Goſpel by ſome, and particularly by ſome *Syrians*; but his Opinion is, That it ought to be received as Canonical, and to be put amongſt the Scriptures of Divine Inſpiration.

In the 139th he ſhews, That it is not impoſſible, as ſome pretended, to look upon a Woman without ſinful Thoughts.

The 144th is againſt *Euſebius* of *Cæſarea*, whom he charges with Arianiſm.

In the 147th, *Photius* examines what it is to take God's Name in vain; and ſays, That among the *Jews*, taking of God's Name in Vain, was to give it to the Idols, or make uſe of it for a falſe Oath, or prophane it in idle Diſcourſes. That among Chriſtians, thoſe take God's Name in Vain, who Swear againſt that which is eſtabliſhed by Law, or who attribute God's Name to Creatures, as a Being which they believe Created, as alſo, thoſe who confound Images with Idols, and all Hereticks who abuſe that Name.

In the 152d, he expounds, as the *Pelagians* do, that place of St. *Paul*'s Epiſtle, where it is ſaid, *in which all have ſinned*; pretending, after *Theodoret*, that it ought not to be thus Tranſlated, but *whereas all have ſinned.*

In the following Letters, he Treats of divers Critical Queſtions.

In the 162d, he treats of the Names of God; and ſhews, by ſeveral Inſtances, that the Name of God is ſometimes given to Creatures, with relation to their Excellency, Juſtice, or Power. He obſerves, the *Jews* were forbidden to Name God by his proper Name, and that none but the High-Prieſt bore it, which he did in his Forehead, Written in extraordinary and ſtrange Letters. He adds, that the *Hebrews* pronounce it *Aia*, and the *Samaritans*, *Jabe*; that it is Written with theſe Four Letters, *Jeth*, *Aleph*, *Vau*, *He*, ſignifying *That is*, viz. *He that is, and indures for ever.*

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In the next Letter, he demonſtrates, how it was not abſolutely forbidden among the *Jews*, to hear or pronounce that Name, ſeeing *Moſes* heard it, and taught it the High-Prieſts, who wore it Written upon Plates of Gold; but that they were forbidden, upon pain of Death, to pronounce it before Strangers.

In the 164th, he examines what may be the ſence of the 13th Verſe, Chap. 1. of St. *Paul*'s *Epiſtle* to the *Romans*.

The 165th contains a Fine Encomium of St. *Paul*'s Wiſdom and Eloquence.

In the 166th he explains ſeveral places of St. *Paul*'s Epiſtles ſomething dark, by reaſon of their Hyperbata, or Ellipſis, *i. e.* Tranſpoſitions, or Defects of words uſual in them.

The 174th contains *Photius* his Apology againſt one of his former Friends, who now inveighed againſt him for his Contradictious Humour, charged him with betraying the Catholick Church, and violating her Laws. *Photius*, to vindicate himſelf from his Aſperſions, maintains, That he has not undertaken, done, ſaid, or writ any thing that might give any juſt ground to that Accuſation; and that he could be reproached with nothing but the Hardſhips he had indured, and the Miſery he was reduced to by the Perſecution of his Enemies. Which he gives an Account of in the moſt ſenſible manner; affirming, That his Misfortunes had neither Deſpirited, nor made him ſlight the Divine Truth. His Adverſary pretended, That it was ill done of him, to draw that Perſecution on himſelf for Things of ſmall conſequence. But *Photius*, to juſtifie himſelf, affirms, That his Enemies are our Saviour's Enemies, who rendred contemptible (as far as in them lay) the Blood of his Covenant, prophaned his Altars, and Ridiculed the Holy Chriſm, or rather the Holy Ghoſt, who had Conſecrated it. He proteſts, he will never hold Communion with ſuch Men, nor with thoſe who ſhall receive them. Next, he deplores the Miſeries of thoſe who ſuffer Perſecution for his ſake; and complains, that he is abandon'd almoſt by all the World. He concludes, ſaying, That he ever offers Sacrifices and Prayers to God for his Prince.

In the 176th Letter, he recites the different Expoſitions of this Place of Scripture given by the Fathers, viz. *My Father is greater than I.*

In the 177th, ſpeaking of St. *Peter*'s Fall, he owns his Primacy.

In the 180th, and the Two next, he explains ſome places of the Goſpel.

In the 182d, he deplores his Misfortunes.

In the 187th, he defends ſtrongly, and rationally againſt *Julian*'s Railleries, our Saviour's Advice, To ſell a Man's ſubſtance to give it to the Poor.

In the 188th, he congratulates himſelf for his Sufferings.

In the 192d, he obſerves upon the Word *Ephod*, that it ſignifies, 1. A Prieſtly Habit. 2. A Habit like unto that worn by Lay-men. 3. The Habits of the Prieſts of the Heathen Gods, who imitated the Ceremonies of the Prieſts of the True God.

The 201. is a Letter of comfort to *George* of *Nicomedia*, upon the death of a Clerk Ordained a Prieſt by him. He ſays, That his Soul is in *Abraham*'s Boſom, where it injoys the Heavenly Glory.

In the 211th, he expounds a difficult place of *Geneſis*, about the Sacrifices of *Cain* and *Abel*.

The 223d, and the three next, are likewiſe upon ſome difficult places of Scripture.

In the 228th he expounds that place in the Goſpel, ſo frequently objected by the *Arians*, That none but the Father knows the Day of Judgment.

The 234th is a long Epiſtle, no leſs Chriſtian than Eloquent, directed to *Taraſius* his Brother, to comfort him upon the Death of his Daughter.

In the 240th, he handles Two Critical Queſtions upon Scripture. The firſt, who was *Ethan* the *Zeraite*. The ſecond, concerning *David*'s Two Unctions. The third, about *Samuel*'s ſerving *Saul*.

The 243d, and 244th conſiſt of Ingenious Reproofs to a Friend of his, who forſook him through Timorouſneſs.

The 245th, is a piece of Comfort directed to a Nun, upon the Death of her Siſter. Wherein he ſuppoſes her Soul to be in the Company of Angels.

The 246th, and 247th, are upon the Birth-place of St. *Paul*.

In the 248th, he Diſcovers the Myſtical Reaſons of the Circumciſion.

Monſieur *Cotelerius* was publiſhed in the Second Tome of the Monuments of the Greek Church, [*Page* 104.] a ſhort Letter of *Photius* to *Smaracus*, Governour of the Iſle of *Cyprus*, againſt that Miniſter's Avarice and Extortions; With a Compendious Diſcourſe of the ſame *Photius*, ſhewing, that we ought to take care but of one Thing in this Life, that is, to forbear Sin; and, as we ought not to regard the Caſualties and Misfortunes of this Life, nor look upon them as Evils; ſo Honour, Riches, Power, Eloquence, and other Advantages, either of Nature or Fortune, ought not to be regarded as a real Good.

Photius his Letter to the Patriarch of *Aquileia*, is much beyond the former. *Baronius* has inſerted a Tranſlation of it in his Annals [*ad An.* 883.] but it came out ſince in Greek by the care of Father *Combefis*, in the laſt Addition to the *Bibliotheca Patrum* [at *Paris*, 1673.] In this Letter, having firſt highly extolled that Arch-biſhop, and Complimented him about the Deputy he had ſent unto him, he Argues againſt the Doctrine of the Proceſſion of the Holy Ghoſt from the Son, as an Error contrary to Tradition. He ſays, that the Popes, *Leo* the I. and *Leo* the III. have rejected that Doctrine. The firſt, by ſaying in his Letter, againſt *Neſtorius* and *Eutychius*,

cius, that the Holy Ghost doth proceed from the Father; and the last, by disproving those that had added the *Filioque* to the *Creed*, and causing it to be Ingraven on Plates without that Addition. He afterwards brings in many Arguments, grounded upon some places of Scripture, against the Procession of the Holy Ghost from the Son. He answers to the place alledged by the Latins, *The Holy Ghost shall receive from me, and will declare it to you.* He objects to himself, That S. *Ambrose*, S. *Austin*, S. *Jerom*, and some other Fathers have said, That the Holy Ghost proceeds from the Son. He owns it to have been their opinion, and that they ought not therefore to be called Hereticks. But he pretends, their Authority must not be preferred before that of a greater Number, who spoke according to the Councils and the Holy Writ. He adds, that some Fathers of the Church may have swerved from the Truth; but, whatever respect we have for their persons, we ought not to follow their Errors. As for Instance, though *Dionysius* of *Alexandria* be ranked amongst the Fathers, the *Arian* Expressions he used are not to be approved; as well as some Tenets of *Methodius*, S. *Irenæus*, and *Papias*. Lastly, he dares affirm, That if all the Men in the World should oppose us, we ought still to adhere to our Saviour's Words, and those of the Gospel; and, if we do seek after Proofs, next to our Saviour, we have the Suffrages of Oecumenical Councils, the greatest Number of the Fathers, the Bishops of *Rome*, and amongst these S. *Leo*, and *Adrian* the I. That the Legates themselves of the Holy See, which lately have been in the East Three several times, have alledged nothing contrary to that Doctrine; and that in the Council held by him, the Legates of Pope *John* had Subscribed unto, and approved of the *Creed*, without that Addition. Thus much is alledged by *Photius* in his Letter, to make good his Opinion.

His Work containing a compendious History of the first seven General Councils, which has been several times published separately, is nothing but part of the first Letter directed to *Michael* King of the *Bulgarians*.

But, as *Photius* had skill in Composition, so he was no less versed in Preaching. We have many Manuscript Homilies of his, whereof Father *Combefis* has printed the Titles and Beginnings in the last Addition to the *Biblioth. Patrum*. But there are only two whole ones extant: one upon the Virgin's Nativity, inserted by the same Author into his first Continuation of the *Biblioth. Patrum*, and written with much Eloquence and Politeness. The other containing the Description and Encomium of a new Church in the Emperour's Palace at *Constantinople*, published by *Codinus* and *Combefis* in their Collections. Photius's *Sermons.*

In fine, *Photius* had joyned all the Subtilty of the most refined Schoolmen to his other sorts of Learning. In *Canisius*'s Collection we have some small Treatises of his in Latin, which are a convincing proof of his great Ability in School-Learning. The principal of which, is that of our Saviour's Wills, which are called Gnomical; found in the Tome added by *Stuart* to *Canisius*'s Collection. It was in Greek in the Emperour and the Duke of *Bavaria*'s Libraries, out of which *Turrian* took it, and put it into Latin. The state of the Question is to know, whether our Saviour had, besides a general Will to do a Thing, a particular Will to do it in such and such manner, whether he has chosen and affected the one more than the other. *Photius* in the first place says, That this Question, having been but slightly handled by the Fathers, is the more difficult to solve; but that 'tis an easie matter to find out all that has been written upon it, S. *Maximus* being the only Father that he found treating of this Question. And, to expound him, he distinguishes many sorts of Wills. The first, a Natural Will, which he calls Θέλησις, being nothing but a Desire of doing a Thing, without any Reason for it. The second, a General Will, by him called Βούλησις, being an Effect of Reason. The third, called Γνώμη, is an Inclination to one Thing rather than another. The fourth, is the Choice one makes of one Thing rather than another. The fifth, is the Determination of the Will to do this or that Thing. And lastly, the Execution. The Matter being thus stated, he says, that our Saviour had unquestionably a general Will attended with Reasoning, but that he has not a Will of Choice, nor of Deliberation or Design to do one Thing rather than another, because having a perfect Knowledge of all Things by his Nature by reason of the Hypostatical Union, and his humane Will being wholly subject to the divine Will, he cannot deliberate upon what he must do, nor will any Thing but what pleases the divine Will. That there being two Natures in Christ, there ought to be likewise two Wills, that is to say, two Faculties; but by reason there is but one Hypostasis, or but one person that wills, he therefore wills but one Thing, and has but one general Will, that is, but one sole Affection, because the humane Will does in all Things concur with the divine Will. This is the Opinion of *Photius* in this Matter, which he backs with many Reasons; and gives shrewd Answers to all Objections against it. Photius's *Treatise concerning the Wills of Christ.*

In the fifth Tome of *Canisius* we find moreover seven short Dissertations of *Photius*, upon several Scholastick Questions. In the first he puts this Question, How God is every where, and answers the Objections made against his Omnipresence. He shews, that God is not in the World as created Beings are, but in a more sublime manner; that he is in every Thing, and above all Things; that he is in all Things by his Operation, but that his Act being his Substance, one may truly say he is both in Act and Substance every where; that he is every where, without being of the same Substance with the Things in which he is; that he makes no part of them, not being tied, mingled, confounded, or any way changed by them. Photius's *Theological Treatises.*

In the second Dissertation he shews how we know God in this Life; and says, that we cannot perfectly define, or know him, but that he is known to us by a small beam of his Majesty shining upon his Creatures, and by way of Negation, that is, by denying that he is any of those Things

we ſee. That all Men naturally know, that there is a God; becauſe there ought to be an Eternal Being, a Soveraign Lord of all Things, and a Supream Good by his own proper Subſtance.

In the third Diſſertation he explains the Terms proper to the divine Nature, both in common, and ſuch as are proper to each perſon.

In the fourth, he ſhews how we may ſay, that God is one, and that there are three perſons in the God-head.

In the fifth, he treats of the Myſtery of the Incarnation, and ſhews, that though the Word be every where, yet 'tis united hypoſtatically only to the humane Nature he took upon him.

In the ſixth, he brings in the Reaſons why it was expedient the Word ſhould become Man. The firſt is, That Men being led by their Senſes, might be raiſed by the ſight of his humane Nature to the Knowledge of a Deity. The ſecond, Becauſe our Saviour had not overcome the Devil, had he not been in a condition to ſuffer. The third is, Becauſe when a Man does both preach and give good Example, it is more effectual than uſing the Miniſtry of others; and that it is eaſier to imitate the Vertues we ſee practiſed, than thoſe the practice whereof is required, without giving a Model of them. Thus it was requiſite, that God ſhould aſſume our Nature, to preach unto us himſelf the true ſaving Doctrine, and by teaching us by his own Example the practice of Vertues, to ſet himſelf up for a Model thereof.

Manuſcripts of Photius.

In the Libraries of *Ausburg*, the *Vatican*, and of Monſieur *Colbert*, there are Manuſcripts of a Treatiſe of *Photius*, entituled *Amphilochia*, from the Name of *Amphilochius* Biſhop of *Cizycus*, who had propoſed unto him a hundred Queſtions, which he ſolves in this Anſwer. [Some Fragments of this Treatiſe are extant at the end of *Amphilochius*'s Works, printed by Father *Combefis* at *Paris* in 1644. and in his *Auctuar.* Tom. I. and by *Turrian* and others.] This Book was never yet in Print, nor theſe following Works of *Photius*, viz. his Commentary upon St. *Paul*'s Epiſtles, of which there is a Manuſcript extant in the Publick Library of *Cambridge* [but defective;] his *Notes* upon the Prophets, to be found in the Vatican Library; a *Treatiſe* againſt an Heretick, called *Leontius*, Biſhop of *Antioch*, and quoted by *Suidas* [in the word *Leontius.*] To which add a *Treatiſe* againſt the Latins; [a fragment of which is extant in Biſhop *Uſher*, *de Symbolis*, p. 25.] a *Collection* upon the Rights of the Metropolitans and Biſhops, with a *Lexicon*; a *Commentary* upon *Ariſtotle*'s *Categories*; and ſome other Works, which never yet ſaw Light.

A Cenſure upon the Genius and Qualifications of Photius.

We have nothing to add to what has been already ſaid, concerning the Learning, the happy Genius, and Sublime Qualifications of *Photius*. Had he made uſe of 'em for the good of the Church, and not corrupted them by his Unjuſt Attempts, by unheard-of Violences, by Tricks and Artifices unworthy of an honeſt Man, he might have been happy. But his exceſſive Love of Glory, and his Unbounded Ambition, prompted him to thoſe Exceſſes, which have blaſted all his Indowments. 'Tis needleſs to repeat what we have already ſaid of the various Editions of his Works: But it were to be wiſhed, that we had a New Edition larger, and more Correct.

Theodorus Abucara.

Having ſpoke hitherto of *Photius* his Writings, I ſhall add a word of *Theodorus Abucara*, ſuppoſed to be that Metropolitan of the Province of *Caria*, who was Ordained by *Methodius*. Who, having ſided with *Photius*, acknowledged his Fault in the Eighth Council, at their Second Seſſion; and was received with the other Biſhops Ordained by *Methodius*, who left *Photius* to ſubmit to *Ignatius*. We have, under his Name, many ſmall Doctrinal Treatiſes, publiſhed both in Greek and Latin by *Gretzerus*, and Printed at *Ingolſtadt* in 1606, together with a Treatiſe of *Anaſtaſius Sinaita*, [Entituled, Ὁδηγὸς; or, A Guide in the Right Way. As alſo in *Auctuario Duceano*, at *Paris*, 1624. Tom. I. p. 367.]

The Works of this Author are almoſt all Compoſed by way of Dialogues; wherein he brings in a Chriſtian ſpeaking with *Infidels*, *Saracens*, *Jews* and *Neſtorians*, whom he Teaches the Truths of our Chriſtian Faith, and anſwers their Objections. Therein he handles ſeveral Scholaſtick Queſtions upon the Myſteries of Chriſtian Religion, and expounds the Meaning of the Philoſophers Terms, which they made uſe of to explain them. He inſiſts particularly upon the Trinity, and the Incarnation. Having, by Natural Reaſons proved God's Exiſtence, he endeavours to prove the Trinity after the ſame manner. He ſhews, That Chriſt is the Meſſias; tells the Infidels, That he is God; and demonſtrates *Mahomet* to be an Impoſtor. He proves the Neceſſity, and explains the Effects of the Incarnation; Confutes the Errors of the *Neſtorians*, *Eutychians*, *Jacobites*, and *Theopaſchites* in that Point; and proves, that there is in Chriſt but one Hypoſtaſis, and two Natures. In his Anſwer to the *Saracens* Queſtion upon the Euchariſt, he ſays, in plain Terms, That the Bread and Wine ſet by the Prieſt upon the Holy Table, are changed by the Deſcent of the Holy Ghoſt into the Body and Blood of our Saviour. He Confutes the Error of the *Origeniſts*, as to the Duration of the Pains inflicted upon the Damned. He ſhews, againſt the *Saracens*, that it is more decent and rational to have but one Wife, than many. He ſhews, That God is by no means the Author of Evil. He affirms, That the Bleſſed Virgin never died. Laſtly, he treats of ſeveral of the moſt ſubtile Queſtions of Divinity.

CHAP. X

CHAP. X.

An Account of the Controversies raised by Photius, *with the Church of* Rome.

PHotius was not satisfy'd with having divided the *Greek* Church by his Ambition, and laid the foundations of a Division between the *Greek* and *Latin* Church; but he also opposed the latter about several Points of Doctrine and Discipline, contain'd in a Letter which he Writ against it. Pope *Nicholas* the First seeing himself so vigorously Attack'd, desir'd the Assistance of the Bishops and Clergy of *France*, to Answer the Objections of *Photius*; and sent to *Hincmarus*, and the other Arch-bishops of *Charles* his Kingdom, the Ten Chief Heads objected against the *Latin* Church; that when they had examin'd them, they might furnish him with suitable Answers. *Odo*, Bishop of *Beauvais*, was pitch'd upon by the Bishops of the Province of *Rheims*, to make a Collection of the Answers which they thought sufficient to obviate the Objections of the *Greeks*. *Æneas*, Bishop of *Paris*, was chosen for the same matter by the Bishops of the Province of *Sens*. We have the Treatise of the last; *Odo*'s is lost: unless some will say, That 'tis the Treatise of *Ratramnus*, which *Odo* put out in his Name. But, there is more likelihood, that the Bishops also order'd *Ratramnus* to Write on that Subject; for, he ends his Work with these words; *We have Treated as well as we could on those Matters, contain'd in the Writings you sent to us. If our Answer please you, we give God Thanks; and, if it displease you, we submit it to your Censure and Correction:* Which words were, in all probability, addressed to the Bishops, who had given him order to Write on this Subject.

The Charge of the *Greeks* consisted of Ten Articles, which *Ratramnus* and *Æneas* Answer in their Works.

Ratramnus's Preface is very short: He says, That the Objections made by the Emperours, *Michael* and *Basil*, against the *Roman* Church, are either False, Heretical, Superstitious, or Irreligious; and ought to be Contemn'd, were it not, that they give an Offence to the Weak. *Æneas*'s Preface is a great deal longer. He begins it with an *Encomium* of the Church, which is always Victorious over her Enemies; and then he laments the Division which was growing up between the Churches; for the *Greeks* had begun to Attack the *Roman* Church in the Reign of *Lewis* the *Godly*. He adds, That almost all the Heresies were hatch'd in *Greece*; that oftentimes the Eastern Patriarchs were Hereticks; but, that the *Roman* Church was so happy, as never to have had an Author of Heresie for its Bishop: That indeed *Liberius* yielded to the violence of the *Arians*, but did not altogether forsake the Faith of the Church. That the Objections which the *Greeks* make at present, are unjust; that they start unnecessary Questions, which are like to be the occasion of Trouble and Scandal; that he is oblig'd to prepare to Answer and Refute 'em.

Answers to the Heads of Accusation of the Greeks.

The first chief Objection of the *Greeks* is concerning the Procession of the Holy Ghost. The *Greeks* ask the *Romans*, Why they hold that He proceeds from the Father and the Son, and not from the Father alone? As this is the principal head, and a Fundamental Point, *Ratramnus* treats of it very fully; and, of the Four Books which compleat his Work, Three are intirely Written on this Subject. In the first he proves the Doctrine of the *Romans*, by several Texts of Scripture; and, in the Two other, he urges some passages of the Fathers. *Æneas* onely Collects those passages of the Fathers, which confirm the Procession of the Holy Ghost from the Father and from the Son.

Ratramnus observes, in the beginning of his Fourth Book, that the other Heads of the Exceptions, made by the *Greeks*, don't at all concern matters of Faith, but merely the Ceremonies and Usages of the Church, insomuch, that it had been better not to have mention'd 'em; Since no Man is either oblig'd to approve of 'em, or reject 'em; for, the Ceremonies of the Churches may be different; which he proves by the Practices of the Primitive Church, which made use of others, than what have been since practised, and by the various Customs of the Churches among themselves, concerning which he cites the passage of *Socrates*: Whence he concludes, that it is without cause, that the *Greeks* inveigh against the Ceremonies of the *Latins*, for differing from theirs; observing, that this Exception cou'd not proceed from a motive of Piety, but from Envy or Pride. After this general observation, which *Æneas* has not made, he examines distinctly the Exceptions of the *Greeks*, against every Article of Discipline.

The First, in *Ratramnus*, which is the Second in *Æneas*, is concerning the Fast on Saturdays. *Ratramnus* observes, That all the Western Churches do not agree with the Church of *Rome* in this Article; and that the number of those Churches, who do not Fast on Saturdays, is greater than of those, who keep this Fast: Besides that all the Eastern Churches do not abstain from Fasting;

Faſting; ſince, in the Church of *Alexandria*, they Dine not on this day, no more than in the Church of *Rome*. He ſays, That the Cuſtom of Faſting on Saturdays is of long ſtanding in the Church of *Rome*; and he deduces the Original of it from St. *Peter* and St. *Paul*, who ('tis ſaid) Faſted on this day, before they undertook the Diſpute with *Simon Magus*; whence ('tis thought) this Cuſtom among the *Romans* came. He grounds this Aſſertion on a paſſage in the Life of St. *Sylveſter*, of which he will have *Euſebius* to be the Author: But this Apocryphal Work does not ſo well juſtifie the practiſe of the *Roman* Church, as the paſſages in St. *Auguſtin* about this Faſt, and the Reflexions that he makes on the Liberty which the Churches ought to have of following their Ancient Cuſtoms. *Æneas* juſtifies the practice of the Church of *Rome* by the Teſtimonies of Pope *Innocent* the Firſt, of S. *Hierom* and S. *Iſidore*.

The Second Article of Diſcipline, which is of like nature with this, is, concerning the Length of the Lent-Faſt. The *Greeks* were offended, that the *Latins* did not Faſt Eight whole weeks, during which they were to abſtain from eating Fleſh, and, during ſeven weeks, from Eggs and Cheeſe. *Ratramnus* anſwers, That there is a great deal of difference, as well in the Eaſtern, as the Weſtern Churches, about the number of Weeks in Lent; that ſome begin it ſix, ſome ſeven, others eight, and others even nine weeks before Eaſter: That if the Faſt were to be kept exactly Forty days, thoſe who Faſt all the other days, except Sundays, muſt Faſt alſo four days of the ſeventh week: That they who Faſt not on Saturdays, or Sundays, ought to begin their Faſt the eighth week; and that thoſe who likewiſe, except Thurſdays, ought to begin nine weeks before *Eaſter*, to make up the number of Forty days; and, in fine, that the *Roman* Church begins a kind of Faſt nine Weeks before Eaſter, as well as the *Greek* Church, in that they leave off Singing of *Hallelujah* nine weeks before *Eaſter*: But, after all, though there are ſome Weſtern Churches that Faſt no more than ſix weeks before Eaſter, except Sundays, and, in which, by conſequence, there are but Thirty ſix days of Faſting; nevertheleſs, for the moſt part, there are added four days more of Faſting in the Seventh week before Eaſter, and that thus they Faſt more exactly than the *Greeks*, who keep but half a Faſt in the firſt week, ſince they do not abſtain from things made of Milk; and in the ſeven others are Three days in each week without Faſting, ſo that thus they Faſt but 36 days. *Æneas* ſays the ſame in his Anſwer; but he obſerves farther, that this kind of Abſtinence is various in different Churches; that in *Egypt* and *Paleſtine* they Faſt nine weeks before Eaſter; that in ſeveral parts of *Italy*, three days in a week they abſtain from Eating any Boil'd, Bak'd, or Roaſted Meat, their Meals being only of Fruits, Herbs and Pulſe; that in *Germany* they don't uſually abſtain from Milk, Butter, Cheeſe, and Eggs; that ſome do not Faſt on Holy Thurſday; and that the *Roman* Church ſeems more reaſonable in Faſting ſix weeks together, except Sundays, and in adding four Days to compleat the number of Forty days of Faſting.

The Fourth Objection made by the *Greeks* is of very little conſequence, as *Ratramnus* obſerves. They are offended that the Prieſts ſhave their Beards. *Ratramnus* makes this appear to be a matter of no moment, which wholly depends upon Cuſtom: That ſome do not ſhave their Beards, but cut the hair of their heads; That others ſhave their beards, and the Crowns of their heads, letting the hair grow that is about their Temples, and the under-part of their heads: That others ſhave off one part of their hair, and keep on the other: In fine, That the Cuſtom of the Clergy is not uniform in this matter, but different; and that there had never been any diſpute on this occaſion; that the Apoſtle St. *Paul* ſeems to condemn thoſe Men, who, in ſhaving their heads, put themſelves under a neceſſity of Covering them with a Veil: That nevertheleſs they are not to be blam'd, who do it out of Humility: That he does not accuſe the *Greeks*, nor ſhould they find fault with the Cuſtom of the *Latins*, who imitate the *Nazarites*, in ſhaving their Beards, and cutting their Hair. *Æneas* makes uſe of this Example, and of ſome paſſages in the Fathers that ſpeak of it, to juſtifie the Cuſtom of the *Romans*; and adds, That it might more reaſonably be objected to the *Greeks* as a Fault, that they ſuffer their hair to grow, *& ſic comam nutriant*, againſt the prohibition made by the Apoſtle and the Church.

The Fifth Article is, concerning the Celibacy of Prieſts. *Ratramnus* ſays, That if the *Greeks* ſeem'd Superſtitious in the other Objections, they are either very blind, or were worthy Compaſſion in this; blind, if they do not ſee that Continency is very much to be commended in Miniſters of the Altar; and, worthy of compaſſion, if, knowing it, they condemn what they are ſenſible in their own Conſciences deſerves to be prais'd. He makes it appear, that the *Latins* do not by this condemn Marriage; but that they prefer Continency, and eſteem it more becoming Prieſts, who ought onely to be taken up with Divine Service. Then he quotes ſome Canons, which oblige Biſhops and Prieſts to Continence. *Æneas*, after he has alledg'd the Texts of St. *Paul*, in praiſe of Celibacy, cites the Canons of Councils, Decretals of Popes, and Paſſages of Fathers, in Favour of Celibacy.

The Sixth Article is, touching the Prohibition to Prieſts of the *Roman* Church, to Anoint the Foreheads of thoſe that are Baptiz'd with Chriſm. *Ratramnus* ſays, That there is no better ground for this Objection, than for the other; ſince the *Greeks* have no other reaſon for doing it, beſides the Cuſtom of their Church, and no Law at all. On the

the contrary, he maintains, that the Cuſtom of the *Romans* is grounded upon the *Goſpel*, and the *Acts of the Apoſtles*, where the Impoſition of Hands, for beſtowing of the Holy Ghoſt, is reſerv'd to the Apoſtles, and conſequently to Biſhops, who are much above Prieſts, and who have particular Offices, as conferring Holy Orders, Conſecrating the Holy Chriſm, Holy Oils, *&c.* He adds, That it was upon the account of their Dignity, that it was forbidden to Prieſts to Anoint the Forehead of the Baptized with Holy Chriſm. He affirms, That this was eſtabliſh'd by St. *Sylveſter*, as it is Written in the Pontifical, and quotes a Paſſage of Pope *Innocent* on this Subject. Theſe two Authorities are likewiſe urg'd by *Æneas*, with a paſſage of *Gelaſius*.

The Seventh Objection which the *Greeks* make againſt the *Latins*, is falſe in matter of Fact; They charge 'em with ordaining Biſhops and Deacons, without conferring on them the Order of Prieſthood. *Ratrammus* denies that this is practis'd in the Weſt. He owns, that their Deacons are choſen in order to be made Biſhops; but, he makes it appear, that this is not contrary to the Canons of the Church; whereas the *Greeks* violate 'em, in chooſing Lay-men to make 'em Biſhops. *Æneas* does not abſolutely deny, that there are ſome among the *Latins* who allow of this Ordination; but he excuſes their Practice upon this account, that it ſeems that he, who receives the Pontifical Benediction, is likewiſe honour'd with the other Benedictions, and that (it may be) they believ'd, according to S. *Jerom*, that the Miniſtery of a Prieſt makes part of a Biſhop, on which he quotes the paſſage in S. *Jerom* on the Epiſtle of *Titus*.

The Eighth Objection of the *Greeks* is againſt the Primacy of the Patriarch of *Rome*, to whom they wou'd prefer, or at leaſt equalize the Patriarch of *Conſtantinople*; becauſe that City was then Equal, if not Superiour to *Rome*. *Ratrammus* aſſerts this Primacy; Becauſe *Jeſus Chriſt*, who is the Head of the whole Church, ſaid to St. *Peter*, *Thou art Peter, and upon This Rock will I build my Church*: And St. *Paul* tell us, *That he was among the Gentiles*, as St. *Peter among the Jews*: That theſe two Apoſtles having receiv'd *of Jeſus Chriſt* the Supremacy of the Church, *Quos ambos Eccleſiæ principatum à Chriſto poſitos*, were ſent to *Rome*, as appears both by undoubted Hiſtory, and by the Monuments of their Martyrdom: That it was reaſonable, that the Prince of the Apoſtles ſhould be ſent to the Chief City of the World, to the end, that as it had ſubdued all the World to its Empire, it ſhould likewiſe preſide over all the Kingdoms of the World, by its Primacy of Religion, and the Dignity of Apoſtleſhip. He alledges ſome Paſſages of Councils and Popes to eſtabliſh this Preheminence of the Church of *Rome*. He affirms, That the Popes were always Preſidents at General Councils by their Legates. He makes it appear, that the Patriarch of *Conſtantinople*, is neither to be preferred, nor equalled with that of *Rome*; and that he ought to be ſatisfied with the ſecond place, which was allowed him by the Council of *Conſtantinople*, without entrenching on the Rights of other Churches, and the Determination made by the Council of *Nice*. *Æneas* makes a Collection of the Canons of ſome Councils, and the Decretals of Popes about the Prerogatives and Dignity of the Church of *Rome*: He quotes ſome Spurious Tracts attributed to S. *Sylveſter*, as alſo the Donation of *Conſtantine*, and ends his Treatiſe with an *Invective* againſt the Condemnation of *Ignatius*, and the Advancement of *Photius* to the Patriarchate of the Church of *Conſtantinople*.

The *Greeks* made two more Objections againſt the *Latins*, which theſe two Authors think worth their Anſwering, becauſe they plainly appear to be falſe; however, they ought not to be forgotten. The Firſt is, that they made uſe of River-water to make the Chriſm. The Second is, that they offer'd a Lamb at Eaſter with the Body and Blood of *Jeſus Chriſt*, according to the Cuſtom of the *Jews*. *Walafridus Strabo* relates, that there were ſome particular perſons, who Conſecrated and offer'd a Lamb at Eaſter. An example of this uſage, is found in the Life of S. *Uldarick*, and a Prayer is to be ſeen in the *Roman* Order, for the Benediction of the Lamb on Eaſter-day; but this was not a general Cuſtom, nor Authoriz'd by all the *Latin* Churches. There is much more of Argument in *Ratrammus*'s Work than in *Æneas*'s, which is little elſe but a Collection of paſſages on the Queſtions propos'd.

CHAP. XI.

Several Constitutions made in Ecclesiastical Assemblies, about the Discipline of the Church.

NO Princes and Bishops were ever so careful in making Rules for the Discipline of the Church, nor have so frequently renew'd and confirm'd them, as the Kings and Bishops of *France* in the Ninth Century. These Rules were made by them in several Assemblies, of which here follows a particular Account.

The Council of Aix la Chapelle, *held in* 809.

The Council of Aix la Chapelle

IN this Council the Question about the Procession of the Holy Ghost was debated, which was started by a Monk of *Jerusalem*, called *John*; and, it was there determin'd, That He proceeded from the Father and the Son: And, to confirm this Determination, *Charles the Great* Wrote a Letter to Pope *Leo* the Third, in which he confirms this Doctrine by many passages out of the Fathers. He also sent *Bernarius*, Bishop of *Wormes*, *Jesse*, Bishop of *Amiens*, and *Adelardus* Abbot of *Corbey*, to that Pope, to oblige him to confirm this Definition, and to allow that the Creed might be Sung with the Addition of the *Filioque*. A part of the Conference, which these Deputies had with *Leo* on that Subject, is yet extant; by which it is evident, that this Pope did allow of their Definition; but that he was not pleas'd with this Addition made to the Creed, or that it should be Sung with it. It was also propos'd in this Council, to make some Orders concerning the Discipline of the Church, and the Lives of the Clergy, but it was not put in Execution.

The Sixth Council of Arles, *in the year* 813.

The Sixth Council of Arles.

IN the year 813, *Charles the Great* Assembled several Councils for the Reformation of the Church, design'd in the Council of *Aix la Chapelle*; *Eginhard* speaks of Five; One held at *Mentz*, Another at *Rheims*, a Third at *Tours*, the Fourth at *Chalons*, and the last at *Arles*: In this order these Councils are reckon'd by this Author and *Regino*. Nevertheless, that of *Arles*, and that of *Rheims*, are dated in the Month of *May*; and that of *Mentz* not till *June*; and, the two other have no date at all. We follow the Order in which they are found in the Collection of Councils, among which the Council of *Arles* is the first. The Bishops met in St. *Stephen*'s Church at *Arles*, on the Tenth of *May*, and after they had taken their places, according to the time of their Ordination, and Prayed for the Emperour *Charles*, who had Assembled them; *John*, Arch-bishop of *Arles*, and *Hebridius*, Arch-bishop of *Narbonne*, who were the Emperour's Deputies, told them, That His Majesty earnestly pray'd and desir'd them to Instruct the Churches that were committed to their Charge, with Saving Doctrines, and to be Exemplary to them for the Sanctity of their Lives and Manners. They added, That in Acknowledgment of the King's Kindness and Favours, it was fit that Prayers should be order'd to be daily made in the Church for the Health and Prosperity of His Majesty. The next day the Bishops being met again, began their Constitutions with a Profession of Faith: Then they order'd, that Prayers should be made for the Emperour, which were the Two first Articles of this Council. In the Third, the Metropolitans were order'd to take care, that their Suffragans should be well Instructed in Sacred Things; That they should understand what belonged to Baptism, The Holy Scripture, and the Canons, that they might be able to Teach, Preach to, and Edify all the World by their Knowledge and Piety. In the Fourth, the Laity is forbidden to turn the Priests out of their Churches, without the Bishops Sentence, who ought not to prefer them to any Churches, unless he be well assur'd of their capacity. The Fifth forbids the Laity to take Bribes of Priests for presenting them to Churches. The Sixth enjoyns Bishops to Regulate the Lives of Monks and Canons. The Seventh says, That none but persons of known Honesty, and of considerable Age, shall have leave to come into Nunneries; and that those who shall come in there to Celebrate Divine Service, shall withdraw as soon as it is over; That neither young Clerks, nor Monks, shall be permitted to come thither, unless it be to see some of their Relations. The Eighth ordains, That no Monastery shall receive a greater number of Maids than it can maintain. The Ninth, that Tithes shall be paid. The Tenth, that the Rectors and Vicars shall take care to Preach, and Instruct their Congregation. The Eleventh forbids Marriages between Relations. The Twelfth recommends Peace and Unity. The Thirteenth Obedience to the Bishops, and Concord between Priests and the Civil Magistracy. The Fourteenth regards the Relief of the Poor in time of Famine. The Fifteenth is against False Measures. The Sixteenth forbids keeping Markets on Sundays, and Working

Working in Servile Employments. The Seventeenth enjoyns Bishops to Visit their Dioceſſes every year, and to hinder Oppreſſion and Violence. The Eighteenth commands, that Prieſts ſhall keep the Holy Chriſm under Lock and Key; that they ſhall give none of it to any perſon as a Medicine, or for any other Reaſon whatever; becauſe it is a kind of Sacrament which ought not to be touch'd but by the Prieſts. The Nineteenth recommends to Fathers and Godfathers Care of the Inſtruction and Education of their Children, both Natural and Spiritual. The Twentieth declares, that the Churches ſhall not be depriv'd of their Tithes, nor of the Goods belonging to them. The One and twentieth forbids Burials in Churches. The Two and twentieth ordains, that no Pleadings nor Aſſemblies ſhall be held in Churches, or in the Porches of Churches. The Twenty third is to prevent the Frauds and Cheats that are us'd in the Sale of the Goods of the Poor. The Twenty fourth forbids Biſhops to permit any ſtrange or fugitive Prieſts in their Dioceſſes, and enjoyns 'em to ſend 'em back to their own Biſhops. The Twenty fifth orders, that thoſe who hold any Benefices, or have Goods belonging to Churches, ſhall be obliged to contribute to the Repairing of thoſe Churches. The Twenty ſixth, That Publick Sinners ſhall doe Publick Penance.

The Council of Mentz, *in the ſame year.*

THis Council was more famous and numerous than the preceding, and made more Canons: It was holden in St. *Alban*'s Church, the 8th of *June*, in the year 813. There were four Deputies from the Emperour preſent at it, *Hildebaud*, *Riculphus*, *Arnoldus*, and *Bernarius*. The Aſſembly divided themſelves into three Claſſes: The Biſhops made up the firſt, who had before them the Holy Scripture, the Canons, and the *Paſtoral* of St. *Gregory*: The ſecond conſiſted of Abbots and Monks, who examined the Rule of S. *Benedict*. The laſt was compoſed of Noblemen and Judges, who conſider'd what concern'd the Civil Government. After a Faſt of three days, they made Fifty ſix Canons. In the Three firſt they ſpeak of the Three Vertues, *Faith*, *Hope* and *Charity*. In the Fourth it is ordain'd, That *Baptiſm* ſhould be Adminiſtered, according to the Roman Ritual, and that it ſhall not be Adminiſtered, but at *Eaſter*, or *Whitſuntide*, unleſs there be a neceſſity for it. The Three following Canons are for ſetling Peace, and to prevent the taking away another Man's Goods unjuſtly. The Eighth grants to the Biſhop the diſpoſal of the Revenues belonging to the Church. The Ninth, and the following, contain ſeveral Orders concerning the Lives of Prebendaries and Monks, to whom they prohibit Worldly Pleaſures, and the Secular Employment. The Prebendaries or Canons are there diſtinguiſh'd from the Monks, and the *Canoneſſes* from the Nuns, who are of the Order of S. *Benedict*. The Two and twentieth is againſt Vagabond Clerks. The Three and twentieth ſets at liberty the Clerks and Monks who have been ſhav'd, and Cloiſter'd by force. The Twenty fifth enjoyns Biſhops to appoint ſome others to Preach in their ſtead, when they can't perform this Duty. The Twenty eighth commands Prieſts to wear Stoles always as Badges of the Sacerdotal Office. The Thirty Second and Thirty third recommend the Obſervation of Litanies, or of Rogations. The Thirty fifth that of Emberweeks. The Thirty ſixth the Celebration of High Holy-days, which are *Eaſter*-Day, and all the Week, *Aſcenſion*-Day, *Whitſuntide*, the Feaſts of St. *Peter* and St. *Paul*, the Nativity of St. *John*, the Aſſumption of the Virgin *Mary*, the Dedication of St. *Michael*, the Holy-days of S. *Remigius*, S. *Martin*, and St. *Andrew*; Four days at *Chriſtmas*, and the Octave of *Chriſtmas-day*, the *Epiphany*, the *Purification*, with the Holy-days of *Martyrs* and *Confeſſors*, in each Dioceſs, where the Body of any one of them lies, and the Day of the Dedication of the Church. The Fortieth maintains the ancient Right of Churches, in being made Sanctuaries, and forbids that thoſe ſhall be deliver'd up, who come thither for Refuge, till their Lives are ſecur'd. The Three and fortieth declares, that one Prieſt cannot Sing Maſs alone. The Four and fortieth reminds the People, that they ought to make frequent Offerings in the Church, and to give one another *Pax*. The Five and fortieth exhorts the Faithful to be careful in the Inſtruction of their Children. The Six and fortieth threatens thoſe with Excommunication, who ſhall not refrain from Drunkenneſs. The Eight and fortieth forbids the Singing any Lewd or Immodeſt Songs, in going round any Churches. The Fiftieth appoints the Titles of the *Vidames*, and Defenders, or other Officers of Biſhops, Abbots, or their Clergy-men. The One and fiftieth forbids the Tranſlation of Reliques without leave. The Four and fiftieth orders, that Relations in the Fourth Degree ſhall not be allow'd to joyn in Matrimony. The Five and fiftieth forbids Parents preſenting their own Children at the Font, or Marrying one's God-daughter, or one's Partner in the Suretyſhip at a Child's Baptiſm, or even the Perſon, whoſe Son or Daughter one has brought to be Confirm'd. I have omitted ſome Canons that are mention'd in the foregoing Council.

The Council of Mentz.

Vidames] were ſuch perſons, as ſupplied the Biſhops places, as Temporal Lords: *Judges* of Biſhops Temporal Juriſdiction. Now they are become Lords, holding of the Biſhoprick they belong to.

The

The Council of Rheims, *in the ſame year.*

The Council of Rheims. AFter a Profeſſion of Faith had been drawn up in this Council, and the Clergy had been admoniſh'd to doe their Duty, the Goſpel was Read. The manner of Celebrating the Divine Service, and of Adminiſtring Baptiſm, was explain'd. The Canons, the Rule preſcribed by S. *Benedict*, the Book Written by S. *Gregory*, concerning the Duty of Paſtors, and ſome Sentences out of the Fathers were Read. What relates to Penance was examin'd, that the Prieſts might know how they were to hear Confeſſions, and what Penances they were to enjoyn. Eight of the Chief Vices were alſo diſcours'd of in this Council; and the Biſhops were told what they ought to Study, and how they ſhould Preach. They were directed to lead a Chaſt, Sober, and Modeſt Life, and to doe Juſtice. As for Prieſts, they were enjoyn'd not to Remove from a Meaner Benefice to one that was Greater; and it was order'd, that ſuch as ſhould obtain any by Preſents, or Money, ſhould be depos'd. Several Canons were made concerning the Lives of Clergy-men and Monks, as alſo concerning the preſervation of the Goods of the Church, and the keeping the Sabbath-day Holy. This is all that is contain'd in the Four and forty Articles, or Canons of this Council, which are nothing but the Summary or Abridgment of the Matters that were tranſacted there.

The Third Council of Tours, *in the ſame year.*

The Council of Tours. THe Prelates of the Province of *Tours* took no leſs care than the other Biſhops to Reform the Lives of the Clergy, and the Diſcipline of the Church. In a Council that was conven'd in that Town, in the ſame year 813, they made Fifty one Canons upon the ſame Subjects. The Biſhops are charg'd by them, to Inſtruct themſelves and others; to lead a Sober, Modeſt Life; to abſtain from Games, Shows, and Hunting; to take care of the Poor, &c. The ſame is enjoyn'd the Prieſts, and other Clergy-men. 'Tis forbidden to beſtow the Order of Knighthood on any Man, before he be Thirty years of Age. In ſhort, moſt of the Canons mention'd in the foregoing Councils are treated of in this.

The Second Council of Chalons, *in the ſame year.*

The Council of Chalons. THis Council is the beſt of the Five, held that year by *Charles the Great*'s Order, for Reforming the Church, and particularly the Clergy; but it is the moſt conſiderable for the number of Canons, and for the Matters of which it treats. In the firſt Canon, it condemns, with a great deal of ſtrictneſs, the Avarice, Sordid Gain, and Exactions of the Biſhops, and other Clergy-men. Among other things, it enjoyns the Biſhops not to be a Charge to the Rectors of Pariſhes in their Viſitations; and their Arch-deacons not to demand of them any Fees, or any thing for the Holy Chriſm. It will not have them to oblige the Clerks, whom they Ordain, to Swear that they are worthy, nor that they will never doe any thing contrary to the Canons, and will be obedient to their Ordinaries. It does not preſcribe many things to the Monks, becauſe it obſerves, that thoſe of that Province are to follow S. *Bennet*'s Rule, and conſequently need but to keep exactly to their Rule to live as they ought. It requires the Reeſtabliſhing of Publick Penance, for Publick Sins. To ſtop, or prevent the Differences that happen among Heirs, concerning the Right of Patronage of a Church, it orders, that it ſhall not be divided, and that none of the Clergy, nam'd by different heirs, ſhall be ſuffer'd to perform their Function there, till they are agreed together, and have Elected one and no more. Some perſons were ſo devout as to be Confirm'd many times; this Council forbids this abuſe in the 27th Canon. In the Thirtieth it is forbidden to diſſolve the Marriages of Slaves. Some Women, with a deſign of being Divorc'd from their Husbands, brought their Children, at the Adminiſtration of Baptiſm, or Confirmation: Now, this Council orders, that theſe Women ſhall be oblig'd to doe Penance, and not be Divorc'd. The 32d intimates, that we ought not to make Confeſſion of our Corporeal Sins onely, but alſo of the Spiritual. Theſe are the words of the 33d. *Some ſay, That we ought to Confeſs our Sins to God alone; others affirm, That they ought to be Confeſs'd to Prieſts: Both are done with great Benefit in the Holy Church; ſo that we Confeſs our Sins to God, who does forgive them; and, according to the Apoſtle's Inſtitution, we Confeſs them to each other, and Pray for each other, that we may be Sav'd. So the Confeſſion which is made to God Purges from Sin; and that which is made to the Prieſt, informs us, how we ought to be Purged from them: For, God is the Author of our Salvation, and grants it us, ſometimes in an Inviſible manner, by his Omnipotence, and ſometimes by the Operation of Phyſicians.* Which Canon only proves, that the Confeſſion which is made to Prieſts ought to be attended with an Humble Confeſſion of Sins to God; or, it is to be only underſtood of Venial Sins; it being certain, that it is neceſſary, that Mortal Sins be Confeſs'd to Prieſts, that we may obtain a Forgiveneſs of thoſe Sins. This Counril, in the next Canon, exhorts the Prieſts to act like Phyſicians, and like Judges, and to enjoyn *Salutary* and Suitable Penances to Sinners. It lets Penitents know, after this, that *Repentance*, if it be true, ought to be attended with a Change, both in the Heart, and Courſe of Life. It enjoyns all Confeſſors to take their Meaſures, concerning the Injunction of Penances, from the Holy Writ, and the Canons,

Canons, or from the Cuſtom of the Church; and, to reject ſuch *Penitential Books*, the Errors of which are unqueſtionable, and their Authors uncertain, which have occaſion'd the Death of many, becauſe they onely injoyn ſlight Penances for great Sins. In the Nine and thirtieth Canon it is order'd, that Prayers be ſaid for the Dead at every Maſs. The Fortieth orders, that ſuch Clergy-men as have been, or ſhall be degraded for their Crimes, be ſhut up in Monaſteries, that they may lead there a Penitent Life. The One and fortieth is againſt ſuch Prieſts as change their Church. The Two and Fortieth is againſt thoſe who give Churches to Prieſts, or take Churches from them, without the Conſent of the Biſhops. The Three and fortieth is againſt certain *Iriſh-men*, who giving themſelves out to be Biſhops, did ordain Prieſts and Deacons, without the conſent of the Ordinaries: Their Ordinations are here declared to be void. The Four and fortieth is againſt thoſe Prieſts, that follow ſuch Trades as are forbidden them. The Five and fortieth is againſt thoſe who go in Pilgrimage to *Rome* or *Tours*, thinking, by this means, to obtain more eaſily the Remiſſion of their Sins; and who, in hopes of this, the more freely commit them: But the Council approves the Piety of thoſe, who, having firſt Confeſs'd their Sins at the place of their abode, and there done Penance, and begun a new Courſe of Life, go afterwards in Pilgrimage, by a motive of real Devotion, and with a ſincere deſign of expiating their ſins. The Six and fortieth imports, that a great deal of caution ought to be us'd in what relates to the Receiving of the Body and Blood of Chriſt. That 'tis to be fear'd on one ſide, if it be too long put off, this delay ſhould occaſion the loſs of the Soul; but that on the other ſide, if 'tis receiv'd Unworthily, not conſidering the Lord's Body, thoſe that Receive, are like to eat and drink their own Damnation. So that all perſons ought to try, and examine themſelves before, abſtaining, for ſome time, from Carnal Works, and cleanſing the Body and the Soul. The Seven and fortieth orders, that all *Chriſtians* ſhall receive the Eucharift on Holy Thurſday, except thoſe to whom it is forbidden to take it, on the account of the great Crimes which they have committed. The Eight and fortieth recommends the Anointing of the Sick, which ought to be perform'd by Prieſts, with an Oil Conſecrated by the Biſhop; adding, that a Remedy ſo fit to cure the Infirmities of the Soul and the Body, ought not to be neglected. The Nine and fortieth renews the Inhibition made by the Council of *Laodicea*, to Celebrate the Sacrament in private houſes. The Fiftieth orders the keeping of the Lord's Day Holy. The One and fiftieth recommends Charity between Superiours and Inferiours. The Two and fiftieth commands the Abbeſſes to Rule the Nuns committed to their Charge, with Holineſs and Piety, and to be themſelves a good Example to them. The following Canons are ſome Directions for Abbeſſes and Nunneries. There are, in all, Sixty ſix Canons of this Council.

The Council of Aix la Chapelle, *in the year* 816.

Lewis the Godly having Conven'd a Numerous Council at *Aix la Chapelle*, in the year 816, caused two Rules to be drawn up there, by *Amalarius*, out of the Writings of the Holy Fathers, the one for the *Canons*, and the other for the *Canoneſſes*. They were Read and Approv'd in this Council; which order'd, they ſhould be follow'd and practis'd by all *Canons* and *Canoneſſes*. The Emperour confirm'd them with his own Authority, and ſent Copies of them to the Biſhops, that they might take care to have them put in Execution. I do not here give the Abridgment of thoſe two Rules, becauſe they wholly conſiſt of ſome Extracts of the Canons of the Councils, and of the Writings of the Latin Fathers. *The Council of* Aix la Chapelle.

The Council of Celichith *in* England, *in the ſame year.*

'Twas not the *French* alone that were endeavouring to reform the Diſcipline of the Church; The *Engliſh*, mov'd by their Example, did the like. *Kenwolfe*, King of the *Mercians*, caus'd a Council to Meet in the ſame year 816; The Arch-biſhop of *Canterbury* preſided in it, and Twelve Biſhops of the different Kingdoms in *England* were preſent; Eleven Canons were made in it: In the Firſt, the Biſhops declare, That they will preſerve the Faith and Orthodox Doctrine in their Purity, which they receiv'd from their Fathers. In the Second they ſay, That when a Church is built, it ought to be Conſecrated by the Biſhop of the Dioceſs; that afterwards the Eucharift ought to be ſet there, with Relicks in a Cheſt; and that 'tis requiſite the Figure of the Saint to whom it is Dedicated, be placed in ſome part of it. The Third is an Exhortation to Concord and Unity among the Biſhops. The Fourth gives a Biſhop Power to Elect an Abbot, or Abbeſs, yet with the Advice and Conſent of the Society. The Fifth enjoyns that no *Iriſh-man* be ſuffer'd to diſcharge any Eccleſiaſtical Function out of their own Country. The Sixth confirms the Ancient Canons, and all Acts ratified and confirmed with the Sign of the Croſs. The Seventh is to prevent the Alienation of the Goods of the Church. The Eighth charges Layicks, or Secular perſons, not to take poſſeſſion of Monaſteries, or alter their Inſtitution. The Ninth directs each Biſhop to have a Regiſter, in which the Orders of the Synods, which he is to obſerve, are to be ſet down, with the Name of the Arch-biſhop, on whom he depends, and of the other Biſhops in the Province. The Tenth imports, that after the Death of a Biſhop, the Tenth part of his Eſtate ſhall be diſtributed to the poor, or to pious Uſes; and that Prayers ſhall be ſaid for him throughout his whole Dioceſs, that he may obtain the King- *The Council of* Celichith.

dom of Heaven, and dwell with the Saints. The Eleventh orders the Biſhops to do nothing in the Dioceſſes of their Brethren without their leave. The Arch-biſhop is excepted, becauſe he is the Head of the Biſhops. It charges the Prieſts not to perform any other Functions than ſuch as are left to them by the Biſhops, as that of Baptizing, and giving the Extreme-Unction. It eſtabliſhes ſome Penalties againſt thoſe that did neglect to adminiſter Baptiſm; and finally it orders, that this Sacrament ſhall not be perform'd by Sprinkling, but by Dipping.

The Council of Aix la Chapelle, *in the year* 817.

The Council of Aix laChapelle

IN the following year *Lewis the Godly* held an Aſſembly of Abbots and Monks at *Aix la Chapelle*, and cauſed ſome Conſtitutions for Monks to be prepar'd by *Benedict* of *Aniane*, charging that Abbot to ſee them kept. Theſe Conſtitutions are Eighty in all. An account of Abbeys, and of what they were to pay to the Crown was alſo drawn up in that Aſſembly.

The Council of Thionville.

The Council of Thionville.

IN the year 821, there was an Aſſembly at *Thionville*, which made ſome Laws againſt thoſe who ſhould offer to Miſuſe or beat a Clerk, and the time of their Penance is fixed. Theſe Eccleſiaſtical Laws were confirm'd by an Edict of *Lewis the Godly*, which is at the end of them.

The Capitularies, or Sanctions of Lewis the Godly.

The Capitularies of Lewis the Godly.

Lewis the Godly following his Father's Pious Example, made ſeveral Laws, and Wrote ſome Letters about Eccleſiaſtical Matters.

In the Firſt year of his Empire he paſs'd an Edict in Favour of the *Spaniards* who fled into *France* from the Perſecution of the *Saracens*. Another Edict made in his Third year, on the ſame Subject, is extant.

In the year 816, he Confirmed the Conſtitutions that were made at the Council of *Aix la Chapelle*, and gave Orders, that they ſhould be follow'd by Letters to *Magnus*, Arch-biſhop of *Sens*; to *Frotarius*, Arch-biſhop of *Bourdeaux*; to *Arnaldus*, Arch-biſhop of *Salsburgh*, and to other Metropolitans. In the ſame year he alſo made Twenty nine *Capitularies* on the Diſcipline of the Church. In the firſt he takes care to ſecure to the Church thoſe Revenues that belong to it. In the Second, he leaves to the Clergy and the People the Liberty of chooſing their own Biſhops. In the Third he confirms the Rules of Prebendaries. In the Fourth he orders, that a good uſe be made of the Oblations given at Church. In the Fifth he leaves to the Monks the power of chuſing their own Abbots. In the Sixth, he forbids the conferring Holy Orders on Slaves. In the Seventh, he enjoyns the Clergy not to receive ſuch Oblations, as might cauſe the Children, or Relations of thoſe that make them, to be depriv'd of their Inheritance. In the Eighth, the Prieſts are forbidden to give the *Tonſure* to any Perſon, with a Deſign to get a part of his Eſtate. In the Ninth the Laity are charg'd not to turn the Prieſts out of their Churches, or Inſtall any there without the Biſhop's conſent. In the Tenth, he orders, that every Church have a piece of Ground belonging to it, and that no Prieſts apply their Revenues but to the Service of the Church. In the Eleventh, that every Church have its Prieſt: That the New Villages, where New Churches ſhall be built, pay Tythes to thoſe Churches. The Thirteenth forbids to Pawn the Holy Veſſels, unleſs it be for the Redemption of Captives. The Sixteenth is againſt the *Simoniacal* Exactions, that were practis'd by ſome Biſhops of *Italy*. The Seventeenth renews the Canon which forbids Prieſts to dwell with Women. In the Eighteenth, 'tis ordered, that the Biſhop ſhall ſend the Chriſm to ſuch Rectors of Pariſhes as are remote, by one of thoſe in their Neighbourhood; but that all thoſe who dwell but a League, or a League and a half out of Town, ſhall come to fetch it as uſually. In the Nineteenth, the Biſhops are exhorted not to be a charge to the People, when they go either to Preach, or to Confirm. In the Twentieth 'tis decreed, that none preſume to make young Maids, Nuns; or Boys, Monks, *i. e.* without the conſent of their Relations. The One and twentieth obliges Widows not to take the Veil, till Thirty days after their Husbands deceaſe. The Three following Canons are concerning Raviſhers. The Five and twentieth renews *Gelaſius*'s Canon, againſt thoſe that either debauched any of the Virgins who had been Conſecrated to God, or ran away with them. In the Six and twentieth 'tis enjoyn'd, that no Maid ſhall receive the Veil before ſhe be Five and twenty years of Age, according to the Canons of *Africa*. The Seven and twentieth forbids the *Tryal* by the Croſs. In the Eight and twentieth the Biſhops are charg'd to Inſtruct the people of their Dioceſs. The laſt forbids Marriages between Relations, and the ſharing of Churches between Co-heirs, and promiſes to take care to prevent this and many other things.

It

In the year 817, this Emperour publiſhed ſome Conſtiturions for the Monks; which Orders were drawn up at *Aix la Chapelle* by *Benedict* of *Aniane*.

Some mention an Edict of Confirmation made by *Lewis the Godly*, which, they ſay, he confirmed in favour of Pope *Paſchal* II. the pretended Donations made by his Father to the Roman Church; but that Piece plainly appears to be ſuppoſititious, and does not deſerve the leaſt credit.

The *Capitularies* of the year 819, are almoſt all of them Civil Laws. Some of them, nevertheleſs, relate to the Church; particularly in the laſt *Capitulary*, publiſhed by *Baluzius*, page 619.

In the year 821, he Wrote a Letter to the Monks of *Aniane*, to exhort them to follow the Rules that had been eſtabliſhed in their Monaſtery by their Abbot *Bennet*. He promiſes them his protection on the account of the Love he had for him, and confirms their Abbey in a Free Tenure, and the liberty they had of chuſing their Abbot.

In the year 822, at the Requeſt of the Biſhops Conven'd at *Thionville*, he made ſome Laws, by which he enjoyned very ſevere puniſhments for thoſe, who calumniate, revile, miſuſe, or put to death any Clergy-man.

In the ſame year he made a *Capitulary* in favour of the Nuns of S. *Croſſe* at *Poictiers*.

In the year 824, he cauſed ſome Inſtructions to be compoſed for *Jeremiah*, Arch-biſhop of *Sens*, and *Jonas*, Biſhop of *Orleans*, his Deputies at *Rome*, in the Affair of Images, according to the preſcription of the Council of *Paris*; and he Wrote a Letter to Pope *Eugenius the Second* on that Subject.

In the year 826, there was an Aſſembly at *Inghilheim*, where ſome Laws were publiſh'd againſt thoſe that ſhould offer any violence to perſons conſecrated to God.

In the year 828, he appointed Four Councils, *viz.* at *Mentz*, *Paris*, *Lions*, and *Tholouſe*; commanded a Solemn Faſt, and ſent Deputies to theſe Councils, to whom he gave ſome Inſtructions; and, on this occaſion, he Wrote two Letters, which were addreſs'd to the People.

In the year 829, he caus'd the Decrees of theſe Four Councils to be examin'd in an Aſſembly held at *Wormes*, and extracted ſome *Capitularies* out of them.

In the year 832, he made an Edict, to confirm the Re-eſtabliſhment of the Monaſtick Rule in the Abbey of St. *Denys*, which Monaſtery was originally made up of *Benedictine* Monks. The Monks had taken the Habit and way of living of Canons, except ſome of them, who had retir'd within a Houſe that belong'd to the Abbey, by the Advice of *Benedict* and *Arnoldus*, who, being come to Reform that Abbey, had not been able to effect it; and had advis'd thoſe who had a mind to follow S. *Bennet*'s Rule, to withdraw from the reſt. After this, *Hilduin* having demanded, that the Rule ſhould be re-eſtabliſh'd in that Abbey, a Council held at *Paris* deputed *Aldricus*, Arch-biſhop of *Sens*, and *Ebbon*, Arch-biſhop of *Rheims*, to doe it. Now when theſe were come to the Abbey, they found three ſorts of Religious Men there; ſome of them ſaid, They never profeſs'd a Monaſtick Life, and that they deſir'd ſtill to live like *Canons*; Some others confeſſing, they had profeſs'd a Monaſtick Life, were ſorry that they had left it, took again the Habit of Monks, and led a life conformable to its Rules; and a third ſort had always lived like Monks in a ſeparate Houſe. Theſe two Arch-biſhops ſettled again the Monaſtick Order in the Abbey of St. *Denys*. But, afterwards, many of thoſe who had reſum'd the Monaſtick Habit and Way of Living, repented the doing it, proteſted againſt it, and preſented their Petition to the Emperour againſt *Hilduin*, and againſt *Aldricus* and *Ebbon*; but, it being rejected, they reſolv'd to return to their Duty, and made three Charters, by which they bound themſelves to follow S. *Bennet*'s Rule; one of which was preſented to *Lewis the Godly*, who confirmed it by the Edict of which we are now Treating.

In the year 834, he made the City of *Hamburgh* an Arch-biſhoprick, as ſoon as *Anſcharius* ſhould be ordained Biſhop of it; and he aſſign'd him all the People in the North of the *Elbe*, by his Declaration of the 15th of *March* in the ſame year.

The Sixth Council of Paris, *held in the year* 829.

The Sixth Council of Paris.

Lewis the Godly imitating his Father *Charles the Great*'s piety and zeal, caus'd four Councils to be conven'd in the year 829, to reform all the Churches in *France*. Theſe Councils met at *Mentz*, at *Lyons*, at *Tholouſe*, and at *Paris*; but we have nothing left of them all, but the *Conſtitutions* of that at *Paris*, which are excellent and very well Written. The Biſhops begin with an Expoſition of the True Faith, in which they ſhow, That Good Works ought to be joyn'd with Faith, that it may become Saving. They add, That it muſt be acknowledg'd, that the Church is but one Body, which is divided into two principal parts, the Sacerdotal and the Regal. On this point they quote the paſſage in S. *Gelaſius*, and S. *Fulgentius*. Then they enlarge on the Learning and Vertues that are requiſite in a Miniſter of the Church. They order, that unleſs neceſſity require it, none ſhall be Baptized at any other times but thoſe preſcribed by the Canons; and that the God-fathers ſhall take care to inſtruct their God-children in the Faith. They renew the Inhibition made, to hinder ſuch as were Baptized out of the Solemn Times, being ſick, from entering into Holy Orders. They exhort all Chriſtians to remember the Promiſes they have made at their Baptiſm. They enlarge upon the Qualities and Vertues which thoſe ought to have that enter into Holy Orders. They enjoyn the Biſhops not to Alienate the

the Revenues of the Church, and preſcribe to them the uſe they ought to make of them. They alſo order, that they recite the *Canonical Hours* with their Clergy, and hold Spiritual Conferences. They forbid them to prefer to any Church ſuch Clergy-men as are preſented to them by Laities, unleſs they find them duly qualified, and of ſound Morals. They exhort them to doe their duty towards the Flock that is committed to their Charge, and not uſe it as their own, but as belonging to *Chriſt*, and to aſſiſt it Corporally and Spiritually. They complain, that Provincial Councils were not ſtill holden every year; and ſhow, how beneficial that Practice was to the Church. They reprove the attempts of the Suffragan Biſhops. They condemn the Prieſts that become either Farmers, or Men of Buſineſs, and wandring Clergy-men and Monks. They charge the Biſhops not to ſend to ſeveral diſtinct parts ſuch Prieſts as belong to ſome particular Church. They recommend Reſidence to the Prieſts, and a conſtant attendance to Inſtruct their Flocks. They charge the Biſhops not to put their Clergy to expenſe in their Viſitations. They condemn ſeveral *Penitentials* to be burnt, and charge the Prieſts to fulfil, as they ought, the Miniſtery of the Keys. They order the Biſhops not to give the Sacrament of Confirmation, after they have eaten, and believe that Sacraments ought to be Adminiſtered Faſting, unleſs on extraordinary occaſions. They would not have them beſtow the Holy Ghoſt by Impoſition of hands, which is the Sacrament of Confirmation, at any other times than at Eaſter, and on Whitſunday. They renew the Ancient Canons againſt the Crimes of Uncleanneſs. They will have Degraded Prieſts put into a ſtate of Penance. They forbid the Admiſſion of Foreign Clergy-men. They adviſe the Abbots to be an Example to their reſpective Societies. They exhort the Clergy to behave themſelves Modeſtly, Decently, and Honeſtly. They will not have ſuch Women as have newly left a Worldly State to be *Superiors* [*i. e.* Abbeſſes] of Nuns. The Prieſts are forbidden giving the Veil to Widows without the Biſhops conſent, and alſo Conſecrating Virgins; and the Abbeſſes are forbidden giving the Veil to Widows or Maids. They will not have the Veil to be given to Widows, till ſome time after the death of their Husbands. They do not permit Women to touch the Sacred Veſſels, nor to give the Sacerdotal Habits to the Prieſts, and much leſs to give the Euchariſt, as, through a great abuſe, they did in ſome places. They charge all Prieſts and *Canons* not to go into any Nunnery, nor will they have Maſs ſaid in any other place than Publick and Conſecrated Churches, ſaying, That 'tis better not to hear Maſs, than to hear it where it ought not to be ſaid. Prieſts are order'd not to ſay Maſs when they are alone. They order, that, as there is a Biſhop in each City [or Town] there ought to be a Prieſt in each Church; and they forbid one Prieſt Officiating at ſeveral Churches. After they have ſpoken of keeping the Lord's-Day Holy, according to the Eccleſiaſtical Laws, they reſolve that an Addreſs be made to the Prince, to deſire, that he may Command, that no Pleadings, nor Markets be kept on that Day; and that neither Husbandmen, nor Day-labourers Work on that Day in the Countrey. They forbid all Vexations and Uſury. Finally, they will not allow thoſe Penitents, who are not yet reconciled to the Church, to ſtand God-fathers to Children. This is what is handled in the firſt part of this Council, ſo far as it relates to the Clergy, and to the Prieſtly Office. The Second concerns Princes, and the Laity. The Biſhops give ſome very good Inſtructions to Kings concerning their Duties. They recommend to them Juſtice, Moderation, Clemency, and other Royal Vertues. They declare to their Subjects, that they ought to obey them, and revere their Power which comes from God. They exhort the Faithful to come to Church, to joyn in the Prayers, and admoniſh them to behave themſelves reverently there. Finally, they charge thoſe who cannot come to Church, nevertheleſs to pray to God, and perform the Duties which they owe him. Theſe Articles being fram'd, they ſent them to the Emperour *Lewis*, and added Twenty ſeven Chapters to them, which they pray'd His Majeſty to Enact, and cauſe them to be put in Execution, that the aforeſaid Articles might continue and be in force.

The Council of Aix la Chapelle, *in the year* 836.

The Council of Aix la Chapelle.

IN the year 836, in the Month of *February*, there was an Aſſembly of Biſhops at *Aix la Chapelle*, in which ſome *Conſtitutions* were made, which are divided into three parts. The Firſt is, concerning the *Vertues* of Biſhops: The Second, touching the Learning, Manners, and Doctrine of other Clergy; And the Third, of the Vertues and Duties of the Emperour, and his Children, principally in what relates to Church Affairs. A Remonſtrance was prepar'd afterwards by the ſaid Council, Addreſs'd to King *Pepin*, and the Great Men of His Kingdom, on the occaſion of their having ſeiz'd, to their own uſe, the Goods of the Church; and, that the ſaid Remonſtrance might be more effectual, it was attended with three Books, that contain'd the Examples and Paſſages in the Old and New Teſtament; as alſo, ſome Eccleſiaſtical Laws, which make it appear, that 'tis a Crime to take away, by force, thoſe Goods that are Conſecrated to God and the Church. *Eginhard* tells us, That this Remonſtrance wrought the deſir'd effect, and that *Pepin* yielded to theſe Advices which were given him by his Father and the Biſhops; ſo that he cauſed the Goods which had been taken from the Churches, to be reſtor'd.

The

The Council of Thionville.

IN the year 844, *Lewis the Godly*'s three Sons met at *Thionville*, and held there an Aſſembly of Biſhops, of which *Dreux*, Biſhop of *Metz*, was Preſident. They exhorted theſe Princes, Firſt, To keep a Peaceable, and Friendly Correſpondence with each other. Secondly, To Name Biſhops to the Vacant Churches. Thirdly, To reſtore to ſome Monks the Places and Revenues that ought to belong to them. Fourthly, to hinder the Laity from taking into their poſſeſſion the Goods of the Church. Fifthly, That if ſome Reaſons of State obliged them to give ſome Abbeys, or Houſes of Canons, or Nuns, *in Commendam*; at leaſt they ſhould give order, that the Biſhop, with ſome Abbot, might take care of thoſe Monaſteries and Religious Houſes. Sixthly, To reſtore to the Whole Eccleſiaſtical Order, the Authority which they had, to cauſe the Diſcipline of the Church to be put in Execution, and oblige Sinners to doe Penance. *The Council of* Thionville.

The Council of Verneuil.

IN the ſame year 844, a Council was held at *Verneuil*, in which, *Ebron*, Biſhop of *Poictiers* was Preſident, with *Wenilo*, Arch-biſhop of *Sens*, *Hincmarus*, Arch-biſhop of *Rheims*, and the Abbot of S. *Dennys*, who aſſiſted at it, bore the Character of the King's Commiſſioners. The Council addreſſes their Conſtitutions to King *Charles*. Firſt of all they exhort him to mix Severity with Mercy, and Govern his people with Juſtice. They pray him to ſend his Commiſſioners to apprehend, and puniſh thoſe diſorderly Clergy-men, who contemn Apoſtolick Diſcipline, and break the Holy Canons, to hinder ſeveral Monks, that they abandon not their Profeſſion, to compel certain wandring Monks, and Clergy-men to return to their Monaſteries and Churches, to Nominate a Biſhop for the Church of *Rheims*, and confirm the Ordination of *Agius* to the Church of *Autun*; to Adjourn the Debate about the preference granted to *Dreux* the Biſhop of *Metz*, to a more Numerous Council out of *France* and *Germany*; and laſtly, to cauſe thoſe Revenues of the Church to be Reſtored, which Lay-men have unjuſtly poſſeſſed themſelves of. *The Council of* Verneuil.

The Council of Beauvais.

IN 845, *Wenilo*, Arch-biſhop of *Sens*, *Erchanraus*, and Nine Biſhops, or Arch-biſhops of *Charles*'s Kingdom, with *Hincmarus*, Arch-biſhop Elect of *Rheims*, met in *April* at *Beauvais*, and compoſed Eight Canons, which they preſented to that Prince, to require of him a Reſtitution of the Revenues and Privileges of the Church. In this Synod *Hincmarus* was Ordain'd. *The Council of* Beauvais.

The Councils of Meaux, *in* 845. *and* Paris, *in* 846.

THE Biſhops of *France* being very earneſt to perfect the Reformation of Diſcipline, which they had begun, met in *May* 845, at *Meaux*; and in *February* following at *Paris*, where they compoſed 80 Canons for that end. The Six firſt were the Decrees made at *Couleine*, near *Mons*, concerning the Honour of the Church, and Peace of the State, which had the Approbation of the King, and Biſhops. Thoſe that follow, to the 13th, are the Canons made at the Synod at *Thionville*. The Four next are taken out of the Council held at *Lorris* in *Anjou*, about the Authority of the King. To theſe are added the Decrees of the Council of *Beauvais*, concerning the Revenues of the Church. The reſt were made either at *Meaux*, or *Paris*. In them the Biſhops declare, that their Manſion-Houſes ought to be Holy, and not frequented by Secular Men, or Women. And for this reaſon it is, that they deſire the King, that when he takes up his Lodgings in them, in his Journeys, that he would not bring any Women into them. They alſo earneſtly beg of him, that he would not ſuffer his Retinue, or Guards, to Pillage the Towns they paſs through, or take what they pleaſe of the people without paying for it: They exhort him to maintain the Biſhops in their right of doing their Office, without Moleſtation, and executing the Holy Canons. They condemn the cuſtom of certain Biſhops, who very ſeldom, or never Viſit their Dioceſſes. They revive the Ancient Laws concerning the Tranſlation of Biſhops, the Honour due to Metropolitans, holding Provincial Councils, and Reſidence, *&c.* They forbid taking Oaths about things Sacred. They demand a Reſtitution of the Ancient Hoſpitals, and the Freedom of Monaſteries. They condemn them that are Simoniacally Ordain'd. They forbid the Suffragan Biſhops to execute the Functions of Biſhops. They command the Biſhops to Conſecrate the Chriſm upon Holy *Thurſday* onely, and not to take any thing for the Diſtribution of it. They forbid Lay-men making themſelves Maſters of Eccleſiaſtical Revenues, or chooſing a Steward of them without the Conſent of the Biſhop, to whom the Diſpoſal of them doth properly belong. They ſtrictly prohibit any Prieſts to Adminiſter Baptiſm in any other places than in the Churches where the Fonts ſtand; and that Clergy-men ſhould be employed in any other buſineſs beſides what belongs to the Church. They ordain, that the Prieſts, or Clergy of another Dioceſs ſhall not be received without Letters Dimiſſory. They forbid, that any Strangers ſhall be admitted into Holy Orders, till they have *The Councils of* Meaux *and* Paris.

continued one year in the Communion of ſome Church, or Monaſtery, or in the City, and declare themſelves againſt all Ordinations without a Title. They require all Prebendaries to live in one Houſe together, and to have the ſame Hall, and Dormitory. They order the Biſhops to have ſpecial care of the Cardinal-Titles eſtabliſhed in the Cities, or their Suburbs. They forbid Uſury to all Chriſtians. They order, that a Biſhop ſhall Excommunicate no Man, but for a Publick and certain Crime, and then ſhall not pronounce that *Anathema* againſt any Man, but with the conſent of his Metropolitan; and after he hath given the Admonitions commanded in the Goſpel. They charge the Monks to abide in the Monaſteries, and not to meddle with Secular Affairs. They petition the King not to entertain any Prebendaries in his Service, though they preſent themſelves to him, unleſs the conſent of their Biſhop be firſt had, and deſire, that he may be the perſon that Ordains them. They forbid, that a Monk ſhould be put out of his Monaſtery, till his Biſhop be conſulted about it, or be either himſelf, or Deputy preſent. They repeat the Laws againſt thoſe that invade the Revenues of the Church, as alſo againſt Raviſhers, and ſuch Nuns as live a diſorderly life. They revive the Ancient Laws againſt the *Jews*. They forbid Burying the Dead in the Church, as by an Hereditary Right. They agreed, that the Biſhop ſhould ſue to the King for a Commiſſion, engaging the Judges to obey them in every thing that reſpected the Miniſtery. They exhort the Great Men not to ſuffer any Diſorders in their Houſes, and to be particularly careful that the Prieſts of their Chapels ſhould live pious Lives. They teſtifie their earneſt deſires, that the King would beſtow thoſe Chapels onely upon ſuch Prieſts as would exact the Tithes that belong to them, leaving the Pariſh-Churches to a Curate, with a charge to uphold the Chapels, and Celebrate Divine-Service in them. And they add, that if the King gives them to Lay-men, they ought not to receive the Tithes, but they ought to be given to the Curates, who Officiate in thoſe Chapels. They pray him to give order, that no Pleas be held in any Court, during Lent, or Eaſter-week. Laſtly, They deſire him to confirm the Conſtitutions of *Charles the Great*, and *Lewis the Godly*.

Theſe Conſtitutions being preſented to King *Charles*, then at *Epernay*, and the Nobles oppoſing ſome of them, The King having commanded the Biſhops to retire, till he conſulted about them, confirmed onely Nineteen of them, which ought to be underſtood of the laſt of thoſe Conſtitutions, which were made in the Councils of *Meaux*, and *Paris*. For the Canons of the Councils of *Couelines* and *Thionville*, were confirmed, and publiſhed by his Authority before, and are met with at the Head of his Capitularies.

The Capitularies of King Charles the Bald.

AFter the Conſtitutions before-mention'd, there follow Nine made at *Toulouſe*, *An.* 843. upon the complaints of certain Prieſts, who were over-charged by their Biſhop.

In the Firſt of them the Emperour orders, that the Biſhop ſhould do nothing againſt the Prieſts, by way of Revenge, becauſe they have complained againſt them.

In the 2d he commands, that the Biſhops ſhould exact no more every year of the Prieſts, than a *Muid* of Wheat, and as much Barley; † *a Muid* of Wine, with a Pig of Six pence, or Two *Sols*-value, which was before determined by the Councils of *Toledo*, and *Brague*.

† A *Muid* is a large French Meaſure, for Corn, containing Five Seam and Five Buſhels of *London* Meaſure; and, for Wine, it contains 36 Gallons.

The 3d obliges them that dwell within one League, or a League and half of the City, to ſend this Preſent by their Servants; but in all places at greater diſtances, the Biſhop ſhall appoint a place in every Deanery to have them brought to. He exhorts the Biſhops not to ſuffer thoſe Officers, whom they ſhall appoint to receive thoſe Preſents, to exact them with force, but they ſhould kindly accept what the Prieſts ſhall bring of their own accord.

The 4th adviſes the Biſhops, in their Viſitations, not to ſtay at every ſmall Church, but to make choice of ſome of the Principal Churches, where the Curates of the Leſſer ſhall meet them, and bring their People to be Inſtructed and Confirmed. So that they ſhall Viſit but one Church in five, and the Curates of the other four ſhall come to them, with their People, and bring with them every one Ten Loaves, a Rundlet of Wine of 16 Gallons, a good quantity of Oats, a fat ſucking Pig, two Pullets, and ſome Eggs for the Maintenance of the Biſhop and his Attendants. That the perſon where the Biſhop Lodges ſhall accommodate him with nothing, but Wood, and Houſhold Utenſils; and that the Biſhop ſhall be careful that his Servants do his Hoſt no damage, either in his Houſe or Gardens.

In the 5th he confines the Biſhops, that they ſhall not Viſit above once in the year; and, if they do it oftner, they ſhall be no Charge to their Curates in their other Viſits.

In the 6th he orders, that if the Biſhops do not Viſit in perſon, they ſhall not exact any thing of their Curates for it, nor oblige them to be at any expence to entertain others; and that they ſhall not carry along with them a great number of ſervants.

The 7th exhorts the Biſhops not to multiply Pariſhes without neceſſity.

The 8th declares, that the Biſhops ſhall have no power to decline the obſervation of the Orders, under a pretence that it belongs to them to make and explain Canons; That they ought to explain them in their genuine ſence, and not elude them by corrupt gloſſes; and, if they doe otherwiſe, he will teach them, by the Judgment of a Synod, and his own Royal Authority, how they ſhall explain them aright.

The

The 9th ſays, that the Biſhops ſhall oblige the Prieſts not to come to above two Synods a year, at the ſet-times for them, appointed by the Canons of the Church, and that they ſhall judge Prieſts with Juſtice.

King *Charles* publiſhed alſo, at the ſame place, another Conſtitution in favour of the *Spaniards* and *Goths*, who were then fled into *Catalonia*. ---He likewiſe publiſhed at *Epernay* the 19 Canons made at the Councils of *Meaux* and *Paris*, in 846.

In 853, he confirmed the Canons of the Council of *Soiſſons*, and made ſeveral Conſtitutions for the better ſupport of Eccleſiaſtical Diſcipline, of which I ſhall ſpeak afterwards. Which were publiſhed and confirmed at the Synod held at *Verbery* the ſame year; which made ſome other Canons alſo, confirmed by *Charles*'s Authority. ----In *December*, the ſame year, he nominated ſeveral Eccleſiaſtical and Lay-Commiſſioners, in all the Provinces of *France*, and gave them ſeveral Heads of Inſtruction to act by in their Office; among which the Second concerns the Honour of the Church.

There are alſo one or two about the Revenues of the Churches and Monaſteries in the Conſtitutions made at *Attigny*, in 854. ----In his Letters-Patents of the ſame year, given at *Verbery*, *Aug.* 23d. King *Charles* confirms to the Prebendaries of the Church of *Tournay*, the property of the Revenue ſhe was poſſeſſed of, and limits the number of them to 30.

In an Aſſembly of Biſhops and Lords, held *Anno* 856, at *Bonnevil*, they petition the King to put the Monaſteries in Order, and to execute the Conſtitutions made at *Couleine*, *Beauvais*, *Thionville*, *Verneuil* and *Soiſſons*, and declare all thoſe things Null, that ſhall be made in prejudice to thoſe Laws. They threaten him with God's Judgments, if he doth not perform their deſires.

In 857, King *Charles* made two Conſtitutions at *Quiercy*, which he ſent to the Commiſſioners of his Realm; by which he gave them power to bring all Offenders to Civil or Eccleſiaſtical puniſhments, and particularly Raviſhers.

In 862, he put out a ſevere Edict at *Piſta* againſt Robberies, and other publick Diſorders, very common at that time, in which the Biſhops joyn with the King, and condemn thoſe Malefactors to Canonical puniſhment, which the King condemned to Civil. In 866 there was a Conſtitution made at *Compeigne*, about the Liberties and Privileges of Churches, and the Authority of Biſhops.

But, above all, his Edict of 869, made at *Piſta* upon the *Seine*, is the moſt conſiderable of all that he made about Eccleſiaſtical Diſcipline. In it he declares himſelf the Defender of the Biſhops Authority, and Liberty of the Churches. He orders all his Miniſters to reſpect their Power, execute their Commands, and preſerve the Churches in the enjoyment of their Privileges. He requires all Earls, great Lords and Judges, to give the Biſhops their due ſubjection; and, on the other ſide, that the Biſhops ſhould not encroach upon the Rights of the Earls, Lords and Judges. He commands the Biſhops to doe no Injuſtice, either to the Clergy or Laity, under their Juriſdiction; and that their Curates ſhould give the Lords of their Pariſhes the reſpect due to them. He enjoyns the Biſhops not to reject thoſe Clergy-men that are preſented to them by Abbots, Abbeſſes, or Lords, to ſerve in their Churches, if they are not worthy of blame for their Converſation, or Doctrine. He renews the Conſtitution, which forbids the Lords requiring any thing of the Clerks they preſent. He forbids them Excommunicating any perſons, who were not full convicted of the Faults they were accuſed of; and, who after admonition to amend and repent, have not obſtinately refuſed to ſubmit. He recommends Peace, Union and Friendſhip among his Civil Magiſtrates, Biſhops and Clergy. He orders his Biſhops to defend the Privileges granted to their Churches by the *Church of Rome*, and by the Charters of his Royal Progenitors, and that they be careful to have the Rents paid that are due to them.

The King having received Intelligence at *Piſta*, that *Lotharius* was dead, went immediately to *Lorrain* to be Crown'd King of it. And being arrived there in *Sept.* 869. after *Adventius*, Biſhop of that City, had declared in the Name of all the Biſhops and People, that they all accepted him for their King, he took an Oath to preſerve the Honour and Privileges of their Churches, to doe Juſtice impartially to every Man, according to the Laws, and protect that Kingdom. After this *Hincmarus*, who performed the Ceremony of the Coronation, and Ordain'd ſome Biſhops, being Admoniſh'd by *Adventius*, and other Biſhops, which belonged to the Province of *Treves*, that this Action would prejudice the Rights of their Metropolis, made a Declaration, That it would be no prejudice to the Rights of the Province of *Treves*, becauſe that Province, and that of *Rheims* were like Siſters, ſo firmly united, that they made, but as it were, one Province; ſince the Biſhops of both met at one Synod, obſerved the ſame Canons, and, among the Arch-biſhops of *Treves* and *Rheims*, the moſt Aged always took place: but yet, were it not ſo, he ought not to be accuſed for medling with the Juriſdiction of another Province, by his own Authority, or of putting his Sickle into the Harveſt that did not belong to him, ſince he had not concerned himſelf with that Province, but at the Requeſt of the Biſhop, and out of Charity. Laſtly, That they ought to look upon it, as a ſpecial Favour of God, that *Charles* was Crowned King at *Metz*, becauſe heretofore his Father *Lewis the Godly*, who was deſcended of *Clovis* the French King, who was Converted by S. *Remigius*, and Baptized in the Church of *Rheims*, where he was Anointed and Conſecrated King, by a Chriſm ſent down from Heaven, which they ſtill have at *Rheims*: That *Lewis the Godly* was Crowned Emperour in that City, and after he was Depoſed from his Imperial Throne by the Conſpiracies of his Enemies, he was reſtored, and was Crowned again in the ſame City, and in St. *Stephen*'s Church, whoſe Name was a good Omen, becauſe it ſignifies a Crown.

After

After this Declaration, he asked the People, If the Coronation ſhould be Celebrated before the Altar, and whether that Prince ſhould be Conſecrated by the Holy Unction. The People having teſtified their Approbation by their Acclamations, they Sang *Te Deum*, and the King was Crowned by the Prieſtly Benediction of the Biſhops. This Conſtitution is very remarkable.

In the year 874, *Charles* Judged ſome Eccleſiaſtical Cauſes at *Attigny*, at the Requeſt of the Biſhop of *Barcelona*. The Firſt was about a Complaint made to him, That one *Thyrſus*, a Prieſt of *Corduba*, had called the People together at a Church of *Barcelona*, and had taken away from him almoſt two thirds of his people; That he Celebrated Maſs, and Adminiſtred Baptiſm without his permiſſion. That he cauſed thoſe people to go to his Church on the Feaſts of Nativity and Eaſter, which ought to be at his Cathedral, and gave them the Sacrament. The King Recited the Canons, which condemned the practice of that Prieſt. The Second complaint, made by the Biſhop of *Barcelona*, was, That another Prieſt had engaged the Inhabitants of the Caſtle of *Terracine*, not to ſubmit to his Juriſdiction. The King order'd, that the Canons in that caſe ſhould be obſerved. The Third was againſt two private perſons, who having Intercepted the King's Letters, had poſſeſſed themſelves, the one of St. *Stephen*'s Church, and the other of certain Lands belonging to the Church of S. *Eulalia*. The King commanded, that if this cou'd be prov'd, his Commiſſioners ſhould give an Account what Letters had been Intercepted, that being reported to the Council, it might be Examined by them.

Lewis, the Emperour of *Italy*, being dead, *Aug.* 8. 875, *Charles* was Crowned Emperour at *Rome* on *Chriſtmaſs-Day* of the ſame year, by Pope *John* the VIII; and, at his return, received the Crown of *Lombardy* at *Pavia*, and the Confirmation of his Imperial Crown in an Aſſembly of the Nobles and Biſhops of that Countrey, held *Feb.* 876, at which the Pope was preſent in perſon. After this, to acknowledge the Obligations he had to the Pope, he made a Conſtitution, in which he decreed, That all perſons ſhould pay an eſpecial Veneration to the Holy Roman Church, the Head of all other Churches; that no Man ſhould dare to attempt any thing in violation of her Power and Privileges; but ſhould enjoy her full Authority, and exerciſe her Paſtoral care over all the Church; that they ſhould particularly honour the Supreme Biſhop, and Univerſal Pope *John*; that his Decrees ſhould be received, with all due regard, and Obedience be given him in all things he hath right to: He forbids all perſons encroaching upon the Lands and Revenues of the Church of *Rome*. He then commands, that due reſpect be paid to the Sacerdotal Authority and Clergy; that all ſhould ſubmit to the Imperial Authority, and none ſhould be ſo bold as to reſiſt his Orders. That Biſhops ſhould freely exerciſe their Function, and puniſh Offenders; that they be careful to Preach. He enjoyns the Lay-men which dwell in the Cities, to be preſent at the Aſſemblies of the Church on Feſtival-days, and forbids them having private Chapels in their Houſes. He requires, that Biſhops ſhould have Colleges for their Prebendaries near the Church; that Prebendaries ſhould live according to the Canonical Rules, and be ſubject to their Biſhop. He forbids Clergy-men dwelling, or converſing with Women, as alſo Hunting. He provides for the preſervation of the Church-Revennes, and payment of Tithes. He commends Friendſhip between the Nobility and Clergy. This was publiſhed and received at *Pontigon* in *July* 876.

Laſtly, *Charles the Bald* held an Aſſembly of his Nobles at *Quiercy*, *June* 877, in which he made ſeveral Conſtitutions by his own Authority, and propounded others to his Nobles for their Advice. The Conſtitutions now made about Diſcipline, are theſe. The Firſt was about the Honour and Liberty of Churches, ſo often repeated. By the 2d he confirms the Privileges of the Abbey of S. *Mary* of *Compeigne*, granted by the Pope, received by the Biſhops, and Authorized by the King's Letters. The 8th ſecures the Revenues of Vacant Arch-biſhopricks, and Biſhopricks. In the 12th he nominates ſeveral Biſhops, Abbots and Earls to diſpoſe of his Alms, which he ſhould give by Will, after his Death. The reſt contain ſeveral Directions for doing what is neceſſary for the good of his Kingdom and Children after his Deceaſe. Two days after he renewed again the Conſtitution about the Honour of Churches, and Authority of Biſhops; he confirmed ſeveral Eccleſiaſtical and Civil Laws, and promiſed to put them in Execution. He provides for the preſervation of the Eſtate of an Earl lately deceaſed, till his Son was in poſſeſſion of it; and for the ſecurity of thoſe Churches who have loſt their Biſhop, Abbot, or Superiour, till they have a Succeſſor. Theſe are the laſt Conſtitutions of *Charles the Bald*, who died *Auguſt* the 28th following at *Frankfort*, in the 70th year of his Age, and 59th from his firſt Coronation. He was a Lover of Juſtice, Religion, and of the Church, and was the neareſt of any Prince of his Race, to *Charles the Great*, in his good Qualities and Vertues.

The Council of Mentz *held Anno* 847.

The Council of Mentz.

THis Council was held under *Rabanus*, *An.* 847. It was made up of 12 Biſhops, ſome Suffragans, ſeveral Abbots, Monks, Prieſts, and others of the Clergy. The Biſhops and Clergy made one body, and had the Goſpels, Canons, and Fathers laid before them; The Monks the Rule of St. *Benedict*, that they might unanimouſly endeavour a Reformation of the Clergy, and the Monaſtick Life. —Firſt, They particularly recommended it to the Biſhops, that they ſhould take care that the people be well-inſtructed in the Fundamentals of Religion; and, for that end, certain Homilies ſhould be compoſed in the Vulgar Tongue. Secondly, That Baptiſm ſhould be adminiſtred according to the Rites of the Church of *Rome*, and at the times appointed by the Pope's Decretals.

They

They exhort all Men to Peace; and order, That not onely those Men should be Excommunicated, who attempt any thing against the King, or State; but those, who, by surprize, contrary to his good affection to Religion, obtain of him the Lands and Revenues that belong to the Church.

They leave the whole disposal of the Church's Revenues in the power of the Bishops, and forbid the Clergy to make use of them, to augment their own Estates, or dispose of them. They secure their Tythes, and other Rights, to the Churches. They revive the Canons concerning such Employments as are forbid Clergy-men and Monks.

They forbid Monks to have any possessions of their own, to covet the enjoyment of worldly things, which they have renounced, and to take on them any Cure of Souls, without the consent of the Bishop.

They forbid Abbesses to go out of their Monasteries without great necessity, and without the leave of the Bishop.

They revive the Ancient Canons of the Council of *Ancyra* against Man-slayers. They declare, touching the Administration of the Sacraments to the Sick, that the Priests ought to require of them a sincere Confession, without imposing on them any rigorous Penance, but onely to bring their sins to remembrance, and comfort them under them, by the Prayers of their Friends, and by their Alms, and so Absolve them, upon condition nevertheless, that if they recover their health, they shall undergoe what Penance shall be imposed on them; after which they may Administer the Unction, and then the Communion, as their *Viaticum*.

They are not afraid to grant such Malefactors, as suffer for their Crimes, if they confess their sins, and are penitent, the honour of a Christian Burial; and that their Offerings be received, and Masses said for them.

Lastly, After they have forbidden all Contracts of Marriages, either Incestuous, or within the Degrees of Consanguinity, prohibited by the Laws; they command, that Penances, proportionable to Mens Crimes, shall be imposed upon them; that publick Sinners shall do publick Penance; and they, whose sins are secret, shall undergoe private Penance.

This is almost all that is contained in the One and thirty Canons of this Council. We shall not here speak of the Council of *Mentz* held the next year, against *Goteschalcus*, nor of those that concern his Affair, nor *Ebbo's*, because we have spoken of them at large in another place.

The Council of Pavia.

THe Emperour *Lotharius*, and his Son *Lewis*, held an Assembly at *Pavia*, *Anno* 850. in which the Bishops made 25 Articles, or Constitutions. *The Council of Pavia.*

In the First they order, that the Bishops should have some Priests, or other Clergy-men witnesses of their most secret Actions.

In the Second, That they should not neglect not onely to celebrate Mass publickly on Sundays and Festivals, but, if it be possible, offer that Sacrifice every day in private.

In the Third they order, that their Meals should be temperate, and that they should entertain Pilgrims and Strangers at them; whom they should entertain with Pious Discourses and Exhortations.

In the Fourth they forbid the Pleasures and Luxury of the World.

In the Fifth they advise them to Study the Holy Scripture; to explain it to their Clergy, and to Preach upon it to the people.

The Sixth imports, that the Bishops should be careful that the Priests discharge their Duties well in the Government which is entrusted to them. That the Arch-Priests should go to the Heads of Families, to exhort publick Offenders to doe publick Penance: That in difficult cases they should apply themselves to the Bishops, and the Bishops should consult their Brethren.

The Seventh orders, that the Priests should examine whether the Penitents perform the works of Penance; That the Absolution of publick Penitents is reserved to the Bishops, and that no Priest shall Absolve them but in the absence of the Bishop, and with his Allowance, because the Imposition of hands was reserved to the Apostles.

The Eighth engages them to Instruct the People in the saving nature of the Sacrament of Unction, of which the Apostle St. *James* speaks [*c.* 5. 14.] and make them sensible, that they can hope to receive the wished-for effects of that Mystery, *viz.* Remission of sins, and health, onely when they desire it with a sound and full Faith. That because it often happens, that sick persons know not the force of that Sacrament, or think their Distempers inconsiderable; or forget to desire it, because their Minds are taken up with the pains of their sickness; the Priests of the place ought to put them in mind of receiving it, and invite the Priests of his Neighbourhood to be present at the Administration. But if the sick person be in a state of Penance, he ought not to bestow it on him, till he be reconciled to the Church; because he that is not allowed to receive the other Sacraments, is not in a capacity of receiving this.

The Ninth advises Fathers of Families to Marry their Daughters as soon as they are of Age, and condemns them to Penance, if they happen to be debauch'd, either by their Negligence, or Connivance; and forbids, that the Benediction be given them, who Marry after they are Deflowered. It also says, that Marriage is forbidden those, who are in a course of Publick Penance.

The Tenth is againſt Raviſhers, and declares, that they cannot lawfully Marry the perſons they have forced; and allows ſuch perſons no Abſolution, but juſt at the point of Death.

The Eleventh orders, that they who commit a publick crime in any place, ſhall be excluded from Communion by the Biſhop of that place, and put to Penance, and not be received to Communion by any other.

The Twelfth declares, that they who are deprived of Communion, and put to Penance for their Crimes, may not exerciſe any publick Offices, but can't be prohibited from taking care of their Domeſtick Affairs. That ſuch perſons as refuſe to doe Penance, ought to be Excommunicated and Anathematized, after all proper means is uſed to make them ſubmit to their Duty. Yet this is not to be done without the Judgment of the Metropolitan, and Biſhops of the Province.

The Thirteenth orders the Biſhops to commit the care of Prieſts of ſmaller Pariſhes to the Arch-prieſts.

The Fourteenth commands thoſe Biſhops who have ſuffered the Monaſteries of their Dioceſſes to be demoliſhed, to have them immediately repaired and re-built.

The Fifteenth imports, that ſuch Hoſpitals, as are ſubject to Biſhops, ſhall be govern'd according to the Orders of their Founders: That thoſe that are under the protection of the Church, ſhall be Govern'd by the Heirs of the Founders, according to the Rules of their Inſtitution, who ſhall hinder all embezelling the Revenues, and miſ-employment of them.

The Sixteenth reſolves, that they will repreſent to the Princes the Miſdemeanour of thoſe Hoſpitals, that are under their protection.

The Seventeenth orders, that all Chriſtians ſhould pay their Tythes, which ſhall be employed for the Maintenance of the Clergy, and the Neceſſities of the Church, according to the Diſpoſal of the Biſhop.

The Eighteenth importeth, that they will not ſuffer any of thoſe Prieſts, or Clergy-men, who are called *Acephali*, not under the Diſcipline of any Biſhop; and that thoſe Prieſts, that celebrate Divine Service in Noble-mens Chapels, ſhall be ſuch as are approved by the Biſhop; or if they be out of other Biſhopricks, ſhall have Commendatory Letters from their own Biſhop: That they will not ſuffer wandring Clerks, nor any other perſons without a Miſſion.

The Nineteenth forbids putting Clergy-men upon Secular Employments.

The Twentieth imports, that they ſhall be Excommunicated, who ſuffer *Jews* to be either the Judges, or Receivers of Tribute.

The One and twentieth forbids Uſury, and obliges ſuch, as have made advantage by it, to Reſtitution.

The Two and twentieth imports, that they who neglect the care of Orphans and Widows committed to their charge, ſhall be admoniſhed of it, and exhorted to be very diligent and watchful for them; but if they will not doe it, they ſhall petition the King to appoint them other Guardians.

The Three and twentieth is againſt thoſe Clergy-men and Monks, who, going up and down the Cities, ſtir up unprofitable Queſtions, and diſperſe Errors. They order, that ſuch Men ſhall be apprehended by the Biſhop of the place, and carried to the Metropolitan; and if it be found that they have vented ſuch Doctrines through Ambition, and not for the Inſtruction, or Edification of the Faithful, they ſhall be puniſhed, as the Diſturbers of the Church's Peace.

The Twenty fourth forbids the ill practices of certain Peaſants, who Marryed their Sons very young to full grown Women, to be abuſed by them, and prohibits ſuch Marriages.

The laſt condemns certain Magicians to very ſevere penance, and deprives them of Abſolution till the point of Death, who boaſted, they could make perſons Love, or Hate one another by their Art; and, whom they ſuſpected of having killed ſome Men by it.

The Council of Soiſſons, *Anno* 853.

The Council of Soiſſons.

THis Council hath Three parts. 1. Some Canons. 2. The Acts of Eight Seſſions, about the Affair of *Ebbo*, and the Clerks Ordained by him. 3. Some Conſtitutions publiſhed by the Emperour. What is contained in the Acts of this Council, we have related in the Hiſtory of *Hincmarus*. So that there remain onely the Canons and Imperial Conſtitutions.

The Firſt is nothing elſe but an Abridgment of the Judgment given againſt *Ebbo*.

The Second is concerning *Heriman*, Biſhop of *Nevers*; who, being a Man of a weak Judgment, had committed ſeveral Miſdemeanors in his Office; and, notwithſtanding that, deſired to continue in his Function. They order *Wenilo*, Arch-biſhop of *Sens*, his Metropolitan, to go to *Nevers*, to put that Church in order, and bring away *Heriman* to *Sens* along with him, till the Summer, in which he was worſt in his Mind, was over, and ſend him again when he was grown ſomething better.

In the Third they reform what had paſſed in the buſineſs of the Biſhop of *Chartres*. They queſtion'd the Validity of his Election, and maintain, that he is not fit to be a Biſhop. It was order'd, that he ſhould either juſtifie himſelf, or retire; and they charged *Hincmarus*, *Pardulus* and *Agius*, to certifie him of their Reſolution. He thinking himſelf Innocent, and being confirmed in that Opinion by the Teſtimony of the Clergy and Laity of *Chartres* who were preſent, he thought it his beſt time

time to appear, which he accordingly did, and said, That it would be a great piece of pride in him to assert himself worthy of so great a Dignity, but if any Person accused him of any Crime, he was ready to defend himself. No Man appearing, the Council order'd, that certain Commissioners chosen by *Wenilo*, should be sent to *Chartes*, to examine the ordination of *Burchard*, give in their Report, and ordain him Bishop.

In the Fourth they relate, that the Bishop of *Mans* being troubled with the Palsie, wrote to the Council to be excused for not coming to it, and to desire the Bishops to pray for him, both so long as he lived, and after his Death. That the Bishops promised to do their Duty, and gave Order to *Amaricus*, Arch-bishop of *Tours*, his Metropolitan, to go to the City of *Mans*, and to do what he saw convenient for the advantage of that Church in this juncture.

In the Fifth they declare, that they had deposed and banished into remote Monasteries, those Monks and Priests of the Abby of St. *Medard*, who had conspired to secure *Pepin*, *Charles*'s Nephew, who was shaved and shut up in that Abby.

The Sixth is against a Deacon of the Church of *Rheims*, who was accused of putting out Edicts in the Emperour's Name, they debarr him going to any Synod, and confine him within the Diocess of *Rheims*, till he should clear himself.

The other Canons are some Propositions, which they intended to make to the King; That he would send Commissioners to set up Divine Service in the Monasteries. That he would permit the Churches to enjoy their Ancient Privileges. That he would pay to the Church the Ninth and Tenth part of those Revenues, which belonged to it of old. That he would not hold any Courts in any place Consecrated to the Service of God. That none should protect those, whom the Bishop would punish by the Laws of the Church. That on the contrary, incestuous Persons, and others guilty of like Crimes, should be referr'd to the Bishops by the Civil Judges. Lastly; That there should be no exchanges made of the Churches Lands or Revenues, without the Consent of the King. In Answer to these Demands, the Emperour made Twelve Constitutions, in which he granted them more than they had desired of him. For in the First, he orders that his Commissioners shall make inquiry, with the Bishop of the place, and in the presence of him who hath charge of the Monastery, concerning the Life and Behaviour of those that dwell in it; that he will regulate the Discipline, and cause them to make the Repairs carefully. That the Churches shall be adorned, and furnished with Tapers and Books, *&c.* That he will compose a Verbal process, in which he will put the Name of the Abbot, or Superiour of each Monastery, the time of his enjoyment of it; the number of the Canons and Monks, or Religious Persons, to increase or diminish it, *&c.* That they should inquire, whether the Heirs of such as founded the Monastery, did not detain the Revenues their Ancestors had given them. That they should inform themselves of the Revenues of Chapels, and several Monasteries farmed out,—and if they had a care to keep up the Buildings, and provide all things necessary for Divine Service. That they should inform themselves of such Estates of the Church, as are given in Fee-simple; and of those Persons which pay Ninths and Tenths: That they shall forbid, that any pleading be had in Church Porches, Quires, or any other places, or in Lent. That they shall declare, that those that study to revenge them whom the Bishops have chastised for their Faults, shall be excommunicated, and pay a large Fine. That they shall order the Judges to assist the Bishop in his Visits, and constrain the excommunicated to do their Penance. That they shall declare, that he will give no Letters to set Farm to the Church Revenues. Lastly; That they shall forbid making any exchange of the Church Land, or Slaves, without the consent of the King.

The Council of Verbery, *anno* 853.

THE same Bishops that were convened in the Council of *Soissons* in *February*, met at *Verbery* in *August* the same Year, where they wrote a Letter, in which they declare, that they would settle *Heriman* in his Bishoprick of *Nevers*, and that he was not deprived of it for any Fault he had committed, but only for the Infirmity of which he was cured. They prevented the giving by a precarious Title, an Abby and Farm which belonged to the Abby of St. *Denys*. *Lotharius* in this Assembly, caused the Constitutions which had been made at *Soissons*, to be read over and received. *The Council of* Verbery.

The Council of Rome, *under* Leo *the* IV.

IN 853 Pope *Leo* IV. called a Council at *Rome* in *December*, in which he confirmed the Canons of a Synod held under *Sergius* II. in 826. and made some Additions to them. He also composed some new Canons, and deposed *Anastasius* a Priest of the Church of S. *Marcellus*, who having left his Church, fled out of the Countrey, and would not return after several Admonitions given him, nor justifie himself before the Council. There are Thirty Eight Canons made by the Synod held by *Sergius*. The six first concern the Lives, Knowledge, and Manners of the Bishops. The Eight following contain some Constitutions about the Life of Priests. The Fifteenth forbids all Familiarity of Clergy-men and Bishops with Women, and chiefly any Woman with whom they are suspected to deal carnally. The Sixth forbids alienating the Church Revenues. The Seventeenth prohibits, that the Offerings of Sinners be accepted. The Eighteenth *The Council of* Rome.

Eighteenth orders, that no Letters dimiſſory be given to any Clergy-men, but ſuch only as are deſired by ſome other Biſhop. The Nineteenth and Twenty firſt, are about the Advocates, who ought to have Biſhops to patronize their Cauſes. The Twentieth enjoyns the Founder of a Monaſtery or Chapel, to name a Prieſt approved by the Biſhop to it. The Two following Canons concern the Adminiſtrations and Uſage of the Church's Revenues. The Twenty Fourth orders, that Divine Service be ſettled again in the Churches, where it had been diſcontinued. The Twenty Fifth, commands that ſacred places be built again. The Twenty Sixth forbids the Biſhops exacting any thing againſt Law. The Twenty Seventh imports, that they ſhould chooſe Abbots fit to govern the Monaſteries. The Twenty Eight injoyns Biſhops to take Care, that thoſe that profeſs themſelves Monks, ſhould live regularly. The Twenty Ninth commands, that young Women who have taken on them a Religious Life, ſhould not marry. The Thirtieth and Thirty Firſt, concerns the Sanctification of the Sunday. The Thirty Second commands, that ſuch as are ſhut up in the Monaſteries for their Crimes, ſhould not be ſuffered to go out. The Thirty Third ſays, that 'tis not allowable for Lay-Men, to place themſelves with the Prieſts or Clergy, at Divine Service. The Thirty Fourth ſays, that there ſhall be in all Cathedral Churches and other places where 'tis neceſſary, Maſters and Tutors to teach the Liberal Sciences. The Thirty Fifth forbids Balls, Dancing, and other Sports upon the Feaſts of the Martyrs. The Thirty Sixth prohibits Men putting away their Wives and marrying others, unleſs in caſe of Adultery and Orders, that if a Man and his Wife are willing to part, to embrace a Religious Life, they muſt do it with the conſent of the Biſhop, who ſhall examine both the Man and his Wife, whether they do both indeed conſent to it. The Thirty Seventh forbids Polygamy. The Thirty Eight is againſt Marriage within the Degrees of Conſanguinity forbidden.

Leo IV. made ſome Additions to theſe Canons, which were nothing elſe but Explications of them, or ſome Clauſes to confirm them. But he added four new Canons. The Firſt imports, that no greater number of Prieſts or Clergy-men be ordained in every Church, than is juſt neceſſary. The Second, that Prieſts ſhould preſent themſelves at the Council of their Biſhops. The Third orders, that Lay-men who retain Prieſts that are Strangers, and employ them againſt the conſent of their Biſhop, ſhall be themſelves excommunicated, and the Prieſts depoſed; if upon Admonition, they will not return to their Dioceſs. The Fourth ſays, that no Man ſhall ſettle Prieſts in the Churches, but he that hath right to ordain in thoſe Churches, and puniſh thoſe that are in it, *i. e.* none but the Biſhop of the Dioceſs.

The Third Council of Valence.

The third Council of Valence.

IN *January* 855. the Emperour *Lotharius* called a Synod at *Valence*, of Fourteen Biſhops belonging to the Province of *Lyons*, *Vienna* and *Arles*, over whom their Metropolitans preſided, and *Ebbo* Biſhop of *Grenoble*, to judge the Biſhop of *Valence*, who was accuſed of ſeveral Crimes. In this Council, the Deciſions about Grace above mentioned, were made, which make up the firſt ſix Canons of this Council. The Seventh is about the Election of Biſhops. They declare in it, that to prevent, that ignorant and unfit Perſons be not preferr'd to Biſhopricks, they would petition the King, that the Biſhop of every Dioceſs ſhall be choſen by the Clergy and People who ſhall be obliged to chooſe a Perſon out of the ſame, or a Neighbouring Church, fit to fill the See, and that if the Emperour ſhall ſend any of his Officers to be Biſhop, they ſhall examine his Life and Doctrine carefully, that the Metropolitan ſhall have a care, that the Biſhop who is ordained, be a perſon fit for that Charge. The Eighth is againſt thoſe who invade the Revenues of the Church. The Ninth is againſt thoſe that take the Revenues of Chapels. The Tenth orders, that they pay the Ninth and Tenth of the Revenues of alienated Churches, and condemns Uſury. The Eleventh forbids taking the Oaths of both parties in juſtice, and excommunicates him that doth the contrary. The Twelfth forbids the Combats, which were in uſe to prove Mens Innocence. The Thirteenth imports, that ſuch as are diſobedient to their Biſhops, ſhall do Penance, and ſuch as are excommunicated in one Church, ſhall not be received in another. The Fourteenth forbids all vexatious Troubles, and commends Union and Love in Clergy-men. The Fifteenth enjoyns the Biſhops to live an Exemplary Life. The Sixteenth orders them to preach and inſtruct their People. The Seventeenth commands them to viſit their Dioceſs, without being a charge to any Man. The Eighteenth requires, that Schools be ſet up for Learning and Singing. The Nineteenth imports, that the Metropolitans and Biſhops ſhould take care that the Clergy live orderly. The Twentieth enjoyns, that the Ornaments of Churches be preſerved, and uſed only according to the Canons. The Twenty Firſt ſays, that Church Revenues ſhall not be alienated. The Twenty Second ſays, that a Biſhop ſhall not receive the rights of the Viſitation, when he doth not Viſit. The Twenty Third is in Favour of the Arch-Deacon of the Church of *Vienna*, whom they had redeemed from Slavery. They aſſert he was not a Slave, and threaten Excommunication to them, who ſhall perſecute him upon that account.

The Council of Quiercy.

IN *November*, 858. the Biſhops of the Province of *Rheims* and *Roüen* being Aſſembled at *Quiercy*, compoſed a Letter, directed to *Lewis* King of *Germany*, who had poſſeſſed himſelf of the Kingdom of *Charles*, Surrendred to him at *Attigny*, by *Wenilo*, Arch-biſhop of *Sens*, and *Ercanrau* Biſhop of *Chalons*. After they had excuſed themſelves for not being preſent, according to the Orders they had received at the Aſſembly held at *Rheims*, becauſe they had not ſufficient Warning to provide for their Journey, and get leave of their Metropolitans, they paſſionately repreſent to that Prince the Diſorders of the People of his Realm, and the lamentable ſtate the Church was in. They exhort him to maintain the Rights and Privileges of the Churches, the Authority of the Biſhops, and honour of the Prieſts; to put in Execution the Canons and Conſtitutions, which concerned the Liberty of the Church; to reſtore their Revenues to the Church and Clergy; to put the Monaſteries and Abbeys of the Monks and Nuns into their Ancient condition; and to take them from the Lay-men, to whom his Brother was forced to grant them. They give him many Inſtructions about his own Carriage, and how he ought to govern his Kingdom. They let him know, that they thought he had no Right to mind the King his Brothers Countreys; and, at laſt, Proteſt, that they could not take the Oath he deſired of them; nor ſubject their Churches to him, or their Revenues, as if they were Temporal Eſtates. This Letter is Written with much Elegance and Freedom. In it they Threaten that Prince with the Judgments of God, and terrifie him, with repreſenting to him his ſad condition at the hour of Death. They give him ſeveral Inſtructions and Precepts about Civil matters, and ſpeak to him in a Majeſtick Style. They relate to him a fabulous Story of the Damnation of *Charles Martel*, for having taken away Church-goods. There is ſome probability that *Hincmarus* compoſed this Letter; for which Reaſon 'tis Printed among his Works. *The Council of Quiercy.*

The Council of Metz.

Lewis of *Germany* being obliged to retire in 859, the Council aſſembled at *Metz* ſent Nine Prelates to him, to exhort that Prince to beg peace of his Brother, to acknowledge and confeſs his Fault, oblige him to promiſe to live peaceably for the future, and never hereafter to cauſe Schiſm, or Diviſion, to puniſh them who were the Authors of this War, to engage himſelf to maintain the Rights of the Churches, and procure a Reformation: That if he did theſe things, although his Faults deſerved a long penance, they could abſolve him, although they did not joyn with him. Theſe Meſſengers, who had for their Leaders, *Hincmarus*, Arch-biſhop of *Rheims*, and *Wenilo*, Arch-biſhop of *Rouen*, finding *Lewis* of *Germany* at *Worms*, *June* the 4th. the Prince ſpake to them firſt, and being deſirous to appeaſe them, ſaid to them, That if he had offended them, he begged their pardon. *Hincmarus*, who ſtood the firſt on his left-hand, anſwered, That he came to offer him what he deſired; that, as to his own particular, he had nothing againſt him; that he pardon'd him what he had done; and as for the Miſchief he had done his Church, he adviſed him, as he tender'd his own Salvation, to make it up. *Guntharius*, Arch-biſhop of *Cologne*, who was alſo one of the Meſſengers, told him what ſatisfaction they demanded of him, and read the Inſtructions to him they had given them. *Lewis* of *Germany* was diſpleaſed with them, and told them for Anſwer, That they came provided with full Inſtructions, that they might ſurprize him: That the Biſhops of his Kingdom not being preſent, he could do nothing in that Affair without conſulting them. So that this Embaſſage had not that good effect which they hoped for by it. *The Council of Metz.*

The Council of Savonieres.

IN *June*, the ſame year 859, the Biſhops of both Kingdoms met at *Savonieres*, near *Toul*, where they made up a Peace and Agreement between the Kings. In it alſo they Regulated ſeveral other Affairs. *Tortoldus* Deacon of *Sens*, who had taken upon him to exerciſe the Epiſcopal Functions at *Bayeux*, was left to the Judgment of *Wenilo*, Arch-biſhop of *Sens*, and three other Biſhops. They ordained, that the Sub-deacon *Anſcharius*, who had poſſeſſed himſelf of the Church of *Langres*, ſhould make Oath, that he would not attempt the like for the future. King *Charles* accuſed *Wenilo*, Arch-biſhop of *Sens*, as the cauſe of his Rebellion; and it was order'd, that his Proceſs ſhould be made according to the Canons. *Atto*, Biſhop of *Verdun* was ſummoned, becauſe his Ordination was accuſed as faulty. They alſo charged the Biſhops of *Bretany* not to withdraw themſelves from the Juriſdiction of the Arch-biſhop of *Tours*, their Metropolitan. They admoniſhed them not to communicate with perſons under Excommunication; and to exhort their Prince *Solomon*, to be faithful to King *Charles*. They alſo allow the perſons Excommunicated till the next Council, to amend and reform themſelves; and, if they did not do it, they would pronounce a ſolemn Anathema upon them at the next General Council. This Synod earneſtly entreats the King, and *Ralph*, Arch-biſhop of *Bourges*, to maintain the privileges of the Abbey of S. *Benedict*, which that Arch-biſhop had poſſeſſed himſelf of, upon condition, that if the Abbot *The Council of Savonieres.*

were found negligent, or irregular, by the King's Commiſſioners, he ſhould be depoſed, and another put in his place. They ſet in order ſeveral other private Affairs, of which there is no mention in the Canons, and ordered Prayers. This Synod was very numerous: At it were Eight Metropolitans, and moſt of the Biſhops of the Twelve Provinces of *France*. We have, beſides the Thirteen Canons, or Articles, already mention'd, Three Letters, one to *Wenilo*, Arch-biſhop of *Sens*, and two others to the *Bretons*, with a Remonſtrance, containing an Acculation of that Arch-biſhop, brought againſt him by *Charles* the *Bald*.

They read alſo in this Council the Six Conſtitutions of *Valence* about Grace; and Ten other Canons made Fifteen days before, by ſome Biſhops met at *Langres*. We will not repeat what we have ſaid about the Conſtitutions of the Council of *Valence*, and how *Hincmarus* oppoſed the Reception of them; but we will give the ſubſtance of the other Ten Canons.

The Firſt imports, that they would petition their Kings to call Synods every year in every Province, and every ſecond year a General-Council in their Palaces.

The Second ordains, that the Biſhops ſhould be ordained according to the Canonical Laws; that is to ſay, by the Judgment of the Metropolitan, and Neighbouring Biſhops; and ſuch perſons ſhould be choſen, as are of good life, and known probity.

The Third commands, that Biſhops viſit Religious Houſes, and take care, that all things be managed and diſpoſed in good order.

The Fourth enjoyns them to ſet up Schools, or Teach the Holy Scripture, and good Learning.

The Fifth requires them to repair their Churches.

The Sixth orders, that every Congregation ſhould have an Head of their Profeſſion.

The Seventh declares, that the alienated Revenues of the Church ſhall pay their Ninth and Tenth parts, and that for the future nothing ſhall be taken from the Church.

The Eighth enjoyns, that the Revenues of Hoſpitals ſhall be employed according to the intent of the Founders.

The Ninth declares, that they will cauſe Juſtice to be done to the Poor by the Civil Judges.

The Tenth contains their Reſolve to puniſh Raviſhers and Adulterers.

The Council of Coblentz.

The Council of Coblentz.

THe Peace which was made between the Kings at the Council of *Savonieres* in 859, was confirmed and ſworn to, *Anno* 860, at an Aſſembly held at *Coblentz*; at which, Ten Biſhops, and ſeveral Lords were preſent. In it it was agreed, that publick ſinners ſhould be put to penance; and, that no Biſhop ſhould Excommunicate any Man, till after Admonition and Reproof; That they would pardon thoſe Rebels that accepted a pardon, and promiſed Fidelity for the future; That they would put the Laws and Canons againſt Criminals in Execution. Some other Eccleſiaſtical Laws and Civil Conſtitutions were made in it.

The Second Council of Tullium, *or* Toul.

The Council of Toul.

IN *October* 860, a General Council was held at *Touſſy*, in the Province of *Toul*. There were preſent almoſt Sixty Biſhops out of Twelve or Fourteen Provinces of *France*. They compoſed a Paſtoral Letter againſt thoſe that invaded the Churches Revenues; and, becauſe it ſeemed too tedious to ſome of them, they made Five Canons, which were ſigned by all the Biſhops.

In the Firſt they Excommunicate, and deprive of Burial all thoſe, that take, or receive the Oblations of the Church without the conſent of the Biſhop, or the Perſon, who is entruſted with the care of the Church Revenues; and condemn thoſe of the Clergy or Laity who ſhall do it, to reſtore three or four-fold.

In the Second, it is ordained, that Widows, or Virgins, devoted to the Service of God, who Marry, or ſuffer themſelves to be Deflowered, ſhall be Impriſoned, and put to Penance till their Death: and they that ſo Debauch them, ſhall alſo be forced to undergoe Penance.

The Third pronounces Excommunication againſt all Perjured Perſons, and Falſe Witneſſes.

The Fourth excludes from the Communion of the Faithful, and from Divine Service, all Raviſhers and Man-ſlayers, till they ſhall ſubmit to a courſe of Penance.

The Fifth enjoyns all wandring Clergy-men, and Monks, which are out of employ, becauſe their Churches, or Monaſteries, are burnt by the *Normans*, to betake themſelves to their Duties, and ſubmit themſelves to their Abbots, or Biſhops.

We have ſpoken about the conteſt between the two *Hincmarus's*, concerning theſe Canons; the Arch-biſhop of *Rheims* maintaining, that they were not made by a Council, and that he did not ſign them: the Biſhop of *Laon* affirming the contrary. It is probable, that *Hincmarus*, Arch-biſhop of *Rheims*, compoſed the Large Letter; but, that not being liked, ſome others digeſted the Five Canons, which were ſigned by ſeveral of them. This Council order'd *Hincmarus*

marus to Write to the Arch-biſhops of *Bourges*, and *Bourdeaux*, and Biſhops of their Provinces, about the Affair of Earl *Raimond*, which we have explained in the Hiſtory of *Hincmarus*'s Work. And becauſe we have alſo ſpoken of the Councils of *Aix la Chapelle*, *Metz* and *Rome*, held about the Divorce of *Lotharius* and *Thietberga*, we ſhall paſs them over here; as alſo thoſe held about the buſineſs of *Rothadus*, *Hincmarus* of *Laon*, *Ebbo*, *Wulfadus*, of which we have ſpoken in the Hiſtory of the Controverſies, in which *Hincmarus* was chiefly concerned.

The Council of Worms.

IN 868, in *June*, *Lewis*, King of *Germany*, Aſſembled a General Council of his Kingdom at *Worms*: in it, the Biſhops firſt of all compoſed a Confeſſion of their Faith; in which they aſſerted the Proceſſion of the Holy Ghoſt form the Father, and the Son; and rejected the Opinion of thoſe, who affirmed, That it proceeded from the Father by the Son, or from the Son onely. They deliver, That the Reſurrection ſhall be in the ſame fleſh, in which we live, and that the Catholick Church ſhall Reign with *Jeſus Chriſt* for ever. *The Council of* Worms.

After they had made this Confeſſion of Faith, they compoſed, or rather revived ſeveral Canons. The 1ſt Imports, that Baptiſm ſhall be ſolemnly Adminiſtred onely at *Eaſter* and *Whitſuntide*. The 2d, that it belongs to the Biſhop onely to Conſecrate the Chriſm. The 3d, that a Biſhop ſhall not require any Preſent for the Conſecration of Churches; and that they ſhall uſe nothing but Bread and Wine, mingled with Water, in the Sacrament of the Altar. The 5th contains a Rule of S. *Gregory*'s, about Dipping once, or thrice in Baptiſm. The 6th, that the Diſpoſal of the Church Revenues belongs to the Biſhops, and not to the Founders. The 7th, that they ſhall divide the Church Revenues into four parts. The 8th is an Extract of the Seventh Canon of the 2d Council of *Seville*. The 9th contains a Law of Cælibacy, for all in Sacred Orders. The 10th concerns a Biſhop accuſed of a Crime. The 11th declares, that Prieſts, who have been guilty of carnal ſins, ought not to enjoy their Dignity. The 12th, that they that are accuſed of that crime, but can't be convicted, ſhall clear themſelves by their Oath. The 13th, that Biſhops ſhall not Excommunicate any Man for ſmall faults. The 14th, that if they do, their neighbouring Biſhops ſhall not communicate with them, till a Synod ſhall meet. The 15th orders, that if there be any Robbery done in any Monaſtery, and the Author is not known, all the Brethren ſhall communicate at one Maſs, that by that means it may be known that they are innocent. The 16th Excommunicates the Biſhops that refuſe to come to a Synod, or withdraw before 'tis ended. The 17th forbids Clergy-men keeping Hunting-dogs, or Hawks. The 18th orders, that ſtrange Clergy-men ſhall not be ſuffer'd to exerciſe their Eccleſiaſtical Functions, unleſs they have a Letter from their Biſhop. The 19th ſays, that thoſe that will not obey their Biſhops, nor execute their Miniſtery diligently, in the Church which ſhall be allotted them, ſhall be Excommunicated and Degraded. The 20th appoints, that thoſe Women, who are devoted to God by the Sacred Veil, and fall into any carnal crimes, ſhall not leave their profeſſion, but ſhall be put to ſevere penance. The 21ſt obliges thoſe Widows, who have taken the Veil, and have Prayed in the Church among the profeſſed Nuns, offer'd Oblations with them, and promis'd to continue in that Eſtate, never to leave it. The 22d holds, that it is not lawful for them, who have by their Parents been put into the Monaſteries in their Infancy, and have been brought up in a Regular Diſcipline, to leave or forſake that ſort of Life, when they are come to a Riper Age. The 23d Revives that Maxim of the Councils of *Spain*, That a Man may be made a Monk, either by the Devotion of his Parents, or by his own proper Profeſſion; and declares, That both ways equally oblige: and thoſe, that are made ſo either way, may not return to a Secular Life. The 24th is againſt them that doe any Injury to Clergy-men or Churches. The 25th Commands Prieſts to impoſe penances proportionable to Mens Crimes, and agreeable to the Laws of the Church. The following Canons contain the puniſhments of different ſorts of Manſlaughter. The 31ſt gives Lepers a liberty of receiving the Sacrament of the Body and Blood of Chriſt, but not with thoſe that are in perfect health. The 32d ſays, that the number of Children, which a Man may have, can't be determin'd; yet no Man may Marry his near Relations. The 33d forbids Marrying Two Siſters. The 34th a God-mother, or God-daughter. The 35th condemns to the penance of Murtherers, thoſe Women, who cauſe Abortions in themſelves; and thoſe to ſomething leſs puniſhments, who ſmother their Children in their ſleep, though not thinking of it. The 36th ſubjects to penance, and ſeparates him from his Wife, who hath layn with his Wife's Daughter by another Husband. The 37th imports, that Marryed perſons, though under penance, are not to be parted. The 38th and 39th impoſe penance upon thoſe that kill their Slaves. The 40th appoints, that a Biſhop, who ordains a Slave, knowing him to be ſuch, without the conſent of his Maſter, ſhall pay double the worth of him to his Maſter; but, if he were ignorant of it, the Sum ſhall be paid by them who were Witneſſes for him. The 41ſt orders, that they ſhall be Excommunicated who live in Enmity, and will not be reconciled. The 42d conſtitutes, that no Man ſhall be Condemned, who is not formally Convicted. The 43d ſentences them to Deprivation of their Goods, and Excommunication till Death, who ſide with the Enemies of the State. The 44th condemns Adulterers to a Seven years penance.

Theſe

Theſe are the 44 Canons, which are all, but the 40th, in an ancient *MS.* under the Name of the Council of *Wormes*. There are alſo 36 other Canons, that bear the Name of this Council. But ſince they are not to be found in any ancient *MS.* and ſome of them are already among the 44 preceeding; and *Labbé* hath aſſured us, that the order of the firſt is very different in a *MS.* which he hath conſulted; And there are ſome Canons cited by *Ivo Caarnutenſis*, under the Name of the Council of *Wormes*, which are not found among theſe Latter; it may be rationally doubted, whether this Collection of 44, or 80 Canons, were made in this Council of *Wormes*. However that be, theſe Canons are, almoſt all of them, found either in more ancient Councils, or in thoſe about this time.

The Second Council of Douzy.

The Council of Douzy. AN Aſſembly of Biſhops, who met the 13th of *June* at *Douzy*, in the Dioceſs of *Rheims*, Wrote a Circular Letter to the Biſhops of *Aquitain*, which contains ſome Laws of the Councils and Popes about Marriages between Relations, and againſt them who poſſeſſed themſelves of the Churches Revenues, that they might deterr the Great Lords from thoſe two diſorders, which reigned among them. This Aſſembly alſo Tried *Duda* the Nun, who, being ambitious to become an Abbeſs, combined with the Prieſt *Huntbertus*, and engaged him to Write Slanderous Libels againſt her Abbeſs, and preſent them to the King's Commiſſioners, by whom he was convicted of Falſehood and Calumny. After this, he returned to his Monaſtery, and had ſuch private commerce with the ſaid Nun, that ſhe became with Child by him: She confeſſed her fault, and ſaid, That it was done by the Prieſt *Huntbertus*; but he denyed it. The Council, in the firſt place, declared, That that Prieſt, being already convicted of Perjury, and to be a Falſe Accuſer, ought not to be believed upon his denial, nor ought they to refer themſelves to his bare Affirmation. Secondly, That before he be judged in the place, where the Crime was committed, the King ſhould ſend certain Commiſſioners into the Monaſtery, who may examine all the Nuns apart, and inquire out particularly of *Duda*, the time and place, where ſhe committed the Crime with *Huntbertus*; who may alſo examine her Companions, and ſo make that Prieſt ſenſible that his Oath is not to be truſted; That if he perſiſt in the Denial, they ſhall bring him before the Deputies of the Synod, King's Commiſſioners, Prieſts, and Clergy of the Monaſtery, with the Abbeſs, and her Society. That *Duda*, and her Companions, being alſo ſummon'd thither, ſhall endeavour to make him own his Crime. But, if he ſtill reſolutely deny it, they ſhall Swear *Duda* and her Companions, and make them bear Witneſs againſt him; That, upon their Teſtimony, he ſhall be depoſed by the Deputies of the Synod, Baniſhed by the King's Commiſſioners, and Impriſoned in ſome Monaſtery. As for *Duda*, they ordered, That ſhe ſhould be put to Penance, and Scourged by the Abbeſs, in the preſence of her Siſter-Nuns, and ſhall not be received into Communion till after Seven years Penance. And, as for the two Nuns, who being conſcious of *Duda*'s Fault, did not diſcover it, they judged them Blameworthy; becauſe the Prieſts, to whom they diſcover'd that ſin, by ſecret confeſſion, are obliged to keep them ſecret; yet there is not the ſame Obligation of Secreſie upon them, who attain the knowledge of others Crimes ſome other way. Nevertheleſs, they dealt more mildly with theſe Nuns, and ordered, that after they have been moderately chaſtiſed with a Rod, they ſhall endure but Three years Penance. This is the ſubſtance of the Relation of this Council, which is full of choice paſſages out of the Councils and Fathers, very handſomly and fitly alledged.

The Council of Ravenna.

The Council of Ravenna. JOhn *the Eighth* appointed a Council at *Ravenna*, where he was to meet the Biſhops at the end of *May*, 877. He came and held a Council there in the beginning of *Auguſt*, where they made Nineteen Canons for the good of the Church.

The Firſt enjoyns, and obligeth all Metropolitans within three Months after their Ordination, to ſend a Confeſſion of their Faith to the Holy See, demand the Pall; and they that ſhall neglect this Duty, ſhall have no power to Ordain Biſhops till they have performed it; and that other Metropolitans ſhall have liberty to ordain the Biſhops of their Province, after three Admonitions, and having taken the Advice of the Pope.

The Second orders, that if thoſe who are choſen Biſhops do not procure Ordination within three Months after their Election, they ſhall be Excommunicated till they doe; and if they do not do it within Five Months, they ſhall neither be Ordained for the Church, to which they are choſen, nor to any other.

In the third 'tis forbidden to make uſe of the Pall in the Streets in Proceſſion, or in any other Ceremonies, than what are appointed by St. *Gregory*.

The Fourth forbids the Nobles and Judges to contemn or abuſe the Biſhops, or exact any thing of them. It reſerves the cognizance of the cauſes of the Clergy, Nuns, Orphans and Widows, to the Biſhops.

The Fifth is againſt thoſe that take away the Revenues of the Church.

The Sixth is againſt Raviſhers.

The

The Seventh is against Murtherers, and Incendaries.

The Eighth is against those that pillage and steal other Mens Goods.

The Ninth declares them Excommunicate, who voluntarily keep company with persons Excommunicated; and requires, that all Audience be denied them who are Excommunicated a whole year, and trouble not themselves to take off their Excommunication; if they die in that condition, it forbids to accept them to Communion.

That the former Decree may be put in execution, it is ordered in the following Article, That all the Bishops should send to their Neighbours, and people of their Dioceſs, the Names of such as are Excommunicated, and cause them to set up a List of them upon their Church-doors.

The Eleventh imports, that those, who, to avoid deserved punishment, fly to other Lords, shall not be received, till their Master hath Justice done him.

The Twelfth is, that they that absent themselves Three Sundays together from the Assemblies of the Faithful in their Parishes, shall be Excommunicated.

The Thirteenth enjoyns the Defenders, Preservers and Managers of Church-Revenues, to doe their Duty, under the pain of Excommunication.

The Fourteenth shews, that he shall not be Ordained a Priest, that is not diligent in the Service of the Church.

The Three following are for the preservation of the Laws and Revenues of the Church of *Rome*.

The Eighteenth orders, that Tythes shall be paid to the Priest that serves the Parish; and forbids the Priest of another Dioceſs, or Parish, to meddle with them.

The Nineteenth forbids the Judges, or King's Commissioners to hold any Pleas, or Lodge in Churches.

At this Council there were present, besides the Pope, the Arch-bishop of *Ravenna*, Patriarch of *Grado*, Bishop of *Verona*, and Six and Forty other Bishops of *Italy*; who signed a Grant, by which they confirmed the Donation of certain Lands and Revenues given to the Church of *Autun* by King *Charles*.

The Council of Troyes.

John the Eighth being come into *France*, to desire the Assistance of *Charles* the Emperour, called a Council at *Troyes* in 878, at which were present with the Bishop of *Porto*, and Three other Bishops of *Italy*, the Arch-bishop of *Rheims*, *Sens*, *Lyons*, *Narbonne*, *Arles*, *Tours*, *Besancon*, *Vienna*, and Eighteen other Bishops of *France*. In it they treated of several matters. The Bishops approved of the Excommunication of *Lambert*, and *Adelbert*; and declared, that they would look upon all those as Excommunicated, who had been so by the Pope. They pronounced an Excommunication against those, that had invaded the Goods of the Church. They confirmed the Judgment given against *Formosus*. They made a Canon, forbidding all Christians to Marry a Second Wife, while the First is living; and Bishops removing from one Church to another; and, in the conclusion, made Seven Canons. In the First it is commanded, that Secular Noble-men should pay respect to the Bishops, by not sitting down before them; and, that Lay-men should not meddle with Church Revenues. The Second enforces the same prohibition. The Third orders, that the Canons made the year before at *Ravenna*, should be observed. The Fourth enjoyns the Bishops to assist each other in the defence of the Revenues and Interests of their Churches. The Fifth requires, that those persons, who have been Excommunicated, or subjected to Penance by one Bishop, shall not be received by his Brethren. The Sixth asserts, that they will not receive another Man's Servant without his consent. The Seventh says, that they will not entertain a private Accusation against any Man. The Pope having seen the Body of the *Gothick* and *Spanish* Laws, brought by the Arch-bishop of *Narbonne*, and finding no Law in it against Sacrilege, Wrote to them to observe the Law made by *Charles* the Emperour, who Fined such as were guilty of it Thirty pounds. He sent also a Letter to the Bishop of *Poictiers*, forbidding him to encroach upon the Revenues of his Church; and, enjoyning all those, that had invaded it, to make Restitution. By another Letter he confirms the Privileges of the Church of *Tours*, and grants a Privilege to the Monastery of *Fleury*. *Hincmarus*, Bishop of *Laon*, presented a Petition to this Synod, and his Affair was here determined, as we have said. In this Synod King *Lewis the Stammerer* was Crowned by the Pope. They made a Motion to put out *Gozelin*, Abbot of S. *Denys*, but 'twas not put in execution. Lastly, They determined some affairs concerning the Bishops of *Avignon*, *Troyes*, and *Besancon*. This Council was ended at Five Sessions, or Actions, which have we have Abridged with the Seven Canons, and the Decisions of *John the Eighth*, of which we spoken.

The Council of Troyes.

The Council of Fiſmes.

The Council of Fiſmes. IN 881, ſeveral Biſhops of *France* met at *Fiſmes*, *April* the 2d, where, after they had recited that excellent paſſage of *Gelaſius*, about the Diſtinction between the Eccleſiaſtical and Civil Power; and, another place out of *S. Gregory*, concerning the Epiſcopal Vigilance, they admoniſh King *Lewis* to preſerve, and increaſe the Honour and Revenues of the Church, and to maintain the Authority of the Biſhops. They require, that Monaſteries and Nunneries be viſited by the King's Commiſſioners, who ſhall repreſent the ſtate of thoſe places. They exhort the King to puniſh Raviſhers ſeverely. They alſo exhort the King's Officers and Judges to hinder Diſorders, and puniſh Crimes. They invite Sinners to Penance; and, Laſtly, addreſſing their Speech to the King, they adviſe him to provide wiſe, diſcreet, and impartial Counſellors, who love Juſtice and Religion, and will employ their knowledge and zeal to ſuppreſs Vice.

The Council of Cologne.

The Council of Cologne. IN the year 887, there was an Aſſembly held at *Cologne*, made up of the Arch-Biſhops of *Mentz* and *Cologne*, Four or Five Biſhops, ſome Abbots, ſeveral Prieſts and Deacons, and ſome Lay-men, in which *Drogo*, Biſhop of *Metz* was Ordained. Afterward they renewed ſome Conſtitutions made againſt them, who had taken away ſome Revenues belonging to the Church. Nevertheleſs they gave them to the end of *June*, to be received to Penance, if they would come in. They alſo revived divers other Canons of Councils about unlawful Marriages.

The Council of Mentz.

The Council of Mentz. THis Council was called by King *Arnoldus* at that time, when *Germany* was much afflicted by the Inroads of the *Normans*. The Arch-biſhops of *Mentz*, *Cologne*, and *Treves* were at it, with ſeveral of their Suffragans: In it, after they had declared, by way of Preface, the miſerable condition that *Germany* was reduced to, they made the following Canons.

The Firſt obliges, to Pray continually in the Church for King *Arnoldus*, his Queen, and all Chriſtians.

In the Second, they give the King a ſhort Abridgment of the chief Duties incumbent on him.

The Third ſhews him, that he is obliged to Adminiſter Juſtice impartially both to great and ſmall.

The Fourth ſays, that they who are Founders of Churches, ſhould leave the diſpoſal of the Revenues they give, to the Biſhops, according to the Nineteenth Canon of the Third Council of *Toledo*.

The Fifth enjoyns, that no Prieſts be put into any Church, without the permiſſion of the Biſhop.

The Sixth requires, that thoſe ſhall be puniſhed as Murtherers of the Poor, who detain the Revenues of Churches, Monaſteries, or Hoſpitals.

The Seventh declares, that thoſe, who do any injury to Clergy-men, ſhall be put out of the Church, till they have made a proportionable ſatisfaction.

The Eighth orders, that they who had cut off the Noſe of a Prieſt of the Church of *Wirtzburg*, ſhould be Excommunicated.

The Ninth commands, that Maſſes ſhall not be celebrated in all places; but either in ſuch places as are conſecrated by the Biſhop, or are allowed by him for that uſe. That in the places, or Churches Burnt by the *Normans*, Maſs may be celebrated in the Chapels, till they are Re-built; and that in a Journey, if Men can't find a Church, they may ſay it in the open Field, or in a Tent, provided they have a Conſecrated Table for an Altar, and other things neceſſary for that Service.

The Tenth enjoyns Clergy-men abſolutely to have no Woman to co-habit with them.

The Eleventh ſays, that all that Invade the Lands of the Church, ſhall be Excommunicated and Baniſh'd.

The Twelfth is a Canon falſely attributed to Pope *Silveſter*, about the Accuſations of Clergymen.

The Thirteenth imports, that ancient Churches ſhall not be deprived of their Tythes and Revenues to Endow New Chapels.

The Fourteenth holds, that no Biſhop can retain, ordain, or judge a perſon, that belongs to another Biſhop's Dioceſs.

The Fifteenth aſſerts, that he that doth ſo, ſhall not be received at a Council, till he hath had a Reproof.

The Sixteenth impoſes a ſevere and long Penance upon him that ſhall kill a Prieſt.

The Seventeenth orders the Payment of Tythes.

The

The Eighteenth is againſt a perſon that had Marryed his God-mother, and being divorced from her, had taken her again.

The Nineteenth revives ſome old Laws againſt Unchaſt Prieſts.

The Twentieth is againſt them, who, by their Petitions, get the Revenues of the Church into their poſſeſſion by a precarious Title.

The One and twentieth revives the Prohibitions made by *Charles the Great*, to hold Meetings about Secular Affairs in the Churches, or Church-porches.

The Two and twentieth is againſt thoſe, who defraud the Church of part of their Tithes.

The Three and twentieth ordains, that Eccleſiaſtical Cauſes ſhall be judged by the Biſhop, either according to the Depoſition of Witneſſes, or by the Oath of the Accuſed, and none ſhall be admitted for a Witneſs, unleſs they be 14 years of Age.

The Four and twentieth recommends Peace, Unity, and Loyalty to their Prince.

The Five and twentieth orders thoſe, who have the Patronage of Monaſteries committed to them, to place ſuch Superiours over them as may doe their Duty, and will govern ſuch as are ſubject to their power, as they ought.

The Six and twentieth forbids, that Widows ſhould be eaſily admitted to the Veil; and declares, that they ought to be left at liberty, either to Marry, or embrace a ſingle Life, till their converſation be approved. If they embrace a Single Life, it orders, that they be put into the Monaſteries, where they ſhall live regularly with the Nuns. If they violate their Profeſſion, they ſhall be puniſhed Canonically: They renew the Canon of *Elvira*, made concerning Virgins devoted to God, which violate their Virginity.

The Council of Metz.

I Place this Council after the preceeding, becauſe we do not preciſely know the year of its Meeting; yet it was held under the ſame Prince by *Rathbodus*, Biſhop of *Trevet*, and *Robert*, Biſhop of *Metz*. The Biſhops of *Verdun*, and *Toul*, were preſent at it, with one Abbot, and ſeveral Prieſts. Many Earls, Lords, and other Perſons of worth were alſo at it. The following Conſtitutions were made at it. *The Council of* Metz.

The Firſt is a reſolution to endeavour to eſtabliſh Peace in the Church, promote Piety and Diſcipline, and hinder the Poor from being pillaged.

The Second provides, that Tithes ſhall be paid to the Prieſt that ſerves the Church, to which they were anciently due, to maintain him; to furniſh the Church with Lights, and Ornaments, and to make neceſſary Repairs for the Buildings.

The Third requires, that every Prieſt ſhall have but one Church, unleſs there hath been a Chapel annexed to it, time out of Mind.

The Fourth forbids, that any Tribute ſhall be exacted for a Farm, or Four Slaves belonging to the Church, or for Lands given for a Burial-place; and that nothing ſhall be paid for a Burial.

The Fifth orders, that Prieſts ſhall have no Women with them; no, not ſo much as their Mother or Siſter.

The Sixth enjoyns, that Prieſts ſhall ſhew their Biſhop the Books, and Sacerdotal Habits; that they ſhall keep the Throne under a Key; that Clergy-men ſhall not bear Arms, nor wear Lay-mens Habits; nor Lay-men Prieſts; that none ſhall be admitted for God-fathers, but ſuch as underſtand the Confeſſion of Faith; and, that one God-father is ſufficient.

The Seventh forbids Chriſtians eating with *Jews*.

The Eighth orders, that Maſs ſhall not be celebrated in places which are not Conſecrated; and that Biſhops ſhall Conſecrate thoſe Churches a-new, which have been conſecrated by Suffragan Biſhops onely.

The Ninth commands, that they ſhall veil, and ſhut up, in ſome Monaſtery, two Nuns of the Monaſtery of St. *Peter*, who had been put out of it, and unveiled for their Crimes; and that a Deacon convicted of Sacrilege ſhall be put in priſon.

The Tenth pronounces Excommunication againſt ſome perſons who had Guelt a Prieſt, who would oblige one of their Kinſwomen to return to her Husband.

The Eleventh Excommunicates thoſe perſons, who exerciſed pillaging in the Province, and did not come to the Synod to acknowledge their Crime. It iſſues out, in particular, an Excommunication againſt two private perſons, the one guilty of a Rape committed upon a Nun, the other of Man-ſlaughter.

The Twelfth aſſerts it to be unlawful to Communicate with Excommunicate perſons, or give any tokens of Communion to thoſe, who died under the Bonds of Excommunication.

The Thirteenth orders prayers to be made for King *Arnoldus*, with a Faſt of three days, and ſome Proceſſions to obtain of God the Peace and Quiet of the State.

The Council of Vienna.

THe Biſhops of the Province of *Arles* made, in 892, ſome Conſtitutions like thoſe, which had been made in *Germany*. Two Legates from Pope *Formoſus* were preſent at that Aſſembly. In it they Excommunicated, 1ſt. thoſe who invaded, or unjuſtly detained the Revenues of the Church. *The Council of* Vienna.

2dly, Thoſe,

2dly, Thoſe, who injured, or abuſed the Clergy. 3dly, Thoſe, who miſemployed the Alms given by a Biſhop, or Prieſt, in their Sickneſs. 4thly, It was forbidden Secular perſons to beſtow Churches without the conſent of the Dioceſan, and to exact any Preſent of the Prieſts they put into them. By the 5th 'tis ordered, that Prieſts have no Women with them.

The Council of Tribur.

The Council of Tribur.

OF all the Councils held at this time, there were none ſo numerous, or that made more conſiderable Conſtitutions, than this, which was held in 895, under King *Arnoldus*, at his Palace called *Tribur*, ſituate near *Mentz*. The Arch-biſhops of *Mentz*, *Cologne*, and *Treves* were at it, with 19 *German* Biſhops. The Conſtitutions of it are contained in 58 Articles, or Canons, which are ſet after a long Preface.

The Firſt is onely an Invocation of the Spirit of Peace..

In the Second, upon occaſion of a Prieſt, who complained, that a Lay-man had put out his eyes, and his Biſhop pronounced him Innocent, and becauſe the Lay-man would not appear before him, nor undergoe Penance for his crime, they renewed the Canons which forbid to receive perſons Excommunicated by their Biſhop, or communicate with them. And, in the following Article they enjoyn all the Counts to apprehend the Excommunicate, who will not ſubmit themſelves to Penance, and bring them before their Biſhop; that thoſe who are not afraid of the Judgments of God, may be terrified by the Severities of Men. They promiſe Impunity to them, who ſlay them, when they defend themſelves againſt their apprehenſion, and will not have them obliged to pay the Fine in that caſe uſually impoſed.

The Fourth directs, how the Fine which is to be paid, for hurting and wounding a Prieſt, ſhall be employed. If he ſurvive, he ſhall have it all; if he dies, it ſhall be divided into three parts, and given, one part to the Church, in which he was Ordained, the other to his Biſhop, and the third to his Relations.

In the Fifth, they impoſe upon him that kills a Prieſt, Five years Penance; during which time he ſhall eat no Meat, nor drink any Wine, unleſs it be on Feſtivals and Sundays. He ſhall carry no Arms, go always on foot, and never come into the Church. After theſe years are expired, he may come into the Church, but ſhall not Communicate till Five years more be expired; in which time he ſhall keep three days of Abſtinence weekly.

The Sixth condemns him, as guilty of Sacrilege, who enters into the Church-porch with a naked Sword.

The Seventh is againſt ſuch as violently extort the Goods of the Church.

The Eighth is againſt thoſe, that will not perform the Penance impoſed on them by the Biſhop.

The Ninth ſhews, that if the Biſhop and Count call an Aſſembly both in one day, it is juſt that the People and Count both ſhould meet at the Biſhops; nevertheleſs, to prevent ſuch an accident, and for the good of Peace, it was ordained, without any prejudice to the power and dignity of the Biſhop, that he that firſt ſends out his Summons, ſhall hold his Court.

The Tenth renews the Canon of the Council of *Carthage*, which orders, that no Biſhop ſhall be depoſed, unleſs it be by 12 others, a Prieſt by 6, and a Deacon by 3.

The Eleventh inflicts the puniſhment of Depoſition upon thoſe Deacons and Prieſts, who have committed Murther, although againſt their Wills.

The Twelfth orders, that the Sacrament of Baptiſm ſhall not be adminiſtred but at the Solemn Times, *i. e.* at Eaſter and Whitſuntide.

The Thirteenth commands, that the Tithes and Oblations of the Church ſhall be divided into Four parts, one for the Biſhop, two for the Clergy, the third for the Poor, and a fourth for the Reparation of the Church.

The Fourteenth preſerves the Tithes to the ancient Churches, and annexes the Tithes of new broken-up Lands to them; but if new Houſes be built Four Miles from other Churches, in a Wood, or other place, and a Church be built there by the conſent of the Biſhop, they may put in a Prieſt, and give him the new Tithes.

The Fifteenth ſays, that the Dead ſhall be Buryed, if poſſible, in the City, or ſome Monaſteries; but, if that can't eaſily be done, then in the Church, to which they pay their Tithes.

The Sixteenth forbids exacting any thing for a Burial.

And the Seventeenth prohibits the Burying of Lay-men in Churches.

The Eighteenth forbids the uſe of Wooden Patins and Chalices.

The Nineteenth orders, that Water and Wine be mixed in the Chalice, but twice as much Wine as Water.

The Twentieth is againſt them that Miſuſe Clergy-men.

The One and twentieth provides, that no Oaths be required of Prieſts.

The Two and twentieth ſays, that thoſe that are accuſed of any Crime, which they have no proof of, ſhall clear themſelves by Oath. But if there be any juſt cauſe of ſuſpicion, they ſhall undergo the Proof of Red-hot Iron, in the preſence of the Biſhop or his Commiſſioner.

The Three and twentieth revives the Laws againſt thoſe who Marry Virgins Conſecrated to God.

The Four and twentieth imports, that a Maid, who hath taken the Veil by her own deſire, and without

without any Conſtraint, before ſhe is 12 Years old, ſhe is obliged to retain her Virginity, if ſhe hath worn that Habit a Year and a Day, and no Body may take her out of the Monaſtery.

The Twenty Fifth forbids Biſhops to give the Veil to Widows, and obliges them to a ſingle Life, who have taken it before.

The Twenty Sixth allows Monks, who will not go out of their Monaſtery to preſerve themſelves, or others, to do it with the conſent of the Biſhop, Abbot, and their Brethren; but orders thoſe to be puniſhed, who get out to avoid the ſeverity of the Diſcipline.

The Twenty Seventh forbids the Clergy to forſake their Office, and gives the Biſhops power to keep them to it, and take them up, if they are fled to take a ſecular Habit.

The Twenty Ninth forbids that a Slave be ordained till he hath gotten perfect Liberty.

The Thirtieth appoints, that in Memory of St. *Peter*, the H. Roman and Apoſtolick See ought be honoured, it being juſt, that that Church, which is the Mother of the Prieſtly Dignity, ſhould be the *Miſtreſs of Eccleſiaſtical Order*, ſo that 'tis fit, that Men bear and endure the Yoke ſhe lays upon them, although it be almoſt inſupportable. Nevertheleſs 'tis ordered, that if any Prieſt or Deacon be accuſed of carrying forged Letters from the Pope to ſtir up any Troubles, or lay any Snares for the Miniſters of the Church, the Biſhop may with due Reſpect to the Pope, ſtop his Proceedings, till he hath written to the H. See.

The Thirty Firſt is againſt Thieves.

The Thirty Second orders, that if the Right of Patronage to any Church be diſputed by ſeveral Co-heirs which can't agree, to hinder the Diſorders which may follow upon it, the Biſhop ſhall remove the Reliques out of the Church, ſhut it up, and provide that no Maſs be celebrated in it, till all the Heirs ſhall agree together to preſent one Prieſt, and that they ſhall neither put in, nor remove any Prieſt without the Biſhop's conſent.

The Thirty Third revives thoſe Canons, which exclude ſuch Perſons from H. Orders, as have made themſelves Eunuchs, or maimed themſelves; but it excepts ſuch from this Law, as have loſt any of their Members, or are made Lame by any Diſtemper, or other Accident.

The Thirty Fourth treats thoſe Men gently, who in the Wars with the *Barbarians* have ſlain by chance ſome Chriſtians, which they took for *Pagans*, by impoſing on them only 40 Days Penance.

The Thirty Fifth forbids that any Pleadings or other Civil Aſſemblies be held on Sundays, Holidays, Faſts, or in Lent, and commands that all Chriſtians be preſent on Holy-days and Sundays, at the Vigils, Divine Service, and Maſs; and that in Lent, and other Faſts, they faſt with Devotion, pray with Zeal and Fervour, and give Alms according to their Abilities.

The Thirty Sixth declares, that if it happens that a Man, who is cutting down a Tree, and ſeeing it ready to fall, bids his Companion ſtand out of the way, and he doth not do it, but it falls upon him, he that cut down the Tree ſhall not be reproved or blamed for it.

The Thirty Seventh is a like Caſe: If a Woman leaves her Child near boiling Water, and the Water ſtill boiling ſcalds the Child, the Woman ſhall be put to Penance for her Negligence, but ſhe that ſet the Water on the Fire hath committed no fault.

The Thirty Eighth orders, that every Free-man that marries a Woman made Free, ſhall keep her as his Wife.

The Thirty Ninth orders the ſame thing to ſuch as marry Strangers.

The Fourtieth declares the marriage of a Man and a Widow null, who have committed Adultery together in the Life of her Husband, if he hath promiſed to marry her at that time.

The Fourty Firſt imports, that if a Perſon who is unable to do the Duties of Marriage, marry a Woman, and his Brother abuſe her, they ſhall be parted, and ſhe ſhall not have Commerce with either of them; nevertheleſs the Biſhop may permit her to marry again, after the Guilty Perſon hath done Penance.

The Fourty Second aſſerts, that if any Perſon change his Dioceſs, after he hath committed inceſt, he ſhall be taken up, and put to Penance by the Biſhop of the Place where he committed it.

The Fourty Third is, that if a Perſon commit Fornication with a Woman, who hath had carnal knowledge of his Son or Brother without his Knowledge, and he depoſeth upon Oath, that he is not Conſcious of any ſuch thing, he may be allowed to marry, after he hath done Penance.

The Fourty Fourth ſays, that if one Brother marry a Woman, with whom another Brother hath had carnal Commerce, a ſevere Penance ſhall be impoſed upon this laſt, becauſe he did not tell his Brother of it, after which they may Marry. As to the Woman, they revived upon her account the Law of the Council of *Neocæſarea*.

The Forty Fifth orders, that he that lies with two Siſters, and the Siſter which lies with him laſt, if ſhe knows that he hath had Commerce with her Siſter, ſhall be put to Penance, and obliged to live a ſingle Life to their Death.

The Forty Sixth importeth, that if a Woman be proſecuted at Law by her Husband for Adultery, and ſhe hath recourſe to the Biſhop, he ſhall endeavour to obtain of her Husband not to put her to Death, but if he can't prevail, he ſhall not deliver her into her Husband's Power, but ſend her whither ſhe deſires for her Safety.

The Fourty Seventh allows him, who is God-father to a Man's Child, to marry his Widow, if ſhe was not his God-mother.

The Fourty Eighth imports, that if a Man by chance marry the Daughter of his God-mother, he may keep her and live with her, as with his Wife.

The Fourty Ninth forbids, that ſuch as have committed Adultery together, ſhould ever Marry, Dwell, or have Society together. If they have any Eſtate, it ſhall be preſerved for the Adulterous Off-Spring.

The Fiftieth is againſt thoſe who pervert Chriſtians, and deſtroy them by their evil Arts.

The Fifty Firſt repeats the Prohibitions made to an Adulterer, to marry the Woman with whom he hath committed Adultery, after her Husband's Death.

The Fifty Second leaves it in the Power of the Biſhop, to regulate the time of Penance for involuntary Man-ſlayers.

The Fifty Fourth to the Fifty Eighth, which is the laſt, appoint the time and manner of Penance for wilful Murtherers, *viz.* Seven Years. For the firſt Forty days, the Guilty ſhall not go into the Church, eat nothing but Bread and Salt, and drink nothing but Water. He ſhall go bare Footed, having his Thighs only covered, he ſhall not lie with his Wife, he ſhall not converſe with other Men; after this, he ſhall not enter into the Church for a whole Year, all which time, he ſhall abſtain from Meat, Cheeſe, drinking Wine, Metheglin and Beer, unleſs upon Holidays, or in a journey, or in Sickneſs, in which caſe he ſhall buy off the Faſts of *Tueſday*, *Thurſday* and *Saturday*, by giving a Penny to the Poor, and maintaining Three poor People. After this year, he may go into the Church, with other Penitents, but he ſhall obſerve the ſame Abſtinences, for the Second and Third Years, ſaving that he may for all that time buy off the Three Days aforeſaid. In the Four laſt Years, he ſhall make three Lents, the one before *Eaſter*, in which he ſhall abſtain from Cheeſe, Fiſh and Wine. The Second before the Nativity of St. *John Baptiſt*, and the Third before the Nativity of Chriſt, in which he ſhall practiſe the ſame abſtinences. He may eat the reſt of the year, what he pleaſes, on *Tueſdays*, *Thurſdays* and *Saturdays*, and buy off *Munday* and *Wedneſday* for a Penny, but he ſhall keep a ſtrict Faſt on *Friday*. When the Seven Years are over, if he hath obſerved theſe Penances exactly, he ſhall be reconciled as the Penitents are, and be admitted to partake of the Communion.

The Council of Nantes.

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THE Canons which bear the Name of the Council of *Nantes*, are only a Collection of ſeveral Conſtitutions made at different places.

The Firſt orders, that the Prieſts on *Sundays* and Holy-days ſhall demand of the People before they ſay Maſs, whether there be any perſon of another Pariſh, who is come to hear Maſs in Contempt of his own Prieſt; and if they find any, they ſhall put them out of the Church, and oblige them to return to their own Pariſh. They ſhall alſo ask, if there be any Perſon at Variance, and in Quarrels, and if they find any, they ſhall cauſe them to be Reconciled immediately, which if they refuſe to be, they ſhall alſo put them out of the Church, till they ſhall be Reconciled, becauſe they cannot bring their Offering to the Altar, till they be reconciled to their Brother. This being done, the Prieſt ſhall ſay Maſs.

The Second forbids all Prieſts to receive the Pariſhioners of another, unleſs he be in a Voyage, or come to ſome Court.

The Third forbids a Prieſt to have any Woman with him, yea, thoſe that are accepted by the Canons. It forbids alſo Women to approach the Altar, officiate as Prieſts, or to ſit within the Rails.

The Fourth contains Directions, what a Prieſt ought to do when he hears that any Perſon is ſick in his Pariſh. He ought to go immediately to ſee him, and when he enters into his Chamber, ſprinkle Holy-Water, ſinging the Anthem, *Aſperges me Domine*, *Thou ſhalt ſprinkle me*, *O Lord*, &c. Pſal. 51. 7. Then he ſhall ſay the Lord's Prayer, the Seven Pſalms, and the Prayers for the Sick. After this, he ſhall cauſe all that are in the Chamber to go out, and coming to the Bed of the Sick-Man, he ſhall ſpeak comfortably to him, and exhort him to put his whole Truſt in God, to bear patiently the Afflictions he hath laid upon him, to confeſs his Sins, and to reſolve fully upon a thorough Converſion; if God reſtores him to his Health, to promiſe, that he will do Penance, to diſpoſe of his Goods, and ſet his worldly affairs in order, while he is of a ſound Mind, to redeem his Sins by Alms, to pardon thoſe that have injured him, to make a Confeſſion of the Faith of the Church, and not to deſpair of the Mercy of God. After he hath given him theſe Exhortations, he ſhall give him his Bleſſing, and then ſhall retire to leave the Sick Man to think of his Sins.

The Fifth imports, that the Prieſt who ſhall receive the Confeſſion of a Sick-Man, ſhall not beſtow Abſolution upon him, but upon Condition, that if God ſhall reſtore him to his Health, he will undergoe Penance proportionable to his Faults.

The Sixth forbids taking any thing for Burials, and Burying in the Church, near the Altar.

The Seventh forbids all Miniſters of the Church to favour ſecret and clandeſtine Ordinations of any of the Clergy of another Dioceſs.

The

The Eighth forbids a Prieſt to have more than one Church, unleſs he have other Prieſts under him in every of thoſe Churches, who ſhall recite the Office day and night, and celebrate Maſs in them every day.

The Ninth commands, that the Bread be Bleſſed that is diſtributed to the People. This is one of the Articles of *Hincmarus*'s Conſtitutions made 852.

The Tenth is about the Revenues of the Church, what uſe they ought to be put to, and how diſtributed into Four parts.

The Eleventh Orders, that when the Biſhop deſigns to make an Ordination, he ſhall cauſe all thoſe who are to be Ordained, to come to the City the Wedneſday before the Ordination, with the Arch-Prieſts who are to preſent them. That afterward he ſhall ſend ſome Prieſts, and other diſcreet perſons, to get information of their Life, Education, Birth, Manners, and Capacity; that he ſhall have them examined Three days together, and on Saturday Ordain thoſe he finds worthy.

The Twelfth allows a Man to put away his Wife for Adultery, but not to Marry another in her Life-time. He may be Reconciled to her, but on condition that he doe Penance with her.

The Thirteenth impoſes Three years Penance for ſingle Fornication.

The Fourteenth impoſes Seven years Penance upon a Married perſon, that hath committed Adultery; and Five on him that is not Married.

The Fifteenth regulates the practiſes of Fraternities, and takes away Abuſes. This is Copyed out of *Hincmarus*'s Conſtitutions.

The next is an Extract from the ſame Author, In it a Prieſt is forbidden to ſue for another Church beſides what he has, and give Preſents to the Lord to attain it.

The Seventeenth lays 14 years penance upon a Voluntary and Publick Murtherer, *viz.* Five years in which he ſhall be ſeparated from the Church; the reſt of the time he may be at Prayers, but without Offering, or Communicating.

The Eighteenth impoſeth Five years penance upon an Involuntary Murtherer; Forty days Faſt with Bread and Water, Two years ſeparation from the Prayers of the Faithful, and Three years without communicating. It leaves it to the Prieſt to preſcribe the Abſtinence as he thinks convenient.

The Nineteenth forbids Nuns and Widows to be preſent at Pleadings, or any publick Aſſemblies, if they are not ſummon'd by the Prince or Biſhop, or have no neceſſary buſineſs, in which caſe they ought to have the permiſſion of the Biſhop.

The Twentieth commands, that Biſhops and their Miniſters ſhould uſe their utmoſt endeavours to aboliſh the Remainders of Idolatry in all places.

A LETTER *from the Clergy of* Ravenna *to* Charles *the Younger.*

CHARLES *the younger* had conſulted the Clergy of *Ravenna*, to know, whether the Monks, which were raiſed to Eccleſiaſtical Dignities, ought to wear Clergy-men's habit, or keep to their Monks Garb. In Anſwer to him, they brought ſeveral Authorities of the Popes, to ſhew, that Clergy-men and Monks ought not ſo much to be diſtinguiſhed by their Habits, as by their holy Lives and Profeſſion. Then they ſay, that it doth not ſeem contrary to the Laws of the Church, that the Monks who are made Biſhops, may not wear the ſame Habits with other Biſhops, according to the practice of the Church of *Rome*; and they think, that ſuch an Uniformity is much better, than if they were diſtinguiſhed, as they are in the *Greek* Church. That nevertheleſs they do not think that it ought to be a Law to all Churches, becauſe every one may have its particular Cuſtoms. But yet they can't condemn the practice of the *Italian* Biſhops, and that it is convenient to uphold it, and to oblige all Monks that are Ordained Biſhops, to wear the Stole, *i. e.* a Long Garment, in Honour to the Prieſthood; although they are not thereby diſpenſed with to neglect the practice of their Rule. Laſtly, That we muſt follow in ſuch things the Cuſtom that is anciently ſetled in the Church.

The LETTER *of the Biſhops of* Germany *to* John *the* VIIIth.

THis Letter is Written in the Name of the Biſhops, Clergy, and People of *Bavaria*. They tell the Pope, that having heard of their Predeceſſors, that the Biſhop of *Rome* hath been always careful to promote the Peace, Union, and Diſcipline of every Church; they cannot believe that which is daily reported, That there is lately come out from the Holy Apoſtolick See, which is the Original of the Chriſtian Religion, and the Source of the Prieſtly Dignity, a Decree

both

both unjuſt in it ſelf, and contrary to the Doctrine and Authority of the Church; but that three Biſhops, who pretend themſelves his Legates to the *Sclavonians* and *Moravians*, have raiſed that Report. That theſe People were heretofore ſubject to their Prince and the Biſhops, that had Converted them; That the Biſhop of *Paſſau* had always converſed freely with them, and held Synods there, till they revolted, and forſook Chriſtianity; That ſince they brag, that they have obtained of the Pope, by their Money, to ſend three Biſhops, who have attempted to doe a thing in the Biſhoprick of *Paſſau*, which they could not think the Holy See would be the Author of, and which is directly contrary to the Order of the Canons, *viz.* To divide that Biſhoprick into Five parts, and place an Arch-biſhop, and three Biſhops in that Dioceſs, without the conſent of the Biſhop. They cite the two Canons of a Council of *Africa*, and ſome places in the Pope's, *Leo*, and *Celeſtine*'s Letters. They add, that his Predeceſſor Conſecrated *Wicberius* Biſhop at the deſire of the Duke *Zuetbaldus*; but that he ſent him into a Conquer'd Countrey, and not into the Dutchy of *Paſſau*. They complain alſo, that his Legates giving credit to the Relations of the *Sclavonians*, accuſed them of many falſe things. They take notice, that their Prince is deſcended of the Family of the Kings of *France*, who are Chriſtians; whereas the *Moravians* and *Sclavonians* are Originally Pagans, and Enemies to the Chriſtian Religion. They commend their King *Lewis*, and ſhew the great inclination he hath to the Holy See, and for Religion. They Confute the Reports the *Sclavonians* had given out, that they had made a League, in a prophane manner, with the *Hungarians*, who have pillaged, burnt and ſacked the Countrey. That, on the contrary, they had a deſign of hindring them from entring into *Italy*, and to ſend ſome Succours into *Lombardy*; and to put themſelves into a condition to doe it, they had deſired a League with the *Sclavonians*, but could not obtain it. They conclude, with an earneſt Requeſt to the Pope, not to believe the Calumnies which the *Sclavonians* ſpread abroad againſt them, and to endeavour the Peace of the Church.

CHAP. XII.

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The Constitutions of some Bishops, and Collections of Canons, concerning the Discipline of the Church.

BEsides the Constitutions made by the Bishops Assembled in Councils for the Reformation of Church-Discipline, several Bishops were at the pains to make particular Constitutions for their own Dioceses, and Treatises for the Instruction of their Clergy. They also, at the same time, made several Collections of Canons about Penance, and other Ecclesiastical Matters. The chief Tracts, which relate to the Matters, and the Authors of this Age, which composed them, are these that follow.

Hatto, or *Hetto*, chosen in 796 Abbot of the Monastery of *Augia Dives*, of which he was a Monk, and afterwards Bishop of *Basil* in 801; was sent, by *Charles the Great*, in the year 811, to the *Greek* Emperour, to make a Peace, and settle the Bounds of both Empires. He Wrote a Relation of his Voyage, but it is lost. He Composed a Book of Constitutions for the Instruction of the Priests of his Dioces, put out by Father *Dacherius*, in *Tom.* 6. of his *Spicilegium*, and inserted in the last Collection of the Councils. *Hatto.*

This Book contains 25 Articles. 1. That Priests shall understand well the Doctrine of the Faith. 2. That they shall Teach the People the Creed, and Lord's Prayer in Latin, and their Mother-Tongue. 3. That they shall Teach them to say the Responses after the Priest in Divine-Service. 4. That the Priests shall understand the Nature of the Sacraments, of Baptism, Confirmation, and the Lord's Supper; and that by the Mysterious use of a Visible Creature, the Salvation of the Soul is further'd. 5. That they shall have Books necessary for their Office, *viz.* A Book for Celebration of Sacraments, a Book of the Lessons, Anthems, Administration of Baptism, a Calendar, and Homilies for all the year. 6. That they shall recite S. *Athanasius*'s Creed at the Prime. 7. That they shall have notice of the Solemn time for Baptism, as H. Saturday, and the Saturday before Whitsuntide, although in cases of necessity, Baptism may be administred at all times. He observes, that they used Three Dippings, and had in their Fonts a Vessel, which they used onely to Baptize in. 8. That they should know all the days in the year, which they are to keep Holy, *viz.* All the Sundays in the year, from Morning to Night; our Lord's Nativity, St. *Stephen*'s, St. *John*'s, St. *Innocent*'s, Circumcision, Epiphany, Purification, Easter, Ascension, H. Saturday, Whitsuntide, St. *John Baptist*, the XII Apostles, and chiefly St. *Peter* and St. *Paul*. The Assumption of the Virgin *Mary*, the Dedication of St. *Michael*'s Church, and all other Churches; the Feast of every Saint, in Honour of whom any Church is Founded. That they ought to observe the Fasts appointed by the Prince; but as to the Festivals of S. *Remedius*, S. *Maurice*, and S. *Martin*, the People ought not to be forced to keep them, nor hindred, if their Devotion lead them to it. 9. That Clergy-men ought not to have Women, that are Related to them, with them. 10. Nor go to Taverns. 11. Nor frequent Courts of Judicature, nor be Bail, nor go a Hunting. 12. That they should know, that none ought to be Ordained for Money, and if any Man be, he ought to be deposed, as well as he that Ordained him. 13. That no body ought to receive, nor employ a Clergy-man of another Dioces, without the consent of his Bishop. 14. That they ought not to celebrate Mass in private Houses, or Unconsecrated Churches, unless in respect to the Sick. 15. That Tithes ought to be paid, the third part of which belongs to the Bishop, according to the Council of *Toledo*; that, as for himself, he was contented with a Fourth part, according to the Constitutions of the *Roman* Bishops, and the use of the Church of *Rome*. 16. That Women ought not to come near the Altar, nor doe any Offices about it. That when they are to wash the Vessels, and Church, the Clerks shall take them from the Altar, and deliver them to the Women at the Rails of the Altar, whither they shall bring them again; and the Priests shall also receive there the Offerings of the Women, to carry them to the Altar. 17. That Priests shall Preach both by their Word and Example, That Men ought not to be Usurers. 18. That no Clergy-man, Ordained, or to be Ordained, shall go out of his own Dioces, either to *Rome*, or to Court, or to obtain Absolution, without the allowance of his Bishop; and that they shall admonish them, that will go to *Rome* out of Devotion, that they ought not to go, till they have confessed their sins in their Dioces, because they ought to be bound, or loosed by their own Bishop, and not by a Stranger. 19. That nothing shall be Sung, or Read in the Church, which is not taken out of Scripture, or the Writings of the Orthodox Fathers. That they shall not honour any unknown Angels, but onely S. *Michael*, S. *Gabriel*, and S. *Raphael*. That Priests shall all have one way of Administring Penance, and shall impose it according to the nature of Mens Faults. 20. That they shall put the Offerings of the Faithful to a Good Use. 21. That they shall not suffer a Contract of Marriage between Relations to the Fifth degree; but nevertheless those that are Married in the Fourth degree shall not be parted, but put to Penance so long as they continue together. That it is not lawful to Marry the Relations of a First Husband, or First Wife; also a God-son, or God-daughter at Baptism, or Confirmation: That they who have committed Fornication with a Relation in the First degree, may not continue together, that

they ſhall be put to penance, and parted; but they may Marry others. That Slaves may not Marry, without the conſent of their Maſter; and if they doe, the Marriage is null. 22. That Prieſts ſhall Teach their People to doe Works of Mercy, Inſtruct them in Vertue, and win them from Vice, but chiefly from Perjury. 23. That they ſhall Officiate in the Churches they are appointed, and ſhall not fail to ſay the Canonical hours both by day and night. 25. That they ſhall admoniſh God-fathers and God-mothers, that they are obliged to make their God-ſons and God-daughters, when they are at Age of Diſcretion, to be ſenſible of the Promiſe they have made for them. Theſe Conſtitutions ſhew, how prudent and wiſe a Man this good Biſhop *Hatto* was. Being very Aged, he laid down the Government both of his Dioceſs and Monaſtery, which he had always held with it, in 823, and lived a private Monk the reſt of his Life. He died in 836. He alſo Wrote a Relation of the Viſions of St. *Wettinus*, or *Guettinus*, a Monk of the ſame Abbey, which are alſo mention'd by *Strabo*. [This Tract is printed among the Viſions of *Hildegardes*, and other Religious Men, at *Paris*, 1513. and by F. *Mabillon*, Sæc. *Benedict*. 4. *p*. 1.]

Agobard. This is a proper place to Treat of the Writings of *Agobardus*, which, for the moſt part, concern the Diſcipline of the Church. The Life of this Author is very obſcure; ſome think him a *Frenchman*, though they have no clear proof of it. He was *Coadjutor*, (*a*) or rather a *Suffragan* of *Leidradus*, Arch-biſhop of *Lyons*; who being deſirous to retreat into the Monaſtery of *Soiſſons*, in the beginning of the Empire of *Lewis the Godly*, *Argobardus* was put in his place by the conſent of the Emperour, and (*b*) a whole Synod of *France*, which approved of the Choice, that *Leidradus* had made of him for his Succeſſor. But this Ordination was afterward found fault with, becauſe 'tis againſt the Canons for a Biſhop to chooſe his Succeſſor; a Rule, which it is very dangerous to break. Nevertheleſs *Agobard* enjoyed his See peaceably, till he was put out by *Lewis the Godly* for taking part with his Son *Lotharius*, and having been one of the Principal Authors of his Depoſition, at an Aſſembly of Biſhops held at *Compeigne*, in 833. for *Lewis the Godly* puniſhing the Injuſtice, and Violence, which had been done to him by *Lotharius*, and the Biſhops of his party, had a Proceſs drawn up againſt them at a Council of *Thionville* held in 835. *Ebbo*, who was Arch-biſhop of *Rheims*, was forced to confeſs his fault, and ſubmit himſelf to his Depoſition. *Agobardus*, who fled into *Italy*, with the other Biſhops of his party, was cited to the Council three times; and, not appearing, was Depoſed. The Examination of their cauſe was began the next year, at an Aſſembly held near *Lyons*, but was left undetermined, by reaſon of the abſence of the Biſhops, to whom alone it belonged to depoſe their Brethren. Laſtly, The Children of *Lewis the Godly* having made peace with him; they obtained, that *Agobardus* ſhould be Reſtored; and he was preſent at a Synod held at *Paris*, by the Order of *Lewis the Godly*. He likewiſe obtained the favour of that Emperour, with whom he Died at *Xaintonge* in 840, on the 15th day of *June*.

This Biſhop had no leſs ſhare in the Affairs of the Church of his time, than in thoſe of the Empire, and hath ſhown, by his Writings and Government, that he was not more Learned and Skilful in Divinity, than expert in Politick Affairs. The Catalogue, and Extract of his Works follow.

His Treatiſe againſt *Felix Orgelitanus* is dedicated to *Lewis the Godly*. In it he explains the Tract of *Felix*, which he Compoſed by way of Queſtion and Anſwer, and publiſhed, againſt what *Agobardus* had aſſerted in the City of *Lyons*, where he was then in baniſhment, after the Recantation he had made of his Error at the Council of *Aix la Chapelle*. *Agobard* obſerves, that *Felix* had ſuppreſſed ſeveral Expreſſions, which he had uſed before, and had added new Errors. He acknowledged, that that Biſhop lived a very Holy Life; but ſays, that we muſt judge of a Man's Faith, not by the Holineſs of his Life, but of his Manners by his Faith. *Non eſt vitâ hominis metienda fides, ſed ex fide probanda eſt vita.* He excuſes the plainneſs of his Style, and prays them, who will take the pains to read his Writings, to content themſelves with the conſideration of the paſſages of the Fathers which he hath cited, and to compare *Felix*'s Opinion with them. After he hath ſpoken in general of the Error of *Neſtorius* and *Eutychius*, he ſays, that he hath heard that *Felix* in his Life-time, did Teach, That *Jeſus Chriſt*, as Man, was ignorant of many things; as of the place where *Lazarus* was Buried; becauſe he asked his Siſters, where they had laid him; the Day of Judgment; the Diſcourſe which the Diſciples, that went to *Emmaus*, had together; the Love St. *Peter* had for him. That *Agobard*, knowing that he Taught theſe things, found them out, reproved him for them, explained thoſe places to him, and ſent him ſeveral paſſages of the Fathers, contrary to thoſe Errors; that having read them, he promiſed to amend them; that things remaining thus, he did not think it his Duty to publiſh the Errors aſſerted by him, becauſe it did not concern him to doe it. But, after his Death, ſome of the Faithful told him, That he had aſſerted, That it was not certain that the Son of God Suffer'd, or was fixed to the Croſs, but that ought to be affirmed of the Manhood onely, which he had aſſumed; an Error, which ariſes from the ignorance of the Subſtantial Union of the Word with the Fleſh, although he ſeemed to admit but one Perſon onely in the Perſon of *Jeſus Chriſt*. He ſhews, that *Neſtorius* ſpake after the ſame manner. He conſults that Aſſertion of *Felix*, That in the Nativity of the True Son of God, of the Subſtance of his Father, his Nature preceded his Will; ſo that he is neceſſarily the Son of God: but in his Humane Nativity, it was from his Will, and not from Neceſſity. That he was the Son of God---*Agobardus* affirms, that this Expreſſion makes *Jeſus Chriſt* to be believed not

(*a*) *Or rather a Suffragan.*] We ought to Read *Chorepiſcopus* in *Ado*, as it is in the *Chronicon* of *Hugo Flaviniacenſis*, and not *Co-epiſcopus*; becauſe if he had been *Co-epiſcopus*, or *Coadjutor*, there had been no need of Ordaining him a-new, when *Leidradus* retired. And 'tis certain there were at this time Suffragans in *France*.

(*b*) *A Whole Synod.*] What Synod it was is not known. *M. Baluzius* believes it was that of *Mentz*, in 813. but this Synod was under *Charles the Great*; and *Leidradus* did not retire, and ſo *Agobard* could not be Ordained, till the Reign of *Lewis the Godly*.

not to be the true and natural Son of God. He alſo blames *Felix* for teaching, that though the *Virgin Mary* be the Mother of God, yet ſhe is otherwiſe the Mother of the Man, than of God. He ſays, that this Expreſſion is not only new, and not heard of before, but impious. That the Virgin can't be one way the Mother of the God-head, and another of the Manhood in Jeſus Chriſt, ſince ſhe was the Mother of a God-man at the ſame time, and the Divinity and Humanity make but one Perſon in Jeſus Chriſt. He alſo oppoſes that opinion of *Felix*, that Jeſus Chriſt was different ways the Son of God according to his different Natures; That according to his Divinity, he was a Son by Nature, in Truth and Subſtance, whereas according to his Humanity, he was a Son only by Grace, Election, Will, Predeſtination and Aſſumption. From this Principle, he draws this Conſequence, That ſince Jeſus Chriſt is a Natural Son in one Senſe, and an Adoptive in another, we muſt acknowledge two Sons and two Perſons. 'Tis true, that *Felix* diſowns this Conſequence, but *Agobard* affirms it to follow directly from his Doctrine, and ſays, that *Neſtorius* uſed that very Expreſſion. He confutes this principle, and the Conſequences *Felix* draws from it by ſeveral paſſages of the Fathers. And Laſtly, anſwers to thoſe that *Felix* had alledged to prove the Adoption of Jeſus Chriſt; ſhewing that the Fathers never ſaid, that Jeſus Chriſt was an Adoptive Son, but that the Humane Nature was adopted by the Divine, *i. e.* the Divine Nature was united with the Humane, ſo that the Perſon made up of both Natures, was the true and natural Son of God, and not meerly by Adoption and Grace.

The Book of *Agobard* concerning the Inſolence of the *Jews*, is a petition addreſſed to *Lewis the Godly*, in which he Complains, that the Commiſſioners which he had ſent to *Lyons*, took part with the *Jews* againſt the Church, and had ſealed Letters and Ordinances bearing his Name, which were favourable to them. They had carryed the Buſineſs ſo far, that they ſpoke openly in favour of the *Jews*, and ſo threatned ſome Biſhops. *Agobard*, who was abſent when this happened, being gone to the Monaſtery of *Nantonè* to accommodate a difference that had happened among the Monks, wrote about it to the Commiſſioners, but they had no regard to his Letters; whereupon he addreſſed himſelf to the Emperour, and repreſented it to him, that the *Jews* did perſecute Him and his Fellow-Biſhops, becauſe he preached to the Chriſtians, that they ſhould not ſell any Slaves to the *Jews*, nor ſuffer the *Jews* to ſell Chriſtians into *Spain*, nor keep Chriſtians for their Houſhold Servants, not to ſuffer Chriſtian Women to keep the *Jewiſh* Sabbath, nor the *Jews* to labour or trade on the Lord's Day, not to eat in Lent with them, not to eat any Fleſh they have killed, nor drink any Wine that they ſell. Laſtly, not to converſe familiarly with them, nor trade with them, becauſe they daily Blaſpheme the Name of Chriſt. Then he deſcribes the inſolence of the *Jews*, becauſe they found themſelves upheld by the Authority of the Commiſſioners. He beſeeches him to hear the humble entreaty of Himſelf and Brethren, and rectifie this diſorder.

To this Petition he joyns a Letter written in his Name, and in the name of *Bernard*, Arch-biſhop of *Vienna*, and another Biſhop called *Eaof* or *Taof*, in which they produce the Authorities of the Fathers and Scripture, to juſtifie the Severity they treated the *Jews* withall. They relate the example of S. *Hilary*, who would not ſalute them; of S. *Ambroſe*, who writes, that he would rather ſuffer Death, than rebuild a Synagogue of the *Jews*, which the Chriſtians had burnt. They add to theſe two Fathers, S. *Cyprian* and S. *Athanaſius*, who wrote againſt the *Jews*: Then they alledge the Canons of the Councils of *Spain* and *Agda*, which forbid Chriſtians to eat with the *Jews*, and the Conſtitutions of the firſt Council of *Maſco*, which declares, that according to the Edict of *Childebert*, it is not permitted to the *Jews* to be Judges, or Receivers of the publick Revenues, nor to appear in publick in the H. Week, and renew the prohibition given the Chriſtians not to eat with them. This is Confirmed by the Canons of the Firſt and Third Councils of *Orleans*, and the Council of *Laodicea*, which forbids Chriſtians to converſe with them. They forget not the Action of St. *John*, who fled from the *Bath*, in which he ſaw *Cerinthus* the Heretick entered, who was an Heretick of the Sect of the *Jews*. They accuſe the *Jews* of their time to be worſe than *Cerinthus*, becauſe they believed God Corporeal, and had groſs and falſe Notions of the Divinity, allowed an infinite number of Letters, and believed the Law to be written ſeveral Years before the World, were perſwaded that there are ſeveral Worlds and Earths, introduced many Fables about the old Teſtament, and uttered Blaſphemy againſt Jeſus Chriſt, publiſhed the falſe acts of *Pilate*, uſed the Chriſtians as Idolaters, becauſe they hated the Saints, and did infamous Actions in their Synagogues, from whence they conclude, that if they ought to ſeparate themſelves from Hereticks, they ought with more Reaſon to have no commerce with the *Jews*, which they maintain by ſeveral paſſages of H. Scripture.

'Tis very probable, that *Agobard* went to Court about this Buſineſs. He applyed himſelf to Three Perſons, who were in great Favour at Court, *viz.* *Adelardus* Abbot of *Corbey*, *Vala* the Son of *Bernard*, Brother of *Pepin*, and a Relation to the Emperour, and *Heleſacharius* Abbot of S. *Maximus* at *Treves*, having complained before them of thoſe that defended the *Jews*, they brought him into the King's preſence to relate it, but he received no Satisfaction, and was ordered to with-draw. Being returned, he conſulted thoſe Three Perſons by a Letter, what he ſhould do with thoſe *Jewiſh* Slaves, who deſired to become Chriſtians and be Baptized. He ſhews by ſeveral Reaſons that he could not refuſe to do it; and that the *Jews* might have no ground of Complaint, he ſays that he offer'd to pay them for thoſe Slaves, what was ordered by the ancient Laws. But ſince the *Jews* would not receive that Price, becauſe they were perſwaded that the Court Officers were their Friends, he prays them to whom he wrote to direct him what to do upon that occaſion, about which he was much perplexed, fearing on the one Side Damnation,

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if he denyed Baptiſm to the *Jews*, or their Slaves who deſired it; and on the other Side, being fearful of offending the great Men, if he granted it to them.

In *Agobard*'s Letter to *Nebridius* Arch-biſhop of *Narbonne*, he ſhews how dangerous it is to hold a familiar converſe with the *Jews*, and tells him, that he hath admoniſhed his People of it all along his Viſitation of his Dioceſs, and boldly oppoſed the attempts of the Emperour's Commiſſioners.

Agobard preſented another Petition to *Lewis the Godly*, in which he prays him to aboliſh the Law of *Gundobadus*, which ordered, that private Contentions and Differences ſhould be decided by a ſingle Combat, or ſome other proofs, rather than by the Depoſition of Witneſſes. He ſhews that that Law which was made by an *Arrian* Prince, is contrary to the Spirit of the Goſpel; to that Charity, that Chriſtians ought to have one for another, and to the peace both of Church and State. He obſerves, that it came neither from the Law nor Goſpel; That the Chriſtian Religion was not eſtabliſhed by ſuch ſort of Combats; but on the Contrary, by the Death of him that preached it; That the moſt Wicked and Guilty have often overcome the more Juſt and Innocent. He adds, that *Avitus* Biſhop of *Vienna*, who had ſome Conferences about Religion with *Gundobadus*, and converted his Son *Sigiſmond*, diſallowed this Cuſtom. He complains of the little Regard had to the Canons of the Church of *France*. Laſtly; he ſays, he could wiſh that all the Kings Subjects had but one Law, but becauſe he believed that impoſſible, he deſired he would aboliſh at leaſt, that Cuſtom, which was ſo unjuſt and ſo prejudicial to the State.

In the Treatiſe of the Privileges and Rights of the Prieſt-hood, dedicated to *Bernard* Biſhop of *Vienna*. *Agobard* Treats of the Excellency of the Prieſt-hood. He ſays, that all Chriſtians being Members of Jeſus Chriſt, who is our Chief Prieſt, are Kings and Prieſts of the Lord. That in the beginning of the World, the Firſt Born were Prieſts, and Sacrificers. There he produces ſeveral Examples taken out of the Holy Scripture, and many Authorities to ſhew that God hath often heard wicked Prieſts, and had no regard to the Sacrifices of good ones, becauſe he looks chiefly upon the Diſpoſitions of the Heart of thoſe for whom they offer Sacrifices, and that otherwiſe 'tis not the Merit of the Prieſt, nor his Perſon that God reſpects, but his Miniſtery and Prieſthood. For this Reaſon it is, that wicked Prieſts may adminiſter Sacraments, which the moſt H. Lay-men cannot do. And upon this account, Men ought to hear and believe what the Prieſt teacheth, if he do not corrupt the Doctrine of Jeſus Chriſt, for if he teach any thing that Chriſt hath not Commanded, he that hears him, ſaith *Agobard*, is a Leper, that follows another Leper, a Blind Man, lead by another Blind Man, and conſequently both of them ought to be driven out of the Camp, and ſhall both fall into the Ditch. This gives him occaſion to cite ſeveral Texts of Scripture, to exhort the Prieſts of the New Teſtament to behave themſelves worthy of their Miniſtery, and to complain of the Irregularities of his time. He obſerves that the Great Lords of his time, kept Domeſtick Prieſts in their Houſes not to obey them, but to employ them as they pleaſed, as well in Temporal as Spiritual Services; inſomuch ſays he, that ſome Prieſts wait at Table, provide Meat and Drink, look after Dogs and Horſes, and take care of their Farms in the Country. And becauſe they can't find any good Clergy-men, who will ſo diſhonour their Calling, they take ſuch as come next, without regarding whether they are ignorant and worthleſs, and guilty of many Crimes. They only deſire to have ſome Prieſts with them, that they may leave the Churches and publick Offices to them. And when they have a mind to have them ordained, they come and ſay in an imperious way, I have a little Clergy-Man whom I have brought up, who is the Son of one of my Waiting-Men or Tenants, I deſire you to make him a Prieſt, and when they have got him ordained, they think that they have no need of the Curates, and never come to the Service of a Pariſh-Church, nor Exhortions made there. He crys out againſt this abuſe, and bewails the badneſs of his time, in which the Biſhops were not allowed to reprove their irregularities, as by their Office they are obliged. Laſtly, he exhorts the Laity to have reſpect to the Sacraments, which are adminiſtred by the Prieſts. For ſays he, the Holy Sacraments, Baptiſm, and the Conſecration of the Body and Blood of Jeſus Chriſt, and the reſt, which give Life and Salvation to the Faithful, are ſo Great and Holy, that they cannot become more Excellent, by reaſon of the Holineſs of good Miniſters, nor worſe by the impiety of wicked ones, becauſe they operate not by the Virtue of Men, but by the Majeſty of the Holy Spirit, when the Prieſt hath made his Invocation; whereupon he cites ſeveral paſſages of *S. Auſtin*, *Gelaſius* and Pope *Anaſtaſius*, and adviſes the Biſhops to be careful, that they be not partakers of other Mens Sins, by ordaining ſuch Perſons Prieſts, as are vicious, ignorant, and unable to diſcharge their Miniſtery well. He ſays, that the Learning of Miniſters is more to be regarded than their Manners, becauſe though a Prieſt ought to be blameleſs in both, yet 'tis leſs dangerous, to have a Prieſt that teaches well and lives ill, than to have the ignorant though they live well. Laſtly, he diſtinguiſhes Miniſters into four ſorts, 1. Such as are to be loved, who live well and teach well. 2. Tolerable, ſuch as teach well but live ill, or who live well, but have not learning enough to inſtruct others. 3. The Contemptible, who live ill and are ignorant. 4. Such as are accurſed, who live either well or ill, and teach Hereſies. In the Concluſion, he prays God to pour his Graces upon the Prieſts of his Church, that they may carry themſelves ſo, as becomes their Miniſtery.

Nothing is more judicious, than the next Treatiſe of *Agobard*'s, which he wrote to undeceive the People, and remove the Opinions they had, that *Sorcerers* could raiſe Tempeſts, cauſe Thunder, and bring Hail by their Inchantments. He proves by ſeveral Texts of Scripture, that it is great Folly, and a kind of Sacrilege to attribute to Men, that which belongs to God. He laughs at the fancy of ſome, who ſuppoſed that there was a Region in the Air, whither they conveyed

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the Corn and Fruit, which the Hail beat down. He ſhews by ſeveral Texts of Scripture, that God only is the cauſe of Thunder and Hail, that he puniſhes Men by theſe Plagues; That all that is done in the Air, is the effect of his Power, whether done by Himſelf or Angels, or Men; That he alone is the Mover and Creator of the Univerſe; That if wicked Men had power to afflict and deſtroy other Men, all their Enemies would be ſo dealt with; That he underſtood not how Men had power to diſturb the Air, or Heaven, whoſe Nature they are ignorant of; That moſt of the Hiſtories written upon this Subject being examined, will be found falſe, although there be ſome People ſo ignorant as to expoſe themſelves to Death to maintain them, as it happen'd a little before, when they accuſed *Grimoaldus* Duke of *Beneventum*, of having ſcattered a Powder through the whole Countrey, which made all the Oxen die. As if, ſays he, he could make a Powder, which ſhould kill Oxen only, and not other Beaſts, or could make ſuch quantities of it, and have Sowers enough to ſcatter it through the whole Countrey.

Fredegiſus Abbot of S. *Martins* at *Tours*, having found fault with ſome paſſages in one of *Agobard*'s Books, he thought himſelf obliged to defend himſelf and anſwer that Abbot's Objections. The firſt Expreſſion of *Agobard*'s which he reproved was, That the humble Man who hath mean Thoughts of himſelf, is ſubject to errour. *Fredegiſus* ſays, That Jeſus Chriſt was humble, and yet 'tis certain, he was not ſubject to errour. *Agobard* anſwers, That his Maxim ought not to be underſtood of Jeſus Chriſt, who abaſed and humbled himſelf voluntarily without ceaſing to be Omnipotent and Sinleſs; but he confirms it in reſpect of all other Men, who are ſubject to Errour and Sin.

Secondly, *Fredegiſus* accuſes him of weakning the Authority of Scripture, and of the Interpretation of it, becauſe he had obſerved, that they did not always obſerve the rules of *Grammar*. *Agobard* anſwers, that that ought not to make thoſe things doubted of, which are related in Holy Scripture, that the Interpreters have uſed ſo to do, either to accommodate themſelves to the capacity of the Simple, or to expreſs the Senſe of the Original the better. That it is not allowable to doubt of the authority of thoſe Authors, of whom the Holy Spirit hath made uſe to write the Canonical Books, or believe that they ought to have written otherwiſe than they have. That next to the Original, the authority of the Tranſlation of the Seventy ought to be acknowledged, and the fidelity of S. *Jerom*'s *Latin Verſion* upon the *Hebrew* Text, and that the *Latin Verſions* made by *Orthodox* Chriſtians out of the Seventy, are not to be contemned, but there are ſeveral Tranſlations which are juſtly to be corrected and reproved, as thoſe of thoſe famous Hereticks, and Baſtard *Jews*, *Aquila*, *Theodotion*, and *Symmachus*, as alſo certain Latin Interpreters reproved by St. *Jerom*. And Laſtly, as to Commentators, Men ought to follow the Rule of St. *Auſtin*, who gives all Liberty to judge of them, and reject what is not orthodox and true in their Writings. Afterward examining particularly the queſtion about the Holy Books, he ſays, 'tis abſurd to believe, that the Holy Ghoſt did inſpire the Prophets and Apoſtles, with the Words and Terms which they uſed; and to prove this, he alledgeth the Example of *Moſes*, who ſays, that he was of a ſlow Speech. He produces the Teſtimonies of S. *Jerom*, who acknowledgeth, that there is a difference in the Style in the writings of the Prophets and Apoſtles, ſome of whom wrote more Loftily and Eloquently, others with leſs Elegancy and Loftineſs, and ſometimes there is the ſame difference in different Writings. This difference may not be attributed to the Holy Spirit, but to Men, and conſequently 'tis they, not the Spirit, which are the Authors of the Words and Expreſſions which they uſe, although he inſpires them with the Senſe and Doctrine they ought to write.

In his Anſwer to the Third Objection, he oppoſeth the Opinion of his Adverſary, who maintain'd, that the Souls of Men were Created, ſeparated from the Bodies; he affirms, that we ought to believe, that they are created in and with the Body, although the Philoſophers delivered the contrary, and *Auſtin* doubts of it.

In the next place he anſwers a queſtion put to him by his Adverſary, Whether Truth be any thing but God. He anſwers, That Truth is not always taken for God himſelf, although 'tis not to be doubted, but that God is Truth. The Fourth Queſtion concerns the Righteous Men of the old Law. *Agobard* maintains that they may be called Chriſtians, although they were not called ſo, becauſe they believed in Jeſus Chriſt, and belonged to him, being anointed with the inviſible Ointment of his Grace, as well as thoſe who were good Men among the Gentiles.

The *Jews* who were in credit at Court, becauſe they had Money, obtained an Edict from the Emperour, which contained many things in their Favour, and among the reſt, that none of their Slaves ſhould be baptized, but with their Maſters Conſent. This Edict being very prejudicial to Religion, and contrary to Chriſtian Piety. *Agobard* addreſſed a Writing to *Hilduin* the King's great Chaplain, and to the Abbot *Vala*, who was at Court, in which he ſhews the injuſtice and impiety of that Prohibition, being evidently contrary to the Deſign of the Goſpel, and the intention of Jeſus Chriſt, who will have all Men to be ſaved, and hath commanded his Apoſtles to preach the Goſpel to all Creatures, and baptize all that believe, whether Bond or Free. He deſires them to whom he writes, to endeavour all they can to get this Edict recall'd, which he hoped might be done more eaſily, becauſe he offered to pay the *Jews* the Ranſom of thoſe Slaves, according to the appointment of the Canons made in that Caſe.

In the Letter written by *Agobard* in his own Name, and *Hildegiſus* and *Florus*'s, who were Clergy-men of *Lyons*, to *Bartholomew* Biſhop of *Narbonne*, he ſpeaks of a certain Diſtemper, which took Men ſuddenly, and threw them down like the Falling-Sickneſs. Some alſo felt a ſudden Burning, which left an incurable Wound. This ordinarily happen'd in the Churches, and the a-

ſtoniſh'd People to guard themſelves from it, gave conſiderable Gifts to the Churches to ſecure them. *Agobard* diſallows this practice, and ſearching into the Cauſe of this Plague, he ſays, 'twas nothing elſe but the will of God, who puniſheth Men by the Miniſtery of an Angel. After which, he relates ſeveral Examples of the like Chaſtiſements out of Scripture, in which God hath exerciſed his Juſtice by Angels and other Creatures. He affirms, that theſe ſort of inflictions are not from the power of the Devil, although he owns that God ſometimes ſuffers the Devil to diſquiet and torment Men. Returning then to the Queſtion of *Bartholomew*, *viz.* what we ought to think of the practice of thoſe, who coming into the Churches, where they were ſeized with this Diſtemper, bring preſents to them. He ſays, that fear cauſes theſe people to do what they ought not, and hinders them from doing what they ought; for it were better, ſays he, to give Alms to the Poor, or Strangers, to addreſs themſelves to the Prieſt to receive Unction, according to the Command of the Goſpel and of the Apoſtle, to faſt and pray, and do works of Charity. It is true, adds he, that if the Offerings given to the Church be employed as they ought, they are an Action of Charity, but becauſe at preſent, they are uſed only to ſatisfie the Covetouſneſs and Avarice of Men, and not to honour God, or relieve the Poor, it is a ſhame to give them to ſuch covetous Wretches to be kept, or ill imployed by them.

The Injuſtice and Violence which was practiſed among the people of *Lyons*, and could not be reſtrained, obliged *Agobard* to write to *Matfredus*, a powerful Man in the Emperour's Court. He begs of him to uſe his Intereſt with his Prince, to hinder thoſe Diſorders, and cauſe juſtice to be done. This Compliment is ſhort, but urgent. The Letter to the Clergy of *Lyons* concerning the manner, how the Biſhops and Paſtors ought to govern, is an excellent inſtruction for them. He ſays, that thoſe who are entruſted with the Government of the Church, the Spouſe of Chriſt, who is Peace, Truth, Juſtice, and the Author of all Good, ought to love that his Spouſe ſingularly as himſelf, and apply himſelf entirely to the ſpiritual good of his only Spouſe. That thoſe who neglect to do their Duty, and place all their Pleaſure and Affections upon Riches, Finery, Hunting, and Debauchery, are the deſtroyers of God's Work, and the Aſſiſtants of Antichriſt; That though they ſeem to be Biſhops in the Eyes of Men, they are not ſo in the Eyes of God, no more than Hypocrites, who affect to appear outwardly Holy, but whoſe Heart is full of Impurity, who ſeek not the Edification and Inſtruction of the Faithful, but their own Intereſt and Glory, ſuch are thoſe, who ſeek to get into the ſacred Miniſtery, only to obtain Honour and Riches, or to live finely. He adds, that all thoſe, that make it their main Buſineſs to gain themſelves the Love and Reſpect of thoſe that are under their Charge, and not to make Jeſus Chriſt be loved and honoured by them, who is the only Spouſe of the Church, are Adulterers and unworthy of the ſacred Miniſtery, becauſe they deſign rather to feed themſelves than their Flock. Nevertheleſs he adviſes, that the Sheep ſhould endure wicked Paſtors, through Prudence, when they can't reform them.

His Book concerning the Diſpenſing of Eccleſiaſtical Revenues, was not written againſt the ill uſage, which Clergy-men might make of them, but againſt the Laity, who took them away and kept them unjuſtly. *Lewis the Godly*, having called an Aſſembly of Clergy-men and Lords at *Attigny*, in 822. for the Reformation of Church and State, *Agobard* adviſes *Adelardus* Abbot of *Corbey*, and another Abbot called *Heliſſicarius*, that they ought to rectifie the Diſorder, that was in the Church about the Eccleſiaſtical Revenues, which the Laity had appropriated to themſelves, that they might ſpeak to the Emperour of it. He zealouſly repreſents to them, that the Churches having been enriched by the Gifts of the Emperours, Princes and Biſhops, had made an abundance of Laws and Canons for the preſervation of the Revenues, and to hinder Lay-men from encroaching upon them; That the neceſſity which they alledged, was not a ſufficient Reaſon to over-look thoſe Laws, nor to authorize the Uſurpations they had made of them. The year following, this matter was more fully debated in an Aſſembly held at *Compeigne*, where the Clergy again repreſented that the Laity were not to be ſuffered in the quiet Poſſeſſion of the Revenues of the Church, which they had uſurped. The Lords would not agree to the Reſtitution of them. The Emperour thought to accommodate the matter between the Biſhops and Nobles, by cauſing a part to be reſtored only, but the Nobles not contented with it, declared at Length, that they would not hear of any accommodation, and complained grievouſly againſt *Agobard*, as a Man who had raiſed a queſtion, which was fit to trouble both Church and State. In this Book he defends himſelf by bringing Authorities out of the Old and New Teſtament, to ſhew, that it is a great Crime to meddle with the Goods Conſecrated to the Temple, Altars, maintenance of Miniſters, and relief of the Poor. To them he joyns the Authority of the Canons, and chiefly thoſe of the *French* Church. He obſerves, that ſome would not receive them, becauſe the Popes and Emperours Deputies were not preſent at the Councils that made them, but 'tis his Judgment, that wherever *Orthodox* Biſhops are met in the name of Jeſus Chriſt for the good of the Church, the Deciſions they make ought to be reſpected and followed, which ſays he, is eſtabliſhed upon the Authority of the Popes, who have ordained that every two Years, two Councils ſhall be held in every Province, and have commended great Councils. Laſtly, *Agobard* not only condemns the Lay-men, who make uſe of the Revenues of the Church to maintain Dogs and Horſes, and great Retinues of Servants, or to ſatisfie their Pleaſures and Paſſions, or ſpend them in Sports and ſuperfluous Gallantry, but he involves in the ſame Condemnation the Biſhops, Abbots and Clergy-men, who put thoſe Revenues to any other uſe, than is allowed by the Laws of the Church and Doctrine of the Fathers.

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Agobard's Treatise against the Judgment of God (*i. e.* the proofs made of Mens Innocency, either by single Combat, or by holding a red-hot-Iron, or by standing immoveable by a Cross, or by any other proof of like Nature) contains several Maxims taken out of the Holy Scripture, and chiefly out of the New Testament; by which he proves, that this usage is contrary to the Gospel, Christian Charity, Right Reason, and the Principles of our Religion.

In his Discourse of the Faith, *Agobard* runs through the chief Articles of our Belief, as the Trinity, Incarnation, Redemption; the Union of Jesus Christ with his Church; the Necessity of the Grace of Jesus Christ; to doe Good, and Resist Temptations; Patience in Adversity; Obligation to Prayer, &c. and sets down on every point Texts of Scripture, or Fathers: 'Tis rather a Sermon, than a Doctrinal Treatise.

The Letter of Lamentation about the Division of Europe, Dedicated to *Lewis the Godly*, was Written by *Agobard* in 833. when that Emperour made War against his Children. *Agobard*, who wished for peace, although he was of *Lotharius*'s party, sent this Letter to him. He first of all represents to him, that it is the duty of a faithful Subject, and chiefly of a Prelate, to admonish his Prince, when he sees him ready to engage in a bad Cause, where his Soul is endanger'd. He calls God to witness, that this was the onely cause of his Writing to *Lewis the Godly*. Lastly, After he hath lamented the Calamities and Disorders which the War had caused, he tells him, That he did some time since part his Countrey between his Children, and made *Lotharius* a Partner in the Empire: That it was done with all the Solemnity possible, and with the consent of the Nobles and Bishops; That to consult the Will of God about it, he had commanded a Fast, continual Prayers, and Alms for three days; That the thing being finished, he sent the Act to *Rome*, to have it confirmed by the Pope. Lastly, That he obliged them all to Swear, that they approved the Election of *Lotharius*, and Division of the Empire. That, at first, all Letters and Edicts bore the Name of the Two Emperours in the front of them; but afterward he put out the Name of *Lotharius* without any Reason, and attempted to dispossess him of it. He beseeches *Lewis the Godly* not to persist in that design. He lets him know, that the Oath he had taken obliged him to be of *Lotharius*'s party; and he endeavours to terrifie that Prince, who was of a fearful spirit, by threatning the Judgments of God, and hatred of Men upon him.

About the same time he sent a Treatise to *Lotharius*, Entituled, *A Comparison between the Ecclesiastical and Civil Government*; in Answer to an Order, which the Emperour had given to the Nobles, as well of the Clergy as Laity, to be ready to fight for him; the one with the Sword, and the other with the Tongue. *Agobard* tells him, That he ought in War to put his trust in God's help, more than his own Forces; and that in all Disputes we should seek for Truth, rather than Eloquence. Since he was one of those that *Lotharius* had Commanded, not daring to come himself, he Admonished him by Writing, of the Respect he ought to give the Holy See; and, to perswade him to it, he Cites a Passage of Pope *Pelagius*, against some Bishops, who would not recite the Pope's Name at Mass: And another passage out of St. *Leo*, about the Primacy of *Peter*. *Agobard* touched upon this string, because *Lotharius* carried Pope *Gregory* the IVth along with him, to Authorize his own party, and make his Father's odious. He knew what the other Bishops of *France* said, That if he came to Excommunicate them, he should return Excommunicated himself. *Si Excommunicaturus veniret, Excommunicatus abiret Agobardus.* That if *Gregory* came, with an ill design, to foment the War, he deserved to be sent away with Disgrace: but he maintains, that if he came to procure the Peace and Quiet of the Empire, they ought to obey him, and not resist him. Now, he affirms, that this is the end of his Voyage, since he came to settle what was done by the will of *Lewis*, and consent of all the Members of the Empire; and confirmed by the Authority of the Holy See. He adds, That he had received Letters from him, commanding, that Prayers and Fasting be made for the Restoration of the Peace, and Agreement of the Empire, and in the Emperour's Family. Lastly, *Agobard* exhorts *Lewis the Godly* to be of that Mind.

This Writing is followed by a Letter, or rather a Fragment of a Letter of *Gregory* the Fourth to the Bishops of *France*, who would not receive him. It serves for an Answer to a Letter which they Wrote to him. In the beginning of it he finds fault, that they had called him Father, and Pope, in the Superscription of their Letter. He requires them to give him the Name of Father, as if the Bishops were not his Brethren, and had not that Title given upon many occasions; yea, in those very Letters he sent to them. The Second thing that *Gregory* finds fault with in the *French* Bishops Letter, is, That they declare their Joy for his Arrival; being perswaded, that it would be profitable for their Prince and his Subjects; and that they would have paid their Respects to him, had they not been prevented by an Express Order from the Emperour. He complains, That they preferred the Order of their Prince, before their Respect due to him; and maintains, that the Matter of Fact was not true, for they had notice of his Arrival, before they had any such Command from the Emperour. He adds, That they ought to know, that the Spiritual Government of Souls is more excellent, than the Temporal Government of Princes, as S. *Gregory Nazianzen* boldly told the same Emperour: That they ought to imitate the Liberty of *Gregory the Great*, who told the Emperour, That he was one of his Sheep, and that he ought to hear and believe him in things that belong to the Faith. That, in stead of those foolish flatteries which they

they uſed to ingratiate themſelves with the Prince, they ought to conſider S. *Auſtin*'s words, in *Chap.* 24. *l.* 5. of his *Civitate Dei*; where he gives Chriſtian Princes excellent Advice. All this is very good, but it hinders not, but that though Biſhops have received an Order from their Prince not to goe to the Pope, yet they ought to doe their Duty; for that prohibition is concerning a thing purely Civil and Politick, in which they are obliged to obey him, when it is not contrary to the Eſſential Duties of Religion.

In the Third place, Pope *Gregory* complains, that the Biſhops of *France*, after they had declared their Joy for the News of his Arrival in *France*, ſay, That they were much troubled when they heard that he came to pronounce a preſumptuous Excommunication, without any reaſon, to the diſhonour of the Imperial power, and contempt of the Epiſcopal Authority. He reproves their inconſtancy, and asks them, Whether the actions committed by the Emperour, which are really worthy of Excommunication, be not a greater diſgrace to his Imperial Majeſty, than Excommunication if inflicted, would be. But it doth not appear that he had good grounds for his Reproof or Queſtion. Onely thoſe are juſtly charged with Inconſtancy, who change without reaſon; and, in the ſame poſture of Affairs: For that which made the Biſhops of *France* alter their Mind, was, the news they had heard, that *Gregory* would Excommunicate their Prince. They rejoyced at his arrival, becauſe they believed he came to ſettle Peace; but when they ſaw he came to increaſe their Trouble, by an unjuſt Excommunication, they were the more diſturbed; becauſe they foreſaw, that it would tend to his Diſgrace both before God and Man, to take the part of Rebellious Children againſt their Father. And, for this reaſon 'tis, that *Gregory* had no good grounds for this Queſtion. Whether the Emperour did not diſhonour himſelf more, by doing things worthy of Excommunication, than he could do by Excommunicating him; for although perhaps it may happen, that ſuch an Extremity may be uſed againſt a King of *France*, yet *Lewis the Godly* deſerved not Excommunication. He was a Prince of great Piety and Religion in *Agobard*'s Opinion; he had done nothing againſt the Law of God, or the Church: The controverſie he was engaged in, was about the Diviſion of his Empire, which did not at all belong to the Vicar of Jeſus Chriſt to take Cognizance of, ſince the Chief Paſtor himſelf would not meddle with ſuch matters, while he was upon Earth; and if it had been allowed him to intermedle with ſuch Affairs, he ought to have endeavour'd to make Peace, and re-unite the Father and Children, and not increaſe the Diviſion by a Raſh Excommunication; he ought not to have favoured a Rebellion of the Children againſt the Father, nor their Intrigues and Devices to Dethrone him, as Unjuſt, and Ill an Action as a Man can be guilty of. In the Fourth place, this Pope blames that Diſtinction between the Holy See and his Perſon; and that they might bear a due reſpect to that, though they condemned his Actions. He ſays, they ought to reſpect the Perſon for the Sees ſake. This is true; but that reſpect ought not to proceed ſo far, as to approve things, which he doth, contrary to the honour of his See, and Spirit of Jeſus Chriſt and his Church: They reſpected his See, and his Perſon for its ſake; but they condemned and diſapproved the Perſonal Faults which he committed, and the Errours he was fallen into.

The Biſhops of *France*, in juſtification of themſelves, had Written, That they could not break the Oath they had taken to the Emperour without ſin, nor deny him their Allegiance. *Gregory* affirms, That it was he that was faithful to him, becauſe he reproved his actions againſt Religion and the Church; but, as for them, they denied him the Faith they ow'd him, by ſuffering his diſorders. If the Quarrel had been about Religion, or the Manners of that Prince, 'tis true, the Biſhops had been defective in their Duty, if they had not admoniſh'd him of it; but, when the whole Conteſt was about the Diviſion of the Empire, it did not belong either to the Biſhops or Pope to meddle with it. They had taken an Oath to *Lewis the Godly* (which the Pope did not deny) and they ought to obey him: they alſo ow'd the ſame to his Children, but after their Father, whoſe Intereſts ought to be preferred before thoſe of his Children. If the Pope had come with this Intention, the Biſhops of *France* would have received him Honourably, as they told him in their Epiſtle. This Expreſſion offended him farther. He told them, that they acted by Humane Motives, and to get a Reward in this World. None but God knew their Intention; but, their Action was accounted by Men as an Effect of their true Chriſtian Generoſity and Fidelity. At laſt, the Pope comes to the Matter of the Quarrel, which was about the parting of the Empire. The Biſhops of *France* held, That the Diviſion made in 817 might be altered for the Good of the State. The Pope maintained, That this Change was ſo far from being advantageous to the State, that it cauſed infinite Troubles to it, and ſo could not be ſaid to be according to God's Will. The Biſhops of *France* Invited him to come to the Emperour, that he might know the Truth of the thing. *Gregory* rejected that Propoſition with diſdain, believing it evident, that the Change was unjuſt, becauſe it was the cauſe of ſo great troubles; as if God did not ſometimes permit Juſt Attempts to meet with Unfortunate Events. And beſides, it was not the Alteration which was made in parting the Empire, which diſturbed the State, but the Diviſion it ſelf, which *Lewis the Godly* had made among his Children; for, from that time, there was no Union among them, and they ſought all ways to prejudice one another, and Diſpoſſeſs their Father, by raiſing, daily, Wars deſtructive to the State.

The Biſhops of *France* added, That if the Pope came with intentions, contrary to what they hoped, they would not endure him to diſpoſe of any thing in their Dioceſſes, or Excommunicate

any

The Works of *Agobard* [illegible] Book, [illegible] of Images; the one an Epistle upon *Charles the Great*; the other is [illegible] Translation of the Relicques of S. *Cyprian*, S. *Speratus*, and Fortunio, brought out of *Africa* and *Asia* to *Lyons*.

Agobard Writes in a plain Stile, Intelligible and Natural, but sometimes flat, and without Ornament: His Discourse is mingled with several Curious, long passages of Scripture and Fathers, according to the Custom of his Times. He Argues very rationally about the Matters he Treats of, and Writes like a Man well Versed in the Doctrin of the Fathers, and Discipline of the Church.

His Works are published by *Papirius Masson*, and Printed at *Paris* in 1605, in Octavo, out of a MS. which he found by chance in a Book-binders-Shop at *Lyons*, which he designed to put as Waft-paper; and which his Brother, after his Death, put into the King's Library. But though *Masson* was a very Learned Man, yet he left many Faults in his Edition, which have been since Corrected by *M. Baluzius*, in his Edition of *Agobard's* Works, Printed by *Mazuel* at *Paris*, 1666, in Two Vol. Octavo. Revised by the same MS. with great exactness, who hath added a Treatise of *Agobard's* to it, against the Book of Offices, made by *Amalarius*, taken out of a MS. which was communicated to him by F. *Chifletius*. [This Edition is put into the last Edition of the *Bibliotb. Patrum*, Tom. 14. p. 234.]

Amulo, *Amulo*, or *Amulus*, a Deacon of the Church of *Lyons*, under *Agobard*, succeeded him in 841. He was in great Reputation and Favour with *Charles the Bald*. He was President in a Council held at *Lyons*, 845. *Amulo.*

We have already spoken of this Letter to *Gottschalcus* about the Question of Predestination and Grace: But we must here give an Extract of another Letter Written to *Theobaldus*, or *Theobaldus*, Bishop of *Langres*; who consulted him about some Abuses committed in the Church of S. *Benignus* at *Dijon*, as to the Relicks shewed then: Two Monks had brought some Bones of a pretended Martyr, which they said came from *Rome*, and some other place of *Italy*; but that which was most pleasant, was, that these impudent Monks were not ashamed to say, That they had forgotten the Name of the Saint: As if, says *Amulo*, it were credible, that they could be ignorant of the Name of a Saint, famous in the place from whence they had him; or could forget his Name in the way, whom they looked upon as their Patron, and whom they ought continually to Pray to. The Bishop of *Langres* used much prudence upon this occasion; and imitating S. *Martin* in a like Case, determined, That they ought not to receive those Relicks, which were not well-Attested, but yet they might not use them with contempt. Then he thought it fit to oblige those who had brought them, to procure Authentick Proofs from the place where they had them. Indeed, one of them went away with a pretence to get some proofs, but never returned; and the other died a little time after at *Dijon*. Nevertheless they laid up these pretended Relicks in the Church, by the Body of the Holy Martyr, and affirmed they did many Miracles. No Sick persons were cured by them; but on the contrary, some Women fell upon the ground, beat themselves, and made a shew as if they were Plagued by them. This brought many to that place. *Amulo* observes, that there were many persons who were seized with the same Distemper, and, upon that account, were obliged to stay in the Church, or to return again as soon as they were gone out of it. That this Distemper happened in other places, particularly in the Village of *Saulieu*, in the Diocess of *Autun*, where the Bodies of the Holy Martyrs, *Andochius*, *Thyrsus*, and *Felix* lay.

Amulo hereupon advises the Bishop of *Langres* to remove these Bones out of the Church, and Bury them in some decent places at a distance from it, in the presence of some few persons; for, says he, there is no fault in Burying the Bones of some Saint, we ought not to deprive them of all Respect, but yet we ought not to give an occasion to the People to fall into an Error and Superstition. We may we fear, adds he, least our scrupulousness be the cause of Scandal; but God hath commanded us to be sincere, and prudent in things which concern his Service. Whereupon he alledges the Example of S. *Martin*, and the Decree of Pope *Gelasius*. He says, That if there were any Miraculous Cures done in the Church of S. *Benignus*, they ought to be attributed to God, and the Merits of his Saints, without approving other Signs done in the Church, or elsewhere. That it is likely, that the fallings and beatings of Men and Women, were the effect of the wickedness of those miserable Beggars, who pretended themselves to be so afflicted, onely to get Money. That he never heard any such Miracles spoken of, as to make Sound Men Sick; part Daughters from their Parents, and Women from their Husbands, by obliging them to continue in the Church, and hindring their return to their Houses. That these things are the effect, either of Humane Malice, or Diabolical Illusions. Upon this occasion he relates two Examples of things of like nature, which happen'd under his Predecessor *Agobard*, of which he found out the Cheat. He advises the Bishop of *Langres* to banish that Superstition out of his Diocess, to perswade the people from it; and exhorts them earnestly not to assemble so unprofitably in that place, but every one to remain in his Parish, and frequent the Service of that Church, where he received his Baptism,

tism, as well as the Body and Blood of Jesus Christ, where he useth to hear Solemn Masses, from whose Priest they receive Penance, are visited in their Sickness, and are Buried after their Death; to whom they pay their Tithes, and bring their Offerings, to which they go to hear Saving Instructions. That in these Churches it is, they must meet to pay their Vows and Prayers to God, to beg the Prayers of the Saints, to give Alms to the poor Widows and Orphans. That this is the Lawful and Regular Discipline of the Church, and the ancient practice of the Faithful. That if it happens that Christians fall into any Weakness, or Sickness, they ought to follow the Command of St. *James*, to call the Priests to Pray over them, and anoint them with Oil in the Name of the Lord. He doubts not but if this were put in practice, all these pretended Miracles would cease: And he likewise advises him, that if any of these Wretches prove obstinate, to have them Scourged, till they shall confess the Truth. He adds, That since these Distempers happened, through the Illusion of the Devil, they would do better to implore the help of the Lord of their Churches, than to remain in a distant Church; and that one Saint will not contradict the Honour given to another, because they are all united in the same Love. If they will go to visit the Churches of the Martyrs, they ought to doe it at those times, which are appointed for it by the Church, *viz.* In the Rogations, Lent, and Festivals of the Martyrs. Nevertheless he doth not condemn those, who doe it at other times out of Devotion, provided they doe it without Ostentation and Tumult; but he finds fault with them for neglecting to doe it upon the Solemn Days set apart by the Church; and tells them, they doe it at other times to no purpose, through Vanity and Ostentation. Lastly, Since there are some people really possessed, they ought to be used by the Priests of the place, or Neighbouring Chapels of the Martyrs, in private, with gentleness, and not expose them to the throng and tumult of the People. These are the principal Arguments of *Amulo* in this Letter, which prove, that this Bishop had much sincerity, knowledge, prudence, zeal and eloquence. He is also the Genuine Author of a Treatise against the *Jews*, published by F. *Chiffletius*, under the Name of *Ratbertus* [at *Dijon*, 1656.] for *Trithemius* [*De Script. Eccles.*] attributes it to *Amulo*, and it is found under his Name in a *MS.* in the Library of *M. Colbert*. [*Baluzius* published the rest at the end of *Agobard*'s Works.]

Adelardus, the Son of Count *Bernard*, Brother of *Pepin*, Grandson of *Charles Martellus*, Great Master of the *French*, and Abbot of *Corbey*, was sent to *Rome* to Pope *Leo*, about the Question concerning the Procession of the Holy Ghost. Having joyned with *Bernard* King of *Italy*, in the Conspiracy against *Lewis the Godly*, he was forced to fly into *Aquitain*, to the Monastery of S. *Philibert*, but he was re-called in 822, and restored to his Monastery. He made some Statutes for the Church of *Corbey*, published by Father *Dacherius*, *Tom.* 4. of his *Spicilegium*. He died in 826. His Life is Written by *Paschasius Ratbbertus*, Abbot of *Corbey*. *Adelardus.*

Ansegisus, Abbot of S. *Wandrillus*, is the Author of the Collection of the *Constitutions* of *Charles the Great*, and *Lewis the Godly*, of which we have already spoken. He died in 834. *Ansegisus.*

Haligarius Succeeded *Hildegaldus* in the Bishoprick of *Cambray*, in 816. He was sent with *Ebbo* of *Rheims* to Preach the Gospel in *Denmark*; and, by *Lewis the Godly*, Ambassador to *Michael Balbus*, the Emperour of *Greece*, *Anno* 828. Being returned from that Embassy, he died in 830, *June* 25. He Composed a Work, Entituled, *Of Vices, and their Remedies: Of Penance, and the Order and Judgments of Penance.* 'Tis a long Penitential, divided into Six Books, which is found in *Tom.* V. of the *Collection* of *Canisius*, and in the *Biblioth. Patrum* [*Tom.* XIV.] This Work is also attributed to *Rabanus*. *Haligarius.*

Isaac, Surnamed *the Good*, a Scholar of *Hilduin*, and Deacon of *Pandulus*, Bishop of *Lutn*, who was preferred to the Bishoprick of *Langres*, and present at the Council of *Soissons* in 829, and the following Councils; made a Collection of Ecclesiastical Laws, taken out of the Canons of the Councils, held by *Boniface* Arch-bishop of *Mentz*, and confirmed by Pope *Zacharias*; and out of the Constitutions of the *French* Kings; chiefly out of the Three Books, which the Deacon *Benedict* hath added to the Collection of *Ansegisus*. This Collection is published by Father *Sirmondus*, in the Ninth Tome of the Councils of *France*; and by *M. Baluzius*, Tome I. of *Capitularies*. F. *Dacherius* hath published a Small Tract about the Canon of the *Mass*, which bears *Isaac*'s Name. But *M. Baluzius* tells us, That 'tis not *Isaac* Bishop of *Langres*'s, but another *Isaac*'s, who was Abbot of *Stella*, whose Name it bears in some *MSS.* and under whose Name it hath been published in Tom. VI. of the *Biblioth. Cistertiorum*. *Isaac.*

Herard, made Arch-bishop of *Tours* in 855, made a Collection of Ecclesiastical Laws in 858, taken out of the Capitularies, which he propounded to a Synod of Priests, held in *May* the same year. This Collection is in Tom. VIII. of the Councils of the Last Edition, and at the end of Tom. I. of *M. Baluzius*'s Capitularies. This Arch-bishop died in 871. *Herard.*

Wanterius, or *Gauterius*, Bishop of *Orleans*, about the year 870, made also a like Collection of Canons for his Diocess, which is Printed Tom. VIII. of the Councils. *Wanterius.*

Wulfadus

Walfadus. *Walfadus* having been Ordained, as we have said, by *Elias*, and molested by *Hincmarus*; was made Arch-Bishop of *Bourges*, in 866. He hath left a Pastoral Letter, directed to the Priests of his Diocese, which Father *Mabillon* hath put out in Tom. IV. Annalest. This Bishop died in 876.

Riculphus. *Riculphus*, who was Bishop of *Soissons*, about the end of the Ninth Age, sent, in 889, a Pastoral Letter to the Curates of his Diocese, containing 28 very useful Constitutions for ordering their Discipline and Manners. He exhorts them to labour after the Sanctity of their People, by their good Example and Knowledge: He advises them to be constant in Divine Service, and exhort their Parishioners to be there as often as they can; but so be sure not to be absent on Festivals and Sundays. He requires them to say by heart the *Psalms*, *Canon of the Mass*, *Creed*, *Quicunque*, &c. That they should be skilled also in Singing, and the Calendar; That they should have Rituals to Administer Baptism, a Missal, a Book of the Lessons, a Book of the Gospels, a Martyr-book, a Book of Anthems, a Psalter, and a Copy of S. Gregory's Forty Homilies. He also prescribes what Ornaments they ought to have, and Orders them to take care of them, to keep them neat, as well as the Holy Places. He orders them to instruct the Catechumens in Lent, that they may be Baptized, and receive the Eucharist at Easter. He commands them to have a care of the Publick Penitents, and not to receive them to Absolution, till they have performed the time of their Penance; and if it happens that they are forced to it by necessity, or any other Reason, he desires them to have particular care of them. He Orders them to Administer to the Sick the Holy Unction, after Confession, and Absolution, but before Communion. He allows them to give Absolution to the Sick, that have lost their Speech, if there be any that can witness that they desired it. He puts them in mind of the Division of the Churches Revenues into four parts, and requires an account of that which is to be employed for the Service of the Church. He exhorts them to have two or three Clergy-men to celebrate Masses, *i. e.* Divine-Service with him; and forbids them to celebrate it alone. He advises them to be Charitable and Hospitable. He forbids them going to Inns, suffer Wine to be sold in the Church, to dwell with any Women, or be familiar with them; to be Farmers, or Men of business. He forbids Usury, and orders them to keep the Sunday Holy. He requires them to take nothing for the Burial of the Dead, but allows them to take any Free-gifts. He orders the Deans to call Assemblies of the Curates every Month, on the First day of it, but forbids Feasting at them; and enjoyns them to have Conferences about what concerns their Ministery, and the occasions of their Parishes. He orders them to reconcile those that are Enemies, or Excommunicate them if they refuse. He enjoyns them to give Notice of the Fasts, he hath appointed, to the People. This Letter is published by *Condesius*, with *Hincmarus*'s Works [at *Paris*, 1645.] and is Printed in Tome IX. of the Councils.

Elias. *Elias*, Bishop of *Jerusalem*, Wrote in 887, a Letter to *Charles the Grosse*, the Clergy, and Lords of the Kingdom of *France*, to desire of him some Relief for the Churches of his Countrey; He tells him, That the Prince under whose Government they were, being become a Christian, had allowed them to re-build, and repair their Churches, which were either quite ruin'd, or ready to fall; That to doe it, they were forc'd to Mortgage their Lands and Revenues, so that they had nothing to purchase Oil, Ornaments, and Holy Vessels for Divine-Service: Then he exhorts this Prince, and the *French*, to exercise their Charity upon this occasion, and to bestow something upon the Two Monks which he would send to gather their Alms. This Letter is in Latin in Tome II. of *Dacherius's Spicilegium*. It is well Written, but very short.

Luitbertus. *Luitbertus*, Arch-bishop of *Mentz*, hath Written a Letter to King *Lewis*; In which he tells that Prince, That seeing the Danger their Churches were exposed to, he was obliged to speak, because the Primacy and Dignity of St. *Peter* is assaulted and Dishonoured by those who ought to be the Leaders of the People of God, who prefer Humane things before Divine; insomuch, that he is afraid, that the Evil, which is in the Head, will spread it self into all the Members, unless a Remedy be timely provided. He tells the King, that there is present danger, because those that ought to watch for the Salvation of others, destroy themselves, and dig a Pit of destruction for those that follow them. He exhorts him to confer with those, that know the Law of God, that he may remove these Scandals, and restore Peace in the Church. He adds, That it is so much the Easier, because all the Body of the Church is not corrupted as yet; That there are some Members weakened by the wound of the head, but may be cured with suitable Medicines; That it seems necessary and profitable, that King *Charles* call a Council soon, that the Bishops of his Kingdom, which are not infected with the Disease, might joyn with the Bishops of *Germany* and *Italy*, to restore the Peace and Agreement of the Catholick Church, as soon as he returns from the Voyage he was about to take. This Letter seems to relate to the Troubles, which happened after the Death of *Lotharius*, about the Kingdom of *Lorain*, which Pope *Adrian* claimed for the Emperour *Lewis*; threatning Excommunication to *Charles*, and to the rest who were in possession of it.

O

Of all Authors of this Age, there is none that hath taken more pains about the Canons than *Regino*. He was chosen Abbot of *Prom*, about 892; after *Farabertus* had voluntarily resigned it, but he enjoyed it not long, being deprived of it in 899, by the Arts of his Enemies, who put *Richarius*, the Brother of the Counts *Gerhardus* and *Manfredus*, into his place. He endured this injustice, with a great deal of Patience, and lived a private Monk, in the Abbey of *Prom*. In this time he composed his Collection of Canons, and Ecclesiastical Constitutions at the desire of *Rathboldus*, Arch-bishop of *Treves*. He finished it in 906. He also compiled a Chronicon, which ends in 968, dedicated to *Adelbertus* Bishop of *Metz*. We do not exactly know to what Age he lived.

His Collection of Canons is entituled, *A Treatise of Ecclesiastical Discipline and of the Christian Religion, collected by the order of* Rathboldus, *Arch-bishop of* Treves, *by* Regino, *heretofore Abbot of Prom, and taken out of the Fathers, Councils, and Popes.* It is divided into two Books. In the first he sets down the Canons, which concern Ecclesiastical Persons; and in the Second, those that concern the Laity. These two Books begin each of them, with a form of such things, as Bishops or Ministers ought to be informed in, when they make their Visits. That which is at the beginning of the first, concerns the Clergy; and that which is at the beginning of the second, concerns the Laity. Then he confirms the Articles of the first by the Canons and Ecclesiastical Constitutions. He quotes the Canons of the Councils, and particularly those of *France*, the Constitutions of the Kings, the genuine Decretals of the Popes, and sometimes the false; some passages of the Fathers and Ecclesiastical Authors. This Collection is very large, and exact. *Burchardus*, *Ivo Carnotensis*, and the other Collectors of Canons that follow him, have made use of it, and often copy it out. It hath been published from a MS. of *Flaccus Illyricus*, and printed at *Helmstad*, 1659; and since *M. Baluzius* hath taken care to print it at *Paris*, by *Muguet*, 1671, having received it by a very ancient MS. in the Library of the Fathers of the Oratory at *Paris*. He hath set down in the Margin, the places from which the Canons and passages of that Collection are taken, and where the Articles of *Burchardus*'s Collection are found.

Regino's *Chronicon* is divided into two Books. It was printed at *Frankfort* in 1583. *Trithemius* assures us, that this Author wrote several Sermons, some Letters, and other Works, which never came to his Hands. He much commends his Ingenuity, Learning and Piety; and says, that he is the best of the *German* Writers of his Time.

Lastly, we have another Author of this Age, who treats of a very curious Subject of Discipline, and that is *Auxilius*, who maintains the Validity of the Ordinations made by Pope *Formosus*. He was (a) ordained by this Pope, and 'twas his Interest to defend it. He hath made two small Treatises upon that Subject, in which he shews a great deal of Learning for the Age he lived in.

(a) *Ordained by this Pope.*] He says it plainly at the end of his first Treatise, in which having spoken of the Validity of the Ordinations of this Pope; he adds, That he continued in the order which he had received by Consecration, waiting for the equitable Judgment of a General Council. In the Thirty First Chapter of his Second Treatise. His Adversary objects, that he was a Stranger; and at first he don't deny it, but about the end he puts in a Doubt; saying, 'twas a fiction of his Adversaries. He says also in the same place, That he was ordained a Priest by *Formosus*. In the Chapter of the Second Book, he says also, that he was ordained by *Formosus*, and was come to *Rome* from his own Countrey.

The First is a Collection of Ecclesiastical Constitutions and passages of Fathers, to prove that a Bishop deprived of his Bishoprick may be dignifyed in another Church, when it is for the good and advantage of the Church, and with the Pope's Permission. This Collection was designed to prove the Translation of *Formosus*, from the Bishoprick of *Ostia* to the *Roman* See, Lawful. Then he adds some other Testimonies to shew that though the ordination of *Formosus* was not lawful, yet the Ordinations made by him were valid. Upon the first Head, he brings a Passage out of the false Decretal of *Anterus*, the Example and Authority of St. *Gregory Nazianzen*, the Examples of some Translations alledged by *Socrates*, and what is observed in the *Greek* Book, about the Translation of S. *German* of *Cyzicum* to *Constantinople*. Then he shews, That the Canons of the Council of *Nice*, do not forbid all Translations, but those only, that are made through ambition, and to disturb the Church. He approves the Law, which *Hosius* propounded in the Council of *Sardica*, which forbids those Translations which are made for Avarice, Ambition, or Dominion; but he disapproves what is added, that those who pass from one See to another, shall be reduced to Lay-Communion. He affirms this Law, comes near the Rigour of the *Novatians*, Condemned by S. *Austin*, That it was not approved by the Holy See; and that *Hosius* was of no great Authority, having fallen into Heresie. He ought to have observed, that all the Bishops of the Council, approved the opinion of *Hosius*.

Auxilius then passeth to the Second Head; which concerns the Validity of the Ordinations made by *Photius*, and alledgeth the Testimonies of S. *Innocent*, S. *Austin*, S. *Leo*, S. *Gregory*, and S. *Anastasius*, to shew that the Ordinations made by unlawful Bishops are valid, and ought not to be repeated. He confirms this Doctrine by a Canon of the Council of *Nice*, which accepted the Ordinations made by the *Novatians*. He says, that since the Ordinations of Pope *Liberius*, who was an Heretick, and *Vigilius* who was an Usurper, guilty of Simony and Murther, were

well approved, there is much greater reason to allow of those made by *Formosus*. He proves, that it will cast the Church of *Italy* into strange Confusion, and the Faithful into inexpressible Trouble. He observes, that if there was any default in the Translation of *Formosus*, it did not belong to him, who accepted it, but to the Clergy and Nobles of *Rome*, who chose him, and acknowledged him for their Bishop. Lastly, he proves, that they who swear, that their Ordination is void, are guilty of Sacrilege, and they are not obliged thereby to obey the Commands of their Superiours, nor of the Pope, who exacts it, because they ought not to execute those Commands of Superiours, which are contrary to Justice, and the Law of God. That their Excommunication ought not be feared or observed, but when it is just; That we ought to distinguish between the Papal See, and the Persons who preside in it; That we ought to respect the Sees, but not follow those that preside in them, if they depart from the Faith or Religion, although they are obliged to obey them in those things, they order well, although they would not do it. In Conclusion, He advises, "That this Collection of Testimonies may perhaps seem needless "to several Persons, because there are few People, that will judge of this Affair with Equity, "and that he did not hope to carry his Cause in the judgment of those, who are both Judges, "Advocates and Witnesses, but that according to the Opinion of S. *Jerom*, he wrote both for "himself, and for them which were of his Judgment, that they might be courageous, seeing they "do not ground their belief upon their own Sence, but the Holy Fathers, and that they observe "that which is written; That if a Multitude rise up against you, you should not fear, and that "they should hold fast what they have received, least you lose your Crown. That continuing in "the sacred Vocation you have received, they may wait for the impartial Examination of "a general Council, under the protection of which they may put themselves with these Words, "*Lift up thy Self, O Lord, judge thine own Cause.*

The Second Treatise of *Auxilius*, saith *Sigibert* in his Catalogue of Ecclesiastical Writers, is written in form of a Dialogue, by way of Question and Answer. It was composed at the desire of *Leo*, Bishop of *Nola*, who had been ordained by *Formosus*, who being urged to acknowledge that the Priest-hood which he had received from Pope *Formosus*, is null; first consulted the *French* Bishops, and the Bishop of *Beneventum* about it, who answered him, that he ought not to do it, and then sent his Request to *Auxilius*, to answer the Objections made against the Ordinations of *Formosus*. At the beginning of this Treatise is propounded a general Question, which serves as a Preface to it, *viz.* Whether those who have been ordained against their own Consent, but afterwards yield to their Ordination, ought to be re-ordained. To which he answers, that as we do not re-baptize Infants, nor such as have been baptized by force; no more ought we to re-ordain them who have been involuntarily ordained. This Preface is accompanied with a Letter of *Auxilius* to *Leo* Bishop of *Nola*, in which he tells him, That he made this Treatise to satisfie him, and had set down the Objections under the name of the Objecter, and answers under the name of the Defender. That he ought not to expect in his Writings Syllogisms in form, no Logical Subtleties, being the Scholar of a Fisher, *i. e.* S. *Peter*. That 'tis true, though he is in his Bark, he is in a Tempest, but he prayed the Lord of all to command the Winds and Sea, and make a Calm.

The first Objection made by the Objecter, is about the Translation of *Formosus*. He says, having left his Wife, *i. e.* Bishoprick, he hath taken away the H. See from them, who ought to be ordained in it; so that he is a Reprobate and Hypocrite. The Defender says, That he did not trouble himself with what *Formosus* was, but he maintained that the Ordinations of *Formosus* made by him were valid and Lawful. The Objecter insists and says, That *Formosus* not being Pope, all the Ordinations made by him are null. All that Chapter contains this Difficulty. The Defender maintains, that his Ordinations may be valid, since S. *Leo* acknowledgeth the Ordinations of false Bishops to be so; That *Anastasius* allowed *Acacius*'s, and no Man ever doubted of *Liberius* and *Vigilius*'s. The Objecter replies, That the Council of *Nice* declared their Ordinations void, and that Pope *Innocent* asserts, That an Hypocrite and Reprobate can't confer Ordination, because he hath none. The Defender Replies, that this ought to be understood of some, and not all Heretick, since he approved of those that *Bonosus* ordained. The Objecter insists upon his Principle, and demands how it can be, that the Ordinations of a Reprobate can be valid, since the Members can't exist without the Head; and to urge it the farther, he asks to whom *Formosus*'s Crime ought to be imputed; if his Ordinations are of Force, the Defender says, it belongs to the Clergy and people of *Rome*, and not to a Clergy-man, who being a Stranger, came far with a good intention to receive Ordination from him, whom he saw settled on the H. See. Then he proves by the Testimonies of *Anastasius* and S. *Austin*, that a Reprobate and an Hypocrite may administer Sacraments effectually, and consequently Ordinations. The Objecter urges the Example of *Constantine* the *Antipope*, whose Ordinations were declared null, and the Persons ordained by him Re-ordained. The Defender condemns this Action, and opposes the Authority of S. *Leo*, *Anastasius*, &c. Then he proves by some passages of the Popes and Fathers, that Re-ordinations are no less faulty, than Re-baptizations. The Objecter says, That if it were so, a great number of Men are Condemnable, because the number of them that believe *Formosus*'s Ordinations null, is very Great. This inconvenience doth not at all touch the Defender. He says, God regards not great or small Numbers, but Justice; That his Flock is small; That he never hath,

Faith, and will pardon a multitude of Sinners, though never so great, which he clears by the Example of the Deluge, People of the *Jews*, and the small number of those that remained Faithful under the Persecution of *Antiochus*; adding to these Examples of the Old Testament, that under *Athanasius*'s Time almost all the World embrac'd Arianism, and there was but a very small number of the Elect that continued in the Catholick Faith, and did obtain the Crown. The Defender having observed, that those who are ordained a Second time ought to be excluded for ever from the Sacred Ministery. The Objecter propounds two difficulties against the Proposition. The first, That they are not deprived of Christianity, who have been re-baptized. The Second is, That Clergy-men who have fallen into Idolatry, may do their Duty, and perform their Functions, and therefore 'tis probable, that the same thing may be allowed to those who are re-ordained. The Defender answers to the First, that a Minister's Function is not like the Title of a Christian, that this is necessary, but that the other is not. To the Second he says, that they have been deposed without all hopes of Restauration, who have voluntarily renounced the Faith, and no Mercy hath been shewed, but only to those who have done it through the violence of Torments. The Obedience due to the Pope, and the Oath which he required, to acknowledge that the Ordinations of *Formosus* are null, create new Difficulties. The Defender strongly maintains, that Superiours ought not to be obeyed, when that which they command is forbidden, and that the Oaths taken in such Cases oblige not. He takes himself not to be obliged to go to the Synod, which the Pope had appointed, and treats the Bishops, that were at it, as Wolves. He adds, that it is sometimes convenient to discover the faults of Superiours, especially when they are prejudicial to the Church, and they can't be remedied any other way; and in fine, insists upon the Fact that 'tis a Fault, which is published, and aggravated by those that defend it. He proceeds yet farther; he says, that we ought not to fear or regard the Excommunication that is unjustly pronounced. He repeats what he had said in his first Treatise about the Distinction of Sees, and them that sit in them. He comes next to the Examination of the affair of *Formosus*, and says, as he was deposed, so also he was absolved by the Pope; That the Oath which they made him take never to come to *Rome*, or to return to his Bishoprick, was a Cruelty and an unheard of Violence; That he did it only by Constraint. He brings several Examples of Bishops condemned and deposed, who have been restored again. He adds, that *Formosus* having been restored by the Pope, his first Deposition could not be alledged as an Obstacle to his promotion to the Pope-dom; That only God knows, whether it was through Ambition that he was raised to the H. See, and so it belongs only to him to judge of it. That all the City of *Rome*, and Neighbouring Provinces did bear Witness of his Piety, except some who had the boldness to blast his Reputation. He endeavours to justifie his Translation by the Example of several others, of whom he makes a long list. He answers as he had done in the other Treatise to the Law pronounded in the Council of *Sardica*, approving the first, and condemning the second part. The Council of *Africa* was objected, which forbids him who doth the Office of a Clergy-man in one Church, to pass to another. He replies, that it is only forbidden by that Canon, to receive the Clergy of another Bishop. He explains the Canons, which forbid Translations, of such as are through a kind of Ambitious Avarice or Dominion, and proves that they do not comprehend those which are made for the necessity, and profit of the Church. He adds, that it belongs to the People of *Rome* to answer for the Necessity and Advantage there was in Translating of *Formosus* to the See. It was objected, that although *Formosus* might be excused as to those Points, yet the Blow he had received by suffering himself to be re-ordained, was not to be covered. This Objection much puzzled *Auxilius*, and to answer it, he supposeth that the Priests and Bishops are not essentially distinct, and endeavours to prove it by the famous passage of St. *Jerom*, from whence he Concludes, That as a Priest is Consecrated to make a Bishop, without any intention of Consecrating him a Priest anew, but only adding the Episcopal Title in like Manner. *Formosus* by his Second Ordination, did not lose the Title of Bishop he had before, but only received the addition of the Apostolick Dignity. This Sophistical Answer of *Auxilius*, did not excuse *Formosus*, if the Matter of Fact were true; but he maintains immediately, that it was very false, and that he was informed by those, that were present at the Instalment of *Formosus*, that he did not receive a new Ordination, but was conducted to the H. Apostolick See, by singing of Prayers, and was installed with a Speech proper for that occasion. He adds, that none but his Enemies, and others, that had a present Quarrel with him; said, that he was ordained a Second Time, whose Testimony was not worthy of Credit. That to pass a true Judgment of this Matter, a general Council ought to be called, which might easily remove the Scandal, and settle Peace in the Church; That the Synod held at *Ravenna* had confirmed the Ordination of *Formosus*, for which indeed the Bishops were accused of Bribery, but very unjustly. He aggravates the Cruelty exercised by Pope *Stephen* against *Formosus*, whose Corpse he took up and brought it to a Council, where having stripp'd him of his pontifical Habits, he caused a Lay-Garb to be put on him, and having cut off two Fingers of his Right-Hand, he caused him to be Buried in the Church-Yard for Strangers, from whence he was after thrown into the *Tiber*. *Auxilius* says, that they that exercised this piece of inhumanity upon him, acted like Savage Beasts; That this their Action was contrary to Heathen Morality, which obliges us to spare the Dead; That although the Translation of *Formosus* had been contrary to the Laws of the Church, it ought to have been tolerated with a Christian Compassion, and not aggravated with an unheard of Cruelty. That all that could have been done, had been to have called a Council to forbid the People

CHAP. XI

CHAP. XIII.

Certain Queſtions about the Rites and Ceremonies of the Church.

THERE has been no Age in which a greater Number of Perſons have applyed themſelves to regulate and explain the Rites and Ceremonies of the Church than the Ninth. Princes, Biſhops, and other learned Men have ſet themſelves about it with great Emulation. At the beginning of this Century, the Emperour *Charles* the Great writ a Circular Letter to all the Arch-Biſhops of *France*, [directed to *Odilbert*, Arch-Biſhop of *Milan*] Commanding them to inform him after what manner they and their Suffragans Taught and Inſtructed their Prieſts and People about the Sacrament of Baptiſm. Alſo why an Infant is rank'd amongſt the Catechumens? What it is to be a Catechumen? And what is the ſignification of the other Ceremonies? What means the Scrutiny? How the Creed is to be explain'd? How we are to underſtand the renouncing of the Devil, his Works, and his Pomps? What are the Works and Pomps which are renounced? For what Reaſon they breath upon the Infant, and why they Exorciſe him? What is the reaſon they give him Salt? Why they touch his Noſtrils? Why they anoint his Breaſt with Oyl? Why they cloath him in white? Wherefore they pour on him the Oyl of the Chriſm? Why they cover him with a Myſterious Veil? And, Laſtly, Wherefore they give him the Body and Blood of the Lord? All theſe Queſtions *Charles* the Great commanded his Metropolitans to Anſwer particularly and fully.

[*This Letter of* Charles *the Great is put out by* F. Mabillon *in his Analect.* Tom. I. p. 21.]

Inſufflation and Exorciſing.

These Ceremonies, and various other Rites were uſed by the Church in Baptiſm in this Age, as in the former they had been, not as neceſſary Ingredients in Baptiſm, becauſe they are not enjoyned by the Word of God, but as uſeful to beget a Reverence to this Sacrament in the Minds of the illiterate Vulgar, and expreſs to them the Virtue and Efficacy of it; for they ſometimes aboliſhed part of them, and always declared, that they attributed no Efficacy or Energy to them, but expected that from the joynt Prayers of the Church. This ſhews how differently they were uſed from the uſe of them in the *Roman* Church, who place a Sacred Operation in them, and make them neceſſary to Baptiſm.

The Arch-Biſhops of *France*, in Obedience to this Order, compoſed, and cauſed to be compoſed ſeveral Books upon theſe Subjects, all which they Dedicated to the Emperour. Amongſt others, *Amalarius Fortunatus*, Arch-Biſhop of *Treves*, writ a Treatiſe upon that Subject, which is to be found in the Sixteenth Tome of *Caniſius*'s Collection, under the Name of *Alcuin*, to whom that Author attributes it upon a bare Conjecture only, without having any ſufficient Proof; for in his MS. and ſome others there was no Name of any Author: But in another Ancient MS. of F. *Petavius* it bears the Name of *Amalarius*. For indeed it is impoſſible it ſhould be *Alcuin*'s, for he dyed in 804. and this was written in Anſwer to a Letter in 811. This *Amalarius* was he that was ſent the ſame Year along with *Peter*, the Abbot of *Nonantula*, to the Greek Emperour, *Michael Curolopates*. He was choſen Arch-Biſhop of *Treves*, and dyed in the Year 814. Amalarius.

Jeſſé, Biſhop of *Amiens*, writ alſo an Anſwer to the Emperour's Letter, in which he relates very exactly and clearly all the Ceremonies of Baptiſm, with a very Natural Comment upon every one of them. He ſpeaks alſo of Confirmation, and the Euchariſt conferred upon Infants at the time of their Baptiſm. *Cordeſius*, who was the firſt that publiſht this Letter of *Jeſſé* at the end of *Hincmarus*'s Works [at *Paris* 1615.] added thereto a ſhort Explanation of the manner of Adminiſtring Baptiſm, and of the terms which are made uſe of in the Prayers, together with Nine Canons or Inſtructions for Prieſts; but it is very plain this Addition does not belong to *Jeſſé*, for it has no Relation to the Matter he treats of. His Letter ends at the Chapter of the Euchariſt. What follows as far as the Canons, is the Work of another Author, whoſe Notions and Method are very different from his. The Canons are a Capitulary or Remonſtrance for the Inſtruction of *Charles* the Great, which is to be found amongſt the Collection of Conſtitutions, Publiſht by M. *Baluſius*, *pag.* 531. This Letter of *Jeſſé* is alſo extant in the *Bibliothecâ Patrum*, [*Tom.* 14. *pag.* 67.] This Biſhop was ſent by *Charles* the Great in the Year 802 to *Irene*, Empreſs of the Eaſt, and afterwards Depoſed in 831 by *Ebbo*, Arch-Biſhop of *Rheims*, in a Synod held at *Nimiguen*. Jeſſé.

Odilbert, Arch-Biſhop of *Milan*, writ alſo upon the ſame Subject, whoſe Book was never yet Printed. It is a Manuſcript in the Abby of *Richemont*. Father *Mabillon*, in the Fourth Tome of his Analects, has publiſht the Letter, which ſerves for a Preface to the Treatiſe, with an Extract of the Treatiſe it ſelf. Odilbert.

Theodulphus, Biſhop of *Orleans*, writ alſo an Anſwer by the Expreſs Command of his Metropolitan, *Magnus*, Arch-Biſhop of *Sens*, to whom he Dedicated it; and who alſo writ a ſmall Treatiſe upon the ſame Subject, [Printed with ſome other Pieces of his by F. *Simondus* at *Paris*, 1646.] Theodulphus.

The Church of *Lyons* was too conſiderable, and its Ceremonies too Authentick, not to explain it ſelf upon this Occaſion. Whereupon *Leidradus*, Arch-Biſhop there, undertook to Compoſe an Anſwer to the Emperour's Letter. This Letter has been put out lately by Father *Mabillon*, in the Third Tome of his Analects. To which is annexed another Private one to the Emperour; and likewiſe a ſmall ſeparate Treatiſe upon the Renunciations made at the time of Baptiſm. We have over and above theſe, two other Letters of *Leidradus*. The Firſt written alſo to the Emperour, where he gives him an Account of the uſe he had made of the Ancient Revenues of the Church of *Lyons*, which had been reſtored to him by his Orders. He ſays, he has eſtabliſhed a Quire there, and Leidradus.

whatever elſe is neceſſary to Celebrate Divine Service. He acquaints him, that he had gotten Schools of Singers, who are ſo very excellent in their Art, and are able to Inſtruct others. That he has Readers, who not only Read Publickly, but are fit to Expound and Interpret. That he has cauſed a great many Eccleſiaſtical Authors to be Tranſcribed; Rebuilt and Beautified a great many Monaſteries, and other Religious Houſes; and likewiſe erected a Cloyſter for the Canons and Prebendaries, and many other things both of Uſe and Profit. The Second Letter of *Leidradus* is Conſolatory to his Siſter upon the Death of her Son and Brother. The Works of *Leidradus* are in a plain and natural ſtile, but have nevertheleſs a great deal of good Senſe and very Chriſtian Thoughts. Theſe two laſt Letters are in the *Bibliotheca Patrum*, [*Tom.* 10. *p.* 232.] *Papyrius Maſſonus* and M. *Baluſius* have joyned them to the Works of *Agobardus*, to whom *Leidradus* reſigned his See to retire into the Monaſtery of St. *Martin* at *Soiſſons*. There are other *Anonymous* Anſwers given to the Queſtions propoſed by *Charles* the Great in his Letter. All theſe Authors give an Account of the Ceremonies of Baptiſm, and put a Myſtical Senſe upon them, for the Inſtruction and Edification of Prieſts and Believers.

Amalarius. *Lewis*, Sirnamed the *Kind* or *Godly*, was not leſs Curious than his Father, in endeavouring to underſtand the Ceremonies of the Church. *Amalarius*, a Deacon of *Mets*, to whom is alſo given the Title of Abbot in Ancient Manuſcripts, and whom ſome have called Suffragan, Dedicated to him Four Books of the Eccleſiaſtical Office, in his Preface of which he gives him great Commendations, concluding it with many wiſhes for his long and happy Life. In theſe Books he relates the Ceremonies and Cuſtoms of the Church, according to the *Roman* Eſtabliſhment, and gives Myſtical Reaſons for them, which are in no wiſe to be thought the true Reaſons for the Inſtitution of theſe Ceremonies, but Humane Inventions, and for the moſt part groundleſs Suppoſitions, and which I do not think my ſelf obliged to give any Account of; therefore ſhall only take notice of a few Points of Diſcipline in them, which are the moſt conſiderable. The Firſt Book is about the Service of the Church from *Septuageſima* to *Pentecoſt*: Where he teaches us, that from *Septuageſima* to *Eaſter*, neither *Hallelujah*, nor *Gloria in Excelſis* were ſung in Churches; that Lent began the Wedneſday after *Quinquageſima*. That on Holy-Thurſday they Conſecrated Oyls for the Sick, for the Catechumens, and thoſe that were Confirmed. That theſe three Oyls had three different Conſecrations. That they mingled Balm with that uſed for Confirmation. That on *Good-Friday* they worſhipped the Croſs, and after they had brought out the Body of Chriſt (reſerved the day before) they mixt it with unconſecrated Wine, which they thought ſufficiently conſecrated by this Mixture, and ſo gave it immediately to the People. But he takes notice at the ſame time, that in the Church of *Rome* the Prieſts only Communicated. That the Service of Saturday was for Saturday Night till Sunday, and that they bleſt the Wax Candle. He ſpeaks of ſome of the Ceremonies of Baptiſm made uſe of at that time, and principally of the Unction, which was pour'd by the Prieſts on the top of the Novice's Head. He ſeems to diſapprove of the Faſt upon *Rogation*, which he ſays, was Inſtituted by St. *Mamertus*, and was never in uſe with the Eaſtern Churches. In the Second Book he Treats of the Twelve Leſſons of Divine Service, of the Faſt of the Four Ember Weeks, of the ſeveral Orders and * Habits of Prieſts, of which he gives very Myſtical ſignifications. The Prieſt's Veſt ſignifies the right management of the Voice, his Albe the ſubduing of the Paſſions; his Shooes, upright Walking; his Cope, Good Works; his Stole, the Yoke of Jeſus Chriſt; the Surpliſe, Readineſs to Serve his Neighbour; his Handkerchief, Good Thoughts, and the *Pallium*, Preaching. The Third Book Treats of the Method obſerved in Celebrating Maſs. Of the Habits, of the Office of the Singers, of the manner of the Biſhop's going to the Alter; of the Place where he ſits, of the Preſenting of the Chalice by the *Acolythus* to the Subdeacon, who receives it. Of the mixing of the Sacramental Bread with the Conſecrated Wine; and laſtly of the Kiſs of Peace. He Diſcourſes at the ſame time of the Prayers which are ſaid, *viz.* † Of the *Introitus*, the *Kyrie Eleiſon*, the *Gloria*, the Collects, the *Tractus*, the *Reſponſes*, the *Hallelujah*, the Offertory, the Secret Prayers, the Preface, the Canon, the Lord's Prayer, the *Agnus Dei*, and the Bleſſings, which are given at the end of the Maſs. He alſo adds ſome Reflections upon the Maſſes and Service uſed on *All-Saints-Day*, the *Advent*, *Chriſtmas-Day*, and the *Purification*; upon the Hour of Celebrating Maſs, and the differences between the Maſſes for the Dead. We may thereby Learn, that the Practice in his Time of Celebrating Maſs was not different from what it is at preſent. But the Myſtical Reflections he makes upon theſe Ceremonies and Prayers are ſo far-fetched and incongruous, that there is no great uſe to be made of them. He has one particular Obſervation to himſelf about the Body of Jeſus Chriſt, which he divides into three ſtates or conditions. 1*ſt*. Of Jeſus Chriſt riſen again, repreſented by that part of the Euchariſt which is put into the Chalice. 2. Of Jeſus Chriſt upon Earth, repreſented by that which is conſumed by the Prieſt. And, 3. The Body of Jeſus Chriſt in the Tomb, repreſented by that part which remains on the Altar. The laſt Book is upon the other parts of the Divine Service; ‖ As the Prayers for the Firſt, Third, Sixth, None hours, *Veſpers*, *Complectorum*, and Night-Office, as well for Sundays and Holy-days, as other Principal Feaſts of the Year. F. *Mabillon*, in the Second Tome of his *Analects*, has Printed a Supplement to this Fourth Book attributed to *Amalarius*. But it appears by *Agobard*'s Book, writ againſt this Work, that the laſt Chapter of the 4*th* book, was the ſame with the laſt and 47*th* in the Vulgar Editions: Alſo 'tis certain, that this Supplement is rather added by the Monk *Ademarus*, than the Work of *Amalarius*. Moreover 'tis plain, this Addition has no Connexion or Conformity with the other parts of that Treatiſe.

* Of the Habits of Prieſts, ſee *Durand. Ration.* l. 3.

† Concerning theſe parts of the Maſs (533.) if any deſire to be exactly informed, let him conſult *Durand. Ration. lib.* 4.

‖ Theſe hours of Prayer, and the Reaſons of their Inſtitution, are at large explained by *Durand.* in his *Rationale Divin. Off.* l. 5. c. 3—10.

The

The ſame Author has Writ another Book, called * *The Order of the Book of Anthems*, where he gives a Reaſon for the Order he has obſerved in the Book of Anthems, which he made for the Churches of *France*, in ſo diſpoſing the Anthems, Reſponſes and Pſalms. *Ademarus* informs us, That *Amalarius* was alſo Author of a Treatiſe, named *A Rule for the Canons and Canoneſſes*, Publiſhed in the Council of *Aix-la-Chapelle*, which conſiſts of nothing elſe but a Collection of Precepts and Canons, gathered from the Fathers and Councils, relating to the Lives of Clergy-men and Monks. The Deacon *Florus* makes mention of two other Books of *Amalarius*, made before the former, and adds a third, called *An Introduction or Preface to his Works*; but this we have altogether loſt.

* *De ordine Antiphonarii. Liber.*

Mon. *Baluſius* amongſt the pieces which are at the end of the ſecond Volume of his Capitulary, hath Publiſhed ſome Eclogues of choice Reflexions, upon ſome places of the Roman Order, concerning the Ceremonies of the Maſs, which go under the name of *Amalarius*: But althô this Work be very full of Reflections, much like thoſe of *Amalarius*, yet it is very dubious whether they be his or no; for beſides that it is not likely he would Treat a ſecond time of the ſame thing, only after a different manner, of which he had ſpoken before in the third Book of his Divine Offices. It appears to me, that this Author's Style and Manner of Writing is ſomething different from that of *Amalarius*.

There are five Letters of this Authors, in the ſeventh Tome of *Dacherius*'s Spicilegium, [Tom. 6.] The firſt is directed to *Terence*, Arch-Biſhop of *Sens*, concerning the manner of Writing the Name of Jeſus Chriſt, together with *Terence*'s Anſwer. The ſecond is on the ſame ſubject, Writ to *Jonas* Biſhop of *Orleans*, with that Biſhop's Anſwer. The third is to *Rancarius* Biſhop of *Noyon*, about the meaning of theſe Words in the Goſpel; *This is the Cup of my Blood, of the new and eternal Teſtament.* The fourth is to the Monk *Hetton*, who was Abbot of *Fulda*, after *Rabanus*, about the Word *Seraphim*, whether it be of the Maſculine or Neuter Gender; And the fifth is to *Gontard*, where he treats of this Queſtion, *viz.* Whether a Perſon may be allowed to ſpit juſt after receiving the Holy Euchariſt. It ſeems by this laſt Letter, that he believed that there was no harm in ſpitting ſome time after, when one cannot eaſily forbear longer: And if it ſhould happen that without their knowledge or will, they ſhould let drop ſome of the Euchariſt, they need not much trouble themſelves about it: Alſo, That he doubted whether Chriſts Body once Received did Incorporate with ours, and accompany it to Death; or whether it evaporated through the Pores, or was exhaled into Air, or converted into Blood, or went into the Drought; ſo that this has given occaſion to ſome, to accuſe him of the Error of the Starconaniſts, as *Heribald* and *Rabanus* were. The Books of *Amalarius* were very ill receiv'd in *France*, and chiefly by the Church of *Lions*, which would by no means endure them. *Agobardus* Biſhop of this See, wrote three Treatiſes againſt his Offices and Book. *Florus* a Deacon of the ſame Church, attackt him very vigorouſly, and accuſed him in the Councils of *Creſſi* and *Thionville*: Firſt about his Opinion of the Body of Chriſt, under three Forms, repreſented by three pieces of the Sacramental Bread: Secondly about his Moral and Myſtical ſignifications of the Ceremonies of the Church, which he lookt upon as falſe Opinions and Imaginations without Grounds. Thirdly, becauſe he inſiſted only upon the Roman Order, and Expounded it word for word, altho he knew that this Book was unknown to the Arch-Deacon of *Rome*, of whom he had many Traditions.

Amalarius thus having attacked the Cuſtoms of the Church of *Lions*, *Agobard*, who was their Arch-Biſhop, Defended them in his Correction of the Anthem Book, to which his Treatiſe of the manner of ſinging Pſalms in the Church of *Lions*, ſerves for a Preface. He obſerves that the particular Cuſtoms of ſome Churches ought not to be reflected on. He approves of that of the Church of *Lions*, in not Singing new and fantaſtical Pſalms, in not making uſe of Poetry in Divine Services, and by keeping exactly to the Scriptures. This was what *Amalarius* Quarrel'd with, but *Agobard* vigorouſly defended it, and proved it highly reaſonable and conformable to the ſenſe of the Church.

This Correction of the Anthem Book is Dedicated to all Believers, but principally to the Singing-men of the Church of *Lions*: He there gives reaſons for the Corrections he has made, and ſhows that he has only retrencht all that was not taken from the Holy Scriptures, he gives particular reaſons for leaving out ſome Anthems, and proves that they were contrary to the Truth, and did not at all agree with Myſteries. He afterwards Quotes ſeveral Places in the Fathers, to ſhow that it is neceſſary to endeavour to reform the Service, and to retrench thoſe Errors and Abuſes which are ſlid into it, either by Malice, Ignorance or Simplicity. He complains that there are ſome Clergy-men, that ſpend their Lives more in learning to Sing, than in Studying the Holy Scriptures, and other matters that relate to their Miniſtry: He ſays that the Ancients to avoid this diſorder, choſe rather to repeat the Pſalm often, than to charge the minds of thoſe that ſung with a great many ſuperfluous pieces. And laſtly he concludes, That as the Church has a Maſs-Book whoſe Doctrine is very pure, and a Collection of Leſſons taken wholly out of the Holy Scriptures, ſo it ought alſo to have an Anthem-Book Purged from all Errors and Humane Inventions, and compoſed out of nothing but the Bible.

This Treatiſe is followed by another againſt ſome paſſages of *Amalarius*'s Book, concerning the Divine Service: He reproves what *Amalarius* maintains; That on the twenty fifth of *April* might be uſed Litanies or Rogations, without Faſts and Abſtinence; he laught at what *Amalarius* had aſſerted, that upon that day they prayed Publickly for Eggs, Bread and Fiſh. He finds fault with *Amalarius*'s Explanation of the paſſage of St. *Paul*. He reproves divers expreſſions and Notions of this Author; as when he ſays, that the Holy Ghoſt did drive all Carnal Deſires out of the Apoſtles Hearts: That Man, and by conſequence Jeſus Chriſt, was Created out of the four Elements; That Jeſus Chriſt dyed for the juſt and unjuſt; That there are two Sacrifices, the one General for all Men, and the other particular only for the Saints: That the firſt is the death of Jeſus Chriſt, and the ſecond the

Prayers

Prayers of the juſt, which are united to the Sacrifices of the Angels: This Treatiſe of *Agobard* ſeems imperfect.

Rabanus. *Rabanus* or *Herbanus*, ſirnamed *Maurus* and *Magnentius*, has made himſelf very famous by his Works, which he has Written concerning the Ceremonies and Diſcipline of the Church. He was born at *Mayence*, in the year 788. He was put very young into the Monaſtery of *Fulda*, where he was brought up; from thence he was ſent to *Tours*, where he Study'd ſome time under the famous *Alcain*: He returned afterwards into *Germany* to his Monaſtery, where he was entruſted with the Government of the younger Monks, and was afterwards ordain'd Prieſt in the year 814. and at laſt choſen Abbot of *Fulda* in 822. After having managed this charge twenty years, he voluntarily quitted it to ſatisfie his Monks, who accuſed him, that he applied himſelf too much to Study, and neglected the affairs of the Monaſtery. He retired to the Mount of St. *Peter*, and was at laſt choſen Arch-Biſhop of *Mayence*, in the year 847. He held a Council the ſame year for the Reformation of Diſcipline, he Condemned *Goteſcalcus* a Monk of *Corbey* in another Council, and ſent him to *Hincmarus* Arch-Biſhop of *Rheims*; he dyed in the year 856.

He excell'd all in the common Learning of thoſe times, ſuch as expounding the Principles of Arts, as the Rules of Grammar and Rhetorick; in a readineſs of Collecting from the Fathers of the Church, common places upon the Holy Scriptures. In Inventing Allegories upon the Hiſtories of the Bible; in the Expoſition of the Myſtical Reaſons of the Ceremonies; in a knack of turning Proſe into Verſe, and in the manner of reducing his common places into Precepts and Inſtructions. All the Works of *Rabanus*, are of this kind.

I ſhall not ſpeak of the Grammar that is attributed to him, and which is nothing elſe but an Extract of *Priſcian*, becauſe theſe kind of Works do not relate to our Subject; and that thoſe that have writ his Life, and the Catalogue of his Books, have not mentioned it.

His Treatiſe, *De Univerſo*, or of the ſignification and propriety of Words, compoſed for *Haymon* Biſhop of *Halberſtat*, and ſent to *Lewis* the Godly, is nothing but a Collection of common Places, about a great number of things. It is divided into twenty two Books, of which there are but the five firſt, which have any relation to Eccleſiaſtical Affairs, the others being all about the Sciences and profane Arts. The firſt Book is concerning the three Perſons in the Godhead; in the firſt Chapter he explains the ſeveral names of God, and gives the ſence of ſuch Expreſſions in the Scripture, as attributes the Members and Actions of Man to him. In the ſecond he conſiders the different Names which are given to the Son of God, in the Old and New Teſtament. In the third he explains what relates to the Holy Ghoſt, which he affirms to proceed from the Father and the Son. In the fourth he treats of the Myſtery of the Trinity, and in the laſt of the Names of Angels, and of their different Orders. In the ſecond and third Book he ſearches into the Significations of the Names of the Patriarchs and Prophets, and other remarkable Perſons in the Old Law. The fourth concerns the Church only; he there Explains the Names and Parables in the New Teſtament, he takes Notice of the Signification and Etimology of the Words which are made uſe of in the Affairs of the Church, ſuch as Clerk, Biſhop, Martyr, *&c.* Alſo he diſtinguiſhes the different ſorts of Monks: he ſpeaks of Hereſies, and concludes with an Expoſition of the Doctrine of the Church, which is taken, or rather Copy'd out of the Treatiſe of *Gennadius*, upon Eccleſiaſtical Opinions. In the fifth he Diſcourſes of the Books of the Holy Scriptures; he makes a Catalogue of them, and adds moreover to thoſe the Church has received as Canonical, ſome that have not been allowed by the Canon of the *Jews*. He ſets down thoſe that he believes to have been the Authors of the Old and New Teſtament, and makes an Abbridgment of their Works. He ſpeaks alſo of the Reſtoration of the Holy Books by *Eſdras*, of the Libraries of the Verſion of the *Septuagint*, and of other Verſions of the Holy Scriptures; he extreamly commends that of St. *Jerom*, and prefers it before all others, as being the moſt literal and clear. *Verborum tenacior & perſpicuitate Sententiæ Clarior.* He Treats alſo in the ſame Book of other Eccleſiaſtical Writings of Canons, or of Concordances of the Evangeliſts, of Definitions of General Councils, and of Eccleſiaſtical Offices. He comes at laſt to the Sacraments, and other means of Sanctifying us. He ſays, That Sacraments are things which ought to be received Holily; That Baptiſm, Chriſm, the Body and Blood of Jeſus Chriſt, are called Sacraments, becauſe the Divine Grace works in them by the Viſible Signs; that they have their Effect, whether they be Adminiſtred by good or bad Men; that Baptiſm remits Sins; that there are ſeveral ſorts of Baptiſms, as that of the Holy Ghoſt, and that of Martyrdome, *&c.* That there are in the Church other means of purifying our ſelves from our Sins, and principally Confeſſion, Penance and Tears; that Chriſm or Unction Sanctifies us, and that the Prieſt lays his hands upon us to endue us with the Holy Ghoſt; That as to the Sacrament of the Body and Blood of Jeſus Chriſt, God has choſen Bread and Wine to ſhew us that his Body and his Blood is for our common Nouriſhment; That the Sacraments give Life to ſome and Death to others, becauſe all receive them, tho few have the virtue and benefit of them. He ſpeaks laſtly of Exorciſms, the Creed, the Lords Prayer, Lent, publick Penance, and Littanies or Proceſſions.

Rabanus's Work in Praiſe of the Holy Croſs, is of a very particular kind; it muſt needs have coſt him a great deal of pains and ſtudy, tho it be but of little uſe. The body of the Work is compoſed of letters divided from one another, and range over againſt one another in lines. In reading from the right hand to the left, every line contains an Hexameter Verſe. Theſe Letters thus rang'd in lines, make a ſort of a draught or platform, on which there are Figures or Simbols of the Croſs Painted; the letters encloſed in theſe Figures make alſo Verſes, which have ſome relation to the Figure. There are 28 Figures in 28 Tables, the Verſes are Copy'd entire; afterwards at the

end

end of every Table, and the Myſtery explained in Proſe. The firſt Table contains the Image of Chriſt, extending his Arms in the form of a Croſs. The 47 Verſes read long-ways, from the right Hand to the left, ſhow the ſeveral Names that have been given to Chriſt, in the Old and New Teſtament. The Letters compriz'd in the draught of the Figure Compoſe other Verſes; as for Example, Thoſe that meet in the Crown about his Head, read round, make exactly this Verſe, *Rex Regum Dominus Dominantium.* In the other Tables he repreſents many different things upon the Croſs, as the Angels, the Virtues, the Elements, Ciphers, Myſtical Numbers, Gifts of the Holy Ghoſt, the Beatitudes, Books of *Moſes*, Names of *Adam*, *Alleluiah*, Amen, *&c.* In the laſt he repreſents a Croſs, at the foot of which is Painted a Monk Worſhipping it, and in it theſe Words, *Rabanum memet clemens rogo, Chriſte tuere, O Pie, Judicio.* This firſt Book is explained by a ſecond, which contains 28 Chapters in Proſe. *Rabanus* undertook this Work at thirty years of Age, and preſented it a great while afterwards to *Gregory* the Fourth, to whom it was recommended as a wonderful piece of Art by *Alcuinus*, who had been *Rabanus's* Maſter.

Theſe are the Contents of the firſt Tome of *Rabanus's* Works; the ſecond conſiſts of four Books of Commentaries upon *Geneſis*, four upon *Exodus*, ſeven upon *Leviticus*, with an Abridgment of them, by *Strabo* his Scholar, four upon *Numbers*, and as many upon *Deuteronomy*. All theſe Commentaries are Dedicated to *Freculphus* Biſhop of *Lyſieux*, at whoſe deſire he undertook them. *Rabanus* in his Epiſtle entreats him to Examine them; and tells him, That he ought not to expect any thing extraordinary from one that was more fit to Work for his Living, than to write Books for the uſe of the Learned, and beſides whoſe charge of Abbot allowed him but little Leiſure. The third Tome contains two Books of Commentaries upon *Judges*, Dedicated to *Humbertus* Biſhop of *Wirtzbourg*. One on the Hiſtory of *Ruth*, four on the four Books of *Kings*, Dedicated to *Hilduin*, four others upon the two Books of *Chronicles*, Dedicated to *Lewis* Emperour of *Germany*. One Commentary upon the Hiſtory of *Judith*, and another upon *Heſter*. Theſe two are Dedicated to the Empreſs *Judith*. A Comment upon the *Canticles*, which is Compoſed into Morning Hymns, for every day of the Week, Dedicated to *Lewis* King of *Germany*. Three Books of Commentaries on the *Proverbs* of *Solomon*, as many on the Book of Wiſdom, and two upon *Eccleſiaſtes*. Theſe two laſt are Dedicated to *Otgarus* Arch-Biſhop of *Mayence*. The fourth Tome conſiſts of nineteen Books of Commentaries upon the Propheſie of *Jeremiah* and his *Lamentations*, twenty upon *Ezekiel*, Dedicated to the Emperour *Lotharius*. And two more on the two Books of *Maccabees*; the firſt is to *Lewis* King of *Germany*, and the other to *Geroldus* Arch-Deacon of that Kings Chappel. The fifth Tome contains eight Books of Commentaries upon the Goſpel of St. *Matthew*, Directed to *Aiſtulphus* Arch-Biſhop of *Mayence*: and laſtly, thirty Books of Commentaries upon the Epiſtles of St. *Paul*, written at the requeſt of *Lupus* of *Ferrara*, and Dedicated to the Biſhop *Samuel*. Many Homilies upon the Sundays, Feaſts and Holydays of the year, and alſo upon divers points of Morality, Dedicated to *Aiſtulphus* and *Lotharius*. A Treatiſe of Allegories upon all the Scripture, where, after having explained the difference between Tropology, Analogy, and Allegory; he ranks in Alphabetical Order, many words of the Holy Scriptures, to all which he gives an Allegorical or Myſtical Senſe.

Thoſe Authors that have mentioned *Rabanus's* Works, add to theſe ſeveral other Commentaries, upon *Joſhua*, *Eſdras*, *Tobit*, *Job*, the *Pſalms*, *Iſaiah*, *Daniel*, the Minor Prophets, the Goſpels of St. *Mark*, St. *Luke*, and St. *John*, the Acts of the Apoſtles, and Canonical Epiſtles, and ſome others which have never yet been Printed. All theſe Commentaries conſiſts of nothing elſe but Collections out of other Mens Works, which be Copy'd from them without any exact choice or diſtinction.

The Sixth Tome of *Rabanus's* Works contains many Books; the firſt and moſt conſiderable of all theſe, is his Treatiſe of Inſtruction of Clerks, divided into three Books. He Compos'd it for the Monks of *Fulda*, who propounded to him divers queſtions about their Duty, and Dedicated it in the year 819. to *Aiſtulphus* Arch-Biſhop of *Mayence*. The firſt Book treats of the ſeveral Eccleſiaſtical Degrees and Habits of Clergy-men; alſo of the four Sacraments of the Church, as Baptiſm, Chriſm, the Body and Blood of Chriſt, and the Service of the Maſs according to the Roman Order. The ſecond is upon the Liturgy it ſelf, the Canonical Hours, Faſts, Confeſſions, Penance, Holy-days, the rule of Faith, and about Hereſies; the laſt is of Eccleſiaſtical Knowledge and Studies.

In the firſt, after having obſerved that the Church is an Aſſembly of Believers, he divides it into three ſorts of Members; firſt Lay-men, ſecondly Monks, and thirdly Clerks: He obſerves, That the Clergy are admitted into it by Shaving the Crown, which is a Ceremony that demonſtrates, that they ought then to part with all Vice and Diſorderly Living. It ſeems they did not then content themſelves to cut off a little Hair, but Shav'd all the top of their Heads, leaving only a circle round about, which *Rabanus* believes to have been a mark of the Royalty of the Chriſtian Prieſthood. He reckons up eight Eccleſiaſtical Orders; the Porter, the Queriſter, the Reader, the Exorciſt, the Acolythus; the Sub-deacon, the Deacon, the Prieſt, and Biſhop. He ſays, That this laſt muſt be Ordained, not by one Biſhop only, but by all thoſe of his Province; leaſt ſo great Power being truſted to a ſingle Perſon, he ſhould undertake any thing prejudicial to the Faith. He adds, That in Conſecrating him he has a Staff put into his Hand to admoniſh, that he is not only to Guide but Correct the People committed to his charge, and a Ring to denote either the Honour of the Prieſthood, or the Secrets he is to keep. He counts three ſorts of Biſhops; firſt Patriarchs, ſecondly Arch-Biſhops or Metropolitans, and thirdly ſingle Biſhops. He adds moreover Suffragans, which he compares to Chriſts Diſciples, who could do nothing without their Maſters Orders. Theſe ſorts of Biſhops were Eſtabliſh'd for the ſake of the Poor in the Country, that they might not be depriv'd

of Confirmation, which theſe Suffragans had power to confer upon them, tho they were Ordained by one Biſhop onely, as the Prieſts are. He tells us, that theſe laſt were alſo called Biſhops, and that they had the power almoſt equal to theirs, for they could Conſecrate the Euchariſt confer Baptiſm, and Preach. But nevertheleſs they had not the chief Dignity of Prieſthood, *Pontificatus Apicem*, ſince they could not anoint the Forehead with Chriſm, and beſtow the Holy Ghoſt, which two only belong to the Biſhops, as it appears by the Acts of the Apoſtles; neither can they confer Holy Orders, which is alſo reſerved to the Biſhops. The Deacons are Miniſters of Sacred Things, they have right to Baptiſe, they are neceſſary in the ſervice of the Altar, for the Prieſt cannot take the Chalice from thence, but muſt receive it from the Hands of the Deacon. The Sub-deacons are under them; theſe take the Offerings of the People, and carry them to the Deacons who place them upon the Altar; they are oblig'd to live unmarried: Theſe are not Ordain'd by Impoſition of Hands, but only by receiving the Cover and Chalice from the Hands of the Biſhop; and the Chriſtal Bottle and Napkin from the Arch-Deacon. He ſays nothing particular of the leſſer and inferiour Orders. I ſhall paſs by the Remarks he makes upon the likeneſs of our Miniſters with thoſe of the Old Teſtament, and the Myſtical ſignifications he gives to the Biſhops Habits. To come to what he teaches concerning the Sacraments, He ſays, That Baptiſm, Chriſm, and the Body and Blood of Jeſus Chriſt are called Sacraments; becauſe that under the Vail of Corporal things, the Divine Power produces Salvation and Grace, after a ſecret manner by the power of the Holy Ghoſt, which works this Effect, inſomuch that they are equally Efficatious, whether they be Adminiſtred by the Good or the Bad. That Baptiſm is the firſt, becauſe it muſt be received before Confirmation, and before the Receiving the Body and Blood of our Lord. That in this Sacrament Men are dipt in Water, to denote, that as Water outwardly purifies the Body, ſo Grace inwardly does the Soul, into which the Holy Ghoſt deſcends. He relates afterwards the Order of Adminiſtration, and the Ceremonies of Baptiſm; and from thence paſſing to Confirmation, he Remarks, that the Biſhop diſpenſes the Holy Ghoſt by Impoſition of his Hands; and that he Anoints the Believer a ſecond time with the ſame Chriſm the Prieſt had done before, with this difference only, that his Anointing is on the Forehead, whereas the Prieſt's was on the Crown of the Head. He attributes to this laſt Unction the Sanctification and Grace of the Holy Ghoſt. At laſt ſpeaking of the Body and Blood of Jeſus Chriſt, which he conſiders as two different Sacraments. He asks the Queſtion, Why Jeſus Chriſt has comprehended the Myſtery of his Body and Blood under things which we eat and drink? And why of all the ſorts of Food we eat, he has made choice of Bread and Wine? To which he Anſwers, That Jeſus Chriſt has given us his Body and Blood in the form of Nouriſhment, becauſe effectively his Fleſh is ſuch and his Blood Drink. That he hath made uſe of the Fruits of Earth, becauſe he was upon Earth, and that he has choſen Bread and Wine to accompliſh the Sacrifice of *Melchiſidech*, and to ſhow that as Bread and Wine conſiſts of many Particles, which together make but one Subſtance, ſo we are all United into the ſame Church by the ſame Charity, being all made Members of the ſame Body by this Sacrament. He adds, That this Sacrament ſerves for Nouriſhment to our Fleſh, and converts itſelf into our Subſtance, and that by vertue of this Sacrament we are changed into Jeſus Chriſt. That we participate of his Spirit and Grace; and in a word, that we become his very Members. That the Bread which is made uſe of is without Leaven, to denote, that thoſe which approach it ought to be exempt from all Impurities. That Water is mixt with the Wine, becauſe we read in the Goſpel, That Blood and Water came out of the Side of our Saviour. And that as it is good for them that are not ſeparated from it by their Sins, often to approach this Sacrament, ſo it is very dangerous for ſuch as have committed ſuch Crimes as debar them from it, to receive it before they have Repented. After having treated of the Sacraments, he ſpeaks of the Celebration of Maſs, which he believes to have been ſo called, becauſe of the diſmiſſing of the Catechumens with theſe words, *Ita Miſſa eſt*. He ſays, That the Maſs is a Sacrifice which the Prieſt offers to God, inſtituted by Jeſus Chriſt, practiſed by the Apoſtles, and uſed by all the Church. He acknowledges that at firſt they did not Sing as they do at preſent; but he believes they read the Goſpel and the Epiſtles of the Apoſtles; he ends this Book with a ſhort Expoſition of the Ceremonies and Prayers of the Maſs.

In the ſecond Book after, he hath ſpoken of the Hours for Divine Service, and the different ſorts of Prayer. He treats of the Confeſſion, the Litanies or publick Prayers, and the divers kinds of Faſts. He diſtinguiſhes three ſorts of Lent; the firſt, that which precedes *Eaſter*; the ſecond, the Faſt obſerved after Pentecoſt; and the third, that which begins in *November* and ends at *Chriſtmas*-day. He notes, that the cuſtom of his time was to Faſt *Friday* and *Saturday*. He does not forget to ſpeak of the Faſts of the four *Ember*-weeks. He approves of other Faſts ordered by the Biſhop on any particular occaſion, or practis'd thrô Devotion by Chriſtians. In ſpeaking of abſtaining from Wine and Fleſh, he obſerves, that Birds are allowed to thoſe who are forbid to eat of any four-footed Creature, becauſe that 'tis thought, they were formed out of Water as well as Fiſh.

He diſtinguiſhes two different ſorts of Alms, and ranks amongſt this Number the good Works we do for our Salvation, which are as Alms we beſtow upon our ſelves. He defines Penance a Puniſhment, by which a Man corrects himſelf for what he has done amiſs. He ſays, that Penitents let their Hair and Beards grow, wear Sack-cloth, throw themſelves on their Faces on the Ground, and beſprinkle their Bodies with Aſhes. That Repentance is a ſecond remedy for our Sins, after Baptiſm. That to effect a true Repentance, it does not ſuffice only to bewail ones Sins paſt, but we muſt never commit them again. That this is the ſatisfaction, followed by Reconciliation. That Penance and Reconciliation ought to be publick, for publick Tranſgreſſions; but as to thoſe whoſe Sins are conceal'd,

concealed, and who have confeſt them ſecretly to a Prieſt or a Biſhop, they may do Private Penance, ſuch as the Prieſt or Biſhop will order; and afterwards be reconciled when they have performed their Penance. That the ordinary time for Reconciliation is *Holy-Thurſday*, but Abſolution may be granted at other times to thoſe that are in danger of their Lives. He afterwards Treats copiouſly of the Solemn Celebration of Feaſts and Sundays. He ſpeaks by the by of the Oblation of the Sacrifice of the Maſs for the Dead, of the Dedicating of Churches, the Prayers of Divine Service, the Songs, the Pſalms, Hymns, Anthems, Reſponſes, and Leſſons. He makes a Catalogue of Canonical Books, which comprehends all that are at preſent acknowledged for ſuch. He tells you thoſe that he believes to have been Authors of the greateſt part of them. He ſpeaks of Eccleſiaſtical Benedictions, *viz.* That of Oyl, and that of Salt and Water; which he ſays, are made uſe of to comfort the Sick againſt the Illuſions of the Devil, to heal the Flock, and to drive away Diſtempers. At laſt, having ſpoken of the Apoſtles Creed, and given an Abridgment of the Doctrines agreeable to the Faith, he ſets down a very imperfect Catalogue of Hereſies, in which he forgets ſome, and reckons others which are altogether unknown; as the *Canonians* and *Metangiſmonites*.

The laſt Book is concerning the Learning of Clergy-Men. He ſays, they are not allowed to be ignorant of any thing they ſhould teach others, and which is neceſſary to render them capable of Inſtructing them. That they ought to underſtand very well the Holy Scriptures, not only the Hiſtorical part, but be able to Expound the Figures and Myſtical Senſe of it. That it is good for them to have a Tincture of other Arts and Sciences. That they be Civil and Regular in their Manners, and Affable and Courteous in their Speech. That they be of an Acute Judgment, and know how to apply proper Remedies to the different Diſeaſes of the Soul. He afterwards makes uſe of the words of St. *Gregory* the Great, to Reprove thoſe who undertake to teach others, and Cure Souls, without being very well inſtructed in their Duty themſelves: I mean ſuch as enter into the Miniſtry meerly through the Proſpect of Intereſt or Ambition, and thoſe that diſhonour God by an Irregular Life, whoſe Deportment does not anſwer their Doctrine. He ſays, That the Grounds and Perfection of Wiſdom is the Knowledge of the Holy Scriptures, which is an Emanation of the Eternal Wiſdom of God, and a Participation of his Truth. That all the Wiſdom and Truth that Men have, and all that is to be found Profitable in Profane Writers, is to be attributed to the Divine Wiſdom, which gave it a beginning. That the Scripture has its Obſcurities, which are good to exerciſe Mens wits: But there are ſcarce any Truths contained in one place, which are not explained in another, *Nihil autem de illis obſcuritatibus eruitur quod non pleniſſimè dictum alibi reperiatur.* This is taken from St. *Auſtin*'s Treatiſe of Chriſtian Doctrine, as well as the reſt of this Book; which is nothing but an Extract from this Father, excepting what he ſays upon the Seven Liberal Arts, upon which he quotes a paſſage taken out of the Paſtoral of St. *Gregory*.

The Book of Orders, Holy Sacraments, and Prieſts Habits, which followeth this, is almoſt nothing elſe but a Copy of the firſt of the three foregoing Books: It is very near the ſame with the three Books of Eccleſiaſtical Diſcipline; for the two firſt are nothing but an Abridgment of thoſe of the Inſtruction of Clerks, to which he has added ſome paſſages out of St. *Auſtin*. In the laſt, which is about the Chriſtian Warfare, he Treats of Vertues and Vices.

* The two Books dedicated to the Abbot *Bonoſus*, of which the firſt is about the Viſion of God, and the ſecond upon Penance, are made up of paſſages out of the Fathers upon theſe Subjects.

* Dr. *Cave* adds a third, *De Puritate Cordis*: Or, the Purity of the Heart.

The three Books of Queſtions about the Rules of Penance, do not belong to *Rabanus*. The firſt and ſecond are *Halitgarius*'s, Biſhop of *Cambray*, and the third an unknown Author's.

The three Books of Vertues and Vices belong to the ſame *Halitgarius*, who has alſo made a Penitential at the Requeſt of *Ebbo*, Arch-Biſhop of *Rheims*, divided into Five Books, and publiſhed under his Name by *Caniſius*. Theſe are not much different from the Five Books, which here bear the Name of *Rabanus*.

But the Penetential dedicated to *Otgarus*, Arch-Biſhop of *Mayence*, is certainly the Work of *Rabanus*, which he compoſed towards the Year 841, before he was Biſhop of *Mayence*. [This Tract is Printed alone at *Venice*, 1584. *Quarto*.]

The Name of a Penitential has alſo been given to the Letter which he wrote to *Heribaldus*, Biſhop of *Auxerre*, publiſhed by *Stewart* in his Addition to the Antiquities of *Caniſius* [at *Ingolſtadt*, 1616.] and by M. *Baluſius*, at the end of *Regino*, [at *Parii*, 1671.] But this is a Canonical Letter, in Anſwer to ſome Queſtions propounded by that Biſhop. It is divided into Articles, and quoted by *Regino* and the Collectors of Canons. He there gathers together many Canons concerning the Penances of Homicides, Adulterers, Forſworn People, Sorcerers; and about the Puniſhments of thoſe that commit any great Crimes after they are admitted into Holy Orders, and about other Circumſtances of Penance and Abſolution. But towards the end he Treats about two Queſtions much debated in his Time. The Firſt about the Euchariſt, whether it goes into the Draught? A Queſtion that has been ſpoken of before. And the Second about *Ebbo*, Old Arch-Biſhop of *Rheims*, who after his Depoſition, retired to *Hildeſheim* in *Saxony*, where he exerciſed his Epiſcopal Functions. He ſays, that he knows not whether he was juſtly or unjuſtly Depoſed; but nevertheleſs that it did not hinder him from doing the Duty of that Office: For he has heard that he was afterwards re-eſtabliſhed by the Holy See. He adds, That he had lately written thereupon to *Hincmarus*, after he underſtood that he had removed from the Prieſthood and Clerkſhip, all thoſe who had been ordained by *Ebbo* after his being depoſed. This Letter of *Rabanus* was written about the Year 853. a long time after the Penetential, of which we have ſpoken before.

Rabanus's

Rabanus's Letter to *Humbert*, about the Degrees of Conſanguinity, within which 'tis forbidden to Contract Marriage, is alſo a Work of the ſame Nature. In it after he hath related the Opinions of *Theodorus*, Arch-Biſhop of *Canterbury*, and *Iſidorus*, he ſays, 'tis his Judgment, that a Man may Marry after the fifth Degree of Conſanguinity. And that if there be any Marriages found within that Degree, without their knowledge they were ſo near of Kin, they might be ſuffered to continue married, only enjoyning them Penance, and exhorting them to live in Abſtinence from the Marriage-Bed.

Humbertus not being ſatisfied with this ſhort Anſwer, ſent him ſome new Queſtions about this Subject; and alſo askt him what he thought of Fortune-tellers Divinations? *Rabanus* Anſwers him in a longer Letter, in which he ſhews, that he was in the right to make uſe of the Chapter in *Leviticus* to Regulate the Degrees of Conſanguinity, within which it is forbidden to Marry: Becauſe that this Law related to Manners, and that the Precepts of this kind have not been aboliſht by Jeſus Chriſt. He afterwards relates a paſſage of St. *Auſtin*, which explains the paſſage of *Leviticus*. Another paſſage in the Anſwer of St. *Gregory* to *Auſtin* the Monk; and a great many Canons concerning the Degrees of Conſanguinity, in which it is forbidden to Contract Marriage. In the Second Part, after having ſpoken of the Artifices of Magicians or Sorcerers, he concludes, That we ought to take care how we apply our ſelves to them for the Cure of any Diſtemper, or to find things that are ſtollen or loſt.

In his Book, Of the Soul, he treats briefly, contrary to his ordinary Cuſtom, about ſuch Queſtions that reſpect the Original and Nature of our Souls. He ſays alſo, that it is a diſputable Point, whether God created it to be infuſed into our Bodies, or whether it be produced from the Souls of our Fathers and Mothers. He maintains, that it is altogether Spiritual, and has no particular Figure, although its principal ſeat be in the Head. He ſays, it is not leſs in Infants than more aged Perſons; and that it is of the ſame Nature in all Men, though the inequality of Organs hinders it from acting every where alike. He Treats afterwards of the Principal Vertues of the Soul, of the Form of the Body, and of the Senſes.

The Treatiſe of the Riſe, Life, and Manners of Anti-Chriſt, contains a Deſcription of his Life and Actions, framed out of what is ſaid of him in the Holy Scriptures: That he ſhould be of the Race of the *Jews*, and of the Tribe of *Dan*: That he ſhould be born according to the order of Nature, of a Father and Mother: That at the very Minute of his Conception the Devil ſhould enter into his Body, and always dwell there: That he ſhould be born in *Babylon*: That he ſhould extend his Dominion to a great diſtance. That he ſhould do Signs and Prodigies. That he ſhould ſtir up a great Perſecution againſt all Chriſtians. That when he ſhould come, the *Roman* Empire would be entirely ruined, and Judgment would be at hand. That he ſhould call himſelf Chriſt, and draw all the *Jews* after him. That he ſhould alſo ſit in the Temple of God, that is to ſay, the Church. That he ſhould have *Elias* and *Enoch* for his fore-runners: That they ſhould be killed after three Years and a half's Preaching. That the great Perſecution of Anti-Chriſt ſhould commence from their Death, and that it ſhould continue three Years and an half; but that although the Anger of God ſhould be enflamed againſt him, and that he ſhould be ſlain by Jeſus Chriſt, or the Angel *Michael* armed with his Power. That 'tis thought this ſhall be on the Mount of *Olives*. That the Judgment ſhall not follow his Death immediately, but that God ſhould grant ſome time to thoſe that have been ſeduced, to Repent, and acknowledge their Tranſgreſſions.

At the end of theſe Works we find *Rabanus*'s Verſes, in which he confeſſes, that his Writings are only Collections and Compoſures out of others Writings.

The Martyrology attributed to *Rabanus*, is very ſhort, and ſeems to be a Genuine Piece: It has already been publiſhed by *Caniſius*, [*Antiq. Lect. Tom.* VI.] We owe to the Jeſuit *Brouverus* the Collection of *Rabanus*'s Poetry, where there is Sence and Wit, although it is every where full of Barbarous Terms, and have neither Elegance nor Politeneſs.

The Commentary upon the Rules of St. *Benedict*, attributed to *Rabanus*, belongs to the Abbot *Smaragdus*, as we have noted before.

The Liſt of ſome *Latin* words rendred into High *Dutch* Terms, and the Figures of the Letters or Characters of the *Hebrew*, *Greek*, *Latin*, and *Tutonick* Tongues, are taken from the Second Tome of the Hiſtory of *Germany*, compoſed by *Goldaſtius*, which are ſuch Ancient Pieces, that they may very well be attributed to *Rabanus*. Theſe are the whole Contents of the Six Tomes of this Author, Printed at *Antwerp* in the Year 1626. bound in Three Volumes in Folio. [And by the Care of *Georgius Colvenerius*, at *Colen*, 1627. *Fol.* Vol. 3.]

There have been ſince publiſhed ſome other Works of *Rabanus*. For without reckoning the three Letters of Predeſtination and Grace, written againſt *Goteſcalcus*, and publiſhed by *Sirmondus* [at *Paris*, 1647. *Octavo.*] of which we have ſpoken. M. *Baluſius* has given us in the laſt Edition of the Works of *M. de Marca*, two Treatiſes, which without doubt do belong to *Rabanus*, and which are moſt elaborate, uſeful, and beſt Written than any of his other Works. The firſt is Dedicated to *Drogo* Biſhop of *Mets*, which is concerning Suffragans. Opinions were then divided in the *Gallican* Church, about the Dignity and Power of Suffragans; ſome affirmed they were real Biſhops by their Ordination, and that they might ordain Prieſts and Deacons, Confirm, Conſecrate Altars, and do all the Office of a Biſhop: But others denied this, and affirmed that their Ordinations and Confirmations were null and void. *Charles* the Great conſulted Pope *Leo* the Third upon this Queſtion, who Anſwered, That he was certain that Suffragans had not this Power, and that all they had done belonging to Biſhops, was *ipſo facto* void, and that they ought to be deprived of any ſuch Power. The Council of *Ratisbon* followed the Popes Advice, and ordered them to remain in the rank of Prieſts.

This

This Deciſion did not hinder, but that there were yet Suffragans in many Dioceſſes, and that the Biſhops did ſtill allow them Privileges which belonged only to them. There has always been many Churches, and chiefly in *Italy* and *Spain*, where Suffragans have been eſteemed no more than Ordinary Prieſts, where they Re-ordained ſuch as were made Prieſts or Deacons by them, Confirmed anew thoſe they had been Confirmed by, and Conſecrated anew ſuch Churches as they had Conſecrated. *Rabanus* having underſtood this, undertook to defend the Suffragans. He ſays, that their Order had its Original from the times of the Apoſtles; and that they had ſuch Aſſiſtants who could Ordain and do the ſame Offices with them. He believes that St. *Linus* and St. *Cletus* were Suffragans to St. *Peter* and St. *Paul* in the Church of *Rome*. He accuſes thoſe Biſhops that undervalue Suffragans, and who look upon them no more than Ordinary Prieſts, of overthrowing the Order by their Ambition. He endeavours to prove by the Canons of the Councils of *Ancyra* and *Antioch*, that Suffragans might Ordain thro the permiſſion of their Biſhops, and that they have received the Epiſcopal Conſecration and Ordination. He aſſerts, that if Suffragans had not this Right, they would be of no uſe to the Biſhops as they now are: And upon what was objected againſt him, that it is ſaid in the Acts, that the Apoſtles themſelves had been ſent into *Samaria*, to beſtow the Holy Ghoſt on thoſe that were newly Baptiz'd; He anſwered, that the Apoſtles were ſent thither, becauſe there was then no Suffragan at *Samaria* but only the Deacon *Philip*, who had Baptiz'd them. The reſt of the Treatiſe contains ſome Admonitions to the Biſhops about Humility.

The other Treatiſe of *Rabanus*, Publiſht by *M. Baluſius*, is concerning the reſpect Children owe to their Parents, and Subjects to their Prince: It was writ upon the occaſion of the Conſpiracy of *Lewis* the Godlie's Children againſt their Father. *Rabanus* there quotes ſeveral places in the Scripture, which prove, that every one ought to obey his Prince and his Parents. He confirms theſe Truths by Examples, and ſhows in particular, that it was never permitted to a Subject, to take Arms againſt his Sovereign upon what account ſoever. He mightily condemns thoſe children who would deprive their Parents of their Eſtates. He ſpeaks againſt unjuſt and raſh Judgments, openly blaming that which the Biſhops pronounc't againſt *Lewis* the Godly. He ſhows plainly that Clergymen ought not to meddle with Secular or Temporal Affairs. He maintains, that none can Condemn or put to publick Penance, a Sinner that accuſes himſelf, unleſs he be otherwiſe Convicted. He adds, that thoſe that are ſorry for their Sins and are converted, deſerve forgivneſs. At laſt addreſſing himſelf to the Emperour, he exhorts him to deſpiſe the falſe Judgments given againſt him; and advertiſes him, that he may nevertheleſs with good Works * merit Heaven. He Counſels him, not to be ſurprized at the attempts of his Enemies, but to be encourag'd by the truth of the Goſpel, and to believe in his Judge and his King, who has given him a Crown on Earth, and promiſed him one in Heaven. He tells him, that if the Conſpiracy of his Enemies have done him any wrong he ſhould trouble himſelf but little about it, but be thankful to his Defender and Saviour Jeſus Chriſt, who afflicts nd chaſtizes all thoſe that he loves. He exhorts him in fine, not to ſeek after any Revenge, but heartily to forgive all ſuch as have offended him. This Treatiſe is Elegant and well Written.

M. *Baluſius*, has alſo Publiſhed in the firſt Tome of his Miſcellaneous Works, his Treatiſe about the account of Time, directed to *Macarius*. *Rabanus* writ this when he was a private Monk, in the year 820. This Book is written by way of Queſtions and Anſwers. It treats of all that relates to the Kalendar; as Days, Months, Years, Epacts, Cycles and *Eaſter*. Theſe Matters, tho they be very obſcure, are here treated of with a great deal of Exactneſs and Method.

* Merit Pardon—Heaven] *Under the word merit, which is often met with in the Fathers, The Church of Rome, which gentrally coaches her new and falſe Doctrines, under old Names, would have us underſtand a Merit* ex condigno, *whereby we deſerve Heaven as a juſt reward of our Works; whereas they mean a Merit of impetration, as a conditional qualification for happineſs.*

The ſame *M. Baluſius* hath put out in another of his Works, (*viz.* his Collection of ſome ancient Acts, which he has put at the end of his Capitularies) a Letter of *Rabanus's* to *Regenbaldus*, Suffragan of *Mayence*, about ſome Queſtions, that *Regenbaldus* had propounded to him, about ſeveral caſes. The firſt is concerning a Perſon who having beaten his Wife, had cauſed her to bring forth a dead Child. He anſwers, he ought to be dealt with as a Man-ſlayer. The ſecond is about a Perſon, who having been bit by a Dog, applyed immediately ſome of his Liver to the Wound, as moſt likely to heal it. He excuſes him that did this through Ignorance; but he ſays, he ought to be forwarn'd of committing the like again. The third is concerning ſuch as are guilty of the Sin of Beſtiality. He condemns them to ſuffer the Puniſhments ſpecified in the ancient Canons. The fourth is, Whether it be lawful to eat the Calves brought forth by Cows polluted with the Abominations of Men? He Anſwers, that that is not forbid to his knowledge. The fifth is concerning the Penance of thoſe that have voluntarily, involuntarily, or otherwiſe killed their Parents and other Relations. He refers theſe to what has been ſaid about Homicides. In the Concluſion he tells this Suffragan, that he may moderate Canonical Puniſhments with Prudence and Diſcretion.

There is at the end of the eight Volume of Councils, in the laſt Edition, another Letter of *Rabanus's* to the ſame *Reginbold* or *Reginbald*, about other queſtions of like nature with the former. The firſt is concerning thoſe that carry away and ſell Chriſtians to Pagans. He Anſwers, that they ought to be ſubjected to the Penance for Homicides. The ſecond is about Infants, who are ſtifled by lying with their Fathers and Mothers. He ſays, that although theſe Children came by their Death, contrary to the knowledge of them that were the cauſe of it; nevertheleſs they ought not to be exempt from doing ſome Penance; and if they knew it, they ought to have been puniſht as Homicides. The third is about the degrees of Conſanguinity, within which it is forbid to Marry. He ſends him upon this queſtion, the letter which he writ to *Humbert*. The fourth is concerning the

Sins of Fornication or Adultery amongſt Relations; *Rabanus* hereupon quotes divers Canons. The fifth is, whether it be lawful to Pray for a dead Slave, who had run away from his Maſter. *Rabanus* ſays, that we ought not to refuſe to Pray for him, if he had committed no other Crime; but withal, that we ought to admoniſh other Slaves not to commit the like. The ſixth is concerning a Man, who pleading to be a Prieſt, althô he was none, had Adminiſtred the Sacrament of Baptiſm. *Rabanus* ſays, it ought not to be reiterated, if it was Conferred in the Name of the Holy Trinity. The laſt is about thoſe that eat Fleſh in *Lent*, and who ſwear by Relicks. *Rabanus* anſwers, that they do very ill, and that they ought to be made to do Penance for their Crime.

Walafridus Strabo.

Walafridus Strabo, (ſo called as ſome think, becauſe he was Squint-Ey'd) a Monk of *Fulda*, a Scholar of *Rabanus*; afterwards Dean of St. *Gallus*, and Abbot of *Richenou*; followed and imitated his Maſter, not only in Compoſing a Gloſſe upon the whole Bible, Collected principally out of his Commentaries: but alſo in making a Treatiſe about the Beginning and Progreſs of Divine Worſhip, Dedicated to *Reginbert*, in which he explains particularly what relates to the Ceremonies of the Church. This Work has been Printed in the Collections of Writers concerning Divine Offices, [by *Cochlæus* at Mentz, 1549. and *Hittorpius* at *Paris*, 1610.] and alſo in the *Bibliotheca Patrum*, [Tom. XV.] The principal Points which he handles in this Book are theſe:

He ſays about the Original of Altars and Temples, that *Noah*, *Abraham* and *Iſaac*, erected them in Honour of God. That *Moſes* was the firſt that Built a Tabernacle for the People to Worſhip God in. That *Solomon* afterwards Built a Temple, which was preſerved a great while by the *Jews*. That Pagans, and Authors of falſe Religions, have imitated in this the Worſhip of the True, in Honouring Devils and Falſe Gods with the like Ceremonies. That when Chriſtians, who are the true Worſhippers of God in Spirit and Truth, began to ſet up Places for their Worſhip, they always ſought out pure places, diſtant from the noiſe and hubbub of the World; where they might quietly offer God their Prayers, Celebrate the Holy Myſteries, and Comfort one another. That they have ſometimes made uſe of their houſes for that purpoſe, but the number of them encreaſing, they were forced to build Churches. That oftentimes to avoid Perſecution, they have met together in Caves, Caverns, Church-yards, and other private places; but at length, Religion being fully eſtabliſht, they Built new Churches, and turn'd the Temples of their Falſe Gods, into thoſe of the True. That they then did not much mind in what Scituation their Churches were built, although the common cuſtom has been ſince, to turn towards the Eaſt to Pray. That at firſt they had no Signal to call them to the Aſſemblies. That ſome were led thither by their Devotion, others had notice of the Day and Hour at their laſt Meeting, and others by reading it upon certain Tables, ſet up in their Aſſemblies for that purpoſe. That they afterwards made uſe of an Horn and Trumpet, and at laſt of Bells, the larger of which are called *Campanæ*, and the leſſer *Nolæ*; ſo named from the Town of *Nola*, where they were firſt uſed. Having explained the names of Church, Temple, Baſilick, and their parts, together with the Barbarous name of the *Oſticon*, he goes on to Diſcourſe of Images, the Abſtracts of which, I ſhall for ſome reaſons forbear to ſet down here.

He proves afterwards, that Altars ought to be Conſecrated, and ſo paſſes from the material parts of Churches, to what is to be done in them. He ſays, that Praiſes ought there to be Sung to God, the Goſpel Preacht, and Baptiſm Adminiſtred. That a great deal of Care ought to be taken, to keep them from Profane uſes. That Prayers there ought to be ſhort and pure, and accompany'd with Tears; and that they ought to proceed from Hearts worthy to be the Habitation of God, who loves the Offerings of Virtues, better then any Corporeal Gifts. That nevertheleſs God accepted the Oblations of the Patriarchs, and the Sacrifices of the *Jews*, till ſuch time as Chriſt, which they repreſented, was come. That he by his coming, has cauſed all Sacrifices to ceaſe, and has eſtabliſhed new Myſteries, having given the Sacrament of his Body and Blood to his Diſciples; and commanded them at the ſame time to Celebrate it in Commemoration of his Paſſion. That he has choſen for this Myſtery, the Species of Bread and Wine, to ſignify the Union betwixt the Head and its Members; and that Water is mixt with the Wine, to ſhew, that the People ought not to be ſeparated from Jeſus Chriſt. That theſe Myſteries are called Sacraments, becauſe of the Secret Virtue, by which they work our Sanctification. That it is for this reaſon, that ſuch as ceaſe to be Members of Jeſus Chriſt, by committing Capital Crimes, are excluded from theſe Sacraments, for fear that if they ſhould approach them, they ſhould be made worſe, or be Corporally puniſht: And to the end, that the terrour of this Separation might engage them to Repentance; he takes notice, that heretofore other things than Bread and Wine were offered upon the Altar; and that in ſome places at *Eaſter*, they Sacrific'd a Lamb, which was laid upon the Altar, or the ſide of it, and which they afterwards eat; but he altogether diſapproves of this Practice. He afterwards ſhews there was great reaſon, that the Euchariſt ſhould be received in Lent.

As to what relates to frequent Communion, he obſerves, that ſome have thought it enough to Communicate once a year, and that others Communicated every Sunday, and many upon all Holy-days; that afterwards they added ſome ſolemn days for Faſting. He approves of their Practice, that Communicate and Say Maſs every day, provided they be free from great Sins. He adds alſo, that there were ſome Prieſts that would not Celebrate Maſs above once a day, and that there were others, who believed themſelves obliged to ſay it three or four times; for according to the Church of *Rome*, there are ſometimes two or three Maſſes appointed for one day, as for Chriſtmas-day, and ſome Feaſts of Saints. He gives every Prieſt the liberty of uſing them as they think fit, provided they don't condemn each others Practice. As to the Prayers of the Maſs, he ſays, that no body knows by whom they were eſtabliſhed, as they now are; and that the Apoſtles Celebrated it, after a plainer

and

and most unaffected manner: *Quod nunc Agimus multiplici Orationum, Lectionum, Cantilenarum, & Consecrationum Officio, totum hoc Apostoli, & post ipsos proximi (ut creditur) Orationibus & Commemoratione Passionis Dominicæ, sicut ipse præcepit, Agebant simpliciter.* That the Ancients say, that they did, as we do now on Holy [or Good] *Friday*; and that after they had repeated the Lord's Prayer, and made Commemoration of Christ's Passion, they received the Body and Blood of Jesus Christ. That afterwards the Offices of the Church were enlarged, as well as the Ceremonies. That the *Romans* added to what they received from St. *Peter*, what else they thought fit. That their usage was admired by so many People, because they were a famous Nation, and were taught by St. *Peter* himself, the Head of the Apostles; and because there never was a Church in the World so free from Heresies. That St. *Ambrose* compos'd a Form of Prayer for his Church, and for the Churches of *Liguria*. He fixes upon the *Roman* Order, and explains the parts of it, taking notice of the Popes, to whom some attribute the Institution of them. He wishes, that they would Communicate at every Mass; and observes, that the time of Communion is before the Prayer, which is said at the end of the Mass, in which they commonly Pray for those that have Communicated. And although he acknowledges, that Priests may Offer and Communicate alone; nevertheless he says, *Illam esse legitimam Missam cui interfunt Sacerdos, Respondens, Offerens & Communicans.* As to the hour of the Mass, he observes it is different, according as the Solemnities of the day will permit; that sometime it is before Noon, sometimes towards three a Clock in the After-noon, sometimes in the Evening, and sometimes at Night, but never before nine a Clock in the Morning. He speaks afterwards of Holy Vessels and Priests Habits. He makes several remarks upon the Hours of Divine Service, of which these are some of the most considerable. That the *Irish* kneeled down often; that the Distribution of the Psalms into many parts of the Service, was not begun before the time of *Theodosius*. That about the same time they began to sing Hymns in the Church of *Milan*, and to Celebrate Vigils. That St. *Ignatius* goes for the Institutor of Anthems. That the name of Hymns may be given to all Psalms of Praise, altho they be not in Verse. That there are a great many Churches, where they are never Sung in Verse. That St. *Ambrose* was not the Author of them all. That the *Gloria Patri* is differently expreſt. That the *Spaniards* Sing it thus; *Gloria & Honor Patri, & Filio, & Spiritui sancto in sæcula sæculorum, Amen.* And the Grecians, *Gloria Patri, & Filio, & Spiritui sancto, & nunc & semper, & in sæcula sæculorum, Amen.* That the *Latins* add, *Sicut erat in Principio.* That 'tis thought to be the Council of *Nice* that Instituted this Hymn, That many put it at the end of those Hymns which they divide into a great many parts, as those which follow the Service of St. *Benedict*. That the *Romans* use it not so often in their *Psalms*, as they do in their Responses: That all the Offices begin with, *Deus in Adjutorium*, except that for the dead, and that for the Holy Week, [or Week before *Easter*]. That the *Romans* still Sing the *Psalms*, according to the Edition of the *Septuagint*, but the *French* and some of the *Germans*, according to the Correction of St. *Jerome*; that *Stephen* the III. coming into *France*, introduced the *Roman* way of Singing there.

Strabo, after having finisht what related to the Divine Service and its several parts, treats of the Administration of Baptism. He says, That the Ceremonies of Baptism have been encreased by little and little, that the Unction of Chrism was added to it, which no body doubts but 'twas taken from the Old Law. That from the very first, Confirmation was Administred by Imposition of Hands, which was then always Conferr'd by the Bishops, and so is still. That the solemn times of Administring Baptism, are *Easter* and *Whitsuntide*, that some have added *Christmas-day* and the *Epiphany*. That in case of necessity Persons may be Baptized at any time. That they may be Baptized by Dipping or Sprinkling, Plunging the Infant in the Water once or thrice. That at the beginning of the Church, Baptizing of Adult Persons was more frequent; because that those which were Converted, were capable of being instructed in the Principles of Religion, and in answering for themselves. That as for Infants, they had Godfathers and Godmothers to answer in their Names, who are obliged to put them in mind, when they come to have the use of their Reason, of the Promise, that they have made for them.

He passes afterwards to Tithe's, and shews that they ought to be given to the Clergy, who must divide them into four parts, whereof one is for the Bishop, another for the Clerk, a third for the Poor, and the last reserved for the Buildings of the Church. He does not forget to speak of the Litanies or Processions, used in the days of Rogations, establish'd by *Mamertus*; but he observes, that some keep them between *Easter* end *Whitsuntide*, according to the Council of *Orleans*; but the *Spaniards* defer them till after *Whitsuntide*, and others to *December*. He adds, that the name of Litany does not only signifie, that Prayer by which the Saints are Invoked, but also every sort of Prayer, by which we ask any favour of God. He speaks afterwards of the Sprinkling of the Holy Water, of the Consecrating of Wax-Candles, and ends with an enumeration of the several Orders of Clergy, which he compares to Civil Employments. These are the several Orders of the Clergy. The Supreme Bishop who enjoys the See of *Rome*, and holds the place of St. *Peter*, being rais'd to the Dignity of Head of the Church. The Patriarchs of other Churches, who are equal in Dignity to the See of *Rome*, which are of *Antioch* in *Asia*, and *Alexandria* in *Africa*; besides these three Patriarchs, there are many others which are Inferiour to them [as the Patriarchs of *Constantinople* and *Ephesus*]. The Arch-Bishops are above the Metropolitans, to whom succeed in order the Metropolitans, Bishops, Abbots, Great Chaplains, Little Chaplains, Suffragans, Priests that are possessed of Churches where they Administer Baptism, and Priests who have the Government of private Chappels,

pels, Arch-Prieſts that have the charge over Canons, Arch-Deacons who have care of the Biſhop's Family. Then Deacons, Sub-Deacons, Exorciſts, Porters, Acolythus's, Readers, and Singing-men. This is an exact Abridgment of this Work of *Walafridus Strabo*, which treats of Matters very rationally. He ſeems to have read a great deal. He often quotes the falſe Decretals of the Popes, and ſometimes Cites Apocryphal Hiſtories. There is another ſmall Treatiſe of this Author's, upon the Deſtruction of *Jeruſalem*, and a great deal of Poetry, Publiſht by *Caniſius* [Antiq. *Lec. Tom.* 6.] The Lives and Miracles of St. *Gallus* and *Othmarus*, Publiſht by *Surius* [*Oct.* 16. & *Nov.* 16.] The Life of *Blainaus* Abbot of *Iſi*, and the Viſions of St. *Wittinus* in *Sæc. Benedict.* IV. of Father *Mabillon*. *Walafridus* dyed in the year 849.

CHAP. XIV.

Such Orders and Conſtitutions relating to a Monaſtick Life, as were made by the Authors of this Age.

Benedict, Abbot of Aniana.

Benedict, Native of *Languedoc*, Son of *Aigulphus*, Earl of *Maguelone*, having paſt ſome time at the Court of *Charles* the Great, retired into the Abbey of St. *Sequanus*, in the Dioceſs of *Langres*. The Abbot of this Monaſtery being dead, they would have choſen him in his room, but he refuſed it, and returned to *Languedoc*, where he Erected near the River *Aniana* a Monaſtery, which afterwards became very conſiderable. The Reputation of this Holy Abbot was ſo great, that he was choſen to Govern divers Monaſteries, and to effect a Reformation in all the Abbies of *France*. Being Invited to the Court of *Lewis* the Godly, he Built the Monaſtery of *Indus*, near *Aix-la-Chapelle*; he was preſent at the Council held in 817. in that City, and framed Statutes for the Monks. He dyed in his Monaſtery of *Indus* in the year 821. He has made a Collection of all the Rules and Orders of Monks, both of the Eaſt and the Weſt; and another Work, in which he ſhews the Conformity of other Orders with that of St *Benedict*. The firſt is Entituled *Codex Regularum*, *i. e.* a Book of Rules; and the ſecond, *Concordia Regularum*, or an Harmony of Rules. The firſt has been Publiſht at *Rome* by *Holſtenius* [1661] and ſince Printed at *Paris* in Quarto, in the year 1663. by *Billaine*. And the ſecond Publiſht by Father *Menardus*, and Printed at *Paris* in 1648. At the end of the firſt, there is a Collection of Works of Fathers, proper for Monks. It is Compoſed out of the Pious Treatiſes of St. *Athanaſius*, St. *Baſil*, *Evagrius* and *Fauſtus*; alſo out of other Writings about a Monaſtick Life. There is alſo another Collection of Paſſages of the Fathers, which alſo bears the name of *Benedict* of *Aniana*, Compoſed of Extracts, out of the Works of St. *Jerome*, St. *Auſtin*, St. *Ephraim*, St. *Ceſarius*, *Caſſian*, St. *Fulgentius*, *&c.* There are alſo ſome other ſmall Treatiſes of this Abbot, as a *Penetential* printed in the Addition of Capitularies [by M. *Baluſius*]. A Confeſſion of Faith, which is to be ſeen no where but in Manuſcripts, and a few Letters.

Ardo Smaragdus.

Ardo Smaragdus, a Scholar of St. *Benedict* of *Aniana*, and a Monk of his Monaſtery, has written the life of his Maſter, Publiſht by Father *Menard*, and inſerted in the firſt Tome of F. *Mabillon's Sæc. Benedict.* IV.

Smaragdus.

We ought not to Confound another *Smaragdus* with the foregoing. This was Abbot of St. *Michael*, in *Lorraine*; he taught human Learning to his Society, as it appears by his Commentaries upon *Donatus*, and other Profane Authors. He wrote a Book concerning the Duty of a Prince, under the Title of *Via Regia*, *i. e.* The King's Way, which he Dedicated to *Lewis* the Godly, who was made King of *Aquitain*, by his Father *Charles* the Great. He has alſo written Sermons upon the Epiſtles and Goſpels, throughout the whole year, Collected for the moſt part out of the Fathers: Likewiſe a little Treatiſe for Inſtruction of Monks, Entituled *Diadema Monachorum*, or Monk's Crown, and a Commentary upon the Rule of St. *Benedict*, which he explains and confirms in many places by other Rules. *Charles* the Great made uſe of him to Write to Pope *Leo*, about the Proceſſion of the Holy Ghoſt. And he alſo writ the Acts of the Conference held at *Rome*, in the year 809. and upon the ſame Subject. The Book Entituled, *The way of Kings*, was Publiſh'd in the fifth Tome of *Dacherius's Spicilegium*. His Sermons were Printed at *Frankfort*, in the year 1536. The *Monk's Crown* at *Antwerp*, in 1540. And the *Commentary* upon the Rule of St. *Benedict*, is Publiſhed amongſt the Works of *Rabanus*, Printed at *Colen*, in the year 1625. (where it was Printed before in 1575.)

Hildemarus.

Hildemarus a French Monk, called into *Italy* about the year 830. by *Rampertus* Biſhop of *Breſſe*, who committed to him and *Leutgrius*, the care of Rebuilding the Church of St. *Fauſtinus* and St. *Jovitus*. He has written a Commentary upon the Rule of St. *Benedict*. This Work has never yet appeared in Print. Some have attributed it to *Paul* the Deacon, but it is none of his, and it ought to be reſtored, according to the Manuſcript of *Dijon*, to *Hildemarus*. There is alſo in the thirty eight Chapter, a Letter writ by *Hildemarus* to *Urſus* Biſhop of *Beneventum*. This Author dyed in the year 840.

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We may also place amongst those Authors that have written concerning Monastical Discipline, *Lupus* Abbot of *Ferrara*, whose Letters contain divers Laws and Instructions for a Monastical Life. He was Born about the beginning of the Ninth Century. He was certainly of the Province of *Sens*, and of a very considerable Family. He was brought up to Learning, and was admitted betimes into the Abby of *Ferrara*, where he was soon after Profest under *Aldricus*, who was then Abbot, and afterward Arch-Bishop of *Sens*. He was sent into *Germany* to the Abby of *Fulda*, there to Study the Holy Scriptures under the famous *Rabanus*, who at his desire, Compos'd his Commentaries upon the Epistles of St. *Paul*. *Lupus*, who was then but Deacon, made great Progress in Ecclesiastical Knowledge, under so able a Master, and returned to *France* with great Reputation, in the year 830. He was presented to *Lewis* the Godly, by the Empress *Judith*, and stayed some time at Court, in hopes of obtaining some Abbey. It was at this time that he receiv'd the Order of Priesthood: Afterwards he was chosen by *Charles* the Bald, to supply the place of *Odo* Abbot of *Ferrara*, whom this Prince resolv'd to deprive of his Monastery, because he had favoured the Party of *Lotharius*. Being come thither by the King's Order, he was received for Abbot in *November* 842. and drove out *Odo* from the Abbey in the year 844. He assisted at the Council of *Verneuil*, and was ordered to compile the Canons. He assisted at divers other Assemblies of Bishops, and was sent to Pope *Leo* the IV. By *Charles* the Bald. He assisted at the Council of *Soissons* in the year 853. and lived in great Reputation for Knowledge and Piety, till the 862. *Lupus* Abbot of *Ferrara*.

There has been a Collection made of 130 Letters of this Abbot's, upon different Subjects. There are divers upon the difficulties of Grammar, and other Civil Matters; but there are some which relate to Ecclesiastical Affairs, and which treat of some points of Doctrine, Discipline, and Morality.

The fourth is a very Christian Consolation to *Eginhardus*, upon the death of his Wife, who was Daughter to *Charles* the Great. This is an Answer to the third Letter of *Eginhardus*, written to him; in which he declared, that he was not capable of Comfort under his Loss. He says, That it afflicted him most, that the hopes he had put in the Intercessions and Prayers of the Martyrs were all in vain. *Lupus* Answers him in that point, that his Vows and Prayers, that have not been heard for a Temporal Good, will serve to procure him Eternal Life; and that he does not in the least doubt, but that this Death will be Advantagious both to him and his Wife; because it was more convenient that he should die last, it being likely that he had the greatest Strength to bear this Affliction, and to resist the troubles that are suffered in the World: That oftentimes God does not grant us what we ask, but what is most fitting and convenient for us. That God perhaps had taken away his Wife, to reconcile the Division that was in his Heart, between Her and the Lord, and to Unite all his Love in this only Object. He tells him at length, that tho it be seemingly out of his Power to end his Grief, yet he ought to have recourse to the Goodness and Mercy of God, and resign himself entirely to this Sovereign Physician, who easily heals those Wounds that Men think most Incurable. Then he Exhorts him, to ask of God Eternal Happiness for his Wife; and for himself Perseverance in good Works, growth in a Spiritual Life, and Christian Consolation. About the end he speaks of a Book of *Eginhard's*, upon the Adoration of the Cross, and thanks him for Dedicating it to him. We have lost this Work.

In the Eleventh Letter he Petitions *Lotharius*, in the Name of the Monks of *Ferrara*, to let them enjoy the Revenue of the Monastery of St. *Josse*, upon the Sea, which *Charles* the Great had given to *Alcuin*, and to the Monks of *Ferrara*, to maintain Pilgrims, and relieve their Necessities. *Rhodingus* obtain'd it of *Lotharius* by Surprize: He begs of him to restore it; and conjures him to it by the respect he ows to the Holy Virgin, St. *Peter* and *St. Paul*, through whose Intercession they daily pray God for his Health and Salvation.

In the twelfth, writ to *Pardulus* Bishop of *Laon*; he desires this Bishop to use his Interest with the King, in favour of the Monks, of the Monastery of St. *Columbus* of *Sens*, who were going to Court, to recover the Privilege of Exemption, which had been granted them by the Arch-Bishop of *Sens*, and by the Kings. M. *Baluzius* observes upon this Letter, that the Kings were then able to Exempt Abbies from ordinary Jurisdiction. That that of St. *Columbus* had been put under the Jurisdiction of *Jeremy* Arch-Bishop of *Sens*, by *Lewis* the Godly, and afterwards taken from him. That after this it lost its Liberty again, under *Charles* the Bald, but soon recovered it again; as it appear'd, by a Charter from this *Charles*, dated the 13th of *November*, 847. which serves to fix the Date of this Letter. M. *Baluzius* adds also many other Examples to show, that the Exemptions of the Monasteries of *France*, were Granted and Settled by the Authority of Kings, who took them into their Care, Management and Protection, *sub tuitione*.

It appears by *Lupus's* 18th Letter, that he was charged with care of the Abbey of St. *Amandus*, without ever seeking it: That he was glad when he was rid of it; and that he was sent to a General Assembly called by the King, near *Paris*.

In the 19th, *Lupus* being informed of the Poverty of a Monastery, of the Dioces of *Auxerre*, by a Monk of the same Monastery, who was come into his; gave *Heribald* Bishop of *Auxerre* notice of it, and desired him to remedy it.

The 20th, is about some difficulties of Grammar; he takes notice towards the end of a very remarkable thing, which was, that *Probus* a Priest of *Maience* had begun a Book, in which he placed *Cicero*, *Virgil* and Others, that he believ'd to have lived well, amongst the number of the Elect; for fear it should be said, That Jesus Christ had unprofitably shed his Blood, and did nothing when he was in Hell. These are his Words, *An certè inchoatam Satyram, quod magis existimo, Scribens Ciceronem & Virgi-*

lium, Cæteròſq; opinione ejus probatiſſimos viros, in Electorum Collegium admittat, ne fruſtrà Dominus ſanguinem fuderit, & in Inferno otium triverit. It is to be thought, that this *Probus* did not ſpeak this ſeriouſly, as you will be convinced, if you pleaſe to conſult M. *Baluſius*'s Notes upon it.

The 21ſt Epiſtle of this *Lupus*'s is an Excuſe to *Jonas* Biſhop of *Orleans*, that he had Accuſed *Agus* his Kinſman of having wrong'd the Eſtate that his Monaſtery had in his Dioceſs. He makes an Apology alſo for taking his Predeceſſor *Odo*'s place. The 23d, 24, 25, 26, 27 and 28th, are ſome Letters of this *Odo* about Affairs relating to his Monaſtery.

The 29th Letter, dedicated to *Wenilo* Archbiſhop of *Sens*, is very remarkable. Two Prieſts of this Dioceſs, one call'd *Adegarius*, and the other *Baudrius*, having a deſign to turn Monks, had deſired of the Archbiſhop that they might leave their Churches or Cures, *titulos*, to enter into the Order of S. *Benedict*. *Wenilo* anſwer'd them, That he would not give them this permiſſion, unleſs *Lupus*, into whoſe Monaſtery they were to be admitted, would ſatisfie him it might be done regularly and lawfully. *Lupus* writ him word, That he had never heard it queſtion'd; and that without doubt it might be done. That Jeſus Chriſt having taught that the perfection of a Chriſtian Life conſiſts in quitting all, and leaving the World, Clergy-men ſure ought not to be hindred embracing that perfection which Jeſus Chriſt propoſed even to Lay-men. Hereupon he makes a ſtrong Objection, and anſwers it. *You will object perhaps*, ſays he, *that as none are allow'd to break the carnal Union of Marriage, unleſs it be for Fornication; ſo none are permitted to quit the Paſtoral Charge, which they have once undertaken, as long as they are able to labour for the edification and ſalvation of their Flock. This is true*, anſwers he, *unleſs he that has eſtabliſh'd the Marriage does break it himſelf, or that he that has charg'd us with the Government of others, does ſecretly command us to quit it. For he that has forbidden any man to put aſunder thoſe whom he has joyn'd together, the ſame great God hath made this ſeparation himſelf when he has pleas'd, becauſe he is God. For we have many Examples of vertuous Perſons of both Sexes, that have quitted all carnal Commerce to ſerve the Lord in holy places.* He adds, that there has ſcarce been any Monaſtery whereinto ſome Prieſts have not retired. He quotes amongſt the reſt one of his Predeceſſors, an Abbot of *Ferrara*, call'd *Frigulphus*, who had quitted the Habit of Canon, to take upon him the Profeſſion of a Monk. He ſays that *Aldricus*, the Predeceſſor of *Wenilo* had reſolv'd before his death to leave his Archbiſhoprick and retire into a Monaſtery. That it is not to be thought that theſe great men were ignorant of the Canons and Rules of the Church. That the Apoſtles and Clergy of the Primitive Church had in ſome meaſure practis'd a Monaſtical Life, by putting their Goods in Common. That there may be bad Monks among them, but that he ought to have Epiſcopal Compaſſion for them. And, in fine, that there is no ſurer way to Salvation, than by entring into that religious Order preſcrib'd by St. *Benedict*. Whoſe Conſtitution, ſo much commended and approved by S. *Gregory* the Great, ſhows that we may, and we ought to receive Prieſts into our Monaſteries, ſince he allows them to enter, and the Abbot to receive them, altho' with greater difficulty and precaution than others. Then he entreats *Wenilo* to allow theſe two Prieſts that Liberty they had deſired. This Letter teaches us, firſt, That Prieſts, who had Eccleſiaſtical Charges, ought not to quit them to become Monks, without leave of their Biſhop. And M. *Baluſius* confirms this in his Annotations by an Example of a like permiſſion requeſted and granted by *Arnoldus* Biſhop of *Liſieux*. Secondly, That Biſhops might give this permiſſion, or refuſe it. Thirdly, That Curates were ſo cloſely link'd to their Churches, that it was not in their power to leave them, nor in the Biſhops to take them away from them at their pleaſure; which M. *Baluſius* confirms in his Notes by divers Canons and very curious Remarks.

The 30th, directed to *Groteſcalcus*, contains an Explanation of a Paſſage of S. *Auſtin* concerning Happineſs. He ſhows that this Saint believed, That God would make himſelf clearly known to the Bleſſed, and that this knowledge would engage them inviolably to him. That this knowledge of the Divine Subſtance belong'd only to the Soul, but that the Eyes of the Body ſhould perceive his preſence by the admirable Effects it ſhould work upon the Creatures. Thus he expounds what St. *Auſtin* ſays, That God ſhall be ſeen by the Eyes of the Body. He adviſes *Groteſcalcus* not to perplex his mind with ſuch Queſtions, for fear they make him uncapable of underſtanding teaching Matters of better uſe.

The 35th Letter contains an handſome Reflection on the ſtudy of good Literature. He obſerves that it ought to be joyn'd with the ſtudy of Wiſdom and Vertue. That if we labour to correct the Defects of the Tongue, we ought not to be leſs diligent to reform the Vices of our Manners. That if one has a great deal of care to poliſh his Diſcourſe, he ought to apply himſelf more vigorouſly to acquire Vertue and Goodneſs. He exhorts him to whom he writes, to live like a Chriſtian in whatever Condition he engages in, and to make often and ſerious Reflections on his Duty towards God.

In the 42d and 43d Letters written to *Hincmarus*, he employs his Intereſt with *Charles* the Bald, to get the Revenue of S. *Joſſe* reſtored to him, making uſe of the Poverty of his Monaſtery to perſwade him to it. He alſo recommends it to King *Charles* in the 45th Letter, and humbly ſhews him, That for fifteen years, or thereabouts, ſeventy two Monks of his Monaſtery, that prayed continually for his Health and Proſperity, had endured great want of Habits, Peaſe and Fiſh, (M. *Baluſius* concludes from hence that they eat no Fleſh) and that they could not relieve the Poor and Pilgrims. He entreats him to conſider ſeriouſly upon their Wants, and to beſtow ſome Charity upon them. He mentions in the 42d Letter, a Vow that *Charles* had made by *Hincmarus*'s ſolicitations, in the Church of S. *Denis*. He alſo there tells us that he compiled the Canons of the Council of *Verneuil*.

In the 51ſt Letter he writes to his Monks that he had ſome hopes to recover the Revenue of S. *Joſſe*. Where you may meet with this fine thought, That the Abbot ought to have the Charge and Government of the Revenues of the Monaſtery, but the enjoyment of them only in common with the other Monks.

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In the 53d Epiſtle he preſſes King *Charles* vigorouſly to reſtore him this Revenue; and the better to engage him to it, he informs him, That his ancient Monks have obſerved, and heard of their Predeceſſours, that all that have ever done any conſiderable damage or wrong to their Monaſtery, have been puniſh'd either by the loſs of their Eſtates, their Health or their Lives. He exhorts him to perform the Vows he has made; and moreover, threatens him with the Judgments of God if he doth not.

In the 55th Letter to *Marcuadus* Abbot of *Provins*, he entreats this Abbot to come to Court to aſſiſt him in obtaining the Reſtitution of the Revenue of S. *Joſſe*. He informs him, that he came thither the laſt of *November*, and has continued there with a great deal of expence and trouble. That the King endeavours to elude his Demands, and always delays him, becauſe that *Odulphus*, (who then was poſſeſt of St. *Joſſe*) was abſent and ſick, as he was inform'd, but not very grievouſly (ſays he) ſo that this ſickneſs may ſerve to humble and correct him: Nor ſo dangerouſly as to be the cauſe of his death, for which he ſhould be ſorry, becauſe 'tis certain he would be damn'd if he ſhould die, in the unjuſt poſſeſſion of the Revenue of the Church. At length *Lupus*, after many delays and put offs obtain'd the Reſtitution of the Revenue of S. *Joſſe*, as it appears by the 61ſt and 62d Letters. The 64th Letter is an Inſtruction to King *Charles* concerning his duty.

The 79th contains an Extract of a Letter written to *Hincmarus*, by which he recommends his Kinſman *Hilmeradus* to him, who was named by the King to be Biſhop of *Amiens*; affirming, that tho' he had not much Learning, yet he might be made ſerviceable to the Church by following his directions. And that if he was not well fitted for Teaching the Word of God, yet he might do Works that might ſave him, and thoſe that ſhould imitate him. M. *Baluſius* in his Notes declares himſelf of a different Opinion with his Author, and ſays, That in this he has hearkned more to the Sentiments of Nature, than the Principles of Reaſon.

The 81ſt Letter is written in the name of *Wenilo* Archbiſhop of *Sens* and Count *Girard*, who were ſent to *Amolo* Archbiſhop of *Lions*, by the King's Orders, to command him to Ordain *Bernus* Biſhop of *Autun*. They repreſent to him, That 'twas not a new thing for the King to make Courtiers Biſhops of the principal Churches. That *Pepin* had had in the like Caſe the Conſent of Pope *Zachary* in a Synod, where *Boniface* Biſhop of *Mayence* aſſiſted. They alſo deſired the ſame thing of him for *Godeſeldus*, named by the King Biſhop of *Chalons*.

The 82d Letter is written to *Wenilo* in favour of a Prieſt Accuſed and Suſpended from the Exerciſe of his Function. *Lupus* deſires *Wenilo* to give him liberty to exerciſe his Duty, till a Synod were call'd, in which he hoped to clear himſelf of the Charge brought againſt him.

The 84th is a Synodical Epiſtle of a Council held in the Year 849, conſiſting of the Metropolitans of *Tours*, *Rheins*, *Rouen*, and about twenty of their Suffragans, whoſe names are ſet down at the beginning of this Letter, directed to *Nomenoius* Duke of *Breton*, about the Diſorders he had committed. They reprove and blame him for having laid waſte the Lands belonging to the Chriſtians, for having deſtroy'd, pillag'd, and burnt ſeveral Churches, together with the Reliques of Saints, for ſeizing upon the Revenues of the Church, which are the Vows of the Faithful, the Satisfaction of Sins, and the Patrimony of the Poor, for having taken away rich Mens Eſtates, and kill'd and enſlaved a great number of Chriſtians. Of driving the Biſhops from their Churches, and robbing them of their Goods, *&c.* But principally for having ſlighted the many Letters of *Leo* the 4th, Succeſſor to S. *Peter*, to whom God hath given Supreme Power over all the Church. Of having entertained *Lambert* Count of *Nantes*, a Rebel againſt the King. They exhort him to do Penance, and to ſatisfie that which the Pope write to him about. And finally, they declared thoſe Excommunicate that ſhall Communicate with *Lambert*.

The 93d is an Inſtruction to King *Charles*, to whom he propoſes *Trajan* and *Theodoſius*, as two Patterns worthy of his Imitation.

In the 94th he ſhows, That Afflictions and Sufferings are advantageous to good men.

The 98th is a Letter written in the name of the Cathedral Church of *Paris*, of the Abbies of S. *German*, S. *Dennis*, S. *Geneva*, S. *Maurus des Foſſez*, and other Monaſteries, to *Wenilo*, Archbiſhop of *Sens*, and to the other Biſhops of that Province, acquainting them that after the death of their Biſhop *Ercanradus*, they had choſen *Æneas*, who had been nam'd to them by King *Charles*, whom they deſired them to Ordain as ſoon as they could. This Letter is followed by an Anſwer written in the name of the Biſhop of *Sens* and his Suffragans, teſtifying their approbation of their Election of *Æneas*.

The 100 Letter is an Admonition to the People, wherein they are exhorted to do Penance, to avoid Rebellions and Factions, to embrace a Peace, to forbear Robberies and Plunder, to think of nothing but Publick Good, and to live in Union with one another.

The 101ſt is a Letter of Recommendation, written in the name of *Wenilo*, to the Biſhops of *France* and *Italy*, in favour of two Monks of *Ferrara*, who went to *Rome*, deſiring them to afford them an Hoſpitable Reception by the way. This is followed by a Letter written in the name of *Lupus* upon the ſame account.

By the 103d Letter he recommends theſe two Monks to Pope *Benedict*, to whom he ſent them. He entreats him to Inſtruct them in the Cuſtoms of the Church of *Rome*, and to ſend him the Commentaries of S. *Jerom* upon *Jeremiah*, from the fixth Book to the end, being not able to find them any where in *France*. He adds to this, the Book of *Cicero*'s Book of Oratory, *Quintilian*'s Inſtitutions, and *Donatus*'s Commentaries upon *Terence*, &c.

In

In the 105th he promiſes to receive and deal mercifully with a Monk that had quitted his Habit and Order, provided he would amend, and behave himſelf better for the future.

In the 108th he thanks *Lotharius* for ſending him this converted Monk. And excuſes himſelf for not letting him be his Secretary, becauſe there was no likelyhood that a Monk, who had not all imaginable diligence, would ever be able to do his duty in the midſt of the affairs and hurries of the World. *Quoniam propoſitum noſtrum vix mediocriter intrà Clauſtra Monaſterii cuſtoditur, ne dum inter tumultus Mundanos à quolibet præſertim non ſatis cauto valeat adimpleri.* The following Letter is alſo about the return of this Monk. It is to be noted that *Lupus* ſays in the firſt Letter upon this Subject, that he could not receive him without the conſent of his Brethren.

In the 112th Letter *Lupus* condemns thoſe that in commending Virginity blame Marriage.

In the 124th he clears himſelf to *Wenilo* of the Accuſation that *Erard* had preferred againſt him in the Synod of *Savoniers*.

The 128th and 129th Letters are thoſe mention'd before which *Lupus* ſent to Anſwer the Queſtions concerning Predeſtination and Grace.

The laſt is a Fragment of an Epiſtle written in the name of *Wenilo* Archbiſhop of *Sens* to Pope *Nicholas* the firſt, concerning *Herimanus* Biſhop of *Nevers*, who was *Non compos mentis*. He there alledges that Pope *Miltiades* was of opinion, that a Biſhop could not be depoſed without the conſent of the Pope. He deſires *Nicholas* to ſend him this Decree of *Miltiades*, ſuch as it is at *Rome*; and he aſſures him he will wait his Judgment, how to make uſe of it againſt this Biſhop, Whether he ſhall keep to the Moderation obſerved by S. *Gregory* towards the Biſhop of *Rimini*, or whether he ſhould immediately depoſe him according to the Decree of *Gelaſius*.

Pope *Nicholas* did not Anſwer this Queſtion about the Decree of *Miltiades*; but having enlarg'd upon the Commendation of the Archbiſhop of *Sens*'s Conduct, he acquaints him concerning *Heriman*, that he is not enough inſtructed in his Buſineſs; that tho' *Heriman* be *Non Compos*, he ought not to be allow'd to come to the Synod; that if he has no other defect than a Weakneſs of Mind, he ought to be pitied rather than puniſht. And that as to the lewdneſs and extravagancies he us'd to be guilty of, he ought not to condemn him for them, as well becauſe he is abſent, as becauſe he is not inform'd what thoſe Extravagancies are; and then, whether he committed them in his right Wits, or when he was not himſelf. This Letter in the Manuſcript from whence F. *Sirmondus* took it, bears the name of *Servatus Lupus*; which ſhows that 'tis the Abbot of *Ferrara*'s who is ſo called, and by conſequence that the Treatiſe about the three Queſtions of *Goteſcalcus*, belongs alſo to him; beſides, that this Book and theſe Letters are of the ſame ſtyle, and that the ſame Doctrine is expounded in the 128th and 129th Letters, which are as it were an Abridgment of the other Work. Inſomuch that there is no reaſon to believe that *Lupus Servatus* was any other but the Abbot of *Ferrara*. 'Tis likewiſe believ'd that he took this Sirname after he had been cured of a very dangerous Diſeaſe, thro' interceſſion of S. *Faron*, as it is related in his Life, written by *Hildegarius* Biſhop of *Meaux*, a Cotemporary Author.

I have already given you an Extract of *Lupus*'s Writings upon Predeſtination and Grace. He has alſo written the Lives of S. *Maximinus* Biſhop of *Treves*, of S. *Wigbert* an Abbot, with two Homilies and two Hymns upon the ſame Saint.

Two great Men of our Age have given very different Judgments of *Lupus* Abbot of *Ferrara*, in relation to a Monaſtical Life. *One blames the inordinate Love he had for curious Learning, and his great Inclination for Prophane Sciences, which,* he ſays, *is a ſtudy unworthy of a Monk; and it would have much better become him to have lamented his own and the world's ſins in his Cloyſter, and to have ſupported his Brothers, then to hunt after and ſtudy with ſo much diligence the Works of Profane Writers. This is the Judgment given of him by the Abbot* de la Frappe. F. Mabillon *on the contrary thinks him an Ornament to the Monaſtical Order; a Man that was not leſs to be eſteemed for his Piety, than his ſolid Doctrine. So well known and valued in his time, that there was no Council held without him; and whom they always employed in the moſt important Affairs, as the beſt Inſtrument and Secretary of the Biſhops, and chiefeſt Churches of* France. *A Man extreamly well verſed in the Fathers; and who in ſhort was to be admired both for his Religion and Holineſs, and the great veneration he brought to the Monks of his Monaſtery,* as *Hildegarius* obſerves. *Paſtor modo pro Religione Sanctitatis in Monaſterio famoſiſſimo Ferrarienſi, ubi Cœtus Monachorum in Chriſto cum illo toto Orbe eſt venerandus.*

It does not belong to me to judge of the Monaſtical Conduct of *Lupus* Abbot of *Ferrara*, neither am I fit to decide the Judgments of two Perſons ſo learned as the Abbot *de la Frappe* and F. *Mabillon*, for both of which I have a very ſingular reſpect. But in keeping to my Subject, that is, conſidering *Lupus* as an Eccleſiaſtital Writer, I may ſay, That he was not only very knowing in general Learning and Prophane Sciences, but in the Doctrine and Diſcipline of the Church and the Works of the Latin Fathers. And that he writ, not only with Elegancy, Pleaſantneſs and Politeneſs, but alſo with a great deal of Solidity and Exactneſs.

His Letters were publiſht the firſt time by *Papirius Maſſonus* out of a Manuſcript of the Abbey of *Ferrara*, and printed in the Year 1597. This Edition is very erroneous. M. *Du-cheſnius* has ſince obliged us with one more correct, [In his Collection of French Hiſtorians, *Tom.* 3.] The Treatiſe of the Three Queſtions, and the Letters about Predeſtination and Grace, have been printed at *Paris* in 1648. from an ancient Manuſcript of S. *Amandus*, and ſince by M. *Mauguinus*, together with a Collection of Fathers upon the ſame Subject. F. *Sirmondus* has publiſht the two Letters, and the Book of the three Queſtions [in 1650.] The ſame Author has put out a Fragment of the 130th Letter, taken out of a Manuſcript of the Abbey of *Fleury*, which was communicated to him by F. *Dacherius*.

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The Life of S. *Maximin*, with that of S. *Wigbert*, has been publiſht by *Buſæus*, who had cauſed it to be printed with the Letters of *Hincmarus* at *Mayence* in the Year 1602. and the two Homilies upon this Saint in 1604. At laſt M. *Baluſius* publiſht a very fair Edition of all *Lupus*'s Works, enricht with Learned Notes, and many Pieces added at the end of the Volume in Octavo, printed for *Muguet* in 1664. [From whom it is put into the *Biblioth. Patrum*, *Tom.* XIV. p. 1.]

CHAP. XV.

Commentaries upon the Holy Scriptures written in the Ninth Century.

The nature of the Commentaries upon the Holy Scriptures, compoſed in the Ninth Century.

SUch as in this Century have applyed themſelves to the ſtudy of the Holy Scriptures, have rarely produced any thing of their own, but only made Collections out of the Commentaries of the Fathers. After this manner are thoſe of *Rabanus*, *Paſcharius*, and the ordinary Gloſs of *Walafridus Strabo* compoſed, of all which we have ſpoken before. *Florus* a Deacon of the Church of *Lions*, followed the ſame method, and gathered together a great many Books, out of which he made divers Collections. And amongſt others, a large Commentary upon the Epiſtles of S. *Paul*, taken from fourteen Latin Fathers, and which has never yet been printed. Another Commentary upon S. *Paul*, compoſed of Extracts out of S. *Auſtin*, commonly attributed to *Bede*, altho' it really belonged to *Florus*. It is printed amongſt the Works of *Bede*. He has beſide this compoſed a Treatiſe about the Celebration of the Maſs, entituled, *De Actione Miſſarum*, which is a Comment upon the Canon of the Maſs printed in the *Bibliothecâ Patrum* [*Tom.* XV. *p.* 62.] Alſo two Diſcourſes upon Predeſtination; and another upon the ſame Subject againſt *Johannes Scotus*.

The Commentaries of Florus.

You meet ſome Fragments of the firſt Diſcourſe in *Hincmarus*. The ſecond has been publiſht by Father *Cellot* and Monſieur *Mauguin*. This laſt has alſo oblig'd us with *Florus*'s Book againſt *Johannes Scotus*, ſpoken of before, [Both at *Paris* 1650.] He has alſo made a Collection of Eccleſiaſtical Laws, of which there are two conſiderable Fragments quoted in another Collection of Manuſcripts, whereof the firſt was publiſht by Father *Dacherius* in the Twelfth Tome of his *Spicilegium*; and the other by M. *Baluſius* at the end of *Agobardus*'s Works. The firſt conſiſts of Laws and Canons againſt the Jews, and the Judgments of the Biſhops. The ſecond is concerning the Elections of Biſhops, which he proves ought to be made by the Clergy and People. Laſtly, *Florus* is Author of ſome Poetry, and there is a great deal of likelyhood, that thoſe which go under the name of *Drepanius Florus* in the *Bibliothecâ Patrum* belong to him. For there is one Poem inſcrib'd to *Moduinus* Biſhop of *Autun*, and another to *Wulfinus*, who both lived in the Ninth Century. So that it muſt needs be acknowledg'd, that the true Author of theſe Poems was *Florus* the Deacon of *Lyons*, whom we now ſpeak of. Father *Mabillon* has alſo publiſht in the firſt Tome of his *Analects* ſome other Poetry of this Author's, of the ſame nature with the former. The firſt Poem is a Complaint about the Diviſion of the Kingdom, after the Death of *Lewis* the Godly. The ſecond is a Letter to *Moduinus* Biſhop of *Autun*, in which he complains that this Biſhop ſuffer'd the Church of *Lyons* to be abuſed. The third is in honour of two Martyrs, call'd S. *John* and S. *Paul*. The fourth is in honour of S. *Stephen* the Proto-Martyr. The fifth is concerning the Reliques of S. *Cyprian*, which are generally believed to be at *Lyons*. And the laſt is the Inſcription of an Altar, under which there were ſome Reliques of certain Martyrs; and upon it was pourtrayed Chriſt, the Apoſtles, and S. *John Baptiſt*. There was alſo a third Piece dedicated to *Moduinus*, of which Father *Sirmondus* publiſhed the beginning in his Notes upon *Theodulphus*, [at *Paris* 1646. which are alſo in *Biblioth. Patrum*, *Tom.* 14.]

Florus's *Writings.*

Theſe are very near all the Works of *Florus* which we have extant. He made a great many Collections, reaſon'd very properly, and writ tolerably well. He paſt for one of the beſt Writers in his time.

Haymo [*Aimo*] or *Hemmo*, (*a*) a Monk of *Fulda*, or of *Hersfield*, a Scholar of *Alcuin*, who was choſen Biſhop of *Halberſtadt* in *Saxony* in the year 841. is one of the Authors of this Century, that has writ the moſt Commentaries. In the Year 847. he aſſiſted at the Condemnation of *Goteſcalcus* in the Council of *Mayence*, and died in the Year 853. He has written Comments upon almoſt all the Books of the Holy Scriptures, both of the Old and New Teſtament, collected according to the cuſtom of this time out of the Commentaries of the Fathers, whoſe Expoſitions he does but Copy and Abridge. We have thoſe upon the *Pſalms* printed at *Paris* in 1533. [at *Friburg* the ſame year]. Thoſe which he compoſed upon the major Prophets, and the Twelve minor, printed at *Colen* in 1573. Seven Books upon the *Apocalypſe* at *Paris* in 1540. and at *Colen* in 1529. [and 1531.] One Book upon the *Acts*, and Seven upon the Canonical Epiſtles at *Colen* in 1573. [at *Paris* 1556. and under *Remigius*'s name at *Mentz* 1614.] There is at laſt a Commentary upon the Epiſtles of S. *Paul*, which ſome attribute to *Remigius* of *Auxerre*, which is certainly *Haymo*'s. It was printed at firſt at *Rome* in 1598. under the name of *Remigius* Archbiſhop of *Rheims*, by the care of the Jeſuit *Villalpandus*,

Commentaries of Haymo *of* Halberſtadt.

(*a*) *A Monk of* Fulda, *or* Hersfield.] Some make him Abbot of *Hersfield*; but M. *Bulteau* believes that he was no more than a Monk of this Monaſtery, as well becauſe he has no other Character given him in the Chroniele of *Saxony*, as that *Hui* who was Abbot of *Hersfeild* in 831. did not die till 846. when he was ſucceeded by *Bruvardus*.

dus, known by his Commentary upon *Ezekiel*, and afterwards Reprinted at *Mayence*, in 1614. *Villalpandus* attributed it to S. *Remigius* Arch-Biſhop of *Rheims*, who Baptized *Lewis*; but all the Criticks eaſily diſcovered, that this Opinion was not Maintainable: For how could S. *Remigius*, that dyed in the beginning of the Sixth Century, Cite the Order of St. *Benedict*, *Bede*, the life of *Cæſarius* Biſhop of *Arles*, &c. His Style and Manner of Writing eaſily ſhows, he was of the Ninth Century; but yet they don't agree to what Author it ought to be attributed. Some give it to *Remigius d' Auxerre*, others to *Remigius* of *Lyons*, but the greateſt part to *Haymo* of *Halberſtadt*; which name it goes under in many Manuſcripts, and in two *Paris* Editions, 1556. and 1608. This laſt Opinion ſeems moſt reaſonable; for it is certain, by the Teſtimony of *Sigebert* and *Trithemius*, that *Haymo* did write a Commentary upon St. *Paul*: Beſides, this is very like his other Commentaries; there is the ſame Method, the ſame manner of Writing, the ſame Expreſſion, and in the greateſt part of the Manuſcripts of it, it bears his name. Laſtly, it was attributed to him 100 years after his death, in the times of *Fulbertus* and *Carnatenſis*. On the contrary, there are but very few Manuſcripts that attribute it to *Remigius* of *Auxerre*, and *Sigebert* that writes of this laſt, has not numbred it amongſt his Works. It is therefore more reaſonable to attribute it to *Haymo*, than *Remigius*.

Other Works of *Haymo*.

We have beſides theſe Commentaries, two Tomes of Homilies upon the *Evangeliſts*, Printed at *Colen* in 1532. and 1540. and at *Antwerp* in 1559. An Abridgment of the Eccleſiaſtical Hiſtory, Printed with *Sulpitius Severus*, and with Notes of *Galeſinius* at *Colen*, in 1531. and Reprinted at the ſame place in 1573.

In fine, *Dacherius* hath Publiſhed in the twelfth Tome of his *Spicilegium*, a ſmall Work concerning the Body and Blood of our Saviour, which is apparently a Fragment of a Homily of this Biſhop's: He there teaches the Real and Subſtantial Converſion of the Bread and Wine, into the Body and Blood of Jeſus Chriſt.

The Commentaries of *Angelomus*.

Angelomus a Monk of *Luxeuil*, has alſo written large Commentaries upon the four Books of Kings, taken out of the Works of the Fathers, and upon the *Song of Songs*; they are Entituled *Stromates*, becauſe they are Woven up of many paſſages of divers Fathers: The firſt is divided into four Books, which he wrote by command of *Drogo* or *Dreux* his Abbot; but he did not finiſh it till after the Abbot's Death, in 855. And the ſecond is Dedicated to the Emperour *Lotharius*, before he was deprived of the Empire, which happened in 855. Theſe Commentaries are Allegorical and Myſtical; they are Printed in the *Blibliotheca Patrum* [Tom. XV.] and have been Printed ſeperately at *Colen*, in 1530. and at *Rome* in 1665. *Trithemius* mentions another Treatiſe of this Author's, bearing the Title *Of Divine Offices*.

The Commentaries of *Sedulius*.

Some time before theſe Authors, of whom we have been ſpeaking, and at the beginning of this Century, one *Sedulius* a *Scotchman*, writ the like Commentary upon St. *Paul*'s Epiſtles, which are nothing elſe but Collections out of the Commentaries of other Authors. It is thought that this *Sedulius*, was alſo Author of the like Collections upon St. *Matthew*. [His Collection on St. *Paul*'s Epiſtles is Printed at *Baſil*, 1528. 1534. and in *Bib. Pat. Tom.* 6.]

The Commentaries of *Druthmarus*.

We muſt add to theſe *Chriſtianus Druthmarus*, a Monk and Prieſt of *Corbie*, who lived about the end of the ninth Century. He has made a Commentary upon the Goſpel of St. *Matthew*, addreſſed to the *Monks* of *Stavelo* and *Malmedy*. He tells us in his Preface, that he Compos'd it for the uſe of the young Monks; becauſe that he obſerves, after he had Expounded to them twice the Goſpel of St. *Matthew*, they had forgot what he had taught them. He ſays, he expreſt himſelf in Terms eaſie enough to be underſtood; that he endeavoured to clear all difficulties, that he kept to the Literal and Hiſtorical Sence, becauſe that the Letter is the ground of other Sences, and that without it they could not be well underſtood. He promiſes a Commentary upon the Goſpel of St. *John*, for that of St. *Mark*, he refers to one of *Bede*. This Author performs his deſign well enough; his Expoſitions are Short, Hiſtorical, Eaſie, and without Allegories or Tropes. There are alſo two Expoſitions of the ſame Author, upon ſome places of St. *Luke* and St. *John*. This Commentary has been Printed at *Haguenau*, in the year 1550. [1530.] in the *Bibliotheca Patrum*. This Author was called *The Grammarian*, becauſe he was very skilful in the Languages, and underſtood Greek and Latin admirably well, and always kept to the Literal Senſe.

The Commentaries of *Remigius* of *Auxerre*.

Laſtly, *Remigius* a Monk of St. *German*'s of *Auxerre*, was called to *Rheims* to fix his Studies there, by *Fulkgrew* who ſucceeded *Hincmarus* [in that See, and had lately Erected a School at *Rheims*] in the year 882. He was reputed to have been very Learned in the Prophane Sciences, ſays *Sigebert*; but yet he employ'd himſelf more profitably in Expounding the Holy Scripture. We have one of his ‖ Commentaries upon the *Pſalms*, Collected out of thoſe of St. *Ambroſe*, St. *Auguſtine*, *Caſſiodore*, and an Expoſition of the twelve Minor Prophets, Printed at *Antwerp* in 1545. and in the *Bibliotheca Patrum* [Tom. XVI.] *Sigebert* makes no mention of theſe two Books: Some deprive him of the firſt, and beſtow it upon one *Monegondus*; but *Trithemius* attributes it to *Remigius* of *Auxerre*. This ſame Author makes mention of a Commentary of *Remigius*'s upon St. *Matthew*. We have obſerved, that the Commentary upon the Epiſtles of St. *Paul*, which ſome attribute to *Remigius* of *Auxerre*, does rather belong to *Haymo* of *Halberſtadt*. Both *Sigebert* and *Trithemius* place among his Works, a Commentary on the *Song of Songs*, which was never Printed. But in the *Bibliotheca Patrum*, we have the Expoſition of the Canon of the Maſs, of which the ſame Author ſpeaks: They alſo ſay he wrote a Book of Divine Offices, a Treatiſe of all the Feaſts of the Saints, an Anſwer to *Gualo* Biſhop of *Autun*, who had propoſed two Queſtions to him; one upon the Conteſt of St. *Michael* th' Arch-Angel, with the Devil about the Body of *Moſes*, ſpoken of in the Epiſtle of St. *Jude*; and

‖ [This Comment is come out by itſelf at *Colen*, 1535.]

and the other upon these words of God to *Job*, *Lo, the Behemoth that I have made with you*, &c. and some other Treatises. *Trithemius* adds, that he Compos'd a great many Learned Books, and amongst the rest, a Commentary upon *Donatus*, and other Ancients. Neither of these Treatises or the foregoing, have been yet Printed, no more than his Sermons.

CHAP. XVI.

The History of the Popes, that enjoyed the Holy See during the Ninth Century.

LEO the III, who had been rais'd to the Holy See, about the end of the foregoing Century, Dying in the year 816. he was succeeded by *Stephen* the IV. soon after his Exaltation he imposed an Oath of Fidelity upon the People of *Rome*, to be true to *Lewis* the Godly, and then went into *France* to visit this Emperour, where he was very honourably receiv'd: and after he had obtaind liberty for some Prisoners, and a return for some Persons that were then in Banishment, he returned to *Rome*, where he dyed a little while after, in the seventh Month of his Pontificate. *Stephen* IV.

Paschal the first of that name, who succeeded him, was rais'd to the See of *Rome* in the year 817. He immediately gave notice of his Elevation to *Lewis* the Godly, according to the custom of those times. Having received Letters from *Theodorus Studita*, and other Defenders of Images Persecuted in the *East*; he writ them back a Letter, to comfort them in their Sufferings. There are three Letters which go under his Name, but which are very faulty, and much to be suspected. The first is about a Privilege granted to the Church of *Ravenna*. The second is an account of the Invention of the Reliques of St. *Cecilia*. By the third he grants the Pall to the Arch-Bishop of *Vienna*. The two first are not worthy of credit, and the third is doubtful: [They are extant in Tom. VII. of the Councils.] *Paschal* I.

Eugenius the II. succeeded Pope *Paschal* in the year 824. There goes under his name a Bull, sent to the Bishops and Lords of the Army of the *Huns*, which does not seem a very Authentick Monument. There are also attributed to him some Canons, but without doubt they belong to a Council of *Rheims*, and not to this Pope. There is also a Letter under his name to *Bernard*, Arch-Bishop of *Vienna*, which has little more to be said for it than the former. [This with another Letter attributed to him, is extant Tom. VII. of the Councils.] *Eugenius* II.

Valentinus who succeeded *Eugenius* in the year 827. having lived but few Months, *Gregory* the IV. was raised to this Dignity, at the beginning of the following year. He came into *France* to favour the Undertakings of the Children of *Lewis* the Godly, against their Father; threatning to Excommunicate the Bishops that would not be of his side. But the Bishops answered him boldly, that if he came to Excommunicate them, he should return Excommunicated by them. We have spoken of an Extract of a Letter, which this Pope writ upon this Subject, which is to be found amongst *Agobard's* Works. There are also two other Letters of this Popes, one upon the Affair of *Adlricus* Bishop of *Mans*, whose cause he would have had brought before him, and in the mean time his Title of Bishop to cease: And the other upon the Deposing of *Ebbo*, which he disapproves of, and condemns of Violence. This Pope's Letters are in Tom. VII. of the Councils.] *Valentinus.* *Gregory* IV.

Sergius the II. succeeded Pope *Gregory* the IV. in the year 844. We have but one Letter of this Pope's, by which he makes *Drogo* Bishop of *Mets* his Vicar general in the Countries, on the other side of the *Alps*, in consideration that he was Uncle to the Children of *Lewis* the Godly, and besides was very fit for that Office. He gives him power to Assemble the National Councils of all that Country; to examine the Cases of those that shall appeal to the Holy See, and to prepare those of Abbots and Bishops. He forbids any to Appeal to *Rome*, that have not first had their Case Examined in a Provincial Synod, or in that of the Vicar General; because an Affair may be better understood in a place where it is Transacted, than any where else. This Letter is Directed to all the Bishops on the other side the *Alpes*; 'tis written with a great deal of weight and worth. [This Letter is Printed in Tom. VII. of the Councils, *p.* 1799.] *Sergius* II.

Leo the IV. was chosen Pope, after the death of *Sergius* the II. the twelfth of April, in the year 847. He Governed the Church of *Rome* eight years, three Months, and some days; during this time he wrote divers Letters, but there are but two of them come to us entire, and it is not very certain they are his. *Leo* IV.

The first is a short Letter Directed to *Prudentius* Bishop of *Troyes*, by which he commands him to Consecrate an Abbey for *Ademarus* and his Monks, which was to depend upon the Holy See.

The second is sent to the Bishops of *England*, who had consulted him upon many Articles, and particularly about Simoniacal Bishops; he orders, that such should be tryed in a Council. He afterwards gives them a satisfactory Answer to their other Questions: Concerning the first he says, 1. That the Hierarchy consists of Bishops and Clergy-men: 2. That every Bishop is to govern his Dioceſs, by his Priests and other Clergy, and make his Visitations: 3. That Priests ought not to be obliged by them

them to carry the Eulogies to the Councils: 4. That Charms are a ſort of Witchcraft: 5. That no Body ought to Marry his Kinſwoman: That the Biſhops ought to regulate their Judgments, by the Canons of the Councils, and the Decrees of the Popes, *Silveſter*, *Fericus*, &c. but might alſo make uſe of the Authorities of St. *Jerom*, St. *Auſtin*, and St. *Iſidore*.

We have ſome Fragments of a Letter of *Leo*, againſt *Nomenocus* Duke of Britain; of another to *Lotharius*, in which he refuſes the Pall, to the Biſhop of *Autun*; and of a third to *Hincmarus*, concerning the Council of *Soiſſons*.

Laſtly, There is a Diſcourſe attributed to this Pope, Directed to the Prieſts and Biſhops, containing a great many Inſtructions relating to their Miniſtry and Duty. [All theſe Letters of Pope *Leo*, are put into the VIII. Tome of the Councils, *p.*30.]

Benedict. III. *Benedict* the III. of that name, was choſen in *July*, 855. after the death of *Leo* the IV. His Election was oppoſed by a Prieſt, called *Athanaſius*, who through the favour of the Commiſſioners of the Emperour, poſſeſt himſelf of the See and Palace of *Rome*; he alſo put *Benedict* into Priſon: But at laſt, ſuch as eſpous'd *Athanaſius*'s Cauſe, were forc'd to yield, and to Depoſe him themſelves, and to acknowledge *Benedict*. This Pope was but two years and an half in the Papal Seat, and we have but two Letters of his; One to *Hincmarus*, concerning the Council of *Soiſſons*, and the Privileges of the Church of *Rheims*; and the other to the Biſhops of *Charles*'s Kingdom, by the which he Cites to *Rome*, *Hubert* Son of *Boſon*, who had quitted his Profeſſion of a Clergy-man, and liv'd a lewd and irregular Life.

There are alſo two other Letters attributed to this Pope; One to confirm the Privileges of the Abbey of *Corbey*; and another to ratifie thoſe of the Abbey of S. *Denis*. But ſince theſe Writings are doubtful, and particularly the laſt, we ſhall inſiſt no longer upon them. Theſe four Letters are printed together in *Tom.* VIII. of the Councils.

Nicholas I. *Nicholas* the firſt, Son of *Theodorus* a Roman, was Ordain'd Sub-Deacon by Pope *Sergius*, and Deacon by Pope *Leo* the fourth. He acquired a great Reputation under the Pontificate of *Benedict* the third. He was choſen after the death of this Pope by the Clergy and Grandees of *Rome* to his See in the Year 858. and was Conſecrated in preſence of the Emperour *Lewis*, the 22th of *April*. He had at the beginning of his Pontificate a Difference with *John* Arch-Biſhop of *Ravenna*, againſt whom many had brought Complaints to the Holy See. He cited him three ſeveral times to a Synod of *Rome*. But this Arch-Biſhop not appearing, he Excommunicated him. *John* upon this had immediate recourſe to the Emperour, who was then at *Pavia*, and afterwards came to *Rome* with ſome Officers, which that Prince ſent to accompany him. The Pope told thoſe Officers, That they ought not to joyn themſelves with one that was Excommunicate; and at the ſame time cited *John* to the Synod that was to be held in *November*. But inſtead of obeying, *John* immediately left *Rome*. The Senators of *Ravenna*, and the People of *Æmilia* prayed the Pope to come himſelf in Perſon to *Ravenna* to reform the Diſorders that *John* had cauſed there. He went and reſtored to the People of *Æmilia* and *Pentapolis* the great Riches that *John* and his Brother had got into their poſſeſſion. *John* fled to *Pavia* to beg the aſſiſtance of the Emperour *Lewis*, but this Prince counſelled him to ſubmit to the Pope, and to reconcile himſelf to him. Which he did; and the Pope gave him Abſolution from the Hereſie of which he cleared himſelf, and received him again into his Communion. And upon the Complaints of the Biſhop and People of *Æmilia*, he order'd him to come every year to the Synod at *Rome*: To Ordain no Biſhops but ſuch as were choſen by the Duke, Clergy, and People, and whoſe Election was firſt confirm'd by the Holy See. To permit the Biſhops of *Æmilia* to come to *Rome* when they pleaſed. To exact nothing of them, and not to ſeize upon any Revenues, under pretence that they belong'd to him, till it was plainly determined by the Holy See, or Commiſſioners from it, that they did really belong to him. This Decree of the Pope was approv'd of by the Synod.

This Affair was follow'd by many others of greater Conſequence, which *Nicholas* maintain'd with a great deal of Courage and Vigour. The principal are the Intruſion of *Photius*, and the unjuſt Depoſing of *Ignatius*; The Divorce of *Thietberga*; The Depoſing of *Rothadus*, and the Converſion of the *Bulgarians*. Which are not neceſſary to be any farther ſpoken of here, becauſe I have treated of them in other places of this Volume. And this is alſo the reaſon that I have but little to ſay of his Letters, which are near an hundred; becauſe the Courſe of our Hiſtory about theſe Affairs, hath obliged us to make an Extract of them upon other occaſions. The firſt ſixteen are a Collection, which he made himſelf of thoſe, which related to the Caſe of *Ignatius* and *Photius*. The reſt concern the Affairs of *France*, the Peace between the Kings, the Divorce of *Thietberga*, of *Lotharius*, the Excommunication of *Waldrada*, the pardoning of Count *Baldwin*, the affair of *Ingletruda* and *Boſon*, the Judgment pronounc'd againſt *Rothadus* Biſhop of *Soiſſons*, the affair of *Ebbo*, the Privileges of ſome Abbeys, the Promotion of *Hilducius* to the Biſhoprick of *Cambray*, the Diſpute between the Biſhop of *Mans* and the Monks of S. *Kallais*, the Pall granted to *Egilo* Arch-Biſhop of *Sens*, the Biſhopricks of *Brittany*, which the Dukes of that Country had a mind to take away from the Metropolis of *Tours*, and the Objections of the Greeks againſt the Church of *Rome*, about which he conſults the Biſhops of *France*.

But there is one of theſe Letters, in which he Anſwers *Rodulphus* Arch-Biſhop of *Bourges*, about ſeveral Points of Diſcipline, which we cannot paſs over in ſilence. It contains ſeven Articles. The firſt relates to the Ordaining of Prieſts and Deacons by Suffragans. Some Biſhops of *France* Depoſed thoſe they had Ordained; and others Re-ordained them. Becauſe, ſays he, Suffragans were created in imitation of the Seventy Diſciples, who might perform Epiſcopal Functions. But becauſe the Canons forbid Suffragans to execute theſe Functions, he orders the Canons for the future to be obſerv'd.

The

The second is upon the Complaint the Arch-Bishop of *Narbonne* made, That the Arch-Bishop of *Bourges* forc'd his Clergy to Commence their Differences in his Courts, and be tried by him; and that he disposed of several Matters that belong'd to his Diocese, without consulting him about it. *Nicholas* admonished the Arch-Bishop of *Bourges* of this, and told him, that his Quality of Primate and Patriarch did not allow him that Privilege. And that he ought to content himself to be Judge of Appeals of Causes which had been tried before by the Arch-Bishop of *Narbonne*. He repeats anew, upon this occasion, the Canons that constitute the Rights of Patriarchs and Primates.

In the third he declares, That in the Church of *Rome* they never anoint the Hands of those Priests and Deacons that are Ordain'd with the Chrism: Adding, that he never read that it was practised.

The fourth permits the Arch-Bishop of *Bourges* to moderate the Penance, and relax something of the rigour of Canons made against such, as having undertaken a state of Penance, return again to the World.

The fifth is about those that are obliged to bring to Confirmation such Children as their Wives have had by a former Husband. He says, That if they have been guilty of the neglect of it thro' Ignorance, they ought not to be parted from their Wives, but only made to do Penance.

The sixth orders, That such as have kill'd their Wives, unless they have taken them in Adultery, shall be made to undergo the Penance of Homicides.

The seventh intimates, That the Bishops ought to repeat the *Gloria in Excelsis*, on *Holy-Thursday* at Mass. But it is not permitted to any to wear the Pall on this day, unless they have leave from the Holy See.

F. *Dacherius* in the Twelfth Tome of his *Spicilegium*, has publish'd another Canonical Letter of *Nicholas* the first, sent to *Harduicus* Arch-Bishop of *Besançon*, in which the Pope prescribes the following Rules.

First, he proves by the Canons, That such as have married two Sisters, may not marry any more for the future.

Secondly, That those that have married their Relations, and are upon that account divorc'd, cannot marry as long as either of them lives; but that it is not forbidden when one of them dies.

Thirdly, he also believes, That Marriage ought not to be absolutely forbidden to such as have committed the Crime of Sodomy, provided they repent of their Sin, and have left off that cursed habit.

Fourthly, he shews, That the Election of a Bishop by the Clergy and chief Men of the Diocese, ought to stand good.

In the fifth Article he says, That it is forbidden Suffragans, not only to Ordain Priests and Deacons, but also to Consecrate Churches and Confirm Children, which only belongs to the Bishops, as we may observe, not only by the Customs of the Church, but also by the Acts of the Apostles.

The last shews, That a Priest that is once fall'n into, and convict of a foul Crime, can no more be restored to his Function.

There is another Work of *Nicholas* the first, concerning Church Discipline, yet more considerable than the former. 'Tis his Answer to the Questions of the *Bulgarians*, which contains *above 100. Articles. *Viz.* 106.

In the first he says, That the Religion of Jesus Christ consists in Faith and Good Works.

The second is concerning the Spiritual Affinity between God-fathers and their God-children, which hinders their ever marrying together.

The third is about the Ceremonies of Marriage. He says, that after the betrothing, the Priest ought to cause the Persons to come into the Church with their Offerings, and there give them his Benediction and the Voil, which is not to be given in second Marriages. That being gone out of the Church, they should wear Crowns upon their heads. These are the ordinary and solemn Ceremonies, which, as the Greeks say of theirs, need not nevertheless always be observed. That consent, according to the Laws, might suffice; and that if that be wanting, the rest signifies nothing.

The fourth sets down the Fasts which are observed in the Church of *Rome*; 1. Lent; 2. The Fast after Whitsunday; 3. That before the Assumption of the Blessed *Virgin*; 4. That before *Christmas*; 5. The sixth day of every Week; and 6. All the Vigils or Eves of great Feasts.

In the fifth he says, That the Fast on *Wednesday* is not commanded, but that of *Friday* is.

In the sixth, That it is not forbid to bathe on those days.

In the seventh and eighth he approves of the Custom of Carrying and Kissing the Cross, and of the Reliques in Lent.

In the ninth he extolls the Custom of Communicating every day in Lent, provided the Communicant be engaged in no Sin, nor has any Mortal Crime lying upon his Conscience.

The tenth is about the Celebration of Sunday.

The eleventh sets down the Feasts in which we must forbear working, to assist at Divine Service.

In the twelfth he says it is to be wisht that Men would on those days forbear also trying Civil and Criminal Affairs.

In the thirteenth he excuses himself for not sending them Civil Laws.

In the fourteenth he aggravates the Cruelty which was us'd towards a Greek, who had his ears and noſe cut off for pretending to be a Prieſt, and baptizing a great many People.

In the fifteenth, he ſays that ſuch Perſons ought not to be re-baptized in the Name of the Holy Trinity.

In the ſixteenth he ſays, That thoſe that did thus abuſe this Prieſt ought to be put to Penance.

In the ſeventeenth he blames the King for executing the principal Leaders of a Rebellion raiſed againſt him by the *Bulgarians*, whom he had cauſed to be baptized. And he ſays that he has committed a great Sin, and particularly in the murthering their Infants who were innocent. But ſince he did it thro' a violent Zeal for Religion, and a blind ignorance, he hopes he may obtain mercy, if he repent.

In the eighteenth he ſays, That thoſe that have been baptized, and after forſake Chriſtianity, ought to be firſt admoniſhed by them, that held them to the Font, that if they do not reform, they ought to be accuſed to the Church; and that if they refuſe to obey the Church, they ſhould be puniſh'd by the Prince's Authority.

In the nineteenth he ſays, They may make uſe of the rigour of their Laws againſt thoſe, as would take away the lives of their Princes. Nevertheleſs, he exhorts the King to pardon ſuch Offenders. This, and the following Articles relate more to Civil Policy than Church Diſcipline.

In the 41ſt he forbids forcing Infidels to the Faith, and adviſes them to avoid communicating with them.

In the 44th, and thoſe that follow, he forbids Hunting, Examining Cauſes, Playing, Marrying, or Feaſting in Lent; and in the 50th leaves it to the prudence of the Biſhop or Prieſt, who have the care of Conſciences, to determine after what manner a man ſhould live with his wife during that time.

In the 51ſt he expreſly forbids men to have two wives at a time. In the 53d he ſays that it is permitted to all Believers to make the ſign of the Croſs upon the Table, and to give a Benediction thereupon in the abſence of the Prieſt. In the 54th he does not diſapprove of the Cuſtom of the Greeks, who thro' humility uſed always to waſh their hands before they went into the Church; but nevertheleſs, he does not command it. In the 55th he ſays he does not think it needful to force People newly converted to pay their debts, that they may be received into Communion. In the 56th he approves of the Cuſtom of ordering Prayers and Faſts for Temporal Neceſſities, as in a time of Drought, *&c.* In the 57th he rejects the Superſtition of the Greeks, who would not eat any Beaſts kill'd by Eunuchs. In the 58th he orders, according to the Precept of the Apoſtle, that women ſhould have their heads covered in the Church. The 59th and 60th relate to their Habits and the Hours of Eating. In the 61ſt he recommends continual Prayer to them. In the 62d he forbids them to make uſe of a certain Stone that they believ'd would heal or cure a Diſeaſe. The 63d and 64th ſhew the time when it is moſt proper to abſtain from uſe the of Marriage. The 65th commands to receive the Euchariſt faſting, and allows thoſe to come to the Communion, who have bled much at the noſe or mouth; for which he makes uſe of the example of the Woman in the Goſpel, who being ſick of a Bloody-flux touched Chriſt's Garment; which makes it credible, that he doth not debar Women from it that are under the like inconvenience. In the 66th he forbids them to enter their Church with their Turbans on their Heads. In the 67th he forbids the *Bulgarians* to ſwear by their Sword, or by the name of any Creature. The 68th allows Women newly brought to bed to enter into the Church. In the 69th he ſays, That the ſolemn times of adminiſtring Baptiſm are the Feaſts of *Eaſter* and *Whitſuntide*; but that it is not neceſſary to obſerve this in regard of the People newly converted, no more than in reſpect of ſuch as are in danger of death. The 70th directs that they ought not to depoſe a Prieſt who hath a Wife; and that it is not lawful for Lay-men to judge of Prieſts. The 71ſt ſhews that Prieſts, how wicked ſoever they are, cannot defile the Sacraments; and that they may be received from them with ſecurity. The 72d is about the queſtion propounded to him concerning a Patriarch. He ſays he cannot anſwer whether he ſhall grant them one, till he knows their number of Chriſtians. That a Biſhop may ſerve their turn in the mean time; and that if their numbers of Believers encreaſe, and that there be divers Churches and divers Biſhops, he will make choice of one of them for their Patriarch, or rather Arch-Biſhop. In the 73d he ſays that their Patriarch, Biſhop, or Arch-Biſhop muſt not be Ordained but by the Supreme Biſhop; and then he that is Ordained by him, having receiv'd the Privilege of Metropolitan from the Holy See, may Ordain other Biſhops. That after this there would be no more need of coming to *Rome* for the Ordination of their Arch-Biſhop, who then might be Ordained by the other Biſhops, upon condition that he doth not execute any part of his Office till he has receiv'd the Pall. The 74th aſſerts that men may pray any where. The 75th and 76th, That the Biſhops that he will ſend them, ſhall bring the Rules of Penance which they deſired, together with a Miſſal. In the 77th he forbids them to have any thing to do with Lots, by putting a Pin into a Book to find out any thing they are in ſuſpicion of. The 78th declares that Penance ought to be refus'd to none. In the 79th he forbids ſuperſtitious Ligatures made uſe of to cure men. The following Articles relate to Peace, Agreements or Bargains, Judgments and Civil Puniſhments. In the 87th he forbids forcing Widows to become Nuns. The 88th ſays that it is not lawful to pray for ſuch as dy'd in their Infidelity. The 89th recommends to them the Cuſtom of Offering the Firſt-fruits of the Earth. The 90th ſays that it is lawful to eat Birds which have not been bled in killing them. The 91ſt forbids Chriſtians to eat Beaſts kill'd or hunted by Infidels. In the 92d he declares that they are the proper Patriarchs who govern the Churches founded by the Apoſtles, which are only *Rome*, *Alexandria* and *Antioch*. That the Biſhops of *Conſtantinople* and *Jeruſalem* are alſo called Patriarchs; but they have not ſo great Authority as theſe three. In the 93d he declares that

that of *Alexandria* to be the second Patriarch. In the 94th he declares the Cheat of the Greeks, who said that Chrism came first from their Country. The 95th says that they ought not to be taken from the Church who have fled thither for Sanctuary. In the 96th he forbids Husbands to be divorced from their Wives, if it be not for Adultery. In the 97th he exhorts Masters to pardon their Slaves that have offended them. In the 98th he is willing that such as kill themselves should be buried, for fear their putrid Bodies should occasion Infection; but he would have no Obsequies bestowed upon them, nor any Sacrifice or Prayer offer'd for them. In the 99th he permits such to be buried in the Church as have liv'd well. The 100th approves of the Custom of carrying dead Bodies into their own Countries. In the 101st he commends Alms. In the 102d he forbids doing violence to Pagans to convert them. In the 103d he commands them to burn the Books of the *Sarazens*. The 104th is concerning the validity of Baptism administred by a Jew, who had no Religion. *Nicholas* the first answers, That such ought not to be Re-baptized, if he did confer it upon them in the name of the Trinity. In the 105th he speaks of those that preach'd a Doctrine contrary to that of the Apostles. He answers that they ought not to be heard: But that it doth not belong to the *Bulgarian* Lay-men to judge whether the Doctrine be true, or not. In the last he exhorts them to take Instructions from none but the Church of *Rome*, which always delivers the Truth to such as desire it.

These are the Decisions or Answers of *Nicholas* the first in this Work. This Pope was a great Canonist. He wrote readily and with Authority. He often quoted the Canons and Decretals of the Popes. He maintain'd the Grandeur of his See with vigour, and manag'd the most difficult Matters he was concern'd in with Honour. M. *de Marca* observes, That he had done some Injuries to the Discipline and Liberties of the Church by maintaining that it was not lawful to assemble a National Synod without the consent of the Pope: In attributing to himself the Appeals of the Clergies Cases determined in National Synods; and also after a Review brought, in Citing the Persons and Causes to *Rome* to be there determined anew, instead of appointing Judges on the places; and affirming, that the Causes of Bishops wholly belong'd to his Cognizance. But these Pretensions have not been acknowledg'd by the Church, and particularly by that of *France*, who have always kept to their Liberties without the least diminution of Respect and Submission due to the Holy See. [These Epistles are all put out in Tome VIII. of the Councils.]

After the death of *Nicholas* the first, which hapned the 13th of *November* in the year 867. *Adrian* the second, who was about 76 years of age, was chosen in his place. He was a *Roman*, the Son of *Talanius*, related to the Popes *Stephen* the fourth and *Sergius* the younger. *Gregory* the fourth Ordained him Priest, and gave him the Title of St. *Mark*. His Liberality gained him a great repute in *Rome*, and he was proposed to be chosen Pope after the death of *Leo* the fourth, and *Benedict* the third. And after the death of *Nicholas* he obtain'd it both by the Votes of the People, who lov'd him, and by the joynt consent of both Parties of Grandees. *Lewis* the Emperour approved of his Election; and he was Ordained the 14th of *December*. He was at first suspected not to favour much the Memory of his Predecessor *Nicholas* the first, because he seem'd not so severe towards *Lotharius* and *Waldrada*, as he had been. But he freed himself from this suspicion, and re-united those to him that before had forsaken his Interest upon this account. *Adrian* II.

The beginning of his Pontificate was disturb'd by the Invasion of *Rome*, which the Duke of *Spoleto* seiz'd on, and harrass'd with Robberies and Plundering of his Soldiers. But *Rome* was deliver'd both by the Authority of the Emperour, who depriv'd the Duke of *Spoleto* of his own Dominions, and the Thunderbolts of Excommunication which the Pope sent out against these Robbers. A Peace was no sooner granted to the Church of *Rome*, but the Affair of *Photius* was brought before Pope *Adrian*. The Emperour *Basilius* having restored *Ignatius*, sent some of his Officers to *Rome* to accompany the Deputies of *Ignatius* and *Photius*. Those of *Photius*'s side were drown'd for the most part, and there appear'd in his behalf but one inconsiderable Monk call'd *Methodius*, who durst not maintain his Cause, and who suffer'd himself to be cited thrice, and was at last condemn'd for Non-appearance. But the Officer of the Greek Emperour, and *John* Metropolitan of *Cæsaria* in *Cappadocia*, having presented to Pope *Adrian* the Transactions of the pretended Council which *Photius* had assembled against Pope *Nicholas* the first, he caused them to be examined and condemned in a Council which pronounced an Anathema against *Photius*, and had the Book burnt which he wrote against Pope *Nicholas*. After this *Adrian* sent Legates to *Constantinople* to assist in his name at the eighth General Council. They had at first all the satisfaction they could wish, but after the Council, they enter'd upon the Affair of *Bulgaria*, and after it was debated in their hearing, judged that it ought to be subject to the Patriarch of *Constantinople*, which troubled the Legates extreamly. Wherefore having protested against, and declared this Judgment null, they immediately left the City dissatisfied. And being but very meanly accompanied, they fell into the hands of the *Sclavonians*, who robbed them, and took them Prisoners. They soon after made an escape, and came to *Rome* at the end of the year 870.

There are five Letters of this Pope concerning the Affair of *Ignatius* and *Photius* in the Version of the Acts of the eighth Council done by *Anastasius*. The three which follow, relate to the Affairs of *France*, and the Churches of *Brittany*, to *Lotharius* and *Weldrada*, *Actardus*, *Wulfadus*, and the other Clergy-men Ordained by *Ebbo*. To the Kingdom of *Lotharius*, on which *Charles* the Bald seiz'd after his death, and which *Adrian* would have had been left to *Lewis* the Emperour. To the pretended Privileges of *Caroloman*, and to the Quarrel of *Hincmarus* Bishop of *Laon*, with his Uncle. It is not necessary to give any Extracts of these Letters in particular, having spoken of them particularly elsewhere. *Adrian* dyed the first of *November* in the year 872. He was naturally good and well temper'd, zealous for Peace, and for the welfare of the Catholick Church. His Letters are written in a style

Style mixt with Gravity and Modeſty, Zeal and Humility; he maintaining in every part of them his Authority, without Affectation or Contempt of any Body. He behaves himſelf towards thoſe he had Buſineſs with, according to the Rules of Honeſty and Charity; not Flattering them by a baſe Complaiſance, or Offending them by high Words, nor Enraging them by his extraordinary Claims.

John the VIII. was Arch-Deacon of *Rome*, when he was rais'd to the Holy See; it was in *December* 872. that he came to this Dignity, at a time when all *Italy* began to be very much moleſted by the inroads of Barbarians, and Diviſions between the Dukes and Lords. He was obliged to make a Treaty with the *Sarazens*, to hinder their Invaſions. After the death of the Emperour *Lewis* the II. he ſet the Imperial Crown upon the Head of *Charles* the Bald, in the year 875. and ſupported himſelf by his Protection, as long as this Prince lived: But having a mind after his Death to let the Empire fall into the Hands of his Son, he was oppoſed in his Deſign by the Lords of *Rome*, and by *Lambert* Duke of *Spoleto*, who ſeized both upon that City and the Pope in it. But he eſcaping ſome time after, fled into *France*, where he held the Council of *Troies*: After this, returning into *Italy* with ſome ſuccours, he drove out the Barbarians, and to procure himſelf a quiet Life, Crowned *Charles* the Groſs Emperour, in the year 880. and dyed at the beginning of the year 882. He has writ many Letters concerning the Eccleſiaſtical and Civil Affairs of his time.

The firſt is Directed to Count *Boſon*; he thanks him for the good Service he had done his Legates with *Charles* the Emperour, and acquaints him, that he expected thoſe Succours from that Prince with a great deal of Impatience, which he promiſed him againſt the *Sarazens*.

The ſecond to King *Lewis*, is about the Differences between that Prince and the Emperour *Charles* the Bald: He tells him, that he cannot hope to make them Friends, till he has heard them both, and Exhorts him in the mean time to think of a Peace.

In the third he adviſes *Jeoffry* Prince of *Salern*, that he has received Power from the Emperour to Conclude and Swear the Treaty made with him, and that he will ſhortly give him a Viſit upon that Occaſion.

In the fourth, ſent to the Clergy and Faithful of the Church of *Valva*, he condemns a certain Perſon, who would have ſeized upon that Church, during the Life of *Arnoldus*, who was the Biſhop of it. He commends them for not being willing to receive him; he forbids them to do it, and threatens them with Excommunication if they ſhould, as alſo he that undertook to ſettle him, if he perſiſted in it.

In the fifth he commands him that he writes to — which it may be was the Biſhop of *Naples*, to ſeparate himſelf from the Duke of *Naples*, who would not ſubmit to the Holy See, and threatens him with Excommunication, if he does not do it.

In the ſixth he orders his two Legates, which he had at the Emperours Court at *Pavia*, to return immediately.

In the ſeventh he complains of *Boſon*'s retaining his Legates, and begs aſſiſtance of him againſt the *Sarazens*, to prevent the Beſieging of *Rome*, which they threatned.

The eighth is written to *Charles* the Bald; in it he allows of the Tranſlation of *Frotarius*, from the Arch-Biſhoprick of *Bourdeaux* to that of *Bourges*, upon the Teſtimony and Remonſtrances of the Biſhops of that Province, having delayed to grant it till he was acquainted with their Sentiments, as he obſerves in that Letter.

The ninth is Directed to *Landulphus* Biſhop of *Capua*, to whom he ſends word, that the Legates whom he had diſpatched to the Emperour, had obtained of him, a Confirmation of all the Priviledges anciently belonging to the Church of *Rome*, and particularly a Power to conclude ſuch a Treaty, as he himſelf ſhould think beſt, concerning the Territory of *Capua*. He informs this Biſhop, that he deſign'd to be in that City ſhortly, that ſo he might make preparations to receive him.

In the tenth, he writes to *Adelard* Biſhop of *Verona*, to come to *Rome* in *December*, to aſſiſt at the Council which was to be held there; and threatens him with Excommunication in caſe of a failure.

In the eleventh, he deſires the Emperour to pardom *Emmenius*, and take him into favour, altho he owns him to have been juſtly Condemned.

In the twelfth, he begs of him to Pardon a Man that had killed another, and who was come to *Rome ad limina Apoſtolorum*, to expiate his Crime.

The thirteenth is Directed to the People of *Bourges*, whom he exhorts to receive *Frotarius* for their Arch-Biſhop, by reaſon of the Deſolation of the Province of *Bourdeaux*, becauſe the Pagans having cruelly ravaged it, he was now become unſerviceable in his firſt Dioceſe. In the following Letter, he commands the Biſhops of that Province to acknowledge him.

In the fifteenth, he orders the Biſhop of *Chartres*, to reſtore to his Goods and Offices, the Murtherer of whom mention is made in the twelfth Letter, who had been at *Rome ad limina*, to make Atonement for his fault.

The ſixteenth and the four following, are about an Affair wherein *Peter* Arch-Biſhop of *Grado* was concern'd. It ſeems two of his Suffragan Biſhops had revolted from him; and one *Dominicus* Abbot of the Monaſtery of *Altino*, had got himſelf to be Elected Biſhop of *Toricelli* in ſpite of him. The Arch-Biſhop of *Grado* having brought this Affair to *Rome*, the Pope cites both theſe Biſhops, and the Biſhop Elect, to make their Appearance at the Council which he held there; but they failing to obey the firſt Citation, he was forced to threaten them with Excommunication if they did not come in Perſon, to a Council which was to meet in *February*. Then he wrote to two of

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the neighbouring Biſhops, to ſee this Sentence put in Execution, in caſe they did not obey; to the Duke of *Venice*, to ſend them to him; to two Biſhops called *Felix* and *Peter*, that he interdicted them, till ſuch time as they came to his Synod; and that if they fail'd of coming thither, he would certainly Excommunicate them. He blames *Dominicus* for his Carriage, and Summons him likewiſe to his Synod under pain of Excommunication; and he returns his thanks to the Duke of *Venice* for his good Inclinations to the Holy See; requeſting him to cauſe thoſe Biſhops to repair to the Synod which was to be Celebrated in *February*. He directed theſe Letters to a certain Biſhop, whom he deſires to Diſtribute the reſt, to thoſe Perſons to whom they belong'd, as it appears by the twenty fifth Letter, which is addreſt to that Biſhop.

In the twenty firſt, he deſires help of the Emperour *Charles*, againſt the Inſults of the *Sarazens*; repreſenting to him, the terrible Devaſtations they made among the Chriſtians.

The twenty ſecond is directed to Count *Lambert*, whom he ſeverely reproves for not hindering the violent Oppreſſions of ſome of his Subjects, and threatens to Excommunicate him if he did not take care to regulate theſe Diſorders for the future.

In the twenty third, he thanks the Emperour *Charles* the Bald, for the kind Reception he gave the Legates of the Holy See; as alſo, becauſe he ſent *Anſegiſus* and *Adalgarius* to *Rome*, with Commiſſioners to repreſs the Inſolence of thoſe Perſons that were troubleſome to the Holy See. He informs him, That they could not be Puniſhed according to their deſerts, becauſe they were fled to a certain Marqueſſe, and ſome great Lords, who took them into Protection: he prays the Emperour to find them out, and to Condemn them to Baniſhment; and humbly entreats him, not to ſuffer them in his Kingdom. In the following Letter he complains of the Conduct of *Anſegiſus*, whom he accuſes of maintaining a ſecret Correſpondence with Count *Lambert*. He commends the Fidelity of *Adalgarius*, upon whom he had beſtowed a Pall, by way of Recompenſe.

The greateſt part of the following Letters relate to the Wrongs which the Holy See Suffered by the *Sarazens* and other Enemies of the Church; againſt all which he begs the Aſſiſtance of *Charles* the Emperour: And Exhorts the Biſhops and Princes of *Italy*, to break the Treaties made with them; and animates them to declare War againſt them.

The thirty fourth Letter is an anſwer to Biſhop *Ansbert*, who had Conſulted him about the Promotions of Biſhops and Abbots. He ſends him word, That he muſt follow as much as he can the Directions of the Canons; nevertheleſs, he thinks it convenient, he ſhould wait for the coming of the Emperour, that he may Act according to his Will and Pleaſure. He ſays in particular, as to thoſe Perſons he had been Conſulted about, that an Exile may be favoured without doing any thing contrary to the Canons. That with Permiſſion of the Prince, the Abbot that was put out of a Royal Monaſtery, might be Re-eſtabliſhed, if he hath never been Convicted of any Crime: And that a Murtherer, or any Accomplice in ſuch a Crime, ought to be deprived of all Spiritual Authority.

The thirty ſeventh is a Letter about the Tranſlation of *Frotarius* Arch-Biſhop of *Bourdeaux*, to the Arch-Biſhoprick of *Bourges*.

In the forty ſecond, he Exhorts King *Charles* the Groſs to reſtore the Revenues he had taken from a Nunnery at *Breſſe*, and threatens him with Excommunication if he does not do it within ſixty days.

In the forty ſeventh, he acquaints the Emperour *Charles* the Bald, that he had Excommunicated *Adelard* Biſhop of *Verona*, becauſe he had ſeized upon the Monaſtery of *Nonantula*. He ſends the ſame thing to the Arch-Biſhops of *Ravenna*, *Milan*, and *Aquileia*, in the following Letter: and in the forty ninth to the Clergy of *Verona*.

By the fifty third, he commands the Arch-Biſhop of *Milan*, and the Biſhop of *Breſſe*, to meet at a General Synod of the Biſhops of *Italy*, which was to be held at *Ravenna* in *June*.

In the fifty fifth, he Cites *Vitus* Duke of *Venice*, and the Biſhops of his Country to it. By the following Letter he commands the ſame thing to be done by the Biſhops *Peter* and *Leo*.

In the fifty ſeventh, he requires the Arch-Biſhop of *Ravenna* and his Suffragans, to be preſent at the General Synod of the Biſhops of *Italy*, which was to be held at *Ravenna*.

The fifty eight is written to the Patriarch of *Aquileia*, to end his Affair in this Synod.

By the fifty ninth, he acquaints the Arch-Biſhop of *Ravenna*, that this Synod was Prorogued to the nineteenth of *July*; and he ſignifies to him in the following Letter, that he has Summoned thither all the Biſhops of *Italy*, and eſpecially thoſe of *Venice*. The foregoing Letters are Dated on the tenth Indiction, that is to ſay, that they were written between *September* 876. and the ſame Month in 877. The following Letters are of the eleventh Indiction.

In the ſixty ſecond, he ſent a Man-ſlayer to his Biſhop, that had been enjoyn'd Penance, and who was come to *Rome*; but he nevertheleſs Exhorts and Intreats this Biſhop, to mitigate the rigour of his Penance.

The ſixty third is Addreſt to *Carloman*. He acquaints him with his concern for the Death of *Charles* the Emperour, Exhorts him to Protect the Church of *Rome*, promiſes to ſend him Legates very ſpeedily, grants him the Pall for *Theodemarus* the Arch-Biſhop, and deſires him to ſecure him in the Poſſeſſion and Enjoyment of the Revenues, which the Church of *Rome* has in *Bavaria*.

The ſixty fifth is written to the Engliſh Arch-Biſhop, where after he hath commended his Zeal for the Holy See, and Exhorted him to diſcharge his Duty with Conſtancy, he warns him not to ſuffer Husbands to forſake their Wives and Marry others. He Confirms the Privileges granted by St. *Gregory* to the Biſhops of his See.

In the ſixty ſixth Letter, he thanks *Athanaſius* Biſhop of *Naples*, for Excommunicating his Brother *Sergius* who was an Enemy to the Church. He deſires him to continue his Labour and

Vigilance for his Church, and recommends to him the Deacon *Peter*. In the following one, he commends the *Neapolitans* for driving out *Sergius*, and giving the Government of their City to the Biſhop his Brother.

By the ſixty Ninth, he ſends to *Landulphus* Biſhop *of Capua*, to joyn with the Biſhop of *Naples* in the Defence of the Church of *Rome*, and requires him to obſerve the Treaty made with the *Amalphitans*.

In the Seventieth, He reproves the Biſhop of *Ambrun*, for Ordaining another Biſhop of *Venice* than him, that had been choſen by the Clergy and People, and whoſe Election had been confirmed by the Conſent of *Charles* the Emperour. He enjoins him to come to *Rome*, together with him that was Elected, and him that had been Ordained.

The 68, 72, and 73. are Letters written to *Lambert* Duke of *Spoleto*, an Enemy to *Rome*, to prevent his acting thoſe Hoſtilities, which he intended againſt it.

The ſeventy fifth and the ſix Letters following, are written about the Affairs of *Bulgaria* to that King, to the Patriarch of *Conſtantinople*, and the Greek Emperour.

The following Letters are written againſt *Lambert* Duke of *Spoleto*, who had Invaded the Territories of the Holy See, and being poſſeſt of the City of *Rome*, had placed a Garriſon in it, abuſed the Biſhops and Prieſts, and hindered them from performing Divine Service in St. *Peter*'s Church.

Theſe Outrages obliged the Pope to retire into *France*, to implore aid of *Charles*, of *Carloman*, *Lewis* the Stammerer, of *Engelberga*, and *Berengarius*, as it appears by theſe Letters.

In the ninety firſt, he acquaints the Empreſs *Engelberga*, that he will compoſe the Service for the *Anniverſary* of the Emperour *Lewis* her Husband, as ſhe had defired him: He Conjures her to continue her care of the Affairs of the Holy See, and to act ſo, that he may return as ſoon as poſſible to *Rome*; he informs her alſo, that he will hold a Council at *Troyes* the firſt day of *Auguſt*.

In the following Letter he tells her, that he is come to *Arles*, and that he hath met *Boſon* and *Hermengarda*, whom he wiſhes preferred to ſome higher Dignities, that they might be more able to defend the *Roman* Church.

He Exhorts the Empreſs to favour him in the Deſign he hath for them, and to write to the Arch-Biſhop of *Ravenna* to pray for him, and to ſend Legates to *Rome* to Comfort his Faithful Friends.

By Letter the ninety third, he makes the Arch-Biſhop of *Arles* his Vicar in *France*, yet without prejudice to the Rights of the Metropolitans, for which end he gives him the Pall; and Commands the Biſhops that are obliged to go out of their Provinces, not to do it without his Conſent; and if there ſhould happen any Diſputes concerning the Faith, or about other matters of any difficulty among the Biſhops, he requires them, after they have given him an account of it, to Decide it with twelve Biſhops which he ſhall Aſſemble, provided that if it cannot be Decided by theſe Judges, they ſhall content themſelves with having fully inſtructed him, and refer the matter to the Holy See.

He Complains it is a great Diſorder, that the Metropolitans of *France* Conſecrate Biſhops, before they have Received the Pall of the Holy See; he deſires this Abuſe may not be allowed to become Cuſtomary.

The Letter ninety four is to the ſame Perſon, and on the ſame Subject, 'tis a forged piece, Compoſed of part of St. *Gregorie*'s Letter, and part of the foregoing.

The ninety fifth is a Copy of one of St. *Gregorie*'s Letters.

By Letter ninety ſix, he invites *Iſaac* Biſhop of *Langres* to the Synod to be held at *Troyes*.

By the ninety ſeventh, he Excommunicates thoſe that had taken his Horſes and Baggage at *Châlons*, unleſs they return them in three days, and paſſes the ſame Sentence againſt *Adurardus* the Prieſt, whoſe Servants had taken a Silver Plate out of the Church of *Rome*.

By the following Letters, he invites and cites the Metropolitans and Biſhops of *France*, to the Synod to be held at *Troyes*.

The 108 is ſent to *Luitbertus* Arch-Biſhop of *Mayence*, whom he orders to return to the Daughters of *Boſon* and *Engeltruda* their Father and Mothers free Eſtate. And declares *Godfrey* and *Engeltruda* uncapable of diſpoſing of them; and in the following Letter, threatens Count *Marfroy* who was in poſſeſſion of them, unleſs he preſently reſtored them.

In the 110 he complains to the Arch-Biſhop of *Beſançon*, that he did not come to him to Condole his Perſecutions: He Exhorts him to come as ſoon as he can, and forbids him to Conſecrate a Biſhop in the Church of *Lauſanne*, tho the Prince command it, or the People deſire it, till he hath conſidered what will be moſt Expedient.

The four following Letters are in the Council of *Troyes*.

In the 115 he cites Count *Bernard* to the Council of *Troyes*.

In 117 and 118, he invites King *Charles* and *Lewis* to a Conference: King *Lewis* came, but not King *Charles*. The Pope complains of it in 119. Letter, and lets him know, that he had adopted Prince *Boſon* for his Son.

The 120 is a Sentence of *Excommunication* againſt Count *Bernard*, who had deprived *Frotarius* Arch-Biſhop of *Bourges*, of his Arch-Biſhoprick and Revenues.

In the 121 he threatens thoſe with Excommunication, that had ſeized upon the Revenues of the Church of St. *Maurice* of *Tours*, unleſs they ſpeedily reſtore them; and admoniſhes thoſe that owe their ninths and tenths, to pay them.

By the 122, he leaves to the Arch-Biſhop of *Arles* the Deciſion of the Controverſy, between the Biſhop of *Uſez* and *Avignon*, which could not be determined at *Troyes*, the Biſhop of *Avignon* being abſent.

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The 123 is an Excommunication of *Hugh*, the Natural Son of King *Lewis*, and *Emmo* Brother of *Bernard*, for Conſpiring the Death of their King.

The 124 is Addreſſed to the Biſhop of *Dol*, and the Biſhop of *Brittany*, who had withdrawn themſelves from the Juriſdiction of the Arch Biſhop of *Tours*, he charges them to ſubmit with menaces of Excommunication, if they fail.

In the 125, to *Lewis the Stammerer*, he tells, how great Obligations he lay under to *Boſon*, who brought him ſafe to *Pavia*, and begs his aſſiſtance in reducing the Enemies of the Holy See, and recommends to him *Agilmarus* Biſhop of *Clermont*.

In the 126th he accuſes *Anſpert* Arch-Biſhop of *Milan* of unkindneſs, in not ſympathizing with him in his Sufferings. He commands him and his Suffragans to come next *Thurday* to meet him at *Pavia*. He gives the ſame Orders in the following Letter. He likewiſe Summons Count *Beringarius* by the 128th and 131ſt Letters, and *Suppo* by the 130th. In the 129th he preſſes King *Lewis* to reſtore to the Daughters of *Boſon* and *Engeltruda* the Free-Eſtate of their Father and Mother, of which he was in Poſſeſſion.

In the 135th he orders two Biſhops to Excommunicate thoſe that had ſtole *Wipert*'s Son, and plundered his Country.

In the 136th he adviſes Count *Hugh* to puniſh ſome Thieves.

In the 137th he exhorts him, and two other Counts, to keep their League made with *Boſon*.

In the 138th he orders a Monk to obey Biſhop *Wipert*, who had obtain'd him from his own Biſhop and Abbot by Letters dimiſſory.

In the 139th he orders the Arch-Biſhops of *Milan* and *Ravenna* to meet, when the Biſhop of *Pavia* ſhould require it.

In the 140 he Authoriſes the Biſhop of *Pavia* to Excommunicate thoſe that had taken away a Woman.

In the 141ſt he acquaints the Biſhop of *Pavia* that he ſhall ſhortly be at *Turin*, and prays him to come thither. He intimates to him that he ought not to adhere to the Arch-Biſhop of *Milan* in Prejudice of the Roman Church's Intereſt; and deſires him to forward his Letters to the Suffragans of the Arch-Biſhop of *Ravenna*.

By the 142d he calls four Biſhops to a Council to be held at *Pavia*.

The 143d is a Decree for the Confiſcation of the Goods of an Abbey.

In the 144th he promiſes Salvation to all that are kill'd in Battel againſt Heathens and Infidels, and abſolves them as much as is in his power.

By the 145th he Suſpends the Biſhop of *Venice* from Celebration of Divine Service, becauſe he had Communicated with ſome Excommunicated Perſons; till he and they appeared before him.

In the 146th he gives leave to promote to Sacred Orders, ſome Perſons, who in their youth hapned to be in Company where one kill'd his Companion.

In the 147th he deſires two Biſhops to ſend home the Wife of *Roſtagnus*, who deſerting her Huſband, was fled into their Dioceſe; and orders them to Excommunicate all that Communicated with her.

In the 148th he adviſes the Biſhop of *Mets*, that he ſhould not force a Man to marry a Woman who was Contracted to him, who by her own Confeſſion was with Child by another Man.

In the 149th he Orders the Biſhop of *Pavia* to mitigate the Penance impoſed by his Predeceſſor on a Man, for being in Company when another was kill'd.

In the 150th he orders the Biſhop to cauſe Reſtitution to be made to ſome Perſons he recommends that were robbed.

In the 151ſt he writes to the Biſhop of *Beſançon* that he had Abſolved *Fulcardus* and his Wife; and that he is again to admit them into his Communion.

The 152d is an Exhortation to certain Biſhops aſſembled in Council, to judge with Juſtice.

In the 153d he acquaints the Arch-Biſhop of *Ravenna*, That it being order'd by the Canons that Councils ſhould be held twice a year, he appointed one to be at the end of *March*; and orders him and his Suffragans to be there.

In the 154th he writes to the ſame Arch-Biſhop, and tells him, That he wonders he ſhould deſign to Ordain to the Biſhoprick of *Sarſenne* another Perſon than the Prieſt *Lupo*, whom he had commanded him to Ordain; and forbids him doing it.

In the 155th he writes to *Anſpert* Arch-Biſhop of *Milan*, and he Commands him and his Suffragans to come to a Council to be held at *Rome* the firſt of *March*, to chooſe an Emperour in the place of *Carloman*, whoſe Infirmities made him no longer able to bear the Burthen of Government. He adds, That as it belongs to the Pope and Biſhops of *Italy* to Conſecrate the Emperour, ſo it is chiefly their Right to call and chooſe him.

In the 156th he Comforts the Duke of *Beneventum* for the loſs he had ſuſtained by the *Agarenians*.

The 157th is only a Letter of Complement and Thanks to a Biſhop that was very zealous for the Roman Church, and had enquired of his Health; and Condolance for the Death of his Brother. Here end the Letters of the eleventh Indiction, and thoſe of the twelfth begin.

The ſix firſt Letters contain nothing very remarkable, being chiefly about Civil Matters.

In the 163d he forbids certain Biſhops to Excommunicate the Perſon that brought the Emperour's Letters Patents, till his Cauſe were examined.

In

In the 165th he Excommunicates a Count and his Wife for taking a Nun out of his Monaſtery, till they reſtored her.

In the 174th, 189th, 192d Letters he exhorts *Michael* King of *Bulgaria*, to ſubmit himſelf to the Church of *Rome*.

In the 181ſt and 182d he ſharply reproves *Anſpert* Arch-Biſhop of *Milan*, for not coming to the Synod at *Rome*, after he had been thrice Summoned, and threatneth to proceed againſt him if he come not this fourth time. He forbids his holding any Aſſembly with any of the Kings of *France* that ſhall come into *Italy*.

In the 188th to the Biſhop of *Limoges*, he decides, That a Man ought not to be parted from his Wife, becauſe he had Baptized his Child himſelf in a Caſe of Neceſſity.

In the 190th written to the Biſhops of *Dalmatia*, he exhorts them to acknowledge the Juriſdiction of the Biſhop of *Rome*, and to ſend thither their new choſen Biſhop to be Conſecrated, and Receive the Pall from him.

The 191ſt is to the Arch-Biſhops of *Arles*, *Narbonne* and *Aix*. He orders them to confer with the Biſhop of *Nimes*, to oblige him not to moleſt the Monks of a certain Monaſtery, and gives them power, if he does not do as he deſires, to ſuſpend him from all his Prieſtly Functions, till he comply, or appear at *Rome* to give an account of his Conduct.

In the 194th he Exhorts a *Sclavonian* Lord to continue in the Faith of the Roman Church, and live in its Obedience. He ſaith he hath written to Arch-Biſhop *Methodius*, who was Ordained by Pope *Adrian* his Predeceſſor, becauſe he had heard he taught other Doctrines than what he had profeſſed in Preſence of the Holy See.

The following Letter is to this *Methodius* Titular Arch-Biſhop of *Pannonia*: he commands him to come to *Rome* and juſtifie his Doctrine. Forbids him to Celebrate Maſs in the *Sclavonian* Tongue, but only in Latin or Greek; as, ſaith he, the Church of Jeſus Chriſt diſperſed over the whole Earth, practiſeth in all places.

The 196th is to *Anſpert* Arch-Biſhop of *Milan*, about his refuſing to come to the Synod at *Rome*. The Pope had ſuſpended him from Celebrating Divine Service, till he came to *Rome* to juſtifie himſelf: but not regarding of that Suſpenſion, he continued to do all Epiſcopal Functions. The Pope peremptorily commands him to come to *Rome*, or ſend his Legates.

In the 197th he thanks King *Lewis* for his good will, and invites him to come ſpeedily to *Rome*, promiſing to do his utmoſt to make him to be declared Emperour.

The 198th Letter is to *Herard* Arch-Biſhop of *Auch*, and to the Biſhops of *Comminges*, *Conſerans*, and *Bigores*, concerning the Diſorders in their Dioceſes, which they could neither reſtrain by Exhortations nor Excommunications. They had written to the Pope to joyn his Authority to theirs, to put a ſtop to them. The Pope writes to them to uſe their utmoſt Endeavours to rectifie the Diſorders of the People committed to their charge. And becauſe the greateſt were in the Marriages of Kindred, he ſaith, 'tis not permitted to Chriſtians to marry their Kindred ſo long as they can make out any Relation. He declares all thoſe, that are ſo married, and will keep their Wives, or thoſe that ſhall ſo marry for the future, to be ſubject to the Churche's Anathema by Apoſtolick Authority, and forbids all Prieſts to give them the Sacrament, till they have done Penance. He alſo declares it unlawful to have two Wives, to forſake one Wife and marry another for no cauſe whatſoever, or to have a Wife and a Concubine at the ſame time. He forbids the Laity to meddle with the Church Goods. He orders Prieſts and Clerks to ſubmit to their Biſhops, and to do nothing without their conſent; and that the Laity do obey their Biſhop under pain of Excommunication.

The following Letters concern the Affair of *Photius*, which we have ſpoken of in the Hiſtory of the Eighth Council.

In the 204th Letter he writes to the Empreſs *Engelberga*, who had deſired him to Abſolve *Anſpert* Arch-Biſhop of *Milan*, and humbly repreſents to her, That he could not do it without the conſent of his Brethren the Biſhops, with whoſe concurrence he had Excommunicated him. That he muſt either come or ſend Deputies to the Synod to be held the eleventh of *October* at *Rome*, to anſwer ſuch things as are laid to his Charge: and after Satisfaction given, he will Abſolve him, and Receive him into his Communion. He ſaith he will Celebrate the Anniverſary of the Emperour her Husband; and that he prays for the Soul of her Brother *Suppo*, that God would forgive his ſins.

The four following Letters are concerning the Troubles about the Election of *Landulphus* to the Biſhoprick of *Capua*.

The 216 Letter is written to King *Charles*, whom, he ſaith, he hoped to raiſe to the Dignity of Emperour, that therefore he was come to *Ravenna*: That he hoped he would labour all he could to Re-eſtabliſh the Honour and Dignity of the Roman Church, and ſubdue its Enemies. That at his Return he found its Enemies more violent; having not only ſeized and carried away the Poſſeſſions, but the Perſons, that belonged to the Church of *Rome*. He deſires him to ſend him three Perſons before he comes, that he may concert with them concerning what belongs to the Honour and Good of the Holy See.

In the next Letter he prays the ſame Prince to protect the Church of *Rome* againſt its Enemies.

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The 218th is addreſt to the Arch-Biſhop of *Ravenna*; he wonders he had not recourſe to the Holy See, to redreſs the Injury done him; he intimates, that he had ſent a Prudent Perſon to *Ravenna*, whom he Impowred to inform himſelf of all had been done to him, he orders him to be at *Rome* by the beginning of *October* at the Synod, and promiſes all manner of Aſſiſtance, but finds fault with his quitting his Church to live elſewhere.

In the 219th, he orders him to refer it to the Biſhop of *Pavia*, whom he had Commiſſioned to Excommunicate thoſe that deſerve it.

The 221ſt Letter is to the Clergy of *Milan*, whom he orders to proceed to the Election of a new Arch-Biſhop inſtead of *Anſpert*, whom he had depoſed in his Synod, and tells them, that he ſends the Biſhop of *Pavia* and *Rimini* to joyn with them in this Election: This Letter is the firſt of thoſe that were written in the 11th Indiction, beginning in *September* 879. In the following Letter, he acquaints King *Charles* with the Depoſing of *Anſpert* and *Joſeph*, whom the former had Ordained Biſhop of *Vercelli*, and that he had put another Biſhop into *Vercelli*, whom he deſires him to maintain.

In the 223d he enjoyns the People of *Vercelli* to Receive the Biſhop he had Ordained.

In the 224th, he threatens to Excommunicate *Nottingus* Biſhop of *Novara*, unleſs he reſtored to the Empreſs *Engelberga* the Goods belonging to her.

In the 225th he Declares the *Amalphitains* Excommunicate, till they ſeparated from the Heathens, with whom they maintained too familiar a Correſpondence.

The 226th is written to four Biſhops, whom he appoints to judge the Buſineſs of a Lady called *Theodrona*, the Widow of *Treſigius*. She came to *Rome* to complain, that after the Death of her Husband, her Brother-in-law had forced her to become a Nun, and that without the Bleſſing of a Prieſt; and that ſhe had often declared and proteſted againſt the Veil, and had worn it but fifteen days: The Pope orders them to Aſſemble and Examine this Affair, and if they find theſe things true, then to declare her diſcharged of her Vow.

In Letter the 227th, he Commands the Biſhop of *Naples* and Magiſtrates of *Amalfi*, to break their League with the *Sarazens*; and threatens to Excommunicate them, unleſs they do it by the firſt of *December*.

In 228th, he reproves a Biſhop for not coming to his Synod, and Summons him to appear on the eighth of *December*, to give his Reaſons why he had Excommunicated a certain Noble-man.

He gives the ſame Reproof to another Biſhop in the following Letter, and Cites him to come and Anſwer the Accuſations brought againſt him by all his Clergy.

In 230th, written to King *Charles*, he wonders that he did not acquaint him with his Arrival at *Pavia*; and prays him if he be there, to ſend him Ambaſſadors with Honourable Letters, that he might come and meet him.

In the 231ſt, he thanks this Prince for leaving the Church of *Vercelli*, in Poſſeſſion of the Biſhop he had Ordained. He Excuſeth himſelf, that he could not abſolve *Anſpert* as he had deſired, becauſe the Sentence given againſt him was in theſe Terms, That he ſhould be Suſpended and Excommunicated, till he had appeared and juſtified himſelf before the Holy See.

By the 232d, he enjoyns the Biſhop of *Regio* to Rebuild a Church lately Burned, to put in a Prieſt, and to ſend thither the Holy Chriſm; which the Biſhop neglecting, he in the following Letter orders the Biſhop of *Pavia* to do it.

In the 234th, he reproves Biſhop *Egilbert* for Communicating with Excommunicated Perſons, and forbids him to Communicate with *Luitfredus* and *Odebricus* Excommunicated Perſons; becauſe they detain'd Goods of the Empreſs *Engelberga*.

In Letter the 237 he Excommunicates *Luitfredus*, for Receiving a Nun which was gotten out of his Nunnery, and detaining the Empreſſes Goods.

In the following Letter he threatens to Excommunicate Count *Lambert*, for Detaining the Goods of the Empreſs, and of the Church of *Rome*.

By the 239th, he commits to the care of Abbot *Giſulphus*, the Empreſſes Monaſtery.

In the 240th, he Congratulates the *Grecian* Emperours Officers, concerning their Victory over the *Sarazens*, and Exhorts them to come to *Rome* to aſſiſt him againſt the *Agarenians*.

In the 241ſt, he commends the Biſhop of *Naples's* Zeal for the Church of *Rome*; he Exhorts him to break his League with the *Sarazens*; and declares, that he will Excommunicate the *Amalphitains* if they do it not, of which he gives them Notice in the next Letter.

Letter the 243d, is to intreat King *Charles* the Groſs, to leave the Biſhop of *Lauſanne* in the free Poſſeſſion of his Biſhoprick, and to oblige Count *Hubo*, to reſtore what he hath taken from the Church of *Beſançon*: In the following Letter, he recommends the affair of the Church of *Langres* to the Biſhop of *Vercelli*, and in the 245th, to *Thierricus* Arch-Biſhop of *Beſançon*.

In the 246th, he commends the Zeal of King *Charles* toward the Church of *Rome*, and deſires him to ſend ſome Body with Authority, to ſee that all be reſtored to the *Roman* Church, which has been taken from it.

The 247th is to *Sfentopulcher*, an Earl of *Sclavonia*; he Congratulates his Faith and Piety, and his Submiſſion to the Holy See, of which he had been informed by *Methodius* Biſhop of *Moravia*, whom he had ſent to *Rome*: He ſaith, he had queſtioned him concerning his Creed, and found it the ſame with the *Roman*; and whether his Sentiments were Orthodox, and found him to be ſound in all points of Catholick Doctrine; upon which Account, he ſends him to Govern his Church, with the Quality of Arch-Biſhop, which he confirms for ever. He adds, that he had Conſecrated

Wichinus Biſhop of *Nitria*, and deſires him to ſend ſome other Prieſt, that he may Ordain him Biſhop of ſome other Town, and that theſe three Biſhops may regulate Affairs as need ſhall require: He orders all Prieſts and Clergy-men to ſubmit to the Arch-Biſhop; then he repeats what he had before ſaid, about the Celebration of Divine Service in the *Sclavonian* Tongue; and firſt, he approves of Prayer in that Tongue; ſecondly, he ſaith, 'tis not contrary to Faith nor ſound Doctrine, to ſay or ſing Maſs, the Goſpel, or the Leſſons of the Old or New Teſtament, or the Hours of other Service in the *Sclavonian* Language, provided that they be well Tranſlated; for God is not only Author of the Hebrew, Greek, and Latin, but alſo of all other Languages which he hath made to Praiſe him with. Thirdly, he thinks it fit to read the Evangeliſts in Latin, for the greater Reverence, and afterwards in the *Sclavonian* Tongue, in reſpect of the People who underſtand it not, as 'tis Practiſed in ſome Churches. Fourthly, he writes, that if it pleaſes the Prince and his Judges to hear Maſs in Latin rather than in the *Sclavonian* Language, it may for them be Celebrated in that Tongue.

In the 248th he reproves a Biſhop, for having violated a Treaty made with the Biſhop of *Capua* in his Ordination; he orders him to go on with it, and in Caſe of default, threatens him with Excommunication: He permits him to come to him, if he have any Complaint or Excuſe to make.

The 249th is to King *Charles* the Groſs, he thanks him for the good Offices he does to the Church of *Rome*; and particularly that he commanded all the Counts and Biſhops his Neighbours, to defend the Territories of St. *Peter*, againſt the Aſſaults of all Enemies, not only bad Chriſtians but *Sarazens*, who are always Pillaging the *Roman* Church. He ſaith, he would have Conferred with *Wibodus*, Son of Count *Lambert*, but he failed of Meeting at the place appointed: He promiſes that Count *Boſon* ſhall find no Refuge or Aſylum at his Court; and Rejoyceth, that King *Charles* will quickly come and beg of him, to ſend Commiſſioners that may do him Juſtice.

The two following Letters are about *Photius*'s Affair, which hath been ſpoken of elſewhere.

The 252d is alſo to King *Charles*, he acquaints him, that he waits his Arrival with Impatience, and complains that he had not ſent him Commiſſioners according to his deſire, and that an Excommunicated Perſon called *Georges*, being come from him, had ſeized upon certain Revenues in the Poſſeſſion of the Church, pretending they belonged to him, and alſo, that he very much moleſted his Neighbours. He deſires him to remedy this diſorder, and to remove the Enemies of the Holy See; this, and the following Letters, are written in the XIVth Indiction, which begins at the Month of *September* 880.

By the 253d, he Summons the Arch-Biſhop of *Ravenna* to the Synod, which had been Prorogued to *November*, to determine with other Biſhops ſome Eccleſiaſtical Affairs. He acquaints him, That in this Aſſembly, they will go upon the Affair of Count *Deus Dedit*, whom the Arch-Biſhop of *Ravenna* had Excommunicated, for Contracting Marriage with one of his Relations; adding, that tho' indeed it was in his Power to abſolve him, yet ſince the Council was ſo nigh, he thought it convenient to defer the Concluſion of it to the Synod, where he would be preſent. He tells him, That the Earls Wife had preſented a Petition to him, wherein ſhe ſays, that he was made Privy to her Marriage, and ſoon after ſhe was Married, he had admitted and invited them to his Communion; he alſo gives him an account of another Affair.

The 254th is a Circular Letter to the Biſhops of *Italy*, to call them to the Synod which was to be held the ſeventh of *November*.

The 255th is addreſt to King *Charles*, he acquaints him, that the *Sarazens* were defeated by the *Greeks*, but that thoſe *Barbarians* were yet very troubleſome, and deſires his Succours againſt them.

It appears by Letter the 256th, Directed to *Anſpert* Arch-Biſhop of *Milan*, that *John* the VIIIth did once pardon him, and received him into his Communion; but that the Arch-Biſhop having again offended him, by Apprehending two Monks of the *Roman* Church, and putting them in Priſon: The Pope commands him to releaſe them. In the next Letter, he threatens the Proctor of *Pavia* that had Arreſted them.

By the 258th he abſolves the Marqueſſe *Adelbert*, becauſe he found him faithful to the Church of *Rome*, and his Subjects, provided they make ſatisfaction to the ſaid Church within fifteen days. In the next he writes, that he hath ſent Legates with Inſtructions to treat with him; and Exhorts him to Compliance with his deſires, and not to come to *Rome*.

In the 260th to *Anſpert* Arch-Biſhop of *Milan*, he approves of the Ordination of *Joſeph* to the Biſhoprick of *Aſt*, tho he had been before Ordained Biſhop of *Vercelli*: But his Ordination being found faulty, he was deprived and put in the ſame State and Condition he was before.

In the 261ſt, he threatens the Arch-Deacon of *Milan* with Excommunication, unleſs he ſubmits to his Arch-Biſhop, and return to his Church.

The 262d is to a Private Church-man of *Milan*, whom *Anſpert* had Excommunicated, for raiſing troubles in the Church, and detaining ſome of his Goods: he Exhorts him to his Duty, and to give full ſatisfaction to his Arch-Biſhop, or elſe he Confirms the Excommunication againſt him.

In the 263d he Entreats *Lewis* and *Carloman* to joyn their Conſent with *Charles*, that *Engelberga* may retire to *Rome*, where he promiſes to have ſuch an Eye over her Actions, that ſhe ſhall undertake nothing againſt them, nor the Emperour for the future.

The 264th is a Bull, by which he puts under the Protection of the Holy See, the Monaſteries and other Benefices belonging to one Harderick.

In the 265th, he complains of the Biſhop of *Naples*, for not breaking the Treaty with the *Sarazens*,

The

The two following Letters are about a difference between the Biſhop of *Trent* and *Verona*, about ſome Eccleſiaſtical Revenues; he writes about it to the Biſhop of *Trent*, in Letter 266th, and appoints them Judges in Letter 267th.

The 268th is Directed to *Methodius* Arch-Biſhop of *Sclavonia*, he comforts him under ſome Perſecutions, which he ſuffered from a certain Biſhop; aſſuring him, that he had neither Contributed to it, nor Privately Written againſt him: He Exhorts him to be Zealous for Religion, and promiſeth him Juſtice againſt his Enemy.

By the 269th, he begs a ſpeedy Relief of *Charles* the Emperour againſt the *Saràzens*.

In the 270th, he Pronounces *Athanaſius* Biſhop of *Naples* Excommunicate, for not breaking the Treaty made with the *Sarazens*.

The 271ſt is to the Arch-Biſhop of *Ravenna*, who had brought *Aldericus* into his City from the Emperour. He blames his Carriage, and pretends 'tis contrary to his Oath. He promiſes him, that returning from *Naples*, he will come to *Ravenna*, and do Juſtice to that Church. He injoyns him to Ordain *Dominicus* Arch-Deacon, Biſhop of *Fayance*, whom he had nominated to that end.

In the 272d written likewiſe to the Arch-Biſhop of *Ravenna*, he reproves him for having obliged a married Woman to leave her Husband, and marry her Raviſher; and Accuſes him of Diſobedience to the Church of *Rome*: Therefore forbids him Ordaining any, till he had appeared at the Synod to be held at *Rome* in *October*.

In the 273d he commands the ſame Arch-Biſhop to diſmiſs the Clerks belonging to the Biſhop of *Playſance*, that had retired to *Ravenna*, whom the Arch-Biſhop had received without Letters of leave from their own Biſhop; and commands him to Abſolve the Clerks of *Playſance*, whom he had Excommunicated. We ſee by theſe Letters, that this Arch-Biſhop had frequent Conteſts with *Rome*. This more plainly appears by the following Letter, which ſheweth that this Prelate had Ordained another Perſon Biſhop of *Fayance* than him whom the Pope had nominated. The Pope by this Letter Excommunicates him, and forbids him taking Poſſeſſion of this Biſhoprick, or exerciſing any Function, till he had preſented himſelf to the Synod at *Rome*.

He Cites a ſecond time the Arch-Biſhop of *Ravenna* by Letter 274. intimating to him, That he ſtands Accuſed of ſeveral Crimes, and chiefly of Perjury.

In the 276th he determines the Affair of one *Deus Dedit*, an Inhabitant of *Ravenna*. His Arch-Biſhop had Excommunicated him as Convicted of Inceſt: He appeals to the Holy See, and came to *Rome* to clear himſelf; but no Body appearing from the Arch-Biſhop, the Pope would not Abſolve *Deus Dedit*, till he had written to the Arch-Biſhop to ſend Accuſers and Witneſſes to *Rome*. He ſent a Prieſt and a Deacon with an Accuſation in writing: *Deus Dedit* anſwer'd, and proved his Marriage to be according to Eccleſiaſtical and Civil Laws. The Pope and the Synod declar'd him Abſolved, and confirmed his Marriage.

In the 277th he writes to *Charles* the Emperour to ſend him two Legates, that he might regulate the Wrong and Injuſtices the Church ſuffers under his Reign.

The Arch-Biſhop of *Ravenna* not appearing at the Synod, was Excommunicated. The Pope Adviſes thoſe of *Ravenna* by Letter 278, and forbids them to Communicate with him.

By the 279th Letter he Congratulates the Emperour *Charles* his intended Journey into *Italy*. He exhorts him to Succour the Church of *Rome*, and to expel *Guy* out of the Poſſeſſion of the Lands of the Church.

In 280. he thanks the Biſhop *Luitwardus* for having procured the Emperour's Journey into *Italy*.

By the 281ſt he commands the People of *Geneva* to obey *Optandus*, whom he had Ordained their Biſhop.

In the 282d he prays the Biſhops and Counts of *Italy* to intercede with the Emperour, that *Engelberga* might come to *Rome*.

The 283d is directed to the Arch-Biſhop of *Cologne*, touching a Prieſt long ſince Excommunicated by Pope *Nicholas*, for having Communicated with *Ingeltrude*, and had undergone eleven years Penance; the Pope Abſolves and Reſtores him at the Requeſt of the Arch-Biſhop of *Cologne*. He likewiſe writes to this Arch-Biſhop to Judge concerning the Divorce of *Gideon*, whoſe Wife had committed Adultery with her Brother, according to what St. *Auſtin* writes on that Matter in his Book of Adulterous Marriages; and what is ordered by Pope *Innocent*.

In the two following Letters he praiſes ſeveral Lords for their Zeal to the Holy See.

In the 286th he expreſſeth his Joy for the Emperour's coming to *Ravenna*, and begs him to haſten his Journey.

The 287th is to the King of *Bulgaria*: He expreſſes his admiration, that he hath not ſent Ambaſſadours to *Rome*, and Exhorts him to do it, and acknowledge the Holy See.

In the 288th he reproves the Arch-Biſhop of *Vienna* for favouring the Allies of *Boſon*, and Cites him to *Rome*.

The 292d is written to the ſame Arch-Biſhop, and blames him for cauſing *Optandus* Biſhop of *Geneva* to be apprehended, and Ordaining another in his place. He Cites him a ſecond time to *Rome*.

In the 293d he complains to the Emperour, that the Marqueſs *Guy* had ſeized on the Goods of the Church of *Rome*, and refuſed to do him Juſtice; deſiring him to come in Perſon and do him right.

By the 294th he Abſolves the Biſhop of *Naples*, provided he break the Alliance made with the *Sarazens*, and ſtrangle the moſt Guilty of thoſe that are in his hands, and ſend him the reſt.

The 295th is an Anſwer to *Oteran* Arch-Biſhop of *Vienna*, who to clear himſelf, writ to the Pope, That he had Ordained a Biſhop for *Geneva* before the Arrival of *Optandus*. The Pope anſwered, That 'twas well known to the World how long that Church had been without a Biſhop; and that 'twas for that Reaſon, and the Neceſſity of that Church, that he had Ordained *Optandus* Biſhop of that place. That he ought not to object this againſt him, that he was not of that Church; ſince he himſelf was neither a Clerk, nor Inſtructed nor Baptized in the Church of *Vienna*, of which he was now Biſhop. He Cites him to the Synod at *Rome* with *Adalbart* Biſhop of *Maurienne*, who was Accuſed of having injured the Biſhop of *Grenoble*; 'tis to him that the following Letter is directed.

The 297th is to *Michael* King of *Bulgaria*, whom he often Exhorts to ſend Ambaſſadors, and ſubmit to the Holy See.

In Letter the 298th, written to the Empreſs and *Luitwardus* Biſhop of *Vercelli*, he entreats her to preſs the Emperour to aſſiſt him againſt the Infidels, and to ſend *Engelberga* to *Rome*.

By Letter the 299th, Directed to *Anſpert* Arch-Biſhop of *Milan*; he Confirms the Privileges of the Church of *Milan*, and Exhorts him to Labour and Pray for the Church of *Rome*: Here end the Letters of the XIVth Indiction, and begin thoſe of the XVth, beginning in *September* 881.

In the 300th Letter, he enjoyns the Arch-Biſhop of *Ravenna* to reſtore to Dean *John* all he had taken away from him.

In the 301ſt, he orders the Clergy of *Ravenna* to Apprehend *Maimbert*, whom he had Excommunicated, and ſend him to him.

By the following, he adviſeth his firm Friend to do it with Expedition; he enjoyns the ſame thing to Duke *John*, in Letter 303.

The 304th is a Condoling Letter, written to the People of *Ravenna* for the Death of their Biſhop: He Confirms the Election they had made of an Other, and charges them to reſpect him. He recommends to them the Dukes *Deus Dedit* and *John*, together with their Eſtates.

In Letter the 305th to the Abbot *Hugh*, he deſires him to Exhort King *Lewis* to come to *Rome*, and warns him to ſhun the Communion of *Formoſus*, of *John* Arch-Biſhop of *Rouen*, *Adelard* Arch-Biſhop of *Tours*, and *Frotarius* Arch-Biſhop of *Bourges*.

Letter 306 is Directed to King *Charles*, whom he entreats to Confirm King *Carloman* in his good Intentions toward the *Roman* Church.

In the 307th, he ſends to *Suppo* to meet him at Mount *Cenis*, and to bring thither to him the Princeſs *Engelberga*, *Anſpert* Arch-Biſhop of *Milan*, *Wibodus* Biſhop of *Parma*, and ſome other Perſons of Truſt.

In 308th, he commends to a Biſhop the Care of a Vacant Church, till it be provided of a Paſtor.

The following Letters are not ſet down according to the Order of their Dates.

In Letter the 309th, written to *Aldephonſus* King of *Gallicia*, and all the Chriſtians of that Country: he makes the Church of *Oviedo* a Metropolitan Church, with Authority over the Kingdom of *Gallicia*. In the next he adviſes that Prince to have the Church of S. *Jame*'s Conſecrated by the Spaniſh Biſhops, and deſires ſome Moor-Cavaliers to ſerve againſt the Enemies of the Church of *Rome*.

In the 311th he grants the Communion to ſome Prieſts of *Salerno*, who tho Excommunicated by Pope *Nicholas* his Predeceſſor, yet were ſuffered to Exerciſe their Functions, on condition they ſhould Faſt every *Monday* and *Friday* for three years.

The 312th is a Fragment of a Letter written to the King of the *Bulgarians*, accuſing him of Schiſm, becauſe he Received the Sacrament of ſuch People as the Church of *Rome* counted Excommunicated.

In the 313th, he Creates *Anſegiſus* his Vicar in *France* and *Germany* with Power to Aſſemble Synods, if need required, and to regulate the Affairs of that Country: He orders him alſo, to Publiſh the Decrees of the Holy See, and to refer to him all Affairs of Difficulty or Conſequence.

In the 314th, he gives leave to *Hincmarus* Arch-Biſhop of *Rheims*, to Ordain in the Church of *Laon*, him that was choſen in the place of his Depoſed *Nephew*; this Letter is Dated on the fifth of *January*, Indiction IX. that is to ſay the year 876.

Letter the 315th, Directed to the Biſhops and Arch-Biſhops of the Kingdom of *Lewis* of *Bavaria*; he ſmartly reproves them, for not hindering their King from Entering into the Kingdom of *Charles* the Emperour; and he acquaints them, that he hath ſent two Legates to Compoſe the Differences between thoſe Princes, and to Excommunicate him that ſhall not agree to their Deciſions.

He

He writes the ſame thing to the Counts of the Kingdom of *Bavaria* in the following Letter: On the contrary, he praiſes the Prelates and Counts of the Empire, becauſe they continued faithful to him: and reproves in Letter the 318th, thoſe that had abandon'd him.

Letter 319th is directed to all the Arch-Biſhops, Biſhops, Abbots, Prieſts, Judges and People of *France* and *Germany*. He gives them to underſtand, That *Gregory Nomenclator* and *George* his Son-in-law, having been Impeached before the Roman Church, and Accuſed in two Writings, he had Cited them by two Biſhops, and by his Secretary, who had delivered them Copies of the Accuſations againſt them; that they had put off their Appearance from day to day, and in the mean time had conſpired to Introduce the Sarazens into *Rome*. That not being able to affect their Deſigns, and the Day of their Trial approaching, they had by Night opened a Gate of the City, and fled with Biſhop *Formoſus*, and ſome others, that had conſpired againſt the Emperour *Charles*. That he had ſent two Biſhops to Cite them, but not finding them; and having put off their Trials to another Day, and ſent again without ſucceſs to ſeek them, he had aſſembled a Council, and pronounced againſt them the following Sentence: That *Formoſus* Biſhop of *Porto*, heretofore ſent Ambaſſadour by Pope *Nicholas* to the King of *Bulgaria*, had engaged that Prince to receive no other Biſhop ſent by the Holy See but himſelf: Alſo being Convicted of having done his Endeavours to paſs from his Biſhoprick to that of *Rome*; of having quitted his Church; fled out of *Rome*, and Conſpired againſt *Charles* the Emperour; ſhould be Excommunicated and Deprived of his Prieſtly Office, if he did not appear to juſtifie himſelf within Fifteen days, that is to ſay, by the Second of *May*, and that without hopes of Reſtoration, if he paſt Twenty days without appearing. That *Gregory*, *Stephen*, *George*, *Sergius* and *Conſtantine*, Authors and Accomplices of the ſaid Conſpiracy, and Guilty of divers other Crimes, ſhould be alſo Excommunicated unleſs they appeared within Ten days, and be for ever Anathemized, if they do not do it in Fifteen. He adviſeth by this Circular Letter all Prelates and Believers not to Communicate with them; and declares thoſe that do ſo, Excommunicated as well as they.

Letter the 320th is directed to *Photius*, and written concerning the Addition of the *Filioque* added to the Creed: Pope *John* the Eighth diſapproves of it.

Theſe Letters are followed by ſome Fragments of others, written by *John* the Eighth, gathered out of *Gratian*.

In the firſt, taken out of a Letter written to the Biſhop of *Vannes*, he determins, that a Biſhop having committed Manſlaughter, can never perform Prieſtly Functions afterwards.

In the Second, out of a Letter written to *Roſtagnus* Arch-Biſhop of *Arles*, That the Sacrament cannot be given to a Perſon raviſhed, till ſhe hath quitted her Raviſher.

In the third, cited out of a Letter to the Arch-Biſhop of *Narbonne*, he ſubmits to the Judgment of this Metropolitan, an Excommunicated Prieſt who had been put to Penance by ſome Biſhops of his Province, and adviſes him to take ſix Biſhops with him to judge of it.

In the fourth he writes to the Arch-Biſhop of *Cologne*, That he cannot grant him the Pall, becauſe in the Letter by which he deſired it, he neither ſpoke according to the Cuſtom of Univerſal Councils, nor the Decrees of the Popes, and that he had not ſigned the Letter, nor ſent any one to teſtifie the Truth of it by Oath.

Laſtly, There is a Fragment of a Conſtitution concerning the Cardinals, attributed to Pope *John* the VIIIth; which orders, that they ſhall be preſent at leaſt twice a Month in the Churches, to which they are entituled, that they may inform themſelves of the demeanour of the Clergy, prevent diſorders, and judge of all differences between the Clergy and Laity in Eccleſiaſtical Affairs; he alſo commits to their Charge, the care of Monaſteries; he likewiſe commands them to be twice a Week at the Palace, according to the Command of *Leo* the IVth, to regulate Affairs there. In fine, He grants them half the Revenues and Contribution of the Pariſhes of *Rome*, upon Condition that they perform Divine Service there. Theſe Conſtitutions do not appear to be ſo ancient as *John* the VIIIth.

Father *Labbe* hath made an Addition of ſome Letters, which he ſuppoſes to belong to Pope *John* the VIIIth: but either they are forged as the three firſt, or they are Grants of Privileges, which are not of *John* the VIIIth's, only as the fourth and the ſixth; or they are found elſewhere as the fifth, which differs not from Letter 113th, and the ſeventh, which is a Paper of Inſtruction, given to the Legates ſent to *Conſtantinople*, about the Affair of *Photius*. [Theſe Letters of Pope *John*'s are Extant in Tome IX. of the Councils, with the Fragments.]

After *John* the VIIIth, the See was held by *Marinus*, and afterwards by *Adrian* the IIId, they lived but a ſhort time, and did nothing conſiderable. *Stephen* the Vth who Succeeded, writ two Letters into the Eaſt; one to the Emperour *Baſilicus*, and the other to the Oriental Biſhops, about the Affair of *Photius*. There is alſo a little Letter that bears his Name, to *Robert* Biſhop of *Mets*, in which 'tis Decided, that a Clerk having loſt one Finger, might be Promoted to Holy Orders.

A Fragment of another Letter to *Fulke* Arch-Biſhop of *Rheims*, in favour of *Teutboldus* choſen Biſhop of *Langres*; which Commands him to put him in poſſeſſion of that Biſhoprick. I do not mention another in favour of the Church of *Narbonne*, againſt the rights of the Church of *Tarragon*, which is a ſuppoſititius Monument full of falſities. [His Epiſtles are in Tom. IX. of the Councils.]

At the end of this Age, the Church of *Rome* was troubled by the Election of *Formoſus* Biſhop of *Oſtia*, Tranſlated to the Biſhoprick of *Rome*; This Man had been Depoſed by Pope *John* the VIIIth: But being returned under the Papacy of *Marinus*, he uſed all arts and intereſt to obtain the Holy See; but finding himſelf hated and rudely uſed by the *Romans*, he procured the Emperour *Arnoldus* to come to *Rome*, who Beheaded ſeveral of the Chief of that City, who came to meet him. After his Death, which happened in the year 896, about the fifth or ſixth of his Popedom, the Holy See was Diſputed between *Boniface* and *Stephen*.

This laſt being an Enemy to *Formoſus*'s Memory, dug up his Corps, dreſt him, and ſtript him of his Pontifical Habit, and after having cut off his Fingers, threw him into the *Tyber*; and Declared, that all whom he had Ordained ſhould be Ordained anew; and made this cruel and unreaſonable Proceeding be approved of by a Council held at *Rome*: But Pope *Romanus* that ſucceeded him in the year 900, revok'd what his Predeceſſor had done: And his Papacy, and that of his Succeſſor *Theodorus* laſting but few Months, *John* the IX in a Council, Diſannulled all that had been done againſt *Formoſus*, declared all his Ordinations good, Condemned to the Fire the Acts of the Council, held under *Stephen* the IVth, Excommunicated thoſe that had dug up *Formoſus*'s Body, and forbid for the future all ſuch like Proceedings.

Theſe laſt Popes have written very little: There are two Letters of *Formoſus*'s; one to *Stilianus* about the Affairs of the Eaſt, another to the Biſhops of *England*; but the latter which is likewiſe attributed to Pope *Leo* the Vth belongs to neither of them, being writ at a Council, ſuppoſed to be held the year 905. which neither agrees with the time of *Formoſus*'s being Pope, nor with the Reign of King *Edward*, in whoſe time this Council is placed. They Attribute to *Stephen* the VIth, two Letters to the Arch-Biſhop of *Narbonne*, but both ſeem to be Suppoſititious. As to the Letters of *John* the IXth, we ſhall ſpeak of them in the Hiſtory of the following Age.

CHAP.

CHAP. XVII.

Containing the Eccleſiaſtical Hiſtory of the Lives and Martyrologies of the Saints.

THis Age had but few Writers, who attempted to give an account of the Eccleſiaſtical Affairs of it in General, but had an abundance of Authors, who compos'd the ſingle Lives of ſeveral Saints.

Among the Eccleſiaſtical and Profane Hiſtorians of the firſt ſort, which flouriſh'd in this Age, we may reckon *Sergius*, of whom *Photius* [*Cod.* 67] ſpeaks; and aſſures us, That this Author wrote an Hiſtory of all things memorable, both in Church and State, from the Time of *Copronymus* to the 8th Year of *Michael Balbus*, which was the 828th Year of Jeſus Chriſt. It is evident that he was a Layman and a military Officer. Since he relates alſo the Actions of the Army, as well as his Thoughts concerning the Diſputes, then on Foot, about Religion: We have not this Work. *Photius* obſerves, That his Style was clear, elegant and unaffected: He uſed very proper Words and Expreſſions; that his Compoſure was very curious and his Method pleaſant, eaſie and Natural; which he judges the beſt Properties of an Eccleſiaſtical Hiſtorian. Sergius.

Eginhardus, Secretary to *Charles* the Great, and founder of the Monaſtery of *Selgenſtat* upon the *Maine*, in the Dioceſe of *Mentz*, Wrote the Life of *Charles* the Great, and the Annals [of the moſt obſervable Things done in the Reign of King *Pepin*, *Charles* the Great, and *Lewis* the Godly] beginning at the Year 741. and ending at 829. [Both theſe Works are printed together at *Cologn*, 1521. *quarto*, at *Francfort* 1584. in *fol.* and 1594. in *octavo.*] We have alſo ſome Letters of his [*viz.* 62 put forth by *Du Cheſne*, in his Appendix, *Tom.* 2.] a Treatiſe upon the Croſs, and an account of the Tranſlation of the Reliques of S. *Marcellinus* and S. *Peter*, which *Ratlavius* and *Dieudo* cunningly conveyed out of the Church of S. *Tiburtius*, near *Rome*. [This laſt Treatiſe is extant in *Surius*, *June* 2d. and the other is quite periſhed.] Eginhardus.

Theganus, a Suffragan of the Biſhoprick of *Treves*, hath written an Hiſtory of *Lewis* the Kind [or Godly.] [*Pithœus* hath put it out, with the *French* Writers of this Age, at *Francfort*, 1594. *p.* 291. And *Du Cheſne* in his Collection of the ſame Writers, *Tom.* 2.] He flouriſhed from the Year 810. to 840. or thereabouts. Theganus

Petrus Siculus, being ſent, in 870. by the Emperor *Baſil* to *Tibrica*, in *Armenia*, to procure the exchange of ſome Priſoners; and there having had ſome Conferences with the *Manichees* of that Country, call'd *Paulitians*, made a Treatiſe, containing The Hiſtory of [the Riſe, Progreſs and Downfal of] the *Manichees*, and the Doctrines which they maintained. This Treatiſe hath been tranſlated by *Raderus* [a Jeſuit] and Printed in *Greek* and *Latin* at *Ingolſtadt*, in 1604. and in *Biblioth. Patr.* [*Tom.* 16.] It is dedicated to an Archbiſhop of *Bulgaria*. In it he reduces the Errors of the *Manichees* to ſix principal Heads, which are theſe. 1. That there are two Principles, a good one and an evil; the one the Creator and Governour of this World, the other of the World to come. 2. That Jeſus Chriſt was not born of the Virgin. 3. That the Elements in the Sacrament, are not converted into the very Body and Blood of Chriſt. 4. That they contemn and diſgrace the Croſs. 5. That they reject the Books of the Old Teſtament and S. *Peter*'s Epiſtles. 6. That they account the Eccleſiaſtical Miniſtery of Prieſts and Elders unneceſſary. He then relates the Story of *Manes* and his Sect. All that he ſays is taken out of the Catechiſes of S. *Cyril* of *Jeruſalem* and *Epiphanius*. He promiſed a Confutation of theſe Errors, but hath not done it in that Treatiſe. F. *Sirmondus* ſaw a Confutation of two of theſe Articles, by ſeveral Texts of Scripture, in a MS. in the *Vatican* Library. Petrus Siculus.

But, of all the Eccleſiaſtical Authors of this Age, there is none more famous than *Anaſtaſius*, an Abbot and Library-Keeper of the Church of *Rome*, who flouriſhed under the Popedoms of *Nicolas* I. *Adrian* II. and *John* VIII. He was ſent by *Lewis* II. Emperor of *Italy*, to *Baſil* Emperor of the Eaſt [to obtain a Marriage between his Maſter's Daughter and *Baſil*'s Son] and was preſent at [the laſt Seſſion of] * the VIII. Council; where he was of great uſe to the Pope's Legates, becauſe he underſtood both the *Greek* and *Latin* Tongues well. He hath tranſlated the Acts of this Council, and of the VII. [at *Nice*] with ſeveral other Records of the *Greek* Church, [which are extant in *Tom.* 7 and 8 of the Councils;] as alſo a a three-fold Chronology; containing [a Collection of ſuch Eccleſiaſtical Matters as are related in] the *Chronica* of *Nicephorus*, Patriarch of *Conſtantinople*, *Georgius Syncellus* and *Theophanes*, from the Beginning of the World to the Reign of *Leo Armenus* [put out by *Fabrotus*, at *Paris*, 1649. with his own Notes.] A Collection of ſeveral Pieces concerning the Hiſtory of the *Monothelites*, publiſhed by F. *Sirmondus* [at *Paris*] Anaſtaſius Bibliothecarius.

* This Council, which paſſes for the 8th General Council in *Coriolanus*'s Collection, is rejected both by the *Greeks* and *Romaniſts*, for an unlawful one, being called without the Conſent of the *Weſtern* Emperors, and managed by the *Iconolatræ*, or Image-Worſhippers, with Force and Cruelty, againſt *Iconomachi*, eſpecially the great *Photius*, who was depoſed from his See of *Conſtantinople*, and *Ignatius* put into it.

in 1620. [and in the *Biblioth. Patr. To.* 12. *p.* 831.] The Life of S. *John* the Alms-giver, Patriarch of *Alexandria*, mentioned by *Sigibert* and *Trithemius* [is not extant] and the Martyrdom of S. *Demetrius*, publiſhed by F. *Mabillon*, in his *Analects*, *Tom.* 1. [*p.* 65.] His Tranſlations have all Prefaces to them, made by him, and very well written: But his moſt excellent one is that which he hath prefixed to the Verſion of S. *Dionyſius* the *Areopagite*, made by *Erigenes*, where he ſpeaks of the *Scholia* which he had tranſlated. He is commonly thought to be the Author of the Popes Lives, which bear the Name of Pope *Damaſus*, but falſly, and they are printed under *Anaſtaſius*'s Name at *Mentz*, in 1612. [1602.] But 'tis doubtful whether they are all his, and many believe that they are a Compoſure, taken out of ſeveral Authors. F. *Labbe* aſſures us, That he ſaw a MS. written in *Charles* the Great's Time, which contain'd the Lives of the firſt Popes; which, if it be true, this Work cann't be all *Anaſtaſius*'s. I am of Opinion, that the Lives of the firſt Popes, as far as *Damaſus*, were written by a more ancient Author, who put them out under *Damaſus*'s Name: But the latter are *Anaſtaſius*'s, who reviewed them, and put them in that Form they now are in, and concluded them with the Life of *Nicholas* I. for I take the Lives of the five following Popes to be written by *William*, who ſucceeded *Anaſtaſius* in the Office of Library-keeper, in the Church of *Rome*. Nevertheleſs *Anaſtaſius* might write the Life of *Adrian* II. for he certainly outliv'd him: And perhaps he lived long enough to write the Lives of the four following Popes. He wrote tolerable good *Latin*, and was a learned Man for his Time. He was a good Polititian, and ſtudied the Intereſt of the Church of *Rome*.

The Anonymous Author of the Liber Synodicus.

There remains only the Author of the Treatiſe, called *Liber Synodicus*, whoſe Name is unknown. His Work is, An Abridgment of the firſt Councils, commonly called, The little Synodical Book: It ends with the Council held by *Photius* in 877. which is accounted the VIII. General Council, which makes it probable that he lived about the end of the IX. Age. This Work hath been Printed at *Strasburg* in 1601 [in *quarto*,] and ſince is put by F. *Labbe* into the laſt Collection of the Councils. It is a very ſhort and plain Abridgment, and contains nothing conſiderable or extraordinary about the Hiſtory of the Councils.

Michael Syncellus.

The number of the Hiſtorians of this Age, which have written the Lives and Panegyricks of the Saints, is very great; The chief of them are theſe that follow: *Michael Syncellus* of the Patriarch *Nicephorus*; and, after his Death, deſigned for his Place, by the Empreſs *Theodora*: But he refuſed to accept that Dignity. He wrote the Life of S. *Dionyſius* [the *Areopagite*] and made a Panegyrick in Honour of the Holy [Archangels and] Angels: In which, after he hath invoked them, and diſtinguiſhed their ſeveral Orders, he ſpeaks of their good Offices, which they perform to Men, and relates ſeveral Examples to prove it out of Holy Scripture. Laſtly, he makes ſeveral Exclamations, by way of Encomium. There is an Hymn at the end of this Diſcourſe, publiſhed by F. *Combefis* [in his *Auctuar. Nov. Tom.* 1. *p.* 1525.] and is found in the *Biblioth. Patr.* The Style of it is lofty, full of great Words and affected Epithets.

Methodius

Methodius, preferr'd to the Patriarchate of the Church of *Conſtantinople* in 842. is alſo the Author of S. *Dionys*'s Life, which is extant at the end of the Works of that Father [printed at *Antwerp* in 1634. *Tom.* 2. 'Tis alſo printed alone at *Florence*, 1516. *Paris* 1562.] Some Fragments alſo of two Sermons, printed by *Gretzer* [in his *Tom.* 2. *de Cruce*] are attributed to him; The one is concerning the Benefit of the Death of Chriſt, and the Reaſons why he would dye upon the Croſs. The other is againſt thoſe that are aſhamed of the Croſs of Chriſt. To theſe we may add, The Encomium of S. *Agatha*, tranſlated into *Latin* by F. *Combefis*, in his *Biblioth. Concionat. Patr.* and is ſaid to be in MS. in the Library of S. *Mark* at *Venice*. Some alſo attribute to him a Sermon upon S. *Simeon*; and another upon the Sunday, called *Dominica in Ramis* [or *Palm-Sunday*, which is the *Sunday* before *Eaſter-day*] which F. *Cambefis* hath printed among the Works of the elder *Methodius* [who flouriſhed in 290. at *Paris* in 1644.] although it be very doubtful whether they be ſo ancient, as we have obſerved in ſpeaking of the Elder *Methodius*. He dyed in 847. [in *Balſamon*'s Collection of the *Greek* Canon we meet with ſome penitential Canons, attributed to *Methodius*, but the Learned judge them not to be his.]

Hilduinus *Abbot of* S. Medard *at* Soiſſons, S. German *and* S. David.

To *Methodius* we may joyn *Hilduinus*, the Patron of the Fable of S. *Dionyſius* the *Areopagite*'s coming into *France*. He was Abbot of S. *Medard* at *Soiſſons*, of S. *German* and S. *Dionys* [near *Paris*] and chief Chaplain to the Emperor *Lewis* the Godly. He made a Reformation in the laſt of theſe Monaſteries, in 829. and ſettled Monks there inſtead of the Canons, formerly there. He took *Lotharius*'s part againſt his Father, and was baniſhed into *Saxony*. But he was again reſtored, and after his Reſtauration he wrote his Book of the *Areopagite*, by the Command of *Lewis* the Godly. In it he undertakes to prove, That *Dionyſius*, the Apoſtle of *France*, was the *Areopagite*: But this Work is full of abominable Falſehoods and groſs Forgeries. He proves his Opinion by Records of ſo ſmall Authority, That his Writing diſcovers the weakneſs of the Cauſe he maintains, and his own inability to do it. This Work was printed at *Cologn* in 1563. and is put by *Surius* among the Lives of the Saints [*Octob.* 9.] with a Letter from *Lewis* the Godly to him, and his Anſwer. *Hilduin* dyed, according to the Opinion of ſome, in 838. and of others in 842.

David

David Nicetas, surnamed *Paphlago*, because he was a Bishop in *Paphlagonia*, altho' he was also Patriarch of *Constantinople*, was a great admirer of the Patriarch *Ignatius*, and wrote a long History of his Life [which is extant, with the Acts of the VIII. Council at *Ingolstadt*, 1604. *quarto*. and *Tom.* 8. of the Councils. *p.* 1179.] He hath also composed several Panegyricks, in honour of the Apostles and other Saints [*viz.* S. *Mark*, S. *Mary*, S. *Gregory* the Divine, S. *Hyacinthus*, *Eustatheus*, *Agapius* and *Theopistus*] printed by F. *Cambefis* in his last continuation of the *Biblioth. Patrum* [at *Paris* in 1672.] His Style is elegant and pleasant; his Relations are simple and plain, without being tedious. He often turns his Speech to the Saints; he commends and makes Acclamations in their Honour, according to the Custom of his Time. David Nicetas Paphlago.

Leo the Wise, Emperor of the East, may be reckoned among the Panegyrists of the Saints. He succeeded his Father *Basilius* in 886. and reigned till 911. He took great pleasure in composing Sermons. *Baronius* hath published a List of 33. [*ad Annum* 911. *numb.* 3] which are found in a MS. in the *Vatican* Library, *Gretzer* hath published 9. printed at *Ingolstadt* in 1600. and since, F. *Cambefis* hath inserted 10 in the first Tome of his *Auctuar. Biblioth. Patrum.* Besides these, we have a Discourse upon the Life of S. *John Chrysostom*, among the Works of that Father [*Tom.* 8.] of *Savil*'s Edition, and a Sermon upon S. *Nicolas* [Bishop of *Myra*] printed at *Toulouse* in 1644. and some Predictions [*viz.* 17] concerning the State of *Constantinople*, Printed by *Codinus* [at the end of his Antiquities, at *Paris* in 1655.] *Baronius* mentions other Works of *Leo*, which are in MSS. in the *Vatican* Library, *viz.* several Discourses, Moral Precepts, Riddles or mystical Sayings, Constitutions, and [† his Tacticks, or] a Treatise of the manner of Ranging an Army in Battalia. The Sermons printed by F. *Cambefis* are upon the Nativity, Purification and Annuntiation of the Virgin, Palm-Sunday, the Incarnation, the Burial, Resurrection and Ascension of Jesus Christ; upon the Feast of Pentecost and Death of the Virgin, which he calls her Repose, maintaining, That she, as well as others, paid the last Debt to Nature, leaving us in doubt, whether her Body was afterwards re-united to her Soul, or whether she was put into some place to be reserved there to the General Resurrection. Leo *the Wise, Emperor of the East.*

† *They are Printed at* Basil, *in* 1554. *and* Leyden, *in* 1612. *and* 1613.

Theophanes, surnamed *Cerameus* [or the Potter] Bishop of *Tauromenium* in *Sicily*, liv'd about the End of the IX. Age. He hath composed several Homilies upon the Gospels and yearly Festivals, which are Printed in *Greek* and *Latin* at *Paris*, in 1644. *Gretzer* hath put out two upon the Cross. Another Bishop of the same Place, nam'd *Gregory* *, hath composed several Homilies upon the same Subjects, but they are not yet printed. Theophanes, *Bishop of* Tauromenium.

Georgius Monachus, the Keeper of the Records of the Church of *Constantinople*, and afterwards Archbishop of *Nicomedia*, was one of *Photius*'s great Friends. He composed several Homilies upon the Feasts of the Virgin, published by F. *Cambefis*, in *vol.* 1. of his *Auctuar. Biblioth. Patrum.* They are in a copious Style, and full of Common Places, of little Benefit and tedious. Georgius Chartophylax.

* *Dr.* Cave *places him in* 1040.

Nor doth the West furnish us with fewer Historians, who wrote the Lives of the Saints of their Time, than we have seen the Eastern Empire to have done, *viz.*

Ludgerus, the Scholar of S. *Gregory* of *Utrecht*, having spent much Time and Labour in converting the Infidels in *England* and *Swedeland*, was made Bishop of *Munster* in *Westphalia*, in 802. He wrote the Life of his Master S. *Gregory*, Bishop of *Utrecht*, which is published by *Brower* [at *Mentz*, 1615.] who hath joyned with it a Relation of the Beginning of S. *Benedict*'s Mission. This Life is in *Tom.* 2. *Sæc. Benedict.* III. published by F. *Mabillon*. *Surius* and *Bollandus* have published a Letter under *Ludgerus*'s Name, dedicated to *Rixfridus* Bishop of *Utrecht*; which contains a Relation of the Life and Miracles of S. *Switbert* [but it is proved by *Cointe*, in his *Ann. Eccl. Fran. ad ann.* 779. *n.* 31. & 754. *n.* 78. by many Arguments, not to belong to this Author.] He died in 809. and his Life is written by *Alfridus*, the third Bishop of *Munster*. Ludgerus, *Bishop of* Munster.

[*Ægil* or] *Eigil*, fourth Abbot of *Fulda*, governed that Monastery from 818. to 822. He hath written a Relation of the most eminent Actions of his Master S. *Sturmio* [his Predecessor in the Abbacy of that Monastery:] It is put out by *Brower* [at *Ingolstadt* in 1616.] and is also in *Tom.* 2. *Sæc. Benedict.* III. The Life of S. *Ægil* is written by a Monk of the same Abby, named *Candidus*, and published by the same *Authors*. Ægil *Abbot of* Fulda.

Candidus.

Vusinus Boetius, Bishop of *Poictiers*, flourished from the Time of *Lewis* the Godly to the year 830. He wrote the Life of S. *Junianus* Abbot of *Maire*, which is extant in *Tom.* 1. *Sæc. Benedict.* put out by F. *Mabillon*. Vusinus Boetius, *Bishop of* Poictiers.

Hermenricus, a Monk of *Elwangen*, a Monastery in *Germany*, was chosen Abbot of it in 846. He wrote the Lives of S. *Magnus* and S. *Sola*, with a Dialogue about the Foundation of his Monastery. The Life of S. *Sola* was written about the Time that *Rabanus* was chosen Bishop of *Mentz*, about 847. It is dedicated to *Rodolphus*, a Monk of *Fulda*, under whom *Ermenricus* had studied. These two Lives are published by F. *Mabillon*. Hermenricus, *Abbot of* Elwangen.

Eulogius, whom some believe to have been chosen Archbishop of *Toledo*, suffer'd Martyrdom at *Corduba* in 859. in the Persecution [of the Christians in *Spain*] by the *Saracens*. He wrote the Martyrdom of the Christians which suffered for the Faith of Jesus Christ, before him, in that City. This Treatise is entituled, *Memoriale Sanctorum* [or, An Account of the Sufferings of Eulogius *the Martyr.*

of the Martyrs of *Corduba*] and is divided into three Books. Afterward he compoſed an Apology [or Defence] of the ſame Martyrs, againſt thoſe who denyed them that Title and Honour, for 3 Reaſons. 1. Becauſe they never did any Miracles, as the ancient Martyrs did. 2. Becauſe they did not ſuffer variety of Torments, but were put to Death preſently. 3. Becauſe thoſe that put them to Death, were not Idolaters, but *Mahometans*, who worſhip the true God. He anſwers theſe Objections, and continues the Hiſtory of thoſe Martyrs. Theſe 4 Books are followed by an Exhortation, or Inſtruction, which he made in Priſon, and dedicated to two Virgins, *Mary* and *Flora*, who alſo were Priſoners. [In which he gives all the Chriſtians then in Bonds for Chriſt's ſake, Arguments and Encouragements to ſuffer conſtantly, and adds] a Prayer for them to uſe in their preſent Condition. He hath alſo compoſed a Writing, dedicated to [*Wilifindus*] Biſhop of *Pampelona*, when he ſent him ſome Relicks of the ancient Martyrs of *Corduba*, which he had deſired of him, when he was at *Pampelona*. In it he ſpeaks of the Perſecution of the Chriſtians of *Corduba*, and ſets down the Names of the Martyrs, and the days of their death. He ſent his Inſtruction to *Flora*, and his Memoir of the Martyrs to his Brother *Alvarus*, who was then in Baniſhment in *Germany*, and wrote two Letters to him about the ſame matter, which *Alvarus* anſwered. Afterward he ſent him an Account of the Martyrdom of thoſe two Virgins, as he did alſo to *Baldegoſena*, *Flora*'s Siſter. We have theſe Letters, with the Works of *Eulogius*, in the *Biblioth. Patr.* [Tom. 15. p. 242.] and in the IV. Tome of the *Spaniſh* Writers [p. 213.] *Ambroſius Moralis* alſo hath printed all together with his own Notes at *Complutum* in 1554. [which was the firſt Edition of *Eulogius*'s Works, but *Maluenda* finds fault with it, becauſe he hath left out ſeveral things concerning *Mahomet* and his Doctrines, in the firſt and ſecond Books of his Memoir of the Martyrs, which *Eulogius* had written. Wherefore *Poncius Leo* put out a more correct Edition at the ſame place in 1574. but continued *Moralis*'s notes.] *Surius* alſo hath printed his Lives of the Martyrs of *Corduba*.

Alvarus. *Alvarus*, Brother of *Eulogius* hath written, beſides the Anſwers to his Brother *Eulogius*'s Letters before-mentioned [which are among *Eulogius*'s Letters] the Hiſtory of his Brother's Martyrdom [which is prefixed before *Eulogius*'s Works in the *Complutenſian* laſt Edition, and in the *Biblioth. Patr.* and *Surius March.* II. *Voſſius* attributes to this Author two other Treatiſes, *viz. Scintillæ Patrum*, which is a Collection of Moral Sentences out of the Fathers, and *Indiculus Luminoſus*, but they are not yet commonly received for his by Learned Men.]

Voſſ. de Hiſt. Lat.

Herricus *a Monk of S.* Germans *at* Auxerre. *Herricus* or *Erricus*, born at a Village of the ſame name, *viz. Hery*, two Leagues from *Auxerre*, was a *Benedictine* Monk of the Abby of S. *Germans* in that City. He had for his Maſters *Haymo* [of *Halberſtadt*] and *Lupus* of *Ferrara*, as he himſelf tells us in the Preface to his Collection of Maxims and Things remarkable, taken out of the Holy Fathers and other ancient Writers, dedicated to *Hildebald* Biſhop of *Auxerre*, of which we have only the Preface in *Tom.* 7. of *Mabillon*'s *Analect.* Beſides this Work, he compoſed two Books in Proſe concerning the Miracles of S. *German* Biſhop of *Auxerre*, printed by F. *Labbe* in the firſt Tome of *Biblioth.* MSS. Six Books alſo in Verſe, containing the Life of *Cæſarius*, undertaken by the order of *Lotharius* the younger and dedicated to *Carolus Calus*, printed at *Paris* [in 1543. *Octavo*,] with the Poem of *Marius Victorinus* upon *Geneſis*. He undertook to compoſe an Hiſtory of the Biſhop of *Auxerre*, with *Rainogalus* and *Alogius*, Canons of that Church. He made alſo [many] Homilies, of which we have three among the Homilies of *Paulus Diaconus*.

Anſcharius, a Monk of *Corby*. *Anſcharius*, a Monk of *Corby*, the Apoſtle of *Denmark* and thoſe Northern Countries, and after made Biſhop of *Hamburg* and *Breme*, hath written the Life of *Wilkihadus* firſt Biſhop of *Breme*, which was printed at *Antwerp* in 1642. and in the 2d part of F. *Mabillon*'s *Sæc. Bened.* III. *Anſcharius* went into *Denmark* in 836. and was made Biſhop of *Hamburg* in 842. and the Biſhoprick of *Breme* was added to it in 849. He died in 865. [*Anſcharius*'s Pſalter is extant in *Cranzius Metrop.* l. 1. c. 42. but his Epiſtles, of which he wrote many, are loſt.]

Rudolphus, *a Monk of Fulda.* *Rudulphus* or *Rudolphus*, a Scholar of *Rabanus*, a Prieſt and Monk of *Fulda*, the Preacher, and Confeſſor to *Lewis* King of *Germany*, paſſed for a very learned Man for his time. In the Annals of *Fulda* he hath given him the Title of an excellent Hiſtorian and Poet, and of a Man very well vers'd in all humane Sciences. He writ the Lives of *Rabanus* and S. *Lioba*, *Abbeſſes* of *Priscoſhten*, which are in F. *Mabillon*'s *Sæc. Benedict.* and in *Surius* and *Bollandus*'s Acts of the Lives of the Saints. The laſt of theſe Lives was compoſed out of the Records and Collections of a Prieſt named *Mago*, who had converſed with four of the Scholars of S. *Lioba* [viz. *Agatha*, *Thecla*, *Nana*, and *Eoliba*. This Author died in 865.

Iſo, *a Monk of S.* Gallus. *Iſo*, a Monk of S. *Gallus*, wrote about the year 860. two Books containing the Lives and Miracles of S. *Othmarus*, Abbot of S. *Gallus*, which are alſo put out in Tom. II. *Sæc. Ben.* III. He died in 871.

Alfridus *Biſhop of Munſter, and* Orthegrinus, *a Monk of* Werthin. *Alfridus* and *Orthegrinus*, of which the firſt was Biſhop of *Munſter*, and the other a Monk of *Werthin*, have each of them written the Life of S. *Ludgerus* the firſt Biſhop of *Munſter*. They are both printed in the *Sæc. Benedict.* *Alfridus* was the third Biſhop of *Munſter* after *Ludgerus*, ſucceeding to *Jeffrey* the Nephew of this Saint in 839. and died in 849. *Orthegrinus* or *Hildegrinus*, wrote before him.

Ermentarius *Abbot of* Noicmantier. *Ermentarius*, Abbot of *Noicmontier*, wrote an Hiſtory of the Tranſlation of the Body of S. *Philibert*, which the Monks of that Abbey were forced to carry into ſeveral places, to keep

it

it from the burning of the *Normans*. 'Tis publiſhed by F. *Chiffletius*, and ſince by F. *Mabillon*.

Milo, called *Sigebert*, a Monk of S. *Amandus*, hath compoſed, in Verſe, the Life of that Saint, and a Treatiſe of Sobriety, dedicated to King *Charles*. We have this Life of *Amandus*, divided into 4 parts, with a Supplement to another Life of the ſame Saint, and the Hiſtory of the Tranſlation of his Relicks, in the Acts of *Bollandus*. *Surius* hath publiſhed an Homily under his Name upon the Life of *Principius* Biſhop of *Soiſſons*. *F. Audin* hath publiſhed a piece, in Verſe, of this Author's, which is a Dialogue between the Spring and Winter. [He died in 872. and is buried in his Monaſtery. His Epitaph celebrates him for the Author of his Treatiſe of Sobriety and Life of *Amandus*.] Milo, *a Monk of S.* Amandus. Voſſ. de Hiſt Lat.

Aimonius, of whom we are ſpeaking in this Paragraph, is a different Perſon from the Author of the Hiſtory of *France*. This laſt was a Monk of S. *German de Prez*, the other was the Abbot of *Fleury*. The one wrote at the end of the 9th Age, and the other at the beginning of the 11th. This, of whom we are ſpeaking, hath deſcribed the Finding and Tranſlation [of the Body] of S. *Vincent*, and made two Books upon the Miracles of S. *German* Biſhop of *Paris*. A Book upon the Tranſlation of the Martyrs S. *George* the Monk, S. *Aurelius* and S. *Natalia*, and two Books of their Miracles. Theſe Works are printed by F. *Mabillon* in *Sæc. Benedict.* [3 and 4.] and in other Collections [*viz. Surius*, *July*, 25. &c.] Aimonius, *a Monk of* S. German de Prez.

We muſt diſtinguiſh the two *Abbo's* as well as the two *Aimonius's*. The firſt was a Monk of S. *German de Prez* [or *de Pratis*] as well as the firſt *Aimonius*, and lived at the ſame time with him; the other was co-temporary with the ſecond *Aimonius*, and a Monk of the ſame Abby of *Fleury*. This laſt is the Author of a Poem divided into two Books, containing the Hiſtory of the Siege of *Paris* by the *Normans*, in 886, and 887. This Work is dedicated to *Goſcelinus* (not the Biſhop of *Paris*, but a Deacon of the ſame name) and hath been printed ſeveral times in the Collections of the French Hiſtorians. He hath a third Book, which is not yet printed. This Author hath made ſome Sermons, which are in MS. at S. *German de Prez*, of which F. *Dacherius* hath choſen out 5. and printed them in *Tom.* 9. *Spicil.* with an Adverſiſement to the Reader, in which he ſays, That he made theſe Sermons at the requeſt of *Frotarius* Biſhop of *Poictiers* and *Fulradus* Biſhop of *Paris*, That the Clergy might make uſe of them to inſtruct the ignorant Laity. Four of theſe Sermons are upon Holy *Thurſday*. In them *Abbo* obſerves, That this was the day on which Jeſus Chriſt celebrated the Paſſover with his Diſciples, and gave them the ſacred Memorials of his Body and Blood; That the Biſhops conſecrate the Holy Oyl and the Altars, and the Pavements of the Churches are waſhed, and thoſe Penitents abſolved and received to Communion, who had been excommunicated at the beginning of Lent. And upon this laſt Point it is that he chiefly enlarges in thoſe Sermons, exhorting the Penitents to turn unto God with all their Hearts, that they may receive the benefit of Abſolution, to renounce their Sins, and lead a Chriſtian Life for the future. The third is addreſſed to the Penitents before their Aſolution. He comforts them under the delays of Abſolution, telling them, That the Biſhop can't abſolve them till they have performed their Pennance, and ſhewed a real ſorrow for their Sins. *Nullus eſt certe Epiſcopus, qui poſſit abſolutionem dare, niſi poſt pœnitentiam factam, & dignam ſatisfactionem.* He exhorts them earneſtly to obſerve the Lent-Faſt. The fourth is directed to the abſolved Penitents. He compares the ſtate they were in before Reconciliation to that they are now in, and exhorts them not to make their Repentance of no advantage to them, by relapſing into their Sins. The laſt Sermon is upon the ſettlement of the Chriſtian Religion, whoſe excellency he commends by the price it coſt. For the ſake of this it was that Jeſus Chriſt died and roſe again, that the Apoſtles laboured and ſuffered ſo much, that ſo many juſt Men have been martyred, that ſo many Confeſſors have given ſuch Examples of Virtue, and diſperſed that Light in the World; that ſo many Men have retreated into Monaſteries, founded and eſtabliſh'd by the piety of the Kings and Princes of the Earth. This gives him an occaſion to inveigh againſt thoſe, that take away the Revenues of Churches and Monaſteries. He comforts the Chriſtians that ſuffered Wrongs, and ſhews them, That they ought to content themſelves with a few worldly Things, and labour for a Celeſtial Treaſure, where theſe Extortioners, which ſpoil the Church, the *Normans*, who plunder and rob to enrich themſelves, muſt expect the Torments of Hell. Abbo, *a Monk of* S. German de Prez.

Wolfardus or *Wolfadus*, a Prieſt and Monk of *Hatennede* in the Dioceſe of *Eicſtat*, compoſed, about the end of the 9th Age the Life of S. *Walpurga*, and dedicated it to *Erkenwald* Biſhop of *Eicſtat* [by whoſe Command he made them] and three Books of Miracles of that Holy Woman. He promiſed a Dialogue concerning that Saint, which we have not. Other of his Books are printed in the Collections of *Caniſius*, *Bollandus* and F. *Mabillon*. Wolfadus, *a Monk of* Hatennede.

Hugbaldus [*Huchaldus* or *Hubaldus*] the Nephew and Scholar of *Milo*, a Monk of S. *Amandus*, flouriſhed in the 9th Age, and was very long-lived. He was accounted a Man of great Learning in his time. He made a Poem of 300 Verſes, dedicated to *Charles* the Bald, in commendation of Baldneſs, of which almoſt all the Verſes begin with the Letter C. But 'tis not for the ſake of this Work [tho' it hath been thought worth the printing at *Baſil* in 1516. and 1546. and at *Frankfort* in 1624.] that we mention this Author; nor for the ſake of his Book of Muſick [ſpoken of by *Sigebert*] but becauſe he compoſed the Lives of S. *Aldegondes* Abbeſs of *Malbod*, S. *Rictrudres* Abbeſs of *Marchieme*, and S. *Lebwin*, a Prieſt, printed by *Surius* and *Bollandus* on *May* 12. and *Mabillon* [*Sæc. Bededict* II.] *Sigebert* ſpeaks of this Author, and Hugbaldus *a Monk of S.* Amandus.

attributes to him the Lives of ſeveral other Saints, [in his Book *De Script.* Cap. 108.]

Alfredus King of *England.*

Alfredus, or *Elfridus* [or *Aluredus*] King of *Englund*, was ſent by his Father *Ethelwolf*, [King of the Weſt *Saxons*] to *Rome*, where he was Crowned in the year 872, by Pope *Leo* IV. He was a great lover of Learning and Learned Men; He Tranſlated ſeveral Latin Authors into the Saxon Tongue, and publiſhed them in his own name, *viz.* *Bede's Hiſtory of England*, *Paulus Oroſius's* Hiſtory, S. *Gregory's Paſtoral*, &c. He compoſed ſome Laws. The *Saxon* Tranſlation of *Bede's* Hiſtory was Printed at *Cambridge* in 1644, with his Laws and Prefaces to S. *Gregory's Paſtoral* and *P. Oroſius*. His Laws alſo are inſerted in *Spelman's Councils*, and in the 9th. Tome of the Councils, p. 582. The 1. commands the payment of Tythes. The 2. Is againſt thoſe that rob Churches. The other are about Civil matters. This King died in the year 900. Father *Collet* hath Publiſhed his Will [out of *Aſſerius Menevenſis.*]

Rembertus Archbiſhop of *Breme.*

Rembertus, Arch-biſhop of *Breme*, wrote the Life of his Predeceſſor *Anſcharius*, Printed at *Cologne*, with the Lives of the other Biſhops of that Church. 'Tis alſo in the Collections of *Bollandus* and Father *Mabillon*. *Rembertus* was choſen Biſhop after the Death of *Anſcharius*, in 865, and died in 888.

Herimbertus, a Monk of Mount *Caſſin.*

Herembert, [or *Erchempert*,] a Monk of Mount *Caſſin*, lived at the end of the 9th. Age; he made a Chronicon, printed at *Naples*, in 1626, by the care of *Caracciolus* a *Theatin* Prieſt.

Almanus a Monk of *Hautivilliers.*

Almannus, a Monk of *Hautevilliers* in the Dioceſe of *Reims*, Compiled at the requeſt of *Theudonus* his Biſhop, the Life of S. *Memnus* the firſt Biſhop of *Chalons*. Father *Mabillon* in Tome 2. *Analect*, hath put out a Letter of that Biſhop to him, and his Anſwer with an Extract of the Regiſter for Burials in the Abby of *Hautevilliers*; which ſhew that this Author made the Lamentations of *France* Ravaged by the *Normans*, and the Lives of S. *Nivard* Arch-biſhop of *Reims*, *Sindulphus* a Recluſe and Prieſt, the Empreſs S. *Helena*, and the Hiſtory of the Tranſlation of her Relicks [from *Rome*] to the Monaſtery of *Haute-villiers*, with ſeveral other Works.

Adelinus *Biſhop of* Seez.

Adelinus, [or *Adelelinus*, or *Adelmus*] ſucceeded *Hildebrand* in the Biſhoprick of *Seez* after 877, and govern'd that Church till the Year 910. He wrote the Life of S. *Opportuna* the Abbeſs, Siſter of *Godegrand* the firſt Biſhop of *Seez*. It was publiſhed by *Surius*, *Bollandus*, in *April* 22, and by F. *Mabillon* in Tome 2. *Sæc. Benedict.* III.

Otfredus a Monk of *Weiſſemburg.*

Otfredus, a *Benedictine* Monk of the Abby of *Weiſſenburg*, and Scholar of *Rabanus*, Compos'd an Hiſtory of the Goſpel in the *Teutonick* Tongue, that the People that did not underſtand the Greek nor Latin, might read and underſtand the Goſpel. He divided this Work into five Books, which contain'd the principal circumſtances of the Life of *Jeſus Chriſt*, taken out of the Four Evangeliſts, and digeſted into the order of Time. He Dedicated it to *Luctbertus* Arch-biſhop of *Mentz*, by a Latin Letter which he uſed inſtead of a Preface; it is Printed in the *Bibliotheca Patrum*; but the Work it ſelf is not yet made Publick. *Trithemius* makes mention of ſome other Treatiſes of this Author, Dedicated to King *Lewis*, Biſhop *Solomon*, and the monks of S. *Gallus*. Three Volumes upon the Pſalms; a Treatiſe of the laſt Judgment; another of the Joys of Heaven, ſeveral Letters, and many pieces of Poetry.

Aldrevaldus a Monk of *Fleury.*

Aldrevaldus [*Aldelbertus*] and *Albertus*, a Monk of *Fleury* lived towards the end of the 9th. Age. He wrote an Hiſtory of the Tranſlation of S. *Benedict* and S. *Scholaſtica*, and a Book of the Miracles of S. *Benedict*. Theſe works are in the Library of the Monaſtery of *Fleury*.

Aſſerius Biſhop of *Sherburn.*

Aſſerius, [*Menevenſis*] Biſhop of [*Sherburn* in] *England*, flouriſhed about 890, and died in 909. He wrote the Hiſtory of the Acts of *Alfredus* his King, which was Printed in 1602 at *Francfort*, with other Engliſh Hiſtorians; [*Bale* ſays he wrote the Annals of *England*, ſome Homilies, and ſome other Works, but we have them not. He is accounted an Author of good Credit.]

We muſt not forget the Martyrologies which were perfected in this Age. In the beginning of the laſt Century, venerable *Bede* took much pains in this matter, and made two Martyrologies, the one in Proſe, the other in Verſe, but both of them being Imperfect, *Florus* a Deacon of the Church of *Lyons*, made ſeveral Additions to *Bede's* Martyrology, in the Age we are ſpeaking of, and put it almoſt into that form it is at preſent in, as is obſerved by *Bollandus*, who hath publiſhed the true Martyrology of *Bede*, with *Florus's* Additions, in his 2. Tome of *March*.

Florus, a Deacon of *Lyons.*

Wandelbert, a Monk of *Prom.*

Wandelbert, a Deacon and Monk of *Prom*, a Monaſtery in the Dioceſe of *Treves*, compoſed about the year 850, a Martyrology, in [Heroick] Verſe, taken out of *Bede* and *Florus*. *Sigebert* and *Trithemius* make mention of him. It has been Printed under the name of *Bede* at the end of *Bede's Ephemerides* in the *Baſil* Edition, and afterwards by *Molanus* at the end of *Uſuardus's* Martyrology. But F. *Dacherius* hath Printed it more exact and correct in *Tom.* 3 *Spicileg.*

Rabanus of *Mentz.*

About the ſame time alſo *Rabanus* Compoſed a Martyrology, Publiſhed by *Caniſius*, in the VI *Tome* of his Eccleſiaſtical Antiquities.

Ado Archbiſhop of *Vienna.*

After him *Ado*, Arch-biſhop of *Vienna* Compoſed a Work of the ſame nature more exact than any of the former: He modeled it by an ancient Martyrology, which he found at *Aquileia*, brought thither from *Rome*, which contain'd the Names, Qualities, and various Torments of the Saints that ſuffer'd Martyrdom. He hath put at the beginning of his Martyrology,

logy a small Tract of the Festivals of the Apostles, in which he writes the History of their Martyrdom. The same Author hath made a short Chronology from the beginning of the World to the Birth of *Charles* the Simple, the Son of *Lewis* the Stammerer, which was in 879 of our Account. He divides the duration of the World into six Ages; The 1. is from the Creation of the World to the Flood. The 2. From the Flood to the Birth of *Abraham*. The 3. From *Abraham* to *David*. The 4. From *David* to the Captivity in *Babylon*. The 5. From the Captivity to the Birth of our Saviour. And the 6. From the Nativity of *Jesus Christ* to the end of the World. This Chronology is Printed with the Works of *Gregory* Bp. of *Tours* at *Paris*, in 1512, and 1567, and at *Basil* 1568, [and by it self at *Paris* in 1522.] It is also inserted in the *Biblioth. Patr.* [Tome 16. p. 768.] His Martyrology is Published by *Lippomannus* in the Lives of the Fathers; and after by *Bollandus* in his Supplement to *Surius*, and last of all by *Rosweidus*, who first Printed the ancient Martyrology which *Ado* had put before his Works [at *Antwerp* in 1613, and at *Paris* in 1645.] There are also two Lives which bear the name of *Ado*; the one is of *Desiderius* Arch-bishop of *Vienna*, put out by *Canisius* in his *Antiquities*; and the other is of S. *Theudorius* an Abbot of the same City, published by *F. Mabillon* in Tome 1. of his *Sæc. Benedict.* Some think this Author Died in 814. which makes some say, that he added some years to his Chronology; but to me it seems not probable. It is most agreeable to Truth to fix his death a little after 879.

Lastly, *Usuardus* a Monk of S. *Germans de Prez*,(*a*) hath composed a Martyrology more considerable than any of the former, under the Reign of the Emperor (*b*)*Charles* the Bald, to whom he Dedicated it in 870. This Work being much larger, and more perfect than any that were written before upon the same Subject, was much approved and well accepted in all Churches which began to make use of it in their Offices. Some think also that the Church of *Rome* took it into their Services and used it, before they had one of their own. This Martyrology hath been Printed at *Antwerp* in 1538t and at *Louain* in 1568 [with *Molanus*'s Notes and Additions] and since in several other places [as *Antwerp* 1583, with *Hissel*'s Censure; but all that was displeasing to the Papists, is left out of this Edition, as *Usher* tells us in his *Biblioth. Theol. M S.*] Usuardus, *a Monk of S. Germans de Prez.*

To these Author's might have been added *Gildas*, who made a Kalendar of the Saints, of which Bishop *Usher* hath Printed the Preface, [in Epist. *Heb. Syll.* p. 55,] and some other Authors of the IXth Age, which are purposely omitted, as well as some Historical matters of little or no Consequence, which we could not think necessary to put into this Work; for it is not our design to make compleat Annals year by year, but only to explain the most important Matters treated of in this Age, which is the principal and most profitable part of Ecclesiastical History; for in that our particular Enquiry ought not to be after a meer Narration of Matters of Fact, which is of little use, but what concerns the Doctrine and Discipline of the Church, and upon Questions and Works of that nature it is that we have chiefly insisted: That our Reader may have a competent knowledge of them, we shall account it a very great happiness if this Work may be serviceable in any measure to clear the difficult Questions and confirm the important Doctrines of the Christian Religion. But how severe so ever others Censures may be upon it, it will be always some comfort to us that we have laboured in and aimed at so good a Design; and we hope that though our pains may not have the wish'd for Effect among Men, yet it shall be of some real advantage to us with him who knows and rewards the good Intentions as well as the good Actions of Men, according to the words of S. *Bernard* Ep. 360, *Laboravimus, quantum potuimus, & si quo minus impetravimus, quod optavimus, manet tamen fructus Laboris nostri, apud Deum, apud quem nullum bonum irremuneratum est in fine.* Gildas.

(*a*) *A Monk of S.* Germans.] Some make him the Abbot of *Fulda* and others the Abbot of S. *Saviours*, but it is evident that he was a Monk of S. *Germans*, by an ancient Manuscript of that Abbey. Some call him *Issuard* (*b*) *Charles* the Bald] His Book was Dedicated to *Charles*, some have thought it was to *Charles* the Great; but *Aimonius* a Monk of S. *Germans*, in his Translation of the Martyrs, *Gregory*, *Aurelius*, &c. observes, that *Usuard* lived in 858, and we find in that Martyrology, the Names of *Eulogius* and other Martyrs that suffer'd in *Spain*, in 857. In an ancient Manuscript of this Martyrology which may be thought the Original, we find the Death of Queen *Hermentruda* set down in the first place, and *Charles* in the second, which shews that 'twas Written after the year 869, in which the Queen died, and before 875, in which the death of *Charles* the Bald happened.

Chronological

Chronological Tables,

And other Neceſſary

INDEXES & TABLES.

A.C	*Popes.*	*Eaſtern Emperors.*	*Weſtern Emperors.*	*Kings of* France, Italy, Lorrain, *&c.*	*Eccleſiaſtical Affairs.*	*Councils.*	*Eccleſiaſtical Writers.*
801	*Leo* III. in the VI. year of his Popedom, which began *Jan.* 801.	*Irene*, in the IV. year of her Emp. which began, *Auguſt*, 800.	*Charles* the Great, crowned by *Leo* III on *Chriſtmas-day*, 800.	*Lewis* K. of *Aquitain.* *Pepin* K. of *Italy*, in the XX. year of his Reign.	The Empreſs *Irene* maintains the Worſhip of Images.	The Conſtitutions of *Charles* the Great added to the Laws of the *Lombards.*	*Theodorus* reſtores the Monaſtery of *Studa.* *Hincmarus* made Abbot of S. *Dyonys.* *Gotteſcalchus*, born about the beginning of this Age or end of the laſt. *Paſchaſius* brought up by the Monks of *Soiſſons.* *Hatto* choſen Biſhop of *Baſil*, flouriſhed in 836. *Rabanus*, having been inſtructed in his Studies at *Tours*, returned to the Abby of *Fulda.*
802	VII.	V. *Nicephorus* depoſed *Irene*, and took the Empire, *Oct.* 31. 802.	II.	XXI.	*Nicephorus* maintains the Worſhip of Images alſo.	Other Conſtitutions of *Charles* the Great, given to his Commiſſioners. The Council of *Altino*, held by *Paulinus* Biſhop of *Aquileia*, about the Injuries done by the Duke of *Venice* to the Patriarch of *Grado.*	*Ludger* made Biſhop of *Munſter.*
803	VIII.	II. *Irene* died in *Auguſt*, and *Nicepho-*	III.	XXII.		A Council at *Aix la Chapelle*, at which *Paulinus*, Archbiſhop of *Aquileia* was pre-	*Paulinus*, Patriarch of *Aquileia*, dyed.

A.C	Popes.	Eaſtern Emperors	Weſtern Emperors	Kings of France, Italy, Lorrain, &c.	Eccleſiaſtical Affairs.	Councils.	Eccleſiaſtical Writers.
		rus having put *Bardanes* to flight, took his Son *Stauratius* to rule with him.				ſent, in which ſeveral Canons were made. A Council at *Cloviſho* in *England*.	
804	IX. *Leo* came into *France* in *November*, and kept his *Chriſtmas* with *Charles* the Great.	III.	IV.	XXIII.		Some Conſtitutions made at *Salz*. An Edict made at *Oſnaburg* about the Inſtructing of Schools.	*Alcuinus* dyed.
805	X.	IV.	V.	XXIV.		A Council at *Thionville*, which made ſeveral Canons. Other Conſtitutions given to *Jeſſe* Biſhop of *Amiens*.	*Joſeph* Biſhop of *Theſſalonica*, Brother of *Theodorus Studita*, a Patron of Images.
806	XI.	V.	VI.	XXV.	*Nicephorus* choſen Patriarch of *Conſtantinople*, inſtead of *Taraſius*. The Conteſt between *Nicephorus* and *Theodorus Studita*, about the Reſtoration of *Joſeph*, Steward of the Church of *Conſtantinople*.	A Council at *Conſtantinople*, about the Reſtoration of *Joſeph* the Steward. Some Conſtitutions taken out of the Canons.	
807	XII.	VI.	VII.	XXVI.			
408	XIII.	VII.	VIII.	XXVII.			
809	XIV.	VIII.	IX.	XXVIII.	The Controverſie about the Marriage of *Conſtantine*, *Copronymus* and *Theodora*, the Empreſs being divorc'd & put into a Monaſtery. *Theodorus Studita* put in Priſon, The Conference of *Leo* III. with the Ambaſſadors	A Synod held at *Conſtantinople*, againſt *Theodorus*; in which *Conſtantine*'s Marriage with *Theodora* was declar'd valid and good. A Council at *Aix la Chapelle*, in *November*, about the Proceſſion of the Holy Spirit, which was	*Theodorus Studita* made a Treatiſe of Diſpenſations, contrary to the Approbation that the Council of *Conſtantinople* had given to the ſecond Marriage of *Conſtantine*.

A.C.	Popes.	Eaſtern Emperors.	Weſtern Emperors.	Kings of France, Italy, Lorrain, &c.	Eccleſiaſtical Affairs.	Councils.	Eccleſiaſtical Writers.
					of *Charles* the Great, about the addition of the *Filioque* in the Creed.	follow'd with a Conference of the Deputies of it with Pope *Leo*. The Conſtitutions of this Year.	
810	XV.	IX.	X.	XXIX. *Pepin* died and *Bernard* his natural Son ſucceeded him.	*Sergius* and ſome other *Manichees*, renew their Hereſy at *Conſtantinople*.		*Paſchaſius* made a Monk of *Corby*, and begins to write. *Benedict*, Abbot of *Aniane*, reforms the Order of S. *Benedict*, and gather'd Rules.
811	XVI.	*Nicephorus* was ſlain by the *Bulgarians*, *July* 26. and his Son, *Stauratius*, reign'd a few Months, after him, and then gave Place to *Michael Curopolates*, who was proclaimed Emperour, *Octob.* 5.	XI.	II.	The Reconciliation of *Theodorus Studita*, with *Nicephorus*. Several *French* Biſhops anſwer *Charles* the Great's Queſtions about Baptiſm. *Hatto* Biſhop of *Baſil* ſent to the Emperor of the Eaſt, to conclude a Peace and ſettle the Limits of their Empire.	The Articles and Letter of *Charles* the Great, in which he commands the Biſhops to write about the Ceremonies of Baptiſm.	*Nicephorus*'s Letter to Pope *Leo*, and his other Works. He floriſh'd from 806 to 828. *Theodorus Studita* wrote ſeveral Letters about Image-Worſhip; and made many other Pieces in his Baniſhment. *Amalarius*, Archbiſhop of *Treves*, *Jeſſe* Biſhop of *Amiens*, &c. anſwer *Charles*'s Letter about the Ceremonies of Baptiſm.
812	XVII.	I.	XII.	III.	The Emperor *Michael* joyn'd with *Nicephorus* to deſtroy the *Manichees*, and *Iconoclaſts*.		*Michael Syncellus*.
813	XVIII.	II. *Michael* being conquered by the *Bulgarians*, left his Empire to *Leo Armenus*, who was crown'd by the Patriarch *Nicephorus*, *July* 11.	XIII. *Charles* th' Great admits *Lewis* the godly to rule with him, and confirms the Kingdom of *Italy* to *Bernard*.	IV.	*Amalarius*, Archbiſhop of *Treves*, and *Peter* Abbot of *Nonantula*, Ambaſſadors of *Charles* the Great, went to *Conſtantinople* in this year.	Councils held at *Reims*, *Arles*, *Tours* and *Chalon* in *May*, for the Reformation of Church-diſcipline Some Conſtitutions of *Charles* the Great, in this year The Council of *Conſtantinople* againſt *Anthony* of *Silea*.	*Nicetas*, ſurnam'd *Ignatius*, the Son of the Emperor *Michael*, is baniſh'd by *Leo* into a Monaſtery.
814	XIX.	I.	XIV. *Charles* the Great dy'd, *Jan.* 28. and *Lewis* the Godly ruled alone.	V.	*Leo Armenus*, declares againſt Image-Worſhip, and proſecutes the Favourers of it, and impriſons or baniſhes *Theodorus Studita*, *Nicetas*, &c. in favor of the *Iconoclaſts*.	A Council of the *Iconoclaſts* at *Conſtantinople*. A Council at *Noion* to regulate the Differences between the Biſhops of that Church and that	*Rabanus* ordain'd Prieſt.

Nice-

A.C.	Popes.	Eaſtern Emperors.	Weſtern Emperors.	Kings of France, Italy, &c.	Eccleſiaſtical Affairs.	Councils.	Eccleſiaſtical Writers.
					Nicephorus, Patriarch of *Conſtantinople* baniſhed, and *Theodoſius* put in his place.	of *Soiſons*, about the Bounds of their Dioceſſes. The Synod of *Treves*.	
815	XX.	II.	II.	VI.	*Claudius Clemens* oppoſes the Worſhip of Images, and is confuted by *Jonas* and *Dungal*. Some of the Exiles for Image-Worſhip are recall'd.		*Claudius Cl.* Biſhop of *Turin* wrote a Treatiſe againſt Images and ſome other Books. *Gotteſchalchus* made a Monk of the Monaſtery of *Orbez*. *Agobard* choſen Archbiſhop of *Lyons*; he made ſeveral Books.
816	XXI. *Leo* dy'd, *May* 23. and *Steven* IV. ſucceed'd him, *June* 22.	III.	III.	VII.		The Council of *Aix-la-Chapelle*; in which were made two Rules, 1 for Canons, 2 for Canoneſſes, and ſome Conſtitutions afterward. The Council of *Celichith* in *England*.	*Theodorus* and *Theophanes*, Patrons of Images.
817	I. *Steven* died *Jan.* 10 and *Paſchal* I. was choſen in his Place.		IV. *Lotharius* the Son of *Lewis* the Godly is admited to rule with his Father.	*Bernard* rebels againſt *Lewis* the Godly, is taken, and his Eyes being put out, dyes 3 Days after.		A Council of Abbots and Monks at *Aix-la-Chapelle*, where they made Rules for the Regulation of Monaſteries.	*Hincmarus* came to the Emperor's Court.
818	II.	V.	V.	*Pepin* is made K. of *Aquitain* and *Lewis* K. of *Bavaria*.	Pope *Paſchal* ſends his Legates into the Eaſt to treat for the Monks, who were Defenders of Images.		*Ægil* choſen Abbot of *Fulda*. *Sedulius*.
819	III.	VI.	VI.	II.	*John*, an Enemy to Image-Worſhip, is made Patriarch of *Conſtantinople*.	Several Conſtitutions made by *Lewis* the Godly.	
820	IV.	VII. *Leo Armenus* ſlain by *Michael Balbus*, who ſucceeded him.	VII.	III.	*Michael Balbus* ſtops the Perſecution of the Patrons of Images, recalls *Theodorus*, and the reſt, except *Nicephorus*.		*Eginhard*, Secretary to *Charles* the Great. *Claudius* of *Turin* dyes. *Adelard* Abbot of *Corby* made ſome Rules. *Halitgarius* Biſhop of *Cambray* made a *Pœnitentia*. *Amalarius* Deacon of *Mentz* made a Treatiſe upon the Ceremonies of the Church.

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A Chronological Table.

A.C.	Popes.	Eaſtern Emperors.	Weſtern Emperors.	Kings of France, Italy, &c.	Eccleſiaſtical Affairs.	Councils.	Eccleſiaſtical Writers.
821		I.	VIII.	IV.	*Michael* endeavours to bring the *Iconoclaſts* and Image-Worſhippers to an Agreement. *Anthony Byrſodepſa* made Patriarch of *Conſtantinople.*	A Council at *Thionville* in *October.*	The Death of *Theodulphus*, Biſhop of *Orleance*, and *Benedict* Abbot of *Amiens.*
822	VI.	II.	IX.	V.		Some Conſtitutions of *Lewis* the Godly. A Council at *Cloviſho.* An Aſſembly of Biſhops at *Attigni* in *Auguſt.*	*Theoſterictus.* The Death of *Ægil* Abbot of *Fulda*, and *Rabanus* choſen in his Place. Two *Smaragdus*'s flouriſh.
823	VII.	III.	X. The Birth of *Charles* the Bald.	VI.	The Emperor *Michael* ſent his Embaſſadors into the Weſt, to have his Pacification about the uſe of Images confirm'd, but the Pope would not.		
824	VIII. *Paſchal* dyed *May* 14. and *Eugenius* II. was conſecrated *M.* 21.	IV.	XI.	VII.	The Biſhops of *France* agreed to it, and ſent their Deputies to the Pope about it, adding ſome Writings concerning it.	A Council at *Paris* concerning Image-Worſhip.	
825	II.	V.	XII	VIII.	*Lewis* the Godly ſent *Halitgarius* Biſhop of *Cambray* and Abbot of *Nonantula* into the Eaſt.		
826	III.	VI.	XIII.	IX.		A Synod at *Rome.* An Aſſembly at *Ingelheim.*	*Theodorus Studita* dyed, and *Naucratius* his Scholar wrote his Life.
827	IV.	VII.	XIV.	X.	*Zinzius* the Antipope relinquiſhing it, and *Eugenius* and *Valentine*, who ſurvived his Election but a Month and a few Days, *Gregory* IV. ſucceeded them, *Jan.* 10.		
828	I.	VIII.	XV.	XI.			
829	II.	IX. *Theophilus* the Son of *Michael* ſuc-	XVI.	XII. *Lewis* the Godly gave *Rhætia* and		Councils were held at *Mentz*, *Lyons*, *Toulouze* and *Paris*, in *June*, by order of *Lewis*	*Hincmarus* return'd to the Abby of S. *Dionys*, and ſubmits to the Reformation ceeded

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		ceeded him in October.		part of *Burgogne*, to *Charles* the Bald.		the Godly, to reſtore the Diſcipline of the Church A Council held at *Worms* in *Auguſt*, in confirm the 4 former Councils.	ſettled by the Abbot *Hilduin*.
830	III.	I.	XVII. *Lewis* the Godly's Children rebel againſt their Father, and impriſon him in *S. Medard* at *Soiſſons*; but he was reſtor'd by the Synod of *Nimeguen*.	XIII.			*Hincmarus* went with *Hilduin* into *Saxony*. *Anſegiſus*, Abbot of S. *Wandrelle*, made a Collection of Conſtitutions. *Orthogrinus*, a Monk of *Werthin*. *Vuſinus*, *Boctius*, *Hildemarus*. The Death of *Halitgarius* of *Camlin*.
831	IV.	II.	XVIII.	XIV.		The Council of *Noion*, in which *Jeſſe* Biſhop of *Amiens* was depos'd.	*Paſchaſius* made his Treatiſe of the Body and Blood of our Lord.
832	V.	III.	XIX.	XV.			
833	VI.	IV.	XX. *Lewis* the Godly's Children conſpire againſt him again, & depoſing him, put him into a ſtate of Penance, by *Ebbo*, but he was ſoon after reſtored.	XVI.	*Gregory* went into *France* to excommunicate *Lewis* the Godly; and the Biſhops of that Kingdom told him, That if he excommunicated their Prince, they wou'd excommunicate him.	A Synod of Biſhops at *Campeigne*, in which *Ebbo*, Archbiſhop of *Rheims* preſided, and depoſed *Lewis* the Godly.	*Agobard* wrote a ſad Letter about the Diviſions of *Europe*.
834	VII.	V.	XXI.	XVII.		A Synod of Biſhops at S. *Dionys*, to reſtore *Lewis* the Godly.	*Hincmarus* came to Court.
835	VIII.	VI.	XXII.	XVIII.	*Ebbo*, Archbiſhop of *Reims* depoſed, for cauſing *Lewis* the Godly to relinquiſh his Kingdom.	The Council of *Thionville*, in which *Ebbo* was depoſed. A Council at *Attigny*, in *November*.	
836	IX.	VII.	XXIII.	XIX.		A Council at *Aix-la-Chapelle*, in *February*.	The Death of *Hatto*, Biſhop of *Baſil*.

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						A Council at *Lyons*, againſt *Agobard*, and *Bernard* Biſhop of *Vienna*, for joyning with *Lotharius*.	
837	X.	VIII.	XXIV.	XX.			
838	XI.	IX.	XXV.	XXI. The Death of *Pepin* K. of *Aquitain*, in *November*.		A Council at *Chaalons*. A Synod at *Paris*, in which *Agobard* was clear'd and reſtored.	
839	XII.	X.	XXVI.	*Lewis* the Godly gives the kingdom to his Son *Charles*, with whom *Pepin* the late K's eldeſt Son contended for it.			
140	XIII.	XI.	XXVII.	*Lewis* the Godly dyed at *Ingelheim*, near *Mentz*, *June* 20th, and *Lotharius* became ſole Emperor and invaded *France* but *Charles* the Bald kept the poſſeſſion of it.	*Lotharius* endeavours to reſtore *Ebbo*, but could not.		*Gotteſchalcus* ordain'd Prieſt. *Hincmarus* retires into the Abby of S. *Dionys*. *Paſchaſius* undertakes a Comment on S. *Matthew*. Two nameleſs Authors write againſt *Paſchaſius*. *Prudentius* ordain'd Biſhop of *Troyes*. *Walafridus Strabo*, *Agobard* dyes.
841	XIV.	XII. I. *Michael* ſucceeds his Father *Theophilus*, but under the Guardianſhip of *Theodota* his Mother.					*Amolo* ſucceeds *Agobard* in the Archbiſhoprick of *Lyons*, and writes ſome Books. *Haimo* is choſen Biſhop of *Alberſtadt*, and goes on with his Comment on Scripture *Theganus* wrote about the ſame time.
842	XV.	I.	II.	The 3 Sons of *Lewis* the Godly, after a long War,	*John*, the Image-Breaker, depoſed, and *Methodius* made Pa-	A Council at *Conſtantinople* againſt the *Iconoclaſts*, in which	

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				agree to divide the Empire, *Italy*, *Lorrain* and *Burgogne* to *Lotharius*; *Germany* to *Lewis*, and *France* to *Charles*.	triarch of *Conſtantinople*.	*John* Patriarch of *Conſtantinople* was depoſed, and *Methodius* put in his Place.	
843	XVI.	II.	III.			A Synod of Biſhops at *Couleines* in the Dioceſs of *Mons*; in which were made ſome Canons. An Aſſembly at *Toulouſe*; where were made other Conſtitutions. Another Synod at *Aurillac*.	
844	*Gregory* IV. died *Jan.* 25. and *Sergius* II. ſucceeded him. *Feb.* 2	III.	IV.			Two Councils held at *Thionville* and *Verneuil*, in *October* and *December*.	*Hincmarus* choſen and ordained Archbiſhop of *Rheims* in *May*. *Paſchaſius* made Abbot of *Corby*.
845	II.	IV.	V.		A Diſpute between *Paſchaſius* and *Bertramus* about the manner of Jeſus Chriſt's coming into the World.	A Council at { *Meux* in *May* *Beauvais* in *April*. *Toulouſe* in *June*. *Treves*, to confirm the Ordination of *Hincmarus*. *Lyons*.	*Hincmarus* is oppos'd by *Lotharius*. His Ordination is confirm'd in a Council at *Treves*. *Joannes Scotus* came into *France*.
846	III.	V.	VI.		*Gotteſchalcus* began to aſſert Predeſtination & Grace.	A Council at *Paris* in *February*. An Aſſembly of Biſhops at *Epernay*.	*Gotteſchalcus* leaves his Monaſtery, and divulges his Doctrine.
847	*Leo* IV. ſucceeds *Sergius*, *April* 12.	VI.	VII.		*Ignatius* ordained Patriarch of *Conſtantinople*. *Gotteſchalcus* confers with *Notingus*. *Rabanus* writes againſt him.	A Council at *Paris*, in which *Hincmarus*'s Ordination is confirm'd. A Council at *Mentz*.	*Rabanus* choſen Archbiſhop of *Mentz*. A Writing of *Rabanus* againſt *Gotteſchalcus*.
848	II.	VII.	VIII.		*Gotteſchalcus* writes againſt *Rabanus*, and propounds 3 Queſtions to the Learned Men of his time, he is condemned in two Councils, at *Mentz* and *Queircy*, and impriſoned in the Abby at *Haute Villium*.	Two Councils at *Mentz* and *Queircy* againſt *Gotteſchalcus*, about the ſame time.	A Book of *Gotteſchalcus* againſt *Rabanus*, and two Confeſſions of Faith made by him in his Impriſonment. *Hincmarus* wrote a Book againſt him. *Charles*

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849	III.	VIII.	IX.		*Charles* the Bald orders *Lupus* of *Ferrara* and *Bertram* to write about the Queſtions of Predeſtination and Grace, and of the Nature of the Soul.	A Council at *Paris*.	*Bertram* wrote a Letter againſt *Hincmarus*'s Book. *Prudentius* wrote alſo upon the ſame Subject.
850	IV.	IX.	X.		The Controverſie about Predeſtination & Grace grows famous, and many Writings paſs on both ſides. A Diſpute about the Euchariſt, between *Paſchaſius* and his Adverſaries.	A Council of the Province of *Sens*, which wrote a Letter to *Arcantaus*.	*Hincmarus* and *Rabanus* wrote againſt *Gotteſchalcus*. *Lupus* of *Ferrara* made a Treatiſe and two Letters upon the 3 Queſtions, and wrote ſeveral other Letters. *Bertram* and *J. Scotus* made their Treatiſes of Predeſtination. *Prudentius* and *Florus* confute *Scotus*. *Amalanus*'s Letter to *Eribald* upon the Queſtion of Stercoraniſm. *Hermanricus*, *Rodolphus*, *Hermantarius*, *Milo* and *Vandalbert* flouriſh.
851	V.	X.	XI.		*Ebbo*, once Archbiſhop of *Rheims*, dyed, *March* 17.		*Amolo*, Archbiſhop of *Lyons* wrote to *Hincmarus*. *Hincmarus* wrote to the Church of *Lyons*.
852	VI.	XI.	XII. *Lotharius* admits his Son *Lewis* to rule with him.				The Church of *Lyons* ſend a ſharp Anſwer to *Hincmarus*. *Hincmarus*'s Conſtitutions for his own Church, publiſhed *Nov.* 1.
853	VII.	XII.	XIII.		*Hincmarus* hath his 4 Articles confirm'd at *Quiercy*. *Prudentius* oppoſes them. *Walfadus* and the Clerks ordain'd by *Ebbo*, are degraded at the Council of *Soiſſons*.	*Councils at Soiſſons*, *Apr.* *Verbery* in *Aug.* *Quiercy*. *Sens*, to elect a Biſhop of *Paris*. *Rome*, in *December*.	The Four Articles of *Queircy*. Some Articles drawn up by *Prudentius* in oppoſition to thoſe approv'd at *Quiercy*.
854	VIII.	XIII.	XIV.		The Church of *Lyons* oppoſes the Articles of *Quiercy*.	An Aſſembly of Biſhops at *Attigny*.	The Church of *Lyons* cauſe *Remigius*, the Archbiſhop to confute the Articles of *Quiercy*.
855	IX. *Leo* IV.	XIV. *Michael*	XV. *Lotharius*	*Lotharius*'s Chil-	The Deciſion of the Council of	The Council of *Va-*	The Treatiſe of *Bertram* and *J. Scotus* dyed,

A.C.	Popes.	Eaſtern Emperors.	Weſtern Emperors.	Kings of France, Italy, &c.	Eccleſiaſtical Affairs.	Councils.	Eccleſiaſtical Writers.
	dyed *July* 17th and *Benedict* 3 was choſen in his Place. I.	depoſed his Mother *Theodota*, by the advice of *Barda*, whom he made *Cæſar*.	retir'd into the Monaſtery, of *Prom*, and dyed *Sept.* 28. and *Lewis* II. ſucceeded him.	dren divide the Kingdom *Lewis* the eldeſt had *Italy* and the Empire, *Lotharius* *Lorraine*, & *Charles* *Provence*.	*Valence* about the Queſtions of Predeſtination and Grace.	lence held in *January*.	about the Sacrament, againſt *Paſchaſius*.
856	II.	XV.	II.	*Judith*, Daughter of *Charles* the Bald, married to *Ethelwolf* King of *England*.	The Canons of the Council of *Valence*. The Letters of the Church of *Lyons*, and *J. Scotus*'s Propoſitions are deliver'd to *Charles* the Bald who gave them to *Hincmarus*, to examine and anſwer them. *Benedict* approv'd the Judgment given againſt the Clerks ordain'd by *Ebbo*.	An Aſſembly of Biſhops at *Bonnevil*.	The Death of *Rabanus*, the Author of a great number of Works *Herard*, Archbiſhop of *Tours* makes a Collection of Eccleſiaſtical Laws. *Hincmarus* made a Treatiſe about Predeſtination and Free-will, upon the occaſion of the Canons of the Council of *Valence*. *Angelomus*, a Monk of *Lexevil*, compoſed his Comments upon Holy Scripture.
857	III.	XVI.	III.			The Council of *Quiercy* in *February*. A Synod of the Clergy at *Rheims* in *June*.	Some other Conſtitutions of *Hincmarus*, for his own Church, added to the former.
858	IV. *Benedict* III. died, *April* 8. & *Nicholas* I made, *April* 22.	XVII.	IV.		*Photius* made Patriarch of *Conſtantinople*, and *Ignatius* depoſed about *Chriſtmas*.	A Council at *Quiercy* in *November*.	*Hincmarus*'s Advice to *Lewis* of *Germany*. *Photius*, a Perſon admirable for his Knowledge and Learning, made ſeveral Works.
859	II.	XVIII.	V.		The Canons of the Council of *Valence*, about Grace, were preſented to the Councils of *Langres* and *Savonnieres* for their Approbation, but they put it off to a fuller Council. *Hincmarus* Nephew of the Archbiſhop of *Rheims*, made Biſhop of *Laon*.	Councils at *Conſtantinople* againſt *Ignatius*. *Langres*, *Metz*, and *Savonnieres*, in *June*.	*Hincmarus*'s Exhortation to *Charles* the Bald. The Death of *Eulogius* the Martyr. *Alvarus* his Brother writes. *Ado* ſucceeds *Augibrom* in the Archbiſhoprick of *Vienna*.

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860	III.	XIX.	VI.		*Prudentius* carries the Buſineſs to *Rome*, and deſires the Confirmation of Pope *Nicholas* of the Canons of the Council of *Valence*. The Conteſt between *Hincmarus* and *Bertram* about the Words *Trina Deitas*. *Lotharius* nulls his Marriage with *Theutberga*. *Gonthierus* conſults *Hincmarus* about *Ingeltrude*, the Wife of *Baldwin*, who had left her Husband. Another Queſtion of the Divorce between the Daughter of Earl *Raimond* and *Steven*.	*Councils at Aix-la-Chapelle* about the Divorce of *Theutberga*, in *February*. *Coblentz*, *Touſſy*, near *Toul*, in *October*.	*Photius*'s Letter to Pope *Nicholas*, and the Pope's Anſwer to it. *Hincmarus* makes his laſt Treatiſe of Predeſtination. The Treatiſes of *Hincmarus* and *Bertram* about the Words *Trina Deitas*. *Hincmarus*'s Treatiſe againſt the Divorce of Queen *Theutberga*. *Hincmarus*'s anſwer to *Gonthierus*, about the parting of the Wife of *Boſon*. Another Letter of *Hincmarus* about the Separation of Earl *Ramand*'s Daughter and *Steven*.
861	IV.	XX.	VII.		The Proſecution of *Ignatius*.	The Council of *Conſtantinople* of 318 Biſhops, in the Preſence of *Zachary* and *Rodoaldus*, who confirm'd *Photius*'s Ordination and *Ignatius*'s depoſition.	*Hugbaldus* and *Iſo* write.
862	V.	XXI.	VIII.		*Lotharius* married *Waldrada*.	*Councils at Sablonieres*, *Piſte*, *Rome*, which declar'd *Photius*'s Ordination void, reſtor'd *Ignatius*, and condemned *Zachary* and *Rodoaldus*. *Aix-la-chapelle*, about the Divorce of *Theutberga*.	Pope *Nicholas*'s Letter in favour of *Ignatius*.
863	VI.	XXII.	IX.		*Hincmarus* accuſes *Rothadus* to the Council of *Senlis*, but he appealed to the Holy See. He was condemned; the Pope engages for him. A Council at *Metz* approves the Marriage of *Lotharius* with *Waldrada*. Pope *Nicholas*, in a Council declares the divorce of Queen *Theutbarga* null, and ex-	Councils at *Metz*, about the Marriage of *Waldrada*. *Rome* againſt the former. *Senlis* againſt *Rothadus*.	

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A Chronological Table.

A.C.	Popes.	Eaſtern Emperors.	Weſtern Emperors.	Kings of France, Italy, &c.	Eccleſiaſtical Affairs.	Councils.	Eccleſiaſtical Writers.
				communicates *Waldrada*, depoſing *Gonthierus* and *Thietgaldus*. King *Charles* pardons Earl *Baldwin* for ſtealing his Daughter *Judith*.			
864	VII.	XXIII.	X.	*Lotharius* is forced by a Council to take *Theutbrga*, but he uſed her ſo ill that ſhe left him ſoon after.		A Council at *Rome* againſt *Rodoaldus*.	Pope *Nicholas* writes to *Charles* the Bald, againſt *Hincmarus* and other Biſhops, in favour of *Rothadus*. *Hincmarus* writes an Anſwer, to juſtifie himſelf. *Paſchaſius* writes a Letter to *Frudegarius* about the Expreſſions he found fault with in his Book of the *Euchariſt*. *Scotus* went into *England*.
865	VIII.	XXIV.	XI.	*Rothadus* went to *Rome* and was abſolved there.		A Council at *Rome*, to reſtore *Rothadus*. A Council at *Toſſy*.	Pope *Nicholas*'s Diſcourſe in favour of *Rothadus*. The Death of *Paſchaſius*.
866	IX.	XXV. *Michael* puts *Bardas* to Death, in *April*, and make *Baſilius* Cæſar.	XII	Pope *Nicholas* writes in favour of *Rothadus*, and he is reſtored. The Pope's Orders, That the Judgment be review'd, which was given againſt the Clerks ordain'd by *Ebbo*, which being conſider'd on at a Council of *Soiſſons*, they were reſtored witout any Reflection on the Sentence given againſt them. Pope *Nicholas* writes againſt the Sentence.		*Photius*'s Council againſt Pope *Nicholas*. A Council held at *Soiſſons*, in *Aug.* The Council of *Compeigne*.	Pope *Nicholas*'s Letter againſt *Photius*, and for *Ignatius*. *Bertram*, *Æneas* and *Odo* anſwer the Accuſations of the *Greeks* againſt the *Latin* Church Pope *Nicholas*'s Letters for the Reſtauration of *Rothadus*. Some Papers of *Hincmarus* preſented to the Council of *Soiſſons*. Pope *Nicholas*'s Letters for the Reſtoration of the Clerks ordain'd by *Ebbo*.
867	X. *Nicolas* I. died, *Nov.* 13. and *Adrian* II ſucceeded him, *December* 14.	*Baſilius* puts *Michael* to Death, & reigned alone, *September* 24 I.	XIII.	*Ignatius*, Patriarch of *Conſtantinople* reſtor'd and *Photius* depoſed. Books of Controverſies between the *Latin* and *Greek* Church. The Biſhops of *France* and *Charles* the Bald writ to the Pope about the Clerks ordain'd by *Ebbo* and and the Churches of *Britain*.		Council at *Troyes* in *October*. At *Soiſſons* again.	*Hincmarus*'s Letter to Pope *Nicolas*. *Anaſtaſius Bibliothecarius* became famous, and flouriſhed to the end of this Age.

Pope

A Chronological Table.

A.C.	Popes.	Eaſtern Emperors.	Weſtern Emperors.	Kings of France, Italy, &c.	Eccleſiaſtical Affairs.	Councils.	Eccleſiaſtical Writers.
868	I.	II.	XIV.		P. *Adrian* writes to the *French* Biſhops about the buſineſs of *Ebbo*. *Hincmarus*, Biſhop of *Laon* contends with *Charles* the Bald about the Church-Revenues.	A Council at *Wormes* in *May*.	Pope *Adrian*'s Letter to the Biſhops of *France*. *Hincmarus*'s Letter to *Charles* the Bald, in favour of his Nephew *Hincmarus*.
869	II.	III. *Baſilius* takes *Leo* his Son to rule with him.	XV.	*Lotharius* K. of *Lorrain* dies at *Plaiſance*, *Aug.* 10. alſo *Charles* K. of *Provence*, and *Charles* the Bald invades his Kingdom, and parts it with *Lewis* King of *Bavaria*.	*Hincmarus*, Biſhop of *Laon* is accuſed at the Council of *Verbery*, deſires to go to *Rome*, and interdicts his Dioceſs. The Judgment of the VIII. General Council againſt *Photius* and his Adherents.	Councils. At *Verbery* in *April*, *Piſle*. *Metz* in *September*. *Conſtantinople*. The VIII. General Council, which began *Octob.* 5. and ended *Feb. ult.*	*Luctbertus*, Archbiſhop of *Mentz*, wrote a Letter to King *Lewis*. *Rembert*, Archbiſhop of *Brime*.
870	III.	IV.	XVI.		*Hincmarus* Biſhop of *Rheims*, and *Hincmarus* Biſhop of *Laon* quarrel; this is accuſed at the Council of *Antigni*, and appeals to the Pope, who appoints ſome Lay-Commiſſioners that gave their Judgment for him. A Conteſt between the Pope's Legates and the Patriarch of *Conſtantinople* about *Bulgaria*. The Pope's Legates paſſing without a Guard, are taken by the *Sclavonians*.	A Council at *Antigny* in *May*.	*Petrus Siculus*, *Theodorus Alucara* and *Georgius Chartophylax* flouriſh. *Hincmarus*, Archbiſhop of *Rheims*'s Letter to his Nephew, about the buſineſs of *Nivinus* and *Adulphus*. His Anſwer, and ſeveral Papers that paſſed between them. A Collection of Canons, gathered by *Hincmarus*, Biſhop of *Laon*, in his own Defence. A Treatiſe of 55 Articles made by *Hincmarus*. *Gauterius* Biſhop of *Orleance* made a Collection of Canons for his own Dioceſs. *Walfadus* Archbiſhop of *Bourges* wrote a Paſtoral Letter. *Ado* and *Alſuard* compoſe Martyrologies.
871	IV.	V.	XVII.		*Hincmarus* Biſhop of *Laon* condemned in the Synod at *Douzy*. *Actardus* Biſhop of *Nantes* made Archbiſhop of *Tours*. Pope *Adrian* diſlikes the Condemnation	A Synod at *Douzy* in *Auguſt*.	Pope *Adrian*'s Letter in favour of *Caroloman*. The Petition and Memoir of *Hincmarus* Archbiſhop of *Rheims* to the Synod of *Douzy*. The Letters of the Synod, *Hincmarus* and *Charles* to the Pope.

A.C.	Popes.	Eaſtern Emperors.	Weſtern Emperors.	Kings of France, Italy, &c.	Eccleſiaſtical Affairs.	Councils.	Eccleſiaſtical Writers.
					nation of *Hincmarus*, but allows the Promotion of *Actardus*, nevertheleſs the Sentence paſſed againſt *Hincmarus* was executed.		*Adrian*'s Letter to the Emperor *Baſil*, in which he approves the Council of *Conſtantinople*, and defends his Right in *Bulgaria*.
872	V. *Adrian* II. dyed, *Nov.* 1. & *John* VIII ſucceeded him, *Dec.* 14.	VI.	XVIII.				*Alfridus* is crowned King of *England*.
873	I.	VII.	XIX.			The Council of *Senlis*.	
874	II.	VIII.	XX. *Lewis* II. died, *Aug.* 31.			The Council of *Dowzy* in *June*, of *Attigni* in *July*, and at *Rheimi*.	
875	III.	IX.	*Charles* the Bald crowned Emperor on *Chriſtmas*-day.		*John* VIII. confirms the Judgment of the Synod of *Dowzy*.		*Hincmarus*'s Remonſtrance to *Lewis* of *Germany*, to keep him from invading the Empire and *Italy*. *Hincmarus*'s Letter to the Biſhop of *Cambray*, about the Condemnation of *Hanoldus*. *Hincmarus*'s Letter to *Ildebold* Biſhop of *Soiſſons*, upon his Confeſſion in Writing.
876	IV.	X.	I. *Lewis* of *Germany*, left his Kingdom by his Death, to his 3 Sons, *Carloman* had *Bavaria*, *Lewis Germany* and part of *Lorrain*, & *Charles* the other part of *Lorrain* and *Almania*.		The Prerogative granted to *Anſegiſus* Archbiſhop of *Seus*, by *John* VIII. examined in a Council at *Pontigon*. The Tranſlation of *Frotarius*, Archbiſhop of *Bourdeaux* to the Church of *Bourges*.	The Council of *Pavia* in *February*. Council of *Pontigon* in *July* and *June*.	*Hincmarus* wrote againſt the Oath he was obliged to take.
877	V.	XI.	II. *Charles* the Bald poiſoned in his return from *Italy*, *Oct.* 6. and the	*Lewis Balbus* ſucceeded *Charles* the Bald, and was crowned King.		A Council at *Rome* to confirm the Empire to *Charles* the Bald. Councils at *Queircy* in *June*, at *Ravenna* in *Auguſt*, and at *Compeigne*	*Hincmarus*'s Letter about the Appeals of Clerks to the Holy See. His Advice to *Lewis Balbus*. His Writing about the Duties of Biſhops.

Empire

A.C.	Popes.	Eaſtern Emperors.	Weſtern Emperors.	Kings of France, Italy, &c.	Eccleſiaſtical Affairs.	Councils.	Eccleſiaſtical Writers.
			Empire was vacant.	*December* 8.		in *November*.	Some Articles for his Archdeacons, and a Letter concerning the Viſion of *Bernoldus*.
878	VI.	XII.			*Hincmarus* Biſhop of *Laon* provides for himſelf at the Council of *Troyes*, and is dealt favourably with. The condemnation of a Prieſt of the Dioceſs of *Rheims*. *John* VIII claims *Bulgaria*, and contends with *Ignatius* about it. *Ignatius* dying, *Octob.* 23. *Photius* made Patriarch of *Conſtantinople* again.	The Council of *Troyes* in *Auguſt*.	
879	VII.	XIII. *Leo* crowned Emperor, *Jan.* 6.		*Lewis Balbus* died at *Compeign*, *April* 19.	*Photius* being reſtored after the Death of *Ignatius*, *John* VIII. conſents to it on certain Conditions.	Two Councils at *Rome*, the latter of which was about the Reſtoration of *Photius*. A Council at *Conſtantinople* to confirm it. A Council at *Arles* to reſtore *Boſon*.	*Hincmarus* Advice to *Lewis* and *Caroloman*. Some Letters and a Writing of *John* VIII. about the Reſtoration of *Photius*.
880	VIII.	XIV.	*Lewis* III. and *Caroloman*, K. of the weſtern part of *France*, *Burgogne* and *Aquitain*. *Caroloman* K. of *Bavaria* dies, and *Lewis* of *Gerwany* ſeizes on his Kingdom.		*John* VIII. approves the Reſtoration of *Photius*.		Some Letters of *John* VIII. wherein he approves the Reſtoration of *Photius*. *Otfredus*, *Henricus*, *Druthmarus* and *Remigius* Biſhop of *Auxerre* flouriſh.
881	IX.	XV.	*Charles* III. ſurnamed the Groſs, crowned Emperor on *Chriſtmas-day*.		A Difference between the King and Biſhops about the Nomination of the Biſhop of *Beuvais*. *John* VIII. condemns *Photius* again, and ſends *Marinus* into the Eaſt.	A Council at *Fiſmes* in *April*, to chuſe a Biſhop of *Beauvais*.	
882	X.	XVI.		I. *Lewis* of *Germany* died, *Jan.* 28. *Lewis* III. K. of *France* died at S. *Dionys*, and left his Kingdom to *Caroloman*.	Pope *Marinus* condemns *Photius*, and declares his Ordination void. *Dionys.*		*Hincmarus* Archbiſhop of *Rheims*, died, *Decemb.* 21.

Adrian

A Chronological Table.

A.C.	Popes.	Eaſtern Emperors.	Weſtern Emperors.	Kings of France, Italy, &c.	Eccleſiaſtical Affairs.	Councils.	Eccleſiaſtical Writers.
883	II.	XVII.	II.				
884	*Adrian* III. ſucceeded *Marinus* in *Jan.* I.	XVIII.	III.	*Caroloman* is ſlain a hunting, & *Charles* the Groſs obtains all the Kingdoms.		A Council held at *Vernevil* in *March.*	
885	II. *Steven* V. made Pope, *May* 9. I.						Pope *Steven's* Letter to *Photius.* *Aimonius*, Abbot *Wolfadus*, *Hetempertus*, *Altmannus* and *Alderwaldus* flouriſh in th' Weſt and *Theophanes Corameus* and *Nicetas Paphlago* in the Eaſt.
886	II.	XX. *Baſil* died and *Leo* VI. called the Philoſopher, ſucceeded him. I.	V.		The *Greeks* propound an Agreement about *Photius's* Ordination, but the Pope refuſes it; which cauſes a Diviſion of the Eaſtern & Weſtern Churches. *Photius* is depoſed by the Emperor *Leo.*		*Leo* the Wiſe ſucceeds his Father *Baſil* the Emperor.
887	III.	II.	VI. *Charles* the Groſs, growing ſluggiſh, is deſerted by his Subjects.			A Council at *Cologne* in *April.*	*Elias* Biſhop of *Jeruſalem* writes to *Charles* the Groſs.
888	IV.	III.	VII. *Charles* the Groſs dyed, *Jan.* 8. and *Arnoldus* the Natural Son of *Caroloman* is choſen Emperor of *Germany.* *Guy* Duke of *Spoleto* takes to himſelf the name of Emperor of *Italy.*	The Empire of *Charles* the Groſs was divided into 5 parts, 1. *Arnulphus* had *Germany* 2. *Eudes* or *Odo France*, 3. *Lewis Arles* 4. *Raolt Bourgogne*, and 5. *Guy Italy*; but oppoſed by *Beringarius.*		A Council at *Mentz* at the beginning of the Year.	

Ri-

A Chronological Table.

A.C.	Popes.	Eaſtern Emperors.	Weſtern Emperors.	Kings of France, Italy, &c.	Eccleſiaſtical Affairs.	Councils.	Eccleſiaſtical Writers.
889	V.	IV.	II.				*Riculphus*, Biſhop of *Soiſſons* wrote a Paſtoral Letter.
890	VI.	V.	III.				A Nameleſs Author wrote the *Liber Synodicus*. *Aſſerius*, an *Engliſh* Biſhop, began to flouriſh.
891	*Formoſus*, Biſhop of *Oſtium* choſen Pope in *Steven's* room; but oppoſed by *Sergius*, the Antipope.	VI.	IV.				
892	II.	VII.	V.			A Council at *Vienna*.	*Regino* choſen Abbot of *Prom.*
893	III.	VIII.	VI.	*Charles* the Simple, the Son of *Lewis Balbus*, is crowned K. of *France*, *Jan.* 17. and diſputes about the Kingdom with *Eudes*.		A Council at *Metz* in *May*.	
894	IV.	IX.	VII.			A Council at *Challons* in *May*, to try *Gerfredus* the Monk, who was accuſed for Poiſoning *Adalgarius* Biſhop of *Autun*.	
895	V.	X.	VIII.			Council of *Tribur*.	
896	After the Death of *Formoſus* *Boniface* invaded the See; but dying within 15 days, *Steven* VI. was choſen, *Jan.* 6.	XI.	IX. *Arnulphus* takes *Rome*, and makes himſelf to be crowned Emperor.				

A Chronological Table.

A.C	Popes.	Eaſtern Emperors	Weſtern Emperors	Kings of France, Italy, &c.	Eccleſiaſtical Affairs.	Councils.	Eccleſiaſtical Writers.
897	II.	XII.	X.			A Council at *Rome* againſt *Formoſus*, lately dead.	
898	III.	XIII.	XI.	*Eudes* dyed *January* 3.			
899	IV.	XIV.	XII. *Arnulphus* died *Nov.* 30.				*Regino* was depoſed from his Place and Dignity, and after made a Chronology, and a Collection of Canons.
900	V.	XV.	*Lewis* IV. the Son of *Arnulphus* is choſen Emperor by the Princes of *Germany*.				*Auxilius* ordained Prieſt by *Formoſus*, compoſed ſome Treatiſes to maintain the Ordinations made by that Pope. *Adelinus* compoſed the Lives of the Saints.

A CHRONOLOGICAL TABLE OF THE Authors of the Church IN THE NINTH CENTURY.

NICEPHORUS,

PAtriarch of *Conſtantinople*; flouriſh'd from 806 to his Death, in 828.

THEODORUS,

Abbot of *Studa* in 800: He was a famous Patron of Images, for which he was baniſhed 3 Times.

JOSEPH,

Biſhop of *Theſſalonica*, Brother of *Theodorus*; and flouriſhed at the ſame time.

NAUCRATIUS,

A Scholar of *Theodorus Studita*: About the ſame Time with the laſt.

THEODORUS and THEOPHANES,

Brethren: Flouriſhed a little after.

THEOSTERICTUS,

A Monk: About the ſame time.

MICHAEL SYNCELLUS,

The *Syncellus* of *Nicephorus*: Flouriſhed about the beginning of this Age.

LUDGERUS,

Biſhop of *Munſter*: From 802, dyed in 809.

LEIDRADUS,

Archbiſhop of *Lyons*; raiſed to it in 806, retreated in 815.

SERGIUS,

An Hiſtorian: From 800 to 830.

CLAUDIUS CLEMENS,

Biſhop of *Turin*: From 810, dyed in 820.

DUNGALUS,

A Deacon: About the ſame time.

LEO III.

Biſhop of *Rome*: Made Pope in 795, dyed in 816.

HATTO or HETTO,

Abbot of *Auge* and Biſhop of *Baſil*: Made Abbot in 796, Biſhop in 801, and dyed in 836.

JESSE,

Biſhop of *Amiens*: Choſen to that See in the beginning of this Age, and depoſed in 831.

ODILBERT,

Flouriſhed at the ſame time.

ÆGIL,

Abbot of *Fulda*; From 818 to 822, dyed in 822.

GILDAS,

Flouriſhed 820.

SEDULIUS,

About 818.

EGINHARDUS,

Secretary to *Charles* the Great: Flouriſhed about 820.

THEGANUS,

Suffragan of the Dioceſs of *Treves*; flouriſhed at the ſame time.

BENEDICT,

Abbot of *Aniane*; flouriſhed in the beginning of this Age, dyed in 821.

ARDO

ARDO SMARAGDUS,

S. *Benedict*'s Scholar, flouriſh'd after the Death of his Maſter.

SMARAGDUS,

Abbot of S. *Michael*; flouriſhed about the ſame Time.

ORTHEGRINUS,

A Monk of *Werthin*; flouriſhed about 830.

ALFRIDUS,

Biſhop of *Munſter*; choſen Biſhop in 839, dyed in 849.

PASCHALIS I.

Pope: Made in 817, dyed in 824.

ADELARDUS,

Abbot of *Corby*; flouriſhed after 810, dyed in 826.

EUGENIUS II.

Pope; ordained Biſhop of *Rome* in 824, dyed in 827.

ANSEGISUS,

Abbot of S. *Vandrille*; flouriſhed about 830, dyed in 834.

HALITGARIUS,

Biſhop of *Cambray*: Made in 816, dyed in 830.

VUFINUS BOETIUS,

Biſhop of *Poictiers*; flouriſhed about 830.

AGOBARDUS,

Choſen Archbiſhop of *Lyons* in 815, dyed in 840.

AMALARIUS,

Deacon of *Metz*; flouriſhed about 820, dyed in 850.

HILDEMARUS,

A Monk; flouriſhed about 830, dyed in 840.

GREGORY IV.

Pope; choſen in 828, dyed in 844.

HILDUIN,

Abbot of S. *Medard* at *Soiſſons*, S. *German*, S. *Dionys*, and Arch-Chaplain to *Lewis* Godly; reformed the Abby of S. *Dionys* in 829, dyed in 838 or 842.

ANSCHARIUS,

Monk of *Corby*, and Apoſtle of *Denmark*: Went to *Denmark* 836, and made Biſhop of *Hamburg* in 842, dyed in 865.

AIMONIUS,

Monk of *Fulda*, and after Biſhop of *Alberſtadt*; choſen Biſhop in 841, dyed in 853.

RABANUS,

Abbot of *Fulda* and Archbiſhop of *Mentz*; made Abbot in 822, and Archbiſhop in 847, dyed in 856.

WALAFRIDUS STRABO,

A Monk of *Fulda*, and after Dean of S. *Gallus*, and Abbot of *Augia Dives*; flouriſhed about 840, dyed in 849.

AMOLO,

Archbiſhop of *Lyons*, ſucceeded *Agobard* in 841. dyed in 853.

SERGIUS II.

Pope; choſen in 144, dyed in 847.

ERMANRICUS,

Monk of *Elwangen*, choſen Abbot in 846, dyed about 850.

RODOLPHUS,

A Monk of *Fulda*, and Scholar of *Rabanus*; flouriſhed about 850, dyed in 865.

ERMANTARIUS,

Abbot of *Noirmantier*; flouriſhed about 850.

MILO called SIGIBERT,

A Monk of S. *Amandus*; flouriſhed about the ſame Time.

WANDELBERT,

A Deacon and Monk of *Prom*; flouriſhed about the ſame time.

METHODIUS,

Patriarch of *Conſtantinople*; choſen 841, dyed in 847.

HINCMARUS,

Archbiſhop of *Rheims*; born in 800, made in 844, dyed in 882.

GOTTESCHALCUS,

A Monk of *Orbez*; born in the beginning of this Age, left his Monaſtery in 846, ſpread his Doctrine in 847, was condemned and impriſoned in 848.

HINCMARUS, Jun.

Biſhop of *Laon*; made 859, depoſed in 871, dyed a little after.

PASCASIUS RATHBERTUS,

Abbot of *Corby*; Born in the beginning of this Age, made in 844, dyed in 865.

BERTRAMUS,

Monk of *Corby*, and after Abbot of *Orbez*; born about the ſame time, flouriſhed in the Reign of *Charles* the Bald, dyed about 870.

JO. SCOTUS,

Born about the ſame time, came into *France* about 850, returned into *England* in 864, and dyed in 874.

Two nameleſs AUTHORS,

Oppoſers of *Paſchaſius Rathbertus*; wrote in 840.

PRU-

PRUDENTIUS,
Biſhop of *Troyes*; made in 840.

FLORUS,
Deacon of *Lyons*; flouriſhed about 850.

REMIGIUS,
Archbiſhop of *Lyons*; ordained in 853.

LUPUS SERVATUS,
Abbot of *Ferrara*; born in the beginning of this Age, choſen in 842, dyed in 862.

LEO IV.
Pope; choſen in 847.

EULOGIUS,
Martyred at *Corduba*; flouriſhed about 840, dyed in 859.

ALVARUS,
His Brother; flouriſhed about the ſame time, dyed a little after.

ODO.
Biſhop of *Beauvais*; flouriſhed about 860.

ÆNEAS,
Biſhop of *Paris*; choſen in 853, dyed in 170.

ANGELOMUS,
A Monk of *Luxeuil*, flouriſhed after 150.

BENEDICT III.
Pope; elected in 855, dyed in 858.

ISAAC,
Biſhop of *Langres*; flouriſhed after 850.

HERARDUS,
Archbiſhop of *Tours*; choſen in 855, dyed in 871.

NICOLAS I.
Pope; choſen in 858. dyed in 867.

IGNATIUS,
Patriarch of *Conſtantinople*; made in 847, depoſed in 858, reſtored in 869, dyed in 877.

PHOTIUS,
Patriarch of *Conſtantinople*; made in 858, depoſed in 867, reſtored in 878, depoſed again in 886, dyed in Exile a little after.

ADRIAN II.
Pope; choſen in 867, dyed in 872.

HUCBALDUS,
A Monk of S. *Amandus*; flouriſhed from 860 to 900.

ISO,
A Monk of S. *Gallus*; flouriſhed about 860, dyed in 871.

PETRUS SICULUS,
Flouriſhed about 870.

ADO,
Archbiſhop of *Vienna*; flouriſhed about the ſame time, dyed after 879.

USUARDUS,
A Monk of S. *German des Prez*.

THEODORUS ABUCARA,
Metropolitan of *Carca*, flouriſhed about the ſame time.

ANASTASIUS Bibliothecarius,
A Library-Keeper; flouriſhed from 867 to 900.

GEORGIUS,
A Monk, Chartophylax of the Church of *Conſtantinople* and Archbiſhop of *Nicomedia*; flouriſhed about 870.

LUITBERTUS,
Archbiſhop of *Mentz*; flouriſhed about 870.

WULFADUS,
Archbiſhop of *Bourges*; ordained in 866, dyed in 876.

GAUTERIUS,
Biſhop of *Orleans*; flouriſhed about 870.

OTFREDUS,
A Benedictine Monk; flouriſhed about the End of this Age,

JOHN VIII.
Pope; made in 872, dyed in 882.

REMBERTUS,
Archbiſhop of *Breme*; choſen in 165, dyed in 832.

HERRICUS,
A Monk of S. *Germans* of *Auxerre*; flouriſhed about 880.

DRUTHMARUS,
A Monk of *Corby*; flouriſhed about the end of this Age.

REMIGIUS,
A Monk of S. *German* at *Auxerre*, flouriſhed after 880.

THEOPHANES CEREMEUS,
Biſhop of *Taurimenum* in *Sicily*; flouriſhed about the end of the Age.

AIMONIUS,
A Monk of S. *German des Prez*; flouriſhed about the ſame time.

ABBO,
A Monk of S. *German des Prez*; flouriſhed about the ſame time.

WOLFADUS,
A Monk of *Haſinede*; flouriſhed about the ſame time.

HEREMPERTUS,
A Monk of *Mount Caſſin*; flouriſhed about the ſame time.

ALTMANNUS,
A Monk of *Haute Villiers*; flouriſhed about the ſame time.

ALDROVALDUS or ALBERTUS,
A Monk of *Flewy*; flouriſhed about the ſame time.

STEVEN V.
Pope; choſen in 885. dyed in 891.

RICULPHUS,
Biſhop of *Soiſſons*; flouriſhed about the end of the Age.

ELIAS,
Patriarch of *Jeruſalem*; flouriſhed about the ſame time.

DAVID NICETAS,
A Biſhop; flouriſhed about the ſame time.

ALFREDUS,
King of *England*; crowned in 872, dyed in 900.

A nameleſs AUTHOR,
Wrote *Liber Synodicus*; flouriſhed about the end of the Age.

FORMOSUS,
Pope; choſen in 891, dyed in 896.

STEVEN VI.
Pope; choſen 896, dyed in 900.

AUXILIUS.
A Prieſt, ordained by *Formoſus*; flouriſhed about the End of the Age.

REGINO,
Abbot of *Prom*; choſen 892, dyed in the next Age.

ASSERIUS,
A Biſhop of *England*; flouriſhed about 890.

LEO the Wiſe,
Emperor of the Eaſt; ſucceeded his Father *Baſil* in 886, dyed in 911.

ADELINUS,
Biſhop of *Seez*; ordained in 877, dyed in 910.

A TABLE of the WORKS of the *Eccleſiaſtical Writers* of the *Ninth Century.*

NICEPHORUS, *Patriarch of* Conſtantinople.

His Genuine Works ſtill Extant.

AN Eccleſiaſtical Hiſtory, from the Death of *Mauritius* the Emperor to the Reign of *Irene.*
A Letter to Pope *Leo* III.
Four Treatiſes againſt the *Iconoclaſts.*
Several Canons. A Canonical Epiſtle.

Books loſt.

Three Books of Antirrheticks, againſt the Council of *Conſtantinople* under *Copronymus.*

Doubtful Works.

A Chronology. His Sticometria.

THEODORUS STUDITA.

His Genuine Works, which we have.

An Hundred thirty four Latin Sermons.
Several Letters.
Several Sermons and Letters.
The Life of S. *Plato.*
A Doctrinal Treatiſe about the Worſhip of Images.

Books loſt.

A large Catechiſm.
A Volume of Panegyricks.
Some Poems in Iambick Verſe.
A Treatiſe of Diſpenſations.

Spurious Works.

Some Odes or Hymns of Joy for the Reſtoration of Image-Worſhip.

JOSEPH *Biſhop of* Theſſalonica.

Genuine Works.

A Diſcourſe in Honour of the Croſs.
A Letter to *Simon* the Monk.

NAUCRATIUS.

A Genuine Work.

The Life of *Theodorus Studita.*

THEODORUS, *the Martyr.*

His Genuine Works, &c.

A Relation of a Conference between the Patriarch *Nicephorus* and the Emperor *Leo.*
A Narration of the Martyrdom of that Patriarch.

THEOPHANES.

A Genuine Work.

A Hymn in Commendation of his Brother *Theodorus.*

MICHAEL SYNCELLUS.

Genuine Works.

The Life of S. *Dionyſius.*
A Panegyrick of the Angels.

THEOSTERICTUS,

A Genuine Work.

The Life of S. *Nicetas.*

LUDGERUS, *the firſt Biſhop of Munſter.*

His Genuine Works.

The Life of S. *Gregory*, Biſhop of *Utrecht.*
A Relation of the Beginning of the Miſſion of S. *Boniface.*
A Letter to *Rixfridus*; containing an account of the Life and Miracles of S. *Luithertus.*

AMALARIUS FORTUNATUS.

A Genuine Work.

A Treatiſe of the Ceremonies of Baptiſm.

LEIDRADUS,

Genuine Works, which we have.

A Treatiſe upon Baptiſm.
A Letter to *Charles* the Great upon the ſame Subject.
A Writing about Renunciations made in Baptiſm.
A Letter to *Charles* the Great about the Uſe that he made of the Church-Revenues.
A Conſolatory Letter to his Siſter.

SERGIUS, *the Hiſtorian.*

A Work that is loſt.

An Eccleſiaſtical Hiſtory from the Empire of *Conſtantine Copronymus* to the eighth Year of *Michael Balbus.*

CLAUDIUS CLEMENS, *Biſhop of* Turin.

Genuine Works.

His Comment upon the Epiſtle of S. *Paul* to the *Galatians.* And,
Two Prefaces.

Works loſt.

An Apology againſt *Theodomirus* againſt the Uſe of Images, Reliques and Pilgrimages.
His Comments upon the *Pentateuch*, the Books of *Joſhua*, *Judges* and *Ruth*, the Goſpel of S. *Matthew*, and S. *Paul*'s Epiſtles.

DUNGALUS,

Genuine Works, &c.

A Treatiſe of Images, againſt *Claudius* of *Turin.*
A Letter upon two Eclipſes.

JONAS *Biſhop of* Orleans.

A Genuine Work, &c.

A Treatiſe of Images, againſt *Claudius* Biſhop of *Turin.*

HATTO *Biſhop of* Baſil.

Genuine Works, &c.

A Book of 25 Articles of Inſtruction for his Clergy.
A Relation of the Viſion of S. *Wettinus* a Monk.

A Work loſt.

A Relation of his Voyage to *Conſtantinople.*

JESSE, *Biſhop of* Amiens.

A Genuine Work.

A Letter to *Charles* the Great about the Ceremonies of Baptiſm.

ODILBERT,

A Genuine Work.

The Preface to his Treatiſe of the Sacrament of Baptiſm.

A Book loſt.

His Treatiſe of the Sacrament of Baptiſm.

ÆGIL, *Abbot of* Fulda.

A Genuine Work.

A Relation of the eminent Actions of S. *Sturmis.*

GILDAS,

A Genuine Work.

The Preface to his Calendar.

A Work loſt.

His Calendar.

SEDULIUS,

Genuine Works.

His Comments on S. *Paul*'s Epiſtles, gathered out of ſeveral Authors.

EGINHARDUS,

The Life of *Charles* the Great.
Annals. Letters.
A Treatiſe upon the Croſs.
An Account of the Tranſlation of the Reliques of S. *Marcellinus.*

THEGANUS,

A Genuine Work.

The Life of *Lewis* the Godly.

BENEDICT, *of* Aniane.

A Genuine Work.

A Collection and agreement of the Monaſtick Rules.

ARDO SMARAGDUS,

A Genuine Work.

The Life of S *Benedict* of *Aniane.*

SMARAGDUS, *Abbot of S.* Michael.

Genuine Works.

His Treatiſe of the Duty of a Prince; entituled, *Via Regia.*

Ser-

Sermons upon the Epiſtles and Goſpels throughout the Year.
A Treatiſe of the Duty of Monks; entituled, *Diadema Monachorum*, i. e. The Monks Crown.
A Comment upon the Rule of S. *Benedict*.
A Relation of a Conference with Pope *Leo*, about the Proceſſion of the Holy Ghoſt.

ORTHEGRINUS, *Monk of* Werthin.

A Genuine Work.

The Life of S. *Ludgerus*.

ALFRIDUS, *Biſhop of* Munſter.

A Genuine Work, &c.

The Life of S. *Ludgerus*.

PASCHALIS I. *Pope.*

Genuine Works.

Three Letters.

ADELARDUS, *Abbot of* Corby.

A Genuine Work.

Some Conſtitutions for the Church of *Corby*.

EUGENIUS II. *Pope.*

Genuine Works.

Two Letters and ſome Canons.

ANSEGISUS, *Abbot of S.* Vandril.

A Genuine Work.

A Collection of Conſtitutions.

HALITGARIUS,

A Genuine Work.

A Penitential.

VUFINUS BOETIUS, *Biſhop of* Poictiers.

A Genuine Work.

The Life of S. *Junianus* Abbot of *Marius*.

AGOBARDUS, *Archbiſhop of* Lyons.

Genuine Works

A Treatiſe againſt *Felix Orgelitanus*.
A Book againſt the Inſolency of the Jews.
A Letter to *Adelard* and *Wala* about the Jewiſh Slaves.
A Letter to *Nibudius* againſt all Converſe with the Jews.
A Petition to *Lewis* the Godly, againſt the Law of *Gondebad*.
A Treatiſe about the Privileges and Rights of the Prieſthood.
A Book againſt thoſe that believed that Sorcerers could make Hail and thunder, and inflict Diſtempers.
An Anſwer to *Fredegiſus*.
A Treatiſe about the Baptiſm of Jewiſh Slaves.
A Treatiſe of the Cheat of thoſe who pretended they had the Falling-Sickneſs.
A Letter to *Matfredus*, a Courtier.
A Letter to the Clergy of *Lyons* about the Government of the Church.
A Treatiſe of Images.
A Treatiſe about diſpoſing of the Church-Revenues.
A Book againſt the Judgment of God, *i. e.* againſt the Proofs which were made by Fire, hot Water or Duels, of the Innocency of Men.
A Diſcourſe of the Faith.
A Letter concerning the Diviſion between *Lewis* the Godly and his Children.
A plain Defence of *Lewis*'s Children againſt their Father.
A Letter to *Ebbo*, concerning Hope and Fear.
A Treatiſe about correcting the Antiphonies.
A Book againſt *Amalarius* Deacon of *Metz*.
An Epitaph upon *Charles* the great.
Some Verſes upon the Tranſlation of the Saints Reliques.

AMALARIUS, *Deacon of* Metz.

Four Books *De Eccleſiaſticis Officiis*.
A Treatiſe of the Order of the Antiphonies.
Some Rules for the Canons and Canoneſſes.
Five Letters.

A Work loſt.

An Introduction to his Works.

Works forged.

Eclogues or Reflections upon the Canon of the Maſs.

HILDEMARUS, *a Monk.*

A Genuine Work in M. S.

A Commentary upon the Rule of S. *Benedict*.

GREGORY IV. *Pope.*

Genuine Works.

Three Letters.

HILDUIN,

A Genuine Work.

His Areopageticks.

ANSCHARIUS, *Monk of* Corby.

A Genuine Work.

The Life of S. *Willibadus*, Biſhop of *Breme*.

HAYMO *Biſhop of* Halberſtadt.

Genuine Works.

Commentaries upon the *Pſalms*, upon the Greater and Smaller Prophets, upon the *Revelations*, *Acts* and S. *Paul*'s Epiſtles and the Canonical Epiſtles.
Homilies upon the Goſpels.
An Abridgment of Church-Hiſtory.
A Treatiſe upon the Body and Blood of Jeſus Chriſt.

Works loſt.

His Commentaries upon the reſt of the Books of the Bible.

RABANUS, *Biſhop of* Mentz.

Genuine Works.

A Treatiſe of the Univerſe, or the proper Signification of Words.
A Poem upon the Croſs.
His Commentary upon the whole Bible almoſt.
Several Homilies and Sermons.
A Treatiſe of Allegories.
Three Books concerning the Inſtruction of Clerks.

A Treatiſe of Orders and the Holy Sacraments.
Three Books of Eccleſiaſtical Diſcipline.
Two Books dedicated to *Bonoſus*, the one about the Viſion of God, the other about Repentance.
A Penitential.
A Treatiſe about the Soul.
A Canonical Letter to *Heribaldus*.
A Letter to *Humbert* about the Degrees of Conſanguinity.
Another Anſwer to *Humbertus*.
A Treatiſe of the Life and Manners of Antichriſt.
A Martyrology.
Some Poems.
Three Letters againſt *Gotteſchalcus*.
A Treatiſe about Suffragan Biſhops.
A Treatiſe of the Honour Children owe their Parents.
A Treatiſe of the Art of Computing Time.
A Canonical Letter to *Regimboldus*.
Another Canonical Letter to the ſame Perſon.

Works falſly attributed to him.

Three Books of Canonical Queſtions.
Three Books of Vertues and Vices.
A Commentary upon S. *Benedict*'s Rule.
A Grammatical Treatiſe.

WALAFRIDUS STRABO,

His Genuine Works.

A Treatiſe of Eccleſiaſtical Worſhip.
An ordinary Gloſs upon the whole Bible.
An Hiſtory of the Deſtruction of *Jeruſalem*.
Several Poems.
The Viſions of S. *Wettinus*.
The Lives of S. *Gallus*, *Othmarus* and *Blaitmacus*.

AMOLO, *Archbiſhop of* Lyons.

Genuine Works.

Letters and ſome ſmall Tracts about Grace.
A Letter to *Theobaldus* Biſhop of *Langres*.
A Treatiſe againſt the Jews, publiſhed by F. *Chifflet* under *Rabanus*'s Name.

SERGIUS II. *Pope.*

A Genuine Work.

A Letter to *Drogo* Biſhop of *Metz*.

ERMARICUS, *Monk of* Elwangen.

Genuine Works.

The Lives of S. *Magnus* and S. *Sola*.
A Dialogue upon the Foundation of his Monaſtery.

RODOLPHUS, *Monk of* Fulda.

Genuine Works.

The Lives of *Rabanus* and S. *Lioba*.

ERMANTARIUS, *Abbot of* Noirmantier.

A Genuine Work.

An Hiſtory of the Tranſlation of the Body of S. *Philibert*.

MILO called SIGIBERT, *Monk of S.* Amandus.

A Genuine Work.

The Life of S. *Amandus*.

WANDELBERT, *a Monk of* Prom.

A Genuine Work.

A Martyrology in Verſe.

METHODIUS, *Patriarch of* Conſtantinople.

Genuine Works.

The Life of S. *Dionys*.
Some Fragments of two Sermons.
A Panegyrick upon S. *Agatha*
Some Sermons upon S. *Simeon* and *Palm-Sunday*.

HINCMARUS, *Archbiſhop of* Rheims.

A Letter to *Charles* the Great, ſerving for a Preface to his firſt Book of Predeſtination.
A Treatiſe upon the Expreſſion, *Trina Deitas*.
A Treatiſe upon the Divorce of *Lotharius* and *Theutberga*.
A Book of 55 Articles againſt the Biſhop of *Laon*.
Conſtitutions and Canons for his Dioceſs.
Divers Letters and Treatiſes to the Emperors, Kings, Popes and Biſhops of his Time.
The Coronations of the Kings and Queens.
Some Papers and Petitions preſented to the Councils.

Works loſt.

His firſt Treatiſe of Predeſtination.
A Writing ſent to the Monks againſt *Gotteſchalcus*.
Letters to *Rabanus* and the Church of *Lyons*, about Predeſtination.
Several other Pieces.

GOTTESCHALCUS, *a Monk of* Orbez.

Genuine Works.

Two Confeſſions of Faith, and ſome Fragments of that which he preſented to the Council of *Mentz*.
Some Fragments of his Treatiſe of the 3 Queſtions recited by *Hincmacus* in his Treatiſe of Predeſtination
A Summary of a Writing recited by *Amola*.
A Fragment of a Letter written to *Bertram*.
A Treatiſe upon the Expreſſion, *Trina Deitas*, put into *Hincmarus*'s Anſwer to it.

Works loſt.

Thoſe of which we have cited ſome Fragments.

HINCMARUS, *Biſhop of Laon.*

His Genuine Works, which we have.

A Letter to *Hincmarus*, Archbiſhop of *Rheims*, about *Nivinus*.
Another Letter to him about *Adulphus*.
Another about *Senatus*, and another of other things.
A ſecond Collection of Decretals.
A Letter to *Hincmarus*, Archbiſhop of *Rheims*, with Anſwer to his 55 Articles againſt him.
A Petition to the Council of *Piſte*, with a Recantation ſent to King *Charles*.

PASCASIUS RATHBERTUS, *Abbot of* Corby.

Genuine Works.

A Treatiſe about the Body and Blood of our Saviour.
A Letter to *Fridegardus*.
A Treatiſe upon Chriſt's Birth.

A Commentary upon the Lamentations of *Jeremiah*, upon *Pſalm* 44, and upon S. *Matthew*.
The Life of S. *Wala*.

BERTRAMUS, *a Monk of* Corby.

Genuine Works.

A Letter againſt *Hincmarus*'s Book of Predeſtination.
A Treatiſe of Predeſtination.
A Treatiſe of the Body and Blood of Jeſus Chriſt.
An Anſwer to the Objections of the *Greeks* againſt the *Latin* Church.
A Treatiſe upon the Nativity of Jeſus Chriſt.
A Treatiſe upon the Nature of the Soul, which is in M.S.

A Work loſt.

A Treatiſe to juſtifie this Expreſſion, *Trina Deitas*.

JO. SCOTUS,

Genuine Works.

A Treatiſe of Predeſtination.
A Treatiſe of the Diviſion of Nature.
A Tranſlation of *Maximus*'s *Scholia* upon the Works of S. *Dionyſius* and S. *Gregory Nazianzen*.
A Book about the Viſion of God in M. S.

Works loſt.

A Treatiſe upon the Euchariſt.
A Commentary upon S. *Matthew*.
A Book of Offices.
The Tranſlation of S. *Dionyſius*'s Works.

Nameleſs AUTHORS againſt *Paſchaſius*

Genuine Works.

Two Treatiſes upon the Euchariſt.

PRUDENTIUS, *Biſhop of* Troyes.

Genuine Works.

A Treatiſe of Predeſtination, againſt *J. Scotus*.
A Letter to the Synod of *Sens*.
A Letter to *Hincmarus* and *Pardulus* about Grace.

Works loſt.

A Treatiſe of Predeſtination, againſt *Hincmarus*.
Annals cited by *Hincmarus*.

FLORUS, *a Deacon of* Lyons.

Genuine Works.

A Fragment of a Diſcourſe of Predeſtination.
A Treatiſe againſt *Joannes Scotus*.
Two Commentaries upon S. *Paul*'s Epiſtles.
A Treatiſe upon the Celebration of the Maſs.
Two Fragments of a Collection of Canons.
A Poem attributed to *Drepanus Florus*.
Another Peice in Verſe.

Works loſt.

A Collection of Canons.

REMEGIUS, *Archbiſhop of* Lyons.

Genuine Works.

An Anſwer to *Hincmarus*, in the Name of the Church of *Lyons*, with a Writing, entituled, *A Reſolution of the Queſtion concerning the Damnation of all Men in* Adam, *and the particular Redemption of the Elect by Jeſus Chriſt*.
A Treatiſe againſt the Articles of *Quiercy*, entituled, *A Book to prove that we ought to hold firmly the Truth of Holy Scripture, and faithfully follow the Authority of the Holy and Orthodox Fathers*.

LUPUS *Abbot of* Ferrara.

Genuine Works.

A Treatiſe of the three Queſtions about Predeſtination.
A Letter to *Hincmarus* and *Pardulus*.
Another Letter to *Charles* the Bald.
126 Letters upon different Subjects.
A Fragment of a Letter to Pope *Nicholas*, in the Name of *Wenilo*.
Two Homilies and two Hymns.
The Lives of S. *Maximus* Archbiſhop of *Treves* and S *Wigbert* an Abbot.

LEO IV. *Pope.*

Genuine Works.

Two Letters and a Diſcourſe.

EULOGIUS.

Genuine Works.

The Lives of the Martyrs of *Corduba*, and,
An Apology for them.
Some Letters upon Reliques.
An Inſtruction to two Virgins, Priſoners.

ALVARUS.

A Genuine Work.

An Hiſtory of the Martyrdom of his Brother *Eulogius*.

ODO, *Abbot of* Corby, *and afterward Biſhop of* Beauvais.

A Work loſt.

A Treatiſe againſt the *Greeks*.

ÆNEAS, *Biſhop of* Paris.

A Genuine Work.

His Anſwer to the Objections made by the *Greeks*.

ANGELOMUS *Monk of* Luxeuil.

Genuine Works.

Comments, entituled *Stromata*, upon the 4 Books of *Kings* and the Book of *Canicles*.

Works loſt.

A Treatiſe of Divine Offices.

BENEDICT III. *Pope.*

Genuine Works, which we have.

Two Letters, the one to *Hincmarus* and another to the Biſhops of *France*.

Spurious Works.

Two Grants, one of *Corby* and the other of S. *Dionyſ.*

ISAAC, *Biſhop of* Langres.

A Genuine Work.

A Collection of Eccleſiaſtical Laws.

HERARD *Archbiſhop of* Tours.

A Genuine Work.

A Collection of Eccleſiaſtical Laws out of the Capitularies.

NICHOLAS I. *Pope.*

About 100 Letters.
An anſwer to the *Bulgarians.*

PHOTIUS, *Patriarch of* Conſtantinople.

Genuine Works.

His *Bibliotheca.*
His *Nomocanon.*
248 Letters; the firſt of which contains an Hiſtory of the firſt 7 General Councils.
A Letter to the Patriarch of *Aquileia,* againſt the *Latin* Church.
A Letter to the Governour of the Iſle of *Cyprus.*
A Treatiſe of the Wills of Jeſus Chriſt.
Seven other Theological Treatiſes.
A Homily.
A Deſcription of the New Church at *Conſtantinople.*

Works yet in M. S.

Several Sermons.
A Treatiſe entituled, *Amphilochia.*
A Comment on S. *Paul*'s Epiſtles.
A Lexicon,
Some Notes upon the Prophets.
A Treatiſe againſt the *Latins.*
A Treatiſe againſt an Heretick called *Leontius.*
A Collection of the Rights of Metropolitans and Biſhops.
A Commentary upon *Ariſtotle*'s Categories.

ADRIAN II. *Pope.*

Genuine Works.

Thirty ſix Letters.

HUCBALDUS, *a Monk of S.* Amandus.

Genuine Works.

A Poem in Commendation of Baldneſs.
A Treatiſe of Muſick.
The lives of ſeveral Saints.

ISO, *a Monk of S.* Gallus.

A Genuine Work.

The Life and Miracles of S. *Othmarus.*

PETRUS SICULUS.

A Genuine Work.

The Hiſtory of the Hereſie of the *Manachees.*

ADO, *Archbiſhop of* Vienna.

A Martyrology.
A Treatiſe upon the Feſtivals of the Apoſtles.
A Chronicon, abridged, from the beginning of the World to 879.
The Lives of S. *Deſiderius* and S. *Theuderius* an Abbot.

USUARDUS, *a Monk of S.* German de Prez.

A Genuine Work.

A Martyrology.

THEODORUS ABUCARA, *Archbiſhop of* Caria.

A Genuine Work, which we have.

A Theological Treatiſe of Religion.

ANASTASIUS Bibliothecarius.

Genuine Works.

Tranſlations of the Acts of the Council of *Conſtantinople*; of his threefold Chronology; of ſeveral Pieces about the *Monothelites*; of the Life of S. *John* the Alms-giver; of the Paſſion of S. *Dionyſius*; with the Prefaces to them.
A Preface to his Tranſlation of S. *Dionyſius*'s Works.
The Lives of the Popes from S. *Peter* to *Nicholas* I.

GEORGIUS, *Chartophylax of the Great Church at* Conſtantinople.

Genuine Works.

Several Homilies upon the Feaſt of the Virgin.

LUITBERTUS, *Archbiſhop of* Mentz.

A Genuine Work.

A Letter to King *Lewis.*

WULFADUS, *Archbiſhop of* Bourges.

A Genuine Work.

A Paſtoral Letter.

GAUTERIUS, *Biſhop of* Orleans.

A Genuine Work.

A Collection of Canons.

OLFREDUS, *a Benedictine Monk.*

A Genuine Work.

A Preface to his Hiſtory of the Goſpel in the *Teutonick Tongue.*

Works loſt.

The Hiſtory of the Goſpel
Three Books upon the *Pſalms.*
Some Treatiſes upon the laſt Judgment, and the Joys of Heaven.
Divers Letters.
Several Peices of Poetry.

JOHN VIII. *Pope.*

Genuine Works.

320 Letters. The Fragments of ſome others.

Spurious Works.

A Regulation of the Cardinals.
Three Letters added by F. *Labbe.*

REMBERTUS, *Archbiſhop of* Breme.

A Genuine Work.

The Life of *Anſcharius.*

HERRICUS, *a Monk of S.* Germans *at* Auxerre.

Genuine Works.

A Preface to his Collection of Maxims, taken out of the Fathers.

The

The Life and Miracles of S. *German* of *Auxerre.*
The Life of S. *Cæſarius* in Verſe.

Works loſt.

A Collection of Maxims and other Remarkable things out of the Fathers; dedicated to *Hildeboldus* Biſhop of *Auxerre.*

DRUTHMARUS, *Monk of* Corby.

Genuine Works, which we have.

A Comment upon S. *Matthew*'s Goſpel.
Two Expoſitions of ſome Places of the Goſpels of S. *Luke* and S. *John.*

REMIGIUS, *Monk of* Auxerre.

Genuine Works.

Commentaries on the *Pſalms.*
An Explication of the 12 ſmall Prophets.
An Expoſition of the Canon of the Maſs.

Works loſt.

Comments upon S. *Matthew* and the *Canticles.*
A Book of Offices.
A Treatiſe of Feſtivals.
An Anſwer to *Walo* Biſhop of *Autun.*
Some other Works and Letters.

THEOPHANES CERAMEUS.

Genuine Works.

Several Homilies upon the Goſpels and Feſtivals of the Year.
Two Sermons upon the Croſs.

AIMONIUS, *a Monk of S.* German des Prez.

Genuine Works.

An Account of the Tranſlation of the Body of S. *Vincent.*
Two Books of the Miracles of S. *German,* Biſhop of *Paris.*
A Book of the Tranſlation of the Reliques of S. *George* a Monk, S. *Aurelius* and S. *Natalia,* and two Books of the Miracles done by them.

ABBO, *a Monk of S.* German des Prez.

Genuine Works.

Two Books of the Siege of *Paris* by the *Normans.*
Five Sermons.

Works loſt.

The third Book of the Siege of *Paris.*
Several Sermons.

WOLFADUS, *a Monk of* Hatennede.

Genuine Works.

The Life of S. *Walpurgus,* and three Books of his Miracles.

HERMBERT, *Monk of* Mount Caſſin.

A Genuine Work.

A Chronological Hiſtory of that Monaſtery.

ALTMANNUS, *a Monk of* Hauteville.

A Genuine Work.

A Letter to his Biſhop.

Works loſt.

The Lives of S. *Memnus,* S. *Navardus,* *Sindulphus* and S. *Helena,* and the Hiſtory of the Tranſlation of her Reliques.
The Complaint of *France,* harraſſed by the *Normans.*

ALDREVALDUS, *or* ALBERTUS, *a Monk of* Fleyry.

Works in M. S.

A Collection of Paſſages out of the Fathers upon the Euchariſt, againſt *J. Scotus.*
A Book of the Miracles of S. *Benedict,* and
An Hiſtory of the Tranſlation of the Bodies of S. *Benedict* and S. *Scholaſticus* from *Mount Caſſin* to *Fleury.*

STEPHEN V. *Pope.*

Genuine Works, which we have.

Three Letters and a Fragment of a fourth.

A Spurious Work.

A Letter in Favour of the Church at *Narbon.*

RICULPHUS, *Biſhop of* Soiſſons.

A Genuine Work.

A Paſtoral Letter.

ELIAS, *Patriarch of* Jeruſalem.

A Genuine Work.

A Letter to *Charles* the Groſs.

DAVID NICETAS, Paphlago.

Genuine Works.

The Life of S. *Ignatius,* Patriarch of *Jeruſalem.*
Several Panegyricks in honour of the Saints.

ALFREDUS, *King of* England.

Genuine Works.

Tranſlations of divers Books into the *Saxon* Tongue.

A Nameleſs Author.

A Genuine Work.

A Book of Synods, called *Liber Synodicus.*

FORMOSUS, *Pope.*

A Genuine Work.

A Letter to *Stilianus.*

A Spurious Work.

A Letter to the Biſhops of *England.*

STEPHEN VI. *Pope.*

Spurious Works.

Two Letters to the Archbiſhops of *Narbon.*

A Table of the Acts,

AUXILIUS, *a Priest, ordained by* Formosus.

Genuine VWorks.

Two Treatises about the Ordinations made by *Formosus*, to prove the validity of them.

REGINO, *Abbot of* Prom.

Genuine Works.

A Collection of Canons.
A Chronicon.

Works lost.

Several Sermons and some Letters.

ASSERIUS, *a Bishop in* England.

Genuine VWork.

The History of *Alfred*, King of the *West Saxons*.

LEO *the Wise, Emperor of the East.*

Genuine Works.

Nineteen Sermons.
A Discourse upon the Life of S. *J. Chrysostom.*
A Sermon upon S. *Nicolas.*

VWorks lost.

Several Sermons.
Some Moral Precepts and Proverbs
A Treatise about the manner of drawing up an Army in Battalia.

ADELINUS, *Bishop of* Seez.

Genuine VWorks.

The Lives of S. *Opportuna* and S. *Gondegrand.*

A TABLE of the *Acts*, *Letters* and *Canons* of the COUNCILS held in the *Ninth Century.*

Councils	*Years*	*Acts, Letters, Petitions and Canons.*
An Assembly called by *Charles* the Great.	801	Constitutions.
A Council at *Altino*	802	A Synodical Letter.
A Council at *Aix-la-Chapelle*	803	Constitutions.
A Council at *Cloveshoo*,	803	Acts and Decrees.
An Assembly at *Salz*	804	Constitutions.
An Assembly at *Ofnabrug*	804	An Edict about the Teaching of Schools.
A Council at *Thionville*	805	Constitutions.
Another Assembly	805	Constitutions given to *Fesse* Bishop of *Amiens.*
A Council at *Constantinople*, in Favour of *Joseph* the Steward	806	Acts are lost. Some Constitutions taken out of the Canons.
Another in Favour of the Marriage of *Theodora*	809	Acts lost.
A Council at *Aix-la-Chapelle*	809	A Conference between the Deputies of the Council and the Pope.
An Assembly of the same Year.		Constitutions.
A Council at *Arles*	813	26 Canons.
A Council at *Rheims*	813	44 Canons.
A Council at *Mentz*	813	55 Canons
A Council at *Tours*	813	57 Canons.
A Council at *Chalon*,	813	66 Canons
		Constitutions taken out of these Councils.
A Council at *Constantinople*, against *Silæus*	813	Acts.
A Council at *Constantinople*, of the *Iconoclasts*,	814	Acts lost.
A Council at *Aix la-Chapelle*,	816	A Rule for Canons and Canonesses, and some Constitutions made afterward.
A Council at *Celcebith*,	816	11 Canons.
A Council at *Aix-la-Chapelle*,	817	A Rule for Monks, containing 80 Articles.
Divers Assemblies held under *Lewis* the Godly,	819	Constitutions.
A Council at *Thionville*,	821	4 Canons and 5 Constitutions.
A Council at *Attigny*,	822	Acts.
A Council at *Cloveshoo*,	824	Acts.
A Council at *Paris*,		Letters and other Writings made about the Worship of Images.
A Council at *Rome*,	826	28 Canons.
An Assembly at *Ingelheim*,	826	The Laws of *Lewis* the Godly, published after the Assembly.
A Council at *Paris*,	829	Some Orders in 3 parts.
A Council at *Mentz*,	829	Orders and Constitutions lost.
A Council at *Lyons*,	829	
A Council at *Thoulouse*,	829	
A Council at *Noion*	831	Acts lost.
An Assembly of Bishops at *Worms*,	829	Constitutions made to confirm the Canons of the 4 precedent Councils.
An Assembly of Bishops at *Compeign*,	833	Acts.
An Assembly of Bishops at *S. Dennis*,	834	Acts lost.
A Council at *Thionville*,	835	*Ebbo*'s Confession.
A Council at *Aix-la-Chapelle*,	836	Rules in 5 parts.
A Council at *Lyons*,	836	Acts lost.
A Council at *Paris*,	838	
A Synod at *Rheims*,	842	Constitutions Ecclesiastical.

Letters and Canons of the Councils.

Councils	*Years.*	*Acts, Letters, Petitions and Canons.*
A Council at *Conſtantinople* againſt the *Iconoclaſts*,	842	Acts loſt.
An Aſſembly at *Couleine*, in the Dioceſs of *Mans*,	843	6 Canons.
A Council at *Aurillac*,	843	4 Canons.
An Aſſembly at *Thoulouſe*,	843	9 Conſtitutions.
A Council held at *Thionville*,	844	6 Canons.
Verneuil,	844	12 Canons.
Beauvais,	845	8 Canons.
Treves,	845	
Lyons,	845	
Meaux,	845	80 Canons.
Paris,	846	
Epernay,	846	19 Articles.
Mentz,	847	21 Canons.
Mentz,	848	A Letter to *Gotteſchalcus*.
Quiercy,	848	The Judgment againſt *Gotteſchalcus*.
Pavia,	850	25 Canons.
Sens,	850	A Letter to *Ercanrous*.
Soiſſons,	853	13 Canons and the Acts about *Ebbo*.
Quiercy,	853	4 Conſtitutions.
Sens, 853,	853	
Verbery,	853	A Synodical Letter.
Rome,	853	Confirm'd 38 Canons and made 4 Canons.
Attigny,	854	Conſtitutions.
Valence,	855	23 Canons.
An Aſſembly of Biſhops at *Bonneuil*,	856	A Petition to the King.
Council at *Quiercy*,	857	2 Conſtitutions.
A Synod of the Clergy of *Rheims*,	857	Some Ordinances.
A Council held at *Quiercy*,	858	A Letter to *Lewis* the *German*.
Conſtantinople, againſt *Ignatius*,	859	
Metz,	859	Inſtructions to the Deputies for *Lewis* of *Germany*.
Langres,	859	10 Canons.
Savonieres,	859	13 Canons: A Petition againſt *Wenilo* Archbiſhop of *Sens*; a Letter to him. Two Letters to the Churches of *Britain*. Advice to *Wemilo*.
Aix-la-Chapelle.	860	A Letter to Pope *Nicholas*.
Coblentz,	860	Acts with ſeveral Rules.
Toul,	860	A Paſtoral Letter and 5 Canons.
Conſtantinople, againſt *Ignatius*,	861	Acts related by *Nicetas*, and 17 Canons.
Sabloniere,	862	Acts.
Piſta,	862	4 Conſtitutions.
Rome againſt *Photius*,	862	A Sentence againſt *Photius*'s Ordination.
		Canons made in another Synod againſt the *Theopaſchites*.

Councils.	*Years.*	*Acts, Letters, Petitions and Canons.*
Aix-la-Chapelle about the Divorce of *Theutberga*,	862	Acts and Judgment of that Council.
Metz, about the ſame Affair,	863	Acts loſt.
Rome, againſt the 2 laſt Councils,	863	Acts.
Senli, againſt *Rothadus*,	863	
Rome againſt *Rodoaldus*,	864	
Rome, to reſtore *Rothadus*,		
Touſſy,	865	Some Conſtitutions.
Conſtantinople, againſt Pope *Nicholas*,	866	
Soiſſons,	866	Letters, Memoirs, Petitions and other Acts.
A Council held at *Compeigne*,	866	Some Conſtitutions.
Troyes,	867	Acts and Letters.
Soiſſons,	867	A Letter to the Pope about *Actardus*.
Wormes,	868	80 Canons.
Verbery,	869	
Piſta,	869	One Conſtitution.
Metz,	869	Some Conſtitutions of theſe 3 Councils.
Conſtantinople, VIII. General.	869	Acts and Canons.
Attigny,	870	Acts.
Douzy,	871	Acts.
Senlis,	873	Decrees.
Rheims,	874	
Douzy,	874	A Synodical Letter and the Judgment of *Dud*.
Pavia,	876	A Conſtitution.
Pontigon,	876	Acts.
Rome,	877	The Pope's Diſcourſe to the Council.
Ravenna,	877	19 Canons.
An Aſſembly at *Quiercy*,	877	Some Conſtitutions.
Compeigne,	877	Other Conſtitutions.
Troyes,	878	Acts and Canons.
Rome,	879	
Rome, to reſtore *Photius*,	879	Pope *John* VIII's Letter, containing the Acts of the Council.
Conſtantinople, to reſtore *Photius*.	879	
A Council held at *Fiſmes*,	881	A Letter, divided into 8 Articles or Canons.
Vernuil,	884	Conſtitutions.
Cologne,	887	6 Canons.
Mentz,	888	26 Articles.
Vienna,	892	4 or 5 Canons.
Metz,	893	13 Canons.
Chaalon, about the buſineſs of *Gerfredus* the Monk,	894	
Tribur,	895	58 Canons.
Nantes,	895	

A TABLE of the WORKS of the *Eccleſiaſtical Authors* of the *Ninth Age*; diſpoſed according to the *Subjects* they treat of.

Treatiſes againſt the Jews.

Agobard's Letters againſt the Jewiſh Superſtitions.
Amolo's Treatiſe againſt the Jews.
Theodorus Abucara's Treatiſe of Religion.

Treatiſes againſt Superſtition.

Agobard's Petition to *Lewis* the Godly, againſt the Law of *Gondebadus*.
——— His Books againſt thoſe that believed that Sorcerers could bring Hail and Thunder, and inflict Diſeaſes.
——— His Anſwer to *Fredigiſus*
——— His Treatiſe againſt the Deluſions of thoſe who pretended to be ſeized by the Falling-Sickneſs.
——— His Treatiſe againſt the Judgment of God by Fire, Hot Water or by Duels.

Bodies of Divinity.

Rabanus's Treatiſe about the Univerſe.

Upon the Trinity.

Gotteſchalcus and *Hincmarus*'s Treatiſe upon this Expreſſion, *Trina Deitas*.

Upon the Incarnation.

Agobard's Treatiſe againſt *Felix Orgelitanus*.
Paſchaſius's Treatiſe upon the Birth of Jeſus Chriſt.
Bertram's Treatiſe upon Chriſt's Nativity.
Photius's Book about the Wills of Chriſt.
——— His 7 other Theological Treatiſes.

Upon the Euchariſt.

Haymo's Treatiſe of the Body and Blood of our Saviour.
Paſchaſius's Book upon the Body and Blood of Chriſt.
Frudegarius's Letter upon the ſame Subject.
Bertram's Treatiſe of the Lord's Supper.
Two Nameleſs Treatiſes upon the ſame Subject.
Aldervaldus's Collection of Paſſages out of the Fathers, upon the Euchariſt, againſt *J. Scotus*.

About the Soul.

Rabanus's Treatiſe of the Soul.

About Antichriſt.

Rabanus's Tract of the Life and Manners of Antichriſt.

About Images.

Nicephorus's 4 Treatiſes againſt the *Iconoclaſts*.
A Doctrinal Treatiſe of *Theodorus Studita*.
Dungal's Book againſt *Claudius* of *Turin* of Images.
Jonas of *Orleans*'s Tract againſt *Claudius* of *Turin*.
Agobard's Treatiſe of Images.

In the Diſputes between the Greeks *and* Latins.

Photius's Letter to the Patriarch of *Aquileia*, againſt the *Latins*.
Bertram's Treatiſe in anſwer to the Objections of the *Greeks*.
Æneas's Treatiſe upon the ſame Subject.

About Grace and Predeſtination.

Rabanus's 3 Letters againſt *Gotteſchalcus*.
Amolo's Letters and Tracts.
Hincmarus's Treatiſe.
Gotteſchalcus's Confeſſion of his Faith.
Some Fragments of his other Writings.
Bertram's Letter and Treatiſe of Predeſtination.
Jo. Scotus's Treatiſe of Predeſtination.
Prudentius Biſhop of *Troyes*'s Book of Predeſtination, againſt *Scotus*.
——— His Letter to the Synod of *Sens*.
——— His Letters to *Hincmarus* and *Pardulus*.
Florus, a Deacon of *Lyons*'s Tracts againſt *Scotus*.
——— A Fragment of his Diſcourſe of Predeſtination.
Remigius Archbiſhop of *Lyons*'s Treatiſe, in anſwer to *Hincmarus*.
——— His Treatiſe againſt the Articles of *Quiercy*.
Lupus Abbot of *Ferrara*, his Treatiſe upon the three Queſtions.
——— His Letters to *Hincmarus* and *Charles* the Bald.

Books of Church-Diſcipline.

Nicephorus's Canonical Letters and Canons.
Amalarius's Treatiſe of the Ceremonies of Baptiſm.
Leidradus's Treatiſe of Baptiſm.
——— His Letter to *Charles* the Great, with a Treatiſe of the Renunciations made in Baptiſm.
——— Another Letter to *Charles* the Great, about the uſe he put the Revenues of his Church to.
Hatto, Biſhop of *Baſil*, his Conſtitutions.
Jeſſe, Biſhop of *Amiens*'s Letter about the Ceremonies of Baptiſm.
Odilbert's Preface to his Treatiſe upon the ſame ſubject.
Adelardus's Conſtitutions for the Church of *Corby*.
Anſegiſus's Collection of Canons.
Halitgarius's Penitential.
Agobardus's Writings againſt the Converſe of Chriſtians with Jews.
——— His Treatiſe of the Rights and Privileges of the Prieſthood.
——— His Treatiſe about the Baptiſm of Jewiſh Slaves.
——— His Letter to the Clergy of *Lyons* about the Government of the Church
——— His Treatiſe about diſpoſing of the Church-Revenues.
——— His Treatiſe about correcting the Antiphonies.
——— His Book againſt *Amalarius* Deacon of *Metz*.
Amalarius Deacon of *Metz*, Four Books *De Eccleſiaſticis Officiis*.

——— His

——— His Book of the Order of the Antiphonies.
——— His Rules for Canons and Canoneſſes.
——— His 5 Letters.
——— His Letter to Pope *Gregory* IV.
Rabanus's Book of Directions for Clerks
——— His Treatiſe of Holy Orders and Sacraments.
——— His 3 Books of Eccleſiaſtical Diſcipline.
——— His 2 Books dedicated to *Bonoſus*.
——— His Penitential and Canonical Letter to *Heribaldus*.
——— His Letter to *Humber* about the degrees of Conſanguinity.
——— His Treatiſe of Suffragans.
——— His Canonical Letters to *Regimboldus*.
Walafridus Strabo's Treatiſe of Eccleſiaſtical Worſhip.
Amolo's Letter to *Theobaldus* Biſhop of *Langres*.
Sergius II's Letter to *Drogo* Biſhop of *Metz*.
Hincmarus's Treatiſe about the Divorce of *Lotharius* and Queen *Theutberga*.
——— His Works of 55 Articles.
——— His Conſtitutions and Rules for his Dioceſs
——— His Writings and Letters upon ſeveral Eccleſiaſtical Matters which happened in his Time.
Hincmarus of *Laon*'s Letter.
——— His Collection of Decretals and other Writings.
Florus's Treatiſe upon the Celebration of the Maſs.
——— Two Fragments of a Collection of Canons.
Lupus Abbot of *Ferrara*'s Letters.
Leo IV's Letter and Diſcourſe.
Benedict III's Letters.
Iſaac Biſhop of *Langres*'s Collection of Eccleſiaſtical Laws.
Herardus's Laws, taken out of the Canons.
Nicholas I's ſeveral Letters.
——— His Anſwer to the *Bulgarians*.
Photius's Nomocanon and ſeveral Letters.
Pope *Adrian*'s Letters
Wulfadus's Paſtoral Letters.
Gauterius's Collection of Canons.
Luitbertus's Letter to King *Lewis*.
John VIII. Pope, ſeveral Letters.
Remigius Biſhop of *Auxerre*, his Expoſition of the Canon of the Maſs.
Altmannus's Letter.
Pope *Steven* V's Letters.
Riculphus's Paſtoral Letter.
Elias, Patriarch of *Jeruſalem*, his Letter to *Charles* the Groſs.
Formoſus's Letter to *Stilianus*.
Steven VI's two Letters.
Auxilius's two Treatiſes about the Validity of the Ordinations made by *Formoſus*.
Regino's Collection of Canons.

Critical Works upon the Bible.

Stichometria, attributed to *Nicephorus*.
Rabanus's Treatiſe upon Allegories.
Several Letters of *Photius*.

Commentaries upon the Holy Scripture.

Rabanus and *Haymo*'s Comments upon moſt of the Books of the Holy Bible.
Wal. Strabo's ordinary Gloſs upon all the Bible.
Angelomus's Comment upon the 4 Books of *Kings* and the *Canticles*.
Remigius of *Auxerre*'s Comments upon the *Pſalms*.

Upon the Prophets.

Paſchaſius's Comments upon the *Lamentations* and 44th *Pſalm*
Remegius of *Auxerre*'s Explication of the 12 Leſſer Prophets.

Upon the Evangeliſts.

Paſchaſius's Comments upon S. *Matthew*.
Druthmarus's Comments upon the ſame Goſpel.

Upon S. Paul's *Epiſtles.*

Claudius of *Turin*'s Comment on the *Galatians*.
Sedulus's Comments upon S. *Paul*'s Epiſtles.
Florus's Comments upon the ſame.

Hiſtorical Works.

Nicephorus's Eccleſiaſtical Hiſtory and Chronology.
——— His Letter to Pope *Leo* III.
Theodorus Studita's Letter and Life of S. *Plato*.
Joſeph Biſhop of *Theſſalonica*'s Letter.
Naucratius's Life of *Theodorus Studita*.
Theodorus's Relation of a Conference, and the Martyrdom of the Patriarch *Nicephorus*.
Theophanes's Hymn in praiſe of his Brother *Theodorus*.
Michael Syncellus's Life of S. *Dionyſius*.
Theoſterictus's Life of S. *Nicetas*.
S. *Ludgerus*'s Life of S. *Gregory* Biſhop of *Utrecht*.
—— His Relation of S. *Boniface*'s Miſſion.
— His Letter concerning the Life and Miracles of S. *Luitbertus*.
Sergius's Eccleſiaſtical Hiſtory.
Horto's Relation of the Viſions of S. *Wettin*.
Ægyl's Account of the chief Actions of S. *Sturmio*.
Eginhard's Life of *Charles* the Great
——— His Annals, and the Story of the Tranſlation of the Reliques of S. *Marcellinus*.
Theganus's Life of *Lewis* the Godly.
Ardo Smaragdus's Life of S. *Benedict* of *Aniane*.
A Relation of the Conference of the Deputies with Pope *Leo* about the Proceſſion of the Holy Ghoſt.
Ortbegrinus's Life of S *Ludgerus*.
Alfridus's Life of the ſame Saint.
Vuſinus Boetius's Life of S. *Fanianus* Abbot of *Mair*.
Paſchaſius's Life of *Wala*.
Agobardus's Letter and Manifeſto about the Quartel between *Lewis* the Godly and his Children.
——His Letter to *Ebbo*.
——— His Epitaph on *Charles* the Great.
——— His Poem upon the Tranſlation of the Reliques of ſome Saints.
Hilduin's Areopagetick's
Haymo, Biſhop of *Halberſtadt*'s Abridgment of Eccleſiaſtical Hiſtories.
Anſcharius's Life of *Wilibadus* Biſhop of *Brem*.
Rabanus's Martyrology, and his Book of the Knowledg of the account of Time.
Wal. Strabo's Relation of the Deſtruction of the Temple of *Jeruſalem*.
——— His Lives of S. *Gallus*, S. *Othmarus* and S. *Blaithmatus*, with the Viſions of S. *Wettin*.
———His Lives of *Rabanus* and S. *Lioba*.
Ermantgrius's Tranſlation of the Reliques of S. *Philibert*.
Milo's Life of S. *Amandus*.
Wandelbert's Martyrology.
Ermanricus's Life of S. *Magnus* and S. *Sola*.
——— His Dialogue about the Foundation of his Monaſtery.
Methodius's Life of S. *Dionyſius*.
Hincmarus's Coronations of the Kings and Queens.
Lupus Abbot of *Ferrara*'s Lives of S. *Maximinus* and S. *Wigbert*.
Eulogius's Lives of the Martyrs of *Corduba*.
——— Some other of his Works.
Alvarus's Hiſtory of the Martyrpom of *Eulogius*.
Several Letters of *Nicholas* I. Pope.
Ignatius's Letters to the Popes *Nicholas* and *Adrian*.

Pho-

An Alphabetical Table of the Eccleſiaſtical Writers.

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FINIS.

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Containing an ACCOUNT of the
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LIVES and WRITINGS
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AN
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And a JUDGMENT on their
STYLE and DOCTRINE:
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A Compendious HISTORY of the COUNCILS,
AND
All Affairs Transacted in the CHURCH.

Written in FRENCH
By *Lewis Ellies du* PIN, Doctor of the SORBON.

VOLUME the EIGHTH;
Containing the HISTORY *of the* TENTH CENTURY.

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TO THE

RIGHT HONOURABLE

AND

Right Reverend Father in God,

HENRY,

Lord Bishop of *LONDON*;

AND ONE

Of His Majesty's Most Honourable Privy Council, *&c.*

My Lord,

YOUR *Generosity to Strangers, which all the World owns and must admire, hath Encourag'd me to Publish these Papers under the Protection of your* Venerable *Name. They are of such a Nature, as may in a great measure expect a favourable Reception from your Lordship, who are one of the Fathers of our Church; And may not be ungrateful to those, who would know what Luminaries shone, and what Learn'd Men Flouriſh'd even in those dark and ignorant days of Christianity.*

My

The DEDICATION.

My Lord,

I will not trouble your Lordſhip with a long Account of Du-Pin's *Performance, whom you very well underſtand in the Original; and much more the Fathers of whoſe Writings and Lives he has given us an Extract in this Collection. Whether I have done him Juſtice or no, your Lordſhip is the beſt Judge. Such therefore as it is, I ſubmit it and my ſelf to better Judgments, and Humbly Preſent it to your Lordſhip, as an Acknowledgment of the Honour I have of being one of,*

My Lord,

Your Lordſhip's

Moſt Humble, and

Dutiful Servants

William Jones.

TO

TO THE READER.

THE greateſt Part of the Hiſtorians, who have deliver'd their Opinions concerning the Character of the Tenth Century, have repreſented it as an Age of Darkneſs, Ignorance and Obſcurity, accompany'd with Notorious Diſorders and Irregularities. The Authour of a Treatiſe, call'd, *The Perpetuity of the Faith*, has undertaken to Vindicate it from theſe Cenſures, and to make it appear on the contrary, *That it is one of the moſt Happy Ages of the Church, and that it's Diſorders being only ſuch as were common to the Preceding, it has ſome very remarkable Advantages*: But a third Writer, who would ſeem to keep the middle Way between both theſe Extremes, appears (in my Opinion) to have come nearer the Mark. For if on the one ſide, the Authour of the *Perpetuity* has well obſerv'd, That there were Holy Men, and ſome clear-ſighted Perſons in that Century; it cannot be deny'd on the other ſide, That Ignorance, Vices and Irregularities were not generally very predominant. The inconſiderable Number of Authours, who wrote; the few Works they left; the Rudeneſs and Barbariſm of their Stile; the Matters contain'd in their Diſſertations; and the Complaints that even thoſe Writers themſelves make, of the Diſorders which prevail'd in their Time; are evident Proofs, That the Cenſures paſs'd upon that Century, are not without ſufficient Ground: And if a due Compariſon be made, between the Writers, the Works, the Subjects treated of, the Conſtitutions of Councils, the Church-Diſcipline, and the Manners of the Chriſtians of the ſame Age, with thoſe of the preceding; it cannot but be readily acknowledg'd, That it is in many Reſpects inferiour to them.

Leſſer Perpet. Part 3. p. 368.

'Tis true indeed, that there were Irregularities in all the Ages of the Church, but that they were Commenſurate to thoſe which were ſo common in the Tenth Century; or that they were ſpread abroad ſo far, or become ſo general, is an Aſſertion, which cannot be maintain'd with any manner of probability: For who can avouch with aſſurance, That that Age had as great a ſhare in Learning and Eloquence; was as fruitful in Illuſtrious Perſonages and Eccleſiaſtical Writers; or was as productive of Excellent Works and Regular Conſtitutions, as the preceding Centuries? Who would adventure to compare the Popes *John* IX, X, XII, and XIII. and the other Biſhops of *Rome*, who liv'd in the Tenth Century, I will not ſay, to S. *Leo*, or S. *Gregory*; but even to thoſe Popes, who were leſs eminent in former Times? Or who would attempt to ſet up *Ratherius*, *Atto*, *Flodoard*, *Luitprand*, *Metaphraſtes*, and other Eccleſiaſtical Writers, whoſe Number is very ſmall, not to ſay in oppoſition to S. *Athanaſius*, S. *Baſil*, S. *Ambroſe*, S. *Auguſtin*, *Euſebius* and *Theodoret*; but even to the more Common Authours of the preceding Ages? Upon the whole, it ought to be certainly determin'd, That 'tis not without good Reaſon, that that Century, in compariſon of the fore-going, and even of thoſe that follow it, has been generally ſtil'd, *The Age of Darkneſs, Ignorance and Obſcurity*. However it muſt be acknowledg'd, That 'twas not altogether Dark, and that it brought forth ſome Lights, which penetrated the Darkneſs, and diſpers'd part of the Obſcurity. The moſt Ingenious *M. Du Pin* follow'd theſe Luminaries, and took them for his Guides, in writing the Eccleſiaſtical Hiſtory of the Age in which they flouriſh'd, and in giving an Impartial Account of the Matters treated of by them; which he has done with that Clearneſs, Generoſity and Integrity, which is ſo inſeparable from the Character of this Great Man.

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AN HISTORY OF THE CONTROVERSIES AND OTHER Eccleſiaſtical Affairs

Which happen'd in the Tenth Century.

A.D. 900

CHAP. I.

An Account of the moſt Conſiderable Tranſactions in the Eaſtern *Church, during the Tenth Century.*

AT the beginning of this Century, *Leo* the Philoſopher, one of the moſt Learned Emperors the *Greeks* ever had, govern'd the Empire of the *Eaſt*. This Prince having had three Wives ſucceſſively, and no Iſſue Male by either of them, being deſirous of a Son to ſucceed him, marries a fourth Wife, by name *Zoe*, by whom he already had a Son before the Nuptials. But a third Marriage being prohibited in the *Eaſt*, and *Leo* himſelf having enacted a Law againſt ſuch as ſhould contract ſuch a Marriage, *Nicholas* the Patriarch of *Conſtantinople*, refuſes to marry this Prince to this fourth Wife, depoſes Presbyter *Thomas* who ventur'd to do it, and excommunicates the Emperor himſelf. *Leo* had recourſe to the Pope for his Approbation of the Marriage; and becauſe ſuch ſucceſſive Marriages (how often ſoever contracted) were tolerated in the *Weſt*, he eaſily obtain'd from Pope *Sergius* the point he deſired. This Pope ſent his Legats into the *Eaſt* to confirm the Marriage of *Leo*; but the Patriarch of *Conſtantinople* would not give the leaſt ground, nor acknowledge the Emperor's Marriage as valid, or his Son *Conſtantine Porphyrogenneta* as lawful Heir to the Crown. The Emperor did all he could to change his Mind, but finding him fix'd in his Reſolution, he baniſh'd him in the beginning of the year 901, and plac'd in his Room *Euthymius*, who held the Patriarchal See of *Conſtantinople* till about the end of *Leo*'s Reign: For *Nicholas* himſelf aſſures us, that this Prince, touch'd with the remorſe of what he had done, recall'd him from his Exile, and re-eſtabliſh'd him a little before his Death: In which matter he is rather to be credited, than thoſe Authors who tell us that he was recall'd by *Alexander* the Brother of *Leo*, which happen'd after the Death of this Prince, in the year 911, the time when he was declar'd Governor to *Conſtantine Porphyrogenneta*. Let it be how it will, *Euthymius* fell into diſgrace, and was baniſh'd, and dy'd ſhortly after: And *Nicholas*'s Intereſt ſo far prevail'd, that after the Death of *Alexander*, who did not out-live his Brother above thirteen Months;

Leo the Philoſopher Emperor of the Eaſt.

The Diſturbances which happen'd in the Eaſtern Church upon the account of Leo's 4th Marriage.

Nicholas the Patriarch of Conſtantinople is baniſh'd.

Nicholas is re-eſtabliſh'd.

The Letters of Nicholas Patriarch of Constantinople to the Pope and others.

Months, he was chosen Tutor of the Young Emperor. It was at this time, that he wrote a long Letter to the Pope, acquainting him of the whole Contest with the Emperor *Leo* about his last Marriage, and stiffly maintain'd, contrary to the Practice and Opinion of the Church of *Rome*, that to marry a third or fourth time was absolutely unlawful. But the Patriarch having received no answer from *Rome*, wrote another to Pope *John*, wherein he offers to observe a fair Correspondence and Union with the holy See, provided he would own that a fourth Marriage was not to be permitted to the Emperor, unless by way of Indulgence or Consideration of his Royal Person, and that in itself it was unlawful. The same Patriarch wrote several other Letters, *viz.* to *Simeon* Prince of *Bulgaria*, recommending the Legats which the Pope sent him: One to the Prince of *Armenia*, upon the Conversion of several *Armenians*, who had abandoned their Errors; another to the Prince of the *Saracens*, to dissuade him from persecuting the Christians: One wrote from the Place of his Exile to the Bishops, who had own'd *Euthymius* for their Patriarch; and two other Letters of Compliment, one to the Prince of *Lombardy*, and the other to the Prince of the *Amalphitans*.

The re-union of the Clergy of Constantinople.

The Empress *Zoe*, who had taken the Government into her own hands, and had expell'd the Patriarch *Nicholas* from Court in the year 914, was her self divested of her Authority in the year 919, and thrust into the Monastery of Saint *Euphemia*, by *Patricius Romanus*, whom *Constantine* had made his Partner in the Throne. Hitherto the Clergy of *Constantinople* were divided into two Parties, one declaring for *Nicholas*, the other for *Euthymius*; but were re-united in the year 920, and made a Treaty of Union in an Ecclesiastical Convocation, by which (without disanulling any thing that was past) they absolutely prohibited for the future a fourth Marriage, under the pain of Excommunication to be inflicted on those who should contract such Marriage, and to be in force during the continuance of such Marriage. They likewise inflicted a Pennance of five years on such as should marry a third time being above forty years old: And a Pennance of three years on such as should re-marry after thirty years of Age, if they had any Children by their former Marriages.

The Patriarchs of Constantinople who succeeded Nicholas.

By this Regulation was the Church of *Constantinople* restor'd to its former Quiet, the Peaceable possession of which *Nicholas* enjoy'd to his Death, which happen'd in the year 930. *Stephen* the Arch-bishop of *Amasea* was his Successor, who presided over this Church almost three years. After his Death the Patriarchal See of *Constantinople* was design'd for *Theophilact* the Emperor's Son; but he being under age, this Dignity was repos'd by way of Trust in the hands of one *Tripho* a Monk. He being once in possession refus'd to resign his Place to *Theophilact*; but the Emperor made use of one, who cunning y procur'd a Blank Paper sign'd by the Patriarch's own hand, which he fill'd up with a Resignation of the Patriarchship, as acknowledging himself unworthy of it. Whereupon he was depos'd in a Synod held at *Constantinople* in the year 944, and *Theophilact* was constituted in his place.

Theophylact an unworthy Patriarch of Constantinople.

But this Man led a Life far different from what a Patriarch ought to lead, and was more taken up with his Horses and his Hounds, and other such like Diversions, than with discharging the Duty of his Place. He died in the year 956 of a Dropsie, occasioned by a fall off his Horse, which flung him against a Wall. The Emperor constituted in his Room *Polyeucta*, a poor Monk, but one of extraordinary good Morals, who was Ordain'd by *Basil* Bishop of *Cæsarea*, and not by *Nicephorus* of *Heraclea*, to whom that Ordination did of Right belong. The liberty which this Patriarch took of reproving the Great Men at Court, immediately drew upon him a great many Enemies, who inclin'd the Emperor to think of Deposing him. He was confirm'd in this Resolution by *Theodorus* of *Cizica*, but notwithstanding he was so bent upon it, he died without doing any thing therein. His Son *Romanus*, who was suppos'd to give his Father a Lift into the other world, succeeded him in the year 960, and caus'd his Son *Basil* to be Crown'd by *Polyeucta*. But this young Prince and his Brother *Constantine*, not being of age to enter upon the Government when their Father died in the year 963, *Nicephorus Phocas* was proclaim'd Emperor by the Army, and Crown'd by *Polyeucta*. A while after this Patriarch had a warm debate with the Emperor: For this Emperor having marry'd *Theophanes*, the Widdow of *Romanus*, *Polyeucta* threaten'd to excommunicate him unless he would Renounce her: (1.) Because this was the second Marriage *Nicephorus* had contracted, without submitting to the Pennance due to those who were Guilty of *Bigamy*. (2.) Because it was reported that *Nicephorus* had stood Godfather to one of *Theophanes*'s Children, the Emperor propos'd this Question to the Bishops who were then in *Constantinople*, and to the chief of his Council, who left him at his Liberty to keep *Theophanes* as his Wife: And *Polyeucta* himself did not insist any more on the Dissolution of the Marriage, after that the Emperor had assur'd him upon his Oath, that he had never stood Godfather to any of *Theophanes*'s Children, which was confirm'd by *Stylien*, chief Secretary of State, who made a Recantation of what he had formerly said about it. This Emperor began his Reign with success, and re-took a great many Provinces of *Asia* from the *Saracens*; but he loaded his People with Taxes, and seiz'd upon the Revenues of the Church to give to his Soldiers. After the Death of any Bishops he would send a Commissary

Pylyeucta Patriarch of Constantinople.

Nicephorus Phocas Emperor.

missary to seize upon their Temporalities, and prohibited the chusing any others in their stead, without his consent and orders, which was confirmed in a Synod. At the same time he would fain have had a Ratification of this Proposal, "That all Soldiers who "died in the Field, should be declar'd Saints as the Martyrs were; but the Bishops opposd it. However, they could not perswade two of their Brethren who had born Arms, and fought against the Enemy, to relinquish their Ministerial Functions; several amongst them of a more Martial Genius approving of this their Conduct. The exactions of *Nicephorus*, and the bad success of his Arms in *Italy*, having render'd him Odious to the people of *Constantinople*, he was kill'd in an Insurrection of them, and *John*, Sirnam'd *Zemisces*, Reign'd in his stead in the year 969. *Polyeucta* refus'd to Crown him, till he had banish't the Murtherers of *Nicephorus*, sent *Theophanes* from Court, and promis'd to give to the Poor, as an Expiation of his Fault, the Estate which he had when a private man. This was the last Action of *Polyeucta*, who dy'd five and thirty days after he had Crown'd this Prince, in the beginning of the year 970, having held the Patriarchal See of *Constantinople* fourteen Years. *Basil* the Monk succeeded him, who had the Government of that Church till the Death of *John Zemisces*, which happen'd about the year 975 or 976, after which the two Sons of *Romanus* being upon the Throne, and having re-call'd their Mother *Theophanes*, *Basil* the Patriarch was depos'd in Council, and *Anthony Studita* succeeded him. But he did not enjoy the Patriarchship long; for the year after *Bardus*, Sirnamed the *Hard*, having revolted and taken upon him the Quality and Ensigns of Emperor, *Anthony* of his own accord quitted his place and withdrew. The See of *Constantinople* became Vacant during four Years, the time he surviv'd. After his Death, *Nicholas*, Sirnamed *Chrysoberge* succeeded, who had *Sisinnius* for his Successor in the year 993. *Basil* and *Constantine*, who had subdued *Bardus*, Reign'd still as Emperors. *Basil* liv'd to the Year 1025, and his Brother *Constantine* liv'd three Years after him.

John Zemisces *Emperor.*

The death of Polyeucta.

Basil *put in his place.*

Anthony Studita *Patriarch of* Constantinople.

Nicholas Chrysoberge, *and* Sisinnius *Patriarchs of* Constantinople.

During this whole Century, the *Greek* Church, which was upon its Declension, proved very Barren, both of famous Men and good Authors. We find among them but very few who made it their business to compose, and their Works are very inconsiderable, both in respect to the Matter, and to the Manner wherein they were writ.

Simeon Metaphrastes.

ONe of those who wrote most was *Simeon*, Sirnam'd *Metaphrastes*, so call'd from his turning the Antient Lives of the Saints into another sort of a Stile than that wherein they were formerly written. He was an Officer in the Palace, Lord High Chancellor, and flourish'd in the Tenth Century, chiefly under the Reign of *Constantine Porphyrogenneta*. For tho he had been employ'd under the Reign of *Leo*, yet he writ nothing till *Constantine*'s time, as appears by the Life of Saint *Theoctista*, which is his first Piece, as is observ'd in his Panegyrick written by *Psellus*, another *Psellus* than that who liv'd in the time of *Constantine* the *Iconaclast*, of whom we spoke in another place. He apply'd himself to study, and enquire into the Lives of the Saints, and having made a large Collection of them, those which he did not like he undertook to make over again, not only by casting them into a different stile, but also by adding to, or substracting from them, what he thought Convenient, and running them down into the form of a Panegyrick rather than History. We have a great many of them of his Composing, and most under his name, as well in printed Collections as in MSS.; but they are mix'd with several others, Compos'd by various Authors. There are some among the Anonymous which may be ascribed to him. It would be very difficult to make the distinction, had not the Ingenious *Allatius* given himself the trouble of doing it, with a great deal of accuracy, in his Dissertation concerning the Writings of the *Simeons*, wherein he gives us a Catalogue of the Lives of the Saints, which, in Manuscript or Print, belong properly to *Metaphrastes*, and which of them belong to other Authors. He reckons above an hundred which are Genuin, and almost as many more that are Spurious, whose Authors are unknown; and near four hundred and fifty whose Authors he discovers. They who have the curiosity to search further into this matter, may consult *Allatius* himself: As for our part, we don't think it worth our while to croud such a tedious and useless Catalogue into our Work. Besides these Lives of the Saints, *Metaphrastes* has compos'd several Sermons on the solemn Festivals of the year, which are to be met with in Manuscripts; and a great many Hymns and Prayers which are inserted in the Ecclesiastical Writings of the *Greeks*. He likewise digested four and twenty Moral discourses taken from the Works of *S. Basil*, and Printed together with them, and likewise publish'd by themselves in *Greek* at *Paris*, 1556. And in the Libraries there are a great many Collections of Moral Sentences taken out of *S. Macarius*, and an hundred one and thirty Sentences or Rules more, all compos'd by *Metaphrastes*. Lastly, *Leo Allatius* has publish'd nine Letters and several pieces of Poetry of the same Author, together with a Discourse of the Lamentation of the Virgin *Mary* on the Passion of our Saviour.

Simeon Metaphrastes.

John Cameniates.

John Cameniates. About the same time liv'd *John Cameniates*, Lecturer of the Church of *Thessalonica*, who wrote the History of the taking and sacking that City by the *Saracens* in the year 904. It was set forth by *Leo Allatius* in his collection of the *Greek* Writers.

Constantine Porphyrogenetta.

Constantine Porphyrogenetta. *Constantine Porphyrogenneta* is reckon'd one of the Authors of this Century. He was ingenious himself, a Lover of Learned Men, and very well vers'd in the Sciences. We have of his writing an History of the Image of our Saviour sent to *Abgarus* King of *Edessa*, and brought from *Edessa* to *Constantinople* in the year 944. This piece was publish'd by Father *Cambefis*, in his Collection of the Authors who wrote the History of *Constantinople*, and printed at *Paris* 1664. He likewise wrote the Life of his Grand-Father the Emperor *Basil* the *Macedonian*; which is to be met with in the Collection of *Allatius*. In the year 1617 *Meursius* set forth several Political Treatises of this Emperors composing, *viz.* A Treatise concerning the Government of the Empire, directed to his Son *Romanus*; a Book of Institutions, two Books of the Dignities of the Eastern Empire, and seventeen Novels. He likewise compos'd several Historical and Political Pandects, extracted out of all the Historians, and rang'd under three and fifty Heads, of which we have only two remaining, *viz.* the Seven and Twentieth, which contains the Extracts of Embassies, publish'd in Greek by *Hoeschetius*, printed at *Ausbourg* in the Year 1603, and in Latin at *Paris* in the Year 1609: And the Fiftieth on the Virtues and Vices, set forth by Monsieur *Henry de Valois*, and printed at *Paris* in the Year 1634.

Hippolitus *the* Theban.

Hippolitus *the* Theban. *Hippolitus* the *Theban* lived in the same Century. He composed a *Chronicon*, several Fragments whereof are to be met with in the third Tome of the Antiquities of *Canisius*, and in Monsieur *Cotelier*'s Notes. 'Tis to this *Hippolitus* that we ought to attribute the small Treatise of the Twelve Apostles set forth by Father *Cambefis* in the Second Tome of his Additions to the *Bibliotheca Patrum*, [Printed at *Paris* in the Year 1648.]

Eutichius *Patriarch of* Alexandria.

Eutichius *Patriarch of* Alexandria. *Eutichius* the *Egyptian*, of the Country call'd *Said* in *Egypt*, born in the year 876, by Profession a Physician, and Patriarch of *Alexandria* from the Year 933 to the Year 940, composed several Treatises in *Arabick*. Those which have been Transmitted to our times, are a Treatise of Physick, a Dispute between an Heretick and a Christian, an History of *Sicily* from the time of the taking of that Island by the *Sarazens*, and Annals from the beginning of the World down to the Year 937, containing several remarkable Transactions both of Ecclesiastical and Prophane History, and which he has intituled a *Methodical Disposition*, or *Composition of precious things*, or *the Substance*, or *Marrow of History*. *Selden* in the Year 1642 printed at *London*, a Fragment of his Treatise concerning the Election and Ordination of the first Patriarchs of *Alexandria*, which *Eutichius* asserts had been done till *Alexander*'s Time, by twelve Presbyters of that Church, who chose one among themselves for Patriarch, and laid their hands upon him. He likewise there maintains that there was not a Bishop in all *Egypt* till the time of *Demetrius*. This very Treatise has since that been published entire by *Selden*, and printed in the Year 1658 at *London*, in two Volumes in 4° both in *Arabick* and in *Latin*. 'Tis full of Fables and very Vulgar Stories.

Nico *of* Armenia.

Nico of Armenia. *Nico* of *Armenia* was very young, when without his Parents consent he shut himself up in the Monastery of the *golden Rock*, scituate between *Pontus* and *Paphlagonia*. After he had there led for a long time a very austere life, in the Year 961. he was sent out on a Mission by his Superior. He preached in *Armenia*, and in other Provinces of the East, and from thence went to the Isle of *Crete*, which had lately shaken off the Yoke of the *Sarazens*. He purg'd this Island from those *Pagan* superstitions which were still in use among them, and brought over a great many persons to the Faith. He retir'd afterwards to *Lacedemonia*, from whence he was sent for to *Corinth*, by his Prayers to put a stop the incursions of the

Bul-

Bulgarians. He dy'd in the year 998. He is said to be the Author of a little Treatise of the Religion of the *Armenians*, containing an Abridgment of their Errors, which is to be seen in *Latin* in the *Bibliotheca Patrum*, together with a fragment against irregular and rash excommunications, where he says that they recoyl back on those persons who dart them out too rashly.

Nicephorus *the Philosopher.*

WE may likewise reckon among the Authors of this Century, *Nicephorus* the Philosopher, who made Funeral Orations on the Death of *Anthony* Patriarch of *Alexandria.* Nicephorus *the Philosopher.*

Moses Bar-Cephas.

LAstly, to these we may joyn *Moses Bar-Cephas* Bishop of *Syria*, who compos'd in *Syriack* a Treatise concerning Paradise, divided into three Books, set forth in *Latin* by *Masius*, Printed first at *Antwerp*, in the year 1569, and afterwards in the *Bibliotheca Patrum.* 'Tis a very large Commentary on what was said concerning Paradise in the Book of *Genesis.* In the first Book he treats of the *Earthly Paradise*: In the second, of the *Mystical Paradise*, that is to say, of the Mystical Significations of that which is call'd the Earthly Paradise; and in the last he treats of the Errors of Heretieks concerning Paradise, and the Objections that may be brought to the contrary. In this last Book he maintains, that *Adam* was created Mortal, and that God would have render'd him immortal by his Grace, if he had not sinn'd: however, he refutes *Theodore* and *Nestorius*, who had maintain'd that the Sin of *Adam* was not the Cause of the Death of Mankind. Moses Bar-Cephas.

CHAP II.

An Account of the Church of Rome, *and other* Italian *Churches during the Tenth Century.*

THough Historians have differ'd in their Judgment, concerning the Tenth Century in general; yet they all agree in their accounts of the wretched State and Condition of the Church of *Rome*, and those who have been most favourable in their Censures, could not but own that it was in a strange disorder. "At that time (crys Cardinal *Baronius*) How deform'd, how frightful was the face of the Church of *Rome*! The Holy See "was faln under the Tyranny of two loose and disorderly Women, who plac'd and displac'd Bishops as their humour led them: and, (what I tremble to think and speak of) "they plac'd their *Gallants* upon St. *Peter's* Chair, who did not so much as deserve the "very name of Popes. For who dare say that these infamous persons, who intruded without any form of Justice, were lawful Popes? We do not find that they were chosen by the "Clergy; or that they consented in the least to their Election. All the Canons of Councils "were infring'd, the Decrees of Popes trampled under foot, the antient Traditions despis'd, the Customs and Ceremonies usually observ'd in the Election of Popes neglected, "and the Holy See became a prey to Avarice and Ambition. In such terms as these does this Cardinal, who cannot be suppos'd to be an Enemy to the Church of *Rome*, lament the sad estate wherein it was in this Tenth Century: and a long time before him, *Arnold* Bishop of *Orleans*, who probably might have been an Ey-witness of some of these Disorders, breaks out into this Complaint: "O miserable *Rome*! Thou that formerly didst "hold out so many great and glorious Luminaries to our Ancestors, into what prodigious "darkness art thou now faln, which will render thee infamous to all succeeding Ages!

The State of the Church of Rome in the Tenth Century.

We may trace the beginning of this disorder from the Promotion of *Formosus* to the Popedom, which sow'd the Seed of the Divisions which afterwards ensued. This *Formosus* being Bishop of *Ostia*, had been depos'd by *John* VIII. in a Synod held at *Rome*, and constrain'd to swear he would continue a Lay-man all the rest of his Life. He was depos'd for these three Reasons. (1.) Because having been sent by Pope *Nicholas* I. into *Bulgaria*, he made the King of the *Bulgarians* swear that he would not admit of any other Bishop besides himself, that should be sent thither by the Holy See. (2.) Because he had already endeavoured to be translated from the Church of *Ostia* to that of *Rome*, and made Parties for

The Ordination of Pope Formosus.

for the attaining of his end, contrary to the Laws prescrib'd in the Canons. (3.) Because he had abandon'd his Church without the Pope's leave, and that having left *Rome*, he was suspected to have conspir'd against the Empire and the Church. This Sentence of *John* VIII. was repeal'd by his Successor *Marinus*, who re-call'd *Formosus*, re-establish'd him in his Bishoprick, and declar'd the Oath he had been forc'd to take to be null and void. However he still kept up the design he had laid of advancing himself to the Popedom; and he so well form'd his intrigue, that after the Death of *Steven* V. he had so powerful a Party as to carry it, against *Sergius* a Deacon of the Church of *Rome*, who had been elected by a great part of the Clergy. *Formosus* hinder'd his Ordination, drove him out of the Church, and forc'd him to fly to *Tuscany* to the Marquis *Adalbert*, who declar'd himself his Protector. *Formosus* was ordain'd on the 27th of *May* in the year 891. The year after he crown'd *Guy* Duke of *Spoleto* Emperor, and a while after conferr'd the same Title on *Lambert* the Son of that Prince. But no sooner was *Arnulphus* King of *Germany* faln down into *Italy*, but *Formosus* invited him to *Rome*, designing to make him an instrument of wreaking his revenge on those *Romans* who had affronted him. *Arnulphus* enter'd the City by force, caus'd the chief of the Enemies of *Formosus* to be beheaded, and was for this piece of Service crown'd *Emperor* by this Pope in the year 896. No sooner was *Arnulphus* gone off, but the *Romans* renew'd their Conspiracies against *Formosus*, who dy'd about the latter end of this year.

The Condemnation of Formosus by Stephen VI.

Boniface, whom the People put up in his stead, was a very unworthy man, who had been degraded from his Subdeaconship, and the order of Priesthood. A few days after he was Outed by *Adalbert*, and *Stephen* VI. advanc'd to the Chair. This man immediately declares himself an Enemy to the memory of *Formosus*; calls a Council, where he nulls all the Ordinations made by *Formosus*; dug up his Corps, and having dress'd him up in his Pontifical Robes, he condemn'd him as if he had been alive: and after he had censured him for his Ambition in quitting the Bishoprick of *Ostia*, and usurping S. *Peter*'s Chair, contrary to the Canons of the Church, he caused him to be stripp'd of his Robes, cut off his three Fingers, wherewith he gave the Blessing, and threw him into the *Tiber*. A base and barbarous Proceeding this! and such as has struck Horror into all those who have wrote about it. For tho the Promotion of *Formosus* was not agreeable to the Canons, and might prove a very Ill precedent; yet such a disingenuous Cruelty exercised to no purpose upon a dead Carcass was a certain demonstration of the Spite and Malice, or rather of the Madness wherewith his Enemies were possess'd. And in truth all this Tragedy was begun by *Sergius*, and supported by the Authority of *Adalbert*, who bore at that time the greatest sway in *Rome*. But his Interest afterwards grown weaker, *Stephen* was severely used by the *Romans*, and cast into Prison, where he was Strangled about the latter end of the Year 900, if his Epitaph is to be credited in the case.

Romanus and Theodore.

The *Romans* advanc'd one *Romanus* in his place, who sat but a few months on the Chair: however he had so much time as to condemn and disannul all that his Predecessor had done against *Formosus*. The man who succeeded him nam'd *Theodorus*, was of his mind, but he died within twenty days.

John IX. The Wars between Berenger and Lambert.

After his Death the *Romans* chose a Monk, Deacon of the Town of *Tivoli*, Son of *Rampealdus*, who went under the name of *John* IX. This man seeing *Italy* divided by the Factions of those who made their Pretensions to the Empire, behaved himself very cautiously in the beginning of his Popedom. The Emperor *Arnulphus* dy'd about the end of the Year 899, and *Guy* of *Spoleto* died within a short time after, so that *Italy* was disputed between *Berenger*, *Lewis* the Son of *Boson*, and *Lambert* the Son of *Guy*. The Princes of *Italy*, weary of the Government of *Berenger*, especially *Adalbert*, Marquis of *Ivrea*, the Father of another *Berenger*, who was afterwards King of *Italy*, had called in *Lewis*; but *Berenger* assisted by *Adalbert*, Marquis of *Tuscany*, having hemm'd him in, obliged him to return, and made him renounce his Pretensions to the Kingdom. A while after *Adalbert*, who had supported the Interests of *Berenger*, re-called *Lewis*, who re-took part of *Italy*; but those who had invited him in, soon betrayed him, and delivered him into *Berenger*'s hands, who caus'd his Eyes to be put out. *Berenger* swoln with his success comes to *Rome*, and forces Pope *John* IX. to Crown him Emperor: But no sooner was he gone from *Rome*, but the Pope sent for *Lambert*, who resided privately in a corner of *Italy*, and declar'd him Emperor.

The Council of Rome and Revenna in favour of Formosus.

Since by this Action he found himself oblig'd to acknowledge *Formosus* for Lawful Pope, because it was he who had crown'd *Lambert*, he held a Council, wherein he cancell'd all the proceedings against that Pope. After so bold an undertaking, he durst not stay at *Rome*, where the Interest of *Berenger* was most powerful, but retir'd to *Ravenna*, where in another Council of 74 Bishops, he confirm'd what had been done at *Rome*. The *Italians*, who love to have a great many Masters, and to change the Government, acknowledg'd *Lambert*, and his Forces became so considerable, that *Berenger* durst not attack him, but retir'd to *Verona*. All this happen'd in the year 904.

Benedict IV.

The year after *John* IX. dy'd, and *Benedict* IV. succeeded him, who was not upon the Chair above a year or thereabouts, and did nothing of any note. He who was set up in his Room, call'd *Leo* V. was Outed forty days after by one of his Domesticks, nam'd *Christo-*

Christophilus. He did not enjoy this Dignity long; for that *Sergius*, whom we formerly mentioned, and who had been the Competitor of *Formosus*, being come to *Rome*, seiz'd on *Christophilus*, put him in Prison, and stepp'd himself into St. *Peter*'s Chair. The first thing he did was to condemn *Formosus*, to declare his Ordinations Null, and to cancel all that *John* IX. had done in his favour. Afterwards he degraded those whom *Formosus* had ordain'd, and either ordain'd them over again, or ordained others in their stead. This man is esteem'd a Monster, not only for his Ambition and the violent proceedings he was Guilty of, but also upon the account of his loose Morals. He had a Bastard by *Marosia* the Daughter of *Theodora*, who being a long time before highly in the Favour of *Adalbert*, bore a great Sway in *Rome*. This Bastard Son of his was afterwards promoted to the Popedom by the Intrigues of this *Marosia*, and took upon him the name of *John* XI. as we shall shew in the Sequel. *Sergius* enjoy'd the See which he had usurp'd, only three Years; he died in the Year 910. After him *Anastasius* came, of whom History is silent. About this time *Lambert* was trayterously murder'd, as he was hunting, by a Count of *Milan*. After his Death *Adalbert*, whom he had taken prisoner some time before, was set at Liberty, and *Berenger* was the only man who pretended to the Title of King of *Italy* and Emperor. The Popedom of *Anastasius* did not last above two years and some few months; after whose Death *Landon* was promoted to the Chair, no doubt by the Interest of *Theodora*. For that wicked woman made use of him to prefer one of her Favorites, nam'd *John*, to the Archbishoprick of *Ravenna*. Let us see in what terms *Luitprand* relates this matter: "About this time "(says he) *Peter* Archbishop of *Ravenna*, which was esteem'd the chiefest Archbishop-"rick next to that of *Rome*, sent frequently to *Rome* a Deacon of his Church, "call'd *John*, to pay his due respects to the Pope. *Theodora*, that impudent Whore, "having seen him, fell desperately in love with him, prevail'd upon him to maintain "a shameful familiarity with her. While they liv'd thus lustfully together, the Bishop of "*Bolognia* dying, this *John* was chose in his place. But before he was consecrated, the "Archbishop of *Ravenna* dies also; and *Theodora* prevails upon *John* to quit the Bishop-"rick of *Bolognia*, and to accept of this Archbishoprick. He thereupon returns "back to *Rome*, and was ordain'd Archbishop of *Ravenna*. Within a while after "the Pope (namely *Landon*) who had ordain'd him dies, God calling him to give an ac-"count of his unjust Proceedings in ordaining *John*. *Theodora* upon this, that she might "not be far from her Lover, made him again to relinquish the Archbishoprick of *Raven-*"*na*, and to seize upon St. *Peter*'s Chair.

Christophilus.

Sergius *condemns* Formosus.

Anastasius

The death of Lambert.

Landon *an unworthy Pope.*

Tho' *John* was so shamefully promoted to the Popedom, yet he enjoy'd it a long time very peaceably; and was acknowledged as lawful Pope by all the Churches. But as God never suffers the Crimes of men to go unpunish'd, unless for a season, thereby to make his Justice the more conspicuous, so the conclusion of his Popedom was tragical, and he fell by the same steps, by which he had been advanc'd. This *Theodora* we speak of, had two Daughters, more wicked and more debauch'd than her self, call'd *Marosia* and *Theodora*. The first of these after she had prostituted her self to Pope *Sergius*, was marry'd to *Guy*, the Son of *Adalbert* Marquis of *Tuscany*, who, aspiring to be as absolute in *Rome* as his Father had been before him, took it ill that Pope *John* should prefer his Brother *Peter*, and thought he gave him too great an Authority. He thereupon resolv'd to divest him of it, and taking the opportunity when the Pope was with his Brother in the *Lateran* Palace, with a very few attendants, he order'd an Assault to be made by the Souldiers he had rais'd, who put the Pope into Prison, having first kill'd his Brother before his face. He there dy'd some time after, either for Grief, or rather by an untimely Death. This happen'd in the year 928.

John X.

Leo VI. who succeeded him, had a design, if Historians may be credited, of restoring *Italy* and the City of *Rome* to its former Quiet: but he had not time for it, being upon the Chair no longer than six Months and fifteen days. Tis said he likewise dy'd in Prison, as his Predecessor did before him. *Stephen* VII, who succeeded him, enjoy'd the place but two years, one month, and a few days.

Leo VI.

Stephen VII.

Marosia, upon this vacancy of the Holy See, thought there could be no better way of making her self absolute in *Rome*, and raising her Family, than by placing the Son she had by Pope *Sergius*, upon the Chair. Tho by reason of his Birth, his Age, and his Conduct, he was very unworthy of that Promotion. He took upon him the Name of *John* XI. and was ordain'd in the year 931. Some time after *Guy* dy'd, and his Brother *Lambert* was declared his Successor. But *Marosia* invited *Hugh*, Son of Count *Thibold*, Duke of *Provence*, and King of *Arles*, and promis'd to make him Master of *Rome*, in case he would marry her. He not willing to let such an opportunity slip, came forthwith to wait upon her at the Castle of *Angelo*, and marry'd her, tho she were his Brother's Widdow. For this *Hugh* was the Son of *Bertha*, who had been marry'd first to *Thibold*, and then to *Adalbert*, the Father of *Guy*. The *Romans* receiv'd him very kindly: But afterwards finding he put the slight upon them, they sought nothing so much as an opportunity of ridding themselves of his Government. Soon after an opportunity presented it self: For *Alberic*, who was likewise the Son of *Marosia*, being disgusted with his Father-in-law,

John XI. *A Monster of a Pope.*

for

Alberic becomes Master of Rome.

for affronting him whilst by his Mother's Order he fill'd him out a glass of Wine, excited the *Romans* to throw off the Yoke of King *Hugh*, representing to them how deep a disgrace it was for *Romans* to be subject to the *Burgundians*. They thereupon quickly abandon'd his Interest; and having chosen *Alberic* their Leader, they set upon the Castle of St. *Angelo*, with so much expedition, that *Hugh* having not time to throw any of his Troops into the place, was forc'd to provide for his own safety; *Marosia* was seiz'd upon by *Alberic*'s Order, who likewise secur'd his Brother, Pope *John*, and kept him close Prisoner during the remainder of his Popedom, which expir'd in the year 935. The City was govern'd a long time by *Alberic*, who changed the form of the Government, made himself Consul, and commanded in chief with a Prefect and Tribunes.

The Wars of Italy.

Whilst these things were in Action, *Italy* was disputed between several Princes, who all pretended to the Soveraignty thereof. The *Italians* being weary of the Government of *Berenger*, in the Year 924. conferr'd the Soveraignty on *Radulphus* King of *Burgundy*, Grandson to *Conrad* and *Adelaid* the Daughter of *Lewis* the Godly. *Berenger* seeing himself turn'd out of Possession, brought the *Hunns* into *Italy*, who harass'd all *Lombardy*; but having passed the mountains, they were defeated by *Radulphus* in *Languedoc*. At the same time *Berenger* using his Endeavours to re-enstate himself in the Kindom of *Italy*, was slain by his own men at *Verona*. After his Death the Title of Emperor of the West was not conferr'd on any one, at least not by the Pope and *Italians*, till *Otho* I. in the Year 962. By *Berenger*'s Death *Radulphus* became sole Soveraign of *Italy*, but the Inconstancy of the *Italians*, which always put them upon driving out one Soveraign by another, caused them to submit to *Hugh* Count *Arles*, Son to Count *Thibold* and *Bertha* the Daughter of *Lotharius* II. *Radulphus* after he had received Intelligence that they had trayterously kill'd his Father-in-law, *Burchard* Duke of *Suabia*, retired to his own Kingdom of *Burgundy*, and left *Hugh* in quiet possession of *Italy*. We have already shown after what manner he became master of *Rome*, by the means of *Marosias*, and also how he was outed by *Alberic*. He reveng'd himself on *Lambert* the Brother of *Guy* the affront he received from his Sister-in-law, and having apprehended him, he caused his Eyes to be put out, and bestowed the Dukedom of *Tuscany* on his Brother, who proved no more faithful to him than *Lambert*. The *Italians* presently re-call'd King *Radulphus*, who put himself into a posture of re-entring *Italy*, and of engaging in a fresh War with King *Hugh*; but these two Kings thought it most proper to come to an accommodation, on condition that *Radulphus* should renounce his pretensions to the Kingdom of *Italy*, and *Hugh* should yield to him all the Country he had then in possession beyond the *Alpes*. Notwithstanding this accommodation, the *Italians* continuing still resolv'd to abandon *Hugh*, invited *Arnulphus* Duke of *Bavaria*, the Bastard Son of *Arnulphus* the Emperor, to come and take possession of the Crown. This Prince enters into *Italy* with an Army and advances as far as *Verona*, where he was received by Count *Milo* and *Ratherius* Bishop of the place. *Hugo* came immediately with an Army and sat down before the place, and having defeated a considerable party of the Troops of *Arnulphus*, he oblig'd him to think of making his Retreat, and of taking Count *Milo* along with him. The Count no sooner understood his Design, but he went over to King *Hugh*, and *Arnulphus* perceiving he was abandon'd by him, withdrew in great haste to *Bavaria*. The City of *Verona* immediately surrender'd to King *Hugh*, who sent *Ratherius* Bishop of that City, a Prisoner to *Pavia*. *Hugh*, puffed up with this success, after he had caus'd his Son *Lotharius* to be proclaim'd King, endeavour'd to surprize the City of *Rome*, and Besieg'd it; but perceiving he could not have his Aim, he treated with *Alberic*, and gave him in Marriage his Daughter *Elda*, in hopes, that afterwards he might make himself Master of *Rome*; but *Alberic*, as subtle a Politician as himself, would not relinquish the place, nor put it into the Hands of his Father-in-law.

Manasses.

Much about this time *Manasses*, Archbishop of *Arles*, King *Hugh*'s Kinsman, thinking he might make his fortune greater under the Government of his Kinsman, quitted his Church at *Arles*, and comes into *Italy*, and obtain'd, contrary to all form of Law, the Bishopricks of *Verona*, *Trent*, and *Mantua*, to which he annex'd the Marquisate of *Trent*.

Leo VII.

Whilst *Alberic* govern'd *Rome*, the Holy See was fill'd by Popes of a blameless life; but they found themselves in a Capacity of wishing, rather than of doing good. *Leo* VII. who succeeded *John* XI. in the year 936, was call'd by *Flodoard the Servant of God*. His good Intention was apparent by his sending for *Odo* the Abbot of *Cluny*, to manage the Treaty between *Hugh* and *Alberic*. He likewise wrote two Letters, of which we will speak hereafter, which shew him to be a lover of Ecclesiastical Discipline. The pontificate of this Pope lasted no longer than three years and a few months.

Stephen VIII.

The *Romans* chose in his place in the year 939 a *German*, who went under the name of *Stephen* VIII. This Election was very highly resented by *Alberic*, who thought that a *Roman* would have been more for his Interest: Therefore suspecting that he favour'd *Hugh*, and held a private correspondence with *Otho*, he caused him to be ill treated. They mangled his Face so barbarously, and render'd it so deform'd, that he durst not appear any more in publick. This Pope sent a Legat into *France* called *Damasus*, to the Princes of *France* and *Burgundy*, exhorting them to acknowledge *Lewis*, the Son of *Charles* the Simple for their Lawful King, and

and threatning to excommunicate them, if they did not do it. He likewise sent for *Odo* again into *Italy*, to mediate the Peace between *Hugh* and *Alberic*, but all to no purpose, for both *Odo* and the Pope dy'd before it was concluded.

Marinus II. Marinus II.

Marinus II. succeeded Pope *Stephen* in the year 943. who was reputed to be a man of singular Piety; and we have an account in the life of St. *Ulric*, Bishop of *Ausbourg*, that he foretold to this Saint the Death of his Predecessor *Adalberon*, and withal assur'd him that he should succeed him; which happen'd thirty years before he was Pope. All the time of his Popedom he was very serviceable to the Church of *Rome*, in reforming the Clergy and the Monks, in repairing Churches, and in taking a particular care of the poor. He did likewise what he could to promote Peace among the Christian Princes. He concluded that between *Alberic* and *Hugh*, and wrote several Letters in order to make up the breach between *Otho* King of *Germany*, who endeavour'd to enter *Italy*, and *Lotharius*, the Son of *Hugh*, who oppos'd his design. He call'd to *Rome* the Prior of Mount *Cassin*, and bestow'd on him the Government of the Monastery of S. *Paul* in *Rome*. 'Tis likewise said that he wrote a Letter to *Sico* Bishop of *Capua*, wherein he charges him with his ignorance of the Canons; with his want of Learning; with his holding too great an intimacy with secular persons; and with his having endeavour'd, contrary to all form, to confer a Benefice on one of his Deacons, which belong'd to a Monastery. He granted several Priviledges to the *Benedictin* Monks, whom he favour'd in a great many instances.

Agapetus II. Agapetus II.

Agapetus II. who succeeded *Marinus*, was likewise a holy man, who govern'd the Church of *Rome* with a great deal of prudence. He sent into *France* a Bishop, whose name was *Marinus*, to assist in the quality of a Legat in that Council held at *Ingelheim* in the year 948. about the Contests between King *Lewis* and Prince *Hugh*; and *Hugh* of *Vermandois* and *Artaldus*, pretenders to the Archbishoprick of *Rheims*. The cause was there determin'd in favour of *Artaldus*, who was confirm'd in that Bishoprick. *Hugh* of *Vermandois* was declar'd an Intruder and excommunicated; and a Letter was written to Prince *Hugh* the *White*, in the name of the whole Council, and to his Adherents, to admonish them to return to their Allegiance, under the pain of excommunication. The Sentence of this Council was confirm'd the year following in a Council held by *Agapetus*, wherein Prince *Hugh* was excommunicated, till such time as he should give satisfaction to King *Lewis*.

The Wars between Hugh and Berenger.

Under this Pope's Pontificate *Italy* felt another Revolution. *Adalbert*, Marquis of *Ivrea*, had two Sons, *Berenger* by *Gilla*, the Daughter of *Berenger* King of *Italy*; and *Anschaire* by *Ermegarda*, Daughter of the Marquis of *Tuscany*. These two Princes inherited the power of their Father and Grand-Fathers by the Mother's side, and govern'd a part of *Italy*. The first was prudent, ingenious and politick; the second was valiant and bold. King *Hugh* had marry'd his Niece *Villa*, the Daughter of *Boson* to *Berenger*, but he began to be jealous of the growing Greatness of those two Brothers, and resolv'd to put a stop to it. He began with *Anschaire*, whom he caus'd to to be set upon by *Sarlio*, who having made the *Spoletians* and *Camerines* to revolt, defeated the Troops he had rais'd for his own defence, and kill'd him in the Skirmish. *Berenger*, desirous to revenge the Death of his Brother, conspir'd against King *Hugh*. This Prince having intelligence thereof, took up a resolution in his Council to send for him, under pretence of making up a Reconciliation, and then to put him to death; but his young Son *Lotharius*, who had been present in Council, could not forbear advertising *Berenger* thereof, who, upon the receipt of this Intelligence, fled forthwith to *Herman* Duke of *Suabia*, who protected him to King *Otho*. *Hugh* sent to demand him, but *Otho* was so far from delivering him up, that he took him under his Protection. A while after *Berenger* returns to *Italy*, at the head of some Troops; and having laid Siege to a Fort which was held out by *Adelard*, the Clerk of *Mantua*, he became Master of it, by promising the Archbishoprick of *Milan* to that Bishop, and to the Clerk the Bishoprick of *Crema*, in case he should become Master of *Italy*. Big with these hopes, *Manasses* importunes the Princes of *Italy* in his behalf. *Milo* Count of *Verona* was the first who declar'd for *Berenger*, and receiv'd him into his City. The Bishop of *Modena* soon follow'd his example, as did likewise the City of *Milan*, where the Princes of *Italy* came to wait on *Berenger*, having deserted King *Hugh*, who was return'd to *Pavia*. From this place he sent his Son *Lotharius* to *Milan*, conjuring *Berenger* and the Princes of *Italy*, to acknowledge him for their King; and that for his own part he had taken a resolution to retire into *Provence*. The people mov'd with compassion towards *Lotharius*, who was not then above fourteen or fifteen years old, acknowledged him their King; with the consent of *Berenger*; and they wrote to *Hugh*, acquainting him, that he might (if he pleas'd) reside still in *Italy*. This *Berenger* order'd, with a design of seizing upon his Treasures, which he was carrying off to *Provence*; for *Hugh* and *Lotharius* were only Titular Kings, while the whole power of governing was lodg'd in the hands of *Berenger*. *Hugh* could not bear this, but cunningly retir'd into *Provence*, where he dy'd a short time after; leaving his Estate to his Niece *Bertha*, the Widdow of *Boson*, Count of *Arles*. This Revolution happen'd about the year 945. *Lotharius* still retain'd the name of King of *Italy*, but did not long enjoy it; for about four years after, whether out of grief to see himself slighted, or whether by the means of some poison, he fell mad, and dy'd childless, about the

the latter end of the year 949. *Berenger* presently caus'd himself to be proclaim'd King, and to be crown'd with his eldest Son *Adalbert*, and that he might render his new Authority the stronger, he sought in Marriage for his Son, *Adelaid*, the Widdow of *Lotharius*, Daughter to *Radulphus* II. and Sister to *Conrad*, Kings of *Burgundy*. This Princess having refus'd the offer, he besieg'd her in *Pavia*, took her, and sent her Prisoner to a Castle call'd *le Garde*: however, she escap'd thence by the help of a Priest, and fled to *Atho* her Kinsman, who undertook to defend her in the Fort of *Canossa*, where she secur'd her self. *Berenger* immediately sat down before the place with all his Forces. But in the second year of the Siege, this Queen seeing her self reduc'd to the last extremity, sent to beg King *Otho*'s Assistance, and with her self offered him the Kingdom of *Italy*. The love of Glory rather than Interest inclin'd this Prince to cross the Mountains. He delivers *Adelaid*, marries her, and takes her along with him into *Germany*, leaving his Army with *Conrad*, Duke of *Lorrain*, to make an end of the War. *Conrad* pressed so hotly on *Berenger* and his Son, that they were forc'd to lay down their Arms, and submit to *Otho*, whom they went to wait upon in *Germany*. He having given them an Oath of Allegiance and fealty, restor'd their Kingdom to them, only excepting the *Veronese* and *Friul*, which he gave to his Brother the Duke of *Bavaria*.

During all these Revolutions in *Italy*, *Rome* was very quiet under the Government of *Alberic*, who would not suffer *Otho* to enter the place, though the Pope *Agapetus* had invited him thither. The Death of *Alberic*, which happen'd in the year 954, made no alteration in *Rome*, for his Son *Octavian*, not above 16 years old, having taken his place, continu'd the same form of Government: and not satisfied with the Temporal power, he was minded to annex to it the Spiritual Authority, by getting himself advanc'd to St. *Peter*'s Chair, after the Death of *Agapetus*, which happen'd in the year 955. He was not at that time above 18 years of age at most, and was the first Pope that changed his Name, by assuming that of *John*. He was truly the *Twelfth* of that name, tho several count him the *Thirteenth*, being led into that mistake by the fabulous story of *Pope Joan*. This Man was so far from having any of those qualities requisite for so great a Dignity, that he was a Monster in Debauchery and Irregularity. He began with making War against *Pendula* Prince of *Capua*, in order to turn him out of his Estates: but his design did not succeed, and he was forc'd to retire, and to sue for Peace. The Power of *Berenger* and *Adalbert* became so great, that they began to be a Terror both to the Pope and the *Romans*. Ever since *Otho* had re-establish'd them in the Kingdom of *Italy*, they had continued to conspire against him and cruelly to oppress their Subjects. *Otho*, willing to bring them to Subjection, had sent his Son *Ludolf* into *Italy* to give them Correction. This young Prince had almost chas'd them out of their Dominions, when he dy'd in the year 958, not without suspicion of being poison'd, and so left his Conquest imperfect. After his Death, *Berenger* and *Adalbert* were re-established in their Kingdom, and continued to exercise their Tyranny not only to the other *Italians*, but also to the *Romans*. This was the reason why *John* XII. sent two Legats to *Otho*, praying him ardently for the Love of God, and the Apostles St. *Peter* and St. *Paul*, (they are *Luitprand*'s words) to come and deliver the Church of *Rome* from the inroachments of these Tyrants, and to restore it to its primitive health and liberty. *Walbert* Archbishop of *Milan*, turn'd out of his Church by that *Monster*, we formerly mention'd, and *Waldon*, Bishop of *Come*, turn'd likewise out of his Bishopprick, and several other Lords dreaded of their Demeans, went at the same time to prefer their complaints to *Otho*; who being affected with the miseries of *Italy*, march'd thither, after he had crown'd his Son *Otho* at *Aix la Chapelle*, though a lad of but about seven years of Age. Upon his Arrival *Berenger*, his Wife, and his Son, being abandon'd by his Subjects, withdrew from the Towns and the open Country, and betook themselves each of them to a Citadel. *Otho* was every where receiv'd with great Acclamations, recovers *Pavia*, was crown'd King of *Lombardy* at *Milan* by the Archbishop, and from thence he march'd to *Rome*, where he receiv'd the Imperial Crown in the beginning of the year 962, at the hands of *John* XII. with the Universal Acclamations of both Clergy and Laity. He spent some time there with the Pope, and having restor'd to the Church of *Rome* that which of right belong'd to it, according to his promise, he made Pope *John* and the principal men of the City, to swear by the Body of St. *Peter*, that they would bear true Allegiance to him, and never furnish *Berenger* or *Adalbert* with any Supplies. After this he return'd to *Pavia*, with a full design of putting an end to the War, by taking those Castles which still held out for *Berenger*. He began with taking the Isle of St. *Julio*, whither *Berenger*'s Wife was retir'd, and restor'd it to the Church of *Novar*. In the mean time, *Adalbert*, seeking for assistance in every place, retir'd at last to the *Saracens*, and under hand solicited Pope *John* to come over to his Party. This Pope, whose inclinations and intentions did not suit with those of the Emperor *Otho*, being as much a Slave to Vice and Debauchery, as that Prince was a Lover of Goodness and Virtue: This Pope, I say, that he might have the liberty of indulging his Lusts, made privately a League with *Adalbert*, and invited him to *Rome*, promising upon Oath to aid him against *Otho*. The Emperor being informed of it, sent several of his Attendants to *Rome*, to know what were the reasons which induc'd the

Pope John XII.

The Wars of Berenger and Otho.

Otho crown'd Emperor by Pope John XII.

The disloyalty of Pope John XII.

Pope

Pope to enter into an Alliance with *Adalbert*. And when the *Romans* could give no other account, than that it arose only from the contrariety of Pope *John*'s Morals and Conduct, to those of the Emperor; that Prince return'd this prudent Reply: "The Pope is as yet "but a Child; he may be better'd by the Examples of good men; I hope to reclaim him "from his extravagancies by a good honest reproof, and by wholsom Advice; and then "we will say with the Prophet, *Behold the Change made by the Hand of the most High.* So without troubling his head much with the secret practices of the Pope, he laid Siege to the Castle of *Leo* in *Umbria*, whither *Berenger* and his Wife was retir'd. Thither the Pope sent *Leo*, chief Secretary of the Church of *Rome*, and *Demetrius*, one of the principal *Roman* Lords, to excuse his falling into the follies incident to youth, promising, that for the future he would be another kind of man: He gave them likewise orders to complain of the Emperor's retaining Bishop *Leo*, and Cardinal *John* a Deacon, who had failed in their Duty towards him; and of his not keeping the promise he had made him, because he caus'd those whom he took to take the Oath to himself, but not to the Pope. The Emperor return'd this Answer, "That he was glad of the promise which the Pope "had made of reforming, and becoming a better man for the future: That for his part he "had religiously observ'd his promise; that he had indeed promis'd to restore to the Church "of *Rome*, all the Territories which of right did belong to it; but before he could do "that, he must first take them, and render himself Master of them: That he had neither "seen the Bishop nor the Cardinal, whom they charg'd him with entertaining; but that "he had heard that being sent from the Pope to the Emperor of *Constantinople*, on a Ne-"gotiation against him, they had been taken at *Capua*, together with others whom the "Pope sent to the *Hunns*, to engage them to fall upon him: That these proceedings were "prov'd by Letters sign'd by the Pope, and seal'd with the Papal Seal. *Otho* dismis'd the Pope's Deputies with this Answer, and with them sent two Bishops to *Rome*, to make an ample justification for him; with orders, in case the Pope would not believe what they told him, to offer to prove it by the Combat of two Champions. *John* XII. received these Envoys very coldly, and to amuse the Emperor, he sent to him eight days after *John* the Bishop of *Narni*, and Cardinal *Benedict* a Deacon, to Negotiate with him. Before they return'd, *Adalbert* came to *Civita Vechia*, and from thence to *Rome*, where he was receiv'd very kindly by the Pope. No sooner had the Emperor intelligence thereof, but he comes to *Rome* with his Forces in *August* 963, being invited by the *Romans* themselves, part of whom had seiz'd the Castle of St. *Paul*, and held it out against *Adalbert*. Upon his arrival, *John* XII. and *Adalbert* went off; the *Romans* receiv'd *Otho*, and took a new Oath of Alleigance to him, promising that they would neither chuse nor ordain any Pope without his consent and approbation. Three days after, upon the request of several Bishops of *Italy*, and the people of *Rome*, he held a grand Council in St. *Peters* Church, where there met the Emperor, for the Archbishop of *Aquilea*, who was faln sick in Town; *Radulphus* the Deacon, *Walbert* Archbishop of *Milan*, *Peter* of *Ravenna*, an Archbishop and Bishop of *Saxony*, *Orger* Bishop of *Spires*, and *Bublus* Bishop of *Parma*, with about 33 *Italian* Bishops more, fourteen or fifteen Cardinals, and a great many Officers of the Church of *Rome*, with several Lords and a Representative for the people. The Emperor demanded of the Assistants, why the Pope was not present in this Council; they reply'd, that they wonder'd he should ask them a thing which was so well known to the whole World: That *John* was not one of those, who being cover'd with Sheeps cloathing, are inwardly Ravenous Wolves; but that he committed publickly and in the Eye of the world diabolical Actions, without putting himself to the trouble of concealing them. The Emperor told them it was but reasonable to express in particular, the heads of his Accusation, and afterwards to debate what ought to be done. Then Cardinal *Peter* a Priest, said he had seen him celebrate the Mass without communicating: *John* Bishop of *Narni*, and a Cardinal Deacon of the same name, declared that they had seen him ordain a Deacon in a Stable *extra tempore*: *Benedict*, and the other Priests and Deacons of *Rome* declared, that they knew him to have conferr'd Orders for Money, and to have ordain'd a Child of ten years old Bishop of *Todi*. That it was not necessary to bring Witnesses to attest these Sacrileges, since they were so visible, that all that could be said about them, would not express the one half of what they would appear to be. As for the Adultery whereof he was accus'd, they said, that indeed, they were not Eye-witnesses of the Fact, but that they knew for certain, that he had abus'd the Widdow of *Ranier*, *Stephania*, his Father's Concubine, the Widdow *Anna* and her Neice, and that he had made his Court the very sink of Debauchery: that he went publickly a hunting: that he had put out the Eyes of *Benedict*, his Spiritual Father, whereof he dy'd: that he had cut off the Privy-Members of Cardinal *John* the Subdeacon, whereof he likewise dy'd: that he had been the cause of a great many Fires; and that he was seen with a Sword in his hand, an Helmet on his head, and a Coat of Mail on his body. The Clergy and Laity there present cry'd out that they had seen him drink a health to the Devil, and swear by the Heathen Gods in his play at Hazards: that he never took care to say his Office, or to make the Sign of the Cross. Upon these accusations, the Emperor ordered *Luitprand* Bishop

Otho returns to Rome and causes John XII. to be depos'd. The Council at Rome against John XII.

The Council of Rome againſt John XII.

of *Cremona* to tell the Synod in *Latin* (for they could not underſtand the *Saxon* Language, in which he ſpoke) that he conjur'd them in the name of God, the Bleſſed Virgin, and the Apoſtles to advance nothing againſt the Pope, but what was certain and would bear good proof. They all reply'ed that they were willing to be Anathematiz'd, if Pope *John* were not guilty of the Crimes laid to his Charge, nay and of far more ſhameful and horrid than had been mentioned. That if he would not believe them in this, yet that could not be call'd in queſtion of which the Emperors whole Army were Spectators, *viz.* that he appeared in Armour from Top to Toe at the Head of his Forces; and that if the *Tiber* had not between him and the Emperors Army, he would have been taken priſoner in that Equipage. The Emperor acknowledg'd that this was true, and all his Souldiers were Witneſſes to it. The Synod were of Opinion that it was neceſſary to write to the Pope, that he might come and clear himſelf of the Crimes laid to his Charge. The Letter was written in the name of the Emperor, of the Biſhops of *Liguria*, *Tuſcany*, *Saxony*, and *France*, who reſided then at *Rome*. They acquainted *John*, to whom they gave the Title of *Pontifex Summus*, and that of *Univerſal Biſhop*, that having demanded of the Clergy and Laity of *Rome* the reaſon of his abſence, they had related ſuch abominable things of him, as would make the moſt impudent to bluſh: that he was accuſed of Homicide, of Perjury, of Sacrilege, and of Inceſt with two of his Relations: That it was likewiſe reported of him, that he had drank a Health to the Devil, and ſworn by *Jupiter*, *Venus*, and the other Heathen Deities in his play at hazards: that they earneſtly intreat him to come and clear himſelf of theſe Accuſations, aſſuring him upon Oath that nothing ſhould be done againſt him but what was agreeable to the Canons. This Letter bears date *November* 6. 963. Pope *John* XII. having received it, return'd this anſwer. "We hear you deſign to make another Pope; "but if you do, I excommunicate you by the Almighty God, ſo that you "ſhall not be capable of ordaining any man, or of celebrating the Maſs. This Letter being remitted to the Synod, to which the Archbiſhop of *Treves*, and three Biſhops of *Emilia* and *Liguria* were likewiſe come; they made the Pope this Reply: That the Letter he had ſent was a ſign of his folly and want of Prudence: that he ſhould have alledg'd ſome reaſonable excuſe of his abſence, and ſent his Deputies to give the Synod an account thereof: that they would ſubmit to him, provided he delay'd not coming to clear himſelf of the Crimes laid to his charge; but that if he would not do that, they would not value his excommunication, which they might with Juſtice retort upon him. This ſecond Letter of the Council to the Pope bears date *November* 26. and was ſent by Cardinal *Adrian* a Prieſt, and Cardinal *Benedict* a Deacon: They went as far as *Tiber* to give it him, but they could not meet with him there, for he was rid into the Country before they came. Wherefore not meeting with any perſon that could inform them where he was gone, they brought the Letter back to the Council, which was ſitting a third time. The Emperor preſented to them the Complaint which he in particular had to prefer againſt *John*, *viz.* That foraſmuch as that Pope had ſent for him to aſſiſt him againſt *Adalbert*, and had afterwards taken an Oath of Allegiance to him, yet he had ſince invited this ſame *Adalbert* to *Rome*, and put himſelf at the head of the Revolters. Then the Biſhops, the Clergy, and the Laity of *Rome* ſaid, that it was neceſſary to cure this extraordinary Wound, by as extraordinary a Remedy: That if the debauch'd Morals of Pope *John* XII. had injur'd the Emperor only, he might have met with ſome toleration; but ſince he was the ruin of ſo many, by the ſcandal and bad example he had given, they requir'd the Emperor that this Monſter (whom it was impoſſible to reclaim from his Vices) ſhould be turn'd out of the Church of *Rome*, and that another Pope of an exemplary Life ſhould be ſet up in his room. The Emperor approv'd of this Reſolution, and declar'd it was his deſire, that they would chooſe one who was worthy of ſitting in St. *Peter*'s Chair. He had no ſooner done ſpeaking, but thoſe who were preſent cry'd out unanimouſly, that they choſe the Venerable *Leo*, chief Secretary of the Church of *Rome*, to be their Paſtor, and Soveraign, and Univerſal Pope of the *Roman* Church, rejecting *John* the Apoſtate becauſe of his irregular Life. Having repeated this their Vote three times, they, according to cuſtom, conducted *Leo* to the *Lateran* Palace, conſecrated him afterwards in St. *Peter*'s Church, and took an Oath of Fidelity to him. After this the Emperor *Otho*, ſuppoſing he had nothing more to fear in *Rome*, diſmiſs'd part of his Troops, that they might not be a greivance to the people: but the *Romans*, won over by the promiſes of *John*, ſoon after roſe up in Arms, and made Barricades to incloſe and cut off *Otho*. But he was reſcu'd by the bravery of his Troops, defeated the Seditious, kill'd part of them, and oblig'd the people to give him Hoſtages. Pope *Leo* the *Eighth* of that name, willing to ingratiate himſelf with the people, prevail'd ſo far with the Emperor by his intreaties, that he perſwaded him to reſtore the Hoſtages before his departure. But no ſooner was this Prince withdrawn to purſue *Adalbert*, who lurk'd about *Camerin* and *Spoleto*, but the Women whom Pope *John* had debauch'd, ſtirr'd up the people to revolt afreſh. The Seditious had a deſign of putting *Leo* to death, and receiving *John*; but the former found means of flying to the Emperor: as for the latter, he no ſooner enter'd *Rome*, but

Nos Audivimus dicere, quod vos vultis alium Papam facere. Si hoc facitis; excommunico vos de Deo Omnipotente ut non habeatis licentiam ullam ordinare, & Miſſam celebrare.

The Ordination of Pope Leo VIII.

but he us'd the Friends of *Leo* very barbarously, among others Cardinal *John* a Deacon, whose right-hand he caus'd to be cut off; *Azo* chief Secretary, whose Tongue he cut out, and cut off two of his Fingers and his Nose; and *Orger* Bishop of *Spires*, whom he caus'd to be whipp'd cruelly, and would not let him go, but in hopes by his means to obtain the Emperor's pardon. *John* to authorize his Proceedings by an Act that should have some shew of Justice, held a Synod *February* 26. in the year 964, where assisted sixteen Bishops of *Italy*, and some Cardinals. These Prelates, devoted to the will and pleasure of this Pope, condemn'd the Synod which had depos'd him, and elected *Leo* in his stead: They pronounc'd a Sentence of Deposition against *Leo*: anathematiz'd all those who favour'd him: declar'd his Ordinations null: conven'd those whom he had ordain'd to the Council; and after they had oblig'd them to declare in writing, that he who had ordain'd them, having no power to do it, had not conferr'd any Order upon them, they stripp'd them of their habits: they constrain'd *Benedict* Bishop of *Porto*, and *Gregory* Bishop of *Albania*, to confess they had done amiss in ordaining *Leo*, and they suspended them for a time: and because *Sico* Bishop of *Ostia*, who was one of those that had ordain'd him, did not appear before the Synod, they declar'd him depriv'd of his Priesthood, without any hopes of being restor'd: they declar'd all those who had contributed to the Ordination of *Leo*, or favour'd him, or acknowledg'd him afterwards, to be depos'd or excommunicated.

The Re-establishment of Pope John XII.

The Emperor *Otho* being inform'd of what pass'd at *Rome*, prepar'd for his return thither, to punish *John* according to his deserts; but God prevented his Vengeance, for that infamous wretch receiv'd a mortal Wound as he was sporting himself one night with a Lady out of Town, of which he dy'd within eight days after, on the fourteenth of *May*, without receiving the Sacraments. The *Romans* persisting in their revolt, were before hand with the Emperor, by choosing Cardinal *Benedict* a Deacon, and placing him upon the Papal Chair, upon his promise of never quitting it. A while after the Emperor came with his Army, sat down before *Rome*; and without being terrified at the Excommunication thunder'd against him by *Benedict*, he constrain'd the *Romans*, pinch'd with Famine and want of necessaries, to open the City Gates unto him on the 23 of *June*. As soon as he enter'd *Rome*, that he might do nothing irregular, he held a Synod, where he caus'd *Benedict* to be brought in his Pontifical Habit. He demanded of him by Cardinal *Benedict* the Arch-deacon, by what Authority, and according to what Laws he had usurp'd that Dignity in the Life time of Pope *Leo*, whom he himself had elected, and why he had violated the Oath he had taken with the rest of the *Romans*, not to chuse any Pope without the Consent of the Emperor. *Benedict* acknowledg'd his fault, and begg'd the Emperor's Pardon, he divested himself of his Pontifical habit, and put them, together with the Pastoral Rod, into *Leo*'s hands. *Leo* divested him likewise of his Cope, and declar'd him depriv'd of all Sacerdotal and Priestly Dignity, leaving him only the Order of Deacon, in consideration of the Emperor *Otho*; but he prohibited him from staying at *Rome*, and banish'd him. This Council by a solemn Decree, related by *Gratian*, granted to the Emperor the right of choosing a Pope, and of investing Bishops and Archbishops, and forbad the choosing a Pope without his Consent, or ordaining a Bishop elect, till he should receive investiture from the Emperor. There is another Decree of Pope *Leo*, whereby he grants to the Emperor *Otho* all that *Pepin* and *Charlemagne* had given to the Church of *Rome*; but this is such a dubious Piece, as deserves no credit.

The tragical Death of Pope John XII.

Benedict *the Antipope.*

Benedict *is depos'd and* Leo VIII. *re-establish'd.*

Otho having thus quieted the City of *Rome*, departed thence after the Festival of S. *Peter*, in order to return to *Lombardy*, taking along with him the Antipope *Benedict* as Prisoner, and carrying off with him a great many Bodies of the Saints. He lost in his March a great many of his Men by Sickness, kept his *Christmass* at *Pavia*, and the next year return'd into *Saxony*, after he had given his Instructions for the Affairs of *Italy*. *Benedict* dy'd at *Hamburgh* in *July* 965, after he had edified the *Germans* by his Piety, and made it appear that he deserv'd to have been Bishop of *Rome*, if he had been rais'd to that Dignity according to the Canon. *Leo* dy'd likewise the same year. After his Death the *Romans* sent Deputies to the Emperor *Otho*, to know his pleasure concerning the Election of a Pope. Some Authors have writ, that *Benedict* not being dead when *Leo* dy'd, the Emperor *Otho* had a design of re-establishing him, if he had not dy'd in the very interim. Let the case be how it will, *John* Bishop of *Narni*, who was his Creature, was the man whom he design'd to advance to that Dignity; and 'tis very probable that he told his Intention to the *Roman* Deputies. He was thereupon elected, and plac'd in the Holy See, and is the *Thirteenth* of that Name. But whereas he was supported by the Emperor, and wedded to his Interests, he treated very haughtily the principal Lords of *Rome*, who affected to retain the Liberty they enjoy'd under *Alberic*. This was the reason why they declar'd against this Pope, and resolv'd to turn him out of his Popedom. They caus'd him to be arrested by *Roger* the Prefect of *Rome*, being assisted by *Jeofry* Count of *Campagnia*, whither *John* was sent Prisoner. This *Jeofry* being kill'd some time after, and *Roger* being dead, the *Romans* being afraid of the Emperor *Otho*, who was preparing to come into *Italy*, set the Pope at liberty, and permitted him to return to *Rome*. However this did not hinder the Emperor from coming by great marches

John XIII.

marches to *Rome*: upon his arrival he arreſted the Conſuls, the Prefect, and the *Decemviri* (a Body of ten men who were inſtead of a Senate, and the Grand Council of the City). He puniſh'd them after an examplary manner, for he ſent the Conſuls and the Prefect Priſoners to *Germany*; and after he had caus'd the laſt to be ſhamefully dragg'd and whipp'd through the Streets of *Rome*, he hang'd up the *Decemviri*. 'Tis reported that he likewiſe ordered the Bodies of *Jeofry* and *Roger* to be dug up, and after they were dragg'd through the City, to be caſt into the Common-ſhore. Having by theſe ſevere Proceedings ſtruck an Awe into the minds of the *Romans*, after he had kept his *Chriſtmaſs* in the year 966 at *Rome*, he went to *Ravenna* with Pope *John*, where he held a Synod about *Eaſter*, in the year 967, wherein ſeveral Regulations were made in the Eccleſiaſtical Diſcipline; and the Emperor reſtor'd to the Church of *Rome* the Towns and Territories, which had been granted it formerly by *Pepin* and *Charlemagne*. They likewiſe excommunicated *Harold* Archbiſhop of *Saltzburgh*, becauſe he would officiate and wear the Pall, tho he had loſt his ſight; and becauſe, being charged with ſeveral crimes beſides, the Popes had prohibited him from exerciſing any Epiſcopal function, and *Frederic* was put in his place, who was now Confirm'd. They likewiſe rais'd the Biſhoprick on which the Town of *Magdeburgh* depended, to an Archbiſhoprick, by the Conſent and Approbation of *Hatto* Archbiſhop of *Mayence*, and *Hildevard* Biſhop of *Halberſtat*. From *Ravenna* the Emperor went into *Tuſcany*, and ſent for his Son *Otho*, in order to have him crown'd Emperor by the Pope, which Ceremony was perform'd at *Rome* in the *Chriſtmaſs* holydays, in the year 967. After this Expedition of *Otho*, Pope *John* enjoy'd the Popedom very quietly whilſt he liv'd. He rais'd the Biſhoprick of *Capua* to an Archbiſhoprick, in recompence of the kind uſage he met with there during his Impriſonment. He ſent a Legat into *Polonia*, to inſtruct the *Poloniens*, who deſir'd to be converted. He likewiſe ſent a Legat to the *Vandals*, and wrote ſeveral Letters, wherein he recommended to the Biſhops the obſervation of the Church Diſcipline. 'Tis obſerv'd that he with a certain Ceremony bleſs'd a new Bell belonging to the Church of Saint *John* of the *Lateran*, and that this is the firſt inſtance we have of ſuch Benedictions, on which the Title of *Chriſtning* was afterwards improperly impos'd. This Pope dy'd *September* 6. 972. *Donus* alias *Domnus* ſucceeded him, who dy'd at the end of three months, without having done any thing of note. After him *Benedict* VI. had the Popedom: ſome there are who pretend, that he was in poſſeſſion of it before *Donus* dyed. Let the caſe be how it will, he ſurviv'd him, but came to a tragical end. For *Otho* dying *May* 7. 973, a *Roman* Lord of great Authority, nam'd *Cincius*, caus'd the Pope to be ſeiz'd on, and committed him Priſoner to the Caſtle of St. *Angelo*, where he was ſtrangled ſome few days after.

The Council of Ravenna *in the year* 967.

Donus and Benedict VI.

Boniface *the Uſurper* outed by Benedict.

This bloody deſign was put in Execution by the inſinuation of *Franco*, ſirnam'd *Boniface*, a Cardinal Deacon, whom *Gerbert* terms the moſt impious monſter of Mankind, who rather deſerved the name of *Maleface*, than that of *Boniface*. This man, tho all o're beſmear'd with the blood of *Benedict*, yet ſeizes upon the Papal Chair in the year 974. But the *Romans* could not endure him long; and having found out a Biſhop named *Benedict*, of the Family of the *Alberics*, they ſet him up in oppoſition to *Boniface*, who was forced in the year 975. to fly to *Conſtantinople*, whither he carried the things which he Sacrilegiouſly rifled from the *Vatican* Church before he went off. This *Benedict* was put up in his ſtead, and enjoy'd the Popedom very peaceably till the tenth of *July*, in the year 984, on which day he dy'd. During theſe Revolutions, the Empor *Otho* II. was wholly taken up in *Germany*, againſt the *Bohemians*, and *Lotharius* King of *France*; and he was no ſooner out of that Fatigue, but he was engag'd to begin a new War in *Italy* againſt the *Greeks*, who, with the aſſiſtance of the *Saracens*, deſigned to re-take *Apulia* and *Calabria*. At firſt he had ſome advantage over the Enemy, but afterwards he was entirely defeated and taken Priſoner: However, he found a way to make his eſcape, and having rally'd ſome Troops, he aſſaulted and took the City of *Benevent*, becauſe the people of that Country had betray'd him. From thence he return'd to *Rome*, where he dy'd of grief on *December* 6, 983. After his death there aroſe a debate about the choice of an Emperor; ſome would have *Henry* Duke of *Bavaria*, Nephew to *Otho* the *Great*, to be crown'd: the *Italians* were for an *Italian* Emperor, nam'd *Creſcentius*, but the *Germans* whoſe intereſt was ſtrongeſt at *Rome*, cauſed *Otho* III. the Son of the laſt *Otho* to be crown'd Emperor, with the Conſent of Pope *Benedict*, who did not ſurvive *Otho* II. above ſix Months.

The Wars and Death of Otho II.

Otho III. *crowned Emperor.*

Peter Biſhop of *Pavia* was put in his place, and took upon him the name of *John* XIV. He was Lord High-Chancellor to the Emperor *Otho*, and it was doubtleſs by the recommendation of this Prince, that he was advanc'd to this Dignity, but he did not enjoy it long; for *Boniface* return'd from *Conſtantinople* in the year 985, and having rous'd ſome of his own faction, and won the people by diſtributing among them the money he had rais'd, by the ſale of thoſe rich Ornaments he had carry'd from *Rome*, he render'd himſelf very powerful in *Rome*, ſeiz'd on Pope *John*, loaded him with Irons, ſhut him up in the Caſtle of Saint *Angelo*, where he ſtarv'd him to death at the end of four months; but he himſelf did not ſurvive above four months, and dy'd hated by all the World, even by thoſe of his own faction, who, after his Death, us'd his body very contumeliouſly. Upon the Death of this Tyrant,

John XIV.

Boniface *returns to* Rome.

Tyrant, the Clergy and Laity of *Rome* were left at liberty to elect a Pope. The choice fell on a Priest nam'd *John*, the fifteenth Pope of that name. The beginning of his Popedom was disturb'd by the fear he had that *Crescentius*, who having taken upon him the title of Consul, seiz'd on the Castle of *S. Angelo*, would not use him so kindly as he did his Predecessor. Under this apprehension he withdrew into *Tuscany*, from whence he sent several Deputies to *Otho*, praying him to come to his assistance. It was this that inclin'd the *Romans*, who knew by experience what they were to fear from such kind of Visits as the Emperors made, to send an honourable Embassage to the Pope, earnestly to entreat him to return, by giving him all the assurance he could desire. He hearkened to them, and was receiv'd with all the signs imaginable of submission and respect. From that time forward he enjoy'd the Holy See very peaceably till about the latter end of his Popedom, at which time he was again so disturb'd by *Crescentius*, that he was forced to pray the Emperor *Otho* to come to his assistance. This Prince immediately march'd with an Army into *Italy*, and stopp'd some time at *Ravenna*. During his stay there, *John* XV. dyed in *May* 996. The *Romans* were oblig'd by an order from the Emperor to elect in his place *Bruno* his Cousin-german, who took upon him the name of *Gregory V.* but *Crescentius* soon after outed him, and set up in his stead *John* Bishop of *Placentia*. This Action was not long unpunish'd, for *Otho* came immediately with his Army, and being soon Master of *Rome*, re-establish'd *Gregory*. *John* secur'd himself with *Crescentius*, in the Castle of Saint *Angelo*. The Emperor beseig'd it, *Crescentius* held it out very vigorously, and it would have been very difficult to have taken it, had not he been kill'd treacherously. The Antipope *John* was taken, his Eyes were scratch'd out, his Nose and his Ears were cut off, and in that posture was he led through the Streets of *Rome*, mounted on an Ass with his Head towards the Tail, and forc'd to say as he went along, *Whoever shall dare to dispossess a Pope, let him be serv'd like me.*

John XV.

Gregory V.

John *the Anti-pope.*

'Tis said that *Gregory*, to prevent the trouble which might afterwards arise in the Election of an Emperor, order'd that for the future it should be made by a certain number of *German* Princes, which he appointed; which was done at the instant, and by the authority of the Emperor *Otho*, and to favour those of his own Nation, and doubtless with the approbation of the *Romans*. This Pope did not survive his Election above two years and eight or nine months. *Otho* caus'd *Gerbert* to be elected in his place, who took upon him the name of *Silvester* II. He had been formerly Archbishop of *Rheims*, and was then Archbishop of *Ravenna*, having been oblig'd, as we shall hereafter declare, to quit his first Archbishoprick. He was a man of great Learning, and much in favour with *Otho*, which inclin'd him to prefer him, before all others, to that Dignity, supposing he could not find a person more worthy to fill the Chair, or in whom he could more rely. We shall have occasion to speak of the Actions of this Prelate, before he was Pope, in the History of the Churches of *France* during this Century; and of what he did or wrote while he was Pope, in the History of the following Century, to which it belongs, for he was not promoted to Saint *Peter*'s Chair till about *March*, in the year 999.

Gerbert *nam'd Pope* Silvester II.

An Account of the Roman *Writers in the Tenth Century.*

After what has been related of the State of the Church of *Rome* during the Tenth Century, and of the Qualifications of those who govern'd it, 'tis no wonder that we have so few Monuments of this Church, either of Councils held at *Rome*, or of Letters written by the Popes.

John IX.

The Letters of John IX.

John the *Ninth* has left us four Letters, and the Acts of two Councils. The first of these Letters is directed to *Harvey*, Archbishop of *Rheims*, who sent to know of him how he should deal with the *Normans*, who, after they had been baptiz'd, had led lives wholly Pagan, and were transported to that degree of Extravagance, as to kill the Christians and Priests, to sacrifice to Idols, and to eat of such things as had been offered in sacrifice to them. *John* IX. after he had congratulated the Archbishop's happiness, in the conversion of *Normandy*, returns him this Answer, that the persons he mention'd being but newly converted, and not fully instructed in the Christian Religion, ought not to be dealt with according to the rigor of the Canons, but with some sort of gentleness and moderation. That however, if there were any among them, who would submit to all the severities of Pennance, he ought to proceed against such according to the Canon. Agreeable to this Letter, *Harvey* sent to *Guy*, Archbishop of *Roan*, a Memorial containing the institutions of Councils and Popes, the Authorities of the Fathers, and the Example of Saints, concerning the Mercy and Moderation which ought to exercis'd towards the greatest Sinners upon their sincere conversion and repentance.

Harvey *Archbishop of* Rheims.

John's

John's second Letter is directed to *Stilian* Bishop of *Neocesarea*: He congratulates his stedfastness to the Church of *Rome*, from whose communion nothing was able to separate him, and declares to him, that he hopes that by his Prayers he would prevail upon God to put an end to the Schism, which was of 40 years continuance. He likewise declares, 'tis his intention that the Decrees of his Predecessors against *Photius* and his Adherents, should continue in their full force, and exhorts him not to act contrary to them.

The third Letter of *John* is directed to the Clergy and Laity of *Langres* in *France*, who had petitioned his Authority for re-establishing of *Argrin*, their Bishop, who had been turn'd out of his Bishoprick by the Sentence of *Stephen* the Predecessor of Pope *John*. He being well informed that this Bishop had been elected canonically, that he was turn'd out upon false grounds, and that there had been never another put in his place, re-establishes him by this Letter, notwithstanding the decree of *Stephen*, wherein he tells them, "That "he did not revoke what was done, but that he altered it for the better, for the benefit "of the Church, and out of pure necessity, as his Predecessors had done upon several "occasions. He wrote the very same Words at that time to *Charles* the *Simple*, and prays him to re-invest *Argrin* in his Bishopriek, which is his fourth Letter. We have two Letters likewise of Pope *Benedict* on the same subject, wherein writing to the Bishops of *France*, to the Clergy and Bishop of *Langres*, he confirm'd the sentence of his Predecessor in favour of *Argrin*, and very earnestly presses for his Restitution.

The Letters of Benedict IV.

We have likewise two Letters of the Bishops of *Germany* directed to this Pope. The first is writ in the name of *Hatto*, Archbishop of *Mayence*, and his Suffragans. After protestation made, that there were no Churches more submissive to the Holy See than *Theirs*, nor any Bishops paid greater deference to it than they did, they acquaint him that the Emperor *Arnulphus* being dead, his Son *Lewis* had been elected in his place, by the Advice of the Princes, and with the consent of the People, according to the Ancient custom of continuing the Kings of *France* always in the same Line. They told the Pope, that the reason why they did it without his permission, was, because all the Passes that open'd from *Germany* to *Italy*, were in the possession of the *Barbarians*, so that they could not send Deputies to *Rome*, nor could the Pope send his Legats to them: that having at last found an opportunity of conveying this Letter to his hands, they pray'd him to confirm by his Benediction the choice which they had made. After this they inform'd him of the Complaints which the Bishops of *Bavaria* made, upon the account that the *Moravians*, who had possess'd themselves of *Moravia*, and were declar'd Rebels against the *French*, pretended that they were out of their Jurisdiction, and would have a distinct *Metropolitan* of their own; and they accus'd the *Bavarians* of entering into Alliance with the Pagans, and partaking of the disorders which they committed. They assur'd the Pope, that this accusation was a malicious calumny, and gave him to understand, that if he should grant the *Moravians a Metropolitan*, and permit them to withdraw themselves from the Jurisdiction of the Bishops of *Bavaria*, he would be the cause of great disorders; for this would give them an occasion of rising against the powers to which they ought to be subject, and of making a new War with them. They added, that they gave him this caution with so much the more freedom, because they thought themselves oblig'd to inform him, when ever any thing happen'd to the Church of *Rome* which defery'd correction, that so some speedy and necessary Remedy might be apply'd thereto.

The Letter of Hatto Archbishop of Mayence to John IX.

The Letter of the Bishops of Bavaria to John IX.

The Letter of *Theotmarus*, *Metropolitan* of *Bavaria*, and of the other Bishops of that Province upon the same subject is as strong. 'Tis written not only in the name of the Bishop, but also in the name of the Clergy and people of *Bavaria*. They remonstrated to the Pope, that having learn'd from his Predecessors, and the Holy Fathers of the Church, that the Bishop of *Rome*, had always taken care to maintain the Peace, Union, and Discipline of each Church, they could not tell how to believe what they had notice of every day, that there was issued out of the Apostolical See (the Origine of the Christian Religion, and the source of their sacerdotal Dignity) a Decree unjust, and contrary to the Doctrine and Authority of the Church: but that an Archbishop called *John*, and two Bishops who gave out that they were sent by the Pope to the *Moravians*, had given occasion for this Report. That these People were formerly Dependants on their Prince, and on their Bishops, who had converted them: That the Bishop of *Passau* had always liberty of entring among them, and of holding Synods there, till such time as they rose up in Arms, and renounced Christianity. That of late indeed they boasted that they for a summ of Money had prevail'd upon the Pope to send three Bishops, who, in the Bishoprick of *Passau* had undertaken such a thing, as they could not believe proceeded from the Holy Apostolical See, being so directly contrary to the Intention of the Canons; namely, to canton that Bishoprick into five parts, and to place an Archbishop and three Bishops into that Diocess, without the consent of the Archbishop and Bishop. They cited two Canons of *Africa*, and several passages out of the Letters of Pope *Leo* and *Celestine*, wherein this very thing was prohibited. They add, that his Predecessor had consecrated *Wichinaur* Bishop, at the instance of

of the instance of the Duke of *Zutphen*, but withal, had sent him not into the Dutchy of *Passaw*, but into a Conquer'd Country. They likewise complain'd, that his Legats giving credit to the Stories of the *Sclavonians*, accus'd them of several falsities. They likewise took notice that their Prince was descended from the House of the King of *France*, who were Christians, whereas the *Moravians* and *Sclavonians* were originally Pagans and Enemies to the Christian Religion. They prais'd their King *Lewis*, and observ'd how zealous he was for Religion and the Holy See. They refuted the Reports which the *Sclavonians* had rais'd of their entering into a prophane Alliance with the *Hunns*, and of their supplying them with money to go into *Italy*. They said that the *Sclavonians* were the persons who were in confederacy with the *Hunns*, when they pillag'd, burnt, and ravag'd all before them. That for their parts, they design'd to have oppos'd their entering *Italy*, and to have march'd to the Assistance of *Lombardy*; and that they might be in a condition to do it, they desired a Cessation of Arms from the *Sclavonians*, but could not obtain it. They concluded by conjuring the Pope not to give credit to the calumnies which the *Sclavonians* cast upon them, nor suffer such a division in their Church.

One of the two Councils held under *John* IX. conven'd at *Rome*, and the other at *Ravenna*. The Institutions of the former are divided into twelve Articles.

The first condemns the Proceedings of the Synods held under *Stephen* VI. against the Body of *Formosus*, which they had dug out of his Grave, cited and judg'd in a full Synod, which was an Action without all Precedent. In this Article is forbidden all such usage for the future, because a dead body cannot be cited into a Court of Judicature, since 'tis impossible he should answer the Accusations laid to his charge.

The second grants a full pardon to the Bishops, Priests, and other Clergy-men, who out of fear of being ill treated themselves, assisted at that; And Orders that for the future no such constraints shall be used, but that the Bishops when they convene shall be left to a perfect Liberty and Freedom.

The third imports, that since *Formosus* had been translated from the Bishoprick of *Oporto* to that of *Rome*, purely out of necessity, no person could make it a Precedent for the future, and it shall not be allow'd to promote any person to any higher degree of Dignity, who has been declar'd to have forfeited an inferior Order, unless he has been re-establish'd canonically; as the people had done in advancing *Boniface* I. who had been depos'd from the Subdeaconship, and afterwards from Priest's Orders.

The fourth restores those Clerks to their Orders, who were ordain'd by Pope *Formosus*, and had been depos'd in a passion.

The fifth renews the Canon of the *African* Council against Re-ordinations, Re-baptizations, and Translations; and prohibites the ordinary Bishops in those Churches, which were provided with Bishops, unless those who were in possession had been depos'd according to the Canon.

The sixth confirms the consecration of *Lambert* for Emperor, and condemns that of *Berenger*.

The seventh condemns the Acts of the Council of *Rome* against *Formosus*, to be burnt.

The eighth declares *Sergius*, *Benedict*, and *Marinus* Priests; and *Leo*, and *Pascal*, and *John* Deacons, to be lawfully condemn'd and separated from the Church, and anathematizes those who should acknowledge them as Clergy-men, or should endeavour to re-establish them.

The ninth excommunicates the persons, who had dug up the body of *Formosus*, and cast it into the *Tiber*.

The tenth, for the prevention of those Violences, and that scandal which sometimes happen'd in the Election of *Popes*, ordains that for the future, none should be made, but what were elected by an Assembly of the Bishops and Clergy, in pursuance to the Desires of the Senate and People, and in the presence of the Emperor. This Canon likewise forbids the exacting of unreasonable Oaths and Promises.

The eleventh is level'd against an abuse very prevalent at that time, of robbing the Pope after his Decease, not only of his Patriarchal Seat, but of all others which belong'd to him in *Rome*, or thereabouts.

The twelfth was against another abuse which prevail'd at *Rome*. The secular Judges apprehended such Women as were suspected to be bad Livers, and by the severity which they us'd to them, oblig'd their Masters or their Relations to redeem them at a dear price: and afterwards those who had redeem'd them, whether Clerks, or Laicks, thought they might freely enjoy them without the fear of a Reprimand, since the publick censure was pass'd upon them; which was the cause of a very great disorder. The Council to put a stop thereto, granted the taking cognisance of and passing Judgment on these offences to the Bishops, with a power of citing the Refractory before the civil Magistrates.

Some time after, the Pope being come to the Emperor *Lambert* at *Ravenna*, they there conven'd a Council of 74 Bishops, who confirm'd what had been done

in the Council of *Rome*, and approv'd of the ten following Inſtitutions.

By the firſt it is ordain'd, that the Canons of the Holy Fathers, and what is contain'd in the Regiſters of *Charlemagn* and his Succeſſors concerning *Tenths* ſhould be obſerv'd.

Afterwards the Emperor propos'd two Articles. By the firſt, all perſons whatſoever are forbidden to arreſt, or offer any injury to thoſe who ſhould make their Appeals to his Imperial Majeſty.

By the ſecond, the Emperor confirms the Ancient Priviledges granted or confirm'd by his Predeceſſors to the Church of *Rome*.

The Pope afterwards propos'd the following Articles.

Firſt, A confirmation of what was enacted in the Council of *Rome*, in favour of *Formoſus*.

Secondly, The puniſhing of the Outrages committed on the Territories of the Church of *Rome*, which had oblig'd him to have recourſe to the Emperor.

Thirdly, A Renewing of the Treaty made between the Holy See, and the Emperor *Guy*, *Lambert*'s Father.

Fourthly, That the Edicts which were not conformable to the conditions of this Treaty ſhould be repeal'd.

Fifthly, That the Eſtates granted by the Letters Patents of the Prince, to the prejudice of that ſame Treaty, ſhould be reſtored to the Church.

Sixthly, That the Emperor ſhall break off the Leagues which the *Romans*, the *Lombards*, and the *French* had made together, contrary to the Intereſts of the Holy See and the Empire.

Laſtly, That the Emperor ſhall protect the Church of *Rome*, prevent its being diſturb'd, and uſe his utmoſt care to reſtore to it its ordinary Revenues, which were now waſted.

Theſe Articles being approv'd by the Biſhops, the Pope recommended to them the Appointing a Faſt and ſolemn Litanies upon their Return to their Reſpective Dioceſſes.

[The four Letters of Pope *John* IX. and his Acts of the two Councils are extant *Concil. Tom.* IX. p. 483.]

John X.

The Letters of John X.

WE have three Letters of *John* X. which relate to the Affairs of *France*. The two firſt are about the Affair of *Hilduin*, whom *Charles* the *Simple* had turn'd out of the Biſhoprick of *Leige*. This *Hilduin* being ſupported by *Giſelbert*, who held part of *Lorrain* againſt *Charles* the *Simple*, and by *Henry* the *Fowler*, King of *Germany*, was ordain'd Biſhop of *Tongres*, or *Liege*, by *Herman* Archbiſhop of *Cologne*, plac'd into the poſſeſſion thereof, and rifled the effects of it. *Charles* the *Simple* nominated *Richerus* to this Biſhoprick, and caus'd him to be elected by a party of the Clergy and Laity of *Liege*, who were come to him to complain of the extravagances of *Hilduin*. This Prince thereupon wrote a Letter to all the Biſhops of his Kingdom, wherein he made it appear by the Regiſters and Canons, that *Hilduin* was not fit to be a Biſhop. (1.) Becauſe he was a Rebel and Traytor againſt his Prince. (2.) Becauſe he procur'd himſelf to be ordain'd by Faction and Violence. (3.) Becauſe he rifled the Treaſures of the Church of *Liege*, to beſtow on thoſe who were the Inſtruments of his Ordination. (4.) Becauſe he had pretended that the King had conferr'd on him the Biſhoprick of *Liege*. (5.) Becauſe being cited thrice by *Herman*, to make his appearance before the Synod, he had not complied therewith. After this remonſtrance, *Charles* exhorts the Biſhops of his Kingdom to joyn with him, in turning this Uſurper out of the Biſhoprick of *Liege*.

The Letters of Charles *the Simple about* Hilduin.

'Tis very probable that he wrote likewiſe to Pope *John* X. upon this very ſubject, and that this gave occaſion to that Pope to write to *Herman*, citing him, and *Hilduin*, and *Richerus* to come to *Rome*, that he might decide this difference; of which he inform'd *Charles* the *Simple* in another Letter. The two Competitors obey'd, and came both to *Rome*, where the Cauſe was decided in favour of *Richerus*, who was ordain'd Biſhop of *Liege* by the Pope, and *Hilduin* was excommunicated. This conteſt began in the year 920, and ended in the year 922.

The third Letter of Pope *John* X. is directed to the Biſhops of the upper *Narbonnois*. The Church of *Narbonne* which was the *Metropolis* of that Country, being vacant, *Agius* had been elected into it according to the Canon; but a powerful man named *Gerard*, poſſeſs'd himſelf of that Archbiſhoprick, having counterfeited Letters from the Pope. *John* X. diſowns them in this Letter, and declares that he would not give him a grant thereof when he came to *Rome*, tho he was ignorant of his Treachery and Knavery: but that, being ſince fully inform'd of the matter, he orders them not to acknowledge him any longer for Biſhop, ſince he had been neither elected by the Clergy and Laity of that Town,

nor

not ordain'd by the Biſhops of the Province. By the ſame Letter he ſends the Pall to *Agius*. [Theſe three Letters of *John* X. are extant *Concil. Tom.* IX. p. 574.]

Leo VII.

WE have likewiſe three Letters remaining of *Leo* VII.

The Firſt is directed to *Hugh*, Duke of *France*, and Abbot of S. *Martin* of *Tours*. He therein enjoyns him, under the pain of excommunication, not to ſuffer any Women to ſtay, or ſo much as enter within the incloſure of that Monaſtery. *The Letters of* Leo VII.

The Second is directed to *Gerard*, Archbiſhop of *Lorch* in *Germany*. He grants him the Pall, and permits him to make uſe of it, not only on the days of conſecrating the Holy Chriſm, and of the Reſurrection of our Lord, but alſo on the Feſtivals of *Chriſtmaſs*, of the Bleſſed Virgin, of the Apoſtles, of St. *John* the Baptiſt, of St. *Lawrence*, of St. *Stephen*, and of all thoſe Saints whoſe Bodies lay interr'd in his Church, and on the Day of his own Conſecration, and of the Dedication of the Church; during the conſecration of Biſhops and Prieſts, and the Sermons to the new Converts. He exhorts him to behave himſelf ſo, as that the Sanctity of his Morals may be ſuitable to the Dignity of that Ornament, and afterwards makes a very edifying Moral diſcourſe upon that ſubject.

This *Gerard* came afterwards to *Rome*, and conſulted with the Pope about ſeveral Queſtions, to which he gave an anſwer directed to the Biſhops of *France* and *Germany*. The firſt of theſe Queſtions is concerning Necromancers, Magicians, and Wizards, whether they ought to be admitted to Penitence: The Pope reply'd, that the Biſhops ought to bring them over to repentance by their exhortations, that ſo they might live like Penitents rather than dye like Criminals. He adds, that if they ſlighted the cenſures of the Biſhops, they ought to be puniſh'd according to the Rigor of the civil Laws. The ſecond Queſtion is, whether the Biſhops ought to ſay *Pax Vobis*, or *Dominus Vobiſcum*: the Pope reply'd, that they ought to act conformably to the cuſtom of the Church of *Rome*, wherein *Pax Vobis* was ſaid on *Sundays*, the principal Feſtivals, and on the Feſtivals of the Saints, on which days they likewiſe ſaid *Gloria in excelſis*; and that *Dominus vobiſcum* was us'd in the time of *Lent*, the Ember-Weeks, the Vigil of Saints, and on Faſt-days. The third Queſtion is, to know whether the *Lords Prayer* ought to be ſaid at the benediction of the Table: The Pope reply'd, No, becauſe the Apoſtles recited it at the conſecration of the Body and Blood of *JESUS-CHRIST*. The fourth is, whether a man might marry with his God-mother, or God-daughter: The Pope reply'd, that ſuch Marriages were forbidden. The fifth has reſpect to thoſe Prieſts who marry publickly: The Pope orders, that th y ſhall be depriv'd of their Dignity, but that their Children ſhould not be endamaged thereby. The ſixth is, whether Suffragan Biſhops can conſecrate Churches, ordain Prieſts, or Confirm: The Pope prohibits it, according to the tenth Canon of the Council of *Antioch*. The ſeventh is, concerning thoſe who marry their Relations without knowing it, and who afterwards upon the knowledge thereof, confeſs it to the Prieſt: the Pope orders, that they ſhall be parted and enjoyn'd Pennance. The laſt is, concerning thoſe who rob Churches: the Pope declares, that the Biſhops ought to proceed againſt them with all the Authority God has put into their hands. At the end of this Letter he adds, that he conſtituted *Gerard* his Vicar in *Germany*; and exhorts the Biſhops to joyn with him in reforming thoſe abuſes, which the Incurſions of the Pagans, and the perſecution rais'd by falſe Chriſtians had introduc'd.

Theſe Letters of *Leo* are written in a pretty good Stile, and full of good Maxims, and confirm the Judgment which *Flodoard* has paſſed upon him, that *he was a great Servant of God*. [His Letters are extant *Concil. Tom.* IX. p. 594.]

Agapetus II.

WE have likewiſe a Letter of Pope *Agapetus* II. wherein he adjuſts the difference which was then on foot between the Church of *Lorch* and that of *Salzburgh*, concerning the Right of *Metropolitanſhip*, by giving the Priority to the Archbiſhop of *Lorch*, whoſe See was the moſt ancient *Metropolitan*, together with a Juriſdiction over the *Eaſtern Pannonia*, and over the Country of *Avarois*, of the *Moravians* and *Sclavonians*, and by granting to the Archbiſhop of *Salzburgh*, whoſe See was rais'd to an Archbiſhoprick by *Leo* III. the Right over the *Weſtern Pannonia*. *A Letter of* Agapetus II.

There is another Letter of this Pope, which is a Priviledge in favour of the Abby of *Cluny*. [Both theſe Letters are extant *Concil. Tom.* IX. p. 618.]

John XII.

The Letters of John XII. WE have two Letters of *John* XII. One, by which he grants the Pall to *Dunſtan*, Archbiſhop of *Canterbury*: and the other, whereby he excommunicates *Iſſuard* and his Adherents, who had ſeiz'd upon the Lands and Eſtates belonging to the Abbey of S. *Simphorien* in *Provence*. [Theſe Letters are extant *Concil. Tom.* IX. p. 641.]

John XIII.

The Letters of John XIII. THere are four Letters of *John* XIII. The firſt is directed to the Biſhops of *Bretagne*, whom he exhorts to acknowledge the Archbiſhop of *Tours* for their *Metropolitan*. The ſecond is directed to *Edgar* King of *England*, wherein he promiſes him to turn out of the Church of *Wincheſter*, ſuch Prebendaries as lead a ſcandalous Life, and to put ſome Monks into their places. The third and fourth are two priviledges which he grants, one to the Monaſtery built by *Berenger* Biſhop of *Verdun*, the other to the Monaſtery of S. *Remy* of *Rheims*. [Theſe four Letters are extant *Concil. Tom.* IX. p. 663.]

Benedict VI.

The Letter of Benedict VII. POpe *Benedict* VII. by his Letter to the Biſhops of *France* and *Germany*, confirms the Arbitration made in favour of the Church of *Lorch* by his Predeceſſor *Agapetus*, and ſends the Pall to *Pilgrin*, who was Archbiſhop of the place. [This Letter is extant *Concil Tom.* IX. p. 718. It was firſt publiſh'd by *Lambeck* Com. Lib. 2. C. 8. p. 645. who likewiſe gives us a *Diploma* of this *Benedict* concerning the priviledges of the Monaſtery of *Gemblours*, anno Dom. 983. which is to be met with in *Lambeck*'s Book p. 901.]

John XV.

The Letters of John XV. THey give the Title of the Letters of *John* XV. to a Treaty of Peace between *Etheldred* King of the *Weſt Saxons*, and *Richard* Duke of *Normandy*; to a Monitory which this Pope ſent to *Arnold* and *Baldwin*, Counts of *Flanders*, admoniſhing them to make Reſtitution of the Revenues belonging to the Abbey of S. *Riquirer*; and to another ſuch like Monitory ſent to the Biſhops of *Picardy*, exhorting them to procure the ſaid Reſtitution to be made. [Theſe three Letters are extant *Concil. Tom.* IX. p. 731.]

Gregory V.

The Letters of Gregory V. *Gregory* V. reſtor'd to *John* Archbiſhop of *Ravenna*, the Church of *Placentia*, which had been rais'd by his Predeceſſor to an Archbiſhoprick, and put that of *Monferrat* under its Juriſdiction: This is the ſubject of the firſt Letter of this Pope.

By the ſecond he grants the Pall to *Gerbert*, Archbiſhop of *Ravenna*, and confirms and grants ſeveral priviledges to that Church.

The third letter of this Pope is, a Priviledge which he grants to the Abbey of S. *Ambroſe* of *Millan*.

The fourth is directed to Queen *Conſtantia*, the Wife of *Robert* King of *France*, whom he exhorts to puniſh thoſe who had pillag'd and burnt the Demeans of a Biſhop of *France* called *Julian*. [Theſe four Letters are extant *Concil. Tom.* IX. p. 752. *Baluzius* publiſh'd another Letter of his, concerning the priviledges of the Abbots of *Mons major*.]

This is all we have remaining of the Writings of the Popes, which were in poſſeſſion of the Holy See during the Tenth Century.

Ratherius *Biſhop of* Verona.

Ratherius *Biſhop of* Verona. AMong the famous men who flouriſh'd in *Italy* during this Century, none was of greater Repute than *Ratherius*, Biſhop of *Verona*. His life has ſomething in it extraordinary, upon the account of the many croſs Accidents which he met with. He was a Monk in the Abbey of *Lobbes*, where he grew into great eſteem for his Learning. Happy had he been, had he ſtay'd quietly in that peaceable Harbour, and not expos'd himſelf, as he did, to the Waves of a tempeſtuous World. But whether he was called to another Poſt becauſe of his Abilities, or whether he had ſome other motive to incline him to it,

it, he follow'd the fortune of that *Hilduin*, who had uſurp'd the Biſhoprick of *Liege*, and was afterwards turn'd out of it. *Hilduin* retir'd into *Italy*, and after the Death of *Notger*, Biſhop of *Verona*, he was put into the poſſeſſion of that Biſhoprick by King *Hugh*, who promis'd to advance him to a more conſiderable See when occaſion ſhould offer, and then to beſtow that of *Verona* on *Ratherius*. A while after that Prince having determin'd to tranſlate *Hilduin* to *Milan*, ſent *Ratherius* to *Rome*, to procure Pope *John* XI. to approve of this Tranſlation. Whilſt *Ratherius* was upon this Negotiation at *Rome*, King *Hugh* alter'd his mind, and deſign'd to beſtow the Archbiſhoprick of *Milan* upon ſome other perſon. However, *Ratherius* brought a Letter from *Rome*, whereby the Pope approv'd of the Inſtalment of *Hilduin*, in the Archbiſhoprick of *Milan*, and granted him the Pall, and another Letter, whereby he requir'd in his own Name, and in the name of the Church of *Rome*, that *Ratherius* ſhould be made Biſhop of *Verona*. This diſpleas'd King *Hugh*, who had other deſigns in his head: however, he could not tell how to deny the Requeſts of the holy See, and of the Lords that were about him. He was the more inclin'd to grant it, becauſe *Ratherius* being then ſick, he believ'd he would quickly march off to the other world. But he recover'd of his diſtemper, and was ordain'd Biſhop in the year 931. *Hugh* being very much enrag'd againſt him, ſwore that he ſhould be never the better for his Ordination, and would oblige him to be contented with only a part of the Revenue of his Church, and to ſwear that he would not require any more of it during his Reign and his Son's Reign. *Ratherius* was not willing to ſubmit to ſuch an unreaſonable propoſition, whereupon this Prince caus'd him to be perſecuted, and ſought for pretences of turning him out. The War of *Arnulphus* furniſh'd him with a favourable opportunity of doing it; for *Arnulphus* becoming maſter of *Verona*, *Ratherius* was accus'd of being one of his party; and when *Hugh* had re-taken the Town, he ſent him Priſoner to *Pavia*, where he was under confinement two years and an half. Being releas'd thence, he was oblig'd to go into exile, where he ſpent five years, after which he returns into *Italy*, in hopes of being reſtor'd to his Biſhoprick. In his return he fell into the hands of *Berenger*, who kept him in priſon three months and an half by the Advice of *Manaſſes*: afterwards he was brought to *Verona*, and receiv'd by *Milo*, Count of that City. He ſtay'd there two years, under the Government of that Count, who would not allow him any liberty. In the mean time *Manaſſes*, Archbiſhop of *Arles*, being tranſlated to *Milan*, bethought himſelf of ordaining a perſon for the Church of *Verona*, and ſome time after *Ratherius* receiv'd an Order from the Emperor *Lotharius* to withdraw. He did very willingly, he ſays, in obedience to that Order, that which he would have done of himſelf, if he had not been forbidden by the Goſpel to relinquiſh his Flock. He takes no notice whither he retir'd at this time, but the Abbot *Fulcuin* tells us, that he ſtay'd ſome time at *Provence* with a Nobleman's Son call'd *Roeſteing*, that afterwards he return'd to *Lobbes*, where he was very kindly receiv'd by *Riquier* who was ſtill living, and that at laſt he was ſent for by the Emperor *Otho*, who plac'd him near the perſon of his Brother *Bruno*. This *Bruno* having been made Archbiſhop of *Cologne*, in the year 953. beſtow'd on *Ratherius* the Biſhoprick of *Liege*, vacant by the death of *Farabert*, who had ſucceeded *Hugh*, the Succeſſor of *Riquier*. But bad Fortune always attended him, for he was oppos'd by a prevailing party, who turn'd him out two years after, and put up in his place one *Baudrey*, a perſon of Quality in that Country. Spite of theſe croſſes, he had a mind to be re-eſtated in his Biſhoprick of *Verona*, and attempted it when *Otho* came into *Italy* a ſecond time. At firſt he met with ſome difficulty, becauſe the place was filled by *Milo*'s Grandſon, whoſe ordination had been ratified by the Holy See. However, he inſiſted upon it, wrote very powerfully to Pope *John* XII. and to the Biſhops of *France* and *Germany*, cited them to a Council, and prevailed ſo far as to be re-eſtabliſh'd in a Synod held at *Pavia*. But he was no ſooner re-enſtated in his See, but he had new controverſies between himſelf and his Clergy, ſo that he took up a Reſolution to retire. About the year 966. he came into *France*, where he purchas'd Lands, and bought the Abbeys of S. *Amand* of *Aumont*, and of *Alne*, in the laſt of which he dy'd in the year 972.

Ratherius *Biſhop of* Verona.

This Biſhop has compos'd ſeveral Treatiſes, a great part whereof hath been recovered and publiſh'd by Father *Dachery*, in the ſecond Tome of his *Spicelegium*.

The firſt has a very fantaſtical Title: 'Tis entitul'd, *A Treatiſe of the Perpendiculars of* Ratherius *Biſhop of* Verona, *or the Viſion of a Thief, hang'd among ſeveral others.* It is dedicated to *Hubert* Biſhop of *Parma*, and he therein reprehends that ſlight which the Clergy put upon the Canons. The Work is divided into two parts. In the firſt he complains, that he had formerly been turn'd out by the Clergy of his own Church, who could not endure that he ſhould concern himſelf with the diſtribution of the Eccleſiaſtical Revenues of his own Dioceſs, tho it was part of the Paſtors Duty; and who were not willing he ſhould exerciſe himſelf in any other Function, than that of conſecrating the Chriſm, and of confirmation. Being haraſs'd by their continual Rebellion, he undertook in this Writing to ſhew that their Attempt was a manifeſt Contempt of the Canons: and for the proof thereof, he began by collecting thoſe Canons which related to the Authority of Biſhops, and which granted to them the Adminiſtration of the Goods belonging to their own Churches.

Af-

Ratherius *Biſhop of* Verona.

Afterwards he made it appear by an Argumentation, that Biſhops not being only oblig'd to feed their Flocks ſpiritually, but alſo corporally, they had a right to take cognizance of the ſtate and diſtribution of the Church Revenues, ſo as to divide them among the Clergy according to juſtice and equity. He ſhews that this equity had been perverted in the diſtribution which was made in the Church of *Verona*; becauſe the moſt powerful ran away with the greateſt ſhare thereof, and enrich'd themſelves at other mens coſts, and that the Prieſts and Deacons kept all to themſelves, without parting with any to the reſt of the Clergy. He adds, that theſe latter, in whoſe behalf he ſpoke, did not much concern themſelves about it, upon two accounts: Firſt, becauſe they were very glad they had this pretence to excuſe themſelves from doing the Church any ſervice: Secondly, becauſe they hop'd hereafter to have the ſame advantage. Whereas they objected, that the cuſtom of the Church of *Verona* was quite contrary, he maintains that they ought not to prefer an evil cuſtom to the Intention of the Canons, and to the Laws of the Church. It was again objected to him, that it was a reflection upon a Biſhop to degrade himſelf ſo far, as to diſtribute amongſt the Clergy, and to appoint each their Allowance of Corn, of Wine, and of Money. He reply'd to this, that it was not at all requiſite that the Biſhop ſhould do this himſelf, but that he might do it by his Prieſts and Deacons, if he could find any among them whom he could truſt: which way was authoris'd by the example of the Apoſtles, who made uſe of Deacons to diſtribute the Alms which were collected by their Order; and by the practice of S. *Sixtus*, who committed the diſtribution of the Treaſures of the Church to S. *Lawrence*: upon which he makes this remark, that *St. Lawrence* ſpeaking to S. *Sixtus*, told him, that he had diſpos'd of his Treaſures, calling the Treaſures of the Church, the Treaſures of the Biſhops; becauſe the Biſhop is as it were the Husband of the Church. He proves the ſame things out of the Civil Laws, which gave the Biſhops a power of treating about the priviledges of the Church. He afterwards invieghs againſt that general contempt, which all ſorts of Chriſtians, from the meaneſt Laick to the Pope himſelf, caſt upon the Canons and Laws of the Church: and he with a great deal of heat declaims againſt the irregular Lives of the Eccleſiaſticks of his time, who made no ſcruple of violating the Canons openly in matters of moment, as well as in ſmall things. He reproves very ſmartly, and charges them with ſeveral Diſorders, which he deſcribes in a plain and naked dreſs. He ſpeaks againſt thoſe perſons of Quality, who were mark'd out for Church Preferments, and advanc'd thereto by all manner of contrivances, how unfit ſoever they were for ſuch an employ: He calls them Thieves, falſe Shepherds, whoſe bleſſing turn'd to a curſe; perſons excommunicated by the Canons a thouſand times over, who render the Authority of Biſhops contemptible, and were the cauſe why men ſet ſo ſlight by their excommunications and abſolutions.

In the Second part of his Treatiſe, *Ratherius* more particularly falls upon the Immodeſty of the Clergy, which was at ſuch a heighth in his time, that one could ſcarce (ſays he) find a man fit to be ordained a Biſhop, or any Biſhop fit to ordain others. He takes notice that of all the Nations in Chriſtendom, the *Italians* were the perſons who had the leaſt regard for the Canons, and the leaſt eſteem for the Clergy: * The reaſon he gives for it is that the *Eccleſiaſticks* of their Country were the moſt irregular in their Conduct, the moſt Immodeſt in their outward behaviour, and the moſt remiſs in the diſcharge of their Duty. He reckons up ſeveral horrible Stories, and charges them chiefly with an Infamous Converſe with Women. In the concluſion he gives them to underſtand that they had ſtill place left for Repentance, and earneſtly exhorts them thereto. This Work was compos'd by *Ratherius* ſome time after he was laſt re-eſtabliſhed in his Biſhoprick of *Verona* by the Emperor *Otho* about the year 962.

[* *This likewiſe one great reaſon of that general Contempt which our modern Clergy labor under; and which will in all ſucceeding Ages caſt a ſcorn and reproach on all ſuch irregular Clerks of what Church or Nation ſoever they be.*]

The Second Treatiſe is intituled: *A Deliberative Determination made at Liege.* He there alleges forty reaſons, why he thought himſelf obliged neither formally nor tacitly to renounce the Government of his Flock, nor to abandon it to thoſe who had robb'd him of it. Theſe Reaſons are ſtrong and ſhort, and are of the Nature of *Aphoriſms*: In the concluſion he ſays that he formerly made uſe of them for the Biſhoprick of *Liege*; but that the Sixteen firſt were likewiſe applicable to that of *Verona*. He ends with an Imprecation againſt thoſe who perſiſt to haraſs and diſturb him. This Work was written at that time when he ſollicited his re-eſtabliſhment in the Biſhoprick of *Verona*.

The third Treatiſe is intituled: *Qualitatis conjectura cujuſdam.* He therein expoſes under an unknown Name, all that his Enemies laid to his charge, and how they conſtrued all his actions in a wrong ſenſe. 'Tis a continu'd piece of Rallery on their Spite and Malice; and wrote about the end of his Life, when he had taken up his reſolution to retire: for he therein obſerves that it was forty years ago ſince he began to aſpire to Greatneſs and Authority, without being ever able to attain it. Laſtly, he complains that the Emperor himſelf had forſaken him.

The following Treatiſe is compos'd upon the variance which hapn'd between him and the Clergy of *Verona* after his re-eſtabliſhment. He ſays that it was no new thing, and that it began at the time of his Ordination: That it proceeded, (1.) becauſe his morals and thoſe of his Clerks were a contradiction to each other. (2.) Becauſe he preferr'd the obſervation of the

the Canons to those Customs which were introduc'd by the Devil. (3.) Because he had restrain'd them from keeping company with Women, according to the Injunction of the Council of *Nice*. (4.) Because he would not permit the unequal distribution of the Church Goods among the Clergy. That 'tis upon this last account the quarrel between him and them is founded, as he had already demonstrated in a Letter written to *Hubert*, which is his first Treatise. He declaims very strongly against the general irregularity of all the Clergy, which he describes with very little Caution. He tells us the reason why he undertook to discourse of the distribution of the Goods of his Church, was, because the Clerks, who had received an order from the Emperor to leave off that familiarity which they held with women, excused themselves from so doing, under a pretence of their Poverty. That it was upon this account he entred upon this particular, that they might all have wherewithal to live. Ratherius Bishop of Verona.

The *Apologetick Treatise* of *Ratherius*, is not an Apology of his whole Life, but he therein only gives an account how he had employed a summ of money, which the Emperor put into his hands for the re-building the Church of S. *Zeno*. One of his Enemies, nam'd *Marcian*, found fault with what he did, and would have had him distributed it amongst the Poor. *Ratherius* makes it appear that he ought not to do it. (1.) Because it was design'd for the rebuilding of the Church. (2.) Because there were not very many poor in his Diocess, and that several persons contributed to their subsistance: whereas on the contrary, there were very many Churches demolished, or at least very much out of repair, for the rebuilding of which nothing was bestowed; that thereupon he supposed he might even employ a part of that Portion of the Church Goods intended for the Poor on such a good work. He tells us, that his Antagonist had ventur'd to go to *Rome* without his Licence, and that he had by Bribes procur'd Letters from the Pope, which excommunicated him and the Bishops his Successors, in case they should concern themselves with the distribution of the Church Goods. He says, that it was impossible but that this Excommunication would be the cause of a great deal of trouble; for if he should slight the *Anathema* of the holy See, he should give a very bad Precedent; but on the other hand, if he should submit to it, he should be no longer a Bishop, since he who is made a Bishop, at the same time is made an *Overseer*, not only in spiritual things, but also in the Temporalities of his Church, as it is ordain'd by a vast number of Canons. This Treatise was compos'd by *Ratherius* after his last re-establishment.

The following was wrote much about the same time. 'Tis a discourse directed to his Clergy, wherein he upbraids them of their Rebellion. He there tells them that he had resolv'd to excommunicate them, as they had deserved; but he had delay'd doing it, in hopes they would have reform'd of themselves: That he tarryed for a Commission from the Emperor, who should report to his Imperial Majesty the Reasons of both sides, upon which the Emperor should determine what he pleased, and he would obey his Orders.

This Treatise is followed by a Charter, whereby *Ratherius* institutes several Clerks into a Monastery, in the place of the Abbot and Monks, whom he was oblig'd to turn out, because of their Irregularities. He therein appoints that they should sing the Office, and that every one of them should have his share of Corn, Wine, Pulse and Money, without dividing the Lands and Vineyards.

The following Treatise is an Injunction of *Ratherius* against the Marriage of a Clergy-mans Son of *Verona*, which was perform'd on a *Sunday* in *Lent*. He declares that it is irregular, and that no Marriage ought to be celebrated during *Lent*, nor on Fast-days, nor on *Sundays*, nor on Holydays; and orders that all those who should commit such a fault, should fast for forty days; that is to say, that when others of the faithful eat at nine of the clock, they should stay till noon e're they eat: when others fast till noon, they should fast till till three a clock: and when others fast till three a clock, they shall abstain from eating till night. He exhorts them likewise to be charitable to the poor during this time. He declares that he would undergo the same pennance himself for being backward in opposing such an irregularity. He excommunicates such Offenders as would not submit to this Pennance, and declares that God would consign them over to eternal Damnation.

After this Treatise there are five Letters of his writing. The first is directed to *Martin* Bishop of *Ferrara*, wherein he acquaints him that his Clergy laid several Crimes to his charge, particularly that of ordaining several Infants for money. He exhorts him to repent, and to behave himself better for the future.

The second Letter is writ in the name of all the Clergy of *Verona*, and directed to him, who was then in the Holy Apostolical See, to the Senate, and to all the faithful of the Church of *Rome*. It was compos'd by *Ratherius* some time after his Re-establishment, that is about the year 963. during the contest between *John* XII. and the Emperor. Upon which account in the direction of his Letter he names only in general, "The Bishop "who is in the Holy Apostolical See, whoever he be. *Domino Sanctæ Sedis Romanæ, quicun-* "*que est, Apostolico.* In this Letter he desires to know what he ought to do with those Clergymen of *Verona*, who enter'd into Orders whilst that Church was govern'd by Intruders.

Ratherus Biſhop of Verona.

dets. He drew up a collection of thoſe Canons, which declare ſuch Ordinations to be invalid: however, he declares in the name of his Clergy, that their Biſhop having referr'd the deciſion of the caſe wholly to the judgment of the holy See, they earneſtly entreated that See to aſſiſt them, and deal favourably with them in that particular.

The Letter which follows precedes in date that which we have been juſt now ſpeaking of; *Ratherius* wrote it to Pope *John* XII. in his own name, to deſire his re-eſtabliſhment. He ſtiles the Pope *the Biſhop of the Chief See, i. e.* of *Rome*, Archbiſhop of Archbiſhops, and Univerſal Pope, if it were lawful to give that title to any Mortal. He therein deſcribes his own misfortunes, and the hiſtory of his own Life, and entreats the Pope to judge whether he ought to be Biſhop of *Verona*, or no.

The fourth Letter is writ upon the ſame ſubject, and directed to the Biſhops of *Italy*, *France*, and *Germany*; he therein implores their Aſſiſtance, and cites his Adverſary to a Council, that his Cauſe might be determin'd there.

The fifth Letter is imperfect: 'tis a dedicatory Epiſtle of ſome Work, directed to a Biſhop.

Theſe particular Letters are follow'd by a Synodical Letter, which *Ratherius* publiſh'd in a Synod which he held after his laſt re-eſtabliſhment, in order to inſtruct his Clergy, who were very ignorant. He recommends to them at firſt the getting by heart the Apoſtle's Creed, that which was ſung at Maſs, and the Creed of S. *Athanaſius*. He explains to them the myſteries of the principal Feſtivals of the year, exhorts them to ſay Maſs, and to communicate on the Feſtivals and *Sundays*; and advertizes thoſe who would enter into Prieſts Orders of what they ought to know and practice, in order to their Ordination; which he reduces to theſe heads: They muſt bring Certificates out of the Church Regiſters, whether they be free-born, and of the ſame Dioceſs. If they are born Slaves, they muſt produce their Letter of Freedom: and if they be of another Dioceſs, Letters of recommendation from their Biſhop, call'd now *Letters Demiſſory*. They muſt learn by heart, and be able to explain the Creed, the Lord's Prayer, and to read diſtinctly, and to explain the Epiſtle and Goſpel. They muſt know how to adminiſter the Sacraments of Baptiſm, of Pennance, and of Extream Unction, and how to perform the Ceremonies for the Burial of the Dead, and for the Bleſſing of Holy Water. Thay muſt be well vers'd in Singing and in the Calender, and they muſt have a *Martyrology* and a *Penitential*. He adds, that he would not admit any into Prieſts Orders, unleſs they had ſpent ſome time in his City, either in a Monaſtery, or under the Diſcipline of ſome Learned Man, and were men of ſome Learning themſelves. He informs his Clergy that the Eccleſiaſtical Revenues being divided into four parts, whereof only one belong'd to them, they ought not to encroach on thoſe which belong'd to the Biſhop, to the Poor, and to Building. He orders that a Regular obſervation ſhould be made of *Lent* every day alike, except *Sundays*; that during *Advent* they ſhould abſtain from eating of Fleſh, and from the celebration of Marriage. He requires that abſtinence in the laſt caſe ſhould likewiſe be obſerv'd in the *Octaves* of *Eaſter* and *Whitſontide*, in the time of publick Prayers, in the Vigils of all the Feſtivals, on all *Fridays* and *Sundays*; that they ſhould faſt till † *None* all the Paſſion-Week; that on *Eaſter* Eve no Prieſt ſhould ſay Maſs before ten a clock, nor ſolemnly Chriſten any before that hour. He declares that the Prieſts can enjoyn Pennance, and give Abſolution for ſecret Sins, but for publick Offences they ought to apply themſelves to the Biſhop. Laſtly, he would have them omit the Feſtivals, which fell out in *Lent*, except thoſe of the Virgin *Mary*, the Apoſtles, and the Saints, whoſe bodies lay interr'd in their Church. There is inſerted in this Synodical Letter, a diſcourſe containing likewiſe ſeveral Advices and Inſtructions for Eccleſiaſticks, the which is attributed to Pope *Leo* IV. and S. *Ulric*. 'Tis very plain, that 'tis foreign to this ſubject, but 'tis difficult to determine whoſe piece it is.

† *One of the Popiſh Canonical hours.*

The Treatiſe of *Ratherius*, entituled a Journal of his Travel to *Rome*, is a piece wherein he threatens his Clergy to go to *Rome*, and impeach them there, that ſo he might reduce them to their Duty. He tells them, that tho they might be very ſenſible that he deſign'd to go to *Rome*, yet they were ignorant of his deſign in going: That he did not go thither to put up his Prayers there; having read in the Goſpel that the time is come, when *Men ſhall no longer Worſhip God on this Mountain, nor yet at* Jeruſalem, *and that God being a Spirit, he ought to be worſhipped in Spirit and in Truth*, which every one might do at home in his own Cloſet. That he did not go thither by the Emperor's Order, having receiv'd no ſuch orders from him, but only to ſend his Soldiers thither: That he did not go thither to learn any thing, ſince the Scripture gave him ſufficient inſtructions what to do: but that he went thither to the Synod of Biſhops which were to meet at *Rome* by the Emperor's Order, to know of them how he ſhould behave himſelf in the Diſcipline of his Church, and particularly whether he might tolerate his Clergy's having Women amongſt them. He obſerves that he could apply himſelf to no place ſo properly as to *Rome*, for inſtruction how he ought to demean himſelf in that caſe. "For, (ſays he) where can one "be better inform'd of the diſcipline of the Church than at *Rome*? There are the moſt "eminent Doctors in the World: 'Tis there the Heads of the Univerſal Church do flou-"riſh: 'Tis there they examine the conſtitutions of Epiſcopacy, and the inſtitutions of

"other

' other Eccleſiaſticks: There they approve of thoſe that ought to be received, and reject thoſe that ' ought to be rejected. Nothing that is diſannull'd there, can be of force elſewhere; and nothing ' which is ordered there can be aboliſhed. Whither then can I better apply my ſelf for the Cure of ' my Ignorance, than to the ſource and fountain-head of all Wiſdom? To this Conſideration he adds the Equity and Juſtice of the Emperour, and the perſonal Deſerts of Pope *John* (*viz.* the *Twelfth* of that Name, who ſcarce deſerved ſuch an Encomium) and the hopes that they would call a general Council, which he wiſhes might prove beneficial to the Church. Ratherius *Biſhop of* Verona.

He explains the queſtion he would propoſe to them; namely, whether thoſe who infring'd and openly contemn'd the Canons, ought to be endur'd in the Church: He adds, that he would not ſo much as mention the Injuries he had formerly ſuffer'd from them, nor thoſe which they ſtill continued to heap upon him; but that he knew not how to refrain ſpeaking of that which paſſed in the laſt Synod which he held, wherein he had not the Liberty of Reforming his Clergy, and in which there was not the leaſt notice taken of his *Synodical Letter*. He enlarges himſelf very much on the neceſſity there was of obſerving the Canons; and was extremely concern'd, upon the account that theſe Canons prohibited the Clergy, who had been guilty of ſuch Crimes, from Celebrating or diſcharging their Miniſterial Functions. *For* (ſays he) *if they do not confeſs their Faults, they are in danger of being Damn'd; and if they do confeſs them, theſe Canons prohibit them from diſcharging their Functions. Since the Caſe ſtands thus, the Church would be unprovided of Miniſters, ſince the Number of the Wicked was ſo great.* He exhorts them to Repentance, and to recite a Prayer, which, he ſays, he met with in the Pſalteries, wherein God is to be implored for their Salvation and Converſion, through the Interceſſion of the Virgin, and all the Saints. However, foraſmuch as the Difficulty ſtill remain'd; he concludes, that he goes to *Rome* for the removal of it.

To thoſe Treatiſes of *Ratherius* are annex'd ſeveral Sermons. The firſt and moſt conſiderable is a large Inſtruction upon *Lent*. He therein blames thoſe who did not obſerve it according to the Canon, either faſting only one part of that Holy time, or elſe breaking out into Exceſs; or laſtly, breaking the Faſt on Holy *Thurſday* and *Saturday*. He takes notice, that in his time they faſted in *Lent* only till Noon: That on Holy *Saturday* Maſs was not Celebrated among the *Latins* till about Night, and that they faſted that day till Maſs was over: But that in the *Greek* Church they began the Solemnity of *Eaſter* at Nine of the Clock in the Morning; that their *Lent* was longer. After this he recommends Prayer, Alms-giving, and Repentance; and ſhews with what mind, and after what manner they ought to put theſe into Practice. Laſtly, to theſe Inſtructions he adds a Diſſertation againſt the Error of the *Anthropomorphites*, into which he perceiv'd ſeveral of his Prieſts were fallen out of Ignorance, not being capable of imagining a God unleſs he had a Body. By ſeveral Arguments he Demonſtrates that God is a pure Spirit. He likewiſe refutes a fooliſh and ſuperſtitious Opinion, that St. *Michael* Sang Maſs in Heaven every *Monday*. He concludes with Exhorting his Clergy to live regularly.

The Perſons, whoſe Errors he had declar'd againſt in this Sermon, accus'd him (either out of Malice or Ignorance) of having deny'd that JESUS CHRIST had a Body, and of having condemn'd the Devotion of thoſe who went every *Monday* to hear Maſs in the Church of St. *Michael*; ſo that he was oblig'd to explain himſelf, by declaring that he never ſaid that JESUS CHRIST, that is, the incarnate Wiſdom, had not Eyes, Hands, or a Body; but only that the Divine Subſtance had none; and that he never ſaid, that it was ill done in going to the Church of St. *Michael* to hear Maſs; but that he had ſaid, and would maintain, that it was a great piece of Folly to aſſert, that St. *Michael* Sang Maſs, and Superſtition to believe, that it was better to go to St. *Michael*'s Church on *Mondays*, and Pray to him on that Day, than on any other day of the Week.

The Second Diſcourſe upon *Lent*, is a Moral Exhortation to refrain from Vice.

There are beſides four Sermons on *Eaſter-day*, and three on the *Aſcenſion*, which likewiſe contain very uſeful Inſtructions of Morality, taken for the moſt part out of the Holy Scriptures and the Fathers.

Theſe are all the Works of *Ratherius*, which are extant in the Second Tome of the *Spicilegium*. There is ſtill in the Twelfth Tome, a Letter of the ſame Author upon the Euchariſt: He wrote it to a Biſhop, who having met him in a Convocation of Biſhops held by *Conrad*, had ask'd him, whether he had Sung Maſs that Week or no? He complains, that this Queſtion was propos'd to him, rather to try him, than out of Charity; and anſwers him, that perhaps it were to be wiſh'd, that neither of them had Celebrated it on *Chriſtmas-day*; declaring withal, that he had no good Opinion of him. He leaves the World to judge, which of the two who receiv'd the Euchariſt unworthily, is moſt in danger of his Salvation; whether he who receiv'd it ſeldom, or he who receiv'd it often. He adds, that were they to read the Homilies of St. *Chryſoſtom* on the Epiſtle to the *Hebrews*, perhaps the *One* would abſtain altogether from Celebrating, and the *Other* from doing it every day. From this point of Morality *Ratherius* paſſes to another of Doctrine, and ask's him, to whom he writ; whether he underſtands figuratively theſe words, which are ſpoken in giving the Sacrament; *The Body of* JESUS CHRIST *preſerve thee to Everlaſting Life*. He tells him, that if he underſtood them in that Senſe, he was miſerably blind; and aſſures him, that he ought to believe, that as in the Marriage of *Cana* in *Galilee*, the Change of the Water into Wine was Real, and not Figurative; ſo the Wine is by the Prieſt's Benediction made the real Blood of JESUS CHRIST, and the Bread the real Fleſh, and not only in a Figure: That if the Taſt and the Colour

[*But by this Biſhop's and Monſieur* Du Pin's *leave, this parallel will not hold good; nor is it a ſound Ar-*

Ratherius *Biſhop of* Verona.

ſeem to ſuggeſt the contrary, yet we are not to ſtick here; and that as the Mud whereof Man was form'd chang'd its Figure, tho' the Subſtance ſtill remained, ſo we ought to believe, that tho' the Colour and Taſte of the Bread and Wine remain, yet we receive the real Fleſh and the real Blood of *JESUS CHRIST*: That if one ſhould aſk, what is become of the Subſtance of the Bread and Wine? it might be anſwered, That the Bread perhaps vaniſhes after an inviſible manner; or that 'tis changed into Fleſh. But that the Goſpel teaches us, that this Fleſh and this Blood, are the Fleſh and the Blood of the Body of *JESUS CHRIST*: That we ought not to be over-inquiſitive about the reſt, ſince 'tis a Myſtery of our Faith: becauſe being a Myſtery it cannot be comprehended; and being a Myſtery of Faith, we ſhould believe it, without going about to explain it.

gument to prove Tranſubſtantiation. The Fallacy of it is apparent. For the change of Water into Wine, at the Marriage of Cana *in* Galilee, *was reckon'd a Miracle, and ſuch as only a God could do: But the change of Bread and Wine into the real Body and Blood of* Chriſt, *by a words ſpeaking of the Prieſt is more Miraculous, and ſhews the Prieſt to be endowed with a greater Power than our Saviour himſelf had, which I preſume no Romaniſt, if he be in his Senſes, will be ſo bold or ſo blaſphemous as to aſſert. And as for his other Argument to elude the Evidence of our Senſes, 'tis altogether as vain; unleſs it can be proved, that we ought to believe things which contradict our Senſe and Reaſon, as well as thoſe which are above them. The* One *we grant, the* Other *we deny. The Myſtery of the* Incarnation, *of the Bleſſed* Trinity *in* Unity, *and the like, are above our Senſe and Reaſon, but contradict neither. But the Myſtery of the* Tranſubſtantiation, *is not only above, but contradicts the joynt Teſtimony of our Senſes and Reaſon at once. So that I leave the World to judge which of the two Opinions is moſt Orthodox; whether* Ours *which ſays, that Chriſtians do by Faith receive very Chriſt, in the receiving the Elements of Bread and Wine, which remain ſtill the ſame; or* Theirs, *which ſays, that the Bread and Wine are chang'd into the real Body and Blood of* Chriſt, *by a Myſtical* Tranſubſtantiation.]

Foulcuin Abbot of *Lobes*, ſpeaks of almoſt all theſe Works of *Ratherius*, which we ſtill have, and likewiſe makes mention of ſome others which are loſt; *viz.* a Treatiſe Entituled *The Combat*, or the *Mental Meditations of one* Ratherius, *Biſhop of* Verona, *and Monk of* Lobes, which he writ during his firſt Exil, and addreſs'd to the moſt Learned Prelates of his Time: A Treatiſe Entituled, *The Frenzy*, becauſe he therein talks like a Mad-man againſt *Baudry*: Several Sermons for Holy *Thurſday*, for the Feaſt of Pentecoſt, and for ſeveral Feſtivals of the Bleſſed Virgin, and ſeveral other pieces. The ſame Author adds, that *Ratherius* in his Exile at *Cume*, meeting with a Copy of the Life of St. *Uſmar*, corrected the Soleciſms thereof, and ſent it to *Lobes*; and that afterwards being in *Provence*, he Compos'd a Treatiſe of Grammar, which he Dedicated to *Reeſting*'s Son, under the Title of *Spera-derſum*, or, *A Shelter for the back-ſide*.

The Stile of *Ratherius* is obſcure and intricate, but pure enough in the Terms: his Expreſſions are lively and ſmart, and his Reaſonings juſt enough. He was well acquainted with the Canons, had thorowly read the *Latin* Fathers, and very pertinently made uſe of their Authority and Principles. He reproves with ſharpneſs the Vices and irregularities of his Time, without ſparing any Man, and particularly levels againſt the corrupted Morals of Eccleſiaſticks, which he did not ſtick to detect and deſcribe in very lively Colours, and perhaps with a little too much Picquancy.

ATTO *Biſhop of* Verceil.

Atto *Biſhop of* Verceil.

ATTO or *Hatto* Biſhop of *Verceil*, (not the ſame with the Biſhop of *Baſil*, of the ſame Name, whom we mentioned in the foregoing Century) is more moderate and leſs obſcure than *Ratherius*. He was the Son of *Aldegaire*, and preſided over the Church of *Verceil*, from the Year 945. till about the Year 960. His Works were a long time conceal'd in the *Vatican* Library, and were at laſt made publick by Father *Dachery*, in the Eighth Tome of his *Spicilegium*.

The firſt is a *Capitulary* for the Clergy of his Dioceſs, containing an Hundred Heads or Articles, almoſt all extracted and copied from the Councils of *Laodicea*, *Carthage*, *Toledo*, and others, from the Decretals of Popes both true and falſe, and from the *Capitulary* of *Theodolphus*, only excepting a very few, of which perhaps he is the Author. Theſe are the Fourth, wherein he injoyns his Prieſts, Deacons, and Sub-deacons, to learn the Catholick Faith (that is, the Creed of *Athanaſius*) by Heart: The Fifth, which is a general Admonition to the Eccleſiaſticks, to diſcharge their Duty, and lead exemplary Lives: The Tenth, whereby he ordains, that when they Conſecrate the Body of *JESUS CHRIST*, it ſhould be an intire Oblation, *i. e.* a whole Loaf unbroken; and that the Prieſts ſhould celebrate the Maſs Faſting. The eighteenth concerning the Inſtitution of *Catechumens*, the Baptiſm of Mutes, and the Obligation of Godfathers, to inſtruct thoſe for whom they ſtand Sureties. The Twentieth, whereby 'tis order'd, that in all Churches where Baptiſm is Adminiſtred, there ſhould be a Deacon with the Prieſt, and enjoyns Prieſts who have no Deacons, to make ſpeedy choice of ſome fit Perſon, and get him to be ordain'd Deacon. The Twenty ninth which enjoyns the Conferences of the Prieſts on the Firſt day of the Month, a Cuſtom eſtabliſhed in the Ninth Century, as appears from the *Capitularys* of *Hincmarus* and *Reculphus*. The Thirty ninth, which imports that for the future all Biſhops ſhould be enjoyn'd not to ordain Deacons till they had oblig'd themſelves to continue in Celibacy. The Seventy fifth, whereby he impoſes a Penance on ſuch, who by their ſlovenlineſs ſhould Belch after they had receiv'd the Euchariſt. The Seventy ſeventh, which

which imports that thoſe who ſhall be Baptiz'd or Confirm'd, ſhall abſtain, during the time preſcrib'd by the Biſhop, from eating Meat, and for eight days from the uſe of Marriage, and that no Clerk ſhould be ordain'd till he had received both theſe Sacraments. And the Ninetieth, which concerns the Pennances which Prieſts ought to impoſe on Publick Offenders, and after what manner they ought to preſent to the Biſhop ſuch Perſons as will not ſubmit to Pennance. Atto Biſhop of Vercell.

The next Treatiſe is about the Perſecutions and Troubles which the Eccleſiaſticks ſuffer'd. It is divided into three Parts. The firſt treats of the Troubles they ſuffer'd in being cenſur'd in their Perſons. The ſecond, of thoſe they met with in their Ordinations: and the third, of thoſe they endur'd in their Revenues. In the beginning he takes notice that the Church will always have its Perſecutors, but that they will never get the Maſtery; and that the Church being founded on the Solid Rock of the Apoſtolical Faith, will always ſtand by Faith, by the Love of *JESUS CHRIST*, by the Uſe of Sacraments, and by the Obſervation of the Commandments of God. *Happy Houſe!* (ſays he) *it is not overthrown by Storms, nor ſhatter'd by Floods, nor ſhaken by Winds; againſt which the Gates of Hell will never prevail, tho' aſſaulted by them continually; which yields neither to ſecret Temptations, nor to open Perſecutions, nor to the Attacks of Malicious Spirits, nor to the Corruption of Vices and Impieties.* After he had thus expreſt himſelf in general concerning the Perſecutions of the Church, he ſays that one of the moſt uſual in his time, is that when the Wicked are corrected by their Superiours, they perſecute thoſe who teach them, and openly aſſault them, that by this means they may evade the ſubmitting to Eccleſiaſtical Puniſhments: that to prevent this abuſe, it was ordain'd in the Canons, that Biſhops ſhould not be accus'd but by Men of unſpotted Reputation, nor judg'd by any other Judges than thoſe of their own chooſing, nor Condemn'd by any other Authority than that of the Holy See, altho' it was allow'd for Metropolitans and Biſhops of the Province to hear and examine their Cauſes. After having eſtabliſh'd this Point of Civil Law on the falſe Decretals of the Popes, he ſays that in his time, they did not only not obſerve theſe Precautions in the Accuſation of Biſhops; but that they would not ſo much as give them leave to make their own defence, and would oblige them either to bring their Brethren to ſwear that they are innocent, or to provide a Champion to fight for them. He ſhews that theſe two Methods of judging the Crime or Innocence of any Man, which were then in uſe, are both of them unjuſt and unlawful, eſpecially among Eccleſiaſticks. The firſt, becauſe it does not follow that all thoſe who cannot produce Witneſſes to ſwear to their Innocence, are guilty; and that it had been always the Cuſtom of the Church to acquit thoſe who were not convicted of the Crimes laid to their Charge, without obliging them to bring others to ſwear for their Innocence. The ſecond Method, (1.) Becauſe it was only in uſe among Laicks, who did not approve of it themſelves. (2.) Becauſe it often happens that the Innocent are vanquiſh'd, and the Guilty crown'd as Victors. (3.) Becauſe this was to tempt God. (4.) Becauſe it being unlawful for Eccleſiaſticks to fight themſelves, 'tis altogether unjuſt to oblige them to find Champions in their ſtead, in order to be acquitted: 'Tis to put them into an incapacity of clearing themſelves of one Crime, unleſs by committing another. He then makes this Objection to himſelf; *But muſt we ſuffer all the Faults which Eccleſiaſticks may commit to go unpuniſh'd?* He anſwers, that there are ſome Perſons who ought to ſuffer it; and that there are other Perſons whoſe duty it is to reprove and puniſh them according to the Power inveſted in them for that purpoſe, and with the neceſſary Precautions: but that a raſh Judgment ſhould not be paſs'd on thoſe who have receiv'd a Power to judge the very Angels; That the Clergy ought not to be judg'd by Laicks, but by Biſhops; and that Laicks ought not to concern themſelves with puniſhing their Crimes, unleſs they are appeal'd to by the Biſhop of the Dioceſs. *And yet* (ſays he) *the quite contrary is now obſerveable; For the Civil Authority incroaches on the Eccleſiaſtical; and the latter is now cruſh'd by the former, which ought to ſupport it. So that as in the Election of Prelates, the Will of the Prince is follow'd more than the Decrees of the Holy Fathers; even ſo in their Condemnation, more regard is had to gratifie their Humours, than to proceed according to Canon Law. And from hence it happens, that by the Injuſtice of unrighteous Judges, the Offences of the Guilty are no Bar to the holding their Dignity; and Dignity does not exempt any Perſon from an unjuſt Accuſation.*

The Second Part is about the Authority which Princes had uſurp'd in the Eccleſiaſtical Ordinations of Biſhops: He ſays that they ought to be made by thoſe who have a Right thereto according to the Canons and Cuſtoms of the Church; but that Princes abſolutely require that their Edict ſhould be of univerſal force in the caſe: That he, whom they chooſe, muſt be receiv'd, tho' never ſo wicked; and that the Man, whom others ſhall elect, ſhould be rejected, tho' never ſo deſerving: That the Faults of thoſe whom they chuſe, how great ſoever, were look'd upon as nothing: That they had no regard to the Vertues, but to the Riches, the Parentage, and the Services of the Perſons: That many were ordain'd for Money, others by Recommendation, or becauſe they are Relations, or in recompence of ſome Service they had done: That there are ſome Princes ſo blind, as to prefer Infants to Biſhopricks, who had not ſo much as one of the neceſſary Qualifications; and who are oblig'd to be under the Care of Tutors and Maſters, even while they are the Maſters and Judges of a whole Dioceſs.

In the laſt Part he reprehends the Abuſe which prevail'd in his time, of rifling the Revenues of the Church, when the Epiſcopal See was vacant by the Death, or by the Expulſion of a Biſhop. He cites in the three Parts ſeveral Canons, and a great many fine Paſſages out of the Fathers, to back his own Arguments.

To theſe Treatiſes are annex'd Eleven Letters of *Atto.*

Atto Bishop of Vercell.

The first is directed to a Bishop nam'd *Walden*, who was at variance with his Prince. He exhorts him to submit to his Prince, and produces several Passages out of the Fathers concerning the Obedience which is due to Kings. This *Walden* is doubtless the same with him whom *Berenger* had made Bishop of *Cume*, and who afterwards prov'd treacherous to him, and withdrew to the Emperor *Otho*, as *Luitprand* relates it.

The three following Letters are directed to the Faithful of his own Diocess: The two first are against those, who pretended to Divine and Prophesie of things to come: and the last is against those who would feast on Fridays.

The fifth is directed to a Bishop nam'd *Asa*. He therein shews by the Ecclesiastical and Civil Laws, that Marriage is prohibited between those who had contracted a Spiritual Affinity by Baptism, contrary to the Advice of that Bishop, who found fault that one *Thierry*, who had marry'd his Godfather's Daughter, was divorc'd from her, and Excommunicated till such time as he made his Appearance in a Court of Judicature before the Archbishop and Bishops.

The sixth is a Letter of *Gunzon* Deacon of the Church of *Novarre*, wherein he sends *Atto* the Copy of a Letter, pretended to be Pope *Zachary's*, to *Theodorus* Bishop of *Pavia*, about the Prohibition of Marriage between those who have contracted a Spiritual Affinity.

The seventh is a Letter of *Ambrose*, a Priest of *Milan*, directed to *Atto*, whereby he gives him to understand that these sorts of Marriages were likewise prohibited in his Church; and desires he would let him know the meaning of the Titles *Presbyteresses* and *Deaconesses*, mention'd in *Zachary's* Letter.

Atto replys in the eighth Letter, That the *Presbyteresses* and *Deaconesses* were Widows chosen to assist the Women in the Administration of the Sacrament of Baptism. He does not approve at all their Opinion, who pretend that the *Deaconesses* were *Abbesses*: and he observes that those Titles of *Priests* and *Deacons* might likewise be given to Women.

The ninth and tenth are directed to the Ecclesiasticks of his own Diocess, against those who kept company with lewd Women, with whom they maintain'd a scandalous Familiarity, and whom they kept and maintain'd out of the Revenues of the Church.

In the last, he advises the Bishops, his Brethren, upon what was necessary to be done in case the Kings of *Italy*, (*viz. Berenger* and *Adalbert* mention'd formerly) fearing their Enemies, should require him and the rest of the Bishops to continue Loyal to them, not only by the Oath of Allegiance, but by exacting Hostages from them. He gives them to understand that 'tis not his Opinion that they ought to give them any. (1.) Because he is not sensible, that the Holy Scriptures and the Fathers have commanded any thing else than to be loyal and subject to one's Prince, and to do one's best to preserve the publick Peace of the State, and to provide for the Safety of one's King. (2.) Because 'tis a sort of Punishment inflicted on the Innocent for another's Fault, which is contrary to Justice. (3.) Because 'tis the exposing of a Man's Life for some Temporal Interest, and the leaving it to the changeable Will of others. (4.) Because 'tis such a new and strange thing, as would make the World believe either that the Bishops of whom these Hostages were requir'd, are more disloyal than their Predecessors, or else that the Princes are more odious. Whereupon he exhorts his Brethren to pray to God for the Safety of their Princes, and to beg him to infuse into them a good Opinion of the Loyalty of the Prelates of their Kingdom, and that he would preserve them steddy and constant in their Fidelity.

There is still in the Manuscript at *Rome* another piece of *Atto*, intituled *The Polyptick*, or *The Perpendicular, which serves as a Reproof of Vice, and a Recommender of Vertue*; and seventeen Sermons which 'tis impossible to Transcribe, because the Manuscript is so torn in this place, that one cannot read it. There are likewise several things wanting in the Works which are copied out; all which might be supply'd by the Manuscript which they say is in the Archives of the Church of *Vercell*; but the Canons of that Church would never communicate them, nor suffer them to be copied, notwithstanding the importunity of Father *Dachery* made by Cardinal *Bona*, and the Ambassador of the Duke of *Savoy*: whether 'tis because they knew not where this Treasure lay, or because they were minded it should lye dormant there.

The Works of this Author are nothing else almost but a Collection of Citations out of Scripture, the Canons, and the Fathers, which were very applicable to his purpose. What is his own, is writ with some spirit, and after a lively and natural manner.

LUITPRAND.

LUITPRAND.

LUITPRAND, or *LIUTPRAND*, is one of the greatest Ornaments of *Italy*. *Trithemius* assures us that he was an *Italian*, and descended from a Family of *Pavia*: Others suppose that his Family was *Spanish*. However it be, his Father was sent by *Hugh* King of *Italy* to the Emperor at *Constantinople*; and being return'd from that Embassy, he embrac'd the Monastick Life, leaving *Luitprand* very young. He was brought to *Pavia*, and made Deacon of that Church. His Rela-

tions

tions presented him to *Berenger* II. to be his Secretary. He serv'd him a long time, and was sent Ambassador by that Prince about the Year 948. to *Constantine Porphyrogenetta* Emperor of the *East*. Some say that soon after his return he was Bishop of *Cremona*; but 'tis more likely that he was not advanc'd to that Dignity till *Otho* I. had render'd himself Master of *Italy*: for he soon fell into disgrace with *Berenger*, who persecuted him and all his Family; so that he was forc'd to fly into *Germany*, where he compos'd his History, on the top of which he only assumes the Title of *Deacon*. He came into *Italy* with *Otho*, and assisted at the Council held at *Rome* in the Year 963. against *John* XII. in the quality of Bishop of *Cremona*, where he was the Emperor's Interpreter. In the Year 968 he was sent Ambassador by that Prince to *Phocas* Emperor of the *East*, and has writ himself the Relation of that Embassy, which contains very excellent Remarks on the Manners of the *Grecian* Emperors of that time. His History is dedicated to *Raimond* Bishop of *Elvira* in *Spain*. It is divided into six Books, and begins with the Reigns of *Leo* Emperor of the *East*, and of *Arnulphus* Emperor of the *West*, and ends at *Luitprand*'s Embassy from *Berenger* to *Constantine*. But the last Book is imperfect; and instead of continuing the History, a Fragment is added, containing the History of the Expulsion of *Berenger*, of the Condemnation of Pope *John* XII. and of all that happen'd at *Rome* till Pope *Benedict* was outed of his Popedom. The Fragment seems to me to be *Luitprand*'s, if we may judge by the style, and certainly it belongs to an Author of that time. The third Book is intituled, *The Counterpoison*, that is, *The Revenge*; because therein he undertakes to revenge himself of the base usage he had receiv'd from *Berenger*. This History, and the Relation of his Embassy to the Emperor *Phocas*, are the only genuine Pieces of *Luitprand*. For the Book of the Lives of the Popes from S. *Peter* down to *Formosus*, is not writ in *Luitprand*'s style, nor is it mention'd in *Sigibert* or *Trithemius*. Some believe that it belongs to a more ancient Author, but they are mistaken; for it ends with a passage copied out of the History of *Luitprand*, which is a farther evidence that this Work is none of his: But what time soever it was of, 'tis nothing else but a vile Copier of *Anastasius* the Librarian. As for the *Chronicon* which goes under the name of *Luitprand*, 'tis apparently a spurious Piece, which ought to be reckon'd among the Romances made in the form of ancient *Chronicons* by the *Spaniards*. *Luitprand*

Luitprand's style is harsh and rough, but strong and vehement. He wrote his History in a pathetical manner, but such as is not pleasant, without observing the Regular Order and Series of Times. He therein speaks particularly of the Affairs of *Italy*, and of that which concern'd the Empire of the *West*, and therein likewise inserts something of the Empire of the *East*, and of the History of the Popes.

His History was printed at *Basil* in the Year 1532. The Relation of his Embassy at *Ingolstat* in the Year 1600. The Book of Lives of the Popes, which is foisted on him at *Mayence* in the Year 1602. And all his works together, with the spurious *Chronicon*, were publish'd by *Jerom* of *Higuera* the Jesuit, and printed in *Folio* at *Antwerp* in the Year 1640.

CHAP. III.

An Account of the Churches of France.

IN the Tenth Century the Church of *Rheims* was look'd upon as the chief Church of *France*, and its Archbishops had the principal share in the Ecclesiastical and Civil Affairs of that Kingdom. The Priviledges which the Popes granted to them, the great Revenues which they possess'd, and which were considerably augmented at that time, the Prerogative which they had of Consecrating Kings, the Post they held in the Assemblies both of Church and State; their Quality, their Reputation, and their Personal Merit, rais'd them to a higher pitch of Power and Dignity than any Prelate could hope for. But forasmuch as all great Dignities are envied and eagerly thirsted after, and the higher the Post is, the more 'tis expos'd to storms and dangers; 'tis not at all to be wonder'd at that there were so many Artifices us'd to come into this Archbishoprick, so many heats to keep in it, and if those that had the possession of it, have been subject to so many Scandals, as the ensuing History will make appear. But because the Ecclesiastical Affairs of the Churches of *France*, and particularly of that of *Rheims*, bear so near a Relation to those of the State; and because the Changes of Kings, and the Revolutions of the Government have likewise produc'd very many Alterations in the Affairs of the Church: 'Tis necessary to begin with giving you a Scheme of the State of the *French* Monarchy, and of the Succession of the Kings who govern'd *France* during the Tenth Century. *The Dignity of the Church of* Rheims.

After

The state of France after the Death of Charles the Gross.

After the Death of *Charles the Gross*, which happen'd in the Year 888. * his Son *Charles*, firnam'd the *Simple*, being ſtill in his Minority, the *Neuſtrians* met at *Campeign*, elected *Odo* or *Eudes*, Count of *Paris*, and Duke of *France*, to govern the Kingdom, gave him the Quality of King, and caus'd him to be crown'd by *Gautier* Archbiſhop of *Sens*. On the other ſide, *Radulphus* the Son of *Conrad*, made himſelf Maſter of the Country between *Montjou* and the *Appenins* Mountains; that is, *Savoy* and *Switzerland*, and caus'd himſelf to be crown'd King of *Lower Burgundy*. *Lewis* the Son of *Boſon*, ſeiz'd on the Country which lies from *Lions* to the Sea, between the *Rhone* and the *Alpes*, and went under the name of King of *Arles* or *Provence*, and caus'd that Kingdom to be confirm'd upon him by a Council held at *Valence* on purpoſe in the Year 890. Thus *France* was divided into three Kingdoms: The Kingdom of *France*, which comprehended *Normandy*, *Aquitain*, and the Dutchy of *Burdundy*; the Kingdom of *Arles*; and the Kingdom of *Lower Burgundy*. *Eudes* was not long in quiet poſſeſſion of a Kingdom to which he could pretend no Right. *Charles the Simple* had his Partiſans, who ſent for him from *England*, whither his Mother had carry'd him, and caus'd him to be Crown'd at *Rheims* in the Year 893. He immediately enter'd into poſſeſſion of a part of the Kingdom, and rais'd a Civil War between the two Parties; which within a while was appeas'd, and wholly ended by the Death of *Eudes*, which happen'd on the Thirtieth of *January* 898. By his Death *Charles the Simple* took poſſeſſion of the Kingdom of *France*, not of that of *Arles*, nor of *Lower Burgundy*. In the Year 918. he added *Lorrain* to his Dominions, having conquer'd it from *Henry the Falconer*, after the Death of *Conrad*. But the Malecontents among the *French* Nobles, took an occaſion from this War, to cut him out new Work, and elected *Robert* the Brother of *Eudes* King, who was Crown'd at *Rheims* on the Twentieth of *June* in the Year 922. ſo that *Charles* was forc'd to quit *Lorrain* to come and fight *Robert*. This laſt was kill'd in Battle, but his Party elected in his room his Brother-in-Law *Radulphus* II. Duke of *Burgundy*. *Charles the Simple* ſtruck up an Alliance with *Henry the Faulconner*, to whom he remitted *Lorrain*, upon condition that he ſhould aid him; but he was treacherouſly taken in the Year 923. by *Hebert* Count of *Vermandois*, who kept him Priſonner in *Thierry* Caſtle. The Queen his Wife withdrew into *England* with her Son *Lewis*. From that time *Charles the Simple* was always in the Power of *Hebert*, or *Hugh le Blanc* Count of *Paris*, *Robert*'s Son, who kept him Priſoner till his Death, which happen'd in the Year 929. Upon his Death *Radulphus* was left in quiet poſſeſſion of the Kingdom to the Year 936. at which time he dy'd without Iſſue, leaving the Dukedom of *Burgundy* to his Brother *Hugh the Black*, and the chief Authority of *France* to *Hugh the White*, Count of *Paris* and *Orleans*, and Duke of *France*, his Brother-in-Law. However, this Man had not the Heart to take the Crown upon him, being afraid of *Hebert* Count of *Vermandois*, and *Giſalbert* Duke of *Lorrain*; and he thought it more advisable to ſend for the Son of *Charles the Simple* out of *England*, who upon that accounts was call'd *Lewis d'Outremer*. He was receiv'd without any Oppoſition, and Crown'd at *Laon* in the Year 936. *Lewis* during his Reign had great Conteſts with the Counts *Hebert* and *Hugh*, and was ſometimes at War, ſometimes at Peace with *Otho* King of *Germany*. But at laſt, having accommodated Matters with *Hugh*, he dy'd peaceably in the Year 954. leaving the Title of King to his Son *Lotharius*, an Infant of Fourteen or Fifteen years of Age, and the Adminiſtration of the Government to *Hugh*, to whom the young King granted the Dutchy of *Burgundy* and *Aquitain*. *Hugh* dyed in the Year 956. and left four Children, of whom the Eldeſt, nam'd *Hugh-Capet*, was declar'd Duke of *France* in the Year 959. by *Lotharius*, who gave him likewiſe *Poictou*. *Lotharius* reign'd peaceably Three and Thirty years, having after the Death of *Hugh the White*, reaſſum'd the Royal Authority. But this was loſt in the hands of his Son *Lewis*, firnam'd *the Faintbearted*; who ſurviv'd his Father only ſixteen Months under the Tutelage of *Hugh-Capet*, and was the laſt King of the *Caroliguian* Line. For after his Death *Hugh-Capet* was Elected King by the Nobleſs of *Noyon*, about the end of *May* in the Year 987. and afterwards Crown'd at *Rheims*, without any regard had to *Charles* Duke of *Lorrain*, Brother to *Lotharius*, whom they hated, becauſe he had taken an Oath of Allegiance to the King of *Germany* for his Dutchy of *Lorrain*. The next year *Hugh-Capet* caus'd his Son *Robert* alſo to be Crown'd. However Duke *Charles* was not altogether out of hopes of re-inveſting himſelf in the States of his Anceſtors, and having ſeis'd on *Laon* and *Rheims*, he made War for ſometime with *Hugh*; but was taken in the Year 991. in the City of *Laon*, and carried Priſoner to *Senlis*, and from thence to *Orleans*, where he was ſhut up in a Tower, wherein he dy'd three years after. And thus the Kingdom of *France* was transferr'd from the *Caroliguian* Line to that of *Hugh-Capet*, who liv'd till the Year 996. and left his Son *Robert* in quiet poſſeſſion of the Kingdom, which this good King govern'd till the Three and thirtieth year of the enſuing Century. And thus much may ſuffice for what concerns the Political Eſtate of the Kingdom of *France*: let us now proceed to the Eccleſiaſtical Affairs, wherein the Archbiſhops of *Rheims* had a principal ſhare.

[* *Other Hiſtorians ſay he was Son to* Lewis the Bald.]

The Reign of Charles the Simple.

Radulphus.

Lewis d'Outremer

Lotharius.

Lewis the Faintbearted.

Hugh-Capet and Robert.

FULCUS

FULCUS *Arch-Bishop of* Rheims.

FULCUS succeeded *Hincmarus* in the Arch-bishoprick of *Rheims*, in the Year 882. He was a Person of Quality, who had been a long time at Court. Immediately he sent to Pope *Marinus* his Confession of the Faith, according to Custom, and receiv'd the Pall from him. In a Second Letter he demanded a Confirmation of the Privileges granted by the Popes to his Predecessors, and made Complaints to him of the Estate bequeath'd by his Brother *Rampo*, for the building of a Monastery, of which *Ermenfroy*, who had married his Widdow, had taken Possession. *Marinus* wrote on this last point to to *Gerard* Arch-bishop of *Sens*, in whose Dioces this Monastery was; and to *John* Arch-bishop of *Roan*, to whose Dioceſs *Ermenfroy* did belong, giving him orders to enjoyn him to relinquish the Estate which he had so unjustly possess'd himself of; and if he would not do it, to make use of Canonical Punishments against him. *Fulcus* wrote likewise to Pope *Adrian* the Successor of *Marinus*, to Congratulate his Advancement to the Popedom; and at the same time sent him some Copies of the Privileges granted by the Popes, *Leo*, *Benedict*, and *Nicholas* to the Church of *Rheims*, to which he desires him to grant a Confirmation. In the same Letter he intreats him to send a Commission to the Arch-bishops of *Sens* and *Roan*, to adjust the business of the Monastery, which *Ermenfroy* had taken possession of, and writes in favour of *Frotarius* Arch-bishop of *Bruges*, who was accus'd by a Monk of his Dioceſs; assuring the Pope, that he had been Elected by the Bishops of his Province, by the Clergy and Laity of his own Dioceſs, and Confirm'd by Pope *Marinus*. He sent another very submissive Letter to Pope *Stephen*, wherein he thanks him for the Honour he did him in writing to him, and in treating with him as a Friend and Brother; Titles which he could not pretend to, thinking it an Honour to be his Servant and Subject. He assures him, that if he were not surrounded, and as it were Besieged by the *Barbarians*, who were not above five Leagues off his City, and who Beleaguer'd *Paris*; he would have undertaken a Journey to *Rome*. He informs him of the part he bore in the Snares which were laid against him, and makes his acknowledgments for the favour shew'd by the Pope to his Son *Guy*, who was the Arch-Bishop's Kinsman. He promises Obedience to the Pope, and exalts the Dignity of the Church of *Rheims*, which he pretends had been Founded by Saint *Sixtus*, who was sent by S. *Peter*, and was the chief of the whole Kingdom. He adds, that Pope *Hormisda* had established the Arch-Bishop of *Rheims*, his Vicar in *Gaul*; and desires him to confirm the Privileges granted by his Predecessors. He presses him to order *Ermenfroy* to be Excommunicated by the Arch-Bishops of *Sens* and *Roan*; and intreats him to write to King *Charles*, to oblige him to restore in full to the Church of *Rheims* the Revenues which belong'd to it.

Fulcus *Arch-Bishop of* Rheims.

The Pope answer'd *Fulcus*, that he was glad to see he had such good thoughts of the Holy See; he assur'd him, that he look'd upon *Guy* as his own Child; that he was deeply affected with the Desolation of *France*, caus'd by the *Barbarians*; that he pray'd God to deliver that Kingdom out of all its Trouble: And Lastly, he acquainted him, that he had sent Letters according to his desire, to the Arch-bishops of *Sens* and *Roan*.

A Letter of Stephen V. *to* Fulcus.

Fulcus wrote a Second Letter to this Pope, wherein he renews his complaints against *Ermenfroy*, who would not obey the Injunctions of the Two Arch-Bishops, and intreats the Pope to cause him to be Excommunicated. At the same time he asks his Advice, whether it be lawful to ordain Bishops every Festival day.

The Pope sent him afterwards several Letters.

Other Letters of Stephen V. *to* Fulcus.

The first is a Letter of Consolation, for the Miseries he under-went.

The Second is a Recommendatory Letter, in behalf of a Man who was oppress'd by his Children and Relations.

The Third is directed to the Bishops of *France* against *Frotarius*, who had seized upon the See of *Bruges*, after he had been turn'd out of the Bishopricks of *Bordeaux* and *Poitiers*. He injoyns him under the Penalty of Excommunication, to relinquish *Bruges*, and return to *Bordeaux*.

The Fourth is in favour of *Teutboldus*, whom he had ordain'd Bishop of *Langres*. He therein tells him, that after the Death of *Isaac* Bishop of that Church, *Aurelian* Arch-Bishop of *Lions* had ordain'd in his room a Monk call'd *Egilon*, without being Elected by either Clergy or Laity, who had Elected *Teutboldus*, and desir'd the Pope that he might be Consecrated; that being willing to maintain the Privileges of all Churches, he had sent to *Aurelian* to ordain *Teutboldus*, provided it appear'd to him, that he had been unanimously elected by Clergy and Laity: That he had sent a Bishop to be upon the spot, to see that this Order were duly put in Execution; but that *Aurelian* had put a trick upon him, by sending him before to *Langres*, with a promise that he would be there soon after him; and that instead of being so good as his word, he suffer'd the Bishop to wait for him to no purpose: That the Clergy and Laity had sent an Act of the Election to *Rome*, and pray'd that *Teutboldus* might be Consecrated; that he had writ again to *Aurelian*, requiring him to ordain him; but that instead of obeying his Order, he made it his Business to bring the other into Possession; Lastly, That upon the fresh Instances of the Clergy and Laity of *Langres*, he had ordained *Teutbol-*

dus

Fulcus Archbiſhop of Rheims.

dus; he enjoyns *Fulcus* to put him into Poſſeſſion. *Fulcus* reply'd to him, that he was very willing to put his orders touching *Teutboldus* into Execution, but that he had been obliged to defer it upon the Inſtance of King *Eudes*, who would ſend his Ambaſſadors to him, to know his Reſolution. He adds, that the Biſhops were very glad at his declaring that he was willing to maintain the Rights and Privileges of Biſhops in their full force. He deſires to know of him, whether it be lawful for any of his Suffragans to execute the Orders of the King, or of any other without his leave, or to undertake any thing contrary to his Prohibitions.

Other Writings of Stephen *in favour of the Church of* Rheims.

The ſame Pope confirms the Privileges of the Church of *Rheims*, and prohibits all Perſons whatſoever from ſeizing or detaining any of the Revenues which belong to it. He likewiſe wrote to *Fulcus* about the difference which happen'd between *Herman* Arch-Biſhop of *Cologn*, and *Aldegairus* Biſhop of *Hamburg* and *Breme*. They had both written to the Holy See upon that Subject, and had been cited thither. *Aldegairus* came to *Rome* accordingly, but *Herman* did not appear. However, the Pope being unwilling to determine a matter of that Conſequence, without hearing both Parties, he orders *Fulcus* to call a Synod in his Name at *Worms*, with the Biſhops his Suffragans and Neighbours; and to cite thither *Herman* and *Aldegairus*, with the Arch-biſhop of *Mayence* and his Suffragans, to examine ſtrictly the Pretenſions of both Parties. He invites him to come to *Rome* upon that Affair and others, or at leaſt to ſend thither ſome able Perſon, with the Parties concern'd, that ſo he might be fully inform'd of all things.

The Letters of Fulcus *to* Formoſus.

The Pope being dead before this Affair was adjuſted, *Fulcus* wrote about it to his Succeſſor *Formoſus*, praying that he would continue him in the ſame Commiſſion. He thank'd him at the ſame time for the Complements he had ſent him by the Abbeſs *Bertha*; and asks his advice, what ought to be done againſt one who had a mind to ſeize on the Eſtate which his Brother-in-Law Count *Everard*, had bequeath'd to a Monaſtery, which he had built in Honour of Saint *Calixtus*, whoſe Body he had brought from *Rome*. He withal declares to him, that he was very ſorry to hear that there were ſome Perſons, who gave diſturbance to the Church of *Rome*, and he was ready to ſtand in its defence. In the Concluſion he gives the Pope to underſtand, that ſeveral Biſhops of *France* requir'd the Pall, which they ought by no means to have, ſince it would cauſe them to deſpiſe their Metropolitans; and that he ought to take ſpecial care about it, becauſe this abuſe might be the Cauſe of a great deal of trouble in the Church of *France*.

The Letter of Formoſus *to* Fulcus.

Pope *Formoſus* return'd him this Anſwer, that he was oblig'd to him for the Concern he ſhew'd at the unhappy ſtate of the Church of *Rome*: That the *Eaſtern* Churches were likewiſe diſturb'd by antient Hereſies and new Schiſms: That the Biſhops of *Africa* had ſent their Deputies to *Rome*, for the adjuſting and making up a Schiſm, which was then on foot between the Biſhops of that Country; and that there were ſeveral other Deputies at *Rome*, from divers parts, who requir'd Anſwers upon ſeveral diſtinct Subjects: That he had reſolv'd to hold a Synod the firſt of *March*, to which he invited him. He had already invited him to another Synod by a former Letter, whereby he confirm'd the Privileges granted to the Church of *Rheims*, and prohibited any ſeizure to be made of the Revenues which belong'd to it. By the ſame Letter he likewiſe acquainted him of the Coronation of *Guy* perform'd by him that ſame Year.

By another Letter of the Year enſuing, he confirm'd the Donations granted to the Church of *Rheims*, and gave *Fulcus* to underſtand, that he had Crown'd *Lambert* the Son of *Guy* Emperor. He likewiſe reprimands ſeveral Laicks who would not be ſubject to their Arch-Biſhop.

Formoſus wrote likewiſe ſeveral Letters in favour of *Charles* the *Simple*, againſt *Eudes*. He ſent for *Fulcus* to *Rome* upon that Subject, deſiring all Acts of Hoſtility might ceaſe, till his return. *Fulcus* excus'd himſelf from this Journey, and tells the Pope that he ought to write to *Arnulphus* King of *Germany*, requiring him to aſſiſt *Charles*, and to threaten *Eudes* with Excommunication if he continued to ravage *France*. The Pope wrote to each of them; but it could not hinder *Eudes* from carrying on his Deſign: And *Arnulphus* was ſo far from favouring *Charles*, that he entred the Kingdom, laid Siege to the City of *Rheims*; ravag'd the Country, and particularly rifl'd the Revenues which belong'd to the Church. *Fulcus* made his complaints of this to the Pope. A while after he likewiſe wrote another Letter to him, wherein he takes Notice, that it was expedient that *Lambert* ſhould enter into an Alliance with King *Charles*, and that the Pope ſhould write to *Eudes* to inform him, that it was highly reaſonable, that *Charles* ſhould enjoy part of his Father's Dominions. At the ſame time he adviſes him, about three Perſons who lay under perpetual Excommunication, becauſe of the ill uſage they ſhew'd to *Teutboldus* Biſhop of *Langres*, and to *Gautier* Arch-Biſhop of *Sens*; *viz.* whether he might admit them to Penance: and about *Heriland* Biſhop of *Teroüane*, turn'd out of his Dioceſs by the *Normans*; whether he might give him another Biſhoprick, and place in his ſtead a Perſon who might be more agreeable to the People of the place, and who could ſpeak the Language of the Country. The Pope return'd him this Anſwer, that he was oblig'd to him for what he wrote with Relation to *Lambert*; that the three Perſons he ſpoke of, had been condemn'd to a perpetual Excommunication, for having put out the Eyes of *Teutboldus*, and for having caſt *Gautier* into Priſon, and that they ought ſtill to lye under that Sentence.

The Letter of Formoſus *to* Fulcus.

The Letter of Fulcus *to Pope* Formoſus.

The laſt Letter which Pope *Formoſus* wrote to *Fulcus*, related to *Berchairus*, whom the Laity and Clergy of *Chalons* had elected their Biſhop by the Conſent of King *Eudes*. He complains of the unwillingneſs of *Fulcus* to Conſecrate him; and that after the Deceaſe of the late Biſhop, he had by way of Prevention, cauſ'd this Biſhoprick to be govern'd by *Heriland* Biſhop of *Teroüane*, who had

had been turn'd out of his own Dioceſs: that afterwards he had ordain'd *Mancian*, a Man of a profligate Life; and that *Berchairus* intending to go to *Rome*, had been Arreſted by *Conrad* the Creature of *Fulcus*, and ſent into Baniſhment. For this he cites the Archbiſhop to *Rome*, with *Mancion*, *Conrad*, and ſeveral other Biſhops. Fulcus *Archbiſhop of* Rheims.

Fulcus return'd no reply to *Formoſus*, but wrote a Letter of Compliment to *Stephen* VI. his Succeſſor. However this did not prevent that Pope from citing him to a Synod, to be holden the latter end of *September*. He excus'd his going thither, and ſent ſeveral of his Clergy in his room. He gave the Pope to underſtand, that he wonder'd at the hard Expreſſions of his Letter; and the more becauſe he had been always very ſubmiſſive to the Holy See, and had received nothing from it but Kindneſſes and Civilities. He imputes this harſhneſs of the Pope to the falſe Reports he had receiv'd of him. To juſtifie himſelf, he ſhews how he had been Educated from his Childhood, in all that an Eccleſiaſtick ought to know: How afterwards he was call'd to Court by King *Charles* the Son of *Lewis*, and continued in it till the Reign of *Charlemagne*; that he had been elected Archbiſhop of *Rheims* by the Biſhops of the Province, and by the Clergy and Laity of that City; and how induſtrious he had been in promoting the intereſt of that Church. Laſtly he adds, that if King *Eudes* would give him leave, he would go to *Rome* when the way was open, for he was then encloſed by *Zuentibold* the Son of *Arnulphus*, who had baſely us'd and rifled his Church. In fine, he pray'd the Pope to free him from that Tyranny, and not to oblige him to relinquiſh his Church, at a time wherein his preſence was ſo neceſſary. Theſe are all the Letters of *Fulcus* to the Popes, and of the Popes to that Archbiſhop, of which *Flodoard* gives us an Extract, in the four firſt Chapters of the fourth Book of his Hiſtory. *The Letters of* Fulcus *to* Stephen VI.

In his fifth Chapter the ſame Author mentions the Letters of this Archbiſhop, directed to the Kings and Princes.

The firſt is to *Charles* the *Groſs*, the Son of *Lewis of Germany*, after the Death of *Charles* the *Bald*, wherein he pray'd him to protect *France* againſt the *Normans*, who had ravaged the Country, and laid Siege to the principal Towns thereof. *The Letters of* Fulcus *to the Kings and Princes.*

In a ſecond Letter to the ſame Emperor, he intreats that he would procure the Pall for him from the Pope, and the Confirmation of the Privileges granted to the Church of *Rheims*.

The third is directed to *Arnulphus* King of *Germany*, wherein he gives him the reaſon why he had anointed *Charles* the *Simple* King. He gives him to underſtand, that upon the Death of *Charles* the *Bald*, the *French* immediately made their Application to him, to be accepted under his Protection: but that having received no Protection nor Countenance from him, they were obliged to chooſe *Charles* for their King, who was the only Man next him of the Royal Blood, and whoſe Brothers and Predeceſſors had been Kings: That the reaſon why they did not chooſe him ſooner, was, becauſe being too young he was not capable of governing the Kingdom, eſpecially at a time when the *Normans* were ready to rifle and pillage the whole Kingdom: and that they had done it at laſt without conſulting *Arnulphus* in the Caſe, according to the Cuſtom of *France*, which always was, when one King was dead, to put upin his place one of the Royal Family, without conſulting any Foreign Power. He likewiſe anſwer'd that which they accus'd him of, *viz.* that he had never Crown'd *Charles* the *Simple*, but that he might with the more eaſe beſtow the Kingdom on *Guy*; and makes it appear, that it was only a Calumny invented by his Enemies. And whereas ſome were pleaſed to raiſe a Report, that *Charles* was not the Son of *Lewis* the *Liſper*; he ſays, that the very ſight of him would be a ſufficient Evidence to convince them of the contrary; becauſe any one might eaſily diſcern in him, the very Air and Features of his Father. Laſtly, he intreats *Arnulphus* to do Juſtice to this innocent King, and his own Kinſman: To conſider that the Kingdom of *France* had alway been an Hereditary Kingdom; and to believe that the *French* had no other deſign, than that *Charles* ſhould be lead by his Counſels, and bound to him in a firm Bond of Amity and Alliance.

In the fourth Letter which is likewiſe directed to *Arnulphus*, he aſſures him of the Fidelity wherewith King *Charles* and himſelf had obſerved the Treaties made with that Prince. He informs him, that this King being minded to Attack *Eudes*, had writ to *Guy* and the Pope, to engage them on his ſide.

The fifth was written to King *Eudes*. He intreats him to grant the Church of *Laon* liberty to chooſe a Biſhop, in the room of *Didon* lately Deceas'd.

The ſixth was directed to *Charles*, whom he very ſharply reproves for his intention of making a League with the *Normans*, and of making uſe of them to reinſtate him in his Kingdom. He remonſtrates to him, that it was a piece of Idolatry, thus to enter into the Alliance and Intereſt of Pagans: That the Kings his Predeceſſors were Servants of the true God; and that he had renounced him, by joyning with Infidels; that this was not the way to reaſcend the Throne of his Anceſtors, but rather to looſe it, by pulling on his Head the Wrath of an angry God: That thoſe who gave him this advice were his Enemies, and that if he followed it, he knew not how to continue Loyal to him, nor how to prevent himſelf from drawing off as many as he could from obeying him, but that he muſt be forced to Excommunicate him, and condemn him with a perpetual *Anathema*. He adds, that he wrote theſe things with extreme grief and concern, becauſe it was his deſire, that he might be had in honour both with GOD and Man, and that he might regain his Throne by the help of the Lord, and not by the Aſſiſtance of the Devil; becauſe the Kingdoms which God beſtows are firm and laſting; whereas thoſe which are acquir'd by Injuſtice and Rapine are uncertain, and of a ſhort ſtanding.

Fulcus *Archbishop of* Rheims.

The seventh was directed to the Emperour *Lambert*, whom he Congratulated upon the Popes Declaration, that he would look upon him as his own Son. He exhorts him always to bear a due respect and honour to the Holy See, because that was the only way of securing himself an Interest in Heaven, and of obtaining a superiority over all his Enemies. He wish'd him to remember that his Uncle *Lambert*, who had been an Enemy to the Holy See, Perish'd miserably; and he intreated him to intercede with the Pope for their Kinsman *Rampon*, who had been Excommunicated.

The eighth was Dedicated to *Albrade*, or *Alfrede*, the King of Great *Britain*, whom he Congratulates for the choice he made of a worthy Person to fill the See of *Canterbury*; because he heard that in his Country they advanced such a sort of Men, as permitted the Bishops and Priests to have Women among them, and the Laicks to Marry their Kindred, as well as those Virgins who were Dedicated to God's Service; and to have a Wife and a Concubine at the same time.

The ninth was directed to *Richilda*, a Queen or Empress, whom he inform'd of the ill Reports which went about of her Conduct, and exhorts her to lead a Life more conformable to Christianity, and to her state of Widowhood, which she had devoted to God.

In the sixth Chapter *Flodoard* makes mention of the Letters which *Fulcus* sent to several Bishops.

The Letters of Fulcus *to the Bishops.*

In the first directed to *Frotharius*, Archbishop of *Bordeaux*, he desires that Archbishop to preserve the Revenues of the Church of *Rheims*, which were in his Diocess, and to Excommunicate such as should seize on them.

The Second is Directed to *Rostaing*, Archbishop of *Arles*, on the same Subject.

In the third directed to *Herman* Archbishop of *Cologn*, he declares that he had a great desire to hold a Conference with him, and the Bishops of his Province, but that he was prevented by the Incursions of the *Normans*: And he prays him to do him Justice with relation to some of the Revennes belonging to his Church, of which several Persons had made a Schism; the Cognizance of this Affair having been referr'd to *Wilbert* his Predecessor, and now laid before him.

The fourth written to the same Person, relates likewise to the Interest of the Church of *Rheims*, for some Revenues which were Embezell'd from it.

The fifth is directed to *Gontier*, Archbishop of *Sens*, about the business of the Abbess *Hildergarde*. He intreats this Archbishop not to be so False as he had been, to the Assignments made upon this Account, and to do right to that Abbess.

In the sixth he Congratulates *Plegmicus* a Bishop of *England*, for his endeavouring to root out those Disorders of which he had made mention in his Letter to *Alfreda*, and he exhorts him to continue in his Design.

The Seventh was directed to *John* a *Roman* Prelate, whom he put in mind of some Ancient Tokens of Friendship, which he had shewn to him; and intreats him to assure Pope *Stephen* of his Submission to him, and begs he would stand his Friend in that Affair.

The Eighth, Ninth and Tenth were directed to *Dodilon*, Bishop of *Cambray*. By the two first he calls him to the Synod, which was to meet about determining the business between *Hildegarde* and *Herminegard*; and by the last wrote in his own Name, and in the Name of the Bishops his Suffragans, he enjoyns him to compel Count *Baldwin* to make due Restitutions of the Church Revennes which he had seiz'd on, to send him the Letter which they wrote to him upon the same Subject; and to go and meet with Bishop *Hetilon* at *Arras*.

The eleventh was writ to this *Hetilon*, upon the account of *Dodilon*'s having caus'd the Body of Saint *Calixtus* to be taken away; which had been bequeathed by *Radulphus* to the Church of *Rheims*, whither it was brought.

The Twelfth was directed to *Didon* Bishop of *Laon*, whom he reproves for having refused the Sacraments of Penance and the Eucharist, at the point of Death, to one *Walcher*, who was Executed for High Treason; and for denying him Burial, and forbidding any Prayers to be made for him.

In the Thirteenth he desires *Peter* a *Roman* Prelate to obtain the favour of Pope *Formosus*, that he might put *Heriland*, turn'd out of his own Diocess of *Teroüane*, into Possession of the Bishoprick of *Chalons*, putting him in mind of what had been done in the Case of *Actardus* Bishop of *Nants*, who had been Translated to *Tours*.

The Fourteenth was directed to *Honoratus* Bishop of *Beauvais*: He complains, that this Bishop was his open and profess'd Enemy; Exhorts him to a Reconciliation, and gives him to understand, that he was accus'd of Rapines: He takes Notice to him of the Excommunication of one nam'd *Aldramus*, which the Bishop of *Beauvais* had thunder'd out, and which he said that the Archbishop of *Rheims* was bound to put in execution: As to this point he tells him, that he was always ready to follow the advice and opinion of other Bishops, but that he knew of no Power which the Church of *Beauvais* had to command the Church of *Rheims*; and that this Excommunication was not grounded on a Lawful and Canonical Reason, but only because this Man had left the Interest of *Eudes*, and embraced that of King *Charles*. He likewise Summoned him to appear at the Ordination of the Bishops of *Senlis* and *Chalons*, and gave him to understand that Pope *Stephen* had order'd him to send him to *Ravenna*.

The Fifteenth is a Letter of Compliment to *Teutbaldus*, Bishop of *Langres*.

The Sixteenth was directed to *Radulphus* Successor to *Didon* Bishop of *Laon*, whose Promotion to that Dignity he Congratulates, and advertis'd him that he had too rashly Excommunicated one

of

of his Dioceſans, hinting withal that he gave him his advice as a Friend to a Friend, not being willing to make uſe of that Authority and Priviledge which the Church of *Rheims* had from all Antiquity, of ſuccouring all thoſe who made their Application to it, and thought themſelves injur'd by their Biſhops. Fulcus *Archbiſhop of* Rheims.

We might likewiſe to theſe Letters joyn that of *Mancion* Biſhop of *Chalons*, directed to *Fulcus*, and publiſh'd by Father *Mabillon* in the third Tome of his Collections, wherein he asks the Archbiſhop's Advice, how he ought to behave himſelf with relation to a Prieſt who was ſolemnly betrothed to a Woman, and would marry her publickly.

In the ſeventh Chapter *Flodoard* ſpeaks of ſeveral Letters of *Fulcus*, directed to Abbots, and to Perſons of Note. *The Letters of* Fulcus *to the Abbots.*

The firſt was directed to an Abbot called *Stephen*, whom he comforts upon his having been depriv'd of a Biſhoprick to which he had been elected.

In the ſecond he reprov'd *Baldwin* Count of *Flanders*, for the many Injuries he offer'd to the Churches of his Country: and among others for having caus'd a Prieſt to be whip'd; for having turn'd out ſeveral Parochial Prieſts out of their Churches, in order to make room for others of his own chooſing; for having unjuſtly ſeiz'd upon an Eſtate which the King had beſtow'd on the Church of *Noyon*; for having ſeiz'd upon a Monaſtery, *&c.* he threaten'd to Excommunicate him, in caſe he did not forthwith make Reſtitution, and leave off his Cruelties to the Church.

The third is directed to the Clergy and Laiety of *Senlis* upon the Election of a Biſhop.

The fourth to the Clergy of *Laon* upon the ſame Subject.

The fifth to the Monks of *Corby*, whom he ſeverely reproves for their having cruelly turn'd out their Abbot.

Theſe are all the Letters of *Fulcus*, which are mention'd in *Flodoard*; the very Extracts of which ſhew us, that this Archbiſhop wrote with a great deal of Strength and Authority; That he was zealous for the welfare of the Church, for the Dignity of Biſhops, and particularly for the Rights and Prerogatives of the Church of *Rheims*. He was aſſaſſinated by *Winemare* and others of Count *Baldwin*'s Creatures in the Year 900, which Count was incens'd againſt him for having taken away from him the Abby of S. *Waſt*, and the Caſtle of *Arras*.

HERVEUS *Archbiſhop of* Rheims.

HIS Succeſſor was one *HERVEUS*, a young Lord belonging to Court, and Nephew to Count *Hugbbold*. He was ordain'd by the unanimous conſent of all the Biſhops of the Province. Immediately after his Ordination he ſoon render'd himſelf capable of governing his Dioceſs, and gain'd the Eſteem and Love of all the World by his Charity to the Poor, by his ſweet Temper, by his good Nature, and by the Zeal he expreſſed for the Welfare of the Church, and for Eccleſiaſtical Diſcipline. He held ſeveral Provincial Councils, wherein he diſcours'd very uſefully of Religion, and of the Peace both of Church and State, and of the Converſion of the *Normans*, who about that time embrac'd the Chriſtian Faith. It was for their ſakes that he ſent to *Guy* Archbiſhop of *Roan* a Letter containing three and twenty Articles extracted out of the Canons and Letters of the Popes, about the manner of treating thoſe, who after they had been baptiz'd, had apoſtatiz'd, and afterward's return'd to the Church. In the Year 909. he held a Council at *Troſly* (a Village near *Soiſſons*) at which aſſiſted the Archbiſhop of *Roan*, with the Biſhops of *Laon*, *Beauvais*, *Noyon*, *Chalons*, *Soiſſons*, *Cambray*, *Meaux*, *Senlis*, *Terouane* and *Amiens*; in which, after he had diſcours'd at large of the Miſeries under which *France* groan'd, which he imputed to the Sins both of the Laity and the Clergy, he gave them very fine and large Inſtructions, grounded on ſeveral Paſſages of the Fathers and Canons of Councils. 1. Concerning the Honour and Reſpect due to Churches and to Eccleſiaſticks. 2. Concerning the Duty and Allegiance which Biſhops and Eccleſiaſticks ow'd to their King, and concerning the Duties and Qualifications of a Prince. 3. Concerning the Reformation of thoſe Abuſes which were crept into the Monaſtick Life, and particularly concerning the Abbeys which were poſſeſs'd by Laicks. It was ordain'd that Abbots ſhould be Religious Perſons, well skill'd in the Regular Diſcipline; and that the Monks and Religious ſhould live according to their Profeſſion and Rule, praying for the Welfare of Kings, for the Peace of the Kingdom, and for the Tranquility of the Church, without concerning themſelves with Secular Affairs, without hunting after the Pomps of this World, and without incroaching on the Rights and Priviledges of Eccleſiaſticks: and that they might have no Excuſe for ſtragling, the Abbots were enjoyn'd, or at leaſt thoſe who had the Government of Monaſteries in their Care, to provide them Neceſſaries. 4. Againſt thoſe who either by violence, or by any other method, ſeiz'd on Church Lands: which he look'd upon as Sacrilege. 5. Againſt thoſe who either abus'd or perſecuted the Clergy. 6. Againſt thoſe who would not pay Tenths, and the other Revenues belonging to the Church. The Duty of Tithes reached not only to the Fruits of the Earth, and to the Breed of Cattle, but likewiſe to thoſe things which were the Profits of a Man's Induſtry and Labour. 7. Concerning the Rapines and Robberies ſo riſe at that time. HERVEUS *Archbiſhop of* Rheims. *The Council of* Troſly *in* 909.

Herveus *Archbiſhop of* Rheims.

time. He demonſtrates the Enormity thereof, and ſhews the Obligation they lay under of making Reſtitution, before they could expect Abſolution. 8. Againſt ſtealing young Women, and againſt clandeſtine or unlawful Marriages. 9. Concerning the Prohibitions renew'd ſo often by the Canons againſt Prieſts having Women amongſt them. 10. Concerning the Chaſtity which all Chriſtians were oblig'd to preſerve in their Words and Actions. 11. Concerning the Obligation of keeping ſtrictly to the Oaths they took, without being perjur'd. 12. Againſt quarrelſome Perſons who took delight in Law-Suits and vexatious Proſecutions. 13. Againſt Homicides and Lyars. 14. Againſt the Abuſe which then prevail'd of rifling the Goods of Biſhops after their Deceaſe. Upon this he adviſes that two or three of the neighbouring Biſhops, upon the News of the Death of their Brother, ſhould go and perform the laſt Offices over him. In the Concluſion, he exhorted the Biſhops to refute the Errors of *Photius*. Laſtly, He ſums up in a few words what Chriſtians ought to believe and practice, and exhorts them faithfully to diſcharge their Duties.

The Council of Troſly *in the Year* 921.

In the Year 921. *Herveus* held another Council at the ſame place, wherein he took off the Excommunication iſſued out againſt Count *Ertebold*, who had ſeiz'd upon ſome of the Church Revenues.

This Archbiſhop aſſiſted *Charles the Simple* in his Expedition againſt the *Hunns*, who ravag'd *Lorrain*, and was the only Man who continued Loyal to that Prince, when he was abandon'd by the *French* Lords. In the Year 920. he brought him back to *Rheims*, and adjuſted Matters betwixt him and his Lords, and re-eſtabliſh'd him in his Kingdom. But within a ſhort time after the Lords revolted again, and being met at *Rheims*, they elected King *Robert*, and *Herveus* was conſtrain'd to crown him. He did not ſurvive this Coronation but four days, and dy'd in the Year 922. having preſided over the Church of *Rheims* Two and twenty years lacking four days.

Seulfus *Archbiſhop of* Rheims.

Robert caus'd *Seulfus* to be elected in his room, who was then Archdeacon of that Church. He had been the Diſciple of *Remy* of *Auxerre*, who had inſtructed him in the Sciences, both Divine and Prophane. He was ordain'd by *Abbo* Biſhop of *Soiſſons*, and by the other Biſhops of the Province of *Rheims*. *Eudes* the Brother of *Herveus*, and a Nephew of that Name, were cited before him, being accus'd of Diſloyalty to *Robert*; and they not juſtifying themſelves, were ſtrip'd of all the Revenues of the Church of *Rheims* in their poſſeſſion, and caſt into Priſon: the former in the Cuſtody of *Hebert* Count of *Vermandois*; and the latter at *Paris*. In a Provincial Council held in the Year 923. he impos'd a Pennance on thoſe who had born Arms in the War between *Robert* and *Charles*; and in another Council held in the Year 924. at *Troſly*, he put an end to the Difference which was between Count *Iſaac* and *Stephen* Biſhop of *Cambray*; the former paying an hundred pounds to the latter, for the wrong he had done to his Church. 'Tis ſaid that *Seulfus* agreed with *Hebert* to reſign the Archbiſhoprick to the Son of that Count. However the caſe was, *Seulfus* did not enjoy this Dignity long, being priſon'd in the Year 925. by the order of *Hebert* as it is ſuppoſed.

Hugh *Archbiſhop of* Rheims.

Preſently after his death that Count came to *Rheims*, and having called thither *Abbo* Biſhop of *Soiſſons*, and *Bauvo* Biſhop of *Chalons*, he caus'd his Son *Hugh*, who was not then above five years old, to be elected by the Clergy and People of *Rheims*. Afterwards he procured the Confirmation of this Election by King *Radulphus*, who committed the Temporalities of this Dioceſs to *Hebert*, till his Son came of Age to take upon himſelf the Government thereof. The Spiritualities were confer'd by Pope *John* X. on *Abbo* Biſhop of *Soiſſons*, ſo that *Hebert* became abſolute Maſter of that Church, and drove out of it all the Clergy whom he ſuppos'd to be againſt his Intereſts, and among others *Flodoard*, as he himſelf informs us.

The Wars between Hebert *and* Radulphus.

In the Year 927. King *Radulphus* and Count *Hebert* fell out upon the account of the Earldom of *Laon*, which *Hebert* would have had given to his Son *Odo*, and which the King deſir'd to keep for himſelf. *Hebert* willing to rely on a Power which might ſupport his Pretenſions, had an Interview with *Henry* King of *Germany*, and ſtruck up an Alliance with him. He caus'd a Council to be conven'd the ſame Year at *Troſly*, notwithſtanding the Prohibition of King *Radulphus*, which conſiſted of ſix Biſhops of the Province of *Rheims*: Afterwards he deliver'd *Charles the Simple* out of Priſon, brought him to *S. Quintin*, and procur'd an Interview between him and *Radulphus* Duke of *Normandy*: from whence he brought him to *Rheims*, and writ to Pope *John* X. for the reſtabliſhing of that Prince. This attempt oblig'd *Radulphus* to quit the City of *Laon* to *Hebert*, and to adjuſt Matters with him. *Radulphus* Duke of the *Normans* would not reſtore to *Hebert* his Son *Odo*, till he had ſet *Charles* at liberty, and promis'd to obey him. At the ſame time *Hebert* invited to *Rheims* *Odalric* Archbiſhop of *Aix*, who had been turn'd out of his Church by the *Saracens*, that he might there diſcharge his Epiſcopal Functions; and to reward him, he gave him the Abby of *S. Timotheus*, with the Revenue of a Prebend.

The State of France.

France was then as it were parted between the great Lords, and the Regal Authority was extreamly cramp'd. *Hugh the White*, Count of *Paris*, and *Hebert*, were two of the moſt powerful: *Radulphus* had the Title of King, and that little of the Regal Authority which remain'd. For *Charles* was the ſport and paſtime of all three. As ſoon as *Hebert* was reconcil'd to *Radulphus*, he threw *Charles* again into Priſon; and *Radulphus* afterwards returning to *Rheims*, gave him a ſeeming ſort of Liberty, which he did not long enjoy, dying on the Seventh of *October* in the Year 929. After his Death *Hugh* and *Hebert* fell out, the Umbrage of which quarrel was, that the Latter had given Entertainment to ſeveral Vaſſals belonging to the former, and among others to *Herluin* Count of *Monſtreuil*. *Radulphus* ſided with his Brother-in-law *Hugh*, and there was a warm War between them: but *Radulphus* having taken the City of *Rheims* in the Year 931. caus'd *Artaldus*, a Monk

Artaldus *Archbiſhop of* Rheims.

of

of *S. Remy*, to be ordain'd Archbishop of the place, who the year after receiv'd the Pall from Pope *John* XI. This Archbishop held a Council in the Year 934. at *Chatteau-Thierry*, where he ordain'd *Hildegarius* Bishop of *Beauvais*; and in the same year he ordain'd *Fulbert* Bishop of *Cambray*. The year after he held another Council at *Fismes*, wherein he Excommunicated those who had made an unlawful Seisure on the Revenue of the Church. King *Radulphus* being dead, *Hugh the White* recall'd out of *England Lewis*, *Charles the Simple's* Son, call'd upon that account *Lewis d'Outremer*, and caus'd him to be crown'd at *Laon* by *Artaldus* Archbishop of *Rheims*, who continued in the peaceable possession of his Archbishoprick for some time, and ordain'd Bishops in all the Churches of his Province, except *Chalons* and *Amiens*. But *Hebert* would not endure that any other but himself should be in the possession of so considerable a Post, and thereupon sent several of his Troops to take and rifle the Castles and Villages which belong'd to the Archbishoprick of *Rheims*. *Artaldus* for this Excommunicated him. King *Lewis* to make him amends for the Losses he sustain'd, granted him the Earldom of *Rheims*, and the Priviledge of the Mint, and assisted him in taking several Castles which were held out by the Troops of *Hebert*. Fortune did not long favour *Artaldus*; for *Hugh* entring into a new League with *Hebert* against *Lewis d'Outremer*, they came with *William* Duke of *Normandy*, besieg'd the City of *Rheims*, became Masters of it at the end of six days, and caus'd *Artaldus* to appear in the Church of *S. Remy*, in the presence of several Lords and Bishops; and oblig'd him to make a Resignation of his Archbishoprick, and to content himself with the Abbeys of *S. Bazol* and *Avenay*, into the former of which he retir'd, after he had govern'd the Church of *Rheims* for the space of Eight years and seven months. *Hugh* the Son of *Hebert*, was replac'd in possession thereof, and was ordain'd Priest by *Guy* Bishop of *Soissons*, three Months after his return, and fifteen Years after his first Election. He had spent this Interval of Time at *Auxerre*, where he had follow'd his Studies under *Guy* Bishop of that City, who had ordain'd him Deacon; for he had receiv'd his other Orders at *Rheims* from the Hand of *Abbo* Bishop of *Soissons*.

Artaldus Archbishop of Rheims.

The next Year, namely 941. the two Counts *Hebert* and *Hugh* conven'd the Bishops of the Province of *Rheims* at *Soissons*, and enter'd into a Consultation of ordaining *Hugh* the Son of *Hebert* Archbishop of *Rheims*. The Deputies of the Clergy and Laity of *Rheims* met there, and demanded that he might be ordain'd, asserting that *Artaldus* had not been Elected according to the Canon, but intruded by Force; and that he had given up all the Title he could claim to that Archbishoprick. Upon this Remonstrance, the Bishops resolv'd upon ordaining *Hugh*, and immediately set out for *Rheims* for that purpose. *Artaldus* was already withdrawn to *Lewis d'Outremer*: but that Prince having been defeated in the Year 941. near *Laon*, *Artaldus* was very lucky in reconciling himself with *Hugh the White* and *Hibert*, in re-entring into the Possession of his Abbeys, and in making a League with *Hugh* Archbishop of *Rheims*, who soon after receiv'd the Pall that was sent him by Pope *Stephen* VIII. Notwithstanding this League, *Artaldus* return'd to *Lewis d'Outremer*. In the mean time *Hebert* dying in 943. *Lewis* was perswaded by *Hugh the White* to entertain the Sons of this Count, and also to leave *Hugh* in possession of the Archbishoprick of *Rheims*, upon condition that they restor'd to *Artaldus* his Abbeys, give him another Bishoprick, and grant that his Kinsmen should retain the Honours they had obtain'd. This Treaty was not long kept; for *Hugh the White* and *Lewis d'Outremer* Warring against each other, the latter laid Siege twice to the City of *Rheims*, and the second time having chas'd away *Hugh* Archbishop of *Rheims*, he enter'd the City, and re-establishes *Artaldus*, who was replac'd in his See in the Year 946. by the Archbishops of *Treves* and *Mayence*. The Church of *Amiens* becoming Vacant the year after, *Hugh* ordain'd *Tetbold* Archdeacon of *Soissons* Bishop thereof, which occasion'd a Trial which was brought before an Assembly of Bishops and Lords, held near the River *Cher*. The Affair was not brought to any Issue at that place, but put off to *November*. In the mean time *Artaldus* was left in possession of the Archbishoprick of *Rheims*, and *Hugh* permitted to stay at *Mouzon*.

The Council of Rheims for the deposing Artaldus and ordaining Hugh.

A Council was call'd and held at *Verdun*: wherein were *Robert* Archbishoy of *Treves*, *Artaldus* Archbishop of *Rheims*, *Odalric* Archbishop of *Aix*, *Adalberon* Bishop of *Mets*, *Gozelin* Bishop of *Tulle*, *Hildebald* Bishop of the *Upper Rhine*, in the presence of *Bruno* an Abbot, Brother to King *Otho*, and of the Abbots *Agenold* and *Odilo*. *Hugh* was cited thither by two Bishops, but would not appear. The Synod adjudg'd the Archbishops of *Rheims* to belong to *Artaldus*.

The Council of Verdun.

Another Council was call'd in *January* following upon the same Subject, and held in the Church of *S. Peter*, near to *Mouzon*. They met at the time appointed, and *Hugh* made his appearance. But after he had discours'd with *Robert* Archbishop of *Treves*, he withdrew, and only caus'd a Letter to be presented by one of his Clergy, which was brought from *Rome*, and writ in the name of Pope *Agapetus*, wherein it was order'd that *Hugh* should be re-establish'd in the Archbishoprick of *Rheims*. The Bishops having read the Letter, alledg'd that it would not be reasonable to supersede the Execution of the Orders which they had reciv'd from the Holy See, upon the account of a Letter presented by the Enemy of *Artaldus*, and after they had read the nineteenth Chapter of the Council of *Carthage* concerning the Accuser and the Accused, they adjudg'd *Artaldus* to have continued in the Communion of the Church, and in possession of the Archbishoprick of *Rheims*; and that *Hugh*, who had been already summon'd before two Synods, without appearing to either, ought to be depriv'd of the Communion and Government of that Church, till such time as he should clear himself in a General Council. This Sentence they notified to *Hugh*, who for his part declar'd, that he would not submit to it. In the mean time *Artaldus* having appeal'd to the Authority of the Holy See, Pope *Agapetus* sent Bishop *Marinus* his Vicar to King *Otho*, that he might call a General Synod, to pass a definitive Sentence on this Affair.

The Council of Mouzon

It

The Council of Ingelheim *in favour of* Artaldus.

It was held at *Ingelheim* the ſeventh of *June* in the Year 948. *Marinus* the Pope's Legat was the Preſident thereof, and the Archbiſhop of *Cologne*, *Mayence*, *Treves*, and *Hambourgh* his Aſſiſtants, with ſix and twenty Biſhops of *Germany*, without reckoning *Artaldus* Archbiſhop of *Rheims*, upon whoſe account the Aſſembly met. The Kings *Otho* and *Lewis d'Outremer* were likewiſe preſent. The latter made his Complaints againſt the Rebellion of *Hugh*; and afterwards *Artaldus* preſented his Petition to the Popes Legat and the Synod, wherein he gave a Remonſtrance of all his Concerns, which was as follows. *That after the death of* Herveus, Seulfus *who had been put up in his place, declar'd himſelf againſt the Kindred of his Predeceſſor: and that he might gain his point, he enter'd into a Confederacy with Count* Hebert, *who caſt them into Priſon, where they were confin'd till the death of King* Robert. *That* Seulfus *dying in the third year of his Pontificate, being poyſon'd (as ſeveral atteſted) by* Hebert's *Creatures, that Count ſeiz'd on the Church of* Rheims, *and was in poſſeſſion thereof for the ſpace of ſix years by the permiſſion of King* Radulphus. *But that afterwards that King being mov'd by the Remonſtrances of the Biſhops, who complain'd that that Church was left ſo long without a Paſtor, after he had made himſelf Maſter of* Rheims, *had caus'd him to be ordain'd by eighteen Biſhops. That he had diſcharg'd the Epiſcopal Functions for nine years together, ordain'd eight Biſhops, and a great many Clerks, and crown'd King* Lewis *and Queen* Gerberga. *But that Count* Hugh *being incens'd againſt him, becauſe he would not joyn in his Revolt againſt the King, had forc'd him, after he had taken the City of* Rheims, *to reſign his Archbiſhoprick, had ſent him into the Monaſtery of S.* Bazol, *and had put into his place* Hugh, *Count* Hebert's *Son, who had been ordain'd Deacon at* Auxerre. *That afterwards he call'd a Synod at* Soiſſons, *wherein a Propoſal was made to him to permit the Ordination of* Hugh. *That he immediately oppos'd it, and had declar'd them Excommunicated who ſhould ordain any other Archbiſhop of* Rheims *whilſt he was living, and him who ſhould accept of ſuch Ordination. That afterwards, to get out of their hands, he had deſir'd them, that they would let him go to ask advice of the Queen, and his Friends, what he ought to do, and that they would ſend ſome body along with him to know his anſwer. They ſent with him Biſhop* Deroldus, *to whom, in the preſence of the Queen, he gave this Anſwer, That he Excommunicated the Biſhops who ſhould dare to ordain another in his place; repeating the Proteſtation he had formerly made of appealing to the Holy See. That without being concern'd at this Denunciation, ſome of theſe Biſhops went to* Rheims *to ordain* Hugh. *That from that time King* Lewis *proving unſucceſsful, he had been oblig'd to wander from place to place like a Vagabond; and that afterwards ſeveral of his Friends had brought him by force to the Counts* Hugh the White *and* Hebert, *who having him in their power, conſtrain'd him to reſign the Revenues of his Church, and ſent him into the Monaſtery of S.* Bazol. *That being inform'd that they deſign'd to make away with him, he fled to* Laon. *That ſince that, King* Otho *came in to the aſſiſtance of King* Lewis, *had turn'd* Hugh *out of the Archbiſhoprick of* Rheims, *and re-eſtabliſh'd him therein. That* Hugh *retir'd to the Caſtle of* Mouzon: *that in the Conference held upon the River* Cher, *where he was preſent with* Hugh, *his Affair was there debated before the Biſhops then preſent. That* Hugh *had there produc'd a Letter writ to the Pope in his name, whereby he deſir'd to be diſcharg'd from his Archbiſhoprick, which he had maintain'd was counterfeit. That the Favourites of* Hugh *having alledg'd that an Affair of that Importance could not be determin'd in that Aſſembly, becauſe it was not a Synod convocated according to form, they had put it off to* November, *wherein a Synod was to be held; and that in the mean time it was order'd, that he ſhould have the Government of the Church of* Rheims, *and* Hugh *was allow'd to ſtay at* Mouzon. *That* Hugh *came in the Seaſon of Vintage with Count* Thibold, *to carry off all the Wine round about the City of* Rheims. *That the Synod had been held at* Verdun *as appointed, to which* Hugh was *cited, and he would not make his Appearance, nor to another held afterwards near* Mouzon, *which had paſs'd a Sentence abſolutely in his favour. But that* Hugh *having declar'd that he would not ſubmit to this Sentence, and remaining ſtill at* Mouzon, *he had ſent to* Rome *by the Ambaſſadors of King* Otho *a Petition containing his Complaints; that he expected the Iſſue of all from the Orders of the Holy See, and the Determination of the Council.* This Petition of *Artaldus* having been read in *Latin* and in the old *Teutonick* Language, *Sigeboldus* a Clerk belonging to *Hugh* enter'd, preſented to the Council the Letter which had been brought from *Rome*, and which had been already produc'd before the Council of *Mouzon*, and avouch'd that it had been given him by the Legat *Marinus* then preſent. It was written in the name of *Guy* Biſhop of *Soiſſons*, *Hildegaire* Biſhop of *Beauvais*, and of all the other Biſhops of the Province of *Rheims*, who deſir'd the re-eſtabliſhment of *Hugh* and the Expulſion of *Artaldus*. When this Letter had been read, the Biſhops therein mention'd did declare that it was Counterfeit, and that they had never heard the leaſt mention of any ſuch thing, nor gave their Conſent that ſuch a Requeſt ſhould be made in their Names. Upon this their Declaration this Deacon was depos'd as an Impoſtor and Calumniator; and in the ſame Seſſion *Artaldus* was confirm'd in the Archbiſhoprick of *Rheims*. In the ſecond Seſſion *Robert* Archbiſhop of *Treves* alledg'd, that ſince they had re-eſtabliſh'd *Artaldus* as lawful Archbiſhop of *Rheims*, it was requiſite to condemn the Intruder. *Marinus* told them the Council ought to pronounce a Sentence agreeable to the Canon; and after the Decrees of the Pope's touching this Subject were read, the Biſhops declar'd *Hugh* to be Excommunicated and thrown out of the Church, till ſuch time as he ſhould do Pennance for his Fault. In the other Seſſions they debated on ſeveral Points relating to Church Diſcipline; and all the Acts of this Council are reduc'd into Ten Canons.

The firſt contains the Excommunication of *Hugh*.

The

The second, the Resettlement of *Artaldus*, and the Excommunication of those, who were ordain'd by *Hugh*, unless they should appear before the Synod to be held at *Treves*, *September* 13. to make Satisfaction, and to receive Pennance for what they had done. *The Council of Ingelheim in favour of Artaldus.*

The third inflicts the same Punishment on Count *Hugh the White*, for having turn'd out *Radulphus*, Bishop of *Laon*.

The fourth prohibits the Laity from bestowing Churches on Priests, or from turning them out of them without the Approbation of the Bishop.

The fifth is against those who abuse the Priests, or do them any wrong.

In the sixth, it is order'd that the whole *Easter*-Week, and the *Monday*, *Tuesday*, and *Wednesday* after *Whitsunday* should be kept as Festivals, as well as the *Lord's* Day.

In the seventh, it is order'd, that in the Grand Litany (which is on S. *Mark's* day) a Fast shall be kept as in the *Rogation*-Week before the *Ascension*.

The eighth imports that the Laicks should have no share of the Offerings which the Faithful offer'd on the Altar.

The ninth, that the Cognizance of all Differences about Tithes should be brought before the Bishops.

The tenth and last Canon is imperfect, and one cannot well comprehend the meaning thereof; There is mention made of Widows dedicated to the Service of God.

After this Council *Lewis d'Outremer* assisted by *Conrad* Duke of *Lorrain*, retook *Mouzon*, *Montague* and *Laon*, and the Bishops being met at *Mouzon*, Excommunicated Count *Thibold*, and cited Count *Hugh the White* to appear before the Synod to be held at *Treves*. In this Assembly, *Guy* Bishop of *Soissons*, who had ordain'd *Hugh*, came to wait upon King *Lewis*, and to give him Satisfaction. *The Council of Mouzon.*

Artaldus when he departed from *Laon* went to *Treves* with *Guy* Bishop of *Soissons*, *Radulphus* Bishop of *Laon*, and *Wickfroy* of *Terrouane*, where they met with *Marinus* the Pope's Legat, and *Robert* Archbishop of *Treves*, who waited for their coming, without whom there would not have been any other Bishops of *Germany* and *Lorrain*. *Marinus* asked *Artaldus* and the rest of the Bishops, how *Hugh the White* had behav'd himself since the last Synod, and whether the Letters which cited him before the Synod had been deliver'd to him. They reply'd, That he still persisted in his Rebellion and Robberies; that one of their Letters had been deliver'd to him, and that the other had been intercepted by his Party. Upon this Reply, It was asked whether any one was come on his behalf; and none appearing, the Assembly was adjourn'd till the morrow. On that day there appear'd no Deputy in behalf of Count *Hugh*; and tho' the Clergy and Nobless cry'd out, that he ought to be Excommunicated; yet that was put off to the third day. In the mean time they consulted about the Affair of the Bishops who had been cited before the Synod, or who had any hand in the Ordination of *Hugh*. The Bishop of *Soissons* begg'd Pardon and obtain'd it; the Bishop of *Terouane* was found to have no hand in the Ordination; and the Bishop of *Noyon* was excus'd by reason of his Sickness. On the third day *Hugh the White* was Excommunicated till such time as he should come and ask the Legat and the Bishops Pardon for what he had done: and in case he should defer that, he enjoyn'd him to go to *Rome* for Absolution. There were likewise two Bishops Excommunicated who were ordain'd by *Hugh*, the one of *Amiens*, the other of *Senlis*; and a Clerk who had instituted and inducted the Latter. *Hildegairus* Bishop of *Beauvais* was cited before *Marinus*, or to *Rome*, for assisting at their Ordination: and lastly, the young Count *Hebert*, Brother to *Hugh*, was likewise summon'd to make Satisfaction for the wrong he had done the Bishops. All these things were transacted in the Year 948. and from that time forward *Artaldus* remain'd in possession of the Archbishop of *Rheims*, which was made sure to him by the Peace concluded between *Lewis d'Outremer* and *Hugh the White* in the Year 953. In the same Year this Archbishop held a Council of five Bishops at S. *Thierry*, wherein he Excommunicated Count *Reginald*, who had seiz'd upon the Revenues of the Church. *The Council of Treves.*

Artaldus dying the last day of *August* in the Year 967. after he had been Archbishop of *Rheims* thirty years, several Bishops propos'd the Re-establishing *Hugh*. The Affair was debated in a Council held in a Village of the Diocess of *Meaux* upon the River *Marne*, consisting of Thirteen Bishops of the Provinces of *Rheims* and *Sens*. The Bishops of *Laon* and *Chalons* very strongly oppos'd his Restitution, and the Case was refer'd to the Arbitration of his Holiness. He gave them to understand by *Bruno* Archbishop of *Cologne*, that *Hugh* had been Rejected and Excommunicated by the Councils of *Rome* and *Pavia*, and that there was no thinking of him again. Whereupon they elected a Clerk of the Church of *Rheims* call'd *Odalric*, the Son of a Count nam'd *Hugh*, who was supported by King *Lotharius*, by the Queen-Mother, and by *Bruno*. He enjoy'd the Archbishoprick very peaceably for the space of Seven years, and dy'd in the Year 968. His Successor was *Adalberon* or *Alberon*, Brother of Count *Henry*, who govern'd the Church of *Rheims* for Nineteen years, with a great deal of Prudence and Candor. Under his Episcopacy a Council was held at *Rheims* in the Year 975. whereof *Stephen* Deacon of Pope *Benedict* VII. was President. In this Council *Thibold* was Excommunicated for having unlawfully seiz'd upon the Church of *Amiens*. In the Year 972. he held another Council at St. *Mary's* Mount, where he procur'd a Ratification of an Order he had made, of putting Monks into the Monastery of S. *Medard* instead of Canons who were there. After the death of this Archbishop, *Hugh Capet* laid hold on this opportunity of taking into his Interests *Arnulphus*, the Bastard Brother of *Charles* Duke of *Lorrain*, the last of the *Carolinian* Race, Clerk *The death of Artaldus.* *Odalric Archbishop of Rheims.* *Adalberon Archbishop of Rheims.* *Arnulphus Archbishop of Rheims.*

Arnulphus Archbiſhop of Rheims.

Clerk of the Church of *Laon*, by procuring him to be elected Archbiſhop of *Rheims* in the Year 989. who immediately took of him an Oath of Fidelity. But within ſix Months after his being in poſſeſſion of the Archbiſhoprick of *Rheims*, his Brother *Charles* was introduc'd into that City, and became Maſter of it by means of a Prieſt nam'd *Adalger*. Which was brought about, as 'tis ſuppos'd, by the Intelligence he had from the Archbiſhop, who however was carry'd by his Brother to *Laon*, and caſt into Priſon for forms ſake. *Arnulphus* notwithſtanding iſſued out a Sentence of Excommunication againſt thoſe who had made an unlawful Seizure of the Revenues of the Church of *Rheims*; and the Biſhops of the Province met at *Senlis*, and paſſed a Decree againſt *Adalger*, whereby they Excommunicated him and all others who had any hand in the Uſurpation made upon the Churches of *Rheims* and *Laon*. This Excommunication was ſent to all the Biſhops, and Complaints were made to the Holy See, who took part with *Arnulphus*. But *Hugh Capet*, who had always ſuſpected his Treachery, having diſcover'd that his Suſpicion was not groundleſs, and that he was in the Intereſts of his Brother, wrote againſt him to Pope *John* XV. and cauſed the Biſhops of the Province of *Rheims* to write to him likewiſe, who accus'd *Arnulphus*, and deſir'd he might be Condemn'd. After this *Hugh* becoming Maſter of the City of *Laon*, and having *Charles* in Cuſtody, he took *Arnulphus*, and brought him to *Rheims*, where he call'd a Council to proceed againſt him. It conſiſted of ſix Suffragans of the Archbiſhoprick of *Rheims*, viz. *Guy* Biſhop of *Soiſſons*, *Adalberon* of *Laon*, *Herveus* of *Beauvais*, *Goteſman* of *Amiens*, *Ratbode* of *Mayon*, and *Eudes* of *Senlis*; beſides them were *Debert* Archbiſhop of *Bourges*, *Sigwin* Archbiſhop of *Sens*, *Gautier* Biſhop of *Autun*, *Bruno* of *Langres*, *Milo* of *Maſcon*, *Arnulphus* Biſhop of *Orleans*, and *Hebert* of *Auxerre*, with ſeveral Abbots of ſeveral Dioceſſes. *Sigwin* was Preſident thereof, and *Arnulphus* of *Orleance* Prolocutor. In the firſt Seſſion held the ſixteenth of *June* in the Church of *Bazol*, *Arnulphus* Archbiſhop of *Rheims* was accus'd for having betray'd his Truſt to King *Hugh*, and being the chief Cauſe of the taking that City. *Sigwin* Archbiſhop of *Sens*, alledg'd that he would not permit a Proceſs to be made on this Charge, till he was ſure that *Arnulphus* ſhould not be put to Death in caſe he were Convicted of High Treaſon; and moreover cited the Thirty firſt Chapter of the Council of *Toledo*, which imports that Biſhops ſhall not proceed to the Determination of ſuch Matters, till they had engag'd the Princes upon Oath to remit the Puniſhment of the Offenders. *Herveus* ſhew'd that it would be of worſe conſequence if the Prince ſhould take cognizance of the Caſe, and deprive the Biſhops of the right of doing it. *Bruno* declar'd that he was moſt concern'd in this Affair; that upon the account of his being a Retainer to the King *Lotharius* his Uncle, he had engag'd himſelf for the Fidelity of *Arnulphus*, that he might be made Archbiſhop of *Rheims*, in hopes that he would not let him ſuffer any prejudice for this Act of Kindneſs: That *Arnulphus* was ſo far from making his due acknowledgments, that he had begun to perſecute his Friends, and had put him in danger of his Life: that he had to no purpoſe warranted that he would not break the Oath of Fidelity which he had taken to King *Hugh*; that there was ſufficient Evidence of his Treachery, becauſe the Authors of that Rebellion were his moſt intimate Friends, and ſuch as he eſteem'd very highly. As to that which was alledg'd, that care ought to be taken that the Offender ſhould not loſe his Life; he anſwer'd, that there was no need to fear any ſuch thing under Princes ſo merciful as theirs were; but that it was more to be fear'd, whilſt they endeavour'd after the Safety of one Man, that the whole Eccleſiaſtical Order would be expos'd to danger. At laſt it was concluded, that the Prieſt who had deliver'd up the Gates of the City to Duke *Charles*, ſhould be brought in. Whilſt they ſtaid for his coming, they read over the Oath of Fidelity which *Arnulphus* had taken to King *Hugh* and King *Robert*. Afterwards the Prieſt nam'd *Adalger* appearing, declar'd that it was *Arnulphus* who gave him the Keys of the City Gates, with orders to deliver them up to Duke *Charles*. After this Evidence was given, they read the Decree which *Arnulphus* had made againſt thoſe who made an unlawful Seizure of the Revenue of the Church of *Rheims*, which prov'd that himſelf was Excommunicated, becauſe he was the Author of that Depredation, and went ſhares with thoſe who committed it. To this was joyn'd the Sentence of the Biſhops of the Province of *Rheims*, paſs'd at *Senlis* much about the time wherein they began to ſuſpect *Arnulphus* of Treaſon. After the reading of theſe Papers and the Canons of the Council of *Carthage* againſt Perſons Excommunicated who partake of the Sacrament, and againſt Biſhops who do any thing contrary to the Oath which they have taken in their Ordination, leave was given to all who were minded to vindicate *Arnulphus*, to ſay freely what they could in his behalf. The Clergy of his own Church would neither accuſe nor defend him: But *John Scholaſticus* of *Auxerre*, *Ranulphus* Abbot of *Sens*, and *Abbo* Superior of the Monaſtery of *Fleury*, undertook to defend him, and produc'd a great many Paſſages extracted out of the falſe Decretals of the Ancient Popes, to prove that *Arnulphus* ought to be re-eſtabliſht before they proceeded to judge him; and that they might not judge him till he had been cited ſeveral times, and the Holy See made acquainted with the Buſineſs. It was anſwer'd them that he had ſufficient Notice given him; That they ought not to re-eſtabliſh him till he had receiv'd ſuch a Sentence as declar'd him Abſolv'd, ſince he had been already Condemn'd; That *Hildemare* Biſhop of *Beauvais*, and *Abbo* Archbiſhop of *Rheims* charg'd with the ſame Crime as *Arnulphus* was, had been judg'd by the Synods of the Province; That the Holy See had been already inform'd of this Affair by the Letters of King *Hugh*, and of the Biſhops of the Province of *Rheims*, which had been carry'd to *Rome* by Deputies, which the Pope at firſt had pretty well entertain'd: but that ſince Count *Hebert* had preſented his Holineſs with a fine white Steed and ſeveral other things, he deny'd to give them any further Audience. The Deputies which Biſhop *Bruno* had ſent to *Rome* for his Releaſment, added, that having requeſted the Pope to Anathe-

The Council of Rheims *againſt* Arnulphus.

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matize those who were guilty of his Confinement, the Clerks of the Pope had demanded Money of them for it; and that they not being willing to give them any on that account, the Pope had told them at his first Answer, That the Person for whom he had been Apprehended might release him, if he thought fit: from whence they concluded, that the Holy See did not hinder them from proceeding upon the Spot to the Judgment and Determination of that Affair. But they carried the Point higher yet, and *Arnulphus* Bishop of *Orleans* remonstrated, that they might go on in the Trial, without waiting for what *Rome* should say in the Case. And after he had made Protestation that all due Respect ought to be paid to the Holy See and its Decisions, without offering prejudice to the Canons of the Councils; he gave them to understand that there are two things of which great care ought to be taken, which were not to permit that the Silence, or the new Laws or Institutions of the Popes, be any prejudice to the Ancient Laws of the Church: Because this would be to overthrow all order, and to make every thing depend on the Will and Pleasure of one single Man. That this did not derogate any thing of the Privileges of the *Pontifex Maximus*: because if the Bishop of *Rome* were a Man of Worth (on his Learning and his Piety, there was no fear of his Silence, or of his Altering the Constitutions of the Church. That if on the contrary, either out of Ignorance, or Fear, or Passion, he should swerve from Justice, his Silence and his new Decrees were the less to be fear'd; because he who acts contrary to the Laws, cannot prejudice the Laws. From thence he took an occasion to lament the sad Estate of the Church of *Rome*, and gave a brief account of the Popes from *Formosus* to *Boniface*, and shew'd his abhorrence of their Irregularities. He asked whether Bishops, raised for their Sanctity and Piety, were oblig'd to submit themselves blindly to such Infamous Monsters, who had no Learning, neither Divine nor Prophane. He complain'd that they should advance to the highest Post of the Church the mere Scum and Refuse of the Clergy; Pastors who more deserv'd the name of Walking Statues, than of Reasonable Men. Upon default of excellent Popes, he was for consulting Metropolitans; and took notice that there were a great many such in *Gallia*, *Belgica*, and in *Germany*, very well skill'd in Matters of Religion; and that it was more proper to ask their Opinion, if the War which happens between Princes did not hinder it, than to go to seek it in that City, which at present declares in favour of him who gives most, and weighs its Judgments by the Number of Crowns which are presented. He adds, that if any one should allege with Pope *Gelasius*, that the Church of *Rome* is the Judge of all Churches, and can be judg'd by none, this is a Proposition which the *African* Bishops would not consent to, and which could not be true at this time, wherein there was scarce one at *Rome* who had so much as studied Humane Learning, if common Fame were to be credited therein. That Ignorance was more excusable in other Bishops than in the Bishop of *Rome*, who ought to be Judge of the Faith, of the Life, of the Manners, and of the Discipline of the whole Church. That according to St. *Gregory*'s Opinion, the Bishops, when in fault, are subject to the Correction of the Holy See; but when they are unblameable, Humility in one sence renders them all Equal. Lastly, That when the Bishops of *Rome* of this time were like to *Damasus*, nothing could be done more than had been done, since the Bishops and the King had writ concerning this very Business to the Holy See, and they had not undertaken to decide it in the Province, till such time as they had no hopes of having it try'd at *Rome*, which was conformable to the Canons of the Council of *Sardica*. He quoted several Passages out of St. *Gregory*, to show that Bishops are oblig'd to punish Offences; and that they may Depose Bishops who are convicted thereof. He added, That tho' one might pass by other Crimes in silence, one could not do so in the Case of High Treason: yet that there have been Instances of Archbishops of *Rheims*, condemn'd by the Bishops of the Province for this very Crime; namely *Gillo* Archbishop of *Rheims*, who gave a disloyal Counsel to *Childebert*, and *Ebbo*, and was depos'd at *Thionville*: That the Decree of *Damasus*, which imports that the Causes of Bishops shall be try'd at *Rome*, ought to be extended to none but difficult Causes, and not to such wherein the Crime is self-evident: That the *African* Bishops have contested the very Right of Appellation, and that the Councils of *Nice* and *Antioch* appointed the Synod of the Province to determine these Matters: That he would very readily grant the Church of *Rome* more than ever the *African* Bishops pretended to allow it: That they consulted it when the Affairs of the State permitted it, and they submitted to its Determinations, unless they were contrary to Equity: But if it remain'd silent, the Ecclesiastical Laws ought to be consulted, and the rather because the Church of *Rome* at present was destitute of all manner of Supports and Succours; for since the Fall of the Empire it has lost the Churches of *Alexandria* and *Antioch*, as well as those of *Africa* and *Asia*, and all Europe began easily off from it: That the Church of *Constantinople* was withdrawn from its Obedience: That the Churches of *Spain*, which were most remote, did not acknowledge its Determinations; and that *Rome* had abandoned it self, since it no longer gave any wholesome Advice to it self, or others. He concludes, that according to the Examples and Canons of former times, they ought to proceed to the Trial of the Archbishop of *Rheims*.

Against Arnulphus.

From all this Learned and Judicious Speech of the Bishop of Orleans, it cannot but be observ'd, that even in these dark times, wherein Rome might with ease have imposed on the blind and ignorant World, there were some so wise, and so honest as not to think its Bishop (especially if a wicked and ignorant one) to be the Infallible Judge of all Controversies. Now whether this honest proceeding of the Council of Rheims in judging Arnulphus, even in a time when they profess'd to pay all due deference to the Holy See; and whether the Practice of the Modern Gallican Churches in this Age, be not a sufficient Evidence to prove how little they (even of the Romish Communion) believe the Doctrine of the Pope's Infallibility (unless as far as they gain by it) I leave the fair and impartial Reader of both Parties to judge.]

The Council of Rheims against Arnulphus.

Upon this the Synod came to a Resolution; the Defendant was called in, who took his place among the Bishops. The Bishop of *Orleans* upbraided him with the Favours he had received from the King, which he had return'd with Treachery. The Defendant alledg'd that he had done nothing against the King; that he was always Loyal to him; that he had been taken by force in his City by the Enemy, the King not coming to his Assistance. The Bishop of *Orleans* oppos'd to him the Testimony of *Adalger* the Priest, who said he had deliver'd up the Gates of the City by his order. The Defendant reply'd that the thing was false; the Priest maintain'd to his Face that his Evidence was true. *Arnulphus* of *Rheims* complain'd of the ill usage he had met with; the Bishop of *Soissons* ask'd him why he did not appear when he was cited by the King and Bishops; and upon the Answer he made, that he could not, being then retain'd in Custody; that Bishop reply'd, that he had offer'd to conduct him, and alledg'd several Circumstances to prove that he had behav'd himself very deceitfully. Afterwards another Witness was produc'd, who told him that he had said to him that he preferr'd Prince *Charles* to all the World; and if he had any kindness for him he ought to endeavour to serve him. Whereas several Abbots declared that *Arnulphus* ought to be permitted to withdraw, and to ask advice what Answer to make, it was granted him; and he withdrew into a corner of the Chamber with the Archbishop of *Sens*, and the Bishop of *Orleans*, *Langres*, and *Auxerre*. Whilst they consulted together, they read in the Synod the Canons of the Councils of *Toledo* against those who prov'd disloyal to their Prince. In the mean time *Arnulphus* acknowled'd and confess'd his Crime before the Bishops who were retir'd aside with him, who call'd others to be present at his Declaration. He made it before them, and thirty Abbots or Clerks, which were call'd to be Witnesses. This Acknowledgment took off the Objection which might arise upon the Account of the Holy See; because *Arnulphus* having not appeal'd to it, chose his Judges, and acknowledg'd his Fault, there was no difficulty remaining; so that they might condemn him without incroaching upon the Rights of the Holy See. But to be inform'd what Ceremony they should use in his Deposition, several Canons were consulted, and a great many Instances were produc'd, which took up the remaining part of this Session.

The next day the Bishops meeting in the same place, after they had debated several Affairs both Ecclesiastical and Civil, return'd that of the Archbishop of *Rheims*: and as they were debating after what manner he ought to be treated, King *Hugh*, and King *Robert* entred with the Lords, and then thank'd the Bishops for the Zeal they had express'd for them, and ask'd them how the Case stood. The Bishop of *Orleans* return'd them this Answer, that there was no need of returning them Thanks for doing what was only their Duty; that they had not acted therein out of any Motive of Love to them, or of Hatred to *Arnulphus*: they could heartily wish that he were able to clear himself; but that at last, after many Evasions, he had acknowledg'd his Crime, and consented to be degraded from his Priesthood, in the presence of several Abbots, and several Clerks who were Witnesses of that Declaration: that he thought it proper to have him there before him, that the King himself might be both Witness and Judge, and that by this means his Accusers, the Witnesses which had given in Evidence against him, and the Judges might be discharg'd. He was forthwith introduc'd, and the Bishop of *Orleans* having ask'd him whether he were still of the same Mind, he reply'd, *that he was*. The Bishop ask'd him, whether he were willing to be deprived of the Sacerdotal Dignity, which he had hitherto abus'd: He reply'd, *as you please for that*. Count *Brechard* catching at that word, said, That he did not explain himself enough, and that he ought to acknowledge his Fault publickly, that so he might not afterwards say, that the Bishops had impos'd upon him therein, and that he had not made any Acknowledgment of that Nature. He reply'd *That he had openly confess'd his Fault, and acknowledg'd that he had swerv'd from that Allegiance which he ow'd to his Prince; that he desired that they would credit what the Bishop of* Orleans *should say of him, and that he intreated him to make a fair a Report of his Case as he could.* Thereupon this Bishop said, that *Arnulphus* of *Rheims* being naturally modest in speaking, and asham'd to acknowledge in publick, what he had confess'd to them in private, it was enough that he should acknowledge in general that he had not kept the Oath of Allegiance which he ow'd to his Prince. Count *Brechard* insisted that he ought to declare it publickly; but the Bishop of *Orleans* silenc'd him by saying, that the Bishops were the only Persons who could exact a Confession of that Nature; and that it was sufficient that the Archbishop of *Rheims* had made his Confession to them in private, and declar'd himself unworthy of the Priesthood because of his Sins, as he had done by a Writing which was read, wherein he declar'd, that he had confess'd himself to *Seguin* Archbishop of *Sens*, and to other Bishops, and had appointed them the Judges of his Offences, that he might receive from them such Penance as he deserv'd, and be remov'd from the Sacerdotal Dignity; and consented that another Archbishop should be put in his place, without pretending ever to return contrary to this Declaration. Afterwards *Adalger* the Priest confess'd his Fault. He was ask'd whether he had rather be degraded, or ly under a perpetual Excommunication. He preferr'd Degradation, which was perform'd with the usual Ceremony; for he was strip'd of all his Clerical Habits from his Priesthood to his Sub-deaconship; and each time he was order'd to forbear performing the Offices of the Order, and of the Habit he was strip'd of; after this he was enjoyn'd Penance, and receiv'd Absolution with leave to Communicate as a Laick. Lastly, They issued forth an *Anathema* against the other Rebels, who did not appear to make Satisfaction; and *Arnulphus* was sent Prisoner to *Orleans*.

Arnulphus

Arnulphus being thus depos'd and depriv'd of the Archbiſhoprick of *Rheims*, the Biſhops elected in his place one *Gerbert* or *Gilbert*. He came of a conſiderable Family of *Auvergne*; and applying himſelf to ſtudy, he became a great Proficient in the Sciences and Philoſophy. He was brought up in the Monaſtery of *Aurillac*, where he liv'd a Monaſtick Life; and from thence he went into *Spain*, where he learn'd the Mathematicks. He was afterwards Schoolmaſter of the Church of *Rheims*, where Prince *Robert*, Son of *Hugh Capet*, *Leoteric* Archbiſhop of *Sens*, and *Fulbert* Biſhop of *Chartres* were his Scholars; and he had afterwards the Honour of being Tutor to *Otho* III. Immediately after his Election he made a Profeſſion of his Faith, and thereupon was Ordain'd, and Inſtituted and Inducted into the Archbiſhoprick of *Rheims*. In the Year 998. he held a Council, wherein he Excommunicated Count *Hebert* and other Uſurpers, who had unlawfully ſeiz'd upon the Revenues of the Church of *Rheims*. He wrote at the ſame time to *Fulcus* Biſhop of *Amiens*, who had appropriated to his own uſe ſeveral Revenues of his Church. Gerbert *Archbiſhop of* Rheims.

King *Hugh* and the Biſhops ſent the Decrees of this Council to Pope *John* XV. by the Archdeacon of *Rheims*, and pray'd him to approve of their Election of *Gerbert*. But this Pope being perſwaded that *Arnulphus* could not have been Depos'd without his Authority, very highly reſented what the Biſhops of *France* had done. King *Hugh* wrote him word that they had done nothing in this Affair that might be of any Prejudice to the Holy Sea; and that if he pleas'd to come to *Grenoble*, or into *France*, he would receive him with all the Tokens imaginable of Submiſſion and Reſpect; and that if he pleas'd, they ſhould try this Matter over again in his Preſence. The Pope ſent into *France* Abbot *Leo*, with orders to call a Council, and in the mean time forbad the Biſhops who had aſſiſted at the Council of *Rheims* to be there. *Gerbert* foreſeeng the Storm that was coming on him, wrote to an Abbot, and Archbiſhop *Sigwin*, and endeavour'd to fortifie the latter, againſt the fearful apprehenſions he had of the Thunderbolts of *Rome*, by telling him, that the Judgment of the Pope was not Superior to God's Decree: That if he (meaning the Pope) ſhould fall into Error, he might be reprov'd: that he could not exclude Biſhops from the Communion of JESUS CHRIST, for being unwilling to conſent to a thing which they thought contrary to the Goſpel: that they had no Power to debar him of the Communion, neither as a Guilty Perſon, ſince he was Innocent, nor as a Rebel, ſince he had not refus'd to go to any Council: that this Sentence, being unjuſt, ought not to be look'd upon as proceeding from the Holy See, according to S. *Leo*'s Maxim. That the Rules whereby the Catholick Church ought to be regulated are the Goſpel, the Apoſtles, the Prophets, the Canons made by the Spirit of God, and conſecrated by that reſpect which all the World paid them, and the Decrees of the Holy Apoſtolical See which were conformable thereto. That thoſe who out of Contempt ſwerv'd from theſe Rules, ought to be judg'd and condemn'd by theſe Rules: but that whoever obſerves and follows them, ought to enjoy perpetual Peace, without ever being ſeparated from the Communion of the Church. In concluſion he declar'd to *Sigwin*, that he ought not to ſuſpend the performing of his Functions becauſe of the Prohibition of *Rome*, and that he ought to deſpiſe this irregular Judgment, for fear that whilſt he endeavour'd to appear Innocent, he ſhould declare himſelf Guilty.

In the mean time the Pope by his Legat very warmly preſs'd for the re-eſtabliſhment of *Arnulphus*, and after he had appointed Councils to be held for this purpoſe at *Aix-la-Chapelle*, and at *Rome*, to which the Biſhops of *France* would not go, he order'd one to be held at *Mouzon* the Second of *June*, in the Year 995. in which aſſiſted *Luitolfe* Archbiſhop of *Treves*, *Aimon* Biſhop of *Verdun* and *Notger* of *Liege*, with *Sigefroy* Biſhop of *Munſter*. *Leo* Legat of Pope *John* XV. preſented to them a Letter of that Pope, and after it had been read, *Gerbert* made an eloquent Speech in his own Defence, wherein after he had ſhown the Reaſonableneſs of his Conduct, he declar'd that he had not taken the Church of *Rheims* from its lawful Poſſeſſor; but that *Arnulphus*, who was unworthy thereof, having condemn'd himſelf, he had been elected and ordain'd Canonically in his place. He gave this Speech in writing to the Legat, who handed to him the Pope's Letter. After this the Council broke up, having firſt appointed to meet at *Rheims* the firſt of *July*, and deputed *John* a Monk of the Abbot *Leo* the Pope's Legat, to go to King *Hugh*. But as *Gerbert* was going away, *Leo* order'd two Biſhops to remonſtrate to him, that he ought to abſtain from celebrating Divine Service, till the Convention of the Synod. After he had declar'd that their Denunciation ſignified nothing, he went himſelf to wait upon *Leo*, and told him that it was not in the Power of any Biſhop, nor of any Patriarch, nor of the Pope himſelf to exclude any of the Faithful from the Communion of the Church, till ſuch time as he had been either convicted of any Crime, or had acknowledg'd himſelf to be Criminal, or had refus'd to appear before a Synod, being cited thereto according to the Canon: That neither of theſe being his Caſe, he could not tell how to condemn himſelf. However *Luitolf* Archbiſhop of *Treves*, having calmly, and like a Brother, admoniſh'd him not to give any occaſion of Scandal, he prevail'd upon him ſo far, that for peace and quietneſs ſake, he would only abſtain from celebrating Maſs till the firſt of *July* next, which was the time appointed for the Synod at *Rheims*. The Queen *Adelaid* wrote to *Gerbert*, ordering him to appear at that Synod; threatning him that if he did not, ſuch Meaſures ſhould be taken as ſhould be thought moſt proper. *Gerbert* underſtanding that they would Abſolve *Arnulphus*, and re-eſtabliſh him, and all to gratifie *Leo*, who had promis'd that the Pope ſhould confirm the late Marriage of King *Robert*; and being inform'd that his Clergy and Laity had declar'd againſt him, return'd this Anſwer to that Princeſs, That he would not be there; and declar'd that he would patiently attend the Determination of the Synod: That having receiv'd the Government of the Church of *Rheims* at the hands of the Biſhops, he was not willing to *The Council of* Mouzon.

The Council of Mouzon.

quit it till the Biſhops had ſo order'd it: But that he was not in any manner capable of oppoſing the Sentence which ſhould be paſs'd upon him, or of retaining his Dioceſs by force? That in attending the Judgment of the Synod, he ſuffer'd with grief an Exile, which many believe to be very happy for him.

The Synod of Rheims *againſt* Gerbert.

The Synod appointed at *Rheims* was held there accordingly; of which we have not any Acts or Decrees. All that we can learn of it is, that they therein reſolv'd to re-eſtabliſh *Arnulphus*, and to turn out *Gerbert*. The latter, according to the Reſolution he had taken, obey'd, and retir'd to *Otho* III. who ſoon after gave him the Archbiſhoprick of *Ravenna*, from whence he aſcended the Papal Chair in the Year 999. As to *Arnulphus* (whatever ſome Authors may ſay) he was not ſet at liberty, and re-eſtabliſh'd till three years after, at the inſtance of Pope *Gregory* V. *John* the Fifteenth's Succeſſor. His re-eſtabliſhment was likewiſe afterwards confirm'd by *Gerbert* himſelf when he was advanc'd to the Popedom. For that Pope very generouſly forgetting all that was paſt, ſent him word, That as it was the Duty of the Holy Apoſtolical See to raiſe up thoſe who were falo, and to reſtore to them the Dignity of which they had been depriv'd; ſo he thought it convenient to ſuccour him, even him who had been turn'd out of the Archbiſhoprick of *Rheims* for ſome default: Becauſe ſince his Depoſition had not been ratified by the Pope, it was believ'd that he might be re-eſtabliſh'd by the Clemency of the Holy See, St. *Peter* having ſuch a Soveraign Authority as no other could ſtand in competition with. That therefore by reſtoring to him the Paſtoral Rod and Ring, he grants him a power of performing all his Archi-Epiſcopal Functions; to retain the Dignity thereof; to enjoy all the Revenues belonging to the Church of *Rheims*; and to wear the Pall. That he prohibits all manner of Perſons from upbraiding him with his Depoſition; being willing that the Apoſtolical Authority ſhould protect him, tho' his Conſcience condemn him: That laſtly, he confirms and grants to him *de novo*, the Archbiſhoprick of *Rheims* with all that belong'd to it. This is the Language of *Gerbert* when advanc'd to the Papal Chair; which ſeems to be in a different ſtrain from what he formerly us'd.

The re-eſtabliſhment of Arnulphus *in the Archbiſhoprick of* Rheims.

The Writings of Gerbert.

The Writings of Gerbert.

Gerbert was without queſtion the moſt Learned Man of his Time, eſpecially in Prophane Learning: for he had to his Study of the Languages and Philoſophy joyn'd that of the Mathematicks, wherein he was a great Proficient. He informs us himſelf that he had compos'd ſeveral Tracts of Rhetorick, Arithmetick, and Geometry. He ſpeaks of a Sphere which he had made, and he compos'd a ſmall Treatiſe of the manner of its Conſtruction. He invented Clocks, and made one at *Magdeburgh*, which he regulated according to the Motion of the Polar Star, the which he view'd through a Teleſcope. They likewiſe attribute to him a Treatiſe concerning the *Aſtrolabe*, written in Dialogue-wiſe, between him and *Leo* the Pope's Legat. This Art made him paſs for a Magician, and gave riſe to the Fable of his being promoted to the Papal Chair by a Contract which he made with the Devil. He had a great Hand in all the Affairs of the State, and eſpecially in thoſe which related to the Church of *Rheims*; and was in great repute with the Emperors and the Kings of *France*. He behav'd himſelf ſo well in thoſe difficult times, that he fell into diſgrace with none. The Archbiſhop *Adalberon*, as well as the Princes and Princeſſes of his time, and ſeveral others made uſe of his Pen to write their Letters. He wrote likewiſe ſeveral Letters in his own name to ſeveral Perſons about the Affairs of Church and State, or about particular Affairs, or elſe about ſome Points of Learning. There is a Collection made of an Hundred and ſixty of them, which are publiſh'd from the Manuſcript in the Library of *Papyrus Maſon*, and printed by the Care of his Brother in the Year 1611. at *Paris*, with the Letters of *John* of *Salisbury*, and *Stephen* of *Tournay*. They are penn'd in a very pure Stile, and ſuch as is truly Epiſtolar, with a great deal of Beauty and Spirit, but they do not contain much of Eccleſiaſtical Affairs. He is likewiſe the Author of the Hiſtory of the Acts made by the Council of *Rheims* againſt *Arnulphus*, writ with a great deal of Elegance and Energy; which ſhews that he was no leſs skill'd in Eccleſiaſtical, than he was in Prophane Learning. His Speech to the Council of *Mouzon*, is a farther proof of both; as well as the Speech which he made, when Pope, for the inſtructing of Biſhops, publiſh'd by Father *Mabillon* in the Second Tome of his *Analects*. In this laſt Piece he Remonſtrates to the Biſhops that the higher their Station and Dignity is, the greater Obligations they lye under of anſwering the height of their Poſt by their Sanctity and their Merits; and that their Fall is by ſo much the more deplorable, by how much the more the height is from which they fall: That God requires more of them than of the reſt of the Clergy; and that their Faults ſhall meet with a ſeverer Puniſhment than thoſe of others. He explains to them the Qualifications which St. *Paul* requires of Biſhops in his firſt Epiſtle to *Timothy*. Afterwards he declares againſt Simony, which was ſo common in his time, that Biſhops gave Money to Archbiſhops for their Ordination; Prieſts, Deacons, and other Clergy-men to Biſhops. He exclaims very highly againſt this abuſe, and exhorts the Biſhops to whom he directs his Diſcourſe, not to drive ſuch a diſhonourable Trade, but to lead an unblameable Life.

FLODOARD *Prebendary of* Rheims.

Flodoard or *Frodoard* is not one of the least Ornaments of the Church of *Rheims*. He was born at *Esperna*y in the year 894. He was Prebendary of the Church of *Rheims*, and the Scholar of *Remy* of *Auxerre*, whom *Fulcus* had invited to *Rheims*, to be President of the School of his Canons. In the year 936. he took a Journey to *Rome*, and in the year 940. he took up a Resolution of going to S. *Martin* of *Tours*, because he could not approve of the Promotion of *Hugh* to the Archbishoprick of *Rheims*. But Count *Hebert* caus'd him to be apprehended, and took from him the Revenues belonging to the Church of *Rheims*, which he was in possession of, and the Church of *Cormicy* which he govern'd. He was for five Months confin'd to that City, till he was brought to *Soissons*, where he submitted to the Judgment of the Bishops, who confirm'd the Promotion of *Hugh*. Then he was restor'd to favour; the Revenues which he possess'd were restor'd to him, and the Church of *Coroy* given him, instead of *Cormicy*. He assisted at the Council of *Verdun*, wherein *Artaldus* was elected Archbishop of *Rheims*; and liv'd in the World to *Odalric*'s time, into whose hands he resign'd his Benefice, and withdrew into the Solitude of a Monastery, where he dyed in the year 966.

This Author has written an History of the Church of *Rheims*, divided into four Books. He therein gives an Account of the Succession and Lives of the Archbishops, of what they had done or written, and what happened worth the taking notice of under each of them in that Church. The first Book begins with the Apostles, and ends at the death of S. *Remy*. The Account of the first Bishops is fabulous, and what he says of the following is very uncertain. The Life of S. *Remy*, the Conversion and Baptism of *Clovis* take up the greatest and best part of that Book. The second Book contains the Succession and History of the Archbishops of *Rheims* from S. *Remy* down to *Hincmarus*. The third is wholly taken up with the Life of *Hincmarus*, and with the Abstract of his Writings. The fourth contains the History of *Fulcus*, and of those who succeeded him down to *Odalric*. This History was publish'd by Father *Sirmond*, and printed at *Paris* in the year 1611. and afterwards by *Colvenerius* who got it to be printed at *Douay* in the year 1617.

Beside this Piece, *Flodoard* did likewise compose a *Chronicon* (for Monsieur *Pithou* had no grounds to question whether it were his or no.) It began at the year 877. but the first years are lost, and we have only by us the year 919. and those which follow to the 966. where it ends. *Bonderius* observes that at *Treves* there is a Manuscript, which contains several pieces of Poetry of *Flodoard*; namely, five Books *of the Triumphs of the Italian Martyrs and Confessors*; three Books *of the Triumphs of* JESUS CHRIST, *and of the Saints of Palestine*; and two Books *of the Triumphs of* JESUS CHRIST *at Antioch*. But these Pieces have not as yet been publish'd, and no body (as we hear of) has ever seen them since. The *Chronicon* was publish'd by Monsieur *Pithou*, and Monsieur *Duchesne*, in their Collections of the Writers of the History of *France*.

An ADVERTISEMENT *to the following Addition.*

At soon as this Volume was printed off, I understood by Father Thierry Ruinard, *a Learned Religious Benedictine of the Congregation of S.* Maur, *that the Treatise of* Flodoard *concerning the Triumph of the Martyrs, which* Bonderius *made mention of, was in an ancient Manuscript in the Convent of the unshod Carmelites of that City; and this Father has been pleas'd to communicate the Abstract of that Manuscript to me, which I thought fit to publish.*

The ADDITION.

I Have examin'd that Manuscript, the beginning of which is torn; the Work begins at the end of the first Chapter of the third Book. He therein treats of the Martyrs who suffer'd under *Valerian*'s Persecution.

The fourth Book begins with Pope S. *Felix*, and treats of the Persecutions of *Aurelian*, *Claudius*, *Numerian*, and *Diocletian*. He therein speaks of the Popes according to the times wherein they liv'd.

The Fifth and sixth Books are not there, tho' there seems to be nothing left out.

The seventh treats only of the Persecution under *Diocletian*.

The eighth has this Title *De Persecutione Maximiniani*, i.e. *Concerning the Persecution under Maximian.*

Flodoard Prebendary of Rheims.

minian. It begins with the History of S. *Marcel*, and of all the Martyrs which are in his false Decretals: Afterwards he speaks of the Martyr'd Saints which are worship'd in *Italy*. The fifteenth Chapter is concerning S. *Afra* of *Augsburgh*. The sixteenth is concerning S. *Eusebius* the Pope.

The ninth Book makes mention of S. *Valentine* a Martyr at *Rome*, afterwards of the Martyrs thereabouts; and of the Decretals of S. *Sylvester*, *Gallicanus*, S. *John*, and S. *Paul*, and of several other Martyrs, who were at *Rome* in the time of *Julian* the APOSTATE.

The tenth Book begins at S. *Julius* the Pope, and ends with *Vitalian* and *Adeodate*. He therein mentions several other Saints; as for instance, in the second Chapter he speaks of *Eusebius*, whom he calls *Præsul*, *Prælate*, who is said to have suffered at *Rome* under *Constance*, with *Orosius* and others: he speaks of S. *Eusebius* of *Verceil*, of *Victorine* the Rhetorician, and of S. *Dennis* of *Milan*; he makes mention of the Translation of the latter, made by S. *Basil*, who sent his Body to S. *Ambrose*. (I have the Letter of S. *Basil* by me, directed to S. *Ambrose*, taken out of an ancient Manuscript, which makes mention of this Translation.) In the third Chapter, where he treats of S. *Damasus* the Pope, he likewise speaks of S. *Jerom*. In the eighth Chapter he treats of the Schism of *Laurence*, of *Pascasius* the Deacon------ In the nineteenth of *Horsmisdas* the Pope, of the Peace in the East, of S. *Germain* of *Capua*, of the Restitution of *Africa*, of S. *Remy*, of the Conversion of *Clovis*, of the Crown which he sent to *Rome*, of the Consular Habits which he receiv'd from the Emperor. In the tenth Chapter he speaks of S. *John* the Pope, of *Symmachus*, and of *Boetius*, whom *Theodoric* caus'd to be put to death. In the twelfth Chapter of *Cassiodorus*, of what *Belisarius* did against the *Goths* in *Italy* and *Africa*. Lastly he treats at large of S. *Gregory*, and of what happened in his Monastery.

The eleventh Book comprehends the History of the Popes from *Agatho* down to *Christophilus*. In the fifth Chapter he speaks at large of *Boniface* of *Germany*, whom he stiles Doctor and Martyr. In the sixth Chapter of *Charlemagne* Prince of *France*, who turn'd a *Religious*. In the seventh Chapter of Pope *Stephen* II. of his Progress into *France*, of the miraculous Cure he wrought in the Abby of S. *Dennis*, &c.

The twelfth Book contains the History from *Leo* IV. to *Leo* VII. In the first Chapter he speaks of the Palls of *Hincmarus*, of the Settling the *Octave* of the Feast of the Assumption of our Lady. In the second Chapter, of *John* Bishop of *Ravenna*. In the third Chapter of *Hincmarus* and of *Charles the Bald*. In the fourth Chapter of *Fulcus* Archbishop of *Rheims*, and of the several Commissions which the Popes granted him. In the fifth Chapter of the Translation of S. *Calixtus* the Pope to *Rheims*, which he calls *Urbem Nostram*, *Our City*. He treats at large of the Actions of *Formosus*, whom (he says) *Charles* King of *France* desir'd to send him *Panem Benedictum*, i. e. *some Consecrated Bread*.

The thirteenth Book is about the Saints which S. *Gregory* treats of in his Dialogues, and of other Saints of *Italy*.

The fourteenth Book is about the Guardian Saints, Martyrs, and others of the Cities of *Italy*. He ends all by S. *Colomban* and his Disciples.

At the end is an Epitaph of *Flodoard* himself.

This Manuscript is almost as ancient as *Flodoard*.

Flodoard's stile is very plain, without any Ornament and without the least Affectation. He makes a great many Extracts, and relates a vast number of Miracles.

AURELIAN *Clerk of the Church of* Rheims.

Aurelian *Clerk of the Church of* Rheims.

TRithemius makes mention of another Clerk of the Church of *Rheims* call'd *Aurelian*, who, he says, was very well skill'd in the Knowledge of the Scriptures, and in good Literature; but above all a good Musician. He makes him the Author of a Tract concerning the Rules of Singing and of Notes, which he says was a very remarkable Volume, intituled, *The Compleat Musick Master*. He adds, that he likewise compos'd several other Pieces, and that he flourish'd in the Reign of *Arnulphus* about the year 900. We have nothing of this Author left us.

BERNERUS Monk of S. Remy *of* Rheims.

Bernerus *Monk of S.* Remy *of* Rheims.

WE ought likewise to reckon among those who were an Ornament to the Church of *Rheims* *Bernerus* Monk of S. *Remy* of *Rheims*, who was sent in the year 948. with several Monks to establish a Monastical Discipline in the Monastery of *Humbliers* in *Vermandois*. He wrote the Life of S. *Hunegonda* Abbess of *Humblieres*, published by Father *Mabillon* in the second Benedictine Century;

tuity; and the Account of the Translation of her Body, which is to be met with in the fifth Century. Bernerus
He sent several Monks to S. *Quentin* to be put in the room of those Clerks of the Church of that *Monk of*
place, who did not lead regular Lives. He relates in the Account of the Translation of the Relicks *S. Remy*
of S. *Hunegunda*, several Miracles which were wrought till the year 965. which shews that he wrote *of Rheims.*
and liv'd beyond that year. But thus much may suffice to speak concerning the Church of *Rheims*.
We proceed to the other Churches of *France*.

GAUTIER Archbishop of Sens.

THE beginning of this Century *Gautier* was Archbishop of *Sens*, who was ordain'd in the year 887. and liv'd to the year 923. He made Constitutions, which remain still among us. They are comprehended in fourteen Articles. Gautier *Archbishop of* Sens.

The first Prohibits such Abbots and Conventual Priors, who would not appear at the Synod, and were not excus'd; from being admitted into the Church for eight days.

The second prohibits the Religious from receiving any *Depositum* into their Convents without the permission of the Bishop.

The third orders that they should all eat together in the same *Refectory*, and all lye together in the same *Dormitory*.

The fourth imports, that all the separate Apartments of *Nunneries* shall be pull'd down, except such as were requisite to entertain the Bishop; or proper for the sick; or for any other Cause which the Bishop shall adjudge to be just and necessary.

The fifth, that none of the Religious shall be permitted to go abroad, or to lye out of the Monastery, unless it be but seldom, and upon some lawful occasions.

The sixth, that all the suspicious and unnecessary Doors of these Monasteries shall be shut up.

The seventh prohibits the Ecclesiastical Judges from issuing forth general Excommunications, and from Excommunicating all those who shall Communicate with an Excommunicate Person, unless it be upon some great important occasion, and in such Cases as are enormous.

The eighth injoyns the Canons or Prebendaries to regulate their Offices, and to behave themselves in them with care and exactness.

The ninth enjoyns them to observe the Rules prescrib'd by the General Council.

The tenth and eleventh order, that the Communities of the Monks or Regular Canons be re-establish'd in those Priories where they were us'd to be, if they have but wherewithal to subsist.

The twelfth, that the Abbots and Conventual Priors shall have in their respective Abbeys and Priories, a sufficient number of Religious, from whom they shall not exact any Pension.

The thirteenth, that the Clerks who lead loose lives shall be shaven by the order of the Bishops, Archdeacons, or other Officers, so that no Mark or Token of their *Clerical Tonsure* shall be left them.

The fourteenth imports, that when any Country shall be interdicted for the Offence of the Lord or his Bailiffs, that Interdiction shall not be taken off, till such time as satisfaction be made for the Damages which the Parochial Churches shall suffer by reason thereof.

'Tis question'd whether these Constitutions belong'd to this *Gautier*, or to some other of a more modern date. And indeed they relate more to the Discipline of the succeeding Centuries, than to the Discipline of the Tenth.

Of the other Bishops of FRANCE.

THE other Bishops of *France* shew'd themselves no less zealous for the keeping up of Discipline and maintaining their Rights, than those we have already mention'd. We have one famous instance of it related by *Glaber* Monk of *Cluny*, who liv'd in the following Century. *Fulcus* Count of *Anjou*, upon his return from a Journey he made to *Jerusalem*, being willing to discharge himself of a Vow he had made, caus'd a Monastery to be built in the Territory of *Tours*, over against the Castle of *Loches*, which he dedicated according to the Advice of his Wife to the memory of the *Cherubims* and *Seraphims*; and not to the memory of any Martyr. *Hugh* Archbishop of *Tours* was intreated to perform the Dedication of that Monastery; but he refus'd it till such time as *Fulcus* should restore to his Church the Revenues which he had contrary to all justice taken from it. *Fulcus* stomach'd this refusal, went to *Rome*, and after he had made several Presents to Pope *John*, he return'd with Cardinal *Peter*, who afterwards dedicated the Monastery, having a Commission granted by the Pope for *The Resolutions of the Bishops of France concerning the Dedication of a Church.*

for that purpose. As soon as the Bishops of *France* understood this, *They knew* (says *Glaber*) *that it was the effect of blind Zealots, which having caus'd Fulcoius to rob the Church, had likewise procur'd him the Pope to accept of those Presents which Fulcoius had unjustly forc'd upon him. And that by this means he had given rise to a Schism in the Church of Rome. They all abominated this proceeding, looking upon it as an unworthy Action, that he who govern'd the Holy Apostolical See should violate the first Order established by the Apostles and by the Canons, the Custom of the Church, founded on a great many Authorities of Antiquity, which forbids Bishops to exercise any Jurisdiction in another's Diocese, unless the Bishop of that Diocese entreat him, or permit him to do it. For tho' the Pope of Rome be most reverd upon the account of the Dignity of the Holy Apostolick See, yet he is not permitted in any case whatsoever to violate the Rules prescribd by the Canons. And as each Bishop of the Catholick Church is the Husband of his own Church, and the Representative of our Lord: So it is not allowable to any man to undertake any thing in another's Diocese.* *Glaber* adds, that *Fulcoius* notwithstanding these Remonstrances, having caus'd this Church to be dedicated, had no Bishops present but those of his own Dominions, who assisted at it much against their wills; and that it was no sooner finish'd, but the Fabrick was blown down by a storm; which is attributed to the rashness of this proceeding.

The Resolution of the Bishops of France concerning the Dedication of a Church.

The Council of Charroux in the year 989.

In the year 989. a Council was held in the Abbey of S. *Savior* of *Charroux*, in the Diocese of *Poictiers*, at which assisted the Archbishop of *Bordeaux*, and the Bishops of *Poictiers*, *Limoges*, *Perigueux*, *Saintes*, and *Angoulême*. There was nothing else done there but making out Anathema's against those who should rob the Churches of their Revenues, defraud the Poor of their Dues, or should by force apprehend or abuse a Clerk, not bearing Arms, before he were try'd by his Bishop.

The Council of Poitiers in the year 999.

Ten years after there was another Council held in the City of *Poictiers*, which was called by *William* Count of *Poictiers*, and consisted of the Archbishop of *Bordeaux*, and the Bishops of *Poictiers*, *Limoges*, *Perigueux*, *Angoulême*, and *Saintes*. They therein confirm'd the Order made in the Council of *Charroux* against the Usurpators of the Revenue of Churches and of private Persons. And for the putting it in execution, it was order'd that all the Grandees and Judges should cause full Restitution to be made to every one, who had any thing taken from them; and that those who would not submit to their Determinations, should be constrain'd to do it by force. They therein likewise forbad Bishops the exacting any thing for the Administration of Penitance and Confirmation; and renew'd the Prohibition made so often against Ecclesiasticks keeping Company with Women.

We shall reckon among the Councils of *France* the Synod held at *Rheims* under *Gerbert*; because we look upon that Archbishop as a *Frenchman*; and because it was he alone who made the following Institutions in an Assembly of his Clergy, held the first of *May* in the year 997.

The Council of Ravenna in the year 997.

The first is a Prohibition of a great Abuse which prevail'd in the Church of *Ravenna*, according to which they sold to Bishops, at the time of their Consecration, the Body of JESUS CHRIST, and the Holy Chalice to the Arch-Priests of the Diocese. The Eucharist which he speaks of in this place, was a Consecrated Loaf, which was given whole to the Bishop on the Day of his Consecration, and which he kept by him to Communicate thereof for forty days together, as is observ'd in the *Roman* Decretal.

The second imports, that all the Arch-Priests shall pay to the Sub-Deacons of *Ravenna*, as an acknowledgment of that Church, an yearly Pension of Two pence.

The third renews the Ancient Canons concerning the necessary qualifications of those who are to be admitted into Holy Orders, and prohibits Bishops from Consecrating Churches out of their own Diocese, without leave from the Bishop of the place; and from entertaining or keeping those who belong to another's Diocese, till they have Letters *Dimissory* from their Bishop. He likewise forbids the receiving any thing for the Burial of the Dead, unless their Friends or Relations should give any thing voluntarily.

Lastly we shall refer to this place that which happen'd in *France* and at *Rome* about the Marriage and Divorce of King *Robert* and Queen *Bertha*.

The marriage of King Robert with Bertha.

About the end of this Century, that Prince being a Widdower by the Death of Queen *Luitgarde* his first Wife, had marry'd *Bertha*, Sister to *Radulphus the Simple*, King of *Burgundy*, who was the Widow of *Eudes* the first, Count of *Chartres*. But forasmuch as she was his Kinswoman, and he had formerly stood Godfather to one of her Children, tho' he had taken the Advice of several Bishops of his Kingdom about it, yet the Pope oppos'd this Marriage as being Null, and contracted between Persons, who according to Law could not marry together. *Robert* did what he could to confirm this Marriage, and spoke about it to *Leo* Pope *Gregory* the Fifth's Legat in *France*, who made him believe that he would obtain of the Pope what he desir'd, provided he would cause *Arnulphus* to be restablish'd in the Archbishoprick of *Rheims*. In the mean time notwithstanding the Judgment which was pass'd in favour of that Archbishop, Pope *Gregory* V. held a Council at *Rome* in the year 998. in the presence of the Emperor *Otho* III. at which assisted *Gerbert*, at that time Archbishop of *Rheims*, and seven and twenty Bishops of *Italy*. In this Council he declar'd that King *Robert* ought to part from his Kinswoman *Bertha*, whom he had marry'd contrary to the Laws, and do Penance for seven years together, according to the Degrees set down by the Canons; and if he would not, he should be Anathematiz'd: That *Bertha* should submit to the same Penalty; and be Excommunicated *Archembald* Archbishop of *Tours*, who had celebrated that Marriage, and the Bishops of *France*, who had either Assisted or Consented thereto, till such time as they should come and give the Holy See satisfaction. This Sentence of the Pope made such an Impression on the minds of Men (if we will believe

The Council of Rome in the year 998. under Gregory V.

lieve *Peter Damien* in the caſe) that all the King's Domeſticks, except two or three, abandon'd him, and would no longer have any Converſation with him; and even caus'd the Veſſels out of which he had either eat or drunk to be burnt. Let the Caſe be how it will, King *Robert* at laſt giving ear to the Admonitions of *Abbo* the Abbot, parted with *Bertha* within two or three years after; and *Leo* IX. (according as *Ives* of *Chartres* relates it) ſays that they came to *Rome* with the Biſhops, to obtain their Abſolution, and to get their Pennance mitigated. The Author of the Life of *Abbo* does not ſay that *Robert* went to *Rome*; but that he confeſſed his Fault both publickly and privately: that he asked pardon, and did Pennance for it. That which is moſt evident is, that the Marriage was of no longer force. *The Council of Rome in the year 998. under Gregory V.*

In the ſame Council, the Pope paſſed ſeveral other Sentences. The firſt in favour of the Church of *Mersburgh*, which had been rais'd to a Biſhoprick by the holy See, and by the Councils held under *Otho*, and afterwards deſtroy'd out of Council by *Otho* II. He reſtores to it its Dignity of being an Epiſcopal See.

The ſecond relates to the Perſon of the Biſhop of *Mersburgh*, call'd *Giſlair*, who had quitted that Church to be Archbiſhop of *Magdeburgh*. It was order'd, that if he had been requir'd by the Clergy and Laity of *Magdeburgh* to take upon him that Archbiſhoprick, he ſhould ſtill hold it: That if that had not been done, and he could prove that neither Ambition nor Avarice moved him to take upon him that Archbiſhoprick, he ſhould return to his firſt Church without being depos'd. But if he could not deny but that he was induced to it by ſome one or other of theſe Motives, he ſhould be depriv'd of both Churches. This *Giſlair* did not ſubmit to the Sentence of *Gregory*, but held both theſe Churches. Whereupon he was accus'd in a Council at *Rome*, held under *Syloeſter* II. Succeſſor to *Gregory* V. who ſuſpended him for ſome time, and ordered his Nuncio's in *Germany* to cite him. But that Biſhop prevail'd upon them by Bribery to put it off, and afterwards pleaded for his Excuſe his being ſick of the Palſy. At laſt he appear'd before a Council held at *Aix-la-Chapelle*, where he demanded an Appeal to a General Council. Laſtly, The Emperor *Henry* having ſent for him to *Dronburgh*, and remonſtrated to him that he ought to return to his Church of *Mersburgh*, he deſired a few days to conſider on it, and dy'd in the *Interim*.

The third relates to the Church of *Puy* in *Velay*. *Guy* Biſhop of that City, had elected for his Succeſſor his Nephew *Stephen*, without the Conſent of Clergy and Laity: however, after the Death of *Guy*, the Archbiſhop of *Bourges* and the Biſhop of *Nevers* had ordain'd *Stephen*. The Council declares this Ordination to be null and void; depoſes *Stephen*; excommunicates the Prelates who had ordain'd him, till ſuch time as they ſhould come and give the Holy See ſatisfaction; grants leave to the Clergy and Laity of *Velay* to elect a Biſhop; deſires the Pope might conſecrate him whom they ſhould elect; and exhorts King *Robert* not to ſupport *Steven*, but to ſtand by him who ſhould be elected by the Clergy and Laity. This Sentence was put in Execution; *Theodard* was elected by the Clergy and Laity, and ordain'd by *Silveſter* II. Succeſſor to *Gregory* V. as we learn by the Fragment of a Letter of that Pope, related by Father *Dachery* in the Adverteſement to the Reader before the Ninth Tome of his *Spicilegium*, wherein he has given us the Acts of that Council more compleat than they are in the Edition of the Councils by Father *Labbé*. He takes notice in the ſame place that *Gregory* V. held a Council at *Rome*, wherein *Gualdalds*, who had ſeiz'd upon the Epiſcopal ſee of the Church of *Oſona* or *Vich*, in the Province of *Catalonia*, had been depos'd, as appears by a Letter of *Gregory* V. which Father *Dachery* tells us is in the hands of Monſieur *Baluzius*. 'Tis very probable that this was done in the ſame Council, where *Otho* III. publiſh'd an Edict, directed to the Archbiſhops, Abbots, Marquiſſes, Counts; and to all the Judges of *Italy*; whereby he declares that all the Deeds of Alienation of the Church Revenues, even tho' leas'd out for 99 years, ſhall not be of force any longer than the life time of him who ſhall make them; and that there ſhall be no ſuch Deeds made but for the Advantage of thoſe Churches who are to be maintain'd out of them. This Edict is dated *October* 17. in the year 998. and 'tis obſerv'd that it was publiſh'd by *Gerbert* in the Synod which turn'd *Arnulphus* out of the Archbiſhoprick of *Milan*.

In this Century there was no leſs care taken of ſettling the Monaſtical Diſcipline of *France*, than of the Eccleſiaſtical Diſcipline; and as the Biſhops were diligent in reforming the Clergy and Laity; ſo there were ſome holy Abbots, who ſet themſelves, and that with a great deal more ſucceſs, upon reforming the Monaſtical Order, which was the beginning of that Century in a very lamentable Condition. Moſt of the Monaſteries having been ruin'd by the *Normans*, were abandon'd, their Revenues were in poſſeſſion of Laicks, and the Abbots were Seculars. If there were any Monks ſtill left in the Monaſteries, they were ſuch as obſerv'd no order; and were ſo far from living according to their Rule, that they did not ſo much as know it.

In this Condition was the Monaſterial Order, when God rais'd up *Berno*, Monk of *Autun*, to be the Reſtorer of it. He began his Reformation in the Monaſteries of *Joigny* and *Baume*, and in ſeveral others of which he was Abbot. For a Cuſtom was then in Uſe, that one and the ſame Abbot held ſeveral Abbeys, or at leaſt ſeveral Monaſteries which depended upon him. He had for his Companions and Diſciples *Odo* and *Adegrin*. In the year 910. *William* Count of *Auvergne* and Duke of *Aquitain*; having founded the Abbey of *Cluny*, committed it to the Government of *Berno*, who put twelve Monks into it, and took likewiſe care of the Monaſteries of *Hols*, *Maſſay*, and *Sourvigny*, who were all under his Conduct, and embrac'd the ſame way of Living. *Berno* dying in the year 927. had for his Succeſſor *Odo*, the Son of *Abbo*, born at *Tours* in the year 879. He had been educated by *Fulcus* Count of *Anjou*, and made Canon of S. *Martin* of *Tours* at nineteen years of Age. *The founding of the Abbey of Cluny.*

The founding of the Abbey of Cluny.

Some time after, being come to *Paris*, he became a Diſciple of *Remy* of *Auxerre*; and afterwards reſolved to dedicate himſelf to God, he embrac'd the Monaſtical Life in the year 909. in the Monaſtery of *Baume*, under the Conduct of *Berno*. *Odo* extended the Reformation of *Cluny* to a great many other Monaſteries, and carried it as far as *Rome* it ſelf, to which he made three Journeys. The firſt in the year 936. The ſecond in the year 938. and the laſt in the year 942. being call'd thither by the Popes to be the Mediator of the Peace between the Princes of *Italy*. He dy'd at *Tours* in the year 942. at his return from his laſt Journey to *Rome*.

He had for his Succeſſor *Ademar*, or *Aymar*; next him was S. *Macol*, who was employ'd by *Hugh Capet* in the Reformation of almoſt all the Monaſteries of *France*. He dy'd in the year 994. leaving for his Succeſſor *Odilo*, who had been elected three years before his death. This laſt was Abbot of *Cluny* for the ſpace of Fifty ſix years.

ODO *Abbot of* Cluny.

Odo *Abbot of* Cluny.

Berno apply'd himſelf more to the ſettling of his Order, than to ſtudy: but *Odo* apply'd himſelf to both, and compos'd ſeveral Pieces at different times, and in all the Conditions of his Life. When he was Canon, he made an Abridgment of the Morals of S. *Gregory*, and of the Hymns and Anthems in honour of S. *Martin*. When he was only Monk, he made three Books concerning Prieſthood, upon the Prophecy of *Jeremy*, dedicated to *Turpio* Biſhop of *Limoges*; They are intituled *Collationes ſive Colloquia*; and others call them by the Title of *Occupationes*. When he was Abbot, he wrote the Life of S. *Geraud* or *Gerard*, Count of *Aurillac*, in four Books, dedicated to *Aimo* Abbot of *Tulle*; and the Life of S. *Martial* of *Limoges*; an Account of the Tranſlation of the Body of S. *Martin*; a Piece wherein S. *Martin* is equalliz'd to the Apoſtles; ſeveral Sermons and a Panegerick of S. *Benedict*. Theſe Tracts are printed in the Library of *Cluny*, with Hymns upon the Holy Sacrament and S. *Magdalene*. An ancient Author of his Life takes notice, that being at *Rome*, he corrected the Life of S. *Martin*; and ſpeaks of a Book about the Coming of S. *Benedict* into a Village near *Orleans*. They likewiſe attribute to *Odo* the Life of S. *Gregory* of *Tours*, related by *Surius*. Father *Mabillon* takes notice that in the Library of the Reform'd Carmelites of *Paris*, there is a Manuſcript which formerly belong'd to the Monaſtery of S. *Julian* of *Tours*, wherein there is a large Treatiſe in Verſe, intituled, *Occupationes Odonis Abbatis*. He adds that this Piece is divided into four Books; the firſt concerning the Creation of the World; the ſecond concerning the Formation of Mankind; the third concerning his Fall; and the fourth concerning the Corruption of Nature. 'Tis by a miſtake that they attribute to this *Odo* the Life of S. *Maurus*, which belongs to *Odo* Abbot of S. *Maurus* of *Foſſez*. They likewiſe falſly attribute to him ſeveral *Chronicons* which *Thomas* of *Lucca* compos'd under the Name of *Odo*, as it has been obſerv'd by the Author of the Hiſtory of the Counts of *Angers*, related in the Tenth Tome of the *Spicilegium*. *Sigibert* gives *Odo* the Title of Muſician, and ſays that he was a very proper Perſon to Compoſe and Pronounce Sermons, and to make Hymns upon the Saints.

JOHN *Monk of* Cluny.

John *Monk of* Cluny.

THE Life of *Odo* was written by one of his Diſciples, call'd *John*, whom he had met in *Italy* in his Journey in the year 938. and brought along with him to *Pavia*, where he 'cans'd him to take upon him the Monaſtick Life. It is divided into three Books, and printed in the Library of *Cluny*, and in the fifth *Benedictine* Century by Father *Mabillon*, who has likewiſe given us another Life of *Odo*, written by *Nalgodus*, who liv'd about Two hundred years after the death of that Abbot.

ODILO *Abbot of* Cluny.

Odilo *Abbot of* Cluny.

Odilo has left us but a few Pieces: which are, the Life of S. *Maiol* his Predeceſſor; four Hymns in his Praiſe; ſeveral Letters to S. *Fulbert* Biſhop of *Chartres*; the Life of S. *Adelaide* the Empreſs, *Otho* the firſt's Wife; Fourteen Sermons upon the Feſtivals of *Jeſus Chriſt* and the Bleſſed Virgin; a Decree concerning the Prayers for the Dead; and three Letters related by Father *Luke Dachery* in the ſecond Tome of the *Spicilegium*, with a Letter of Pope *John* XIX. who reprov'd him for refuſing the Archbiſhoprick of *Lions*. He is lookt upon as the firſt Founder of the Feaſts of All-Saints, and of that of the Commemoration of the Dead. He liv'd to the year 1048.

Abbo *Abbot of* Fleury.

ABBO *Abbot of* Fleury.

ABBO or *Albo*, Monk of *Fleury* or S. *Benedict* upon the *Loire*, was born at *Orleans*, and instructed and Educated in the Schools belonging to the Monastery of *Fleury*, where he studied under *Wolfaldus* the Abbot; and for several years together had the Government of the Schools of that Monastery. He went afterwards to *Paris* and *Rheims*, to study Philosophy and Astronomy; but making no great Progress in them, he return'd to *Orleans*, where he learnt Musick. From thence he was invited over to *England*, where he taught publickly for the space of Two years, after which he return'd to the Monastery of *Fleury*, of which he was made Abbot. This did not hinder him from prosecuting his Studies. He had some Differences to adjust with *Arnulphus* Bishop of *Orleans*, which occasion'd him to write an Apology directed to the Kings *Hugh* and *Robert*, wherein he exhorts them to turn out Hereticks; among whom he reckons such as believ'd that the Revenues of the Church belong'd to them, and who had made an unlawful Seisure upon them. He would have the same thing done to those Bishops who assert that the Churches and Altars belong to them. He observes that *Jesus Christ* does not say that the Church is the Church of S. *Peter*; but that his Church is built upon S. *Peter*. From whence he concludes that his Successors cannot say that the Churches which they govern, are theirs, much less can they make a gain of them, as he says they then did every day.

[*How much this Abbot is mistaken in the latter part of his Remark (which says, That our Saviour says his Church was built upon S.* Peter) *will appear to any who consult our Lord's Words in the Original*, Matth. 16. 18. Καγὼ δέ σοι λέγω, ὅτι σὺ εἶ Πέτρος, καὶ ἐπὶ ταύτῃ τῇ Πέτρᾳ οἰκοδομήσω μου τὴν Ἐκκλησίαν: *which words in our Version run thus*, And I say unto thee, That thou art *Peter*, and upon this Rock will I build my Church. *Where we may observe that he does not say*, καὶ ἐπὶ σοι, or ἐπὶ τῷ Πέτρῳ, but ἐπὶ ταύτῃ τῇ Πέτρᾳ, &c. *from whence it must be concluded that he does not mean the Person, but the Faith of S.* Peter, *the Rock upon which he would build his Church. This Remark seems pertinent, since the Romanists from this Text, and that of S.* John, *chap.* 21. *v.* 15, 16, *&c. pretend to prove the Infallibility and Universality of the Pope.*]

He likewise in his Apology gives an account of what passed in the Council of S. *Denys* about the year 995. where he himself was present, wherein having maintain'd against the Bishops, the Right which the Monks and Laicks had of possessing several Tithes, the People rose up in Arms against the Bishops, who were forc'd to fly for it; and forasmuch as *Sigwin* Archbishop of *Sens*, who was at the Head of them had been wounded in the Flight, *Abbo* was accus'd of being the Author of this Sedition. He made his Defence in this Epistle. He wrote a Letter to *Bernard* Abbot of *Beaulieu* in the Dioceis of *Limoges*, to dissuade him from giving a Sum of Money which the Count of *Thoulouse* and the Archbishop of *Bourges* would exact from him, for the making him Bishop of *Cahors*. That Abbot having resolv'd upon taking a Journey to *Jerusalem*, was dissuaded from it by *Abbo*, who advis'd him rather to go to *Rome*, whither he retir'd upon Mount *Gargan*; and being afterwards intreated to return into the World, to relieve his Relations, he again consulted *Abbo* about what he ought to do in the Case, who in a very elegant Letter return'd him this Answer, *That he ought not to think of quitting his Solitude to involve himself in the Affairs of this World.* As to the Question which *Bernard* propos'd, Whether he ought to keep or leave his Abbey? he return'd him this Answer, *That Circumstances would direct him what to do: and recommends to him the using his utmost Discretion to examine in his own Conscience, which of the two was the most honourable for him, and most beneficial to others: because on one side 'tis a great Duty to discharge the Functions of an Abbot, when one can conduct Souls to God: but that on the other side, when there is no hopes of being able to do any good, by reason of the Wickedness of those one has to govern, 'tis more convenient to retire, to provide for ones own Salvation.* Sometime after *Abbo* went to *Rome* to obtain a Confirmation of the Priviledges of his Church. He there met with Pope *John* XV. upon the Holy See, who was not (says *Aimoin* the Author of his Life) such an one as he wish'd him, or as he ought to be. Having this Pope in detestation, he return'd after he had offer'd up his Prayers in the Holy Places of God's Worship. Upon his return from this Journey, he wrote a Letter to the Abbot of *Fulda*, publish'd by Monsieur *Baluzius* in the first Tome of his Collection of Miscellanies. He was afterwards sent a second time by King *Robert* to Pope *Gregory* V. Successor to *John*, who threatned to lay the Kingdom under an Interdiction upon the Account of *Arnulphus* Archbishop of *Rheims*. He met this Pope at *Spoleto*, was very kindly receiv'd by him, and obtain'd of him a Priviledge for his Abbey, by which the Bishop of *Orleans* was prohibited entring into that Monastery, unless he were invited thither; and the Monks were permitted to celebrate Divine Service in their Monastery always, even tho' the whole Kingdom were laid under an Interdiction by the Pope. He adjusted the Business of *Arnulphus*; and having engag'd his word to the Pope, that that Archbishop should be releas'd out of Prison and re-establish'd, he was intrusted to carry the Pall to him. Upon his return to *France*, what he had promis'd was accordingly done, and he gave the Pope notice of it. About the end of his Life, he re-establish'd the Monastery of *Squires* in *Gascony*, which was call'd the *Monastery of the Rule*, and in the Country Language *la Reole*, where he was kill'd in the year 1004. in an Insurrection which the Monks or Women of that Country rais'd against him. Monsieur *Baluzius* has publish'd a Circular Letter written by the Monks of *Fleury*, upon his Death.

The Council of S. Dennis 995.

Abbo Abbot of Fleury.

Beſides the Apology and the Letters of *Abbo* which we have already mention'd, the Author of his Life makes likewiſe mention of the following Tracts. Of a Letter in Hexameter Verſe, in praiſe of the Emperor *Otho*: The Verſes begin and end with the ſame Letter, and may be read ſix manner of ways, which make ſo many different Senſes. Of a Treatiſe directed to *Odilo* Abbot of *Cluny*, about the Harmony of the Goſpel: and of another Tract concerning the Cycles of all the Years, from the Birth of *Jeſus Chriſt* down to his time, which *Sigibert* ſays is a Commentary on the Treatiſe of *Venerius*. They likewiſe attribute to him the Abſtract of the Lives of the Popes, taken out of the Hiſtory of *Anaſtaſius* the Librarian, printed at *Mentz* in the year 1603. The Life of S. *Edmund* King of *England* and Martyr. Father *Mabillon* has given us an Excellent Collection of Canons compos'd by *Abbo*, and dedicated to the Kings *Hugh* and *Robert*, in the ſecond Tome of his Analects.

Abbo's ſtile is very pure and elegant, and his Conceptions are accurate: He was very well verſ'd in the Rules of Diſcipline and Morality. His Zeal for the Monaſtical Order, and the Intereſt of the Monks, created him a great many Enemies: becauſe, as he ſays himſelf, he had always in his Thoughts the protection of the Monks; and had conſulted their Intereſt upon all occaſions, and oppos'd all who annoy'd them.

AIMOIN *Monk of* Fleury.

Aimoin *Monk of* Fleury.

THE Life of *Abbo* was written by *Aimoin* Monk of the ſame Monaſtery. He was of *Aquitaine*, the Son of *Anentrude*, the Kinſwoman of *Gerald*, Lord of *Aubeterre*. He embrac'd the Monaſtick Life in the year 970. under *Oilbold* Abbot of S. *Benedict* upon the *Loire*; and flouriſh'd under his Succeſſor *Abbo*, whoſe intimate Friend he was. He attended him in his Journey to *Gaſcoigne*, and after his death return'd to his Monaſtery. The principal Piece of this *Aimoin* is his Hiſtory of *France* dedicated to *Abbo*. It was printed at *Paris* by *Badius Aſcenſius* in the year 1514. under the Name of *Aimonius*. Fifty years after Monſieur *Pithou* or *Pithœus*, caus'd it to be re-printed from a Manuſcript, under the true Name of *Aimoin*. It was publiſh'd in the year 1567. at the Printing Houſe of *Vezel*. In the year 1603. *Jumes* of *Bayeux*, Monk of S. *Germain des Prez*, caus'd it to be printed, and pretended that it was writ by *Aimoin*, a Monk of S. *Germain*. Ten years after *Freherus* inſerted it in the Body of the Hiſtory of *France*, which he caus'd to be printed at *Hanover*. Laſtly, The *Meſſieurs Duchesne* inſerted it in the Third Tome of their Collections, printed in the year 1641. This Hiſtory is divided into five Books: But of *Aimoin*'s there are only the three firſt Books, and one and forty Chapters of the Fourth, which ends at the founding of the Monaſtery of *Fleury*. The reſt is compil'd by a Monk of very late ſtanding.

Aimoin is likewiſe the Author of two Books of the Miracles of S. *Benedict*, which are the ſecond and third Books of theſe four, which are in the Library of *Fleury*; of the Life of S. *Abbo* mention'd before; of a Sermon upon the Feſtival of S. *Benedict*; and of ſeveral Verſes upon the firſt founding of the Monaſtery of *Fleury*, printed in the Third Tome of the Collection of *Duchesne*; together with another Treatiſe in Verſe concerning the Tranſlation of the Relicks of S. *Benedict*. He is not altogether ſo elegant as his Maſter *Abbo*; But he wrote with great accuracy, and his Narration is plain and pleaſant, without having any thing of that flatneſs of ſtile which ſeveral other Authors of that time had.

The Abbey of *Lobes*, in the Dioceſs of *Cambray* and Principality of *Liege*, founded in the Seventh Century by S. *Urſmar*, preſerv'd the Monaſtical Diſcipline till the Tenth Century, at which time its reputation was farther increas'd by ſeveral Abbots, who for their Piety were deſervedly advanc'd to the Biſhoprick of *Liege*, and recommended themſelves to the World by their Writings.

STEPHEN *Abbot of* Lobes.

Stephen *Abbot of* Lobes.

THE firſt is *Stephen*, whom *Fulcuin* calls a Learned Man, and of whom he ſays, that he obſerv'd the Rule of the Canons: which made People believe that he was a Secular Abbot. The ſame Author adds, that he has caſt into a more poliſh'd ſtile the ancient Life of S. *Lambert*, which was written in a courſe dreſs, and he made a very famous piece of Proſe out of it: That he likewiſe made another ſmall Treatiſe, compos'd of ſeveral fine Thoughts extracted out of Holy Writ; in which he has inſerted the Chapters and Collects of each Feſtival in the year: and that in the Preface he obſerves that he had been advanc'd to *Metz*, by dedicating his Treatiſe to *Robert* Biſhop of that City. *Sigibert* ſays likewiſe, that he made a piece of Proſe upon the Trinity, and upon the Invention of S. *Stephen* the Proto-Martyr. Others ſay, that they are certain Offices appointed for theſe Feſtivals.

The

The Life of S. *Lambert* was publish'd in the History of the Bishops of *Liege*, by *Chapeaville*. This *Stephen* was ordain'd Bishop of *Liege* in the year 903. Stephen *Abbot of* Lobes.

After his death the Bishoprick of *Liege* was contested, as was formerly hinted, between *Hilduin* and *Riquier*; but the latter being Abbot of *Lobes*, carried it from the other. In his time the study of the Liberal Arts and Sciences (says *Fulcuin*) began to flourish in the Abbey of *Lobes*, and the most famous Professors of them were *Seamin*, *Theoduin*, and *Ratherius*. We have already given a particular Account of the Transactions and Writings of the last of these Persons. *Trithemius* likewise attributes to *Hilduin*, who was Competitor with *Riquier* for the Bishoprick of *Liege*, the Title of Abbot of *Lobes*, and assures us that he wrote the History of the Abbots of that Monastery, and several Sermons; but 'tis probable that he was mistaken, and that he took *Hilduin* for *Fulcuin*.

FULCUIN *Abbot of* Lobes.

IN the end of this Century *Fulcuin* or *Folcuin* was chosen Abbot of *Lobes*. He left a well penn'd History of that Abbey, from its first founding by *Landelin* and S. *Ursmar* to his time, which was publish'd by Father *D. Luke Dachery* in the Sixth Tome of his *Spicilegium*. He has likewise compos'd a Treatise of the Miracles of S. *Ursmar*, referr'd by *Henschenius* to *April* 18. and the Life of S. *Fulcuin* Bishop, and is contain'd in the first Part of the Fourth *Benedictine* Century by Father *Mabillon*. *Fulcuin* was chosen Abbot in the year 975. and dy'd in 990. Fulcuin *Abbot of* Lobes.

HERIGER *Abbot of* Lobes.

HE had for his Successor *Heriger*, the Friend of *Notger* Bishop of *Liege*, whose Works are compil'd in the following Catalogue, collected by the Author of the Continuation of *Fulcuin*'s History, *viz.* The History of the Bishops of *Liege*: The Life of S. *Ursmar* in Verse: A Letter to *Hugh* about several Questions, and two other Tracts, which were never publish'd: A Treatise by way of Dialogue between him and *Aldebold* Clerk of the Church of *Liege*, and afterward Bishop of *Utrecht*, concerning the Dissensions of the Church, and the Coming of our Saviour: And another Treatise containing a Collection of several Passages of the Fathers touching the Body and Blood of JESUS CHRIST against *Paschasius Ratbertus*. The History of the Bishops of *Liege* was publish'd by *Chapeaville*, and his Treatise of our Saviour's Body and Blood is that Anonymous Piece set forth by Father *Cellot*. The Life of S. *Ursmar* is in *Henschenius* referr'd to *April* 18. and the other Works are only in Manuscript. Some other Pieces are also attributed to him, *viz.* the Life of S. *Berlenda* referr'd by *Bollandus* to *Feby.* 3. and by Father *Mabillon* to the third *Benedictine* Century, and that of S. *Candualde*, which is inserted under the Name of *Notger* by *Surius* to *March* 19. This Abbot died in the year 1007. Heriger *Abbot of* Lobes.

ALDEBOLD *Bishop of* Utrecht.

* A *Aldebold* Clerk of the Church of *Liege*, and afterwards chosen Bishop of *Utrecht* about the year 1009. wrote the History of the Emperor *Henry* II. which is contain'd in the Lives of the Saints writ by *Surius* in *July* 14. and in the Fifth Tome of *Canisius*'s Antiquities. *Trithemius* likewise makes mention of a Hymn in Commendation of the Cross; of another in praise of the Virgin *Mary*; and of some other Works of the same Author, as well in Prose as Verse. He died *A. D.* 1027. Aldebold *Bishop of* Utrecht.

[* *After having left his Employments in the Court of the Emperor* Henry II. *whom he serv'd in quality of a Privy Counsellor and General of his Armies, he became a Monk of* Lobes.]

ALBERT

Albert Abbot of Gemblours

ALBERT *Abbot of* Gemblours.

Albert or *Olbert* Abbot of *Gemblours*, is likewise one of the Writers who proceeded from the Abbey of *Lobes*. *Sigebert* informs us, that he was a Person illustrious for his profound Skill in Human Literature and Ecclesiastical Affairs, as also by reason of his great Zeal for Religion, and that he render'd his Name immortal by writing the Lives of the Fathers, and composing Hymns in Honour of the Saints; but more especially in regard that he was Tutor to *Burchard* Bishop of *Wormes*, and incited him to the study of Divinity, and caus'd him to publish his Volume of Canons so useful to the whole World, which was written and dictated by him, and compil'd by the diligence of that *Albert*. *Sigebert* does not say that he compos'd those Lives of the Fathers, but only that he wrote them with his Hand; nevertheless *Trithemius* makes him the Author of them.

ODILO *Monk of S.* Medard *at* Soissons.

Odilo Monk of S. Medard at Soissons

Odilo Monk of S. *Medard* at *Soissons* flourish'd about the year 920. and wrote a Book concerning the Translation of the Relicks of S. *Sebastian* Martyr, and S. *Gregory* Pope, to the Monastery of S. *Medard*, dedicated to *Ingram* Dean of that Abbey, who was ordain'd Bishop of *Laon*, *A. D.* 932. Therefore *Odilo's* Piece precedes that year. It is referr'd by *Bollandus* to *January* 20. and to the fourth *Benedictine* Century by Father *Mabillon*, who has likewise given us in the same Volume, the History of the Translation of the Relicks of S. *Tiburtius*, of S. *Marcellinus*, and of S. *Peter* and his Companions, made in the same Monastery *A. C.* 828. and written by the same Author.

GERARD *Abbot of S.* Medard *at* Soissons.

Gerard Abbot of S. Medard at Soissons

Gerard Abbot, or rather Dean of S. *Medard* at *Soissons*, flourish'd in the middle of the Tenth Century, having found an ancient Manuscript of the Life of S. *Romanus*, he cast it into a more polite stile, and made another of it in Verse; which he presented to *Hugh* Archbishop of *Roan*, as it appears by the Epistle Dedicatory, publish'd by Father *Mabillon* in the first Tome of his *Analects*. Of these Works there is only extant the Ancient Life of *Romanus*, that he corrected, and which was set forth by Monsieur *Rigaud*, or *Rigultius*.

JOHN *Abbot of* Arnulphus *at* Metz.

John Abbot of S. Arnulphus at Metz.

John Monk of *Gorze*, and afterward Abbot of S. *Arnoud* or *Arnulphus* at *Metz*, flourish'd there in the time of *Adalberon*, who was Bishop of that City. He wrote the Life of S. *Goldesinda* Abbess of *Metz*, and the History of her Translation, with the Life of S. *John* Abbot of *Gorze* his Patron, dedicated to *Thierry* Bishop of *Metz*. Father *Mabillon* has inserted these Works in different Tomes of his *Benedictine* Centuries.

HELPERIC *or* CHILPERIC *Monk of S.* Gal.

Helperic or Chilperic Monk of S. Gal.

Helperic or *Chilperic* Monk of S. *Gal*, compos'd in the year 980. a Treatise of the *Calendar*, the Preface to which was publish'd by Father *Mabillon*, in the first Tome of his *Analects*, and which is entirely preserv'd in Manuscript in the Library of S. *Germain des Prez*.

BERCHIER

Berthier *Prieſt of* Verdun.

BERTHIER *Prieſt of* Verdun.

Berthier Prieſt of *Verdun* wrote a Compendious Hiſtory of the Biſhops of that Church, and dedicated it to *Dado*, who was then Governour of that Country. It was publiſh'd by Father *Dachery* in the Twelfth Tome of the *Spicilegium*. He flouriſh'd about the year 987.

This Work of *Berthier* was continu'd by an Anonymous Monk of S. *Viton* at *Verdun* down to *Thierry* the Fourteenth Biſhop of that City. Afterward *Lawrence* Monk of *Liege*, and at laſt of the ſame Monaſtery of S. *Viton* at *Verdun*, made a Supplement and Continuation of that Hiſtory to the time of *Alberon*, that is to ſay, to the middle of the Twelfth Century. Theſe Works are follow'd by another Continuation in the ſame Tome of Father *Dachery's Spicilegium*. *A nameleſs Monk.*

ADSO *Abbot of* Luxeüil.

THere were two Monks in the Tenth Century who bore the Name of *Adſo*: The firſt of theſe, the Abbot of *Luxeuil*, wrote about the year 960. a Treatiſe of the Miracles of S. *Vaudalbert*, the third Abbot of *Luxueil*, which is contain'd in the firſt Tome of the *Benedictine* Centuries. The ſecond Abbot of *Deuvres* in the Dioceſs of *Bourges*, is the Author of the Life of S. *Bercaire*; of that of S. *Baſole* Confeſſor; of the Hiſtory of the Tranſlation and Miracles of the latter; of the Life of S. *Frodbert* Abbot of *Celles*; of the Hiſtory of the Tranſlation of his Relicks; and laſtly of the Life of S. *Manſuet* the firſt Biſhop of *Toul*. All theſe Works, except the laſt, are in the ſecond and fourth *Benedictine* Centuries of Father *Mabillon*; the laſt was publiſh'd by Monſieur *Beſquet*. This Author flouriſh'd about the year 980. and died in 992. Adſo *Abbot of* Luxueil. Adſo *Abbot of* Deuvres.

LETALDUS *Monk of S.* Memin.

Letaldus Monk of the Abbey of *Micy* or S. *Memin* in the Dioceſs of *Orleans*, flouriſh'd about the end of the Tenth Century. He wrote the Hiſtory of the Miracles of S. *Maximin* or *Memin*, the firſt Founder of that Monaſtery, publiſh'd by Father *Mabillon* in the firſt Tome of his *Benedictine* Centuries; and it is probable that he is the ſame with the Author of the Life of S. *Julian* Biſhop of *Mans*. Letaldus *Monk of* S. Memin.

CHAP. IV.

The Hiſtory of the Churches of Germany.

THE Emperor *Arnulphus* the laſt of the Branch of the *Carlian* Stock, who obtain'd *Germany* for his Inheritance, dying in the year 899. left but one lawful Son nam'd *Lewis*, who being only eight years old, was committed to the Care of *Otho* Duke of *Saxony*, who married his Siſter; and *Hatto* Archbiſhop of *Mayence*: Soon after he became Heir of *Lorrain*, of which *Zuentibold* his Baſtard Brother was in poſſeſſion. But he was not able to ſubdue *Italy*, nor to cauſe himſelf to be crown'd Emperor; neither did he live long, but dyed between eighteen and twenty years old, *A. C.* 911. leaving only two Daughters, named *Placidia* and *Mathildis*. The firſt was married to *Conrade* Duke of *Franconia*, and the other to *Henry* the Fowler, Duke of *Saxony*, and Son of Duke *Otho*. The Eſtates of the Realm deſigning to confer the Crown upon that *Otho*, he deſired to be excus'd by reaſon of his old Age, and adviſ'd them to chuſe *Conrade* Duke of *Franconia*, but his Son *Henry* *The Revolutions of the Empire of* Germany *in the Tenth Century.*

The Revolutions of the Empire of Germany *in the Tenth Century.*

Henry Duke of *Saxony*, whoſe Moderation was not ſo great, claim'd a Right to part of the Kingdom, as having married one of the Heireſſes, revolted againſt *Conrade*, wag'd War with him, and gain'd the Battle; however this Advantage prov'd ineffectual, and *Conrade* always remain'd in poſſeſſion of the Throne, till his death; which happen'd in the year 918. When he left *Henry* Duke of *Saxony* his Heir, and order'd the Lords to wait upon him with the Crown and the Royal Ornaments. They perform'd his laſt Will, and acknowledg'd *Henry* Duke of *Saxony*, ſurnam'd the *Fowler*, as King of *Germany*. This valiant and prudent Prince kept in awe *Arnulphus* Duke of *Bavaria*; defeated the *Hungarians* who ravag'd *Germany*; overcame the Vandals; ſubdu'd *Bohemia*; and after having reign'd Seventeen years, dyed *A. C.* 936. The Lords ſubſtituted in his place his eldeſt Son *Otho*, afterwards ſurnam'd the *Great*; againſt whom his Brother *Henry* made War, but was defeated, and mortally wounded in a Fight. The Dukes *Gilbert* and *Everard*, who were Authors of this Revolt, periſh'd in another Engagement near *Andernac*, and left *Otho* in the quiet poſſeſſion of his Dominions, which he enlarg'd conſiderably; and joyn'd to them the Kingdom of *Italy*, with the Imperial Dignity, which paſſed to his Son *Otho*, and to his Grandſon of the ſame Name, as it has been already related.

Under theſe Emperors, who were no leſs Religious than Valiant, the Churches of *Germany* were in a flouriſhing Condition, by the means of a great number of Reverend Biſhops, the Writings of ſeveral Authors, and the propagation of the Goſpel among the Northern People. This is what we ſhall proceed to ſhew in, giving an Account of ſuch Perſons illuſtrious for their Learning and Sanctity, as *Germany* has produc'd in this Century.

S. ULRIC *Biſhop of* Augsburgh.

S. Ulric *Biſhop of* Augsburgh.

WE ſhall begin with S. *Ulric* Biſhop of *Augsburgh*. He was deſcended from an Ancient Family in *Germany*, the Son of *Huppant* and *Thetpurga*; He began to ſtudy in the Monaſtery of S. *Gal*, and was taken from thence to be put under the Tuition of *Adalberon* Biſhop of *Augsburgh*, in the year 909. He made a Journey to *Rome*, and during his reſidence there *Adalberon* died, and left *Hiltin* his Succeſſor, after whoſe death *Ulric* was nominated Biſhop of *Augsburgh* by King *Henry*, *A. C.* 924. He was highly eſteem'd by that Prince, and the Emperor *Otho* had a particular reſpect for him. This Prelate, in like manner, made two other Journeys to *Rome*; one about the year 956. and the other near the end of his Life. He dyed *A. C.* 973. in the 83d year of his Age, after having governed the Church of *Augsburgh* during Fifty years.

His Life, which was written by an Author of thoſe times named *Gerard*, who was Contemporary with him, contains many remarkable Paſſages. It is there related, that beſides the Divine Office, which he ſung every day with his Canons in the Choir of his Church; He was wont to recite in particular the Offices of the Bleſſed Virgin, of the Holy Croſs, and of All the Saints, with the entire Pſalter; and that he was accuſtom'd to ſay one, two, or three Maſſes accordingly, as the time would permit: That in Lent, after having ſaid Matins at Night, he continu'd his Prayers till the hour that the Bell rung to the Vigils for the dead, which he ſung with the Choir, and afterwards the * *Prime*; That he continued in the Church at Prayers till the Canons return'd with the Croſs to celebrate Maſs, at which he aſſiſted, and kiſſed the Hand of the Prieſt that officiated: That after Maſs he ſung † *Tierce* with the Canons, and that he remain'd in the Church till the *Sexte*; when he viſited the Altars, and kneel'd before them, ſinging a *Miſerere* and a *De Profundis*: That then he return'd to his Camber, to waſh his Face, and to prepare for ſaying Maſs: That when it was ſaid, and Veſpers after it, he was wont to viſit the poor of the Hoſpital, to waſh the Feet of Twelve amongſt them; and to give every one a penny: That at his departure from thence, he ſat down at Table; that after having eat, he ſaid his Compline, and retir'd: That he ſpent all the days of Lent after this manner, till that of the Indulgence, commonly call'd *Palm-Sunday*: That on that day, he went early in the Morning to the Church of S. *Afer*, where he ſung a Trinity-Maſs, and made a Benediction of the Palm-Tree Branches, which he carried about in Proceſſion, accompanied with the Clergy and People, with the Goſpel, the Croſs, the Banners, and an Image repreſenting our Saviour ſitting on an Aſs, as far as Mount *Perlach*, where he was met by the Choir of Canons, and part of the People, who cover'd the way with Palm-Tree Branches or Garments: That he made an Exhortation to them upon our Saviour's Paſſion, and that they return'd together to ſing Maſs in the Cathedral Church: That during the three following days, he held a Synodical Aſſembly: That on *Holy Thurſday* he celebrated Divine Service, Conſecrated the Holy Chryſm and other Oyls, and diſtributed them among his Clergy: That afterward he went, according to his uſual Cuſtom, to viſit the Hoſpital, from whence he return'd to the Church; Clothed twelve poor Men in the Veſtry, and waſh'd their feet: That on *Good-Friday* he aſſiſted at the whole Office; That after having Adminiſtred the Holy Sacrament to the People as on the preceding day, he laid up the reſt of the Euchariſt, in order to bury it, according to the Cuſtom of thoſe times; and that at Night he eat Bread and drank Beer, without ſitting down at Table; That on *Holy Saturday*, after the Nocturnal Office, the

* *The firſt of the* Roman *Canonical Hours.*

† *Two other of the Canonical Hours.*

the Repetition of the Pſalter, the Singing of the Three Litanies, the Bleſſing of the Tapers, and the Reading of the Leſſons, he went in Proceſſion to S. *John*'s Church, where he baptiz'd three Infants, and then return'd to Celebrate Maſs, to Adminiſter the Holy Sacrament to the People, and to ſay Veſpers: That afterwards he diſtributed Victuals to a great many Perſons: That on *Eaſter-Day*, after the *Prime* Office, he uſually went to S. *Ambroſe*'s Church, where he celebrated the Trinity Maſs, and return'd from thence in Proceſſion, carrying the Image of our Saviour with the Goſpel; the lighted Tapers and the Incenſe to S. *John Baptiſt*'s Church, where he Sung *Tierce*, and from thence to the Cathedral, where he ſung Maſs and adminiſtred the Sacrament to all the Aſſiſtants: Afterward he gave Proviſions to the Canons of his Cathedral, and to the Clergy of S. *Afra*'s Church diſtributing to them Lambs Fleſh and pieces of Bacon, which had been bleſſed at Maſs, and gave them a very ſplendid Entertainment. It is alſo obſervable, that he was wont to viſit his Dioceſs every Four years; to inſtruct the People; to adminiſter the Sacrament of Confirmation, and to reform his Clergy. S. Ulric *Biſhop of* Augsburgh.

I ſhall take no notice of a great number of Miracles that are related in this Life of S. *Ulric*, nor of thoſe that were written by *Gebeard* his fourth Succeſſor, and by *Berno* Abbot of S. *Afer*: but I cannot omit the Hiſtory of *Adalbero* Nephew to this Reverend Biſhop. He had caus'd him to be carefully educated, gave him an Abbey, deſign'd him for his Succeſſor, and made uſe of his Service in the management of all his Affairs, as well at Court, as in his own Dioceſs. To gain him greater Authority, he intreated the Emperor, in the laſt Journey he made to *Rome*, to vouchſafe to entruſt him with the ſole Adminiſtration of the Affairs of his Dioceſs, and to nominate him for his Succeſſor. *Adalbero* upon his return from *Augsburgh*, not only caus'd an Oath of Fidelity to be taken to him, by the Clergy and People of the City, but alſo preſum'd to uſe the Croſier Staff. This Attempt gave offence to the Biſhops of *Germany*, inſomuch, that in a Council held at *Ingelheim* in the year 972. in the preſence of the Emperor *Otho*, and of his Son, to which S. *Ulric* and *Adalbero* were ſummon'd; a Proceſs was drawn up againſt the latter, for preſuming to bear the Marks of the Epiſcopal Dignity, and upon that account they proceded ſo far, as to declare him uncapable of ſucceeding his Uncle in the Biſhoprick of *Augsburgh*. Whereupon the good old Man, not being able ſufficiently to explain the Caſe, by reaſon of his great Age, ſent word by one of his Clerks, that he deſign'd to retire, and embrace the Monaſtick Life, according to the Rule of S. *Benedict*, whoſe habit he had aſſum'd. The Biſhops of the Council having made a Remonſtrance, That he ought not thus to leave his Biſhoprick, and that this Example would be of very dangerous Conſequence, oblig'd him to return to the Government of his Church; promiſing him at the ſame time, that after his death no other Biſhop ſhould ſucceed in the Dioceſs of *Augsburgh*, but *Adalbero*; of whom they exacted an Oath, that he knew not that it was unlawful, or that it was an Heretical Practice, to aſſume the Enſigns of the Epiſcopal Dignity, and to Exerciſe the Authority of a Biſhop without due Ordination.

This Promiſe ſignified nothing with reſpect to *Adalbero*, becauſe he died ſuddenly in a ſhort time after, even before his Uncle; who had for his Succeſſor *Henry* the Son of Count *Burchard*, who caus'd himſelf to be choſen by force. The latter dy'd as he had liv'd, that is to ſay, rather like a Soldier than a Biſhop; for in his time he raiſed a Rebellion againſt his Sovereign Prince, and was kill'd in a Battel fought againſt the *Saracens* in the year 983. After his death, the Emperor *Otho* the Second, was deſirous to confer that Biſhoprick upon *Werenharius*, whom S. *Ulric* had deſign'd for his Succeſſor; but upon his refuſal of it, *Rutychus* Count of *Altorf* was elected. *Luitolphus*, who ſucceeded in the year 988. made a Journey to *Rome* to procure of Pope *John* the XV. the Canonization of S. *Ulric*, which he obtain'd in a Council at *Rome*, upon the reading of the Life and Miracles of that Saint, who edified the Church rather by his Life and Converſation, than by his Writings; for few are attributed to him, and thoſe too are very dubious. We have already obſerved that ſome make him the Author of a Diſcourſe, concerning the Eccleſiaſtical Functions aſcrib'd to Pope *Leo* the Fourth, and inſerted in the Synodical Letter of *Ratherius*, which ſeems to be really ſo; becauſe he returns an Anſwer to certain Queſtions which the Writer of his Life ſays he propos'd to his Clergy, during the time of his Viſitation.

The ſame Author cites a Sermon of S. *Ulric* upon the Eight Mortal Sins, and the Eight Beatitudes. But it is probable that he compos'd it out of the ordinary Diſcourſes that he had heard from the Mouth of that Saint: In the preceding Century was likewiſe publiſh'd in *Germany*, a Letter bearing the Name of S. *Ulric*, and directed to Pope *Nicolas*; in which he adviſeth that Pope, for putting an end to the Irregularities of the Clergy, to permit them to marry: Mention is made of this Letter, in an Addition of *Bartholl* Prieſt of *Conſtantz*, to the Chronicon of *Hermannus Contractus*; and its aſſirm'd to be mention'd by *Æneas Sylvius* in his Treatiſe of the Manners of the *Germans*; where he ſays, That S. *Ulric* reprov'd the Pope for keeping Concubines. But this Letter is apparently Suppoſititious, by reaſon that in S. *Ulric*'s time there was no Pope nam'd *Nicolas*, neither did S. *Ulric* Biſhop of *Augsbourgh* live in the time of thoſe Popes who bore that Name. The Authority of the Chronicon is of little moment, and *Æneas Sylvius* does not diſtinctly make mention of that Letter; but only ſays, that S. *Ulric* reprov'd the Pope, upon account of his Concubines; which may agree with *John* the XII. Beſides that, this Paſſage is not found in ſome Manuſcripts of *Sylvius*'s Hiſtory, nor in the *Roman* Edition. But altho' it were true, that this Author alludes to that counterfeit Letter, it would only prove that it was already forged in his time; and that it is more ancient than the Councils of *Baſil* and *Conſtantz*, which, as I preſume, cannot be call'd in queſtion.

ADALBERO *Bishop of* Augsburgh.

Adalbero *Bishop of* Augsburgh.

Adalbero the Predecessor of S. *Ulric* is Author of the Life of S. *Hariolphus* the first Abbot of *Elwangen*,

The two ADALBERTS, *who were Saints.*

Two Adelberts *Saints.*

THE two Saints nam'd *Adalbert* not only illuminated *Germany* with the Light of their Doctrine, but also propagated that of the Gospel amongst the Barbarous Nations: The former, after having preach'd it to the People, who inhabit along the Coasts of the *Baltick Sea*, and having taken much pains in Converting the *Sclavonians*, was ordain'd the first Archbishop of *Magdeburg* in the year 968, and dyed in 981. The second, who was Bishop of *Prague*, in like manner preach'd the Gospel to the *Bohemians*, *Polanders*, and *Hungarians*. The latter left his Bishoprick, by reason of the excessive Enormities of the People of *Bohemia*, and departing to *Rome*, there embrac'd the Monastick Life in the Convent of S. *Boniface*. After having spent five years there, he return'd to *Bohemia*, and pass'd from thence into *Hungary*; from whence he return'd the second time to *Rome*, and presided five years more in the same Monastery. He was also remov'd again by the Solicitation of the Archbishop of *Mentz*, who oblig'd Pope *Gregory* the Fifth to send him back. *Boleslaus* King of *Bohemia* having forbidden him to enter his Dominions, he went into *Prussia*, and from thence into *Lithuania*, where having suffer'd much in propagating the Christian Faith, he at last receiv'd the Crown of Martyrdom.

BRUNO *Archbishop of* Cologn.

Bruno *Archbishop of* Cologn.

BRUNO Archbishop of *Cologn*, the Son of the Emperor *Henry* the *Fowler*, and Brother of *Otho the Great*, is none of the least Ornaments of the Church of *Germany*, both with respect to his profound Learning and singular Piety. We are inform'd by a Writer of that time, that he had acquired a perfect Knowledge of the *Greek* and *Latin* Tongues; that he had perus'd all the Ancient Authors; that he had a very fine Library; and that he took a particular Care of his Dioceis and Clergy; retrenching all their superfluous Habits, and obliging them to a constant attendance on the Duties of their Functions, as also instructing them by frequent Conferences, reiterated Exhortations, and his own Example. *Sixtus Senensis* says, that he compos'd a Commentary on the Pentateuch, the Manuscript of which is kept in the Library of the *Dominicans* at *Boulogn*. It's also reported that he wrote the Lives of certain Saints. He was chosen Archbishop of *Cologn* in the year 953. and dy'd in 965.

ROGER *Monk of S.* Pantaleon.

Roger *Monk of S.* Pantaleon.

THE Life of this great Archbishop was written by *Roger* a Monk of S. *Pantaleon* at *Cologn*, who dedicated it to *Folcmar* his Successor in the year 970. It is referr'd by *Surius* to *Octob.* 12. and is written very elegantly with respect to the stile of those times. We also may reckon up a great number of *German* Prelates illustrious for their Learning and Piety, among whom are *Henry* Archbishop of *Trier*, *Wolfang* Bishop of *Ratisbon*, *Sigismond* of *Halberstadt*, and many others whom we shall not now mention. We shall therefore proceed to give a particular Account of those who have left us any considerable Writings.

RATH-

RATHBOLDUS *Bishop of* Utrecht.

Rathboldus or *Ratboldus* a *German* by Nation, descended from the Princes of *Friesland*, apply'd himself to study under *Nanno* or *Manno*, in the Court of *Charles the Bald*, and of his Son *Lewis*, where those Princes caus'd the Liberal Sciences to be taught publickly. He was chosen Bishop of *Utrecht* in the year 899. *Trithemius* says, that he was well vers'd in the Knowledge of the Holy Scriptures, and that he was no Novice in Humane Literature; that he was of a quick Apprehension, and much esteem'd for his Eloquence, leading a very Circumspect Life and Conversation; that he govern'd the Church of *Utrecht* during Seventeen years, and wrote several Tracts; among others, a Treatise of the Commendation of S. *Martin*; another of that of S. *Boniface*; The Life of S. *Amalberga*; a Book of Homilies and Sermons; certain florid Discourses on S. *Willebrord*; an Office of the Translation of S. *Martin*; with divers Hymns in Honour of the Saints; and lastly that he dy'd in the year 917. or rather in 918. Another Writer nam'd *William* of *Hedin*, attributes to him certain Poetical Pieces, and a Compendious Chronicon. *Surius* likewise ascribes to him an Eclogue concerning S. *Lebuin*. Father *Mabillon* has publish'd a Discourse of the same Author on the Life of S. *Amalberga*, and another on that of S. *Willebrord*.

Rathbol-dus *Bishop of* Utrecht.

HILDEBERT *Archbishop of* Mentz.

Hildebert Brother to the Emperor *Conrade*, the Thirteenth Archbishop of *Mentz*, Crown'd *Otho the Great* in the year 938. But afterward's having combin'd with *Richard* Bishop of *Stratsburg*, to foment the Division between *Otho* and his Brother *Henry*, he was banish'd to *Hamburg*. Some make him the Author of the Lives of certain Saints.

Hildebert *Archbishop of* Mentz.

WILLIAM *Archbishop of* Mentz.

William the Fifteenth Archbishop of *Mentz*, Prince of *Saxony*, and the Son of *Otho the Great*, was chosen Archbishop in the year 954. and dy'd in 968. He compos'd a Chronicon of the Archbishops his Predecessors.

William *Archbishop of* Mentz.

BONNO *Abbot of* Corbey *in* Saxony.

Bonno or *Bavo* Abbot of *Corbey* in *Saxony*, flourish'd under *Arnulphus* and *Lewis* the Fourth, Kings of *Germany*. He wrote a Treatise of the memorable Actions of his time, mention'd in the History of *Adam* of *Bremen*, who cites a Passage of it concerning a Miracle of S. *Rembert*. We have at present no other knowledge of that Work.

Bonno *Abbot of* Corbey *in* Saxony.

WALTRAMNUS *Bishop of* Stratsburg.

Waltramnus or *Waldramnus* Bishop of *Stratsburg*, who assisted at the Council of *Triburia* in the year 895. and did not dye till 905. is the Author of certain Poetical Pieces which are inserted in the second Tome of *Canisius*'s Antiquities.

Waltramnus *Bishop of* Stratsburg.

SOLOMON *Biſhop of* Conſtance.

Solomon *Biſhop of* Conſtance.

Solomon Biſhop of *Conſtance* liv'd almoſt at the ſame time, for he entred upon the Epiſcopal Function in the year 981. and dy'd in 919. He likewiſe compos'd certain Poems dedicated to Biſhop *Dado*, which are in the firſt Tome of the ſame Antiquities by *Caniſius*. He had been Monk of S. *Gal* and Chaplain to King *Lewis*.

UTHO *Biſhop of* Stratsburg.

Utho *Biſhop of* Stratsburg.

Ruthardus Biſhop of *Stratsburg* had for his Succeſſor in the year 950. *Utho* Nephew to *Henry* the Second Duke of *Schwaben*. This *Utho* wrote the Lives of S. *Arbogaſtus*, and S. *Amarin*, and dy'd in 973. leaving *Echenbaldus* his Succeſſor.

NOTGER *the* Stammerer.

Notger *the* Stammerer.

THere were ſeveral *Notgers* in the Tenth Century, but the firſt and moſt famous was of the *Corvian* Race, and Surnam'd *the Stammerer*, by reaſon of the impediment in his Speech. He entred very young into the Monaſtery of S. *Gal*, where he ſtudied under *Marcellus* and *Iſo*, with *Barpertus* and *Tutilo*. Theſe three Monks ſtudying together, promoting Learning in that Abbey, where they had frequent Conferences one with another, applying themſelves more eſpecially to the ſtudy of the Liberal Arts and Sciences, and to that of Muſick in particular: But their chief Employment was the making of *Proſes*. *Notger* compos'd many, and tranſlated the *Pſalter* into *High-Dutch* for the uſe of King *Arnulphus*: He wrote the Life of S. *Gal* in Verſe, as alſo a Treatiſe of the Letters of the Alphabet, that are us'd in Muſick and ſome other Works of the like nature; but the principal of them is his *Martirologium*, publiſh'd by *Caniſius* in the firſt Tome of his Antiquities. The ſame *Caniſius* has ſet forth ſome of the *Proſes* and Hymns of this Author, with a Fragment of the Life of S. *Gal*, in the Fifth Tome of the ſame Work, in which is alſo found the Treatiſe of Muſick before-mention'd. Beſides theſe Works, *Goldaſtus* attributes to *Notger the Stammerer* the two Books of the Hiſtory of *Charlemagn*, that are dedicated to *Charles the Bald*, and written by a nameleſs Monk of S. *Gal*: And indeed he ſeems to diſcover himſelf in the 26th Chapter of the Second Book, where he declares that he is ſubject to Stammering, and wants Teeth. The ſame Author obſerves, that he has ſeen a Manuſcript of the Life of S. *Gal*, written by way of Dialogue, which bears the Name of *Notger*. To him likewiſe is attributed the Life of S. *Landoald* referr'd by *Surius* to *March* 19. That of S. *Remaclus* Biſhop of *Utrecht*, referr'd by the ſame Hiſtorian, to *Sept.* 3. and two Books of the Miracles of that Saint: But it's not certain that theſe Works are his; neither do they appear to be of the ſame ſtile. *Notger* ſpent the greateſt part of his Life in the Ninth Century, and dy'd in the Month of *April*, *A. C.* 912. His Martyrology was compos'd in the end of the Ninth Century, or in the beginning of the Tenth.

The ſecond *Notger* liv'd in the Tenth Century, and was not made Abbot of S. *Gal* till the year 972. he dy'd in 981. but there are not any of his Pieces now extant.

The third *Notger* was choſen Biſhop of *Leige* in the year 972. Neither has he left any Works unleſs we attribute to him the above-mention'd Lives of the Saints.

WITICHINDUS *Monk of* S. Corbey *in* Weſtphalia.

Witichindus *Monk* of Corbey in Weſtphalia.

Witichindus, *Winduchindus*, or *Windichinus* a Monk of *Corbey* a Monaſtery in *Weſtphalia*, of the Order of S. *Benedict*, flouriſh'd under *Otho* I. and II. He wrote three Books of the Hiſtory of the *Saxons*, in which are comprehended the Actions of *Henry* and *Otho* the Firſt, and which ends at the

the death of the latter, that is to say, in the year 973. They are dedicated to Queen *Mathildis*, Daughter of the Emperor *Otho*, and were printed at *Basil A. D.* 1532. at *Francfort* in 1577. Among the *German* Historians printed in 1580. and at the end of a particular Edition by *Meibomius* at *Francfort* in 1621. *Sigebert* says also, that he wrote in Verse a Relation of S. *Thecla's* Passion, and the Life of S. *Paul* the first Hermit. These Works are lost; altho' in the last Edition by *Meibomius*, there are certain Verses which are attributed to this Monk. Witichindus *Monk of* Corbey *in* Westphalia.

ROSWIDA *a Nun.*

Roswida a Nun of the Monastery of *Ganderscheim*, famous for her Quality, Learning and Piety, flourish'd under the Emperor *Otho* II. by whose Order she compos'd in Heroick Verse a Panegirick upon the Actions of *Otho* the First. She likewise wrote in Verse the Passion of S. *Dennis* Bishop and Martyr, and that of S. *Pelagius* who suffer'd Martyrdom in *Spain*; and some other Poems in Commendation of the Virgin *Mary* and S. *Anne*; as also on S. *Gandolphus* and some other Saints. To her likewise is attributed the Life of S. *Wilibald* Bishop of *Eichstadt*, and that of S. *Unnebald* the first Abbot of *Heildesheim*, related by *Surius*, *Canisius* and Father *Mabillon*. This Nun wrote in a finer stile then most part of the Authors of her time, and was well vers'd in the Knowledge of the *Greek* and *Latin* Tongues: Her Poem of the Life of *Otho*, was printed with *Witichind's* Works at *Francfort* in 1621. and in the Collection of the *German* Writers by *Reberus*; and her Poetical Pieces were printed together at *Nuremberg* in 1501. by *Conradus Celtes*. Roswida *a Nun.*

REGINALDUS *Bishop of* Eichstadt.

Reginaldus, who in the *year* 975. succeeded *Starkand* kill'd by the *Hungarians* at *Augsburgh*, in the Bishoprick of *Eichstadt*, pass'd in his time for a very Learned Man, as having attain'd to a considerable Knowledge in the *Greek*, *Latin*, and *Hebrew* Tongues, and more especially in the Art of Musick. He wrote the *Lives* of S. *Wilbald* and *Unnebald*, with those of S. *Nicolas* and S. *Blasius*. He was Bishop for the space of Twenty four years. Reginaldus *Bishop of* Eichstadt.

"Another *German* Bishop of the same time, has given us the Life of S. *Hunegonda* referr'd by *Surius* to *Aug.* 25. and a Nameless Writer made a Narrative of the Translation of S. *Epiphanius* Bishop of *Pavia* into *Saxony*." *A* German *Bishop.* *A nameless Author.*

THIERRY *Archbishop of* Triers.

Thierry Provost of the Church of *Mentz*, and afterwards Archbishop of *Trier*, wrote sometime before the preceding Authors (for he dy'd in the year 970.) the Life of S. *Lutruda*, referr'd by *Surius* to *Sept.* 22. Thierry *Archbishop of* Triers.

OTHLO *Bishop of* Metz.

Othlo Monk of *Fulda* wrote the Life of S. *Pyrmin*, who is suppos'd to have been Bishop of *Meaux*, or rather *Metz*. This Life is dedicated to *Liudolphus* Archbishop of *Trier*, and was publish'd by *Browerus*, who caus'd it to be printed *A. D.* 1616. at *Mentz*, with other Lives of the Illustrious Personages of *Germany*. *Liudolphus* was made Archbishop of *Trier* in 999. and dy'd in 1008. Therefore *Othlo* compos'd his Work in the Ninth Century, or in the beginning of the Tenth. *Canisius* Othlo *Bishop of* Metz.

and

Otho Biſhop of Metz.

and *Serrarius* likewiſe attribute to him the Life of S. *Boniface*. But *Brouverus* obſerves, that it is of a different ſtile.

UFFING *or* UFFO *Monk of* Werthin.

Uffing *or* Uffo *Monk of* Werthin.

AT the ſame time *Uffing*, or rather *Uffo* of *Frieſland*, Monk of *Werthin*, wrote the Life of S. *Ludger* Biſhop of *Munſter*, which was printed at *Cologn* the laſt Century, with a Poem of the ſame Author; ſome attribute to him the Life of S. *Ida* referr'd by *Surius* to *Sept.* 4. *Suffridus* ſays that he likewiſe left the Life of S. *Lucius* King of *England*, which he affirms to be extant in Manuſcript.

A Council at Coblentz *in the year* 922.

We have the Acts only of very few Councils of *Germany* in the Tenth Century, altho' we have juſt grounds to ſuppoſe that many more were held. The firſt, of which any Monument is remaining is a Council held at *Coblentz* in the year 922. by the order of *Charles* King of *France*, and *Henry* King of *Germany*. It was compos'd of Eight Prelates, *viz.* *Herman* Archbiſhop of *Mentz*, *Hiriger* Arch-Biſhop of *Cologn*, and ſix other *German* Biſhops, and made Eight Canons, of which only the Firſt, Fifth, Sixth, Seventh and Eighth remain in our Poſſeſſion. The firſt forbids Marriage between Relations to the Sixth Generation. The Fifth prohibits Laymen, who have Chappels, from receiving the Tythes of them with their own hands on purpoſe to put them to profane uſes, and ordains that the Prieſts ſhall receive and uſe them to the advantage of the Churches, and for the maintenance of Hoſpitals and poor People. The Sixth brings the Monks under Subjection to the Juriſdiction and Government of the Biſhop. The Seventh condemns a Perſon who ſells a Chriſtian for a Slave, as guilty of Murder. The Eighth forbids thoſe who give any Goods or Revenues to a particular Church, to take away the Tythes due upon account of ſuch Revenues, to the Church to which they belong'd before.

A Council at Erfurdt *A.C.* 932.

The Canons of a Council held at *Erfurdt* in the year 932. in like manner are ſtill extant, with a Preface which ſhews that it was conven'd by the Order of King *Henry* the Firſt, in the Fourteenth year of his Reign, and that it was compos'd of the Archbiſhop of *Trier* and Twelve Biſhops. The Firſt of theſe Canons imports, that the Feſtivals of the Twelve Apoſtles ſhall be ſolemniz'd, and that the Faſt of the Vigils ſhall be obſerv'd according to the ancient Conſtitutions. The Second, that no Pleas ſhall be held in the Courts of Judicature on Sundays, Holy-days, or Faſting-days: It is alſo added, that King *Henry* prohibited the Judges to Cite any Perſon before them in the Week preceding the Feſtival of *Chriſtmas*, that of S. *John Baptiſt*, and during the whole time of *Lent*, till the Eighth day after *Eaſter*. In the Third it is forbidden to deliver a Summons or Warrant to thoſe Perſons who are going to Church, or are there already, that they may not be diſturb'd in their Devotions. The fourth imports, that if a Prieſt be ſuſpected of any Crime, and accuſed before his Biſhop, he ſhall be thrice admoniſh'd to acknowledge his Fault, and ſhall undergo condign Puniſhment, if he be found Guilty, unleſs he prove his Innocence by clearing himſelf by his own Oath, or by that of his Colleagues. The Fifth forbids private Perſons to impoſe Faſts without the Conſent of the Biſhop or his Vicar, becauſe many do it to carry on Superſtitious Divinations, or for other ſiniſter ends, rather than out of a Principle of Devotion.

We have already made mention of the Council of *Ingelheim* held in the year 948. in treating of the Conteſts of *Artaldus* for obtaining the Archbiſhoprick of *Rheims*, in regard that it was chiefly aſſembled upon that account.

A Council at Augsburgh *A. C.* 952.

In the year 952. the Emperor *Otho* the Firſt held at *Augsburgh* an Aſſembly of the Biſhops of *Germany*, *France* and *Italy*; where the Archbiſhop of *Mentz* preſided, and publiſh'd Eleven Canons, which were approv'd by the other Prelates.

The Firſt ordains that the Prieſts, Deacons and Subdeacons that marry, ſhall be depos'd according to Chap. 23. of the Council of *Carthage*. The Second is againſt Clergy-men, who keep Dogs and Birds for Hunting, and are addicted to that Exerciſe; they are to be ſuſpended from their Functions as long as they perſiſt in ſuch Practices. The Third ordains that Biſhops, Prieſts and Deacons, who ſpend their time in playing at Games of Chance, ſhall incur the Penalty of being Depos'd, unleſs they renounce ſuch ſort of Games. The Fourth is againſt thoſe Clergy-men who keep ſuſpicious Women in their Houſes. The Fifth prohibits Monks from going out of their Cloiſters, without the permiſſion of their Abbot. The Sixth enjoyns Biſhops to take care of the Monaſteries of their Reſpective Dioceſſes, and ſpeedily to Reform the Diſorders that are committed in them. The Seventh and Eighth forbid them to hinder Clergy-men and Canoneſſes from embracing the Monaſtical Life. The Ninth prohibits Lay-men from turning out of the Churches thoſe Perſons to whom the Biſhops have committed Care of them. The Tenth attributes to the Biſhop the right of taking Cognizance of the diſtribution of Tythes. And the Eleventh imports, that not only the Biſhops, Prieſts, Deacons and Subdeacons ſhall lead a ſingle Life, but alſo that the other Clergy ſhall be oblig'd to live Continently when they come to years of Maturity.

CHAP.

CHAP. V.

An Account of the Churches of England.

IN the beginning of the Ninth Century, King *Alfred* re-eſtabliſh'd the Univerſities, and caus'd the Liberal Arts and Sciences to flouriſh in *England*, inviting over the Abbot *Grimbaldus*, and ſeveral other Learned Men of *France*; but the Kings his Succeſſors were chiefly imploy'd in Reforming the Corruptions of Manners and Diſcipline. In the beginning of this Century King *Edward*, upon the Remonſtrances and Threats of the Pope, who complain'd that for Seven years the whole Country of the *Weſt-Saxons* was deſtitute of Biſhops, caus'd a Council to be aſſembled at *Canterbury*, in which Archbiſhop *Phlegmon* preſided, and where ſeveral Perſons were choſen to be Biſhops in that Province, and elſewhere, who were ordain'd by *Phlegmon* after his Return from *Rome*, whither he went on purpoſe to give an Account to the Pope of the Proceedings of the Council, and to pacifie him. The Pope approv'd their Regulations, order'd that for the future the Churches ſhould no longer be left vacant, and confirm'd the Primacy of the Church of *Canterbury*. All theſe Actions are attributed by ſeveral Authors to Pope *Formoſus*, but in regard that this Pope dy'd a long while before the time of King *Edward*, they are rather to be aſcrib'd to *John* the Ninth, who poſſeſs'd the See of *Rome* in the beginning of *Edward's* Reign, *A. C.* 904. to which this Council may be referr'd.

The State of England in the Tenth Century.

A Council at Canterbury under King Edward and Phlegmon, Archbiſhop of that City

The ſame King publiſh'd in the year 906. divers Laws againſt the Diſturbers of the Tranquility of the Church; againſt Apoſtates whom he condemns to death; againſt Clergy-men who commit Robberies or Fornication; againſt Inceſtuous Perſons; againſt thoſe who refuſe to pay Tythes, or to keep Sundays and Faſting-days; and againſt Sorcerers and lewd Women, who are condemned to different Puniſhments. It's alſo ordain'd in that Edict, that Perſons condemn'd to dy for Capital Crimes, ſhould be permitted to make a Confeſſion of their Sins in private to a Prieſt; and that thoſe, who have been deprived of any Member for an Offence, and ſurvive three days, ſhould cauſe their Wounds to be dreſs'd, and receive Conſolation, after having obtain'd a Licence from the Biſhop.

King Edward's Laws.

King *Ethelſtan*, who ſucceeded *Edward* in the year 923. in like manner caus'd certain Laws to be Enacted relating to Eccleſiaſtical Affairs, with the Advice of the Prelates, Lords, and Learned Men of his Kingdom, by which he ordain'd, That all the Lands, and even thoſe of his own Demeans, ſhould be liable to pay Tythes. He enjoyn'd all thoſe, who held any Eſtates of him, to allow ſomewhat for the Maintenance of the Poor, and other charitable Uſes: He prohibited Outrages that were done to the Churches, and again condemn'd the Sorcerers and Witches to Impriſonment, and to pay great Fines: He regulated the manner of proving the Innocence of Accuſed Perſons, by Fire or Water-Ordeal; Forbad the keeping of Markets, or buying and ſelling on Sundays: And ordain'd that perjur'd Perſons and falſe Witneſſes ſhould be depriv'd of Chriſtian Burial. To theſe Laws he added divers Inſtructions for the Biſhops, and recommended the Reading in the Monaſteries every *Friday* Fifty Pſalms upon his Account.

King Ethelſtan's Laws.

Foraſmuch as the moſt remarkable Circumſtances of thoſe Laws, is that which relates to the Clearing or Convicting of an Accuſed Perſon, by the Trial of Fire or Water, then commonly call'd Ordeal; and in regard that the manner of performing it is there explain'd at large; it may not be improper here to inſert an Account of that paſſage. *If any one be deſirous to clear himſelf by* Ordeal, *that is to ſay, by the Trial of Fire or Water, let them come to the Prieſt three days before he do it, who ſhall give him a Benediction after the uſual manner; and during thoſe three days let him eat nothing but Bread and Salt or Pulſe; let him hear Maſs every day; let him make an Oblation; let him receive the Sacrament on the day he is to undergo the Trial. If it be that of Cold Water, let him be plung'd one Fathom below the Surface of the Water. If it be that of a Hot Iron, let it be put into his Hand, and left there three days, without looking on it. If it be that of Hot Water, let it be made boyling hot, and let the Hand or Arm of the Accuſed Perſon be put into it. In all theſe Trials, both the Accuſed Perſon and the Accuſer are to Faſt, and to cauſe Twelve Witneſſes to be preſent, who may take an Oath with them, and let Holy Water be ſprinkled upon them.* There are two Editions of theſe Laws, one of which is printed at large, and the other is an Abridgment of them.

King *Edmund* had no leſs Zeal for the maintaining of the Diſcipline of the Church, than his Predeceſſor *Ethelſtan*. He held in the year 944. which was the third of his Reign, even on *Eaſter-day*, an Aſſembly of the Prelates and Lords, in which he made certain Laws relating to Chaſtity, and the payment of Tythes, and of the Alms-penny; as alſo againſt thoſe who offer'd Violence to Nuns; againſt perjur'd Perſons, and thoſe who aſſiſted at profane Sacrifices. In theſe Laws are ſpecified the Eccleſiaſtical Penalties to be inflicted on the Infringers of them; *viz.* The privation of Chriſtian Burial and Excommunication. The Biſhops are there enjoyn'd to repair their Churches at their own Charge, and to prefer a Petition to the Prince, for the Reparation of others, and for their Ornaments. He likewiſe made Laws for the puniſhment of Murderers, and for the regulating

An Eccleſiaſtical Aſſembly under King Edmund.

of

of Marriage-Solemnities. This Aſſembly was held under *Wulſtan* Archbiſhop of *York*, and *Odo* Archbiſhop of *Canterbury*.

Odo Archbiſhop of Canterbury.

The latter made about that time, certain Eccleſiaſtical Conſtitutions, by way of Admonition or Inſtruction, in which he recommends, 1. That the Church ſhould be left in the peaceable Enjoyment of its Priviledges and Immunities, and that no Taxes ſhould be laid on the Revenues belonging to it. 2. He admoniſhes the King and the Princes to obey the Archbiſhop and Biſhops; to be humble; to oppreſs no Man; to adminiſter Juſtice to all; to puniſh Criminals; and to relieve the Poor with their Alms. 3. He orders the Biſhops to lead an Exemplary Life; to viſit their Dioceſſes once every year; to preach the Truth boldly to Kings and Princes; to Excommunicate none without juſt grounds, and to ſhew to All the way to Salvation. 4. He enjoyns the Prieſts in like manner to live Circumſpectly, and to wear Habits conformable to their Order. 5. He gives the ſame Admonition to all the Clergy. 6. He exhorts the Monks to perform their Vows, and forbids them to turn Vagabonds, contenting themſelves only with wearing the Habit of Monks, without leading a Life conſonant to their Profeſſion: He recommends to them working with their own Hands, reading and prayer. 7. He prohibits Inceſtuous Marriages with Nuns, or near Relations. 8. He recommends Peace and Union. 9. He enjoyns the Obſervation of the Solemn Faſts of *Lent*; of the *Ember-Weeks*, of *Wedneſday* and *Friday*; and the Celebration of Divine Service on *Sundays* and *Feſtivals*. Laſtly, He recommends the payment of Tythes. There is alſo a Paſtoral Letter written by this Archbiſhop, and directed to his Suffragans, which is related by *William* of *Malmsbury*.

An Aſſembly of Biſhops at London A. C. 948.

Edmund being kill'd in the year 946. his Brother *Elred* took poſſeſſion of the Throne. We have no Laws enacted by this Prince, only the Charter of a conſiderable Donation made by him to the Monaſtery of *Crowland*, in favour of *Turketulus*, who had been formerly Chancellor of the Kingdom, and to whom he gave that Abbey. This was done in an Aſſembly of Biſhops and Lords held at *London* in the year 948.

After the death of *Elred*, which happen'd in 953 *Edwin* the Son of *Edmund* was proclaim'd King, but ſometime after, part of *England* Revolting, *Edgar* the Brother of *Edwin* got a ſhare of his Dominions, and upon his Brother's Death, obtain'd the ſole Poſſeſſion of the whole Kingdom. This Prince being more Religious than his Predeceſſors, entirely re-eſtabliſh'd the Purity of Diſcipline in the Church of *England*, and brought the Monaſtical Courſe of Life into Repute, by the Advice of S. *Dunſtan*, who may be call'd the Reſtorer of the Eccleſiaſtical Diſcipline in *England*.

S. Dunſtan Archbiſhop of Canterbury.

This Saint was born in the Country of the *Weſt-Saxons*, in the firſt year of King *Ethelſtan's* Reign *A. C.* 923. He enter'd into Holy Orders very young, and after having compleated his Studies, made application to *Athelm* Archbiſhop of *Canterbury*, who introduc'd him into the Preſence of King *Ethelſtan*: Afterward having fall'n into ſome diſgrace at Court, he retir'd to *Elfeg* Biſhop of *Winchester*, who adviſ'd him to embrace the Monaſtical Life, which he accordingly did, and continued in his Retirement till the Reign of King *Edmund*, when he was invited to Court by that Prince: He did not remain long there, without being obnoxious to the Envy and Hatred of ſeveral Perſons, who miſrepreſented him to the King; inſomuch that he was oblig'd to retire to his Solitude of *Glaſſenbury*, where he took up his Abode; altho' he was reſtor'd to the Favour of King *Edmund*, who had always a great reſpect for him; granted conſiderable Revenues to his Monaſtery, and continu'd to follow his Counſels, not only in the management of Civil Affairs, but alſo of Eccleſiaſtical. He was no leſs eſteem'd by King *Elred*, who determin'd to nominate him to the Biſhoprick of *Winchester*; but *Edwin* having receiv'd a ſevere Reprimand for his Irregularities from this Abbot, baniſh'd him, and pillaged his Monaſtery. However, King *Edgar* recall'd him immediately after his Acceſſion to the Crown, and made him not only Biſhop of *Winchester*, but alſo conferr'd on him the Government of the Church of *London*. At laſt the Archbiſhoprick of *Canterbury* being vacant in the year 961. by the death of *Odo*; *Elfsin* Biſhop of *Winchester*, who was appointed to ſupply his place, dying in a Journey he made over the *Alps* to *Rome*, to fetch the Pall; and *Berthelim*, who was ſubſtituted in his room, having refus'd to accept that Dignity, *Dunſtan* was Inveſted with it a few days after, and went to *Rome* to receive the Pall. At his return, he apply'd himſelf altogether to the Reformation of the Clergy of *England*, and took upon him to Expel all thoſe who refus'd to lead a Regular Courſe of Life, and to Reſtore the Monks to their former Station.

This Saint had for his Fellow Labourers and Imitators of his Zeal, *Ethelwold* Biſhop of *Winchester*, and *Oſwald* Biſhop of *Worceſter*, who founded a great number of Monaſteries, and took much pains in Reforming the Clergy, and Extirpating the Vices that were predominant in *England*. The former dyed in the year 984. before S. *Dunſtan*, who foretold his approaching Death, as well as that of the Biſhop of *Rocheſter*, in a Viſit which thoſe two Prelates made him: but the latter did not dye till after this Archbiſhop, *viz.* in the year 992. As for S. *Dunſtan*, he ſurviv'd King *Edgar*, who dy'd in 975. and maintain'd the Right of the young Prince *Edward*, againſt the Pretenſions of *Alfride*, who endeavour'd to transfer the Crown to her Son *Ethelfred*; but *Edward* being Aſſaſſinated Three years after by the Treachery of that Queen, *Dunſtan* was conſtrained to Crown *Ethelfred*, and foretold the Calamities that ſhould befall *England*, and the Family of this young Prince, as a Puniſhment for his Crime, and that of his Mother. At laſt S. *Dunſtan* dy'd laden with years and honour *A. C.* 988.

In his time, and apparently by his Direction, King *Edgar* in 967. not only publiſh'd Laws like to thoſe of his Predeceſſors, for the preſervation of the Revenues of the Church; for the Payment of Tythes, and S. *Peter's* Pence; and for the Solemn Obſervations of Sundays and Feſtivals; but alſo

divers

divers Ecclesiastical Constitutions, relating to the Manners and Functions of Clergy-men; to the Celebration of the Mass; to the Confession and Pennances that ought to be impos'd on those who commit Sin, *&c.* Indeed these Canons may serve as a kind of Ritual for the Use of Curates. It is affirm'd that they were made in the year 967. by King *Edgar*; but this does not appear to be altogether certain, and perhaps they are of a later date. The Discourse which this King made to *Dunstan* Archbishop of *Canterbury*, and to *Oswald* and *Ethelwold* Bishops of *Worcester* and *Winchester*, is much more certain. He there inveighs against the Irregularities and Disorders of the Clergy, and pathetically Exhorts those Bishops to joyn their Authority with His, to repress their Insolence; and to oblige them to apply the Ecclesiastical Revenues to the Relief of the Poor, for which Use they were design'd. To the end that this Order might be put in Execution, he granted a Commission to those three Prelates to take the Matter in hand, and gave them power to turn out of the Churches such Clergy-men as liv'd dissolutely, and to Substitute others in their room.

A general Council of England in the year 973.

By vertue of this Injunction, S. *Dunstan* held a General Council *A. C.* 973. in which he ordain'd that all the Priests, Deacons and Subdeacons, who would not lead a sober Life, should be Expell'd their Churches, and caus'd a Decree to be made, to oblige them to Embrace a Regular and Monastick Course of Life, or to Retire. And accordingly, these three Bishops turn'd the old Clergy-men out of most part of the Churches, and put Monks in their place, or else forc'd them to assume the Monastical Habit.

S. *Dunstan* did not only shew his Constancy and Zeal, with respect to the Clergy, but was also as zealous in treating Kings and Princes: For he sharply reprov'd King *Edgar* for abusing a young Maid whom he had lent for out of a Monastery, and impos'd on him a Pennance of Seven years. A certain very potent Earl having married one of his near Kinswomen, he Excommunicated him, and refus'd to take off the Excommunication, altho' the King had commanded him, and the Earl had obtain'd a Brief of the Pope for his Restoration. S. *Dunstan* being inform'd of it, reply'd, *That he was ready to obey the Pope's Commands, provided the Person had really repented of his Offence; but that he would not suffer him to persist in his Sin, not without submitting to the Discipline of the Church to insult over the Prelates, and, as it were, to triumph in his Crime.* At last, the Earl being mov'd with his Constancy, and the fear of those Punishments which the Divine Vengeance usually inflicts upon Excommunicated Persons, left his Kinswoman, did Publick Penance, and threw himself down prostrate before S. *Dunstan* in a Council barefoot, cloath'd with a Woollen Garment, holding a Bundle of Rods in his Hand, and lamenting his Sin, from which S. *Dunstan* gave him Absolution, at the request of the Bishops of the Council.

A Council under S. Dunstan and King Edgar.

The Reformation of the Clergy cannot be carried on without great Opposition, nor without creating many Male-contents, insomuch that in King *Edgar*'s Life time, the Clergy-men depriv'd of their Benefices, used their utmost Efforts to recover them; and having made a Complaint in an Assembly held at *Winchester*, in the beginning of the year 975. they prevail'd upon the King by their Entreaties and the Promises they made to lead a more regular Course of Life for the future: But as they were about making a Decree for their Restoration, on Condition they should live more regularly, a Voice was heard coming as it were from the Crucifix, which pronounc'd these words, *It will turn to no account, you have past'd a just Sentence, and you will do ill to alter your Decisions.* However, after the death of King *Edgar* these Clergy-men renewed their Instances, and even offer'd force to drive the Monks not only from their Places, but also out of the Monasteries which were lately founded; But S. *Dunstan* always maintain'd his Reformation, which prevail'd in the most part of the Churches and Monasteries of *England*, under the Reigns of *Edward* and *Ethelred*.

A Council at Winchester A.C. 975.

S. *Dunstan* and S. *Ethelwald* did not only take pains to Reform the Ecclesiastical Discipline in *England*, but also in reviving the Study of the Liberal Sciences, and even they themselves compos'd some Works. A modern *English* writer, call'd *Pits*, says that S. *Dunstan* compil'd certain Forms of Archiepiscopal Benedictions; a small Tract on the Rule of S. *Benedict*; a Book call'd, *Rules for the Monastical Life*; several Writings against Vicious Priests; a Treatise of the Eucharist; another of Tythes; a Book of Occult Philosophy; a Tract for the Instruction of the Clergy, and some Letters. And indeed, we cannot be certainly assur'd upon the Credit of this Writer, whether S. *Dunstan* were really the Author of these Works, which are no longer extant; but we find a Concordance or Rule for the Monastick Life, and under the Name of *Edgar* set forth by *Reinerus*, which is apparently a Piece of S. *Dunstan*, as well as the other Constitutions of that Prince, and there is extant a Letter written by him to *Wulfin* Bishop of *Worcester*, which Father *Mabillon* publish'd from a Manuscript of Monsieur *Faure*, Doctor of the Faculty of *Paris*. The Life of S. *Dunstan* was written by *Osborn* Chaunter of the Cathedral Church of *Canterbury*, who was Contemporary with this Saint, and is found in the Fifth *Benedictine* Century of Father *Mabillon*.

S. Ethelwald Bishop of Winchester.

If we may give farther Credit to *Pits*, S. *Ethelwald* in like manner compos'd several Tracts, of which he gives us this following Catalogue: A Book dedicated to Pope *John* XIV. concerning the Authority of the Bishops over their Priests; a Treatise against those Priests who commit Fornication, and against their Concubines; another of the Abbots of *Lindisfarn*; another of the Kings, Kingdoms, and Bishopricks of *England*; a History of the Kings of *Great Britain*; a Narrative of his Visitations; a Treatise of the Planets and Climates of the World; the Treatise of the Abbots of *Lindisfarn*, which this Author attributes to S. *Ethelwald*, is apparently a piece compos'd in Verse by *Ethelwulf* a Monk of that Abbey. The other Works are no longer Extant, and perhaps never were, but only in *Pits*'s imagination.

Alfric or Ælfric *Archbiſhop of* Canterbury.

The Writers of Eccleſiaſtical Hiſtory are not agreed about the immediate Succeſſor of S. *Dunſtan* in the Archbiſhoprick of *Canterbury*: Some give him the Name of *Siricius*, and others of *Alfric* or *Ælfric*: however, it is certain that the latter was Archbiſhop of *Canterbury* in the beginning of the following Century, in regard that he ſign'd in that Quality a Priviledge granted by King *Ethelred*: He was a Pupil of S. *Ethelwald*, ſucceeded him in the Monaſtery of *Abingdon*; was afterward made Abbot of *Malmsbury* by King *Edgar*, then Biſhop of ſome Church in *England*, about which Authors are not agreed; and at laſt, being advanc'd to the Metropolitan See of *Canterbury*, he govern'd that Church till about the year 1006. This Archbiſhop in his time was in great reputation for his profound Skill in the Sciences of Grammar and Divinity, inſomuch that he was Surnam'd *The Grammarian*. His Sermons were tranſlated into the *Saxon* Tongue, in order to be read publickly in the Churches, and his Letters were inſerted in the Synodical Books of the Church of *England*. The *Engliſh* Writers aſſure us, that their Libraries were full of a great number of Works of this Archbiſhop, written in the *Saxon* Tongue, and they have lately publiſh'd ſome of them tranſlated into *Latin*, *viz.* A Paſchal Homily of the Body and Blood of *Jeſus Chriſt*, in which he diſcourſes much after the ſame manner as *Ratramnus* or *Bertram*, and two Letters, one to *Wulfin* Biſhop of *Salisbury*, and the other to *Wulſtan* Archbiſhop of *York* on the ſame Subject, which were printed at *London* in 1566, 1623, and 1638. In the Body of the Councils is contain'd a Canonical Letter of *Alfric*, directed to *Wulfin*, which is a kind of Ritual for the uſe of the Prieſts. The principal Manuſcript Treatiſes of this Author, compos'd in the *Saxon* Tongue, are an Hiſtory of the Old and New Teſtament till the Taking of *Jeruſalem*; a Penitential; Eighty Sermons; a Letter concerning the Monaſtical Life; another againſt the Marriage of Clergy-men; a *Saxon* Chronicle of the Church of *Canterbury*; certain Lives of the Saints, and Verſions of ſome *Latin* Works; among others the Dialogue of S. *Gregory*.

Fridegod *Monk of S.* Saviour *at* Canterbury.

Sometime before *Fridegod*, a Monk of S. *Saviour* at *Canterbury*, wrote in Verſe, at the requeſt of *Odo*, the Lives of S. *Wilfrid* and of S. *Owen* Archbiſhop of *York*; the former was publiſh'd by Father *Mabillon* in the firſt part of the Third and Fourth *Benedictine* Centuries. *William* of *Malmesbury* obſerves, that theſe Verſes are not altogether contemptible, but that *Fridegod* intermixes ſo many *Greek* words and *Phraſes* which render them unintelligible.

Lanfrid *and* Wulſtan *Monks of* Winchester.

At the ſame time *Lanfrid*, a Monk of *Winchester*, wrote the Life of S. *Swithin*, and a Relation of the Miracles that happen'd at his Tranſlation; and after him *Wulſtan*, Monk of the ſame Monaſtery, compos'd in Verſe the Hiſtory of that Tranſlation, and the Life of S. *Ethelwold*.

Thus we have given an Account of almoſt all the moſt remarkable Circumſtances that occur in the Eccleſiaſtical Hiſtory of *England* in the Tenth Century.

CHAP. VI.

Obſervations on the Eccleſiaſtical Affairs of the Tenth Century.

Controverſies about Doctrinal Points.

THERE were no Controverſies in the Tenth Age of the Church, relating to Articles of Faith, or Doctrinal Points of Divinity, by reaſon that there were no Hereticks, nor other Inquiſitive Perſons, who refin'd upon Matters of Religion, or undertook to dive into the bottom of its Myſteries. The Sober Party contented themſelves only in yielding an implicite Faith to whatever the Church-men thought fit to deliver from the Pulpit; and the profligate Wretches, abandon'd themſelves to groſs Senſualities, which gave Satisfaction to their brutiſh Appetites, rather than to the Vices of the Mind, to which only ingenious Perſons are liable. Therefore in this Age of Darkneſs and Ignorance, the Church not being diſturb'd upon account of its Doctrines, had nothing to do but to put a ſtop to the Enormities of Diſcipline and Manners.

Of the Euchariſt.

There were nevertheleſs in *England* ſome Clergy-men, who poſitively affirm'd that the Bread and Wine on the Altar retain'd the very ſame Subſtance after Conſecration, and that they were only the Repreſentation of the Body and Blood of *Jeſus Chriſt*, and not his Real Body and Blood. *Odo* Archbiſhop of *Canterbury* being deſirous to oppoſe this Opinion, pray'd to God one day, as he was Celebrating Maſs ſolemnly, in the preſence of a multitude of People, to ſhew the very Subſtance of theſe Myſteries; which happen'd in the breaking of the Conſecrated Bread, out of which (as is reported) iſſued forth ſeveral Drops of Blood; which Miracle being ſeen by his Clergy, and by thoſe who doubted of the Real Preſence of the Body of *Jeſus Chriſt* in the Euchariſt, they abjured their Error.

Thus

Thus *Osborn*, a Writer of those times, relates the Matter in the Life of that Saint. The same Author in the Life of S. *Dunstan* says, that that Saint returning to the Altar, chang'd the Bread and Wine into our Saviour's Body and Blood, by the Prayer of Consecration; but when he had given the Benediction to the People, he left the Altar a second time to preach, and that being altogether transported with the Divine Spirit, he discours'd after such a pathetical manner concerning the Real Presence of the Body of *Jesus Christ*, of the Future Resurrection, and of Life Eternal, that one would have thought that a glorified Saint was then speaking. *Of the Eucharist.*

Ratherius Bishop of *Verona* stifly maintains the same Opinion in one of his Letters; and *Fulcuin* Abbot of *Lobes*, in discoursing of the Eucharistical Table, says, *That it is the Table on which the Sacred Body of our Lord is consum'd.* These Authors express themselves after the same manner as *Paschasius Ratherius*; nevertheless this did not hinder some others, who liv'd in the end of the same Century, to take part with *Retramnus*, to make use of his Expressions, and to oppose those of *Paschasius*. This is apparently done by *Alfric* Archbishop of *Canterbury*, and *Heriger* Abbot of *Lobes*, altho they do not impugn the Real Presence, as we have made it appear in the preceding Century. These are all the remarkable Circumstances in the Tenth Century, relating to Points of Doctrine; for the Errour of the *Anthropomorphites* confuted by *Ratherius* in one of his Sermons, was peculiar to certain Clergy-men of *Italy*, and those of the *Greeks*, mention'd by Pope *Formosus* in one of his Letters to *Fulcus*, are ancient, and not modern Heresies. We read in a Chronicle of the Abbey of *Castres*, that *Durandus* Abbot of that Monastery, in the year 953. confuted one *Walfred*, who gave it out, that both the Soul and Body perish'd after death; but it is not known whether this Error continu'd long, neither is there any part of *Durandus*'s Piece now extant. The Contests that arose about the validity or invalidity of Ordination made by Intruders, were soon silenc'd. Some Persons were of Opinion, that one might Feast on Fridays, but their Infatuation was not of long continuance. Upon the whole, there was no Council held in this Century that either debated, or made any Decisions with respect to any Point of Doctrine; which shews, that there was no Error in Matters of Faith that prevail'd long, or made any Disturbance in the Church.

Of the Popes Authority.

Howsoever enormous the Irregularities of the Popes might be at that time, nevertheless a great deal of Respect was shewn to their Authority, and the Christians distinguishing, according to *Auxilius*'s Remark, the Holy See, from the Person of those who possess'd it, had as much veneration for the Dignity of the One, as aversion to the Extravagancies of the others; and upon this account they yielded Obedience to the Equitable Laws, and Just and Lawful Ordinances, proceeding from the Authority of the Holy See, and oppos'd the Enterprizes of the Popes, which intrench'd upon the Liberty of the Churches and the Intention of the Canons. This may be observ'd in the conduct of the Bishops of *Germany*, and in the Letters they wrote concerning the Erections of Bishopricks, which the Pope attempted to make in *Moravia*, to the prejudice of their Rights; in that of the Bishops of *France* assembled in a Council at *Rheims* against *Arnulphus*; in the Discourse made by the Bishop of *Orleance* in that Council; and in the Judgment they pass'd with respect to the Legate Attempt, who presum'd to Consecrate a Church without the consent of the Ordinary. Neither were the Bishops of *Italy* of a different Opinion, as appears from their Deposing of Pope *John* XII. S. *Dunstan* shew'd the same Resolution in Refusing to Absolve a Person, altho the Pope had expressly enjoyn'd him to do it; and the like constancy is observable in *Ratherius*, who did not think himself oblig'd to obey the Order of a Pope, who was about to deprive him of the Disposal of the Ecclesiastical Revenues of his Diocess. However, Magnificent Titles were given to the Popes, and their Primacy and Jurisdiction was acknowledg'd: They had not as yet assum'd the Right of Ordaining Bishops or Metropolitans; nay *John* X. and *Stephen* VIII. plainly own'd, that it did not belong to them; but they granted the Pall, not only to Archbishops, but also to several Bishops, which Practice *Fulques* or *Fulco* Archbishop of *Rheims* censures as an Abuse, which sullied the Splendor of the Hierarchical Order. They were desirous, that the Archbishops should come in Person to *Rome* to receive the Pall, which was usually done by the Archbishops of *England* and *Germany*, but not by those of *France*.

The Popes likewise us'd to erect new Archbishopricks and Bishopricks, and there were several Examples in that Century of these sorts of Erections; as *Magdeburg*, *Mersburg*, *Passaw*, *Placentia*, &c. They also assum'd to themselves a Power to Judge Bishops primarily, according to the Direction of the Decretals, and claim'd a Right to Summon them to *Rome*: But it does not appear that the Bishops of *France* ever acknowledg'd that Right; on the contrary, they follow'd the ancient Custom which makes the Bishops subject to the Judgment of the Provincial Councils, and to prevent the bringing any Appeals to *Rome*, they oblig'd the accused Persons to make choice of their own Judges, as it happen'd in the Affair of *Arnulphus*.

John IX. own'd that the Popes might be mistaken, and that their Judgments might be revers'd: That they ought to be chosen by the Bishops of *Italy*, and the Clergy and People of *Rome*, with the Emperor's consent, and in the presence of his Deputies; as it was ordain'd in the Council of *Rome* held under the same *John* IX. *Otho* and his Successors had the plenary Injoyment of that Right, and the Election of the Popes depended on those Emperors. *Octavian* was the first of the Popes who chang'd his Name after his Election, in which he was imitated in the same Century by *Gregory* V. and *Sylvester* II. Neither were the Popes as yet absolute Sovereigns in the City of *Rome*: In the beginning of this Century the *Romans* enjoy'd an appearance of Liberty under the Government of *Alberic*. Afterwards *Otho* and his Successors were Sovereign Princes of *Rome*, in quality of Empe-

Of the Pope's Authority.

rors; caus'd the *Romani* to take an Oath of Allegiance to them; and treated as Rebels those who revolted against them: But the Popes had the Demesns of a great number of Towns in *Italy*, which were granted by King *Pepin*, and afterwards confirm'd by the *Otho's*. The Writers of those Times, particularly *Ratherius*, *Abbo*, *Gerbert*, and some others complain'd very much, that under some Popes a shameful Traffick was made at *Rome* of the most Sacred Things, and that every thing there was to be purchas'd for Money. We also read, that the Popes were us'd to grant Indulgences to those Persons who made a Journey to *Rome*: and it is related in the Life of S. *Ulric*, that the Pope sent him back laden with Indulgences.

Several Points of Discipline.

There were few Councils held in this Century, and in the most part of them the Decrees were concerning Tythes; against the Usurpers of Church Revenues; against Church-men who keep Concubines; and against Marriages among near Relations. To which purpose the Degrees of Consanguinity were extended to the Seventh, in which it was forbidden to contract Marriage, and Spiritual Affinity took place as well in the Eastern as the Western Churches: Such Persons as married with these Impediments were divorc'd without redress, neither were any Dispensations granted to Kings and Princes, as it appears from the Case of King *Robert*, and that of the Emperor *Nicephorus Phocas*.

Fourth Marriages were absolutely prohibited in the Eastern, but not in the Western parts. The Bishops were chosen by the Clergy and People, but the Princes would not suffer the Election to be made without their consent. The Investitures of the Archbishops and Bishopricks, were granted to *Otho* I. by Pope *Leo* VII. and were given with the Ring and Staff. The Translation of Bishops became very frequent, and Coadjutors began to be joyn'd with them, with Assurance of Succeeding them. Thus *Uthe* Bishop of *Strasburg* had *Archimbaldus* for his Coadjutor; but this practice was condemn'd by the Bishops of *Germany*, with respect to *Adalbero*, whom S. *Ulric* his Uncle, who had chosen him for his Coadjutor, and by *Gregory* V. with respect to the Bishop of *Puy* in *Velay*, who in like manner had ordain'd his Nephew.

This Century is the first, in which it is observ'd that Ambition transported the Bishops so far, as to get the possession of several Bishopricks, and in which Bishops were ordain'd at the Age of eighteen years, as Pope *John* XI. *John* XII. and the Bishop of *Tody*; and elected very young, as *Hugh* of *Vermandois*, and *Theophylact* Patriarch of *Constantinople*. Many Bishops of *Italy* and *Germany* oblig'd their Canons to be Regular, and to live in common: others placed Monks in their Cathedrals, and even advanc'd them to Dignities; and others on the contrary, turn'd out irregular Monks, to substitute Secular Clerks in their room; as did *Ratherius* in one of the Churches of his Diocess. The Ecclesiastical Revenues were usually divided into four parts, and the Bishops assum'd the sole Administration of them, but in some Churches other Clergy-men had particular Revenues, which they enjoy'd independently of the Bishop. After the Death of the Bishops the Revenues of the Church, and those they left, were often expos'd to pillage, as it is related by *Ratherius*, *Atto*, and several other Writers. To prevent this Rapine, the Prince or neighbouring Bishop engag'd to take care of them. The Lords were wont to settle Priests at their pleasure, in the Country Churches; Benefices were often conferr'd on unworthy Persons; and sometimes Persons were advanc'd to the Episcopal Dignity, without any merit, and only on account of their quality; an abuse much lamented by *Ratherius* and *Atto*. Lastly, Ignorance was so predominant in those times, that it was absolutely necessary to admit Priests of mean parts to the Sacerdotal Function. However, the Bishops endeavour'd to render them more capable, by Synodal Instructions, by frequent Conferences with them, (the Original of which may probably be referr'd to the Ninth Century) by Schools, which were kept in the Cathedral Churches and Monasteries, and by furnishing them with divers Forms of Sermons and Exhortations ready prepared. The Bishops and other Clergy-men were often oblig'd to bear Arms, as *Ratherius* observes, altho' it be prohibited by the Canons; an abuse which was committed both in the Eastern and Western Parts. In the beginning of this Century, the Monks were very irregular, and the Monasteries were ruin'd, and possess'd by Laicks, who assum'd the quality of Abbots; but after Matters were regulated, the Monastical Discipline was re-establish'd, and Regular Abbots were constituted; nevertheless the Bishops for a long time retain'd some Abbeys as it were in *Comendam*; the same Abbot, or the same Regular Clerk held several Abbeys, which he caus'd to be govern'd by Co-Abbots or Pro-Abbots, or Superiours. To which we may refer the Original of Congregations. Divers Monks were advanc'd to the Episcopacy, possess'd Dignities in the Cathedral Churches, and were ordain'd Priests under the Title of their Monastery. Publick Pennance was still in use, but very rarely practis'd, and the Canonical Discipline was enervated by the Redemption of Pennances which was then introduc'd: The Rigour and Austerity of Fasting, was likewise much abated, and the Obligation to Receive the Sacrament was reduc'd to four times a year.

Ratherius forbad in his Diocess the Celebration of Marriages on Sundays, and in the time of Lent, altho' the contrary Custom had prevail'd. We find in this Century the first Example of the Benediction of a Bell; for there is no mention made of them in the Authors of the preceding Ages, who have treated at large of Ceremonies. Father *Menard* cites in his Notes, on S. *Gregory's* Sacramentary, two ancient Manuscripts which prescribe the Ceremonies of this Benediction, but it is not certain that they are more ancient than the Tenth Century. At that time also they began to recite as a part of Divine Service, the Office of the Virgin *Mary*: It is related in the Life of S. *Ulric*, that that Saint was wont to say it every day, and in the continuation of the History of the

Bishops

Bishops of *Verdun*, mention is made of a certain Clerk whom *Berenger*, Bishop of that City, the Kinsman of *Otho* the Great, met in the Church, lying prostrate on the Ground, and saying the Office of the Blest Virgin. *Peter Damien* in the following Century, in like manner makes mention of two Clerks who were wont to recite it every day; and Pope *Urban* II. ordain'd in the Council of *Clermont*, that the Office of the Virgin *Mary* should be said on Saturday. We may also observe, that the Councils and Bishops of those Times pronounc'd Eternal Anathema's, that is to say, perpetual Excommunications without hopes of Absolution against the Usurpers of Church Revenues, and against those that offer'd any Injury to Ecclesiastical Persons. The manner of clearing those that were accused of any Crime by Fire or Water Ordeal, or by a Duel between two Champions, was then in use, and even Clergy-men were oblig'd to provide a Champion; but there were certain Times when all Acts of Hostility ceas'd, which were call'd *The Truce of God.* *Several Points of Discipline.*

In this Century we find the first Example of the Solemn Canonization of a Saint by the Pope. This Pope is *John* XV. who plac'd S. *Ulric* in the Rank of the Saints in the year 995. at the request of *Liutolphus* Bishop of *Augsburg*. We shall here subjoyn the Act it self, which was drawn up on that occasion: *John Bishop, Servant of the Servants of God, to all Archbishops, Bishops and Abbots of* France *and* Germany, *Greeting, and the Apostolical Benediction. Having held an Assembly in the Palace of the* Lateran, *on the last day of* January, John *the most Holy Pope sitting, with the Bishops, Priests, Deacons and Clergy standing, the most Reverend* Liutolphus, *Bishop of* Augsburg *rising up, said, Most Holy Bishop, if it may please you and the rest of the Reverend Bishops and Priests here present, to give leave to read in your presence, the Book which I hold in my hand, concerning the Life and Miracles of S.* Ulric, *who was sometime Bishop of* Augsburg, *to the end that you may afterwards ordain what you shall think fit.* Then the Life of that Saint being read, they proceeded to the Miracles which were perform'd by him, either in his Life-time, or after his Death, as the restoring of Sight to the Blind; the Exorcising of Devils out of possessed Persons; the Curing of others afflicted with the Palsie, and several other Miracles which were not committed to writing. *These things being thus related, we have resolv'd and ordain'd, with the common consent, that the Memory of S.* Ulric *ought to be honour'd with a pious Affection and a sincere Devotion, by reason that we are oblig'd to honour and shew respect to the Relicks of the Martyrs and Confessors, in order to Adore him whose Martyrs and Confessors they are: We honour the Servants, to the end that this honour may redound to the Lord——— It is our pleasure therefore that the Memory of* Ulric *be Consecrated to the Honour of the Lord, and that it may serve to celebrate his Praises for ever.* Then follows the Anathema against those who shall act any thing contrary to this Decree, with the Seals, of the Pope, of five Bishops, of nine Cardinal Priests, and of some Deacons. *The Canonization of Saints.*

This is the first Solemn Bull of Canonization; for the more ancient Examples, which are produc'd of the Canonization of S. *Suitbert* by Pope *Leo* III. and that of S. *Abbo* Martyr by *Adrian* I. at the request of *Offa* King of the *Mercians* in the end of the Eighth Century, are only grounded on Supposititious Pieces; nay, the very Name of Canonization in that sense, is yet more Modern then the Tenth Century, and is found only in the Bull of Pope *Alexander* III. For the Canonization of S. *Edward* the Confessor, King of *England*, in the year 1161, in that of the Canonization of S. *Thomas* of *Canterbury* Eight years after, and in the Letter of *Ulric* Bishop of *Constance* to *Calixtus* II. in which he sues for the Canonization of Bishop *Conrad*.

b In the Primitive Church the Name of Saint was given to all Christians, in their Life-time, and even after their Death, when they dyed in the Communion of the Church, having preserv'd the Innocence of their Baptism, but a more particular respect was shewn to those, who dyed upon the account of Religion, and were call'd Martyrs of *Jesus Christ*; so that the Evidence of the Matter of Fact, and the Testimony of the Faithful, caus'd that Veneration to be paid to their Memory, which their generous Constancy had merited; nevertheless, it belong'd to the Bishops and Clergy to make a Catalogue of those who deserv'd that honour, and to distinguish the false Martyrs from the true. Therefore S. *Cyprian* in his Ninty seventh Letter admonishes his Clergy to take care exactly to mark all the days of the Death of those who suffer'd Martyrdom, to the end that their Memory might be celebrated with the other Martyrs. *Optatus Milevitanus* reproves *Lucilius* for kissing every day, even before the Communion, the Relick of a certain Person, who was said to be a Martyr, but was not yet acknowledg'd as such. It is reported that Pope *Clement* I. appointed seven Deacons, and *Fabian* as many Sub-Deacons to commit the Acts of the Martyrs to writing; but this Matter of Fact being grounded only on the Authority of the Author of the Pontifical Book, is of no great Consequence, and so much the rather, in regard that we are inform'd by the Popes *Gelasius* and *Gregory*, that these Acts were not much valu'd by the Church of *Rome*, which was content only to have a Catalogue of the Saints and Martyrs who were to be honour'd. The Councils of *Laodicea*, *Carthage*, and *Elvira*, ordain'd, that great care be taken to make a due distinction between the true and false Martyrs, and the Example of S. *Martin* of *Tours*, and several other Reverend Bishops, who dissuaded the People from the Superstitious Worship of false Martyrs, apparently shews that it belongs to all the Bishops to declare what Martyrs ought to be acknowledg'd and publickly honour'd. After the Martyrs in process of time was likewise honour'd, the Memory of Virgins, Anchorites, Bishops renown'd for their Sanctity: and lastly, of those Persons whose singular Vertues were remarkable in their Life-time. Their Names were inserted in the *Dypticks*, that were recited at the Altar, and they were stiled by the Name of the *Saints and Blessed*, Τῶν ἁγίων Πάντων.

Every

The Canonization of Saints.

Every particular Church was us'd to place in that rank, thoſe who had firſt propagated the Chriſtian Religion, the Biſhops, and thoſe who had liv'd in great Reputation for their Sanctity. Afterwards were made Kalendars and Martyrologies, of the Saints of ſeveral particular Churches, which were by little and little diſpers'd throughout the Eaſtern and Weſtern Parts. The Church of *Rome*, as others had done, made uſe of one of theſe *Martyrologies*, from which *Ado* compoſed His, and afterwards took in that of *Uſuardus*; but it does not appear that before the Tenth Century, any Solemn Decrees were made at *Rome*, or elſewhere, for the Canonization of Saints. Indeed, this Cuſtom was entirely eſtabliſh'd in the Eleventh Century, when *Adelardus*, *Paſchaſius Ratherius*, S. *Wibroad*, *Gerard* Biſhop of *Toul*, and *Wolfang* Biſhop of *Ratisbon* were Canoniz'd by ſeveral Popes. In the Twelfth *Peter d'Agnania* was Canoniz'd by Pope *Paſchal* II. *Conrad* Biſhop of *Conſtantz*, by *Calixtus* II. at the requeſt of *Ulric* Biſhop of the ſame place; *Hugh* Biſhop of *Grenoble*, S. *Sturmius* Abbot of *Fulda*, and the Emperor *Henry* I. by *Eugenius* III. But it is obſervable, that theſe two laſt Papers declare that the Solemnity of Canonization ought to be perform'd regularly in a General Council, and yet they do it by the Authority of the Church of *Rome*, with the Advice of the Archbiſhops and Biſhops, who were preſent in that City.

During theſe two Centuries, the Metropolitans and Biſhops were not depriv'd of the Right to declare as Saints, ſuch Perſons as died in the Reputation of Sanctity, and to cauſe their Bodies to be expos'd to the Veneration of the Faithful: But Pope *Alexander* III. firſt reſerv'd to himſelf the Canonization of Saints, as a Matter of great Conſequence, and after him *Innocent* III. aſſum'd the ſame Right; inſomuch that we do not read that the Biſhops ſolemnly Canoniz'd any Saints ſince that time, altho' there were ſome who were generally reputed ſuch among the People.

The Inſtitution of the ſeven Electors of the Empire.

The Inſtitution of the ſeven Electors of the Empire is alſo referr'd to this Century, according to the general Opinion of the *German* Hiſtorians, who wrote after the Reign of *Frederick* II. and who affirm that Pope *Gregory* V. and the Emperor *Otho* III. declar'd, with the conſent of the Princes of *Germany*, that the Election of the Emperor ſhould belong, for the future, only to thoſe ſeven, without allowing any Vote to the others: But the Original of this *Epocha* is very much diſputed, and is not grounded on any Authentick Record, or the Teſtimony of any Contemporary Writer. Indeed ſome, particularly *Jordanes* have given it out, that the Right of chooſing the Emperor has been peculiar to the ſeven Electors ever ſince *Charlemagn*'s time; and this Opinion ſeems to be confirm'd by the Authority of Pope *Innocent* III. who acknowledges the power of Electing the King and Emperor to be inherent in the Princes of the Empire, to whom the Right juſtly belongs, more eſpecially in regard that this Right and Power is deriv'd to them from the Apoſtolical See, in the perſon of *Charlemagn*, who tranſferr'd the Empire from the *Grecians* to the *Romans*. *Theodoric Anibom* refers this Inſtitution to the time that follow'd the Death of the Emperor *Henry* II. and makes the Princes of *Germany* the Authors of it. *Onuphrius* maintains, that this number of Electors was not fix'd till after the Death of *Frederick* II. that before that time all the Princes of *Germany* were wont to give their Suffrages for the Election of the Emperors; that their number was not reſtrain'd to ſeven; that the name of Electors was then unknown; that altho' the preciſe time of the Inſtitution cannot be determin'd, yet it ought to be fix'd between the years 1250. and 1280. and according to all appearance, under the Pontificate of *Gregory* X. which perhaps gave occaſion to the generality of Authors to refer it to that of *Gregory* V. *Jordanes*'s Opinion concerning the Antiquity of the ſeven Electors, is at preſent generally diſclaim'd; it being evident that *Charlemagn*'s Poſterity obtain'd the Empire by the Right of Succeſſion, and by the Election of the *German*, *French* and *Italian* Princes and Noble men. After the Death of *Lewis* IV. the Son of *Arnulphus*, the laſt of *Charlemagn*'s Race, *Italy* became (as we have already declar'd) a Prey to the *Berengers*, to *Guy*, *Lambert*, *Lewis*, *Boſo*, *Hugh*, *Loebaire*, *Raoul*, &c. of whom ſome affected the Title of Emperor, and even caus'd themſelves to be crown'd. In *Germany*, *Conrad*, *Henry* the Fowler, and *Otho* were choſen Kings by the *Saxons* and *French*, as it is related by *Luitprand* and *Witichindus*, Writers, who flouriſh'd at that time. The laſt was alſo acknowledg'd and crown'd Emperor when he had ſubdu'd *Italy*: His Son and Grandſon obtain'd the Imperial Diadem by the Right of Succeſſion, and by the Election of the Princes, as well *Saxons* as *French* and *Italians*. Therefore till that time, it cannot be ſaid, that the Election of the Emperor was reſerv'd to the ſeven Electors. Now to know whether this was effected by Pope *Gregory* V. under *Otho* III. we need only enquire after what manner Hiſtorians relate the Election of his Succeſſors to have been carried on, that is to ſay, whether it were perform'd by the ſeven Electors, or indifferently by all the *German* Princes. *Otho Friſingenſis* aſſures us, that after the Deceaſe of *Otho* III. *Henry* Duke of *Bavaria* was choſen Emperor by all the Nobility or Lords of the Kingdom: *Ab omnibus regni primoribus*; and this Author ſpeaks after the ſame manner concerning the Election of *Conrad*, who ſucceeded *Henry*: But nothing more plainly ſhews to whom the Right of chooſing the Emperor belong'd, then that which happen'd in the time of the Emperor *Henry* the Fourth, when Pope *Gregory* the Seventh deſign'd to Depoſe him, and caus'd *Rodolphus* to be ſubſtituted in his room; for he made application to all the Dukes, Earls and Biſhops of the *German* Empire, and *Rodolphus* was choſen by a Party of the Princes different from the Electors, among whom are nam'd the Biſhops of *Wurtsburg* and *Metz*, and the Duke of *Carinthia*.

After

Afterward when *Henry* the Fifth dispossessed his Father of the Imperial Throne, and caus'd *the Inful-* himself to be plac'd on it in his stead, this was done by all the Princes of *Germany* indifferently, *titure of* as it is related by *Otho Frisingensis*, and by the Abbot of *Urspergo*. *Lotharius* the Second was in *the seven* like manner elected Emperor by the Princes of the Empire, at the solicitation of the Archbishop of *Electors of* *Mentz*. When *Conrad* the Third was at first only chosen by a small number of Princes, and *Henry* *the Empire.* of *Bavaria* with some *Saxon* Princes revers'd his Election, because they were not present, it was requisite to call a general Assembly of all the Princes, in which the *Saxons* assisted, and gave consent to his Election. After the death of *Conrad*, *Frederick Barbarossa* was proclaim'd Emperor in an Assembly of all the Princes of *Germany*, in which the Barons of *Italy* were also present. Lastly, In the time of Pope *Innocent* the Third, the *German* Princes being divided, after the Death of *Henry* the Sixth some of them elected his Brother *Otho*, and others *Philip* of *Schwaben*; on which occasion Letters were written on both sides to the Pope: The Electors of *Otho* were, the Archbishop of *Cologn*, the Bishop of *Paderborn*, two other Bishops, and two Abbots, the Duke of *Lorrain* and *Brabant*, the Marquess of the Sacred Empire, and the Count of *Kuk*, who declare in the Body of the Letter, that they elected *Otho*, and confirm their Proceedings by their respective Seals. Those of the contrary Party were the Archbishops of *Madgeburg*, *Trier*, and *Resancon*; the Bishops of *Ratisbon*, *Frisingen*, *Augsburg*, *Constantz*, *Eichstadt*, *Worms*, *Spire*, *Hildersheim*, and *Brixen*; the Chancellour of the Emperial Court, four Abbots, the King of *Bohemia*, the Dukes of *Saxony*, *Bavaria*, *Austria* and *Moravia*; the Marquess of *Ravensperg*, and other Potent Noble-men of *Germany*, who all declare that they had chosen *Philip* Emperor, and that many other *German* Princes had consented to his Election by Letters.

This evidently proves that the Election of the Emperors was not reserv'd to the seven Electors, but that it belong'd to all the Princes of the Empire. *Innocent* the Third replying to those Letters, *That his Legat was not capable of assisting at the Election of an Emperor, either in quality of an Elector, or in that of a Judge; not as an Elector, because it does not belong to him; but to the Princes, on whom the Power of choosing the Emperor is devolv'd according to ancient custom; more especially in regard that they receiv'd it from the Holy See, which transferr'd the* Roman *Empire, in the Person of* Charlemagn, *from the* Grecians *to the* Romans. These are the words of that Pope, which are manifestly misapplyed, when alledg'd in behalf of the seven Electors: it being apparent, that in this place, he makes mention of all the Princes of the Empire, who had an inherent Right to elect the Emperors ever since the time of *Charlemagn*; affirming that neither had his Legat acted as a Judge, in regard that he had not proceeded against *Philip* in a Judiciary Form, nor pass'd any Judgment upon the Validity or Nullity of the Election: That therefore he had only perform'd the Function of a *Denuncer*, by declaring to them, that the Duke was Incapacitated from being elected, whereas *Otho* was not. That many of those persons, who had a right to choose the Emperor, had approv'd *Otho's* Election: And that they who had chosen *Philip*, had forfeited their Right, by carrying on the Election, in the absence, and to the contempt of the others. That besides, *Philip* was not crown'd Emperor, either in the place where it ought to have been done, or by a person, whose office it was to perform the Ceremony: whereas *Otho* was crown'd at *Aix-la-Chapelle*, which was the proper place for his Coronation, and by the Archbishop of *Cologn*, whose Right it was to officiate at the Solemnity: That therefore he nominated and declar'd *Otho* Emperor, being incited thereto by a principle of Justice, as also upon account that he had a Right to favour whom he thought fit, when the Suffrages of the Electors were divided: That besides, there were several lawful Impediments against *Philip* Duke of *Schwaben*, as his being Excommunicated, Attainted of Perjury, and descended of the Race of the Persecutors of the Church.

Thus this Answer supposes that these persons, who had a right to choose the Emperor, and who are mention'd by this Pope, are not only the seven Electors, but also all the Princes and Noblemen of the Empire, of whom a party had elected *Otho*, and the greater number *Philip* of *Schwaben*: But after the death of the latter, all the Suffrages were re-united in favour of *Otho A. D.* 1209, and in the following year, *Otho* being Excommunicated, the Princes of *Germany*, *viz.* the King of *Bohemia*, the Dukes of *Austria* and *Bavaria*, the Landgrave of *Thuringen*, and many others being assembled, elected *Frederick* King of *Sicily* Emperor. Hitherto we find no mention of the seven Electors; and indeed the first Writer that makes any, is the Cardinal of *Ostia*, who liv'd in the time of Pope *Innocent* the Fourth, and speaks of them in his Commentary on the Decretal of *Innocent* the Third, where he affirms that the Electors mention'd in that place, are the Archbishops of *Mentz*, *Cologn*, and *Trier*, the Count Palatine of the *Rhine*, the Duke of *Saxony*, the Marquess of *Brandenburg*, and the Duke of *Bohemia*. *Matthew Paris* writing the History of the Council of *Lyons*, at the same time reports, that after the Deposing of *Frederick*, Pope *Innocent* the Fourth ordain'd that the seven Electors should pass into an Island of the River *Rhine*, there to choose an Emperor; but those seven Electors, whom he names, are the Archbishops of *Cologn*, *Mentz*, and *Saltzburg*, and the Dukes of *Austria*, *Bavaria*, *Saxony*, and *Brabant*. However, *Martinus Polonus* a contemporary Writer, names the seven Electors after this manner, that is to say, the three high Chancellors of the Empire, *viz.* the Archbishop of *Mentz*, the Chancellor of *Germany*, the Archbishop of *Trier* Chancellor of *Gaul*, the Archbishop of *Cologn* Chancellor of *Italy*, the Marquess of *Brandenburg* High Chamberlain, the Palatine of the *Rhine* High Steward, the Duke of *Saxony* Gentleman of the Horse, and the King of *Bohemia* High Cupbearer. This Author says thus much in speaking

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The Inſtitution of the ſeven Electors of the Empire.

ting of Otho the Third, which has induc'd ſome to believe, that they were inſtituted under that Emperor, although he obſerves that it did not happen till afterward. This full Relation makes it appear that the Inſtitution of the ſeven Electors attributed to Pope *Gregory* V. without any juſt grounds, is nothing near ſo ancient, and that 'tis very probable that the Electors of the Emperor were not reduced to the number of ſeven, till the Pontificate of *Innocent* the Fourth, and that before, all the Princes and Noble-men of the Empire indifferently, might have a ſhare in his Election, notwithſtanding the Aſſertions of the Canoniſts and the Modern Hiſtoriographers of *Germany* to the contrary.

Chrono-

Chronological Tables

And other Necessary

INDEXES & TABLES

FOR THE

Tenth Century.

A.C.	Popes.	Eastern Emperors.	Western Emperors and Kings of Fr. and Italy.	Ecclesiastical Affairs.	Councils.	Ecclesiastical Writers.
900	V. *Stephen* VI. is imprison'd and strangled about the end of this year. *Romanus* is chosen to supply his place.	*Leo* the Philosopher. XVI.	*Lewis* IV. the Son of *Arnulphus* K. and Emperor of *Germany*. *Charles the Simple* King of *France*. *Raoul* I. King of *Burgundy*. The Kingdom of *Italy* is contested between *Berenger* and *Lewis* the Son of *Boson*.	The death of *Foulques* or *Fulcus* Archbishop of *Rheims* assassinated by Count *Baldwin's* Party: *Hervæus* succeeds him in that Archbishoprick.		*Mancio* Bishop of *Chalons*. *Waldramnus* Bishop of *Strasburg*. *Notger the Stammerer*. *Aurelian* Clerk of the Church of *Rheims*. *Gaubier* or *Gualterius* Bishop of *Sens*.
901	*Theodorus* II. succeeds *Romanus*, and dies at the end of twenty days. *John* IX. is substituted in his room.	XVII.		*Nicolas* Patriarch of *Constantinople* is depos'd by *Leo's* order, for refusing to approve his fourth Marriage, and *Euthymius* is set up in his place.		*Solomon* Bishop of *Constanz*. *Bovo* or *Bavo* Abbot of *Corbie* in *Saxony*.
902	II.	XVIII.	The Incursions of the *Huns* or *Hungarians* in *Italy* subdued by *Berenger*.	*John* replies to *Hervé* Archbishop of *Rheims* about the Conversion of the *Normans*.		*Hervé* or *Hervæus* Archbishop of *Rheims*. *Adalbero* Bishop of *Augsburg*.

Stephen

A.C.	Popes.	Eastern Emperors.	Western Emperors and Kings of Fr. and Italy.	Ecclesiastical Affairs.	Councils.	Ecclesiastical Writers.
903	III.	XIX.		*Stephen* Abbot of *Lobes* is ordain'd Bishop of *Liege*.		
904	IV. *John* IX. after having crown'd *Berenger*, retires to *Ravenna*, and declares *Lambert* Emperor.	XX.	*Lewis* the Son of *Boson* is taken by *Berenger*, who causes his Eyes to be put out, and himself to be crown'd Emperor. *Lambert* contends with him for that Dignity, and is own'd by the Pope and by the *Italians*.	*Argrin* Bishop of *Langres* is restor'd to his Bishoprick by Pope *John* IX. *Lambert* is acknowledg'd Emperor in the Council of *Rome*, to the exclusion of *Berenger*, and in that quality, he confirms the ancient Privileges of the Church of *Rome* in the Council of *Ravenna*.	Councils at *Rome* and *Ravenna* in favour of the memory of Pope *Formosus*. The Council of *Canterbury* under King *Edward*, and *Phlegmond* Archbishop of that Province.	*Hatto* Archbishop of *Mentz* and *Theotmar* Metropolitan of *Bavaria*, write to Pope *John* IX. *Stephen* Abbot of *Lobes*, and afterward Bishop of *Liege*.
905	V. The death of *John* IX. *Benedict* IV. succeeds him.	XXI.				The death of *Waldrammus* Bishop of *Strasburg*.
906	II. The death of *Benedict* 4. *Leo* V. is substituted in his room, expell'd 40 days after, and imprison'd by *Christophilus*, who usurps the See of *Rome*.	XXII.			The Laws of *Edward* King of *England*.	
907	*Christophilus* is turn'd out seven months after by *Sergius* made Antipope in the time of *Formosus*.	XXIII.				
908	II.	XXIV.				
909	III.	XXV.			A Council at *Troslé* under *Hervé* Archbishop of *Rheims*.	

Sergius

A.C.	Popes.	Eastern Emperors.	Western Emperors, and Kings of Fr. and Italy.	Ecclesiastical Affairs.	Councils.	Ecclesiastical Writers.
910	IV. *Sergius* dying *Anastasius* is plac'd on the See of *Rome*. I.	XXVI.	*Lambert* is kill'd by Treachery. *Berenger* remains the sole Master of *Italy*.	The founding of the Abbey of *Cluny*, by *William* Count of *Auvergne* and Duke of *Aquitain*.		*Ratbodus* Bishop of *Utrecht*.
911	II.	XXVII. The death of the Emperor *Leo*, *June* 11. *Alexander's* Brother is declar'd Tutor to his Son *Constantine Porphyrogenneta*. I.		*Nicolas* Patriarch of *Constantinople* is recall'd some time before *Leo's* death. *Euthymius* Patriarch of *Constantinople* is banish'd, and dies in exile a little while after.		Letters written by *Nicolas* Patriarch of *Constantinople*.
912	III. The death of Pope *Anastasius*. *Lando* succeeds him. In the end of the same year *John* X. is chosen Pope by the intrigues of *Theodora*.	II. *Alexander* being dead, *Nicolas* the Patriarch is chosen Tutor to the young Emperor.	*Conrad* is elected King of *Germany* after the death of *Lewis* IV.	*John* Deacon of *Ravenna* is chosen Bishop of *Bolonia*, leaves that Bishoprick to be made Archbishop of *Ravenna*, and at last aspires to the Papal Dignity.		The death of *Notger the Stammerer*.
913	I.	III.	II.			
914	II.	IV. *Zoe* the Emperor's Mother turns out the Patriarch *Nicolas*, and assumes the administration of the Government.	III.			
915	III.	V.	IV.			
916	IV.	VI.	V.			
917	V.	VII.	VI.			
918	VI.	VIII.	VII. The death of *Conrad*, who leaves for his successor *Henry* surnam'd the *Fowler*, the son of *Otho* Duke of *Saxony*.			The death of *Ratbodus* Bishop of *Utrecht*.

A.C.	Popes.	Eastern Emperors.	Western Emperors and Kings of Fr. and Italy.	Ecclesiastical Affairs.	Councils.	Ecclesiastical Writers.
919	VII.	IX. *Zoe* is banish'd from the Court, & *Romanus* associated to the Empire, by *Constantine.*	I.			The Death of *Solomon* Bishop of *Constantz.*
920	VIII.	X.	II.	*Nicolas* Patriarch of *Constantinople* is re-establish'd a second time. A Treaty of Agreement between the Partisans of *Nicolas* and *Euthymius.* A Contest about the Bishoprick of *Liege* between *Hilduin* and *Richerus.* Another Contest touching the Archbishoprick of *Narbonne* between *Agius* and *Gerard.*	A Council at *Constantinople* about the fourth Marriage.	*Odilo* Monk of S. *Medard* at *Soissons.* The death of *Stephen* Bishop of *Liege.* Letters by King *Charles the Simple* in favour of *Richerus* against *Hilduin.*
921	IX.	XI.	III.		A Council at *Trosly* under *Harvé* Archbishop of *Rheims.*	
922	X.	XII.	IV. *Robert* is elected and and crown'd K. of *France* in opposition to *Charles the Simple.*	The Decree of *John* X. in favour of *Richerus*, ordain'd Bishop of *Liege* by that Pope. *Hilduin* depos'd and excommunicated. *Seulfus* succeeds *Hervæus* in the Archbishoprick of *Rheims.*	A Council at *Coblentz.*	The death of *Hervæus* Archbishop of *Rheims.*
923	XI.	XIII.	V. *Robert* is kill'd in battel, but his Son *Hugh* causes *Raoul* K. of *Burgundy*, to be chosen K. of *France.* *Charles the Simple* is apprehended & sent Prisoner to *Chateau Thierry.* The Queen his Wife retires to *Engl.* with her Son *Lewis.*		A Council at *Rheims* under *Seulfus* Archbishop of that City. The Laws of *Ethelstan* King of *England.*	The death of *Gautier* Archbishop of *Sens.*
924	XII.	XIV.	VI. *Berenger* is kill'd, and *Raoul* Duke of *Burgundy* remains Master of *Italy.*	A Decree made in the Council of *Trosly* in favour of *Stephen* Bishop of *Cambray*, against Count *Isaac.* S. *Ulric* is ordain'd Bishop of *Augsburg.*	A Council at *Trosly* under *Seulfus* Archbishop of *Rheims.*	

Hebri-

A.C.	Popes.	Eastern Emperors.	Western Emperors, and Kings of Fr. and Italy.	Ecclesiastical Affairs.	Councils.	Ecclesiastical Writers.
925	XIII.	XV.	VII.	*Hebert* Count of *Vermandois*, causes his Son *Hugh*, aged only 5 years, to be chosen Archbish. of *Rheims*, after the death of *Seulfus*.		
926	XIV.	XVI.	VIII. The beginning of the Reign of *Hugh* Count of *Arles* in *Italy*.			
927	XV.	XVII.	IX.		A Council at *Trosly*.	
928	XVI. *John* is put in Prison by *Guy* the Brother of *Hugh*, & dies there. *Leo* VI. succeeds him, and dies six months & 15 days after.	XVIII.	X.			
929	*Stephen* VII. succeeds *Leo* I.	XIX.	XI. The death of *Charles the Simple*, Oct. 7.			
930	II.	XX.	XII.	*Nicholas* Patriarch of *Constantinople* dies, and *Stephen* Archbishop of *Amasia* is substituted in his room.		*Eutychius* Patriarch of *Alexandria*. *Odo* Abbot of *Cluny*.
931	III. The death of *Stephen*. *John* XI. the Son of *Sergius* and *Marosia* succeeds him. I.	XXI.	XIII.	King *Raoul* causes *Artoldus* to be chosen Archbishop of *Rheims*.		*Ratherius* made Bishop of *Verona* in this year, compos'd several Writings.
932	II.	XXII.	XIV. *Arnulphus* of *Bavaria* wages war with *Hugh* in *Italy*, & is repuls'd. *Hugh* is invited to *Rome* by *Marosia*, and seizes on the Castle of S. *Angelo*.	*Manasses* Archbishop of *Arles*, passes into *Italy*, where he gets possession of several Bishopricks. *Ingram* Dean of S. *Medard* at *Soissons* is ordain'd Bishop of *Laon*.	A Council at *Erfurd*.	

A.C.	Popes.	Eastern Emperors.	Western Emperors, and Kings of Fr. and Italy.	Eccleſiaſtical Affairs.	Councils.	Eccleſiaſtical Writers.
933	III. *John* is impriſoned by *Alberic*.	XXIII.	XV. *Alberic* retakes the Caſtle S. *Angelo*, and makes himſelf Maſter of *Rome*.	*Stephen* Patriarch of *Conſtantinople* dying, *Tryphe* is ſubſtituted in his room, till *Theophylact* the Emperor's Son came to full age.		
934	IV.	XXIV.	XVI.	*Hildegarius* ordained Biſhop of *Beauvais* by *Artoldus* Biſhop of *Rheims*, in the Council of *Chateau Thierry*. *Fulbert* made Biſhop of *Beauvais* by the ſame Archbiſhop.	A Council at *Chateau Thierry* under *Artoldus* Archbiſhop of *Rheims*.	
935	V.	XXV.	XVII.		A Council at *Fiſmes* againſt the Uſurpers of Church Revenues.	
936	VI. *John* XI. dies, and *Leo* VII. ſucceeds him. I.	XXVI.	XVIII. *Henry the Fowler* dies, and leaves his Dominions to his Son *Otho* I. I. The death of *Raoul* K. of *France*, *Jan.* 15. *Lewis* IV. ſirnam'd *d'Outremer* is crown'd K. of *France*, *June* 20.	*Odo* Abbot of *Cluny* is ſent for to *Rome* by the Pope to procure Peace among the Princes of *Italy*, by his Mediation.		
937	II.	XXVII.	I.			*Eutychius* compleats his Chronicon.
938	III.	XXVIII.	II. *Otho* is crown'd K. of *Germany*.	*Hildebert* Archbiſhop of *Metz* crowns *Otho* I. *Gerard* Archbiſhop of *Lorch* is made the Pope's Vicar in *Germany*. *Odo* Abbot of *Cluny* returns to *Rome* to endeavour to reconcile the Princes of *Italy*.		

A.C.	Popes.	Eastern Emperors.	Western Emperors and Kings of Fr. and Italy.	Ecclesiastical Affairs.	Councils.	Ecclesiastical Writers.
939	IV. *Leo* dies, and *Stephen* VIII. succeeds him. I.	XXIX.	III.			
940	II. *Alberic* causes the Pope to be abus'd.	XXX.	IV.	*Artoldus* is oblig'd to resign the Archbishoprick of *Rheims*, and *Hugh* is put in possession of it.		The death of *Eutychius* Patriarch of *Alexandria*. *Flodoard* Canon of *Rheims*.
941	III.	XXXI.	V.	*Hugh* is ordain'd a Bishop of *Rheims*.	A Council at *Soissoins*, for the deposing of *Artoldus* Archbish. of *Rheims*, and the Ordination of *Hugh*.	
942	IV.	XXXII.	VI.	*Odo* Abbot of *Cluny* goes a third time to *Rome*, to be the Mediator of a Peace between the *Italian* Princes.		The death of *Odo* Abbot of *Cluny*.
943	The death of *Stephen*. *Marinus* II. succeeds him. I.	XXXIII.	VII.			
944	II.	XXXIV.	VIII.	The deposing of *Trypho* Patriarch of *Constantinople*, and the Ordination of *Theophylact*.	The Council of *Constantinople*. A Council in *England* under King *Edmund*.	The History of our Saviour's Image sent to K. *Abgarus*, and other Pieces of *Constantine Porphyrogennita*.
945	III.	XXXV.	IX. *Hugh* King of *Italy* expell'd by *Berenger* the son of the Marquess of *Ivrea* and *Lotharius* substituted id his room.	*Atto* made Bishop of *Verceil*.		
946	IV. *Marinus* dies, *Agapetus* II. succeeds him.	XXXVI.	X.	*Artoldus* re-established in the Archbishoprick of *Rheims*. The death of *Edmund* K. of *England*, who leaves his Brother *Elred* to succeed him.		

Tetbaud

A.C.	Popes.	Eastern Emperors.	Western Emperors, and Kings of Fr. and Italy.	Ecclesiastical Affairs.	Councils.	Ecclesiastical Writers.
947	II.	XXXVII.	XI.	*Theband* Arch-deacon of *Soissons* is made Bishop of *Amiens* by *Hugh* Archbishop of *Rheims*, who likewise ordains another for *Senlis*, which causes an Information to be drawn up against him in the Councils.	A Council held near the River of *Cher*. A Council at *Verdun* held in the Month of *Novemb.*	
948	III.	XXXVIII.	XII.	*Luitprand* is sent Ambassador to *Constantinople*. *Artoldus* confirm'd in the Archbishoprick of *Rheims*, and *Hugh* declar'd an Intruder and Excommunicated in the Council of *Ingelheim*. *Guy* Bishop of *Soissons* gives Satisfaction to K. *Lewis* in the 2d Council of *Mouzon* for ordaining *Hugh* Archbishop of *Rheims*, and begs pardon in the Council of *Trier*, for performing that Ordination. *Bernerus* a Monk of *Rheims*, is sent to re-establish the Monastical Discipline in the Monastery of *Humblieres*	A Council held at *Mouzon* in the month of *January*. A Council at *Ingelheim*, *June* 7. A Council at *Trier* in favour of *Artoldus*. A Council at *London* under *Elred* K. of *England*.	
949	IV.	XXXIX.	XIII. The death of *Lotharius* King of *Italy*. *Berenger* causes himself to be crown'd K. of *Italy*, with his Son *Adalbert*.		A Council at *Rome*, which confirm'd that of *Ingelheim* in favour of *Artoldus*.	
950	V.	XL.	XIV. *Adelaida* the Widow of *Lotharius* invites *Otho* into *Italy*.	The Decree of Pope *Agapetus* in favour of the Church of *Lorch*.		*Simeon Metaphrastes*. *Atto* Bishop of *Vercil*. *Luitprand* Bishop of *Cremona*. *Otho* Bishop of *Strasburg*. *Gerard* Dean of S. *Medard* at *Soissons*.
		XLI.				
951	VI.		XV.			*Joannes Cameniata*. *Berenger*

A.C.	Popes.	Eastern Emperors.	Western Emperors and Kings of Fr. and Italy.	Ecclesiastical Affairs.	Councils.	Ecclesiastical Writers.
952	VII.	XLII.	XVI. *Berenger* & *Adalbert* submit to *Otho*, and are re-establish'd in the Kingdom of *Italy*.		A Council at *Augsburg*.	*Hildebert* Archbishop of *Mentz*. *Durand* Abbot of *Carires*. *John* Monk of *Cluny*. *Odo* Archbishop of *Canterbury*. *Bernerus* Monk of S. *Remy* at *Rheims*.
953	VIII.	XLIII.	XVII.	*Bruno* the Brother of the Emperor *Otho* is ordain'd Archbishop of *Cologn*. *Ratherius* is made Bishop of *Liege*.	The Council of S. *Thierry*.	*Bruno* Archbishop of *Cologn*.
954	IX.	XLIV.	XVIII. *Lewis* King of *France* dies *Octob.* 5. and *Lotharius* his Son succeeds him. The death of *Alberic*, who was Governor of *Rome*.	*William* the Son of *Otho the Great* is elected Archbishop of *Mentz*.		*William* Archbishop of *Mentz*.
955	X. The death of *Agapetus*. *Octavian* Son of *Alberic* gets possession of the See of *Rome*, and is nam'd *John* XII.	XLV.	XIX. *Lotharius* K. of *France*, gives the Dutchies of *Burgundy* and *Aquitain* to *Hugh* the white Duke of *France*, & the Father of *Hugh Capet*.	*Ratherius* turn'd out of the Bishoprick of *Liege*, and *Baudry* set in his place. The death of *Elred* King of *England*, whom *Edwin* the Son of *Edmund* succeeds, and after him his Brother *Edgar*.		
956	II.	XLVI.	XX. The death of *Hugh* the white Duke of *France*.	*Theophylact* Patriarch of *Constantinople* dies, and a certain Monk nam'd *Polyeuctes* is substituted in his room.		S. *Ulric* Bishop of *Augsburg*. *Edgar* King of *England*.
957	III.	XLVII.	XXI.			
958	IV.	XLVIII.	XXII.			
959	V.	XLIX.	XXIII. *Hugh Capet* declar'd D. of *France* by King *Lotharius*, who also gives him *Poitou*.			

Constan-

A.C.	Popes.	Eastern Emperors.	Western Emperors and Kings of Fr. and Italy.	Ecclesiastical Affairs.	Councils.	Ecclesiastical Writers.
960	VI.	I. *Constantine* dies, and his Son *Romanus* succeeds him, I.	XXIV.			*Nice* preaches in *Armenia*, and composes a Treatise of the Religion of the *Armenians*. *Thierry* or *Theodoric* Archbishop of *Trier*. The death of *Asto* Bishop of *Vencil*.
961	VII.	II.	XXV. *Otho* marches into *Italy*, and *Berenger* being abandon'd, retires to certain Forts.	The death of *Artoldus* Archbishop of *Rheims*. The Election of *Odalric* to that Archbishoprick.		The death of *Odo* Archbishop of *Canterbury*. S. *Dunstan* Archbishop of *Canterbury*.
962	VIII.	III.	XXVI. *Otho* enters *Rome* in the end of the year, and is crown'd Emperor by *John* XII.	*Ratherius* is restor'd to the Bishoprick of *Verona*, and holds a Synod, for the Instruction of his Clergy.	A Council held in the Diocese of *Mentz*.	*Witichindus* a Monk of *Corbie* in *Saxony*. *Abbo* Abbot of *Fleury*. *Adso* Abbot of *Luxueil*.
963	IX. *John* XII. revolts against *Otho*, is depos'd in a Council at *Rome*, and *Leo* VIII. is substituted in his room. Some time after, the *Romans* take up Arms against *Otho*, but he reduces them to his Obedience. I.	IV. *Romanus* dies. *Nicephorus Phocus* is proclaim'd Emperor by the Army. I.	XXVII.		A Council at *Rome* held in the Month of *August* against *John* XII.	
964	II. After *Otho*'s departure, *Leo* VIII. is expell'd, and *John* XII. re-enters *Rome*, where he dies *May* 14. The *Romans* substitute *Benedict* V. in his room.	II.	XXVIII.	The Restoration of Pope *John* XII. in a Council at *Rome*, which declares *Leo* VIII. depos'd and excommunicated, and his Ordinations void. The Restoration of *Leo* VIII. in another Council at *Rome*. A Decree of the later Council, by which the Investitures are	A Council at *Rome* *Febr.* 26. in favour of Pope *John* XII. A Council held at *Rome* in the Month of *June* for the Restoration of *Leo* VIII.	

Otho

A.C.	Popes.	Western Emperors.	Western Emperors, and Kings of Fr. and Italy.	Ecclesiastical Affairs.	Councils.	Ecclesiastical Writers.
				granted to the Emperor.		
	Otho returns to *Rome*, depoſes *Benedict*, and re-eſtabliſhes *Leo*.					
965	III. *Benedict* dies in exile at *Hamburg*, and *Leo* VIII. at *Rome*. *John* XIII. is choſen Pope with the Emperor's conſent.	III.	XXIX. *Otho* returns to *Germany*.			The death of *Bernerus* Monk of S. *Remy* at *Rheims*. The death of *Bruno* Archbiſhop of *Cologn*.
	I.					
968	II. *John* is turn'd out by the *Romans*, and re-eſtabliſh'd by *Otho*.	IV.	XXX.	*Ratherius* leaves the Biſhoprick of *Verona*, and retires to *France*.		The death of *Flodoard* Canon of *Rheims*.
967	III.	V.	XXXI. *Otho* comes to *Rome*, and cauſes his Son to be crown'd Emperor.	*Otho* confirms the Donation of the Eccleſiaſtical Revenues of *Rome* made by *Pepin* and *Charlemagn*. *Herold* Archbiſhop of *Saltzburg* is depos'd and excommunicated in the Council of *Ravenna*, and *Frederick* choſen to ſupply his place. The Erection of the Archbiſhoprick of *Magdeburg* in the ſame Council.	A Council at *Ravenna* held on *Eaſter* Day. A Council at *Conſtantinople* in which the Emperor propoſes to declare ſuch Soldiers as are kill'd in the Wars Martyrs. The Laws and Conſtitutions of *Edgar* King of *England*.	
968	IV.	VI.	XXXII.	*Luitprand* is ſent a ſecond time to *Conſtantinople*. S. *Adalbert* is made Archbiſhop of *Magdeburg* after having converted the *Sclavonians*. The Erection of the Biſhoprick of *Capua* into an Archbiſhoprick. The death of *Odalric* Archbiſhop of *Rheims*, who left *Adalbero* his Succeſſor.		The death of *William* Archbiſhop of *Mentz*.

Nicephorus

A.C.	Popes.	Eastern Emperors.	Western Emperors, and Kings of Fr. and Italy.	Ecclesiastical Affairs.	Councils.	Ecclesiastical Writers.
969	V.	VII. *Nicephorus Phocas* is kill'd: and *John Zemisces* advanc'd to the Imperial Dignity. I.	XXXIII.	The Erection of the Bishoprick of *Benevento* into an Archbishoprick.		
970	VI.	II.	XXXIV.	*Polyeuctes* Patriarch of *Constantinople* dies, and *Basil* is chosen to supply his place.		*Roger* Monk of S. *Pantaleon* at *Cologn*. The death of *Thierry* Archbishop of *Trier*.
971	VII.	III.	XXXV.			
972	VIII. *John* XIII. dies *Sept.* 6. *Domn* succeeds him, & dies at the end of three Months. *Benedict* VI: reckoning the Anti-Pope *Benedict* for the fifth of that Name, is advanc'd to the Papal Dignity.	IV.	XXXVI.	*Notger* a Monk of S. *Gal* is chosen Bishop of *Liege*.	A Council held at Mount S. *Mary* by *Adalbero* Archbishop of *Rheims*. A Council at *Ingelheim*, which Censures the Conduct of *Adalbero* the Nephew of S. *Ulric*.	The death of *Ratherius* Bishop of *Verona*.
973	I. *Benedict* is taken Prisoner by *Cincius*, and strangled in the Castle of S. *Angelo*.	V.	XXXVII. *Otho the Great* dies *May* 7. His Son *Otho* II. reigns sole Emperor I.	*Henry* succeeds S. *Ulric* in the Bishoprick of *Augsburg*.	A General Council in *England* under S. *Dunstan* Archbishop of *Canterbury*.	The death of *Ulric* Bishop of *Augsburg*.
974	*Boniface* usurps the See of *Rome*. The *Romans* set up *Benedict* VII. in opposition to him.	VI.	II.	A Council at *Canterbury* under King *Edgar* and S. *Dunstan*.		*Roswida* a Nun of *Landersheim*.
975	II. *Boniface* is forc'd to escape by flight to *Constantinople*.	VII. *John Zemisces* dies *Decemb.* 4. & *Basil* and *Constantine* the Sons of	III.	*Basil* Patriarch of *Constantinople* is depos'd, and *Antonius Studita* substituted in his room. The death of *Edgar* King of *England*,	A Council at *Rheims* under *Adalbero* Archbishop of that City. A Council held at *Winchester* in the beginning of the year.	S. *Ethelwold* Bishop of *Winchester*. The death of *Otho* Bishop of *Strasburg*.

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A.C.	Popes.	Eastern Emperors.	Western Emperors and Kings of Fr. and Italy.	Ecclesiastical Affairs.	Councils.	Ecclesiastical Writers.
		the Emperor *Romanus* are plac'd on the Throne.		who leaves *Edward* his Successor. *Reginaldus* succeeds *Stigand* in the Bishoprick of *Eichstadt*.		
976	III.	I. *Bardas* revolts against the two Emperors.	IV.	*Antonius Studita* voluntarily abdicates the Patriarchal See of *Constantinople*, which remains vacant four years.		
977	IV.	II.	V.	*Edward* King of *England* is assassinated, and *Ethelfred* succeeds him.		
978	V.	III.	VI.			
979	VI.	IV.	VII.			
980	VII.	V.	VIII.			*Adso* Abbot of *Dervens*. *Ghilperic* Monk of S. *Gal* writes his Treatise of the Calendar. *Fulcuin* Abbot of *Lobes*. *Reginald* Bishop of *Eichstadt*.
981	VIII.	VI.	IX.	The death of *Antonius Studita*. *Nicolaus Chrysoberge* is advanc'd to the Patriarchal See of *Constantinople*. The death of *Adalbert* the first Archbishop of *Magdeburg*.		Funeral Orations made by *Antony* Patriarch of *Constantinople* for *Nicephorus* the Philosopher.
982	IX.	VII.	X.			
983	X.	VIII.	XI. The Emperor *Otho* II. dies at *Rome* *Decemb.* 6. & his Son *Otho* III. succeeds him.			
984	XI. *Benedict* dies *July* 10. and leaves *John* XIV. his Successor.	IX.	I.			The death of S. *Ethelwald* Bishop of *Winchester*.

The Chronological Table.

A.C.	Popes.	Eastern Emperors.	Western Emperors, and Kings of Fr. and Italy.	Ecclesiastical Affairs.	Councils.	Ecclesiastical Writers.
985	*Boniface* returns to *Rome*, confines *John* XIV. in the Castle of S. *Angelo*, where he dies; *Boniface* dies likewise four Months after. *John* XV. is advanc'd to the Papal Dignity. He retires to *Tuscany* to avoid the Persecution of *Crescentius*, and is recall'd by the *Romans*. I.	X.	II. *Lotharius* K. of *France* causes his Son *Lewis* to be crown'd.			
986	II.	XI.	III. *Lotharius* K. of *France* dies, & *Lewis the Faint-hearted* his son succeeds him.			
987	III.	XII.	IV. The death of *Lewis the Faint-hearted*, *June* 22. *Hugh Capet* is elected and proclaim'd K. of *France*, about the end of *May*, and crown'd at *Rheims*, *July* 3.			*Barthier* Priest of *Verdun*,
988	IV.	XIII.	V. *Hugh Capet* likewise causes his Son *Robert* to be crown'd at *Orleans*, *Jan.* 1. *Charles* D. of *Lorrain* wages War with them to for the Kingdom.	An Assembly of the *French* Noblemen at *Orleans* for the Coronation of King *Robert*. *Luitolphus* is made Bishop of *Augsburg*.		The death of S. *Dunstan* Archbishop of *Canterbury*.
						Adalbero

A.C.	Popes.	Eastern Emperors.	Western Emperors, and Kings of Fr. and Italy.	Eccleſiaſtical Affairs.	Councils.	Eccleſiaſtical Writers.
989	V.	XIV.	VI.	*Adalbero* Archbiſhop of *Rheims* dying, *Hugh Capet* cauſes *Arnoul* or *Arnulphus*, natural Brother to *Charles* Duke of *Lorrain* to be choſen to ſupply his place.	A Council at *Charroux* againſt the Uſurpers of the Revennes of the Churches and of the Poor. A Council at *Rheims*. A Council at *Senlis* againſt *Adalger* a Clerk of the Church of *Rheims*.	
990	IV.	XV.	VII.			*Heriger* Abbot of *Lobes*. The death of *Falcuin* Abbot of *Lobes*. *Gerard* the Pupil of S. *Ulric*.
991	VII.	XVI.	VIII. *Charles* D. of *Lorrain* is taken Priſoner at *Laon*, convey'd to *Senlis*, and from thence to *Orleans*, where he is confin'd in a Tower till his death.			*Uffin* a Monk of *Werthin*.
992	VIII.	XVII.	IX.	*Arnold* or *Arnulphus* Archbiſhop of *Rheims* is depos'd in a Council in that City, and *Gerbert* ſubſtituted in his room.	A Council at *Rheims*.	*Gerbert* Archbiſhop of *Rheims*. *Aimoin* Monk of *Fleury*. The death of *Adſo* Abbot of *Deuvres*.
993	IX.	XVIII.	X.		A Council at *Rheims* againſt the Uſurpers of Eccleſiaſtical Revenues, held by *Gerbert*.	
994	X.	XIX.	XI. *Charles* D. of *Lorrain*, the laſt of the *Carlian* Race dies in Priſon at *Orleans*.			
995	XI.	XX.	XII.	*John Chryſoberge* Patriarch of *Conſtantinople* dying, *Siſinnius* is ſubſtituted in his room. *Arnulphus* is re-eſtabliſh'd in the Archbiſhoprick of *Rheims*, and *Gerbert* forc'd to retire.	A Council at *Rome*, in which S. *Ulric* was Canoniz'd. A Council at *Mouzon* held *June* 2 in favour of *Arnulphus* againſt *Gerbert*. A Council at *Rheims*. The Council of S. *Dennis*.	*Albert* or *Olbert* Abbot of *Gemblours*. *Adalbold* Biſhop of *Utrecht*.

John

A.C.	Popes.	Eastern Emperors.	Western Emperors, and Kings of Fr. and Italy.	Ecclesiastical Affairs.	Councils.	Ecclesiastical Writers.
996	XII. *John* XV. dies in the Month of *May*. *Bruno* the Kinsman of *Otho* is chosen in his stead, and named *Gregory* V. *Crescentius* expels him, and causes *John* Bp. of *Placentia* to be elected. *Otho* marches to *Rome*, dispossesses *John*, treats him after a cruel manner and re-establishes *Greg.* I.	XXI.	XIII. *Otho* goes to *Italy*. *Hugh Capet* dies, and his Son *Robert* reigns alone. *Otho* is crown'd Emperor at *Rome* by Pope *Gregory* V.	The Church of *Placentia* erected by *John* XV. to a Metropolitan See, is restor'd to the Archbishoprick of *Ravenna* by *Gregory* V. and the Church of *Monsferrat* is in like manner made subject to the Archbishoprick of *Ravenna* by the same Pope.		*John* Abbot of S. *Arnulfus* or *Arnulphus* at *Metz*. *Leraldus* Monk of S. *Memin*. The Writer of the Life of S. *Hunegonda*. The Author of the Translation of S. *Epiphanius*.
997	II.	XXII.	XIV.	*Gerbert* is made Archbishop of *Ravenna*.	A Council at *Ravenna* held *May* 1. by *Gerbert* Archbishop of that City.	*Wolstan* Monk of *Winchester*: *Fridegode* Monk of *Canterbury*. *Lanfrid* Monk of *Winchester*. *Osborn* Chanter of *Canterbury*.
998	III.	XXIII.	XV.	*Archembaud* Archbishop of *Tours*, and other Bishops of *France* are excommunicated by the Pope, for consenting to, and assisting at the Marriage between K. *Robert* and *Bertha*. The Dignity of an Episcopal See, is restor'd in the Council at *Rome* to the Ch. of *Mersburg*, which was erected to a Bishoprick under *Otho* I. and afterward debas'd under *Otho* II.	A Council at *Rome* held in the Month of *October*. A Constitution of the Emperor *Otho* III. publish'd in that Council.	The death of *Nilo* of *Armenia*. The Continuators of *Berthier's* History. *Nicephorus* the Philosopher. *Moses Bar. Gepha.* *Otho* Monk of *Fulda*.
999	V. The death of *Greg.* V. *Febr.* 18. *Gerbert* Archb. of *Ravenna* succeeds him under the name of *Sylvester* 2. I.	XXIV.	XVI.	*Liutolphus* is made Archbishop of *Trier*.	A Council at *Poitiers*.	The death of *Reginald* Bishop of *Eichstadt*. *Odilo* Abbot of *Cluny*. *Hippolytus Thebanus*.

A CHRONOLOGICAL TABLE OF THE Eccleſiaſtical Writers IN THE TENTH CENTURY.

STEPHEN V.

POPE; choſen in the year 885. died in 890.

FORMOSUS,

Pope; elected in 891. died in 896.

FOULQUES or FULCO,

Archbiſhop of *Rheims*, made Archbiſhop in 882. died in 900.

[illegible]ANCIO,

Biſhop of *Châlons*; Flouriſh'd in the end of the Ninth Century.

WALTRAMNUS or WALDRAMNUS,

Biſhop of *Strasburg*; Ordain'd Biſhop in 895. died in 905.

NOTGER the Stammerer,

Flouriſh'd in the end of the preceding Century, and in the beginning of the preſent; died in 912.

AURELIAN,

Clerk of the Church of *Rheims*; Flouriſh'd in 900.

GAUTERIUS,

Archbiſhop of *Sens*; Ordain'd Archbiſhop in 887. died in 923.

SOLOMON,

Biſhop of *Conſtance*; made Biſhop in 891. died in 919.

BONNO or BAVO,

Abbot of *Corby* in *Saxony*; Flouriſh'd in the beginning of the Century.

HERVÆUS,

Archbiſhop of *Rheims*; Ordain'd in 900.

JOHN IX.

Pope; advanc'd to the Papal Dignity in 901. died in 922.

ADALBERO,

Biſhop of *Augsburg*; Flouriſh'd in the beginning of the Century, died in 905.

THEOTMAR,

Metropolitan of *Bavaria*; Flouriſh'd in the beginning of the Century.

HATTO,

Archbiſhop of *Mentz*; Flouriſh'd at the ſame time.

STEPHEN,

Abbot of *Lobes*, and afterwards Biſhop of *Liege*; made Biſhop in 903. died in 920.

BENEDICT IV.

Pope; made in 905. died in 906.

JOHN X.

Pope; choſen in 912. died in 928.

RATBODUS or RADBODUS,

Biſhop of *Utrecht*; made in 899. died in 918.

ODILO,

Monk of *S. Medard* at *Soiſſons*; Flouriſh'd in 920.

NICOLAS ſirnam'd *the Myſtical*,

Patriarch of *Conſtantinople*; rais'd to that See in 890. baniſh'd in 901. reſtor'd in 911. depos'd a ſecond time in 914. and re-eſtabliſh'd in 920. died in 930.

EUTYCHIUS,

Patriarch of *Alexandria*; Flouriſh'd from 933. to 940. died in 940.

CONSTANTINUS PORPHYROGENNETA,

Emperor of *Conſtantinople*; born in 900. ſucceeded his Father in 911, began to reign alone in 919. died in 960.

JOANNES CAMENIATA,
Flouriſh'd under *Conſtantinus Porphyrogemneta.*

SIMEON METAPHRASTES,
Flouriſh'd under the ſame Emperor.

ODO,
Abbot of *Cluny*; born in 879. made Canon of *Tours* in 900. embrac'd the Monaſtical Life in 909. ſucceeded *Berno* in the Abbey of *Cluny* in 927.

LEO VII.
Pope; raiſed to the Papal Dignity in 936. died in 939.

MARINUS II.
Pope; choſen in 943. died in 946.

AGAPETUS II.
Pope; elected in 946. died in 955.

RATHERIUS,
Biſhop of *Verona*; Flouriſh'd from the year 920, made Biſhop of *Verona* in 931. tranſlated to *Liege* in 953. return'd to *Verona* in 955. left that Biſhoprick in 966. died in 972.

FLODOARD,
Canon of *Rheims*, born in 894. Flouriſh'd in 940. died in 966.

LUITPRANDUS or LIUTPRANDUS,
Biſhop of *Cremona*; Flouriſh'd from the year 948. till 970.

HILDEBERT,
Archbiſhop of *Mentz*; Flouriſh'd about the year 940.

DURANDUS,
Abbot of *Caſtres*; Flouriſh'd about the year 950.

JOHN,
Monk of *Cluny*; Flouriſh'd about the ſame time.

ODO,
Archbiſhop of *Canterbury*; Flouriſh'd at the ſame time.

BERNERUS,
Monk of S. *Remy* at *Rheims*; Flouriſh'd at the ſame time, and died in 963.

ATTO,
Biſhop of *Vercelli*; govern'd that Church from the year 945. to 960.

BRUNO,
Archbiſhop of *Cologn*; Ordain'd in 953. died in 965.

WILLIAM,
Archbiſhop of *Mentz*; made in 954. died in 968.

JOHN XII.
Pope; elected in 955. depoſed in 963. died in 964.

St. ULRIC,
Biſhop of *Augsburg*; Flouriſh'd from the beginning of the Century, till his death in 973.

EDGAR,
King of *England*; came to the Crown in 956. died in 975.

UTHO,
Biſhop of *Straſburg*; made in 950. died in 975.

GERARD,
Dean of S. *Medard* at *Soiſſons*; Flouriſh'd in the middle of the Tenth Century.

THIERRY,
Archbiſhop of *Trier*; Flouriſh'd in 960. died in 970.

WITICHINDUS,
Monk of *Corby* in *Saxony*; Flouriſh'd from 950. to 980.

ABBO or ALBO,
Abbot of *Fleury*; Flouriſh'd from the year 960. to the end of the Century, died in 1004.

JOHN XIII.
Pope; choſen in 965. died in 972.

ADSON,
Abbot of *Luxeuil*; Flouriſh'd about the year 960.

ROGER,
Monk of S. *Pantaleon* at *Cologn*; Flouriſh'd in 970.

ROSWIDA,
A Nun of *Gandersheim*; Flouriſh'd under the Emperor *Otho* II. that is to ſay, after the year 973.

BENEDICT VII.
Pope; elected in 974. died in 984.

St. ETHELWOLD,
Biſhop of *Wincheſter*; Flouriſh'd after the year 960 died in 984.

St. DUNSTAN,
Archbiſhop of *Canterbury*; Born in 923. ordain'd Archbiſhop in 961. died in 988.

ADSON,
Abbot of *Deuvres*; Flouriſh'd [illegible]80. died in 992.

HELPERIC or CHILPERIC,
Monk of S. *Gallus*; Flouriſh'd in 980.

JOHN XV.
Pope; raiſed to that Dignity in 985. died in 996.

NICON,
Of *Armenia*; Flouriſh'd after the year 960, died in 998.

FULCUIN or FOLCUIN,
Abbot of *Lobes*; Choſen in 975. died in 990.

REGNALD,
Biſhop of *Eichſtadt*; made in 973. died in 999.

BERTHIER,
Prieſt of *Verdun*; Flouriſh'd in 980.

GREGORY V.
Pope; Elected in 996. died in 999.

GERBERT,
Archbiſhop of *Rheims*, afterward of *Ravenna*, and at laſt Pope, under the Name of *Sylveſter* II. Flouriſh'd about the year 980. choſen Archbiſhop of *Rheims* in 992. forc'd to leave his Archbiſhoprick in 995. made a little while after Archbiſhop of *Ravenna*, and advanc'd to the Papal Dignity in 999.

AIMOIN or AIMONIUS,
Monk of *Fleury*; Flouriſh'd from 980. to 1001. died in 1007.

HE-

HERIGER,

Abbot of *Lobes*; choſen in 990.

UFFIN or UFFO,

Monk of *Werthin*; Flouriſh'd in the end of the Century.

GERARD,

The Pupil of S. *Ulric*; Flouriſh'd at the ſame time.

A Nameleſs AUTHOR,

Monk of S. *Vito* at *Verdun*, who wrote a Continuation of the Hiſtory of the Biſhops of *Verdun* after *Berthier*; Flouriſh'd about the end of the Century.

ALBERT or OLBERT,

Abbot of *Gemblours*; Flouriſh'd in the end of the Century.

ALDELBOLD,

Biſhop of *Utrecht*; Flouriſh'd at the ſame time.

JOHN,

Abbot of S. *Arnaul* or *Arnulphus* at *Metz*; Flouriſh'd about the ſame time.

LETALDUS,

Monk of *Micy* or S. *Memin*; in like manner flouriſh'd in the end of the Century.

A Nameleſs BISHOP,

Of *Germany*, who wrote the Life of S. *Hunegonda*; Flouriſh'd in the end of the Century.

A Nameleſs AUTHOR,

Of the Hiſtory of the Tranſlation of S. *Epiphanius* Biſhop of *Pavia*; Flouriſh'd in the end of the Century.

WOLSTAN,

Monk of *Winchester*; Flouriſh'd about the ſame time.

FRIDIGOD,

Monk of S. Saviour at *Corby*; Flouriſh'd at the ſame time.

LANFRID,

Monk of *Winchester*; Flouriſh'd about the end of the Century.

OSBORN,

Chanter of the Church of *Canterbury*; Flouriſh'd at the ſame time.

ALFRIC or ÆLFRIC,

Archbiſhop of *Canterbury*; Flouriſh'd in the end of the Century, died about 1006.

NICEPHORUS,

The Philoſopher; Flouriſh'd in the end of the Century.

MOSES BAR-CEPHA,

Biſhop of *Syria*; Flouriſh'd at the ſame time.

OLTHO,

Monk of *Fulda*; Flouriſh'd in the end of this Century, and in the beginning of the Eleventh.

ODILO,

Abbot of *Cluny*; made in 991. died in 1048.

HIPPOLYTUS THEBANUS,

Flouriſh'd in this Century, but the preciſe time is unknown.

LAURENTIUS,

A Monk of *Liege*, and afterward of S. *Vito* at *Verdun*; Flouriſh'd in the beginning of the Twelfth Century.

A TABLE of the WORKS of the *Eccleſiaſtical Writers* of the *Tenth Century.*

STEPHEN V. *Pope.*

HIS Genuine Works ſtill extant.

SEVERAL *Letters, referr'd to* Flodoard.

FORMOSUS *Pope.*

His Genuine Works.

Certain Letters to *Foulques* Archbiſhop of *Rheims.*

FOULQUES *or* FULCO, *Archbiſhop of* Rheims.

Genuine Works.

Several Letters produced by *Flodoard.*

MANCIO *Biſhop of* Châlons.

A Genuine Work.

A Letter directed to *Foulques* Archbiſhop of *Rheims.*

WALTRAMNUS, *or* WALDRAMNUS *Biſhop of* Strasburg.

Genuine Works which we have.

Certain Poetical Pieces.

NOTGER *the Stammerer, Monk of S.* Gallus.

His Genuine Works.

A Martyrology.
A Fragment of the Life of S. *Gallus.*
Certain *Proſes* or Hymns.
A Treatiſe of Church Muſick.
The Hiſtory of *Charlemagne.*

Works loſt.

The Life of S. *Gallus* in Verſe.
A Tranſlation of the Pſalter in *High-Dutch.*

Spurious Works.

The Lives of S. *Landoald* and S. *Remaclus.*
Two Books of the Miracles of S. *Remaclus.*

AURE-

AURELIAN, *a Clerk of the Church of* Rheims.

A Work loſt.

A Treatiſe of Church Muſick, call'd *The Regular Tuner.*

GAUTERIUS, *Archbiſhop of* Sens.

A doubtful Work.

Certain Eccleſiaſtical Conſtitutions.

SOLOMON, *Biſhop of* Conſtance.

Genuine Works ſtill extant.

Certain Poems dedicated to *Dado.*

BONNO *or* BAVO, *Abbot of* Corby *in* Saxony.

A Work loſt.

An Hiſtory of the memorable Actions of his time.

HERVÆUS, *Archbiſhop of* Rheims.

A Genuine Work.

A Letter to *Guy* Archbiſhop of *Rouen.*

JOHN IX. *Pope.*

Genuine Works.

Four Letters.

ADALBERO, *Biſhop of* Augsburg.

A Genuine Work.

The Life of S. *Hariolphus* Abbot of *Elwangen.*

THEOTMAR, *Metropolitan of* Bavaria.

A Genuine Work.

A Letter written in his own Name, and under that of the Biſhops of *Bavaria*, to Pope *John* IX.

HATTO, *Archbiſhop of* Mentz.

A Genuine Work.

A Letter to Pope *John* IX.

STEPHEN, *Abbot of* Lobes, *and afterwards Biſhop of* Liege.

A Genuine Work which we have.

The Life of S. *Lambert.*

Works loſt.

Conceptions taken out of Holy Scripture.

Certain *Proſes* or Diſcourſes on the Trinity, and the Invention of S. *Stephen's* Body.

BENEDICT IV. *Pope.*

Genuine Works.

Two Letters.

JOHN X. *Pope.*

Genuine Works.

Three Letters.

RATBODUS, *or* RADBODUS *Biſhop of* Utrecht.

Genuine Works.

A Diſcourſe on the Life of S. *Amalberga*, and that of S. *Willebrord.*

Works loſt.

Tracts in Commendation of S. *Martin* and S. *Boniface.*

Certain Homilies or Sermons.

The Office of the Tranſlation of S. *Martin.*

Hymns in honour of the Saints.

Certain Poems.

A Chronicle.

ODILO, *Monk of* S. Medard *at* Soiſſons.

His Genuine Works ſtill extant.

An Hiſtory of the Tranſlation of the Relicks of S. *Sebaſtian* and S. *Tiburtius* to the Monaſtery of S. *Medard.*

NICOLAS, *Patriarch of* Conſtantinople.

Genuine Works.

Divers Letters to Popes and other Perſons.

EUTYCHIUS, *Patriarch of* Alexandria.

A Genuine Work.

A Fragment of a Treatiſe, call'd *The Contexture*: or *The diſpoſing of precious Things in order.*

Works yet in Manuſcript.

A Treatiſe of the Art of Phyſick.

A Diſputation between a Chriſtian and a Heretick.

The Hiſtory of *Sicily.*

A Diſpoſing of precious Things in order from the Creation of the World till the year 937.

CONSTANTINUS PORPHYOGENNETA, *Emperor of* Conſtantinople.

Genuine Works.

The Hiſtory of the Image of *Jeſus Chriſt* ſent to *Abgarus* King of *Edeſſa*, and brought to *Conſtantinople A. C.* 944.

The Life of the Emperor *Baſil.*

A Treatiſe of Politicks.

Hiſtorical Pandects.

JO. CAMENIATA,

A Genuine Work which we have.

The Hiſtory of the taking and ſacking of *Jeruſalem* by the *Saracens*, publiſhed by *Allatius.*

SIMEON METAPHRASTES.

His Genuine Works.

Above a hundred Lives of the Saints, part in Manuſcript and part printed.

Moral Sentences and Rules.

Nine Letters.

Certain Poetical Pieces.

Works forged.

One hundred Lives of the Saints without the Authours Names.

About 450 attributed to other Authours See *Allatius de Simeonibus.*

ODO *Abbot of* Cluny.

His Genuine Works.

An Abridgment of S. *Gregory's* Morals.

Hymns and Anthems in honour of S. *Martin.*

Collations or Conferences.

The Lives of S. *Gerard* and S. *Martial* of *Limoges.*

An Account of the Tranſlation of S. *Martin's* Body.

The *Encomium* or Commendation of S. *Martin.*

Divers Sermons.

A Panegyrick on S. *Benedict.*

Works

Works loſt.

The Life of S. *Martin.*
The Hiſtory of S. *Benedict.*
A Book call'd *Occupationes.*

Works falſly attributed to him.

The Life of S. *Maurus.*
A Chronicle.

LEO VII. *Pope.*

Genuine Works which we have.

Three Letters.

MARINUS II. *Pope.*

Works loſt.

Letters and Privileges.

AGAPETUS II. *Pope.*

Genuine Works.

Two Letters.

RATHERIUS, *Biſhop of* Verona.

A Book of Perpendiculars.
A deliberative Concluſion made at *Liege.*
A Conjecture on a certain Quality.
A Tract about the Contexture between *Ratherius* and the Clergy of *Verona.*
An Apologetical Treatiſe.
A Diſcourſe to the Clergy of *Verona.*
A Charter for the Inſtitution of Canons inſtead of Monks.
An Ordinance prohibiting to ſolemnize Marriages on Sundays.
Five Letters.
A Synodical Letter.
Ratherius's Itinerary to *Rome.*
Six Sermons.
A Letter on the *Euchariſt.*

Works loſt.

The Combat, or Meditations of the Heart.
A Book call'd *Phrenefis.*
Divers Sermons.
The Life of S. *Urſmar.*
A Grammar, which bears the Title of *Spera dorſum.*

FLODOARD, *Canon of* Rheims.

Genuine Works ſtill extant.

An Hiſtory of the Church of *Rheims.*
A Chronicle.

LUITPRANDUS, *or* LIUTPRANDUS *Biſhop of* Cremona.

Genuine Works which we have.

A Hiſtory beginning at the Reign of the Emperors *Leo* and *Arnulphus*, and ending at that of *Conſtantinus Porphyrogenneta.*
A Relation of his Embaſſy to the Emperor *Phocas.*
An Hiſtory of the Expulſion of *Berenger.*

Spurious Works.

The Lives of the Popes.
A Chronicle.

HULDEBERT, *Archbiſhop of* Mentz.

Genuine Works.

Certain Lives of the Saints.

DURANDUS, *Abbot of* Caſtres.

A Work loſt.

A Tract againſt thoſe Perſons who avouch the Soul to be Mortal.

JOHN, *Monk of* Cluny.

A Genuine Work.

The Life of S. *Odo* Abbot of *Cluny.*

ODO, *Archbiſhop of* Canterbury.

His Genuine Works.

Eccleſiaſtical Conſtitutions.
A Paſtoral Letter.

BERNERUS, *Monk of* S. Remy *at* Rheims.

Genuine Works.

The Life of S. *Hunegunda.*
The Hiſtory of the Tranſlation of the Body of that Saint.

ATTO, *Biſhop of* Vercelli.

His Genuine Works ſtill extant.

A Capitulary for the Clergy of his Dioceſs.
A Treatiſe of the Perſecutions rais'd againſt Clergymen.
Eleven Letters.

Works loſt.

Politica, or the Perpendicular.
Seventeen Sermons.

BRUNO, *Archbiſhop of* Cologn.

Works loſt or forg'd.

A Commentary on the Pentateuch.
The Lives of certain Saints.

WILLIAM, *Archbiſhop of* Mentz.

A Genuine Work.

A Chronicle of the Archbiſhops of *Mentz.*

JOHN XII. *Pope.*

Genuine Works.

Two Letters.

S. ULRIC *Biſhop of* Augsburg.

Genuine Works.

Several Sermons refer'd to by the Author of his Life.

A Spurious Work.

A Letter about the Celebacy of Prieſts.

EDGAR, *King of* England.

Genuine Works ſtill extant.

His Laws.
His Diſcourſe to S. *Dunſtan.*

A Work forged.

Certain Eccleſiaſtical Conſtitutions.

UTHO, *Biſhop of* Strasburg.

Genuine Works.

The Lives of S. *Arbogaſtus* and S. *Amand.*

GERARD, *Dean of* S. Medard *at* Soiſſons.

A Genuine Work.

The Life of S. *Romanus* in Proſe.

A Work loſt.

The Life of S. *Romanus* in Verſe.

THIERRY *or* THEODORIC, *Archbiſhop of* Trier.

A Genuine Work.

The Life of S. *Lutrada.*

WITICHIND, *Monk of* Corby *in* Saxony.

His Genuine Works.

Three Books of the Hiſtory of the *Saxons*, containing the Reigns of the Emperors *Henry* the Fowler, and *Otho* I.
Certain Poems.

Works loſt.

The Lives of S. *Thecla* and S. *Paul* the firſt Hermite.

ABBO, *or* ALBO, *Abbot of* Fleury.

His Genuine Works which we have.

An Apology.
Letters to *Bernard* Abbot of *Beaulieu.*
A Letter to an Abbot of *Fulda.*
A Collection of Canons.

Works loſt:

A Letter in Hexameter Verſe in Commendation of *Otho.*
The Harmony of the Goſpel dedicated to *Odilo.*
A Treatiſe of the *Cycles.*

Spurious Works.

An Epitome of the Lives of the Popes.
The Life of S. *Edmund.*

JOHN XIII. *Pope.*

Genuine Works.

Four Letters.

ADSON, *Abbot of* Luxueil.

A Genuine Work.

An Hiſtory of the Miracles of S. *Vandalbert.*

ROGER, *Monk of S.* Pantaleon *at* Cologn.

A Genuine Work ſtill extant.

The Life of *Bruno* Archbiſhop of *Cologn.*

ROSWIDA, *a Nun of* Gandersheim.

Her Genuine Works.

A Poem on the Life of the Emperor *Otho* I.
Other Poetical Pieces.

BENEDICT VII. *Pope.*

A Genuine Work.

A Letter to the Biſhops of *France* and *Germany.*

S. ETHELWALD, *Biſhop of* Winchester.

Spurious Works.

A Treatiſe of the Abbots of *Lindisfarn*, and others mention'd by *Pitſæus.*

S. DUNSTAN, *Archbiſhop of* Canterbury.

His Genuine Works.

Concordia, or Rules for the Monaſtical Life.
Eccleſiaſtical Conſtitutions under the Name of *Edgar* King of *England.*
A Letter to *Wulfin* Biſhop of *Worceſter.*

ADSON, *Abbot of* Deuvres.

Genuine Works which we have.

The Lives of S. *Bercarius*, S. *Roſolus*, S. *Manſuetus*, and S. *Frodbert.*
The Hiſtory of the Tranſlation and Miracles of S. *Bercarius* and S. *Frodbert.*

HELPERIC or CHILPERIC, *Monk of* S. *Gallus.*

A Genuine Work.

A Preface to a Treatiſe of the Calendar.

A Work loſt.

A Treatiſe of the Calendar.

JOHN XV. *Pope.*

Genuine Works ſtill extant.

A Relation of the Treaty of Peace between *Ethelred* and *Richard.*
An Admonition to the Biſhops of *Picardy.*

NICON, *of* Armenia.

A Genuine Work.

A Tract concerning the Religion of the *Armenians.*

FULCUIN *or* FOLCUIN, *Abbot of* Lobes.

Genuine Works.

His Hiſtory of the Abbey of *Lobes.*
The Life of S. *Urſmar* and S. *Fulcuin.*

REGNALD, *Biſhop of* Eichſtadt.

His Genuine Works.

The Lives of S. *Nicolas* and S. *Blaſius.*
The Lives of S. *Wilbald* and S. *Unnebald.*

BERTHIER, *or* BERTHERIUS, *Prieſt of* Verdun.

A Genuine Work.

A Compendious Hiſtory of the Biſhops of *Verdun.*

GREGORY V. *Pope.*

Genuine Works.

Four Letters.

GERBERT, *Archbiſhop of* Rheims, *afterward of* Ravenna, *and at laſt Pope under the Name of* Sylveſter II.

His Genuine Works ſtill extant.

CLX. Letters.
The Hiſtory of the Acts of the Council of *Rheims* in 992.
A Diſcourſe to the Council of *Mouzon* in 995.
A Diſcourſe concerning the Epiſcopal Functions againſt Simony, which he compos'd, being Pope.
Three Letters written during his Pontificate.

Works loſt.

Divers Treatiſes of Rhetorick, Arithmetick, and Geometry.

AIMOIN *or* AIMONIUS, *Monk of* Fleury.

The Hiſtory of *France* in three Books, and 41 Chapters of the fourth.

The Life of *Abbo* Abbot of *Fleury*.
Two Books of the Miracles of S. *Benedict*.
A Sermon on the Feſtival of that Saint.
A Piece in Verſe on his Tranſlation, and on the Foundation of the Abbey of *Fleury*.

HERIGER, *Abbot of* Lobes.

Genuine Works ſtill extant.

An Hiſtory of the Biſhop of *Liege*.
A Treatiſe of the Body and Blood of Jeſus Chriſt.
The Life of S. *Vrſmar*.

Works loſt.

A Letter to *Hugh* about ſeveral Queſtions.
A Treatiſe of Diſcord, and of the Coming of our Lord.

Doubtful Works.

The Lives of S. *Bertenda* and S. *Landoald*.

UFFIN *or* UFFO, *Monk of* Werthin.

A Genuine Work.

The Life of S. *Ludger* Biſhop of *Munſter*.

A doubtful Work.

The Life of S. *Ida*.

A Work loſt.

The Life of S. *Lucius* King of *England*.

GERARD, *the Pupil of S.* Ulric.

A Genuine Work which we have.

The Life of S. *Ulric* Biſhop of *Augsburg*.

A nameleſs WRITER, *Monk of S.* Vito *at* Verdun.

A Genuine Work.

A Continuation of *Berthier*'s Hiſtory of the Biſhops of *Verdun*.

ALBERT, *or* OLBERT, *Abbot of* Gemblours.

Works loſt.

The Lives of the Fathers compos'd by that Author.

ALDELBOLD, *Biſhop of* Utrecht.

A Genuine Work.

The Hiſtory of the Emperor *Henry* III.

Works loſt.

Hymns in Praiſe of the Croſs, and of the Virgin *Mary*.
Some other Works.

JOHN, *Abbot of S.* Arnulphus *at* Metz.

Genuine Works.

An Account of the Life and Tranſlation of S. *Glodeſinda*.
The Life of S. *John* Abbot of *Gorze*.

LETALDUS, *Monk of* Micy, *or S.* Memin.

Genuine Works.

An Hiſtory of the Miracles of S. *Memin*.
The Life of S. *Julian* Biſhop of *Mans*.

A Nameleſs German BISHOP.

A Genuine Work.

The Life of S. *Hunnegonda*.

A Nameleſs AUTHOR.

A Genuine Work.

The Hiſtory of the Tranſlation of the Body of S. *Epiphanius* Biſhop of *Pavia*.

WOLSTAN, *Monk of* Wincheſter.

Genuine Works.

The Life of S. *Ethelwold*.
A Hiſtory in Verſe of the Tranſlation of S. *Swithin*'s Body.

FRIDIGOD, *Monk of* Corby.

Genuine Works.

The Lives of S. *Wilfrid* and S. *Owen*.

LANFRID, *Monk of* Wincheſter.

Genuine Works.

The Life of S. *Swithin*.
An Hiſtory of the Miracles upon the Tranſlation of that Saint's Body.

OSBORN, *Chanter of the Church of* Canterbury.

A Genuine Work.

The Life of S. *Dunſtan*.

ALFRIC, *or* ÆLFRIC, *Archbiſhop of* Canterbury.

His Genuine Works ſtill extant.

A Sermon.
Two Letters.
A Canonical Letter.

Works loſt, or yet in Manuſcript.

Divers Sermons in the *Saxon* Tongue.
An Hiſtory of the *Jews* and *Chriſtians* till the taking of *Jeruſalem*.
A Penitential.
A Letter about the Monaſtical Life.
A Letter againſt the Marriage of Clergy-men.
A *Saxon* Chronicle.
Certain Lives of the Saints.
Tranſlations of ſome Works of the Fathers.

NICEPHORUS, *the Philoſopher.*

A Genuine Work.

Funeral Orations for *Antony* Patriarch of *Conſtantinople*.

MOSES BAR-CEPHA, *Biſhop of* Syria.

A Genuine Work.

A Treatiſe of the Terreſtrial Paradiſe.

OTHLO, *Monk of* Fulda.

A Genuine Work.

The Life of S. *Pyrmin*.

A Suppoſitious Work.

The Life of S. *Boniface*.

ODILO;

ODILO, *Abbot of* Cluny.
Genuine Works ſtill extant.
The Lives of S. *Maiol* and S. *Adelaida.*
Letters to S. *Fulbert.*
Three other Letters.
Fourteen Sermons.

HIPPOLYTUS THEBANUS.
Genuine Works.

A Fragment of a Chronicle.
The Lives of the Apoſtles.

LAURENTIUS, *Monk of Liege, and afterward of S.* Vito *at* Verdun.
A Genuine Work.

A Continuation of the Hiſtory of the Biſhops of *Verdun.*

A TABLE of the *Acts, Letters,* and *Canons* of the COUNCILS held in the *Tenth Century.*

Councils	*Years*	*Acts, Letters, Petitions and Canons.*
A Council at *Rome*	904	Acts divided into Twelve Capitularies.
A Council at *Ravenna*	904	Ten Capitularies.
A Council at *Canterbury*	ib.	Acts are loſt.
An Aſſembly in *England*, under King *Edward*	906	Laws.
A Council at *Troſly*	909	Acts divided into Fifteen Articles.
A Council at *Conſtantinople*	920	Acts loſt.
A Council at *Troſly*	921	An Extract of the Acts in *Flodoard.*
A Council at *Coblentz*	922	Eight Canons, of which only four remain.
A Council at *Rheims*	923	An Extract of the Acts in *Flodoard.*
An Aſſembly in *England* under King *Ethelſtan*	923	Laws.
A Council at *Troſly*	924	An Extract of the Acts in *Flodoard.*
A Council at *Troſly*	927	An Extract of the Acts in *Flodoard.*
A Council at *Erfurdt*	932	A Preface and Five Canons.
A Council at *Chateau-Thierry*	934	An Extract of the Acts in *Flodoard.*
A Council at *Fiſmes*	935	A Decree againſt Uſurpers of Eccleſiaſt. Revenues.
A Council at *Soiſſons*	941	An Extract of the Acts in *Flodoard.*
An Eccleſiaſtic. Aſſembly in *England* under K. *Edmund*	944	Laws Eccleſiaſtical and Civil.
A Council at *Conſtantinople*	944	Acts loſt.
A Council Near the River *Cher*	947	Acts loſt.
A Council at *Verdun*	947	An Extract of the Acts in *Flodoard.*
A Council at *Mouzon*	948	An Extract of the Acts in the ſame Author.
A Council at *Ingelheim*	948	Acts and Ten Canons.
A Council at *Mouzon*	948	An Extract of the Acts in *Flodoard.*
A Council at *Trier* or *Treves*	948	Acts in *Flodoard.*
A Council at *London*	948	Laws loſt.
A Council at *Rome*	449	The Charter of a Donation to the Monaſtery of *Croyland.*
		Extract of the Acts in *Flodoard.*

Councils	*Years*	*Acts, Letters, Petitions, and Canons.*
A Council at *Augsburg*	952	Eleven Canons.
A Council at *S. Thierry*	953	An Extract of the Acts in *Flodoard.*
A Council held in the Dioceſs of *Meaux*	961	An Extract of the Acts in *Flodoard* and in *Hugh de Flavigny.*
A Council at *Rome*	963	Acts.
A Council at *Rome*	964	Acts.
A Council at *Rome*	964	A Dec. about Inveſtitures.
		Acts loſt.
		A ſpurious Decree.
A Council at *Ravenna*	967	Acts and Let. of the Pope.
An Aſſemb. in *Engl.* under K. *Edgar* & *S. Dunſtan*	967	Laws and Conſtitutions.
A Council at *Conſtantinople* under *Nicephorus Phocas*	967	Acts loſt.
A Council at Mount *S. Mary*	972	Acts.
A Counc. at *Ingelheim*	970	An Extract of the Acts in the Life of *S. Ulric.*
A general Council in *England*	973	Acts.
A Council at *Canterbury* under *S. Dunſtan*	974	An Extract of the Acts in *S. Dunſtan's* Life.
A Council at *Rheims*	975	An Extract of the Acts in *Flodoard.*
A Council at *Wincheſter*	975	Acts.
A Council at *Charroux*	989	Three Canons.
A Council at *Rheims*	989	Acts.
A Council at *Senlis*	989	Acts.
A Council at *Rheims*	992	Acts and Diſcourſes of *Arnoul* of *Orleans* digeſted by *Gerbert.*
A Council at *Rheims*	993	An Admonition of the Biſhops, & *Gerbert's* Letter.
A Council at *Rome*	995	An Act for the Canonization of *S. Ulric.*
A Council at *Mouzon*	995	Acts.
A Council at *Rheims*	995	An Extract of the Acts in *Aimoin's* Appendix.
A Council at *St. Dennis*	995	An Extract of the Acts in *Aimoin.*
A Council at *Ravenna*	997	Three Canons.
A Council at *Rome*	998	Eight Canons or Conſtitutions.
A Council at *Poitiers*	999	Three Canons.
A Council at *Rome*	1002	Acts loſt.
A Council at *Aix-la-Chapelle*	1003	Acts loſt.

A TABLE of the WORKS of the *Eccleſiaſtical Authors* of the *Tenth Age* of the Church; diſpoſed according to the Subjects they treat of.

Dogmatical Works.

A Diſſertation againſt the *Anthropomorphites* by *Ratherius*.
Nico's Tract concerning the Religion of the *Armenians*.
Ratherius's Treatiſe of the Euchariſt.
Heriger Abbot of *Lobes*'s Treatiſe on the ſame ſubject.
A Sermon and two Letters on the Euchariſt by *Alfric* Archbiſhop of *Canterbury*.
Moſes Bar-Cephas's Treatiſe of the Terreſtrial Paradiſe.

Books of Church-Diſcipline.

Pope *Stephen* the Fifth's Letters referr'd to *Flodoard*.
Certain Letters by Pope *Formoſus*.
Fulcus Archbiſhop of *Rheims*'s Letters.
Eccleſiaſtical Conſtitutions by *Gauterius* Archbiſhop of *Sens*.
Hervæus Archbiſhop of *Rheims*'s Letter to *Guy* Archbiſhop of *Rouen*.
Letters written by Pope *John* IX.
Hatto and *Theotmar*'s Letters to Pope *John* IX.
Pope *Benedict* the Fourth's Letters.
Pope *John* the Tenth's Letters.
Edward King of *England*'s Laws in 906.
King *Ethelſtan*'s Laws in 923.
Letters by *Nicolas* Patriarch of *Conſtantinople* to the Popes.
Pope *Leo* the Seventh's Letters.
Pope *Agapetus* the Second's Letters.
Ratherius Biſhop of *Verona*'s Book of Perpendiculars.
——His deliberative Concluſion made at *Liege*.
——His Writings about the Conteſt between him and his Clergy.
——His Apologetical Treatiſe.
——Diſcourſe to the Clergy of *Verona*.
——His Character and Synodal Ordinance.
——His Five Letters.
——His Synodal Letter.
——His Itinerary to *Rome*.
——His Six Sermons.
Odo Archbiſhop of *Canterbury*'s Eccleſiaſtical Conſtitutions and Paſtoral Letter.
Atto Biſhop of *Verceil*'s Capitulary.
——His Treatiſe of Perſecutions raiſed againſt the Clergy.
——His Eleven Letters.
——His two Letters to Pope *John* XII.
Edgar King of *England*, his Laws.
——His Diſcourſe of S. *Dunſtan*.
Abbo Abbot of *Fleury*'s Apology.
——His two Letters.
——His Collection of Canons.
Pope *John* the Thirteenth's Letters.
Pope *Benedict* the Seventh's Letters.
S. *Dunſtan*'s Letter to *Wulfin* Biſhop of *Worceſter*.
Pope *Gregory* the Fifth's four Letters.
Pope *Sylveſter* the Second's Diſcourſe of the Epiſcopal Functions.
Mancion Biſhop of *Châlons*'s Letter to *Fulcus* Archbiſhop of *Rheims*.
Alfric Archbiſhop of *Canterbury*'s Canonical Letter.

Hiſtorical Works.

Pope *Stephen* the Fifth's Letters referr'd to *Flodoard*.
Pope *Formoſus*'s Letters produc'd by the ſame Author.
Letters written by *Fulcus* Archbiſhop of *Rheims*.
Notger the Stammerer's Hiſtory of *Charlemagne*.
Pope *John* IX. and *Benedict* IV's ſeveral Letters.
Pope *John* the Tenth's Letters.
Charles the Simple King of *France*, his Letter to the Biſhops of that Kingdom, and to Pope *John* X. about the Affair of *Hilduin*'s being intruded upon the Biſhoprick of *Liege*.
A Fragment of the Hiſtorical Treatiſe, by *Eutychius* Patriarch of *Alexandria*.
Conſtantine Porphyrogenneta's Life of the Emperor *Baſil*.
——His Hiſtorical Pandects.
——His Hiſtory of the Image of *Jeſus Chriſt* brought from *Edeſſa* to *Conſtantinople*.
Jo. Cameniates's Hiſtory of the taking of *Jeruſalem* by the *Saracens*.
Ratherius's Apology, and ſome other Tracts of the ſame Author.
Flodoard's Hiſtory of the Church of *Rheims*.
——His Chronicle.
Luitprandus's Hiſtory.
——His Relation of his Embaſſy to the Emperor *Phocas*.
——His Hiſtory of the Expulſion of *Berenger*.
A Chronicle of the Archbiſhop of *Mentz* by *William* Archbiſhop of that City.
Witichindus's Hiſtory.
Pope *John* the Fifteenth's Relation of the Treaty of Peace between *Ethelred* and *Richard*.
——His Advice to the Biſhops of *Picardy*.
Fulcuin's Hiſtory of the Abbey of *Lobes*.
Gerbert Archbiſhop of *Rheims*'s Letters.

Gerbert's History of the Acts of the Council of *Rheims* against *Arnulphus*.
——His Discourse to the Council of *Mouzon*.
Heriger Abbot of *Lobes's* History of the Bishops of *Liege*.
Aimoin Monk of *Fleury's* History of *France*.
Berthier's Compendious History of the Bishops of *Verdun*.
A Continuation of the History of the Bishops of *Verdun* by a nameless Monk.
Adelbold's History of the Emperor *Henry* III.
A Fragment of *Hippolytus Thebanus's* Chronicle.
Lawrence Monk of *Liege's* Continuation of the History of the Bishops of *Verdun*.

Lives of the Saints.

Notger the Stammerer's Martyrology.
——His Fragment of the Life of S. *Gallus*.
Adalbero's Life of S. *Hariolphus*.
Stephen Abbot of *Lobes's* Life of S. *Lambert*.
Odilo Monk of S. *Medard* at *Soissons* his History of the Translation of the Relicks of S. *Sebastian* and S. *Tiburtius*.
Radbolduis's Lives of S. *Amelberga* and S. *Willebrord*.
Simeon Metaphrastes's Lives of the Saints.
Odo Abbot of *Cluny's* Lives of S. *Geraldus* and S. *Martial* of *Limoges*.
——His Account of the Translation of the Body of S. *Martin*.
——Commendation of S. *Martin* and Panegyrick on S. *Benedict*.
Hildebert Archbishop of *Mentz's* Lives of certain Saints.
John Monk of *Cluny's* Life of S. *Odo*.
Bernerus's Life and Translation of the Relicks of S. *Hunegonda*.
Utho Bishop of *Straburg's* Lives of S. *Arbogastus* and S. *Amand*.
Gerard Monk of S. *Medard's* Life of S. *Romanus*.
Thierry or *Theodoric* Archbishop of *Trier's* Life of S. *Lutruda*.
Adson Abbot of *Luxueil's* History of the Miracles of S. *Wandalbert*.
Roger Monk of S. *Pantaleon's* Life of *Bruno* Archbishop of *Cologn*.
Adson Abbot of *Deuvre's* Lives of S. *Bercaire*, S. *Basolus*, S. *Mansuet*, and S. *Frodbert*.
——His History of the Translations and Miracles of S. *Bercaire* and S. *Frodbert*.
Fulcuin Abbot of *Lobes's* Lives of S. *Ursmar* and S. *Fulcuin*.
Reginald Bishop of *Eichstadt's* Lives of S. *Nicola*, S. *Blasius*, S. *Wilbaldus*, and S. *Unnebald*.
Heriger Abbot of *Lobes's* Life of S. *Ursmar*.
Aimoin's Life of *Abbo* Abbot of *Fleury*.
——His two Books of the Miracles of S. *Benedict*.
——His Sermon on the Festival of that Saint.
Ussin Monk of *Werthin's* Life of S. *Ludger* Bishop of *Munster*.
The Life of S. *Ulric* by *Gerard* his Pupil.
John Abbot of S. *Arnulphus* at *Metz's* Lives of S. *Glodesinda* and S. *John* Abbot of *Gorze*.
Letaldus's History of the Miracles of S. *Memin*.
——His Life of S. *Julian* Bishop of *Mans*.
The Life of S. *Hunegonda* by a nameless *German* Bishop.
The History of the Translation of the Body of S. *Epiphanius* Bishop of *Pavia* by a nameless Writer.
Wolstan Monk of *Winchester's* Life of S. *Ethelwold*.
——His History of the Translation of the Body of S. *Swithin*.
Fridegod Monk of *Canterbury's* Lives of S. *Wilfric* and S. *Owen*.
Lanfrid Monk of *Wincheſter's* Life of S. *Switkin*, and History of the Miracles of his Translation.
Osborn's Life of S. *Dunstan*.
Nicephorus the Philosopher's Funeral Orations for *Antony* Patriarch of *Constantinople*.
Otblo Monk of *Fulda's* Life of S. *Pyrmin*.
Odilo Abbot of *Cluny's* Lives of S. *Maiol* and S. *Adelaida*.
Hippolytus Thebanus's Lives of the Apostles.

Works of Morality and Piety.

Simeon Metaphrastes's Moral Sentences.
Odo Abbot of *Cluny's* Conferences.
——His Sermons.
——His Epitome of S. *Gregory's* Morals.
Ratherius's Conjecture on a certain Quality.
——His Sermons.
S. *Ulric* Bishop of *Augsburg's* Sermons.
Odilo Abbot of *Cluny's* Sermons and Letters.

Works about a Monastick Life.

Odo Abbot of *Cluny's* Conferences.
S. *Dunstan's* Harmony, or Rules for the Monastick Life.

Poetical Works.

Waldramnus Bishop of *Straburgh's* Poems.
Notger the Stammerer's *Prosis* and Hymns.
Solomon Bishop of *Constance's* Poems.
Simeon Metaphrastes's Poems.
Odo's Hymns and Anthems in honour of S. *Martin*.
Rosvida Nun of *Gandersheim*, her Poem on the Life of the Emperor *Otho* I.
——Her other Poetical Pieces.
Aimoin Monk of *Fleury's* Poem on the Translation of S. *Benedict*, and the Foundation of the Abbey of *Fleury*.

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FINIS.

A NEW

Eccleſiaſtical Hiſtory;

Containing an ACCOUNT of the

CONTROVERSIES

IN

RELIGION;

THE

LIVES and *WRITINGS*

OF

Eccleſiaſtical Authors;

AN

Abridgment of their Works,

And a JUDGMENT on their

STYLE and *DOCTRINE*:

ALSO,

A Compendious HISTORY of the COUNCILS,

AND

All Affairs Tranſacted in the *Church*.

Written in *FRENCH*

By *Lewis-Ellies du PIN*, Doctor of the *SORBON*.

VOLUME the NINTH;

Containing the HISTORY *of the* ELEVENTH CENTURY.

LONDON,

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To the Reader.

BY how much the farther Progreſs we make, in the ſeveral Ages of the Church, ſo much the greater Number of Conteſts appear to our View; every Age ſucceſſively affording Variety of Matter, and producing a new Scene of Affairs. Thus for inſtance, in the Eleventh Century, different Opinions aroſe concerning the Holy Sacraments; the *Latin* and *Greek* Churches came to an open Rupture; the Popes took upon them to depoſe Emperors and Kings; and Scholaſtick Divinity, the Source of an infinite Number of Queſtions, took then its firſt Riſe. The Minds of Men being recovered, as it were, from that Lethargy, wherewith they were ſeiz'd in the preceding Age; they began to apply themſelves to Study, in the beginning of this: Inſomuch that in a ſhort ſpace of time, all *Europe* was fill'd with Judicious and Learned Perſonages, who communicated their Knowledge to others, either by Publick Lectures or Writings.

The Controverſies, that afterwards aroſe, were likewiſe a powerful Motive to excite them to Study; and gave Occaſion to thoſe, who were endow'd with extraordinary Parts, to exerciſe their Pens, and to ſhew their Learning. Some were very ſucceſsful in imitating the Ancients, both in their Style and manner of Writing; but the greateſt part of them, ſtill retain'd ſomewhat of the Barbariſm and Courſeneſs of the former Age, and others fell into that uncouth and barren Method of handling Matters, which is more eſpecially peculiar to Logicians. The moſt notorious Diſorders were regulated; enormous Crimes were reſtrain'd; and the Biſhops took a great deal of pains in reforming Church-Diſcipline; which nevertheleſs, was not reſtor'd to its ancient Perfection. Thus much may ſerve to give a general *Idea* of the Eleventh Century, which the Learned M. *DU PIN* (according to his uſual Method) has improved to the beſt Advantage.

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CHAP. I.

Of the Writings of S. Fulbert, *Biſhop of* Chartres.

S. Fulbert Biſhop of Chartres.

WE will begin this *Eleventh Century* with S. *Fulbert* Biſhop of *Chartres*, who was one of the principal Reſtorers of Learning, of the Sciences, and of Divinity. He came from *Rome* to *France*, and held his publick Lectures in the Schools of the Church of *Chartres*, about the end of the *Tenth*, and the beginning of the *Eleventh* Century. His Reputation gain'd him Scholars from all Parts, who went out of his School full of Learning and Piety, and diffuſed his Light in *France* and *Germany*; inſomuch that all the Ingenious Perſons of that time, gloried in having been his Scholars. He was in great Repute with King *Robert*; and, as ſome Hiſtorians tell us, he was his Chancellor. In the Year 1007. he ſucceeded *Radulphus* in the Biſhoprick of *Chartres*; and govern'd that Church with a great deal of Vigilance and Prudence, for the ſpace of One and twenty Years and ſome Months. He dy'd *April* 10. 1028.

He compos'd ſeveral Letters, Sermons, and Pieces of Poetry. His Letters amount to 134.

In the Firſt he explains three Eſſential Points of our Faith; namely, The Myſtery of the Trinity, the Sacrament of Baptiſm, and the Sacraments of Life; to wit, of the Body and Blood of our Lord. We ſhall not here ſtand to repeat what he has ſaid about the Myſteries of the Trinity and the Incarnation; 'tis enough to take notice that he has given a very exact Explanation of them, and that he has very particularly refuted the Errors of the *Arians*, *Neſtorians* and *Eutychians*. Upon the Sacraments, he ſays, That we ought not to reſt upon the External and Viſible Signs, but to attend to the Inviſible Power and Efficacy of theſe Myſteries. " We know, ſays he, and 'tis an unqueſtionable Truth, That we were " polluted by our firſt Birth, and purified by the ſecond; therefore we are buried and we " die with JESUS CHRIST, that we may be born again and quicken'd with him. " The Water and the Holy Ghoſt are united in that Sacrament; the Water denotes the " Burial, the Holy Ghoſt the Life Eternal; as JESUS CHRIST lay buried in the

S. Fulbert Biſhop of Chartres.

" Ground for three Days, ſo is Man dipp'd, and as it were buried three times in the Wa-
" ter, that he may riſe again by the Holy Spirit. He afterwards proves, That 'tis God
" which Baptizeth; and that tho' a wicked Man ſhould adminiſter this Sacrament, yet it does
" not hinder the Remiſſion of Sins, becauſe 'tis not he who is the Author, but only the Mi-
" niſter of the Sacrament; as he himſelf acknowledges, when he ſays, He who has regene-
" rated you by Water and the Holy Spirit, grant you the Unction of Salvation. Now 'tis
" God alone who is the Author of Grace, the Diſpenſer of Spiritual Gifts, and who remits
" Sins. In diſcourſing on the third Point, namely, concerning the Sacrament of the Body and Blood of CHRIST, after he had taken notice of its Sublimity, and its Incomprehenſibility; he ſays, That God commiſerating our Frailty, has provided a Remedy for us by this propitiatory Sacrifice offer'd for our daily Faults; and foraſmuch as he has taken out of our ſight, and carry'd to Heaven that Body which he offer'd for our Redemption, that we might not be depriv'd of the preſent Protection of his Body, he has left us a Salutary Pledge of his Body and Blood, which is not a Symbol of a vain, empty Myſtery, but the real Body of JESUS CHRIST, which his ſecret Efficacy produceth every Day after an inviſible manner, in the Solemnity of thoſe Myſteries, under the viſible Form of the Creature. 'Tis this Body which he ſpake of to his Diſciples a little before his Paſſion, *This is my Body, and this is my Blood:* And elſewhere, *He that eateth my Fleſh, and drinketh my Blood, dwelleth in me, and I in him*, John 6. 56. Being therefore thus inſtructed by the Will and Pleaſure of this true Maſter, in partaking of his Body and Blood, we may boldly maintain, That we are chang'd into his Body, and that he dwelleth in us, not only by an Union of the Will, but by the Reality of the Nature which is united to us. He adds, That we ſhould not imagine it to be any Diſhonour to a God, who condeſcended to enter into the Womb of a Virgin, to be in Pure and Virgin Creatures: That what appears externally to be the Subſtance of Bread and Wine, became internally the Body and Blood of JESUS CHRIST: And to make this Change the more credible, he compares it to the Creation; and ſays, That if God could make Creatures out of Nothing, he could more eaſily convert them into the Subſtance of his Body.

The Second Letter of *Fulbert* of *Chartres* is concerning a Cuſtom in uſe in his time, of giving to the Prieſts, after their Ordination, a Conſecrated Hoſt, which they kept and communicated of for forty Days together. He had been ask'd the Reaſon of this Cuſtom. But before he reply'd to that, he obſerv'd, That different Churches had their different Cuſtoms; which was no hindrance of their being united in the ſame common Faith. Afterwards, he ſays, That this Cuſtom was obſerv'd by all the Biſhops of his Country: That he remember'd that formerly a Prieſt, having receiv'd a conſecrated Hoſt from his Biſhop, and communicating thereof every Day, it one Day happen'd, That after he had celebrated theſe Myſteries, he loſt this Hoſt, by wrapping his Habit in the Communion Table-cloth. That on the Morrow, in the time of Celebration, when he came to communicate, he was very much ſurpriz'd at his miſſing the Hoſt. That the Biſhop, being inform'd of what had happen'd through his Careleſsneſs, had impos'd on him a very ſevere Pennance. S. *Fulbert* adds, That this Accident gave him an occaſion of asking this Biſhop, Whether it were not better that the Prieſts ſhould eat this Hoſt, the firſt or ſecond Day after it was conſecrated, without dividing it into ſo many Pieces? But that this Biſhop had return'd him this Anſwer, That they were oblig'd to keep this Hoſt for the ſpace of Forty Days; becauſe, as JESUS CHRIST had been Forty Days upon Earth after his Reſurrection, and appear'd to his Apoſtles ſeveral times; ſo the Biſhop, in ordaining his Prieſts, gave them the Euchariſt to take for Forty Days together, to put them in mind of thoſe Forty Days during which our Lord appear'd to his Apoſtles after his Reſurrection. *Fulbert* having ask'd, Whether this Myſtery might not be as well perform'd by the Bread which the Prieſts conſecrated every Day, was anſwer'd by the Biſhop, That as many particular Churches ſpread over the Face of the whole Earth, made but One Catholick Church, becauſe they have all one Common Faith; juſt ſo, many Particular Hoſts offer'd by many Faithful, are only One Bread, becauſe of the Unity of the Body of CHRIST: That the Bread conſecrated by the Biſhop, and the Bread conſecrated by the Prieſt, are chang'd into one and the ſame Body of JESUS CHRIST, by the Omnipotency of the ſame Virtue which operateth in both; but as it may be ſaid in ſome meaſure, That the Body of JESUS CHRIST born of the Virgin, and nailed to the Croſs, is different from the Body of JESUS CHRIST when raiſed from the Dead: Even ſo it ſeems, That the Bread conſecrated on the Ordination-day, and kept by the Prieſts, may have a particular Signification diſtinct from the Bread which was conſecrated every Day; the former may denote the Body of JESUS CHRIST raiſed from the Dead, to die no more; the latter, JESUS CHRIST who dies and riſes again every Day for us.

The Third and Fourth Letters are directed to King *Robert*; wherein he prays him to order *Eudes* Count of *Chartres*, to cauſe the Caſtles to be demoliſh'd which were built by Vicount *Geofrey*, and very much incommoded the Church of *Chartres*.

The Two following contain nothing in them remarkable.

The Seventh is directed to *Leoterick* Archbiſhop of *Sens*, whom he exhorts to make uſe of his Authority in ſuccouring *Aviſgaudus* Biſhop of *Mans*, whom the Count of that City oppreſs'd; and to threaten the ſaid Count with Excommunication, in caſe he did not reſtore to him his Revenue, and let him be quiet. *S. Fulbert Biſhop of Chartres.*

The Eighth is a Copy of a Letter which he had written to this *Aviſgaudus*, who complain'd that *Fulbert* and *Leoterick* had publiſh'd his Confeſſion. *Fulbert* gives him to underſtand, That he wrong'd them, in having ſuch a Thought of them; That they had never publiſh'd any thing but what was for his Advantage, and which might ſerve to juſtifie him againſt thoſe who had accus'd him of having quitted his Biſhoprick out of Avarice, Baſeneſs, or for ſome other diſhonourable Cauſe. That if he had truſted to their Secrecy ſuch Things as he ought to repent of, they had taken great Care to conceal them; but that they had no Power to conceal thoſe, which were publick both before and after his Confeſſion. As to that part of this Biſhop's Complaint that they had ſaid of him, That he was in Love with a Monaſtick Life, *Fulbert* returns him this Anſwer, That he ought not to take this amiſs, ſince it could be no Prejudice to him; for the Love of a Religious Life render'd him rather worthy, than unworthy of the Biſhoprick into which he deſir'd to enter again, were there nothing elſe to hinder him from it. But that they could not perceive how he could be put into Poſſeſſion again, becauſe he could not complain that he had been turn'd out of it, or that any one had been put into Poſſeſſion of that See againſt his Will; ſince he had voluntarily quitted it under pretence of his Indiſpoſition, and deſired the King, That either *Franco*, Dean of the Church of *Paris*, or ſome other Perſon might be put into his Place: That after this Reſignation, *Franco* had been put into his Place according to the Election of the Clergy, the Votes of the Laity, the Donation of the King, and the Approbation of the Holy See; and that he had been ordain'd by the Archbiſhop of *Sens* his Metropolitan.

In the Ninth Letter he returns an Anſwer to the Biſhop of *Paris*, upon three Points. The Firſt is upon that Biſhop's deſiring him to Excommunicate one who had ſeiz'd upon ſome Revenues belonging to the Church of *Paris*. He ſays he had not done it, (1.) Becauſe he had not met with any Man who would venture to give him notice of this Excommunication. (2.) Becauſe 'twas to no purpoſe that this Man ſhould be declared excommunicated in the Church of *Chartres*, without knowing any thing of it. (3.) Becauſe he thought it might more conveniently be done in a Synod of the Biſhops of the Province. The Second is about the Arch-deacon of *Paris*, of whom his Biſhop complain'd. *Fulbert* ſent him Word, That it ſignified nothing to conſult him about it, ſince it was his Buſineſs to judge him; and that for his part he could not condemn him, till he had firſt heard him. The Third is upon a Diſpute which happen'd between *Adeoldus* and the Monks of S. *Denis*. He ſays, That *Adeoldus* offer'd to refer himſelf to their Arbitration; and that if he pleaſed to appoint a Day wherein he would meet him, with ſome One in behalf of the Monks of S. *Denis*, at S. *Arnulphus*, he would be there likewiſe to adjuſt theſe Differences.

The following Letters, to the One and twentieth, contain very little of Eccleſiaſtical Matters; but in this there is mention made of a very remarkable Matter of Fact. The Abbot of S. *Peters* of *Chartres* being very ſick, a Monk, named *Megenard*, ſtole by Night out of the Monaſtery, and went to beg the Abbacy of Count *Thibold*, Son of Count *Eudes* of *Chartres*, who was then at *Blois*. The Count ſent him back on the Morrow with Orders, That he ſhould be received as Abbot. Anſwer was made him, That this ought not to be allowed; becauſe they could not acknowledge him for Abbot, who had begg'd the Abbacy of another before the preſent Abbot was dead, and who intended to carry it by Authority, and not receive it by Election. He went and carry'd this Anſwer back to the Count; and within five Days after, the Abbot dy'd. The Monks, with ſome Canons who had enter'd the Monaſtery, held a Chapter: *Fulbert* was there preſent, and ask'd them, Whether there were any among them who approv'd of what *Megenard* had done? They all anſwer'd, No. Thereupon it was order'd, That One ſhould be ſent to the Count, to carry him the News of the Abbot's Death; and to intreat him to grant the Monks leave to chuſe another. At the breaking up of the Chapter, two Monks, who had been Provoſts of the Out-parts, went to *Blois* to tell the Count, That *Megenard* was Elected, and required to be Abbot, by the Monks of S. *Peter*. Theſe Monks, having Intelligence thereof, made a Proteſtation againſt it. The Count brought *Megenard*, and introduced him by Force: The Monks withdrew, and were receiv'd by Biſhop *Radulphus*. Notwithſtanding all this, *Megenard* receiv'd Benediction from a Biſhop of *Bretagne*, mauger the Proteſtations of the Deputy of the Archbiſhop, and of ſeveral Monks. He ſeized upon the Monaſtery, and ſollicited the Biſhops, and the Pope himſelf, to be eſtabliſh'd therein. *Fulbert* laments this Misfortune, and intreats him to whom he writ, to do his beſt for theſe poor Monks.

The Two and twentieth Letter is directed to Pope *John* XVII. He informs him, That Count *Radulphus*, whom he had excommunicated for ſeizing the Revenues of his Church, and for having abus'd a Clerk, was gone to *Rome* to ſeek for the Abſolution of a Sin, for which he would make no Satisfaction. He conjures the Pope not to admit him to Communion.

S. Fulbert *Biſhop of* Chartres.

The following Letters to the Thirty fourth, are directed to *Leoterick* Archbiſhop of *Sens*. What is moſt remarkable in them about Matters Eccleſiaſtical, we ſhall here briefly inſert. In the Three and twentieth he adviſes him, to ſend back a Prieſt, who was guilty of Simony, into his Dioceſs who had ordain'd him; and, if he tarry'd in his Dioceſs, to ſuſpend him from all Eccleſiaſtical Functions. In the Five and twentieth, he deſires him to degrade a Prieſt who had been ordain'd for a Reward, that he might afterwards enjoin him Pennance for two Years, and then re-eſtabliſh him. He adds, That it was not requiſite to re-ordain him, but to re-eſtabliſh him in his Orders, by the proper Inſtruments and Habits, by ſaying, *I reſtore to thee the Order of Door-keeper*, &c. *in the Name of the Father, and of the Son, and of the Holy Ghoſt*. And afterwards to give him the Bleſſing in theſe Terms; *The Bleſſing of God Almighty, Father, Son, and Holy Ghoſt, reſt upon thee, that thou mayſt be confirm'd in the Sacerdotal Order; and that thou mayſt offer Propitiatory Sacrifices to God Almighty, for the Sins and Offences of the People*. In the Twenty eighth he complains, That *Leoterick* had ordain'd ſeveral Biſhops in his Province, without calling him thereto; and that he had call'd the Biſhop of *Troyes*, who was incapable of any ſuch thing. In the Twenty ninth, he refuſes to give Abſolution to ſome Homicides of *Senlis*, at the Price they offer'd him. In the Thirtieth he declares, That he had not elected *Odotrick* for Biſhop; but that after he had been elected by the Clergy or Laity, he had ordain'd him Prieſt; and upon *Leoterick*'s Account, he had order'd him to go to *Rome*, there to be ordain'd Biſhop. In the Thirty third he determines, That a Man who had been God-father to his own Son at Confirmation, ought to be divorc'd from his Wife; which he grounds upon a Canon of the Council of *Leſſines*, held under *Charlemaigne*.

The Thirty fourth is written in the Name of *Leoterick* and *Fulbert* of *Chartres*, to the Clergy of the Church of *Paris*; to whom they wiſh, in the Preface, *Temperantiam in Proſperis, Fortitudinem in Adverſis, Charitatem ubique*; i. e. *Temperance in Proſperity, Courage in Adverſity, and Charity at all times*. They declare to them, That they ſympathize in the Troubles which their Biſhop undergoes; but they are ſorry, that he would not apply himſelf to them for Conſolation; and they wonder that theſe Canons ſhould admit to their Communion ſuch Perſons who are refractory to the Laws of God, and diſobedient to their Biſhop: They aſſure them, they ought not to defer ſeparating them from their Communion, till their Biſhop had excommunicated them. In particular, they accuſe *Lyſiard* Arch-deacon of *Paris*, who inſtead of being what he ought to be, *The Eye of his Biſhop*, the Reliever of the Poor, and the Inſtructer of the Ignorant, had run counter thereto; and was become to his Biſhop a Blinder of the Eyes, to the Poor a Robber, and to the Ignorant an erreonous Guide, by taking away the Tithes and Oblations of the Altars from the Poor, and giving them to Seculars. Beſides, they accus'd him of Perjury and Diſloyalty to his Biſhop; and orders them to ſhew him this Letter, that ſo he may reform himſelf.

In the Thirty ſixth, *Fulbert* demonſtrates the Enormity of a Deacon's Offence, who pretending to be a Prieſt, had celebrated Maſs.

In the Thirty eighth he ſays, That *Ebaud*, elected Arch-biſhop of *Rheims*, ought not to be rejected, tho' he were a Laick, provided he had been brought up in Piety, and kept himſelf always untainted in his Morals; becauſe there are ſeveral Examples of very great Men, ſuch as *S. Ambroſe* of *Milan*, *S. Germain* Biſhop of *Auxerre*, and ſeveral others, who, having led a good Life whilſt Laicks, have prov'd holy Biſhops.

In the Thirty ninth he writes to the Arch-biſhop of *Bourges*, That the Abbot *Salomon* and his Monks, cited before that Arch-biſhop upon the Buſineſs of *Tedfride*, could not poſſibly make their Appearance, becauſe it was then their Harveſt-time; but that at the Council of *Orleans*, to be held the Fifteenth of *October*, they would appoint him the Time and the Place, wherein they would have an Hearing. Afterwards he complains, That this Arch-biſhop had written a Letter to *Arnulphus* Abbot of *S. Peter*, whereby he declar'd, that he had excommunicated his Monks. He gave him to underſtand, That he had never any where Read that he had ſuch a Power allow'd him. This Arch-biſhop had written another Letter to him, wherein he had reprov'd him for having ſubmitted the Abbot *Tedfride*, without an Hearing, to Monk *Salomon*, who was only Provoſt. *Fulbert* reply'd, That it was not done before *Tedfride* had been heard, and that he was not Abbot when *Salomon* was put in his Place: That Abbot *Tedfride* being accus'd by his Monks, had declar'd, That he would no longer endure them; That he abdicated their Government, and that he would be no longer Monk of *Bonneval*. That after this Declaration he went, by his Permiſſion, to the Dioceſs of *Bourges*; and that the Monks of *Bonneval* had elected one of their Brethren, and had preſented him to Count *Odo*, that he might confer the Abbacy on him, according to Cuſtom; and that this having been granted to him, he had made him Abbot.

In the Forty fifth, directed to *Adarus* Biſhop of *Laon*, he relates a tragical Action, which happen'd in his Dioceſs. The Sub-dean of his Church being dead, the Biſhop of *Senlis* deſir'd of him this Benefice for himſelf, or his Brother. *Fulbert* reply'd, That it was not ſuitable for him, who was a Biſhop; and that he could not give it to his Brother, who had neither Age nor Manners requiſite for ſuch a Place: That he had choſen a pious Man out of his own Clergy, on whom he had conferr'd that Benefice. That the Biſhop of *Senlis* being in-

cens'd at this Denial, and coveting this Benefice, had ſent high Threatnings to the Incumbent: That theſe Threatnings afterwards were put in Execution: And that within a few Days after the People of *Senlis* had ſet upon him as he was going to Church, and had kill'd him in the Porch of the Cathedral. That the Authors of this Offence had been diſcover'd by one of their Valets, who being taken as he was drying his Cloths, had diſcover'd all. S. *Fulbert* exhorts the Biſhop of *Laon* to excommunicate theſe Homicides. *S. Fulbert Biſhop of Chartres.*

The Forty eighth and ninth, are directed to the Biſhop of *Senlis*, upon the ſame Subject.

In the Forty ſeventh, he adviſes the Arch-biſhop of *Tours*, That if the Pope has refus'd to give him the Pall without a lawful Cauſe, he ought not to be diſcourag'd at it; and that he ought to repeat his Requeſts, becauſe, in the Court of *Rome*, there were certain Rules, not practis'd any where elſe.

In the Fiftieth he determines, That a Woman, who was engag'd upon Oath to marry a Man, could not marry another till after his Death, or by his Conſent.

The Fifty firſt contains the Reſolution of another Caſe of the ſame Nature. A Woman not being willing to live with her Husband, and ſaying ſhe had rather live a Nun, the Husband deſires he may have leave to marry another. S. *Fulbert* declares, That 'tis his Opinion he could not have leave, till ſhe were either Dead, or turn'd Recluſe.

In the Two and fiftieth he declares, That it was better not to celebrate Maſs, unleſs there were two or three Communicants. Which he proves thus; Becauſe the Word *Church*, without which there can be no true Sacrifice, cannot be ſaid but of many; for when 'tis ſaid *Dominus Vobiſcum*, *The Lord be with you*; it implies, That there are more than one. And laſtly, becauſe the Prayers are made for thoſe who offer the Sacrifice.

The Fifty Seventh is directed to the Biſhop of *Liſieux*, who had interdicted the Prieſts of the Canons of *Chartres*, who had Churches in his Dioceſs, becauſe they did not pay him a certain Duty, call'd the *Synodical Duty*. He ſays, That this Duty had been remitted to them who were in the Dioceſs of *Chartres*, by the Liberality of his Predeceſſors; but that this does not prejudice the Right of the Biſhop of *Liſieux*, over thoſe who are of his own Dioceſs; that therefore if he would not be pleas'd to remit it, they ſhould pay him, provided he would re-eſtabliſh them.

In the Fifty eighth, directed to the Biſhop of *Paris*, he declaims againſt the Requeſt which this Biſhop had made to him, of giving Benefices to Laicks.

The Sixtieth Letter, directed to *Leoterick* Arch-biſhop of *Sens*, is written about the Excommunication of *Guido*, an Accomplice in the Murder of the Sub-dean of *Chartres*. *Leoterick* had writ to *Fulbert*, That this Man deſir'd to be examined in a Synod of Biſhops. *Fulbert* returns him this Anſwer, That there was no further need of examining his Cauſe, ſince he was proved Guilty.

In the Sixty firſt, he tells *Theodoric* the Reaſons why he did not Ordain him, (1.) Becauſe on the Day whereon he was to be ordain'd, he had neither Letters, nor Deputies from the Biſhops of the Province, to intimate their Approbation of his Ordination. (2.) Becauſe he he had ſeen a Suſpenſion of the Pope iſſued out againſt him, becauſe of an Homicide he had been guilty of. (3.) Becauſe by his own Confeſſion he was unworthy thereof. (4.) Becauſe the Clergy and Laity had not elected him freely, but through Fear, and at the Recommendation of the Prince, who had not given them Liberty of chooſing any other. He adds, That though he had ſo many Reaſons for not ordaining him, yet he had like to have been kill'd in the Church by thoſe who ſupported his Intereſt. He reproves him for thus endeavouring to be ordain'd by Force, and for having celebrated Maſs in a violated Church, before it had been reconcil'd.

The Sixty ſecond Letter is directed to the Biſhop of *Orleans*, to whom at the top he wiſhes, *Obſequium-Dilectionis ſine fuco Diſſimulationis*, i. e. *The Obedience of Love, without the leaſt Varniſh of Diſſimulation.* He therein gives him the Reaſons why his Clergy could not go in a ſolemn Proceſſion to the Church of *Orleans*, according to Cuſtom.

In the Sixty Fourth he approves of the Diſſolution of Marriage, for the Cauſe of Impotence.

In the Seventy ſecond, he adviſes the Abbot and Monks of S. *Medard*, to live in Subjection to their Biſhop, according to the Laws of the Church.

In the Seventy third he gives the ſame Advice to the Monks of *Orleans*, whom the Biſhop of that City had Excommunicated, becauſe they would not ſubmit to his Juriſdiction.

In the Seventy fourth, he reproves a Clerk of his Church, who had been undutiful to him.

In the Eighty third, directed to the Almoner of the Church of *Orleans*, he handles this Queſtion, What Puniſhment a Prieſt was liable to, who had celebrated Maſs without Communicating? He ſays, That if he did it through Infidelity, or becauſe he was apprehenſive of his being guilty of Drunkenneſs or Uncleanneſs, he ought to be enjoyn'd Pennance, till he were throughly converted. That if he did it through any Diſguſt, becauſe of the frequent Celebration of the Holy Sacrifice, he ought to be excluded from communicating for a whole Year. That if he did it through any Scruple of Conſcience, and for a ſmall Offence, 'tis ſufficient to reprove him with Gentleneſs. And Laſtly, That if he did it through any Weakneſs in

his

S. Fulbert Biſhop of Chartres.

his Head or Stomach, he ought to abſtain from celebrating, till he was reſtored to his Health.

The Ninety fifth is a Letter of King *Robert* directed to *Guarlin* Arch-biſhop of *Bourges*, wherein he acquaints him, that in ſeveral Parts of his Kingdom there fell a ſhower of Blood, of that Nature, that it ſtuck ſo cloſe on the Fleſh, on the Cloths, and on the Stones, that no waſhing could fetch it out: Whereas when it fell on Wood, it was eaſily waſh'd off. He deſires to know whether any ſuch thing had ever happened. The Arch-biſhop of *Bourges* Anſwers him in the following Letter, that this Prodigy Prognoſticated ſome Civil War, for the confirmation of which he produces ſeveral Examples of the ſame Nature taken out of Hiſtory, to which he adds ſeveral myſtical Reaſons. *Fulbert* of *Chartres* in the following Letter relates another Inſtance of it, taken out of the Writings of *Gregory* of *Tours*.

In the Ninety ninth Letter, *Fulbert* exhorts a Count to do Pennance, and to reſtore to the Church, what of Right belong'd to it.

In the Hundredth he declar'd to Count *Fulcus*, who had in his Retinue, ſeveral who were Rebels to the King; that he would excommunicate him, if he did not turn them off.

The Hundred and Eighth is a Letter of Compliment from *Odilo* to *Fulbert* of *Chartres*, wherein he gives him many high Commendations.

The Six and twenty following Letters are written in the name of the Canons of *Chartres*, but contain nothing remarkable concerning Eccleſiaſtical Affairs.

There is nothing extraordinary in the Sermons of S. *Fulbert*. The Firſt is upon the Trinity. In the Second he exhorts his People to Repentance. The Third is about the Purification of the Virgin *Mary*. The Three next upon the Incarnation. Theſe are follow'd by Three other Diſcourſes againſt the *Jews*, wherein he proves that the *Meſſias* is already come: And by a ſmall Collection of Paſſages of the Scripture concerning the Trinity and the Incarnation. After this follows a *Penitential* very much abridg'd, and ſeveral Paſſages of the Fathers about the Euchariſt. Next to this come ſeveral Hymns, ſeveral Pieces in Proſe, and laſtly ſeveral pieces of Poetry very ill done.

The Letters of S. *Fulbert* are written in a pretty correct Stile, and are full of Delicacy and Spirit; he has not been ſo happy in the reſt of his performances. He Argues very pertinently both upon the Doctrins and the Diſcipline of the Church, and gives very juſt Determinations of any Caſe that is propoſed to him. Upon occaſion he ſhews a great deal of Steadineſs, without failing in his Reſpect to higher Powers. His Works have been Publiſh'd with a great deal of Remiſsneſs by *Charles de Villiers* Doctor of *Paris*, from a Manuſcript of the College of *Navarre*, and from ſeveral others, and Printed at *Paris* in the Year, 1608.

Father *Luke Dachery* has ſince given us in the addition to the ſecond Tome of his *Spicelegium*, a Letter of *Fulbert of Chartres* concerning Eccleſiaſtical Revenues; wherein this Author in the firſt place lays down by ſeveral Paſſages of the Fathers, and eſpecially of S. *Jerom*, that theſe Revenues are deſign'd for the Maintenance of the Poor. Secondly, That the holy Veſſels ought not to be Sold no more than the Crucifixes, unleſs upon urgent Occaſions, and when the Poor are in ſuch extream Want, that they cannot be reliev'd otherwiſe. Thirdly, That they ſhou'd take care not to ſell them to ſuch Perſons, as might convert them to profane Uſes. They aſcribe likewiſe to S. *Fulbert* the Life of S. *Aupert* Biſhop of *Cambray*, referr'd by *Surius* to the Thirteenth of *December*.

CHAP. II.

An Account of the Controverſie about the Euchariſt, ſet on foot by Berenger; *and of his ſeveral Condemnations.*

Berenger *Arch deacon of* Angers.

BERENGER was born at *Tours* about the end of the *Tenth*, or the beginning of the *Eleventh* Century. He Studied at *Chartres* under *Fulbert*, and ſtaid in that City till the Death of that Biſhop. 'Tis ſaid that from that very time it appear'd that he had ſeveral particular Opinions, and that *Fulbert* upon his Death took notice of him as a dangerous Man, and as one who corrupted a great many People. It was perhaps the Offence he took at being thus ſtigmatis'd, which induc'd him to leave *Chartres*, and return to *Tours*. And being in great Repute for his Learning, he was made choice of to be Lecturer in the publick Schools of S. *Martin*: He gave ſuch Content in that Employ, that they made him Chamberlain, and afterwards Treaſurer of the Church of S. *Martin*. No Body knows the Reaſon why he left *Tours*, and went to *Angers*; but 'tis certain that thither he retir'd, and was very

very well receiv'd by the Biſhop, who made him Arch-deacon of his Church, and ſhew'd him a great deal of Reſpect. He who was then Biſhop of that City, goes under two Names; for he is call'd *Bruno* by *Theodwin* Biſhop of *Liege*, by *Durandus* Abbot of *Troarn*, and *Marbodus* Cotemporary Authors, and in the Decretal of the Dedication of the Church of S. *John* of *Angely*: And he is call'd *Euſebius* in the Title of the Letter which he wrote to *Berenger*; in that which was ſent to him by *Gregory* VII. In the ancient Inſcriptions of S. *Aubin* of *Angers*, in two ancient Catalogues of the Biſhops of *Angers*, which are in the Library of Monſieur *Colbert*, and in almoſt all the ancient Records. Theſe two Names are given him in the Decree whereby *Geoffry* Count of *Anjou* and *Agnes* his Wife, granted the Church of *Allhallows* in the Suburbs of *Angers* to the Abbey of the holy Trinity of *Vendoſme*, which bears date in the Year, 1048. and ſign'd by *Euſebius Bruno* Biſhop, and *Berenger* Arch-deacon of *Angers*: And in the *Chronicon* of S. *Aubin* of *Angers*, Printed by Father *Labbe* in the firſt Tome of his *Bibliotheca Manuſcriptorum*, he is call'd twice *Euſebius Cognomento Bruno*. He was made Biſhop of *Angers* in the Year 1047. Sometime after *Berenger* coming to that City, began there to broach his Doctrin upon the Euchariſt. *Bruno* maintain'd his Opinions, and within a ſhort time he had a great many Followers: But theſe Opinions were rejected and oppoſed by the greateſt Scholars of that Age, as a new Hereſy. *Lanfrank* began the Controverſy, and *Berenger* being inform'd of it by *Ingelram* of *Chartres*, wrote to him a Letter, by which he gave him to underſtand, that he was very much to blame in accuſing *John Scotus* of Hereſy, for his Opinion about the Sacrament of the Altar, oppoſed to the Sentiment of *Paſchaſius*; and that he could Wiſh to meet him in the preſence of ſeveral Perſons, that he might convince him that it was through prepoſſeſſion that he had ſuch Thoughts: Beſides, that if he judg'd *John Scotus* to be an Heretick, upon the account of what he had delivered about the Euchariſt, he muſt likewiſe charge S. *Ambroſe*, S. *Jerom*, S. *Auſtin*, and ſeveral other Fathers with Hereſy. *Lanfrank* was gone to *Rome*, when this Letter was carry'd to *Normandy*; but for all this it was Publiſh'd, and ſcandaliz'd a great many People. It was likewiſe carry'd to *Rome* by a Clerk of the Church of *Rheims*, who ſhew'd it to a great many, and read it publickly in the Council held at *Rome*, under Pope *Leo* IX. in the Year, 1050. *Berenger* was thereupon Excommunicated, and *Lanfrank* then preſent was engag'd to clear himſelf of the Suſpicion he lay under of holding Correſpondence with *Berenger*, and to give an Account of his Faith: He did it without any Heſitation, made a profeſſion of the Faith of the Church, and prov'd it by the Teſtimony of the Fathers. It was Order'd in this Council that another ſhould be held at *Verceil* in *September*, to which *Berenger* ſhould be Cited, and *Lanfrank* was deſired to be preſent. *Berenger* being inform'd of his Condemnation, retired into *Normandy* to *Ariſfrede* Abbot of *Preaux*, and endeavour'd to win over to his Party, *William* Duke of *Normandy*. But that Prince detain'd him at *Brionne*, where he call'd an Aſſembly of the Biſhops of his Dutchy, who Condemn'd *Berenger*, and a Clerk who had accompanied him. In the Letter of *Durandus*, Abbot of *Troarn*, this Council is referr'd to the Year, 1053. But certainly there muſt be an Error in the Text, or *Durandus* was miſtaken: For 'tis evident by the Teſtimony of *Durandus* himſelf, that the Convention of *Brionne* was before the Council of *Verceil*, which was held in *September* 1050. according to the Teſtimony of *Herman Contract*.

Bruno *or* Euſebius *Biſhop of* Angers.

The Council of Rome, *in the Year,* 1050.

The Coun-cil of Bri-onne.

Berenger being drove out of *Normandy* retir'd to *Chartres*, where he dar'd not to declare himſelf, but when he was ask'd his Opinion, only anſwer'd, That he would tell it when Time and Place ſhould offer themſelves. However, this new Doctrin beginning to ſpread it ſelf, *Henry* King of *France* to ſtop the Progreſs of it, reſolv'd to call a Council at *Paris*, and order'd *Berenger* to appear there to give an account of his Doctrin. *Theodwin* or *Dietwin* Biſhop of *Liege* underſtanding the King's Deſign, wrote a Letter to him; wherein he Condemns the Doctrin of *Berenger*, which he ſaid was likewiſe the Doctrin of *Bruno* Biſhop of *Angers*; but he diſapproved the Deſign he had of cauſing them to be Condemn'd in a Council; becauſe *Bruno* being a Biſhop, could not be Tryed without the Authority of the Holy Apoſtolick See. Therefore he adviſes him to paſs by the impious and ſacrilegious Opinions of theſe Perſons, till ſuch time as he had receiv'd Authority to Condemn them, after they had been heard at *Rome*, tho' he thought it needleſs to hear them, and to call a Council to Condemn them, and that all that was to be done was to conſider what Puniſhment to inflict upon them. *Theodwin* in this Letter accuſes *Berenger* and *Bruno*, not only of believing that the Euchariſt was nothing elſe but the Shadow and Type of JESUS CHRIST, but alſo of holding erroneous Opinions about Marriage, and of diſapproving Infant-Baptiſm. This Letter has been publiſh'd under the Name of *Durandus* Biſhop of *Liege*; but ſince it was written after the Year 1050. it cannot be his, for he dyed in the Year 1025. therefore it muſt be *Theodwin's*, who was ordain'd Biſhop of *Liege* in 1048.

The Letter of Theodwin *againſt* Berenger.

The time appointed for the Synod of *Verceil* being come, *Leo* IX. came thither with a great many Prelates of ſeveral Nations, and opened the Council the firſt of *September*, in the Year 1050. *Berenger* durſt not appear there in Perſon, but ſent two Clerks to maintain his Cauſe. They read in the Council the Book of *John Scotus*, which gave Riſe to the Error of *Berenger*, and it was Condemn'd by all the Fathers of the Council. The Opinion of *Berenger* was likewiſe examin'd and condemn'd, and the Doctrin of the Church maintain'd

The Council of Vercell *in* 1050.

maintain'd and defended by *Lanfrank*, was approv'd of and confirm'd by an unanimous Conſent. The two Clerks who were ſent by *Berenger* would have undertaken his Defence, but they no ſooner began to ſpeak, but they were forced to hold their Tongues.

The Council of Paris in 1050. Notwithſtanding the Remonſtrance of *Theodwin*, King *Henry* held the Council which he had call'd at *Paris* on the ſixteenth of *November* in the ſame Year; but neither *Berenger* nor *Bruno* durſt appear there. In their Abſence the Biſhop of *Orleans* caus'd a Writing of *Berenger*'s to be read, which was Condemn'd as Heretical by all the Aſſembly. They Condemn'd the Authors and Abettors of that Doctrin, together with the Book of *John Scotus*. It was there order'd that the Author of that Hereſie and his Adherents ſhould be proſecuted and conſtrained to recant under the pain of being put to Death. Theſe Matters of Fact are Recorded by *Theodwin*, and *Durandus* Abbot of *Troarn*. None beſides theſe two Authors have made mention of this Council of *Paris*, and accus'd *Bruno* of abetting *Berenger* in his Error: But foraſmuch as they liv'd at that Time, 'tis hard to diſcredit them.

Adelman *Clerk of the Church of* Liege. Whilſt the higher Powers made uſe of their Authority againſt the growing Hereſie of *Berenger*; the Learned World oppos'd it by their Writings. Among the reſt, *Adelman* a Clerk of the Church of *Liege*, who had been *Berenger*'s School-fellow under *Fulbert* Biſhop of *Chartres*, and who afterwards was Biſhop of *Breſſe*; when he underſtood that *Berenger* taught this Error, wrote a Letter to him, wherein after he had put him in mind of their old Acquaintance, and of *Fulbert* of *Chartres* their common Maſter, he conjur'd him to relinquiſh his Error, demonſtrating to him, That it was not impoſſible for that God who had Created all Things out of nothing, to change the Bread and Wine into the Body and Blood of Chriſt. He had ſent another Letter ſome time before upon the ſame Subject to *Paulinus* Biſhop of *Mets*, that he might admoniſh *Berenger* to renounce his Error. We have loſt this laſt Letter, and ſeveral others mention'd by *Trithemius*: But the former is among the Authors who wrote upon the Euchariſt, Printed at *Louvain* in 1551 and 1561. and in the *Bibliotheca Patrum*.

The Letter of Berenger *to* Aſcelin. *Aſcelin* a Monk of *S. Evrou* in *Normandy*, ſent likewiſe about the ſame time a Letter to *Berenger* againſt his Error. *Berenger* upon his return from *Normandy*, had a Conference with *Aſcelin* and his Scholar *William*. They publickly declar'd, That he had acknowledg'd the Book of *John Scotus* to be blamable, and that he durſt not maintain his Error. *Berenger* being inform'd of it, wrote a Letter to *Aſcelin*, wherein he gave him to underſtand, That he was not minded to Diſpute againſt him in the Conference which they had together, becauſe at that time he had reſolv'd not to diſcourſe with any one about the Euchariſt, till he had ſatisfied the Biſhops, to whom he ought to give an account of his Doctrin. That it was upon this Account that he would not ſo much as refute that damnable and impious Maxim maintain'd by *William*, *That every Man ought to approach the Holy Table at* Eaſter: But that *Aſcelin* was conſcious to himſelf that he never ſaid *John Scotus* was an Heretick: That all he had ſaid about it, was, That he had not ſeen all the Writings of that Author, but that what he had read of his about the Euchariſt contain'd nothing in it Heretical; and if he had ſpoken any thing which was not ſo exact, he was ready to diſown it. That Laſtly, They could not Condemn him for having alledg'd that the ſubſtance of Bread remains in the Sacrament, ſince 'tis the Doctrin of the Fathers which he defended, deſigning nothing elſe than to follow in every thing S. *Ambroſe*, S. *Auſtin* and S. *Jerom*; and that therefore there was no Ground for what *Arnulphus* had ſaid to him in *Aſcelin*'s own hearing, *Prithee let us alone in the Opinion we have been brought up in*; ſince he did not pretend to eſtabliſh a Novelty, but to maintain the Doctrin of the Fathers.

Aſcelin's *Letter to* Belinger. *Aſcelin* return'd him this Anſwer, That he had receiv'd his Letter with Joy, hoping therein to have heard the News of his Converſion; but that in reading it, his Joy was turn'd into Sorrow, perceiving that he ſtill adhered to his old Error. That he did no longer ſee in him that depth of Thought, and that Learning, which he had formerly; ſince he had forgot the Paſſages of their laſt Conference, particularly that about the Propoſition made by *William*, *That every Man ought to approach the Holy Table at* Eaſter; to which he had added this Reſtriction, *Unleſs he were excluded from this Heavenly Banquet by ſome Crime, which ought not to be done but by the Order of his Confeſſor; otherwiſe the Keys of the Church would become uſeleſs.* That for his part he did not repent of what he had ſaid in that Conference, ſince he had maintain'd a notorious and unqueſtionable Truth, from which he would never Swerve, *viz.* That the Bread and Wine were by the Efficacy of the Holy Spirit, and the Miniſtry of the Prieſts, turn'd into the real Body and Blood of JESUS CHRIST; which is plainly proved out of the Holy Scriptures, unleſs corrupted by a vicious and falſe Interpretation. That for what relates to *John Scotus*, he was perſuaded that in looking upon him as an Heretick, he did nothing unbecoming either his Prieſthood or Religion, ſince he perceiv'd that the whole aim and deſign of that Author is to prove. That what is Conſecrated on the Altar, is not the true Body and Blood of JESUS CHRIST; which Error he endeavours to eſtabliſh, by ſeveral Paſſages of the Fathers falſly explain'd, and among others by a Prayer of S. *Gregory*, upon which he ſays, that this change of the Bread and Wine into the Body and Blood of JESUS CHRIST was figurative and not real. That he look'd upon *Berenger* himſelf

ſelf to be a Man of more Learning than to maintain the Orthodoxy of this Expreſſion: That he had not ventur'd to defend it in their Conference; that he only ſaid he had not read the Book of *John Scotus* quite out: That he was ſurpriz'd to ſee ſuch a prudent Man give ſo large Encomiums of a Book which he had not read through: That laſtly, for his part, he was of the Opinion of *Paſcaſius* and of the other Catholicks, and that he firmly believed that the Faithful receiv'd upon the Altar the real Body and Blood of JESUS CHRIST under the appearance of Bread and Wine; and that this Opinion was not contrary to the Laws of Nature which depend on the Will of God, nor to the Teſtimony of the Goſpel. To conclude, that the Advice which *Arnulphus* (whom he calls the *ſinging Man*) had given him was very wholſome, and that he ought to follow it, to be aſham'd of defending a Book Condemn'd in the Council of *Verceil*, and to keep cloſe to the Catholick and Apoſtolick Tradition, from which he had Swerv'd. This and the former Letters were publiſh'd by Father *Luke Dachery* in his Notes upon the Life of *Lanfrank*.

[*And here it is worth our while to obſerve how modeſt the firſt Advancers and Promoters of the Doctrin of Tranſubſtantiation were in their Aſſertions: Who did not aſſert any thing about it more than what we* Proteſtants *readily own, viz. That the Faithful do verily and indeed receive the Body and Blood of Chriſt in the Sacrament of the Lord's Supper, ſignified to us by the Bread broken, and the Wine pour'd out.*]

About the ſame time *Berenger* wrote another Letter to *Richard*, who was then at the *French* Court, wherein he prays him to ſpeak to the King in his behalf, that ſo he might remedy the Injuſtice which had been done him; and to give him to underſtand that they had not done well in Condemning *John Scotus* in the Council of *Verceil*, and in juſtifying *Paſchaſius*. That the Clerks of *Chartres* had given him a falſe explication of the Opinion of S. *Fulbert*, or rather of the Paſſage of S. *Auguſtin* related by that Biſhop. That to induce the King to hearken unto him, he might inform him that *John Scotus* wrote his Book by the Order, and at the inſtance of his Predeceſſor *Charles the Great* (that is, *Charles* the *Bald*) who had charg'd him to refute by writing the Folly of *Paſchaſius*; that upon this Account he was oblig'd to grant his Protection to that dead Perſon againſt the Calumnies of the living, if he were minded to ſhew himſelf the worthy Succeſſor of that great Prince. *Berengers Letter to Richard.*

While theſe Diſputes were on foot between *Berenger* and his Adverſaries, *Leo* IX. dies in the Year 1054. His ſucceſſor *Victor* II. confirm'd what he had done againſt *Berenger*, and 'tis ſaid likewiſe that he held a Council at *Florence*, wherein he Condemn'd him. *Hildebrand* his Legat in *France* having held a Council at *Tours* in the Year 1055. made *Berenger* appear there, and gave him Liberty to defend his Opinions: *Berenger* reſolv'd to forſake them, and to engage himſelf by an Oath to hold the common receiv'd Doctrin of the Church, concerning the reality of the Body and Blood of JESUS CHRIST in the Euchariſt. *The Council of Tours in the Year 1055. againſt Berenger.*

But he either did this pretendedly, or elſe ſoon chang'd his mind; for after this Council he continu'd to broach his Doctrins as before; and not being capable of Teaching his Error publickly, he explain'd it in particular, and wrote ſeveral Treatiſes in its Defence. So that his Hereſie continuing to ſpread it ſelf, *Nicholas* II. who in the Year 1058. ſucceeded *Stephen* X. Pope *Victor*'s Succeſſor, cited *Berenger* to a Council held at *Rome* in the Year 1059. which was compos'd of 113 Biſhops of ſeveral Nations. *Berenger* at the firſt maintain'd his Opinion, which was refuted by *Alberic* a Monk of Mount *Caſſinus*, and by *Lanfrank*; but afterwards he yielded, and declar'd that he was ready to believe and ſubſcribe to what the Pope and Council would be pleas'd to preſcribe to him. Upon this, *Humbert* Cardinal Biſhop of *Blancheſelve*, prepar'd a form of Faith, which was Sworn to and Subſcrib'd by *Berenger* in theſe Words: "I *Berenger* an unworthy Deacon of the "Church of S. *Maurice* of *Angiers*, having a knowledge of the true Catholick and Apo- "ſtolick Faith, do abjure all Hereſie; eſpecially that of which I have been ſuſpected, "which holds that the Bread and Wine upon the Altar after the Conſecration are only "the Sacrament, and not the real Body and Blood of our Lord JESUS CHRIST; "and that it could not be handled by the Prieſts, nor broke and eat by the Faithful, "unleſs it were only in the Sacrament, and after an inſenſible manner. I approve of "the Doctrin of the Holy and Apoſtolick See of *Rome*, and I confeſs from my Heart "and with my Lips, that I hold the ſame Faith which the Holy and Reverend Pope *Nicho-* "*las*, and his holy Synod have declar'd and aſſur'd me that I ought to hold, according to "to the Evangelical and Apoſtolick Authority, *viz.* That the Bread and the Wine which "lie upon the Altar, after the Conſecration, are not only the Sacrament, but alſo the real "Body and Blood of our Lord JESUS CHRIST, and that 'tis handled by the "Prieſts, broke and eaten by the Faithful, not only in the Sacrament, but alſo in a ſen- "ſible way. The which I ſwear By the Holy and Conſubſtantial Trinity, and by the "Holy Evangeliſts, declaring that thoſe who ſhall advance any thing contrary to this "Faith, deſerve themſelves, their Doctrins, and their Followers to be Anathematiz'd. "And if I my ſelf ſhould be ſo bold, as to think or teach any thing contrary to this Profeſſion "of Faith, I ſubmit my ſelf to the utmoſt Rigor of the Canons. In Teſtimony whereof, I "have ſet my Hand to theſe Preſents, which I have heard read over and over. Afterwards he burnt his own Writings, and the Book of *John Scotus*. *The firſt Profeſſion of Faith made by Berenger.*

Berenger relapſes into his Error.

This Profeſſion of Faith ſeem'd to be ſincere: But *Berenger* was no ſooner return'd to *France*, but finding King *Henry* dead, and his Son *Philip* in his Minority, he thought that now he might maintain his Error afreſh without Reſtraint. He repented that he had burnt his Writings, and made a new one in oppoſition to that Profeſſion of Faith, which he ſaid was *Humbert's*, and not his. This is that Piece which *Lanfrank* and *Guitmond* refute. In a Word, he perſiſted in the Defence of his Error, and fled out into a Paſſion againſt Pope *Leo*, and the Holy See. Pope *Alexander* II. who ſucceeded *Nicholas*, being inform'd thereof, wrote him a Letter, wherein he exhorts him abſolutely to renounce his Error, and to be no longer a Scandal to the Church. But inſtead of obeying the Pope, he had the Confidence to ſend him Word, That he would do nothing in it, and remain'd obſtinate in his Opinion.

The Council of Roan *againſt* Berenger, *in* 1063.

Maurilla Arch-biſhop of *Roan*, willing to put a ſtop to the progreſs of this Hereſy, which viſibly ſpread it ſelf in *Normandy*, upon the account of that Influence which *Berenger* had over it, calls a Provincial Council of Biſhops at *Roan*, in the Year, 1063. wherein he prepar'd a Profeſſion of Faith, declaring, That the Bread and Wine, after Conſecration, were chang'd into the very Subſtance of the Body and Blood of JESUS CHRIST; anathematizing all thoſe who are of the contrary Opinion, or oppoſe this true Faith: And it was order'd, That for the future this Profeſſion of Faith ſhould be ſubſcribed by the Biſhops, before their Ordination.

The Council of Poitiers *againſt* Berenger.

In the Year, 1075. *Geraldus* Biſhop of *Angouleſme*, and Legat of the Holy See for the Provinces of *Tours*, *Bourdeaux* and *Auche*, call'd a Council at *Poitiers*, wherein *Berenger* was accus'd, and like to be kill'd. But this Accident did not alter his Mind, for as ſoon as the Heat was over, he went from the Council as unconvinc'd of the Truth, as he came.

The Letter of Euſebius *or* Bruno, *Biſhop of* Angers.

It was at this time that *Euſebius* Biſhop of *Angers*, who is the ſame with *Bruno*, wrote to *Berenger*; That he had receiv'd a Letter from him, which intimated, That *Geofrey* was a publick Abetter of *Lanfrank's* Fooleries; and that in that Letter he deſir'd, that *Geofrey* might be ſummon'd before him, to give an Account of the Explication of a Paſſage of S. *Ambroſe*, taken out of the Treatiſe concerning the Sacraments. That in Anſwer to his Letter he declares to him, That he knew not whether that Queſtion had been ſtarted out of Vain-glory; but this he knew very well, that after it had been ſpread over a great part of the World, it had caſt a great Blemiſh on the Reputation of the Church of *Angers*, which was expos'd to the Calumnies and Upbraidings of all Men, both far and near. That for his part he had reſolv'd to decline theſe Diſputes, to keep to the Text of the Holy Scriptures, and to believe that the Bread and Wine are the real Body and Blood of JESUS CHRIST after Conſecration, without concerning himſelf how this could be: And that if any one ſhould ask him, What were the Thoughts of the Fathers and Doctors about it? he would refer ſuch an Inquirer to their Writings; and adviſe him to put ſuch a Conſtruction upon what he found in them, as was moſt conformable to the Doctrin of the Goſpel. That this was not out of any diſreſpect to the Writings of the Fathers, but becauſe he thought that the principal Regard ought to be had to the Text of the Goſpel, for fear it ſhould cauſe a Scandal in the Church of God, if the Opinions of the Fathers ſhould not be well underſtood, or the Paſſages taken out of them ſhould be corrupted. That it was after this manner that the diſturbance which happen'd at *Tours* in the Preſence of *Gerald*, and in the ſame City in the preſence of *Hildebrand*, was appeas'd; and that this Plague, which began to ſpread it ſelf afreſh, had been ſtop'd by the Command of the Prince, and by the Authority of the Archbiſhop of *Beſançon*. That thereupon he had taken up a Reſolution to hold no more Conferences, nor to enter into any Diſpute upon that Subject, and that he would never give his Conſent for the holding of any Aſſembly upon that Affair: That if any ſuch ſhould be holden, he would not be at it. That he would not give Audience to the Diſputants, and would exclude ſuch as continu'd obſtinate from the Communion, becauſe this Buſineſs had been determin'd thrice in the Province, and four times by the Sentence of the Holy See.

The Council of Rome *in* 1078. *under* Gregory VII. *againſt* Berenger.

At laſt *Gregory* VII. willing to put an end to what he had begun whilſt Legat, cited *Berenger* to a Council, held at *Rome* in *December*, 1078. and gave him time to conſider what he had to do till the next Council, which was held the next Year in *February*. *Berenger* did ſtill adhere to his Opinion, and maintain'd it very vigorouſly: *Bruno*, afterwards Biſhop of *Signi* and Abbot *Wolphelmus*, oppos'd him. The Queſtion was debated between them for three Days; and, at laſt, *Berenger* was forc'd to make his Recantation, drawn up in theſe Terms:

The ſecond Profeſſion of Faith made by Berenger.

" I *Berenger*, believe in my Heart, and confeſs with my Mouth, That the Bread and Wine " which are upon the Altar, are ſubſtantially chang'd by the Myſtery of the Prieſt, and by " the Words of our Saviour, into the true, proper, and quickening Body and Blood of our " Lord JESUS CHRIST, which came out of his Side: And not only figuratively and " by virtue of the Sacrament, but truly, properly and ſubſtantially, according to the Intention of theſe Preſents, and as I have read, and you underſtand it. This is my Faith, contrary to which I will not, for the future, broach any Doctrin: So help me God, and the " Holy Evangeliſts. After this, the Pope conjur'd *Berenger*, by the Almighty God, and by the Holy Apoſtles S. *Peter* and S. *Paul*, never to diſpute again with any Perſon, about the Body and Blood of JESUS CHRIST, unleſs to undeceive thoſe on whom he had impos'd

poſ'd. Upon this Declaration he granted *Berenger* a Letter, directed to the Arch-biſhop of *Tours* and to the Biſhop of *Angers*; wherein he declar'd to them, That he had taken *Berenger* into his Protection, and enjoin'd them to defend him againſt *Fulcus Richinus*, the Count of *Angers*, who bore him an ill Will, and againſt all his Enemies. He likewiſe granted him a Bull, which excommunicates thoſe who ſhould attempt any thing againſt his Perſon or Eſtate, or ſhould call him Heretick. Theſe Favours, granted by *Gregory* VII. to *Berenger*, gave an Occaſion to the Biſhops, who exhibited a Decree againſt this Pope, in a Council held at *Breſſe*, in the Year, 1080. to accuſe him of being a Diſciple, or at leaſt a Favourer of that Heretick. But this Charge againſt this Pope was groundleſs and unjuſt, ſince he had not entertain'd *Berenger* till after he had abjur'd his Hereſy: Tho' perhaps he was too eaſy in giving Credit to the Words of ſo unconſtant a Man. In Truth, it appears that *Berenger* did perſiſt in teaching his Hereſy, ſince he was forc'd to appear at a Council held at *Bordeaux* in the Year, 1080. by *Hugh* the Pope's Legat, at firſt Biſhop of *Dia*, and afterwards Arch-biſhop of *Lions*, and there to give an Account of his Faith, as 'tis recorded in the *Chronicon* of S. *Maixant*. This is the laſt Scene wherein *Berenger* appear'd. He ſpent the reſt of his Life in the Iſle of S. *Coſmus*, near the City of *Tours*; to which Place he retir'd after the Council of *Rome*, and dy'd there *Jan.* 6. 1088. *The Council of* Bordeaux *in* 1080. *againſt* Berenger.

An ancient Author to be met with in the Library of *Fleury*, *William* of *Malmsbury*, *Matthew* of *Paris*, *Vincent* of *Beauvais*, and ſeveral other more modern Authors, tell us, That *Berenger* was a real Convert, and that he died a ſincere Penitent, being heartily ſorry for having infected ſo many with his Error. *Clarius* a Monk of *Fleury*, and the Authors of the *Chronicon* of S. *Peter* the *Lively* of *Sens*, and of the *Chronicon* of S. *Martin* of *Tours*, ſpeak very much in his Praiſe. We have likewiſe two noble Epitaphs made in his Praiſe; the one by *Baudry* Abbot of *Bourgueil*, and afterwards Biſhop of *Dol*; and the other by *Hildebert* Arch-deacon of *Mans*, who was afterwards Biſhop of that City, and at laſt Arch-biſhop of *Tours*. In a Word, his Memory is ſtill had in veneration at *Tours*, where they ſay that the Prebendaries of S. *Martins* have a Cuſtom of paying him their Reſpects every Year. 'Tis probable that theſe Authors who believe the real Preſence, would never have beſtow'd ſo many Encomiums on *Berenger*, if they had not been fully convinc'd of his Converſion. And yet we find that *Lanfrank*, in his Fiftieth Letter, written ſince the Year, 1080. to *Reginald* Abbot of S. *Cyprian* of *Poitiers*, and the anonymous Author of a Treatiſe written in the Year, 1088. and publiſh'd by Father *Chifflet*, ſpeak of him ſtill as an Heretick, without mentioning his Converſion in the leaſt. We find that after his return from *Rome*, he was oblig'd to give an Account of his Faith to the Council of *Bordeaux*. But that which raiſes the greateſt cauſe of ſuſpecting his Converſion, is, That after his ſecond Return from *Rome* to *France*, he compos'd a Treatiſe in oppoſition to his laſt Profeſſion of Faith, as Father *Mabillon*, who had ſeen the Manuſcript, aſſures us: The which being joined to the Teſtimony of *Berthol* Prieſt of *Conſtance*, who ſays poſitively, That *Berenger* had not chang'd his Opinion, ſeems to deſtroy all that has been ſaid about his Repentance, or at leaſt ſhews that it was very late, and that he did not change his Opinion till a little before his Death. *Of* Berenger's *Repentance.*

Notwithſtanding his Retractations and Repentance, ſeveral of his Followers perſiſted in their Error; but by degrees this Hereſie was extirpated. One *Anaſtaſius*, a Monk of S. *Sergius* of *Angers*, was forc'd to abjure it, and to deliver a Profeſſion of his Faith to *Gerald* Abbot of S. *Aubin* of that City, related by Father *Luke Dachery*, in his Notes upon the Life of *Lanfrank*. The Fathers of the Council of *Placentia* in the Year, 1095. condemn'd the Hereſie of *Berenger* afreſh: And laſtly, *Bruno* Arch-biſhop of *Treves*, drove out of his Province the Followers of this Heretick. *The Followers of* Berenger.

Berenger was likewiſe ſuſpected of ſeveral other Errors. *Guitmond*, after *Theodwin*, accuſes him of believing, That Infant-Baptiſm was null; and of deſtroying lawful Marriages, by permitting Men to abuſe all Women without diſtinction. *Lanfrank* and *William* of *Malmſbury*, accuſe him of harbouring a ſtrange Contempt for the Writings of the Fathers. Laſtly, *Guitmond* and S. *Anſelm* relate, as an Error which he had advanc'd, That our Saviour after his Reſurrection, did not enter through the Chamber-door, where his Diſciples were, before it was opened. As to this Error, 'tis a Conſequence of his Opinion about the Euchariſt. As for the two former, foraſmuch as they are not in the Writings of *Berenger*, and were never (as we can learn) charg'd upon him by other Authors: And ſince he has not been condemn'd for maintaining them, nor ever oblig'd to retract them in any Council, 'tis hard to ſuppoſe that he taught them publickly; and the rather, becauſe they are ancient Errors condemn'd long before that in the Church. *Other Errors of* Berenger.

We have by us a Letter of *Berenger* to *Aſceline*, another to *Richard* the Abbot; three Profeſſions of Faith; a part of his Treatiſe in oppoſition to his ſecond Profeſſion of Faith: And Father *Mabillon* has ſeen a Treatiſe in Manuſcript againſt the third. The Treatiſe which he compos'd againſt *Adelman*, alias *Alman*, Biſhop of *Breſſe*, of which *Sigibert* of *Gembloux* makes mention, and his other Pieces, are loſt. He wrote in a dry and ſcholaſtick Stile. *Sigibert* has reaſon for what he ſays, when he tells us, That he abus'd the Sophiſms of Logick in oppoſition to the Apoſtolical Simplicity; and that this could be no Excuſe to him, nor Edification to others, becauſe he rather rendred clear Things obſcure, than obſcure Things clear. *The Writings and Adverſaries of* Berenger.

clear. He does not ſeem to have had very much Skill in the Antiquities of the Church. His Error was oppos'd by *Lanfrank*, Archbiſhop of *Canterbury*; by *Adelman*, Clerk of the Church of *Liege*, and afterwards Biſhop of *Breſſe*; by *Aſceline*, Monk of S. *Evrow* in *Normandy*; by *Guy Aretine*, Abbot of *La-Croix-Saint-Leufroy*; by *Durandus*, Abbot of *Troarn*; by *Hugh*, Biſhop of *Langres*; by *Alberic*, Monk of *Mount-Caſſin*; by *Guitmond*, Archbiſhop of *Averſe*; and by *Alger* Deacon of *Liege*, and afterwards Monk of *Cluny*.

CHAP. III.

Of the Writings of Lanfrank, *Arch-biſhop of* Canterbury; *of* Guitmond; *of* Alger; *and of the other Authors who have refuted the Error of* Berenger.

Lanfrank, *Arch-biſhop of* Canterbury.

LANFRANK, deſcended from a very honourable Family of *Pavia*; for his Father was Warden or Keeper of the publick Archives, where were repoſited the Minutes of the Laws and Cuſtoms of the City. After he had went through the courſe of his Studies in his own Country, he went into *France*, under the Reign of King *Henry*, and came to *Auranches*, where he taught publickly for ſome time. In his Journey to *Roan*, he was taken by Highway-Men, who robb'd him; and having bound him, left him in a Foreſt near the Abby of *Bec*. On the Morrow, ſome Paſſengers finding him in that Condition, unbound him; and, upon his asking them, Whether there were not a Monaſtery near that Place; they directed him to the Abbey of *Bec*, which was newly founded. He retir'd thither, and took upon him the Habit at the Hands of *Herluin* chief Abbot of that Monaſtery. This happen'd in the Year, 1041. The Genius, the Learning, and the Virtue of *Lanfrank*, being ſoon diſcern'd, he was elected Prior of his own Monaſtery, and choſen by *William* I. Duke of *Normandy*, to be one of his Counſellors of State. He went to *Rome* under the Popedom of *Leo* IX. and clear'd himſelf, before that Pope, from the Error of *Berenger*, which was laid to his Charge. He return'd thither a ſecond time under the Popedom of *Nicholas* II. to requeſt a Diſpenſation for the Marriage of Duke *William* with the Daughter of the Count of *Flanders*, his Kinſwoman; which was granted, upon Condition that the Duke and his Lady would build a Monaſtery. The Duke gave Orders for the building the Monaſtery of S. *Stephen* of *Caen*, of which *Lanfrank* was made Abbot in the Year, 1063. He was ſo highly in the Duke's eſteem, that this Prince, after he had conquer'd *England*, could find none more proper than him to ſend to *Rome* to Pope *Alexander* II. to treat with him about the Reforming the Churches of that Kingdom. After the Death of *Maurillus* Arch-biſhop of *Roan*, *Lanfrank* was pitch'd upon to be his Succeſſor. But he refus'd it. And upon his Refuſal, the Biſhop of *Auranches* having obtain'd that Arch-biſhoprick, *Lanfrank* went a fourth time to *Rome*, to get this Tranſlation to be approv'd of, and to deſire the Pall for that Arch-biſhop. He obtain'd his Requeſt from the Pope; who ſent two Legats to crown *William* King of *England*, and to reform the Churches.

The Council of Windſor.

Theſe Legats held a Council at *Windſor*, wherein they depos'd ſeveral Biſhops who were convicted of Crimes, or of groſs Ignorance; and among the reſt, *Stigand* Arch-biſhop of *Canterbury*, who had poſſeſs'd himſelf of that See by Intrigues and Violence. *Lanfrank* was oblig'd, againſt his Will, by the expreſs Command of Abbot *Herluin*, to take upon him this Arch-biſhoprick in the Year, 1070. He govern'd that Church, for Nineteen Years together, with a great deal of Wiſdom and Authority. He ſtill kept up his Credit with King *William*, in whoſe Abſence he was Regent of the Kingdom. He dy'd a little after that Prince, in *May*, 1089.

Lanfranks *Commentary on S.* Paul's *Epiſtles.*

The largeſt Treatiſe of *Lanfrank*, is his Commentary upon the Epiſtles of S. *Paul*. He gives us the Text, with ſome Illuſtrations, in a Parentheſis; and adds to this, ſome Notes of Explanation taken out of S. *Auguſtin*, or out of the Commentary attributed to S. *Ambroſe*, or ſuch as himſelf compos'd. Thoſe out of S. *Auguſtin* are to be met with in that Father; but a great part of thoſe which are cited under the Name of S. *Ambroſe*, are not to be met with in the Commentary which goes at preſent under the Name of that Saint: And there are likewiſe ſome others which are S. *Auguſtin*'s, and are aſcribed to S. *Ambroſe*. Theſe Notes are ſhort and ſententious; and the Author keeps cloſe to the Literal Meaning and the Morality of the Epiſtles. *Peter Lombard* cites ſeveral Paſſages out of this Commentary upon S. *Paul*, which are not exactly in the ſame manner expreſſed by *Lanfrank*.

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Lanfrank's Treatiſe of the Body and Blood of JESUS CHRIST, is a Refutation of a Piece which *Berenger* had made againſt the real preſence of the Body of JESUS CHRIST in the Euchariſt. He tells him that he could wiſh that he might have a Conference with him, being perſuaded that it would be very advantageous either to reclaim him from his Error, or at leaſt to rectify his followers. But that ſince he took upon him to maintain it in his private Converſe with ignorant Men, and at the ſame time to own the Orthodox Truth before the Councils, rather out of fear of Death, than for the ſake of Truth, he avoided Perſons of clearer Heads, who could paſs a ſound Judgment upon his Diſcourſes. That if he could once Diſcourſe with him in the preſence of ſenſible Men, he would convince him what an ill uſe he made of ſeveral Paſſages of the Fathers, which were either falſe, or corrupted, or ill explain'd. That not being content to Teach his Errors with his Mouth, he likewiſe ſpread them through the World by the Writings which his Diſciples publiſh'd. That his firſt Writings had been Examin'd and Condemn'd by Pope *Nicholas* of bleſſed Memory, in a Council at *Rome* of One hundred and thirteen Biſhops; in which Council *Berenger* himſelf had thrown them into the Fire, and promis'd upon Oath, that he would never ſwerve from the Faith of the Fathers, nor Teach any more the Doctrin which he had advanc'd about the Body and Blood of JESUS CHRIST. That he had ſince that broke his Oath by Writing againſt that Synod, againſt the Catholick Faith, and the Doctrin of all the Churches. That this is the Treatiſe which he undertakes to refute, by repeating his own Words, and giving them an Anſwer afterwards. Lanfrank's *Treatiſe of the Body and Blood of* Jeſus Chriſt.

Berenger gave out that the Confeſſion which they had made him ſign at *Rome*, under Pope *Nicholas*, was prepared contrary to the Catholick Faith by *Humbert*, whom by way of Contempt he calls the *Burgundian*. *Lanfrank* aſſerts, That this Confeſſion was not *Humbert*'s, but *His*, the Pope's and the Council's, who all had approv'd of it. He likewiſe recites *Berenger*'s other Confeſſion under Pope *Gregory* VII. and defends *Humbert*. *Berenger* ſaid, That this Man was of the Opinion, or rather of the Fooleries of the Mob, of *Paſcaſius*, and of *Lanfrank*, who believe that after Conſecration, the ſubſtance of the Bread and Wine were no longer upon the Altar. *Lanfrank* ſhews him that this was not any particular Opinion; but the Doctrin of the Church, of the Councils, and of the Popes who had condemn'd him. *Berenger* adds, That tho' *Humbert* was of this Opinion, yet he had deſtroy'd his own Argument before he was aware, becauſe in ſaying that the Bread and Wine which are on the Altar, are either only the Sacrament of the Body and Blood of JESUS CHRIST, or are only the Body and Blood of JESUS CHRIST, he ſuppoſed that there was both Bread and Wine upon the Altar. After *Lanfrank* had taken notice that if there were any Ambiguity or Contradiction in the Words of that Confeſſion, the Blame lay at *Berenger*'s Door, ſince he had approv'd of, and Sworn to it, and was not allow'd to Swear that he would hold two Contraries; he obſerves that the two Propoſitions which he ſtarts are neither the Councils, nor Cardinal *Humbert*'s. That the firſt belongs to *Berenger* and his Followers; and that the ſecond is maintain'd by none, for tho' the Church believes that the Bread and Wine are chang'd into the Body and Blood of our Saviour, yet it acknowledges that this Myſtery is the Sacrament of the Paſſion of our Lord, of his Mercy, of the Concord and Union, and of the Incarnation. That beſides, when the name of Bread is given to the Body of JESUS CHRIST, 'tis a figurative and myſtical way of Speaking; and that 'tis ſo call'd, becauſe 'tis made of Bread, and retains the Qualities of Bread; and becauſe it nouriſhes the Soul after an incomprehenſible manner, as the Bread nouriſhes the Body. 'Tis upon this Principle that he anſwers the logical Evaſions which *Berenger* makes about theſe terms of Bread and Wine. He replies likewiſe to the Paſſages of the Fathers, which he alledges to prove that the Bread and Wine ſtill remain in this Sacrament, by ſhewing that 'tis the external Appearance of Bread and Wine, which is the Sacrament and the Sign of the inviſible Body and Blood of JESUS CHRIST. *Berenger* asks how it can be ſaid, That the Body of JESUS CHRIST which is incorruptible, is broken and eat in this Bread. *Lanfrank* replies, That the Juſt who live by Faith, need not concern themſelves how the Bread and Wine become the Body and Blood of JESUS CHRIST, by an eſſential change of its Nature: That the Belief of the Church is, That the Body of JESUS CHRIST is ſo Broken and Eat in the Euchariſt, that it does not hinder it from being incorruptible and impaſſible in the Heavens: That we eat it Corporeally when we receive it from the Hand of the Prieſt, and that we likewiſe eat it Spiritually by Faith. He moreover produces the Paſſage out of the Council of *Epheſus*, which ſays that this Fleſh which we Eat in the Euchariſt, is the proper quickening Fleſh of the Divine LOGOS. After he had thus Anſwer'd *Berenger*, he explains his own Sentiments in theſe Terms. " We believe that the terreſtrial Subſtances which are Sanctified " at the holy Table, by the divine Efficacy and Miniſtry of the Prieſt, are converted after an Ineffable, Incomprehenſible, and Miraculous manner, by the Operation of the ſu- " preme Power into the eſſential Body of our Saviour, their Appearances remaining with " their Qualities, for fear Men ſhould be ſtruck with Horror, if they were to Eat raw and " bloody Fleſh; and that they believing what they did not ſee, their Faith merited the " greater Reward. That notwithſtanding this, the Body of JESUS CHRIST remains

" ſtill

Lanfranks *Treatiſe of the Body and Blood of* Jeſus Chriſt.

" ſtill in Heaven at the Right Hand of his Father, Immortal, Entire, without Defect, and " Impaſſible: So that we may truly ſay, that we do, and do not receive the ſame Body " which is Born of the Virgin; becauſe 'tis the ſame with reſpect to the Eſſence, Propriety, " and Efficacy of its Nature; And 'tis not the ſame, if we conſider the Appearances of " Bread and Wine and the other Qualities: This, ſays he, is the Doctrine which the whole " Catholick Church has always held, and does ſtill hold. He recites a great many Paſſages out of S. *Ambroſe* and S. *Auguſtin* to ſtrengthen this. He explains in what Senſe it may be ſaid that the Euchariſt is an Appearance, a Figure, or a Sacrament: That 'tis the Appearance of the Bread and Wine which were there before the Conſecration, and which are chang'd into the Body and Blood of JESUS CHRIST: That we beg of God in a Prayer, that we may comprehend according to the Truth and Reality of Things, that which we perform under Types and Figures, thereby taking the Word Truth for a clear manifeſtation of thoſe very Things without a Type and without a Figure. That the Euchariſt is likewiſe a Sign and Sacrament of the Paſſion of our Lord and Saviour. That laſtly 'tis call'd Bread and Wine, becauſe 'tis cuſtomary to call Things by the name of thoſe Things out of which they are made, and to which they are like. The *Berengerians* objected, That if the Bread were chang'd into the Body of JESUS CHRIST, It was neceſſary for this Change, that either the Bread ſhould be carry'd up into Heaven, or elſe, that the Fleſh of CHRIST ſhould be brought down hither; neither of which appear'd to be done. *Lanfrank* anſwers them, that this is a Myſtery which we ought to believe, without inquiring into the manner of it. After *Lanfrank* had anſwer'd theſe two Objections, he then raiſes two new Arguments againſt *Berenger*. The firſt is, that if the Euchariſt were call'd the Fleſh of JESUS CHRIST, only becauſe it is the Figure of it, it would from thence follow that the Sacraments of the old Law were more excellent than thoſe of the New; becauſe 'tis more excellent to be the Type of Things future, than to be the Figure of Things paſt: And moreover, that the Manna which fell down from Heaven, was a more noble Figure than a little Bit of Bread could be. The ſecond Argument is the univerſal Opinion of the Church, and the Conſent of all Nations. " If, ſays he to *Berenger*, that which you " believe and maintain be True, it follows that what the whole Church believes and teaches " in all the World muſt needs be Falſe: For all the Chriſtians who are in the World, are " Perſuaded that they receive in the Sacrament the real Body and the real Blood of JESUS " CHRIST. Ask the *Latins*, the *Greeks*, the *Armenians*, and all the other Nations of " the Chriſtian World, and they will all unanimouſly tell you, that this is their Faith. If " the Faith of the univerſal Church be falſe, you muſt ſay that there never has been a " Church or elſe that it is loſt: But there is not any Catholick who dares to affirm either. After he had prov'd this Truth by ſeveral Paſſages of Scripture, he adds, (ſpeaking ſtill to *Berenger*) " You and thoſe whom you have deceiv'd, object againſt theſe plain Teſtimonies " of our Lord, and of the Holy Ghoſt, concerning the Perpetuity of the Church, that in- " deed the Goſpel has been Preach'd to all Nations, that the World has believ'd that the " Church is Eſtabliſh'd, that it has increas'd and improv'd; but that it afterwards fell into " Error by the Ignorance of thoſe who have put a falſe Gloſs upon Tradition, and that 'tis " to be found among you alone. This is the uſual Anſwer of Innovators, which *Lanfrank* refutes in a few words.

The Rules of the Order of S. Benedict.

The Statutes or Rules of the Order of S. *Benedict* made for the Monks of *England*, go under *Lanfrank*'s Name; but Father *Luke Dachery* obſerves that they are not in his Style; that he is cited as a third Perſon in the ſecond Section of the ſecond Chapter, and that there are ſome Rules which appear too Remiſs; this makes him believe that 'tis a Collection of Rules, of which *Lanfrank* is not the Author, or which has been augmented by ſome other of a more modern Date. Let the caſe be how it will, it contains nothing but what relates to the Cuſtoms and Practices of Monks, therefore we ſhall not inſiſt any longer upon it.

Lanfranks *Letters.*

Lanfrank's Letters are ſhort and few, but contain in them things very Remarkable.

The three firſt are directed to Pope *Alexander* II. In the firſt he earneſtly intreats him to give him leave to lay down his Arch-biſhoprick, which he had not taken upon him but by his Order, that he might retire into a Monaſtery. He likewiſe excuſes himſelf for not being able to wait upon him at *Rome*. In the ſecond he gives him to underſtand, that *Herman* a Biſhop who had formerly quitted his Biſhoprick under the Popedom of *Leo* IX. and embrac'd a Monaſtick Life, had a deſign to do it again, and would have done it, had not he hinder'd him. He aſſures the Pope that that Biſhop was no longer in a Condition, by reaſon of his Age, to diſcharge his Functions, and that he is not forced to retire, but does it voluntarily to give himſelf wholly up to the Service of God. The *Engliſh* Hiſtorians tell us that this *Herman* was *Flamand*, and that he had been Biſhop of *Wincheſter* under the Reign of King *Edward*; that he afterwards left both that Biſhoprick and *England*, and became a Monk of S. *Berthin*: That he return'd ſome time after into *England* to be Biſhop of *Sarum*, and that he liv'd to the time of *William* the *Conqueror*, which part of his Life he ſpent at the Biſhoprick of *Sarum*. 'Tis about the end of his Life that he deſir'd to retire the ſecond time.

time. *Lanfrank* likewise consults the Pope about the Bishop of *Litchfield*. This Bishop being accus'd of Incontinence, and other Crimes before the Popes Legats in *England*, would not appear before the Synod which they held; they had Excommunicated him, and given the King liberty to put another in his place. He afterwards came to Court, and gave his Resignation to the King. *Lanfrank* was not willing to ordain another in his place, till he had receiv'd Permission from *Rome*, he therefore desires it in this Letter. The third is about the difference then on foot between the Sees of *Canterbury* and *York* about the Primacy, and about several other Churches. The Pope had referr'd the Examination of the Matter to an Assembly of Bishops, of Abbots, and of other Prelates of the Kingdom. This Assembly was held at *Wincheſter* by the Order of the King of *England*, and in his presence. It was there prov'd by the Ecclesiastical History of *Bede*, that from the time of S. *Augustin* the Apostle of *England*, the Church of *Canterbury* had always enjoy'd the Right of Primacy over all *England* and *Ireland*; and that the Bishops of the Places now in Question, had been ordain'd, cited to Synods, and deposed by the Arch-bishop of *Canterbury* for above 140 years together. This was likewise prov'd by the Acts of Councils, and confirm'd by the Decretals of Pope *Gregory* I. *Boniface* IV. *Honorius*, *Vitalian*, *Sergius* I. *Gregory* IV. and *Leo* IX. The Arch-bishop of *York* having nothing but weak Arguments to oppose these Authentick Testimonies, yielded the Point, and had desired the King to adjust Matters between Him and *Lanfrank*. Afterwards by a general Consent an Act was prepar'd touching the Privileges of the Church of *Canterbury*, which he sends to the Pope, and desires him to confirm. He thanks him for those Testimonies of Love which he had given him, and for granting him two *Palls*. He tells him at last that he sends him the Letter, which he had writ formerly to *Berenger*, whom he calls Schismatick. Lanfranks Letters.

The fourth is a Letter of Pope *Alexander*, directed to *Lanfrank*, wherein he confirms the Decrees of his Predecessors made in favour of the Monks who were in the Cathedral Churches of *England*, in opposition to those who would dispossess them, for to put secular Clerks into their Places.

The fifth is directed to *Hildebrand* Arch-deacon of *Rome*. After he had return'd him Thanks for the good Will he bore to him, he informs him that the Controversie about the Primacy of the Church of *Canterbury* was ended, and that he had sent the Act of it to *Rome*.

The sixth is *Hildebrand*'s, who gives him to understand, that he had not obtain'd the *Pall* which his Legats requir'd, because they were not given at *Rome*, but to Persons there present.

The seventh is a Letter of *William* King of *England* and Duke of *Normandy*, to Pope *Gregory* VII. who acquainted him that his Legat was come to wait upon him, to demand of him the Oath of Fidelity, and the Mony which his Predecessors had always been us'd to remit to *Rome*. He answers him, That as for the Oath he would take none, because he was not allow'd to do it, and his Predecessors had never done it. As for the Mony, he says, that for these three last years which he had spent in *France*, it had been Collected very carelessly, that he would send him what was already gather'd, and the remainder he would send by *Lanfrank*'s Deputies. He desir'd to be recommended to his Prayers, and assures him that he had a sincere Affection for him, and would be always submissive to him.

Lanfrank at the same time sent the Pope word that he could not as yet prevail upon the King to take the Oath which he required, and assures him that he had still the same Affection for him as formerly. This is the Eighth Letter.

The ninth is a Certificate granted to a Man of the Dioceſs of *Seez*, who stood Convicted of having kill'd three Persons who went to Mount S. *Michael*. The Bishop of *Seez* had injoyn'd him Pennance, and granted him Letters directed to the Bishops, that they might absolve him, or release him from part of his Pennance, when they should think it proper. This is what *Lanfrank* certifies to the Arch-bishop of *York*.

In the tenth, writ to the same Arch-bishop, he very clearly determines that it is not Lawful for a Man or a Woman who are divorc'd for Adultery, to Marry again.

The eleventh is a Letter of *Thomas* Arch-bishop of *York*, who wrote to *Lanfrank*, desiring he would send to him the Bishops of *Wincheſter* and *Dorcheſter* to assist him in Consecrating a Bishop of the Isles of the *Orcades*, protesting that hereby he did not pretend that these two Bishops were his Suffragans.

By the following Letter *Lanfrank* enjoyns them to do it.

In the thirteenth, directed to *John* Arch-bishop of *Roan*, he tells him his Opinion upon several Rites and Ceremonies which he wrote to him about. He maintains that in the Consecration of Churches the Bishop ought not to wear his * *Chaſuble* but a * *Chappe*; and that the * *Maniple* ought not to be given at the Ordination of Sub-deacons, because 'tis not a Habit peculiar to Ecclesiasticks, no more than the *Albe* and *Amict*, since in Monasteries the Laicks wear them. [*Several Copes and Vestments wore by the Mass-Priests and other Clerks of the Church of Rome.*

The four next are likewise directed to the same Arch-bishop; in the two first he writes to him about a difference which had happen'd in the Church of S. *Owen*, which is related at large in a Passage of an History of the Church of *Roan*, mention'd by Father *Luke Dachery* in his Notes. The third is a Letter of Complement. In the last he excuses himself upon some complaints that had been made of him.

The

Lanfrank's Letters.

The Four next are written in Favour of *Baldwin* Abbot of S. *Edmond*, and the Religious of that House. The Last is Pope *Gregory* the Seventh's to *Lanfrank*; by which he orders him to prevent Bishop *Herfast* from putting that Abbot to any Trouble. And this is the Subject-Matter of the former Letter which *Lanfrank* had wrote to that Bishop.

The One and twentieth is a Letter to the same Bishop, about a Man whom he had ordain'd Deacon, without having receiv'd any Order for it; who besides, was a married Man, and would not turn off his Wife. He enjoins him to depose him from his Deaconship; to give him for the future only the four lesser Orders, and not to place him among the Deacons, unless he would live single. If he did that, then he should not confer the Order of Deacon upon him again, but only grant him a Power of discharging his Functions, by giving him the Gospels in a Synod or an Assembly of the Clergy.

The Two and twentieth is likewise an Answer directed to that Bishop, about a Man who had enter'd into Priest's Orders, without being fit for it. He orders, That he should be enjoy'd Pennance, and suspended from all Ecclesiastical Functions, till such time as he thought fit to restore him.

The Three and twentieth is directed to *Herbert* Bishop of *Norwich*, his Suffragan; whom he reproves for slighting a Letter which he sent him in favour of *Berard*, a Clerk belonging to the Abbot *Baldwin*. He tells him of the Respect which is due to Metropolitans; and admonishes him to turn out Monk *Herman*, who went under a bad Name.

The Four and twentieth is directed to *Maurice* Bishop of *London* elect. He returns him this Answer, That he ought to injoin them Pennance who had apprehended a Man, who dy'd under their Hands. That he could not speak any farther of his Affair to the King. That Clerk *Geofrey*, charg'd with Apostacy, ought to be turn'd out of his Church; or bring Letters demissory from his Bishop: And advises him to meet him the *Saturday* before *Lætare-Sunday*, at *Chichester*; and that he would there give him Priests Orders.

The following Letters, which are very short, are upon various and particular Subjects. However, there are several Things in them concerning the Discipline of the Church, *viz.* In the Six and twentieth, That a Priest, who has taken upon him the Habit of a Monk, and liv'd sometime in a Monastery without having receiv'd Benediction, cannot return to the World again. In the Seven and twentieth, That Arch-deacons have a Right of distributing the Holy *Chrism*. In the Two and thirtieth, That young Women who have made a religious Profession, or who have been presented at the Altar, shall be oblig'd to continue Religious; but that such as have not made any such Profession, nor have been presented, shall have Liberty to go out, as well as those who fled for Sanctuary to Monasteries for fear of the *French*. In the Three and thirtieth he proves to the Bishops of *Ireland*, That tho' it might be proper to give the Sacrament of the Lords Supper to Infants, yet it was not absolutely necessary for Salvation. The Six, Seven and Eight and Thirtieth inform us, That the Clergy and Laity of *Dublin* elected their Bishop, and sent him to the Arch-bishop of *Canterbury* for Ordination: That there were some Irregularities in the Churches of *Ireland*; and that it was requisite to call a Council there to reform them. In the Nine and fortieth he shews, That the Apostate-Monks, who offer'd to return to their Monasteries again, ought to be pardoned, and to be treated with the same Kindness as formerly. In the Sixtieth and the Last, he proves, That a Monk who has engag'd himself to constant Residence in any Monastery, may now and then go to another Monastery, when urgent Occasion requires it. In the Fiftieth he refutes *Berenger*, who charg'd S. *Hilary* Bishop of *Poitiers* with being in an Error about the Sufferings of JESUS CHRIST, in teaching, That he had not been sensible of any Pain. *Lanfrank* explains the Passage of that Father, and tells us he spoke of the Divinity of our Saviour. In the Nine and fiftieth, he reproves a Lord for having spoke very ill Things of Pope *Gregory* VII. and for bestowing large Encomiums on *Guibert*, whom the Emperor had caus'd to be ordain'd Pope, in opposition to *Gregory*. He says that we ought to believe, That the Emperor did not undertake such a Thing but upon good Grounds; but that we should not commend any Person before his Death, nor speak ill of one's Neighbour; and that one cannot tell what Men are at present, nor how they will one Day appear to be in the Eye of God.

Lanfrank's Treatise of Confession.

These Letters are follow'd by a small Tract, concerning the Secrecy of Confession. *Lanfrank* doth demonstrate, That 'tis a great Sin to reveal it, or to give any Hints whereby the Sins that have been confess'd may be discover'd. He would not have them in Confession inform themselves of the Sins of other Men, but only of those who are confess'd, nor to require them to discover their Accomplices. He afterwards says, That the Confession of publick Sins ought to be made to the Priests, by whose Ministry the Church binds and looses that which it takes publick Cognizance of: But that one may confess private Sins to all the Ecclesiasticks, and even to Laicks; since we read that there have been Holy Fathers, who were the Guides of Souls, tho' they were not in Holy Orders. These are *Lanfrank*'s own Words; who perhaps by publick Sins, understood mortal Sins; and by private, only venial Sins: Or rather, by the Confession of publick Sins, he meant a particular Confession of Sins; and by that of private Sins, a general Confession, without specifying any particular Offence, such as Laicks usually make to one another. Altho' in *Lanfrank*'s time it was a common

common Cuſtom among the Faithful, to confeſs their Sins to one another out of Humility, and eſpecially when they could not meet with any Prieſts; and 'tis to this Cuſtom *Lanfrank* alludes: For he adds, That if one cannot find a Perſon to whom one may confeſs one's ſelf, we ought not to deſpair upon that Account, becauſe the Fathers agree that in ſuch a Caſe 'tis ſufficient to make our Confeſſion to God. Laſtly, he ſays, That thoſe to whom Confeſſion is made, ought not to puniſh or correct publickly thoſe who confeſs themſelves, no not under the pretence of any other Fault. This Diſcourſe is obſcure and intricate, full of forc'd Allegories, and unjuſt Reaſonings; which made Father *Luke Dachery* at firſt to queſtion whether it were *Lanfrank*'s or no. However, we are not ſure that 'tis not his; and 'tis plain that its Author liv'd much about that time. Lanfranks *Treatiſe of Confeſſion.*

There is likewiſe a Treatiſe of *Lanfrank* in the Fourth Tome of Father *Dachery*'s *Spicilegium*; which contains, in a few Words, the principal Duties of the Religious who wait upon the Churches. It was found in an ancient Manuſcript of the *Oxford* Library. We have loſt his Eccleſiaſtical Hiſtory, which perhaps was the ſame with the Life of *William* the Conqueror; and a Commentary upon the *Pſalms*, of which mention is made in the Author of his Life. *Other Writings of* Lanfrank.

Lanfrank's Stile was neither florid nor figurative, but plain and ſimple, and ſuch as ought to appear in Dogmatical Treatiſes. His Reaſonings are pretty juſt, and his Arguments cogent. He had thoroughly ſtudied the ancient *Latin* Fathers, and the Canons of the Church, upon which he grounds the Doctrin which he advances, and the Judgments he makes upon the Diſcipline of the Church. There are but few who wrote at that time ſo diſtinctly and ſo exactly, or who paſſed ſuch a juſt Judgment upon Things.

Father *Luke Dachery* was the firſt who publiſh'd *Lanfrank*'s Works. They were printed at *Paris* by *Billain*, in the Year, 1648. The Edition is very correct, and in a fine Character. There are likewiſe very exact and curious Notes made by Father *Dachery*. At the end of *Lanfrank*'s Works he has added ſeveral other Tracts, *viz.* The *Chronicon* of the Abbey of *Bec*; The Life of S. *Herluin*, firſt Abbot of *Bec*, wrote by *Gilbert Criſpinus* Abbot of *Weſtminſter*; and the Lives of *William*, *Boſo*, *Thibold* and *Letard*, Abbots of that Abbey; the which, as well as that of *Lanfrank*, which is at the beginning of his Works, were wrote by *Milo Criſpinus* a Monk of *Bec*, who liv'd in the Twelfth Century: The Life of S. *Auguſtin* the Engliſh Apoſtle, and two Tracts upon the Eucharift againſt *Berenger*; the one wrote by *Hugh* Biſhop of *Langres*, and the other by *Durandus* Abbot of *Troarn*, who liv'd in the ſame Century.

Hugh *Biſhop of* Langres.

THE firſt of theſe two laſt Authors was the Son of *Gilduin* Count of *Breteuil*, near *Beauvais*; and Brother to *Waleran* Abbot of S. *Witon* of *Verdun*. He had been Clerk of the Church of *Chartres*, and Monk of *Cluny*. He was made Biſhop of *Langres* in the Year, 1031, and was depos'd by *Leo* IX. in a Council held at *Rheims* in the Year, 1049. But following that Pope to *Rome*, and being enjoyn'd Pennance, he was re-eſtabliſh'd, and dy'd in his return homeward about the Year, 1052. His Piece is only a Letter directed to *Berenger*, whoſe Opinion he declares in the following Terms. "You maintain (ſays he) That "the Body of JESUS CHRIST is in the Sacrament in ſuch a manner, that the Eſſence "and Nature of the Bread and Wine are not chang'd; and you make that Body you ſpeak "of, which was Crucified, to be an Intellectual Body; which makes us think that you "believe it to be Spiritual: And in this you ſcandalize the Catholick Church, and offend "our Lord, who made it appear, That this Body which you ſay was Spiritual, was ſuch as "might be felt. Beſides, if the Nature and Eſſence of the Bread and Wine do really re-"main after Conſecration, it cannot be ſaid that there is any real Change: And if the Body "of JESUS CHRIST be therein only figuratively and virtually, one might, upon the "ſame Grounds ſay, That he is likewiſe in Baptiſm, and in the other Sacraments. He afterwards proves, by ſeveral Inſtances, That the change of the Bread and Wine into the Body and Blood of JESUS CHRIST is real and true; and that tho' one cannot conceive how it is, yet one ought to believe it. To ſtrengthen this, he produces ſeveral Paſſages out of S. *Ambroſe* and S. *Auguſtin*. He adds, That the Body of JESUS CHRIST is given to us under the form of Bread and Wine, becauſe if it appear'd to be Fleſh and Blood, Men would be ſtartled at it, and would not eat it. This Tract is obſcure and full of Niceties and School-Terms. Hugh *Biſhop of* Langres.

Durandus *Abbot of* Troarn.

THE other Author is *Durandus* Abbot of *Troarn* in *Normandy*, who is not the ſame with the Biſhop of *Liege* of the ſame Name. His Treatiſe is a great deal larger, and better penn'd than the former. He therein cites a great many Paſſages of the Fathers, againſt the Error Durandus *Abbot of* Troarn.

Error of *Berenger*; and in the Concluſion thereof gives a particular Account of the Condemnations of *Berenger* at *Brionne*, at *Paris*, and at *Verceil*. This Author liv'd till the Year 1088. but no Body knows at what time he wrote this Treatiſe.

Guitmond *Arch-biſhop of* Averſe.

Guitmond *Arch biſhop of* Averſe.

SOME time after *Berenger*'s Recantation in the Council of *Rome*, *Guitmond* Arch-biſhop of *Averſe*, formerly a Monk of the Monaſtery of *S. Leufroy* in *Normandy*, compos'd three Books againſt *Berenger* in the nature of a Dialogue; wherein *Roger*, to whom theſe Books were dedicated, is made to propoſe the Objections of *Berenger* and his Followers. After he had given a Character of the Temper and the Errors of *Berenger*, and mention'd his Condemnation in the Council of *Verceil* in his firſt Book, he then proceeds to tell us, That all the *Berengarians* hold, that the Bread and Wine are not ſubſtantially chang'd in the Sacrament of the Euchariſt; but that they do not all agree in their Sentiments. For ſome believe, That the Body and Blood of JESUS CHRIST are not at all in this Sacrament, which they pretend to be only a Sign and a Figure. Others aſſert, That the Body and Blood of JESUS CHRIST are really there, but that they are conceal'd, and that we might receive them there is made a kind of *Impanation*; the moſt ſubtil Opinion which they ſay *Berenger* ever found out. Others, who were not thorough-pac'd *Berengarians*, but only ſhock'd by the Arguments of that Heretick, imagin'd the Bread and Wine are chang'd in part, and in part remain the ſame. Laſtly, There were others who believe that the Bread and Wine are entirely chang'd; but that when unworthy Perſons approach this Sacrament, it return'd to its firſt Subſtance of Bread and Wine. *Guitmond* undertakes to refute all theſe Opinions; and in the firſt place oppugns the two former, which were properly the *Berengarian*'s Opinions, by ſhewing that there was a real Change made of the Bread and Wine into the Body and Blood of JESUS CHRIST. He proves firſt, That it was not impoſſible for God to effect this Change. Secondly, That the Body of JESUS CHRIST might very well be touch'd, broken, bruis'd and eaten, and yet not be paſſible, corruptible or mortal; and that when the Hoſt is divided into ſeveral parts, yet the Body of JESUS CHRIST is not divided, but remains whole and entire, and the ſame under each Wafer; and ſuch as is in a thouſand diſtinct Places in the Hands of a thouſand Prieſts, who ſay Maſs in different Places, and yet this very Body is ſtill in Heaven. That we ought not to wonder that this Change is not indeed perceptible by our Senſes; but that we are not always to credit their Evidence, and that Faith is enough to perſuade us of this Miracle. That 'tis indeed difficult to conceive, but eaſy to believe it, ſince nothing is impoſſible to God, who has produced Things more wonderful. And that we ſee Changes altogether as ſurprizing, ſuch as the Change of Nothing into this viſible World, the Change of Accidents into other Accidents, the Change of Subſtances into other Subſtances, together with the Change of their Accidents: If theſe Changes are poſſible, why ſhould the Change of one Subſtance into another, without the Change of the Accidents, be counted impoſſible?

In the Second Book, *Guitmond* anſwers an Objection made by *Berenger*, which *Roger* propoſes to him in theſe Words: "*Berenger* ſays, The Fleſh of JESUS CHRIST is in-"corruptible, but the Sacraments of the Altar are corruptible if they be kept too long. To this *Guitmond* replies, That tho' the Conſecrated Bread ſeems to be corrupted to the Apprehenſion of corrupted Men, yet in reality it is not chang'd at all; and that it does not appear alter'd, unleſs as a Puniſhment of the Infidelity and Negligence of Men: That it cannot be gnawn by Mice, and other Vermine; and if at any time it appears to be ſo, 'tis only to puniſh the Negligence, or to try the Faith of Men. Nor will he admit that the Fire can conſume theſe Myſteries; and he ſays, That with Veneration they commit it to this moſt pure Element, to be carry'd up into Heaven. Laſtly he affirms, That though the Euchariſt may ſerve for Nouriſhment, yet it does not turn to Excrement; and as to that Objection which might be made, *That ſuppoſing a Man ſhould eat nothing for ſome conſiderable time but conſecrated Bread, he would nevertheleſs have occaſion to go to Stool.* He anſwers, That 'tis a Matter of Fact, that has never been experienc'd, and that it could never enter into the Heart of any Catholick to try ſuch an Experiment: That if any of *Berenger*'s Party thought fit to do it, one ſhould not trouble one's Head much about what became of the Maſs of thoſe Infidels, which committed ſo great a Crime; Becauſe, ſays he, we do not believe, That the Bread and Wine are neceſſarily chang'd into the Body and Blood of JESUS CHRIST, unleſs among thoſe who have the Faith to believe this Myſtery, and that the Words of JESUS CHRIST are efficacious. That Laſtly, If any of them ſhould order a Catholick Prieſt to conſecrate one or more great Loaves to try the Experiment, it is to be believ'd that this Loaf would not be turn'd into Excrement; or rather that God would permit theſe Hereticks to be deceiv'd, by ordering ſome Angel or Spirit to convey away this conſecrated Loaf, and to put an unconſecrated one in its ſtead. After he had thus ſolv'd the Objections drawn from Reaſon, he anſwers the Paſſages cited out of S. *Auguſtin*, and makes it appear in what Senſe, and of what the Euchariſt is a Sign.

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In the laſt Book he produces a great many Paſſages of the Fathers, upon which he grounds the Doctrin of the real change of the Bread and Wine into the Body and Blood of JESUS CHRIST, and confirms it by the Teſtimony of the *Romiſh* Church, and by the Condemnations brought againſt *Berenger*. To conclude, he demonſtrates that 'tis much greater, and more excellent to believe that we receive the real Body of JESUS CHRIST, than to imagine that we only receive the ſhadow and ſign of it. Guitmond *Arch-biſhop of* Averſe.

Afterwards he refutes in ſhort their Opinion, who pretended that one part of the Bread and Wine was chang'd, and that the other remain'd ſtill the ſame: And the Opinion of thoſe who believ'd that the Bread and Wine re-aſſum'd their former Nature, when unworthy Perſons approach'd thereto. Both of theſe Opinions were grounded upon this, That they could not conceive how the Wicked could be partakers of the Body of JESUS CHRIST. To ſolve this difficulty, *Guitmond* diſtinguiſhes between two ſorts of Receiving, the one Corporeal, the other Spiritual: That the Juſt receive the Body of JESUS CHRIST both theſe ways; that the Wicked receive it only in the firſt ſenſe, though they do really receive it. He adds, That if only part of the Conſecrated Bread were chang'd into the Body of JESUS CHRIST upon the account of thoſe who were unworthy to receive it, then no Man could aſſuredly ſay, *This is the Body of* JESUS CHRIST, becauſe no Man ought to affirm confidently that he is worthy to receive it. Wherefore it would be raſhneſs in the Prieſt to ſay, *This is the Body of* JESUS CHRIST, as well as in the People to anſwer, *It is ſo*. That beſides, if a vicious Prieſt ſhould Conſecrate an Hoſt which he ought to receive all himſelf, then there would be neither Change nor Conſecration; and by this means it would be true to affirm, That the Wickedneſs of the Prieſt would diſannul the Efficacy of the Words of JESUS CHRIST, and that the Belief of the Church which is perſuaded, that the Words of our Saviour are alike Efficacious in Good and Bad Prieſts, would be abſolutely falſe. Laſtly, To refute the laſt Opinion, he obſerves that 'tis contrary to ſound Senſe and Reaſon to ſay, That the incorruptible Body of JESUS CHRIST is chang'd in corruptible Creatures; and he concludes all by ſaying that, ſince the Sacrifice of the Euchariſt, is not a bare repreſentation of the Body of JESUS CHRIST, it does not contain it by an *Impanation*: That the Bread and Wine are not chang'd in part only; and that being once chang'd, they cannot return again to their former ſubſtance; and that it muſt be affirm'd, that all the Bread and Wine are ſubſtantially and perpetually chang'd into the Body and Blood of JESUS CHRIST.

There is likewiſe another ſmall Tract of *Guitmond*, which is only a plain Expoſition of Faith concerning the Myſteries of the Trinity, the Incarnation, and the Euchariſt: It enlarges chiefly on the former, and explains in what Senſe the Son is the Wiſdom, and the Holy Ghoſt the Love of the Father. Nor ought we to forget a Diſcourſe belonging to the ſame Author, which he directs to *William* the Firſt, King of *England*, by which he refuſes a Biſhoprick which that Prince had offer'd to him. Theſe Tracts are to be met with in the *Bibliotheca Patrum*. *Guitmond* liv'd to about the Year 1080. The Seventy eighth Letter of *Ives* of *Chartres* is directed to him, wherein that Author gives him the Character of a Religious and Learned Man. His Style is not very elegant, but pretty cogent; he argues very methodically without wandering from his Subject.

Alger *Deacon of* Liege *and Monk of* Cluny.

Alger did not write till long after *Lanfrank*, for he flouriſh'd in the twelfth Century. He was of *Liege*, where he ſtudied with great ſucceſs, and there ſpent part of his Life, firſt of all in the quality of a Deacon of the Church of S. *Bartholomew*. From thence he was tranſlated to the Church of S. *Mary* and S. *Lambert*, where he liv'd Twenty years, till the Death of *Frederick* Biſhop of *Liege*, after which he retir'd, and took upon him the Habit of a Monk in the Abby of *Cluny*. We make mention of this Author here, tho' he belongs to the next Century, becauſe the principal Treatiſe which he wrote, was that whereby he refutes the Errors which *Lanfrank* and *Guitmond* have oppos'd. This Treatiſe is entitled, *A Diſcourſe concerning the Body and Blood of* JESUS CHRIST, and divided into three Books. In the Preface he takes notice of the four Errors about the Euchariſt, mention'd by *Guitmond*, and Subjoyns two more to them. The One is, That the Bread and Wine are chang'd into Fleſh and Blood, but not into the Body and Blood of JESUS CHRIST: The Other, That the Euchariſt is turn'd into Excrements. He afterwards propoſes to refute theſe Errors, not by the force of humane Reaſon, but by the Teſtimonies of JESUS CHRIST and the Saints. But before he does this, he advertiſes the Faithful, that tho' this Myſtery be incomprehenſible, yet it does not from thence follow that 'tis incredible, becauſe God has a Power ſufficient to do things which we are not capable of Comprehending. After this he divides his Work into two Parts: In the former he ſays, He will treat of the reality of the Body of JESUS CHRIST in the Euchariſt; and in the latter, concerning ſeveral Queſtions relating to that Sacrament. Alger *Deacon of* Liege *and Monk of* Cluny.

Alger *Deacon of Liege and Monk of* Cluny.

In the former he proves, That the Son of God after he had taken upon him a Nature like to Ours by the Incarnation, was likewiſe pleas'd viſibly to communicate thereof to us, by giving us his Body and his Blood, not only in a figure, but likewiſe in reality under the Sacrament of Bread and Wine. That there are two Things to be diſtinguiſh'd in the Euchariſt; the *Sacrament*, and the *Matter* of the Sacrament. That the *Sacrament* is the Form, the Figure, and the other Qualities of the Bread and Wine; and that the *Matter* of the Sacrament is the inviſible Subſtance of the Body of JESUS CHRIST, which is contain'd in that Sacrament, and into which the Subſtance of the Bread and Wine has been chang'd. That it cannot be ſaid, That JESUS CHRIST is united to the Bread, as the Son of God is perſonally united to Man, becauſe the Subſtance of the Bread and Wine is no longer there, but chang'd into the Body and Blood of JESUS CHRIST. That tho' the Body of JESUS CHRIST in the Euchariſt, is ſpiritual and inviſible, yet 'tis really there; and that God has ſometimes permitted that it ſhould plainly and manifeſtly appear to be as really in the Euchariſt, as it is in Heaven, at the Right hand of the Father. That 'tis the ſame whole and entire Body, which is diſtributed to all the Faithful under ſeveral conſecrated Wafers. That it is not Sacrific'd nor offer'd up after the ſame manner, as it was upon the Croſs, but that this myſtical Sacrifice or Immolation is the Figure and Repreſentation of that which was offer'd upon the Croſs, tho' it be the ſame CHRIST, both upon the Croſs and the Altar. That the inviſible Body may in one ſenſe be ſaid to be the Figure of the viſible Body, but that for all this, 'tis no leſs the real Body. That the Corporeal Communion is the Figure of the Spiritual Communion; but that by this Corporeal Communion, the Wicked as well as the Good, receive the Body of JESUS CHRIST Corporeally, tho not Spiritually. Theſe are the principal Points which *Alger* eſtabliſhes upon the Teſtimonies of the Fathers in this firſt Book.

In the ſecond Part he treats of other Queſtions relating to the Sacrament, and particularly whether the Euchariſt be capable of any alteration, or ſubject to the ſame condition with other Aliments, part of which turns to Excrements? Upon this Head he ſets upon the *Grecians*, who maintain'd, That by receiving the Communion, Men broke their Faſts. He owns that Men might live of Conſecrated Bread and Wine, and that there are Inſtances of it: But he denies that any part of the Euchariſt is Corrupted, or turn'd into Excrements; or if any are voided, they are produc'd by the fleſh of the Man himſelf, or ſupply'd ſome other way. He further maintains, That tho' the Bread and Wine ſeem to be ſubject to alteration, as for Inſtance, to be devour'd by Animals, or conſum'd by Fire; yet this is not in reality, but only in appearance, to puniſh the Incredulity of the Wicked, or the Careleſſneſs of Miniſters. After he had thus reſolv'd that Queſtion, he paſſes on to others that are leſs Conſiderable: Namely, (1.) Why God, who is inviſible, would have us to offer him a viſible Sacrifice? To this he anſwers, That 'tis to put Men in mind of what they owe him; and becauſe Man being a Compound Creature made up of a Soul and Body, 'tis reaſonable he ſhould offer to God both Corporeal and Spiritual Sacrifices. (2.) The ſecond Queſtion is, Why the Sacrifice of the Church is made up of a Sacrament and the Body of JESUS CHRIST, and why 'tis not either a ſimple Sacrament, or the viſible Body of JESUS CHRIST? This he reſolves by ſaying, That if the Euchariſt were a ſimple Sacrament, it would not be different from the Sacraments of the old Law; and that if the Body of JESUS CHRIST ſhould appear therein openly, it would be ſubject to great Inconveniences. For (ſays he) it would appear either alive or dead; but it cannot appear as dead, ſince he is living; and if it appear'd alive, it would either be in the ſame State wherein it was before his Paſſion, or in the ſame State wherein it was after his Reſurrection: In the firſt Caſe, it would be impoſſible to ſwallow it; and in the ſecond, Men would not be able to endure the brightneſs of its Glory. That beſides, it was neceſſary that the Body of JESUS CHRIST ſhould be conceal'd under ſhadows and repreſentations, to exerciſe the Faith of the One, and to prevent others from uttering Blaſphemies, and from charging the Chriſtians with eating and drinking humane Fleſh and Blood. The third Queſtion is, (3.) Why God requires ſo much Faith in this Sacrament? He anſwers, That Man being in a lapſ'd State, becauſe *Adam* by giving too much Credit to the Words of the Devil, had eaten of the forbidden Fruit; 'tis neceſſary we ſhould be ſav'd by believing the Word of God, who injoyns us to eat his Body, and drink his Blood in this Sacrament. (4.) The fourth Queſtion is, Why we make uſe of Bread and Wine, rather than any other Creature? For this he aſſigns ſeveral Reaſons, Becauſe Bread and Wine are the ordinary Nouriſhment of Man, which ſupports the corporeal Life, as the Euchariſt is the Nouriſhment of the Soul, which ſupports the ſpiritual Life: Becauſe as the Bread and Wine are chang'd into Fleſh and Blood, ſo they are here chang'd into the Body and Blood of JESUS CHRST: Becauſe the Bread being made up of ſeveral Grains of Corn, and the Wine out of ſeveral Bunches of Grapes, is a figure of the Unity of the Church which is made up of ſeveral Perſons. (5.) The fifth Queſtion is, Why we do not immediately enjoy Life eternal, after having receiv'd the Body of JESUS CHRIST? He replies, That 'tis becauſe we may have time to exerciſe our ſelves in Virtue. (6.) The ſixth Queſtion is, Why God beſtows an eternal Recompence on temporal Merits? 'Tis, ſays he, Becauſe he

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regards not the temporal Action, but rewards or puniſhes the Eternal Propenſity and Inclination of doing Good or Evil. (7.) The ſeventh Queſtion is, Why Bread is conſecrated into the Body, and Wine into the Blood of JESUS CHRIST? He replies, That 'tis not becauſe the Body of JESUS CHRIST is without the Blood, or the Blood without the Body, ſince JESUS CHRIST is whole and entire under each Kind; but that we offer and communicate under theſe two Kinds, becauſe of the different Myſteries which they figure out to us. (8.) The eighth Queſtion is, Why we make uſe of White Bread rather than Brown, though at the ſame time we conſecrate Wine of all ſorts of Colours? He anſwers, That in caſe of Neceſſity, one may make uſe of any ſort of Bread; but that 'tis proper to uſe the Whiteſt, becauſe it is to be chang'd into the glorious Body of the ſpotleſs Lamb. (9.) The ninth and laſt Queſtion is, Why we make uſe of Unleaven'd rather than Leaven'd Bread, although we indifferently make uſe of Wine that has Lees as well as of that which has none? He ſays, That this is a grand Diſpute between the *Latins* and the *Greeks*, who treat one another as Hereticks, and call each other *Azymites* and *Fermentarians*, though one may ſafely uſe the One as well as the Other; that notwithſtanding this, JESUS CHRIST made uſe of Unleaven'd Bread as a Figure of Purity. He likewiſe relates the Reaſons of the *Greeks*; and after he had anſwer'd them, he concludes, That it was better to make uſe of Unleaven'd Bread, which he believ'd to have been the Cuſtom of the *Latin* Church from its beginning. Alger *Deacon of Liege and Monk of Cluny.*

In the laſt Book he diſcourſes of ſeveral other Points which relate to the Miniſters of the Euchariſt: And in the firſt place he demands, Whether Hereticks and Schiſmaticks, which are without the Pale of the Church, do conſecrate the Body of JESUS CHRIST; and at firſt he produces the Teſtimonies of the Fathers, which ſeem to prove, That they do not conſecrate according to due Form. But afterwards having laid it down as a Principle, That the Validity of the Sacraments doth not depend on the Faith or Piety of the Miniſter; he concludes, That as Hereticks and Schiſmaticks may baptize, ſo likewiſe can they conſecrate; and that the Ordination of Prieſthood is as much among them as Baptiſm. This he proves from ſeveral Principles and Paſſages of S. *Auguſtin*, and replies to thoſe Paſſages which he at firſt ſtarted againſt the Sacraments of Hereticks and Schiſmaticks, which (he ſays) ought not to be underſtood of the Sacraments themſelves, but of the Abuſe which they make of them, ſince they are ſo far from being beneficial to them, that they render them the more Criminal. He afterwards asks, Whether the Sacraments are valid, if any Addition or Alteration be made of the Words of the Office, either by the Wickedneſs or Careleſneſs of him who officiates? He explains this Queſtion as it relates to Baptiſm; and, after he had cited ſeveral Paſſages out of S. *Auguſtin* and the Popes, and among others out of Pope *Zachary*, he concludes, That provided the Eſſential Words be recited, tho' by careleſsneſs it happens that needleſs Words be added thereto, or ſome Ceremony be left out, yet this does not hinder the Efficacy of the Sacrament. He does not apply this Principle to the Euchariſt, but only ſays in general, That in the Celebration of theſe Holy Myſteries we ought not to introduce any Hereſies or Novelties; but faithfully to obſerve the Inſtitution of JESUS CHRIST, that ſo as thoſe Myſteries are truly effected by his Power, and founded upon his Authority, they may be likewiſe profitable to us by his Grace.

The ſame Author has compos'd a Treatiſe of Mercy and Juſtice, without affixing his Name thereto: It is divided into three Parts. In the firſt he ſhews in what Inſtances we ought to extend Mercy to Criminals, and to bear with them. In the ſecond part he ſhews, at what times, with what diſcretion, and in what manner we ought to exerciſe Juſtice upon them. In the third, he diſcourſes of the different Errors of the Hereticks about the Sacraments, and ſhews wherein they differ from the Catholicks, and in what Points they diſagree among themſelves. This is what we gather from the Preface of that Treatiſe; which Preface Father *Mabillon* has publiſh'd in the firſt Tome of his *Analects*, with the Panegyrick of a Canon of *Liege*, who was Cotemporary with *Alger*. This Preface is taken out of his two Manuſcripts, where the Work is compleat, but has never yet been publiſh'd. We have wholly loſt ſeveral Letters, and the Hiſtory of the Church of *Liege*, which he wrote whilſt he reſided in that City, of which the Author of his Elogy makes mention. *Peter*, ſirnam'd the *Venerable*, prefers *Alger*'s Piece upon the Euchariſt, to thoſe of *Lanfrank* and *Guitmond*. It muſt be confeſs'd, That 'tis a great deal larger, and that he cites more Paſſages out of the Fathers; but his way of Reaſoning is not ſo exact, nor is his Writing ſo compleat as *Lanfrank*'s. He has obſerv'd *Guitmond*'s Method, and done little elſe beſides amplifying and confirming his Principles and Arguments. This Treatiſe was printed at *Cologne* in the Year, 1535. At *Louvain*, together with *Lanfrank*'s Treatiſe, in the Year, 1561. and is to be met with in the *Bibliotheca Patrum*.

S. Anſelm *Arch-biſhop of* Canterbury.

THE ſame Principles which are eſtabliſh'd in the Tracts of *Guitmond* and *Alger*, are likewiſe to be met with in the two laſt Letters of S. *Anſelm* Arch-biſhop of *Canterbury*; wherein he eſtabliſhes the real Preſence, and refutes thoſe who believ'd that the Euchariſt was *S.* Anſelm *A. B of* Canterb.

S. Anſelm *Arch-biſhop of* Canterbury.

was only a Type and Figure. He aſſerts, That the Bread and Wine are chang'd into the Body and Blood of JESUS CHRIST; but withal owns, That it may be call'd *Bread*, a *Sacrament* and a *Figure*: *Bread*, becauſe JESUS CHRIST is call'd ſo himſelf; A *Sacrament*, becauſe under the viſible Appearance of Bread and Wine, the Divine Power does therein internally preſent to us the Fleſh of JESUS CHRIST: And a *Figure*, becauſe we conceive and believe it to be quite another Thing than what it ſeems to be to our Sight and Taſte. That God made Choice of Bread and Wine in this Sacrament, becauſe of the Analogy which there is between our Spiritual and Corporeal Nouriſhment. That we ought not to believe that when we receive the Body, we do not receive the Blood; and that when we receive the Blood, we do not receive the Body; but that they are exhibited to us under theſe two different kinds, thereby to denote that we ought to be conformable to the Body and Soul of JESUS CHRIST. That Water is mix'd therewith, thereby to repreſent that Water which iſſu'd out of our Lord's Side, and which is the Figure of Baptiſm. That the Wicked do indeed receive the Subſtance, tho' not the Effects and Benefits of the Body of JESUS CHRIST. That the outward Elements of Bread and Wine, may be broken, eaten by Mice, and go into the Stomach; but that theſe are Accidents which only happen to the Elements which are left, but not to that which is really the Euchariſt. That we ought not to ask, what becomes of the Body of JESUS CHRIST, nor how the Bread is chang'd into the Body of JESUS CHRIST, becauſe God has wrought greater Miracles than theſe. Laſtly, That a wicked Prieſt may as well Conſecrate as a good Prieſt, becauſe 'tis JESUS CHRIST who Conſecrates, and 'tis he who Baptizes.

CHAP. IV.

An Account of the Popes and of the Church of Rome, *from the time of* Silveſter II. *to* Gregory VII.

Silveſter II.

GERBERT, who goes under the Name of *Silveſter* II. had the Poſſeſſion of the Papal Chair only Five Years, from the Year, 999. to the Year, 1003. During this time he did not do much worth the mentioning, nor did he write ſo much as he had acted before. We have only Three Letters of his, written whilſt he was Pope. The Firſt is directed to *Azolin* Biſhop of *Laon*, who was accus'd by King *Robert* of being diſloyal to him. He had been cited before a Council held at *Compiegne*, where he had acknowledg'd his Fault, begg'd Pardon for it, given Hoſtages for a Security of his Allegiance, and promis'd to reſtore the Forts of *Laon* to the King. But afterwards he went back from his Word, would have taken the Arch-biſhop of *Rheims* Priſoner, under a Pretence of reſtoring to him the Citadel of *Laon*; and kept thoſe Men Priſoners who were ſent to take Poſſeſſion thereof. The Pope upbraids him with this Perfidiouſneſs, and cites him to a Council to be held at *Rome* in the *Eaſter*-week; giving him to underſtand, That if he did not make his Appearance, he would pronounce Sentence againſt him, without admitting his Excuſe of the Dangers of Travelling, ſince there was no more Danger in the Kingdom of *Lorrain* than in *Italy*: And whereas he might perhaps alledge Sickneſs as an Excuſe, the Pope adds, That if he made uſe of that Shift, he muſt ſend ſome to teſtifie the Truth of it, and to anſwer to the Accuſations which were preferr'd againſt him.

We have already mention'd his Second Letter, directed to *Arnulphus* Arch-biſhop of *Rheims*, by which he confirms him in that Arch-biſhoprick.

The Third is a Bull or Grant, which confirms and ratifies the Privileges of the Abbey of *Vezelai*.

We may likewiſe add to theſe Letters, his Tract againſt the *Simoniſts*, which he made in the beginning of his Popedom. *Ademar* makes mention of one Action of *Silveſter*, which, if true, is an Inſtance of unheard-of Severity. He ſays, That *Guy*, the Count of *Limoges*, having impriſon'd *Grimoald* Biſhop of that City, for taking Poſſeſſion of the Monaſtery of *Brantome*, which that Biſhop demanded of him; and having afterwards releas'd him upon certain Conditions, this Biſhop went to *Rome*, and having complain'd of this Uſage to *Silveſter*, that Pope had cited *Guy* to *Rome*; where, his Cauſe being heard in an Aſſembly held on *Eaſter*-day, he had been condemn'd by the Pope and Senate to be ty'd by the Feet to wild Horſes Tails, and to be drawn and torn to pieces: But that being committed to the Biſhop's Cuſtody, he adjuſted Matters with him, and that they both fled from *Rome*, and return'd good Friends to their own Country again. 'Tis very probable that all this was done by Conſent; for otherwiſe how can one excuſe the Cruelty of this Sentence ſo diſ-

agreeable

agreable to the Spirit and Character of the Church, which breaths out nothing but Gentleneſs and Peace, and which deſires not the Death, but the Amendment of a Sinner? Silv. II.

[*Here we may ſee how much* Dupin, *though a true* Romaniſt, *abhors thoſe bloody Principles upon which the* Inquiſition, *and other unheard of Severities of the Church of* Rome *are founded.*]

The two Popes, who immediately ſucceeded *Silveſter* II. were both *Johns*. The firſt of theſe, who according to our Account is *John* XVI. and according to others *John* XVIII. firnam'd the *Meager*, was only four Months and ſome Days upon the Chair: The other held it almoſt ſix Years. He ſent a Legat into *Germany* to confirm the Priviledges and Prerogatives of the Church of *Magdebourg*, and to raiſe the Church of *Bamberg* into a Biſhoprick. This was done with the conſent of the Arch-biſhop of *Mayence*, and other Prelates of *Germany* in a Council held at *Francfort*, which approv'd of the Pope's Bull, which advanc'd the Church of *Bamberg* to be a Biſhoprick. He gave the Pall to S. *Elphege* Arch-Biſhop of *Canterbury*, and ſent *Bruno* his Miſſionary into *Poland*. He renew'd Communion with the *Greek* Church. S. *Fulbert* Biſhop of *Chartres* wrote him a Letter, wherein he beſtows great Commendations upon him, and prays him to be well adviſ'd before he granted Abſolution to Count *Radulphus*. John XVI. *and* John XVII.

Sergius IV. ſucceeded *John* XVII. and was call'd before *Os Porci*. If *Ditmar* may be credited in the Caſe, he chang'd his Name into that of *Sergius*, and was the firſt who made a Law to authoriſe the changing of Names; however, there are inſtances of this Nature more ancient, as we have already obſerv'd. Authors ſay in general a great deal in Commendation of this Pope; but they have not mention'd any one of his Actions in particular, and we have none of his Letters by us. He was not upon the Chair above two Years, eight Months, and thirteen Days, for he dy'd *May* 13. in the Year 1012. Sergius IV.

After his Death there was a Schiſm in the Church of *Rome*, between *Benedict* VIII. Son to *Gregory* the Count of *Freſcati*, who was firſt Elected by his Father's intereſt; and one *Gregory*, who was Elected by ſome *Romans*, who outed *Benedict*. He fled to *Henry* King of *Germany*, who immediately rais'd Forces, and march'd into *Italy* to re-eſtabliſh him. As ſoon as the King arriv'd, *Gregory* fled for it, and *Benedict* was receiv'd without any Oppoſition. He confer'd the imperial Crown on that Prince, and on Queen *Chunegonda* his Wife. Under his Pontificate the *Norman* Lords who had drove the *Sarazens* out of *Sicily*, drove likewiſe the *Greeks* out of a great many of thoſe places which they held in *Italy*, being aſſiſted by the Emperor *Henry*, who came thither a ſecond time at the inſtance of the Pope. *Benedict* dy'd in the Year 1024. and ſome Authors ſay that after his Death, he appear'd mounted on a black Horſe, and that he ſtrew'd the place, where he had depoſited a Treaſure, that ſo it might be diſtributed to the Poor, and that by theſe Alms, and the Prayers of S. *Odilo*, he was deliver'd from the Torments of the other Life. We have only one Bull of his in Favour of the Abbey of *Cluny*. Benedict VIII.

This Pope held a Council at *Pavia*, in which after he had diſcours'd at large againſt the Incontinence of the Clergy, he publiſh'd eight Decrees. The firſt and ſecond, prohibite the Clergy from having any Concubines, and from living with Women. The third and fourth import, that the Children of ſuch Clergy-men as are Slaves of the Church, ſhall be Slaves to the Church for ever, tho' born of a Mother that is Free. And the three laſt import, that ſuch Clergy as are Slaves to the Church, can neither purchaſe nor poſſeſs any thing of their own, even tho' they ſhould be born of a Mother that is Free. Theſe Decrees were Sign'd by the Pope, by the Arch-biſhop of *Milan*, and by five Biſhops, and afterwards ratified by the Emperor's Authority, who at the Pope's Requeſt, publiſh'd an Edict conſiſting of the ſame Articles, to give them the force of a Law. *The Council of* Pavia *under* Benedict VII.

The Count of *Freſcati*, that the Popedom might be ſtill in his Family, caus'd his other Son to be Elected in the room of *Benedict* VIII. tho' he was not then in Orders. He was ordain'd and call'd *John*, which according to us is the *Eighteenth* of that Name, but according to others the *Twentieth*. 'Tis ſaid, that ſometime after this Pope being ſenſible that his Election was Vicious and Simoniacal, he withdrew into a Monaſtery there to ſuffer Pennance, and that he forbore performing any part of his Function, till ſuch time as he was choſen again by the Clergy. The Emperor *Henry* dy'd at the beginning of this Popedom, and *Conrad* was Elected King of *Germany* in his place, in the Year 1024. and Crown'd Emperor three years after by this Pope. The *Greeks* having diſpatch'd an Embaſſy to *Rome*, to get the Pope's Grant that the Church of *Conſtantinople* ſhould be call'd the *Univerſal Church*, were oppos'd by the *French* Prelates; and *William* Abbot of S. *Benign* of *Dijon*, wrote a Letter to *John* XVIII. to divert him from that Deſign; which Letter is mentioned by *Glaber*. This Pope wrote a Letter to the Biſhop of *Limoges*, by which he declares, that S. *Martial* ſhall have the Character of Apoſtle; and another Letter to *Odilo* Abbot of *Cluny*, wherein he blames him for having refus'd to accept of the Arch-biſhoprick of *Lions*. He ſent Letters of Abſolution to the Biſhop of *Auxerre*, who had ſent him his Confeſſion in Writing. *Canutus* King of *England* came to *Rome* in the Year 1031. where he was very kindly received by Pope *John* and the Emperor. He complain'd that they exacted too great Summs of his Arch-biſhops for the Grant of their *Palls*, and it was order'd that for the future they John XVIII.

ſhould

ſhould not be ſo ſerv'd. He likewiſe obtain'd, That his Subjects might have free Acceſs to *Rome*, and that they ſhould be exempt from Cuſtoms. This is what the King acquaints the Peers of his Kingdom in his Letter, mention'd by *William* of *Malmsbury*.

Benedict IX. *John* XVIII. dying *November* 7. in the Year, 1033. *Alberic* Count of *Freſcati* caus'd his Son to be ſeated on S. *Peter*'s Chair. He was Nephew to the two laſt Popes the Count's Brothers, and was not above Eighteen Years of Age at the moſt. He chang'd his Name of *Theophylact* into that of *Benedict* IX. *Peter Damien* ſpeaks of him as a Man that liv'd very diſorderly, and was very unworthy of that Dignity to which he had been advanc'd by the Tyranny of his Father. However, he enjoy'd the Popedom very quietly for Ten Years together; but at laſt the *Romans*, weary of his abominable Irregularities, outed him, and put up in his Place the Biſhop of S. *Sabina*, who took upon him the Name of *Silveſter* III. He enjoy'd his Diginty but three Months; for tho' *Benedict* voluntarily reſign'd the Popedom, yet he return'd to *Rome*, and with the Aſſiſtance of *Freſcati*'s Party, drove out his Competitor, and re-aſſum'd the Papal Chair. But being altogether uncapable of Governing it, and having nothing more in his Thoughts than the gratifying of his Brutal Appetite, he made a Bargain about the Popedom with *John Gracian* Arch-prieſt of the Church of *Rome*, and made it over to him for a Sum of Mony, reſerving to himſelf the Revenues due from *England* to the Holy See. This *Gracian* took upon him the Name of *Gregory* VI. In the mean time King *Henry*, who had ſucceeded his Father *Conrad* in the Year, 1039. being incens'd againſt *Benedict*, who had ſent the Imperial Crown to the King of *Hungary*, after he had defeated that Prince, reſolv'd to march into *Italy*, to put an end to that Schiſm. After he came thither, he caus'd theſe three Popes to be depos'd in ſeveral Synods, as Uſurpers, Simoniſts and Criminals. *Benedict* fled for it; *Gregory* VI. was apprehended and afterwards baniſh'd; and *Silveſter* III. was ſent back to his Biſhoprick of S. *Sabina*. He caus'd *Suidger* Biſhop of *Bamberg* to be Elected in their ſtead, who took upon him the Name of *Clement* II. and was acknowledg'd as lawful Pope by all the World. He crown'd *Henry* Emperor; and as he was waiting upon him home to *Germany*, he dy'd beyond the *Alps*, *Octob.* 7. in the Year, 1047. Nine Months after his Election. Immediately upon this *Benedict* IX. returns to *Rome*, and a third time remounts the Papal Chair; which he held for Eight Months, notwithſtanding the Emperor had ſent from *Germany*, *Poppo* Biſhop of *Breſſe*, who was conſecrated Pope under the Title of *Damaſus* II. but he did not long enjoy that Dignity, for he dy'd of Poyſon, as 'tis ſuppos'd, at *Paleſtrina*, Three and twenty Days after his Conſecration.

Gregory VI.

Clement II.

Damaſus II.

It is no Wonder that theſe Popes have not left us the leaſt Monument of their Paſtoral Vigilance, either in Councils or by Letters, ſince all their Care and Aim was how to gratify their Ambition and the reſt of their Paſſions, without watching over the Flock of JESUS CHRIST. *Clement* II. muſt be excepted out of that Number; for though he had been Pope but a very ſhort time, yet the firſt thing he did after his Advancement, was to hold a Council at *Rome* againſt the *Simoniacal*, in which he endeavoured to put a ſtop to the further progreſs of Simony, which was then ſo common at *Rome*, that almoſt all the Eccleſiaſticks were guilty of it. He wrote likewiſe a Letter to *John*, Arch-biſhop of *Salerno* Elect, by which he approves of his Tranſlation, after he had examin'd whether it had been done by Intrigue or Simony; and being ſatisfied that it was only for the Benefit and Good of the Church, and that the Clergy and Laity of *Salerno* had elected him freely, he granted him the *Pall*, confirm'd him in the Arch-biſhoprick, and gave him a Power to ordain and conſecrate the Biſhops of ſeven Dioceſſes mention'd in that Letter.

Leo IX. In the mean time, *Benedict* being ſtill in Poſſeſſion of the Church of *Rome*, was guilty of ſtrange Exorbitances there, which oblig'd the *Romans* to ſend freſh Deputies to the Emperor *Henry*, deſiring he would grant them a Man fit to be advanc'd to S. *Peter*'s Chair. He made choice of one *Bruno* Biſhop of *Toul*, whom he ſent to *Rome* with the Pontifical Purple Habit upon him. 'Tis reported, That in going through *France*, at *Cluny* he met with *Hildebrand* Clerk of the Church of *Rome*, who having been carried away with *Gregory* VI. ſtay'd in *France* after his Death, and withdrew to *Cluny*, where he was Prior. This *Hildebrand* attended *Bruno* to *Rome*, and perſuaded him to lay aſide his Purple Robes, and to leave the *Romans* to a free Liberty of Election; aſſuring him, That this would promote and further his Deſign. He attain'd his End, according as he had promis'd him. *Bruno* was very kindly receiv'd by the *Romans*, elected Pope unanimouſly, and ordain'd *February* 13. in the Year, 1049. under the Name of *Leo* IX. *Benedict* was likewiſe oblig'd to ſubmit, and by *Hildebrand*'s Perſuaſion he acknowledg'd *Leo* as Pope, and ingratiated himſelf to him. *Leo* having ſettled the Affairs of *Rome* and *Italy*, croſs'd the Mountains twice and went into *Germany*. The ſecond time he went to beg the Emperor's Aſſiſtance againſt the *Normans* of *Pozzuolo*, with whom he was then at War. Having obtain'd his Deſire he return'd into *Italy*, and march'd againſt them. They ſurpriz'd his Forces, defeated them, and took him Priſoner. However, they us'd him very kindly; and having treated him with a great deal of Reſpect, conducted him to *Benevento*. He liv'd there a Year, from whence they diſmiſſed him, without exacting any thing for his Ranſom, attended with a great Train of Coaches, which conducted him to *Rome*, where he dy'd within a ſhort time after. *Peter Damien* very vehemently

ments upbraids this Pope for having wag'd this War, born Arms, and appear'd in Perſon at the Head of his Forces. *Benno* aſſures us, That he undertook this War by the Advice and Inſtigation of *Benedict* and *Hildebrand*, and that they were the Perſons who betray'd him to the *Normans*. However it was, *Leo* IX. in the reſt of his Actions, ſhew'd a great deal of Prudence and Piety; and his Letters are an eternal Monument of his Learning, and of the Love he bore to Religion and Church-Diſcipline. Leo IX.

The Firſt is directed to *Leo* Arch-biſhop of *Acridè*, and to the Patriarch of *Conſtantinople*, who had condemn'd the Cuſtom of the *Latin* Church about Unleavened Bread, which it made uſe of in the Holy Myſteries. He therein raiſes the Dignity of the Church of *Rome*, founded by S. *Peter*. He ſays, That 'tis this Church which has refuted, convinc'd and condemn'd all Hereſies, and which has confirm'd other Churches in the Faith of S. *Peter*, which has and will always remain in the Church of *Rome*. He reckons up Fourſcore and ten Hereſies ſprung up in the *Greek* Church, among which he places the Preſumption of *John* the *Faſter*, who took upon him the Quality and Title of Univerſal Patriarch: He not only defends the Spiritual Authority of the Popes, but likewiſe their Temporal Sovereignty, which he founds upon a ſuppoſititious Donation of the Emperor *Conſtantine*. He upbraids the *Greeks* with the *Conſtantinopolitan* Council under *Conſtantine Capronymus*, and with the Affair of *Photius*. He adds, That in Contempt of the Canons of the *Nicene* Council, they had advanc'd Eunuchs to the Patriarchal See of *Conſtantinople*. Afterwards, comparing the Church of *Rome* with that of *Conſtantinople*, he ſays, That the former is as ancient as Chriſtianity it ſelf, and that it has undergon all manner of Perſecutions; whereas the latter is wholly New, and ſprung up in Pleaſures: That the one is the Mother, the other the Daughter: That upon this Account the Latter ought to pay a due Reſpect to the Former, and not to be ſo ungrateful, as it is to that Church, from which it deriv'd its firſt Birth. He reproves, in particular, *Leo* of *Acride*, and the Patriarch, for having ſhut up all the *Latin* Churches, and taken away the Monaſteries from the Monks and Abbots, till ſuch time as they ſhould conform themſelves to the *Greek* Cuſtoms. " The Church of *Rome* (ſays he) acts with a great deal more " Moderation and Prudence. For tho' there are ſeveral *Greek* Monaſteries and Churches both " within and out of *Rome*, yet they have no Diſturbance, but are permitted to live according " to the Cuſtom of their Anceſtors, and are not conſtrain'd to relinquiſh their Cuſtoms: On " the contrary, they are admoniſh'd and adviſ'd to obſerve them. To conclude, he enlarges very much on the Preſumption of the Patriarchs of *Conſtantinople*, and on the Dignity of the Church of *Rome*.

Leo's ſecond Letter is directed to the Biſhops of the Provinces of *Venice* and *Iſtria*, whom he gives to underſtand, That *Dominick* Patriarch of *Grado* or *Aquileia Nova*, came to a Council held at *Rome* in the Year, 1053. wherein he had been ordain'd: That the Town of *Grado* ſhould always be eſteem'd the Metropolis of *Venice* and *Iſtria*, and that the Biſhop of *Foro-Julio* or old *Aquileia*, ſhould have no Power or Juriſdiction out of *Lombardy*, according to the Grant of *Gregory* II. and the Reſtriction of *Gregory* III. He thereupon orders theſe Biſhops to ſubmit to the Patriarch of *Grado*, as to their Metropolitan.

The Third is an Anſwer directed to *Thomas* a Biſhop in *Africa*, who had ask'd the Pope's Advice about the Dignity of the Church of *Carthage*. He at firſt lets him know how deeply he is concern'd to underſtand, by his Letter, that the Church of *Africa*, where there were formerly ſo many Biſhops, that in the Canons we read of Two hundred and five who were preſent at a Council held at *Carthage*, was now reduc'd to the Government of only five Biſhops, and that even they could not live friendly together. Afterwards he congratulates him for having apply'd himſelf to the Church of *Rome* for the Reſolution of his Doubts. Laſtly, he declares to him, That the Biſhop of *Carthage* is Primate and Metropolitan of all *Africa*; and that the Biſhop about whom he wrote (whoever he were) ought not to conſecrate Biſhops, nor to depoſe them, nor to call a Provincial Council, nor to do any Thing, unleſs what concerns his own Dioceſs, without the Conſent and Permiſſion of the Arch-biſhop of *Carthage*. He adds, by way of Advice, That they could not call a General Council, nor determine any thing about Biſhops, without the Authority of the Holy See.

The Fourth Letter is directed to two other Biſhops of *Africa*, call'd *Peter* and *John*. After a Preamble, very much like that of the former Letter, he gave them the ſame Anſwer concerning the Arch-biſhop of *Carthage*, and the determining of Matters relating to Biſhops; and thereto adds ſeveral Extracts out of the falſe Decretals, concerning the Inſtitution of Metropolitans.

In the Fifth, he congratulates *Peter* Biſhop of *Antioch* his Advancement to that Dignity, ſpeaks of the Prerogatives of the Church of *Rome*, exhorts him to maintain the third Rank among the Patriarchs, approves of the Form of Faith which he had ſent him, and makes another like it, declaring, That he wiſh'd that the *Latin* and *Greek* Churches were happily united, and it was no Fault of his that they were not.

The Sixth is directed to *Michael* Patriarch of *Conſtantinople*. He declares to him the Inclination he had for Peace, and was glad to find the Patriarch of the ſame Mind too. However he reproves him, (1.) Becauſe he being a Novice, had all of a ſudden been made Patriarch. (2.) Becauſe he was minded to make the Patriarchs of *Alexandria* and *Antioch*

Leo IX. ſubmit to his Juriſdiction. (3.) Becauſe he took upon him the Title of Univerſal Patriarch, which the Popes of *Rome* had never allow'd of, and ſays, That S. *Peter* was never ſtil'd *Univerſal Apoſtle*, tho' he had been made the Prince of the Apoſtles; and that the Council of *Calcedon* had granted that Title to S. *Leo* and his Succeſſors. (4.) Becauſe he calumniated the *Latin* Church, and anathematiz'd and perſecuted all thoſe who made uſe of Unleaven'd Bread in the Euchariſt. In the cloſe of this Letter, he exhorts him to put an end to this Schiſm. This Letter bears date *January*, Indictio ſeptima, which is the Year 1054.

The Seventh is writ to the Emperor *Conſtantine Monomachus*, on whom he beſtows great Commendations for his being ſo deſirous of Peace and Union between the two Churches. He exhorts him to imitate the Piety of *Conſtantine the Great*, and the reſpect he bore to the Holy See, and to grant him his Protection. He complains to him that Patriarch *Michael* had done many unjuſt things, even whilſt he pretended to be deſirous of a Peace.

The Eighth is directed to all the Biſhops of *Italy*, and contains an Injunction which he made to put a ſtop to the Avarice of Abbots and Monks, who converted all the Pious Donations to the uſe of their own Monaſteries, without allowing any ſhare thereof to the Churches. He injoyns that all thoſe who ſhould hereafter grant ſuch Donations, ſhall leave the one Moyety of what they give to the Church where they live, and the other to the Monaſtery.

The Ninth, directed to the Biſhops of *France*, has relation to the Council of *Rheims*, to which it is referr'd.

The Tenth is againſt thoſe who rifle Biſhops Houſes after their Deceaſe.

In the Eleventh he confirms the Right of Metropolitan to the Arch-biſhop of *Salerno*.

In the Twelfth directed to the Princes of *Bretagne*, he Excommunicates the Biſhops of that Province, becauſe they would not ſubmit themſelves to the Arch-biſhop of *Tours*, and becauſe they were Guilty of Simony. However, he gave them leave to come and clear themſelves if they could at the Council of *Verceil*. He pronounces the ſame Sentence againſt thoſe who had ordain'd them.

One may likewiſe reckon among the Letters of Pope *Leo*, the Bulls which he has granted upon ſeveral Occaſions, *viz.* The Bull by which he grants to the *Vatican* Church the Tenths of the Offerings: That by which he declares that the Body of S. *Dennis* is at *Ratisbonne*, and not at S. *Dennis* in *France*, where there are only the Bodies of S. *Ruſticus* and S. *Eleutherus*; (but 'tis a queſtion whether this Bull be genuine or no): That which relates to the Biſhop of *Porto*: The Bulls confirming the Privileges of the Abbies of *Cluny*, of S. *Sophia* at *Benevento*, and of the Monaſtery of *Peter Damien*, to whom he wrote likewiſe a Letter, wherein he approves of one of his Works.

The Council held under Leo IX.

There is no queſtion to be made, but that this Pope made ſeveral Laws in ſeveral Councils, tho' we have not an entire one left us. Authors make mention only of a Council of *Rome* held in the Year 1049. wherein he confirm'd the Decree of his Predeceſſor *Clement* II. concerning thoſe who were Guilty of Simony: Of another Council held the ſame year at *Pavia*: Of a Council held at *Rheims*, wherein *Hugh* of *Langres* was depos'd, the Acts of which we have by us: Of a Council held the next year at *Mayence*, againſt a Biſhop charg'd with Adultery: Of another Council held the ſame year at *Rome* againſt *Berenger*: Of another held at *Siponta* againſt two Simoniacal Arch-biſhops: Of a third Council held at *Rome* after *Eaſter* in the Year 1051. wherein *Gregory* Biſhop of *Verceil* was depos'd for Adultery, and wherein ſeveral Laws were made againſt Simoniacal and Incontinent Clerks: Of another Council begun the year following at *Mantua*, which was diſturb'd by a Sedition of the People; without making any mention of that which was held at *Rome* in the Year 1054. about the Conteſt which happen'd between the the Arch-biſhops of *Grado* and *Aquileia*. This Pope dy'd *April* 15. in the Year 1054. after he had preſided over the Church of *Rome* for five Years and ſome Months.

Victor II. After his Death *Benedict* endeavourd again to ſeize upon the Papal Chair; but the *Romans* ſent *Hildebrand* to the Emperor, to deſire a Pope of him. He nominated to them *Gebehard* Biſhop of *Eichſtat*, who was Elected and Conſecrated in the Year 1055. under the Name of *Victor* II. 'Tis ſaid that he met with ſome diſturbance in the beginning of his Pontificate, and that a Sub-deacon would have Poiſon'd him, by mixing Poiſon with the Wine in the Chalice; which was diſcover'd by a Miracle: For after it was Conſecrated, he could not lift up the Chalice, and the Sub-deacon who had done this wicked Thing, was immediately poſſeſs'd by an evil Spirit. He call'd a Council at *Florence*, in which he depos'd ſeveral Biſhops convicted of Simony; and order'd Laws to be made to prohibit the Alienating of the Revenues of the Church. He ſent *Hildebrand* his Legat into *France*, who held there ſeveral Councils; among the reſt one at *Lions*, in which a Biſhop convicted by a Miracle, of Simony, was depos'd: And that at *Tours* againſt *Berenger*. In the Year 1056. *Victor* went to *Germany*, being call'd thither by the Emperor *Henry* III. whom he found at the Point of Death. This Prince before his Death, caus'd his Son *Henry* to be Elected King, who was ſcarce five Years old, and recommended him at his Death to the Pope and the Church of *Rome*. *Victor* did not long ſurvive the Emperor, for being return'd into *Italy*, after he had

had held a Council at *Rome*, he dy'd at *Florence*, *July* 28. in the Year 1057. We have only one Letter of this Popes, by which in favour of Cardinal *Humbert*, he confirms and augments the Privileges granted to the Church of *Blancheſelve*. Victor II.

After *Victor*'s Death, *Frederic* Abbot of *Mount Caſſin* was advanc'd to the Holy See. He deſcended from a noble Family of *Lorrain*, and had been Chancellor and Arch-deacon of the Church of *Rome*. Pope *Leo* had ſent him on an Embaſſy to *Conſtantinople*. At his Return he became one of the Religious of *Mount Caſſin* under his Brother *Richerus*, who was Abbot of the Place; and after his Death Cardinal *Humbert* got him to be Elected Abbot of that Monaſtery in the Year 1057. having conſtrain'd the Perſon, whom the Monks had Elected without the Knowledge and Conſent of the Holy See, to lay down that Preferment. Some time after, *Victor* created him Cardinal under the Name of S. *Chryſogone*; and that Pope dying, he was Elected in his place, and Conſecrated on S. *Stephen*'s day, in the Year 1057. from whence he took upon him the Name of *Stephen* IX. He immediately ſet upon reforming the Clergy of the Church of *Rome*, and made ſeveral Statures againſt the Clerks who kept Concubines. He brought the Church of *Milan* to ſubmit to that of *Rome*, after it had for ſeveral years withdrawn from its Juriſdiction; and ſent an Embaſſy into the *Eaſt*, to re-unite the two Churches. He went to *Florence* in the beginning of the Year 1058. where he dy'd on the 29th of *March*. We have one Letter of his left us, directed to the Arch-biſhop of *Rheims*, by which after he had Complimented him for the ſubmiſſion he expres'd towards the Holy See, he inform'd him of the Council which was to be held at *Rheims*, that he wonder'd he had not ſent him word whether the King had conſented to it or no. He wrote to him about the Arch-biſhop of *Bourges*, that nothing could be determin'd upon his buſineſs in the abſence of *Hildebrand*; that he would come with him, and that they would ſettle this and other Affairs together. He exhorts him vigorouſly to defend the Intereſts of the Holy See and the Church; and order'd him to be at a Council which was to be held at *Rome*, a Fortnight after *Eaſter*. There is likewiſe another Letter writ by this Pope to *Pandulphus* Biſhop of *Marſi*, by which he re-unites that Biſhoprick, which had been divided into two. Stephen IX.

The News of the Pope's Death being brought to *Rome*, the Count of *Freſcati* and the *Roman* Lords plac'd by force on the Papal Chair *Mincius* Biſhop of *Velitra*, to whom they gave the Name of *Benedict* X. *Peter Damien* and the other Cardinals who had no hand in this Election, withdrew from *Rome* after they had proteſted againſt it: And being met at *Sienne*, they Elected for their Pope *Gerard* Arch-biſhop of *Florence*, a *Burgundian* by Nation. They immediately ſent Embaſſadors to the Empreſs *Agnes*, to prevail upon King *Henry* to confirm this Election. They had their requeſt granted, and the Empreſs order'd *Godfrey* Marquiſs of *Tuſcany* to place *Gerard* in Poſſeſſion of the Holy See, and to turn out *Benedict*. In the mean time *Gerard* held a Council at *Sutri* to depoſe *Benedict*; but he perceiving his Intereſt to decline, thought fit to retire to his own Houſe, and relinquiſh the Chair. *Gerard* being inform'd of this, came to *Rome* with the Biſhops and Cardinals, was there acknowledg'd as lawful Pope, and ordain'd in the beginning of *January* 1059. by the Name of *Nicholas* II. Within a few days after, *Mincius* waited upon him to ask him Pardon, and having ſolemnly declar'd that he had been baſely us'd, and own'd himſelf Guilty of Perjury, for being put in Poſſeſſion of the Holy See before the return of *Hildebrand*, contrary to the Oath which he had taken to him, he was for ever ſuſpended from all his Eccleſiaſtical Functions: And to prevent ſuch diſturbances for the future, which might happen upon the Election of Popes; it was Enacted in a Synod of an Hundred and thirteen Biſhops, held at *Rome* in the Year 1059. That the Cardinals ſhould have the greateſt ſhare in the Election of a Pope, and that if any one ſhould intrude into the Papal Chair without being Unanimouſly and Canonically Elected by the Cardinals, and with the conſent of the other Orders, both of Clergy and Laity, he ſhould not be look'd upon as an Apoſtolick Pope, but as an Apoſtate. This is the Firſt Act of that Council. The Second imports, That at the Death of a Pope, or any other Biſhop, no Body ſhould make a ſeizure on their Eſtates, but they ſhould be reſerv'd to their Succeſſors. The Third is, That no Perſon ſhall be preſent at the Maſs of a Prieſt, whom he knows keeps a Concubine. The Fourth imports, That the Canons or Prebendaries ſhall hold all things in Common. The Fifth, That the Tenths and other Offerings ſhall be at the diſpoſal of the Biſhop. The Sixth, That no Peaſon ſhall be entitled to any Church at the Preſentation of Laicks. The Seventh, That no Perſon ſhall take upon him the Habit of a Monk, upon the promiſe or hopes of being made Abbot. The Eighth, That no Prieſt ſhall hold two Churches at once. The Ninth, That Laicks ſhall not be the Judges of the Clergy. The Tenth, That no Perſon ſhall be ordain'd by Simony. The Eleventh, That no Perſon ſhall Marry his Relation, to the ſeventh Generation, or ſo long as the Kindred may be known. The Twelfth, That a Laick who has a Wife, and keeps a Concubine ſhall be Excommunicated. The Thirteenth, That Laicks ſhall not be advanc'd all of the ſudden to Eccleſiaſtical Degrees, but ſhall be try'd for ſome conſiderable time, after they have lay'd aſide their ſecular Habit. Theſe Acts are follow'd by a Decree againſt thoſe who are guilty of Simony, by which it is order'd, That thoſe who have been formerly ordain'd by Perſons guilty of Simony, without having given Money for their Ordination, may continue in thoſe Eccleſia- Nicholas II. *The Council held under* Nicholas II. *in the Year* 1059.

The Council held under Nicholas II *in the Year* 1059.

ſtical Degrees to which they have been advanc'd; but that for the future, thoſe who ſhall be ordain'd by Perſons whom they know to be guilty of Simony, ſhall be depos'd. With reference to Popes 'tis added, That thoſe who ſhall take Poſſeſſion of the Papal Chair, either by Bribery, or by Intrigue, or by Force, without being Unanimouſly and Canonically Elected by the Cardinal-biſhops, and the reſt of the Clergy, ſhall be look'd upon not as Apoſtolick Popes, but as Apoſtates: And that it ſhall be lawful for the Cardinal-biſhops, and any other Perſons of known Piety, whether Clerks or Laicks, to turn out ſuch an one, who ſhall thus ſeize upon the Holy See, by Excommunicating him, and by calling in to their Aſſiſtance the ſecular Power. And that if they cannot do this in *Rome*, they ſhall meet together out of that City, in what place they pleaſe, to Chooſe one whom they ſhall judge more worthy to fill the Chair: And that the Perſon whom they ſhall Chooſe, ſhall be look'd upon as Lawful Pope; *Salvo omnino Imperatoris Privilegio*, as 'tis worded in that very Decree concerning the Election of a Pope. It was in this Council that *Berenger* retracted his Error, as we have ſaid before.

The other Councils under Nicholas II.

This ſame Pope being reconcil'd to the *Normans* of *Pozzuolo*, held a Council at *Amalfi*, where he depos'd the Biſhop of *Trani*; and another Council at *Benevento*, wherein he adjuſted a difference concerning an Hoſpital depending upon the Monaſtery of S. *Vincent* of *Volaterra*, upon which one *Albert* a Monk had ſeiz'd.

The Letters of Nicholas II.

The Letters of this Pope do almoſt all of them relate to the Affairs of *France*.

The Four firſt are directed to *Gervais* Arch-biſhop of *Rheims*. In the Firſt he gives that Biſhop to underſtand, that there was a flying Report of his being a favourer of his Adverſary: That however, he was willing to believe the contrary upon the Teſtimony which he had receiv'd of him by a very creditable Perſon. He exhorts him to maintain the Rights of the Church, and to admoniſh the King of *France* not to hearken to the evil Counſels which were given him, nor to oppoſe the Holy See, particulary with relation to the Perſon whom he would have to be ordain'd Biſhop of *Maſcon*. He aſſures him that he has a particular Reſpect and Kindneſs for that Prince; and let him do as he pleas'd, yet he would always Pray for Him and his Army. In the Second, He enjoyns that Arch-biſhop to interdict the Biſhops of *Beauvais* and *Senlis*, in caſe it appear'd that they had been ordain'd by Simony, as he was aſſur'd. In the Third, He orders that Arch-biſhop to give Satisfaction to the Church of *Verdun* for the Injuries he had done it, and to releaſe the Prebendaries whom he had caus'd to be apprehended. In the Fourth, He lets him know how well ſatisfied he was with thoſe ſigns of Submiſſion which he had expreſs'd to him; that he granted him what he deſir'd for the Biſhop of *Senlis*, becauſe it was nothing but what was reaſonable; and that he could not tell whether he ſhould come to *France* or no.

The Letter of Gervais *Archbiſhop of* Rheims, *to Pope* Nicholas II.

We have likewiſe a Letter of *Gervais*, directed to this Pope, in which he thanks him for the kind Entertainment he gave to his Deputies, and for the Charity he ſhew'd to one of them who dy'd at *Rome*. He acquaints him of the Death of King *Henry*, tells him how earneſtly he wiſh'd to ſee him in *France*; and aſſures him in very expreſs Terms of the Submiſſion and Reſpect which he bore to the Holy See. This doubtleſs is the Letter which *Nicholas* anſwer'd by the foregoing.

The Fifth Letter of this Pope is a Privilege, granted to the Monaſtery of the Religious of S. *Felicity* near *Florence*.

The Sixth, directed to *Edward* King of *England*, is a confirmation of the Privileges granted to the Church of *Weſtminſter*.

The Seventh, directed to *Ann* Queen of *France*, is a Tract of *Peter Damien*'s, which was among his Letters.

The Eighth is directed to the Biſhops of *France*, *Aquitain*, and *Gaſcogne*. He informs them of the Decrees made in the Council of *Rome*, againſt the Clerks and Monks who kept Concubines, or were Apoſtates; againſt thoſe who abuſe Eccleſiaſticks, or ſeize upon the Revenues of the Church; and concerning the Compaſs of the Courts and Church-Yards.

In the Ninth, directed to the Count of *Rouergue*, he exhorts him to take the Churches and Poor under his Protection; and in particular, to reſtore to the Monaſtery of S. *Peter* of *Verdun*, the Lands and Revenues which he had in his Country, threatning to Excommunicate him, if he detain'd them any longer. This Pope dy'd at *Florence*, July 3. in the Year 1061.

Alexander II.

After his Death there were great Conteſts about the Popedom, occaſion'd by the two powerful Factions which were then in *Rome*: Namely, the Faction of *Hildebrand*, and that of the Counts of *Freſcati* and *Galera*, and of other Lords of *Rome*. Both Factions ſent Deputies to King *Henry*'s Court, to obtain his Vote in favour of ſome one of their own Party. *Gerard* Count of *Galera* deputed by the Lord's Faction, having preſented King *Henry* with a Crown of Gold, and offer'd him the Title of a *Roman* Peer, inſinuated ſo far into his favour, that *Stephen* a Cardinal-Prieſt deputed by *Hildebrand* and the other Cardinals, could not ſo much as get Audience, but return'd without doing any thing. After his return the Cardinals in *October*, Elected for their Pope one *Anſelm* a Native of *Milan*, and Biſhop of *Lucca*, who took upon him the Name of *Alexander* II. They believ'd he would prove agreeable enough to the

the Court. But King *Henry* looking upon this Election as a breach of his Prerogative, caus'd *Cadalous* Biſhop of *Parma* to be Elected Pope, who was acknowledg'd as ſuch by the Biſhops and Princes on the other ſide the *Alpes*. He intending to take Poſſeſſion of the the Papal Chair by Force, ſat down with an Army before *Rome*; but was beaten off by the Forces of *Godfrey* Marquis of *Tuſcany*, and of *Matilda* his Wife, who had enter'd into the Intereſts of *Alexander*. This firſt attempt proving very unſucceſsful, he return'd a ſecond time with greater ſtrength, and became Maſter of the Town *Leonina*, and of the Church of S. *Peter*; but he was outed thence alſo, and his Forces put into ſuch a Conſternation, that he himſelf had like to have been taken, and was forced to throw himſelf into a Caſtle, from whence he very narrowly made his Eſcape, by giving Mony to thoſe who Beſieg'd him. Some time after *Anno* Arch-biſhop of *Cologne*, who had the greateſt hand in the Adminiſtration of the Affairs of *Germany*, ever ſince the Empreſs *Agnes* was remov'd, being come into *Italy*, and alledging that the Election of Pope *Alexander* was invalid, becauſe it was carry'd on without the Emperor's Approbation, and becauſe he lay under a ſuſpicion of having given Mony for to be Elected: It was agreed upon to call a Council at *Mantua*, to adjuſt this difference. *Alexander* and *Cadalous* met there, with *Peter Damien*, *Hildebrand*, and ſeveral other Biſhops of *Italy*, *Lombardy* and *Spain*. *Alexander* did there very ſtiffly defend his Election; *Cadalous* had not the face to maintain his pretended Right, and ſo withdrew. The former likewiſe clear'd himſelf by Oath of the Accuſation of Simony, which was lay'd to his Charge; ſo that *Anno* and the Biſhops of *Lombardy* acknowledg'd him alone to be Lawful Pope. But the Emperor's Prerogative was preſerv'd for the future, and *Alexander* was oblig'd to Pardon *Cadalous*, and to make *Guitbert* Grand Signior of *Parma*, Chancellor to King *Henry*, and formerly the Popes greateſt Enemy, Arch-biſhop of *Ravenna*. This Council was held in the Year 1064. and put an end to a Schiſm which would have been the Cauſe of very great diſturbances in the Church of *Rome*, if it had continued as it had begun. Alexander II.

The year before, *Alexander* had held a Council at *Rome*, conſiſting of above One hundred Biſhops, wherein he had reviv'd the Decrees of his Predeceſſors, *Leo* IX. and *Nicholas* II. againſt thoſe who were guilty of Simony, againſt thoſe who kept Concubines, againſt ſuch of the Laity who ſeiz'd on the Revenues of the Church, againſt thoſe who Marry'd their Kindred till after the ſeventh Degree, and againſt the Apoſtate Clergy and Monks. This is only a renewal of the Council held under *Nicholas* II. *The Councils under* Alexander II.

In two other Councils held at *Rome* the year following, *Alexander* Condemn'd thoſe who maintain'd, that the Degrees of Conſanguinity ought to reach no farther than to Couſin-Germans, which he calls the Hereſy of the *Nicolaitans*. He likewiſe Condemn'd thoſe who had maintain'd, that one may without being guilty of Simony, give Mony to Princes to be inſtituted into the Revenues of the Church. He makes uſe of *Peter Damien* to confute theſe Errors; and ſent him to *Milan* to reform the Clergy of that City; into *France*, to relieve the Monks of *Cluny*; and to *Florence*, to put an end to the Schiſm of the Church, belonging to that City.

Whilſt *Peter Damien* was employ'd in Reforming the Church, *Hildebrand* Arch-deacon of *Rome*, who had the ſole Adminiſtration of Affairs relating to the Holy See, made uſe of his utmoſt endeavours to advance the temporal Power thereof. With the Aſſiſtance of *Godfrey* Marquiſs of *Tuſcany*, and the Princeſs *Matilda*, he repuls'd the *Normans* of *Pozzuolo*, and oblig'd them to ſurrender ſeveral places. He engag'd ſeveral Lords of *Burgundy* and *France* to bind themſelves by Oath to defend the Church of *Rome*. He exhorted *William* Duke of *Normandy* to take upon him the Kingdom of *England*, vacant by the Death of King *Edward*. Laſtly, From the Pontificate of *Alexander* he began the Conteſt with King *Henry* about the Right of Inveſtitures, and caus'd him to be cited to *Rome* upon that Subject. We attribute all this to *Hildebrand*, becauſe 'tis evident that it was he who Govern'd under the Name of *Alexander* II. who led a reſerv'd and a retir'd Life, and ſpent more of his time at *Lucca* and Mount *Caſſin* than at *Rome*. However he dy'd in that City, *April* 22. in the Hear 1073.

Since this Pope was eleven Years and ſome Months on the Chair, we may very well expect a great many Letters written in his Name. We have Five and Forty of them compleat, and the Fragments of ſeveral Acts related by *Ives* of *Chartres* and by *Gratian*. *The Letters of* Alexander II.

His Firſt Letter is directed to the Clergy and Laity of *Milan*, whom he exhorts to lead a Chriſtian Life.

The Second is directed to *Harold* King of *Norway*, whom he exhorts to own the Arch-biſhop of *Breme* as Vicar of the Holy See, and to ſubmit to him as ſuch. He reproves him for that the Biſhops of his Kingdom, were either not Conſecrated, or elſe had given Mony to be Conſecrated.

By the Third, directed to the King of *Denmark*, he demands of that Prince the payment of what was due from that Kingdom to the Holy See.

By the Fourth, directed to the Arch-biſhop of *Dalmatia* and *Sclavonia*, he ſends him the Pall, and gives him ſome Inſtructions concerning his Office.

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The Letters of Alexander II.

The Fifth is the Decree of the Council of *Rome*, of which we have already ſpoken.

In the Sixth, directed to *Gervais* Arch-biſhop of *Rheims*, he writes to him againſt *Cadalous*, congratulates him of the endeavours he us'd for the extirpation of Simony; and intruſts him and the Arch-biſhop of *Sens* with the Tryal of the Biſhop of *Orleans*, who was Charg'd with Simony, and orders him to turn out the Abbot of S. *Medard* of *Soiſſons*, Excommunicated long before, and to Elect another in his Place.

This Letter is follow'd by a Decree made at *Milan* by two Cardinal Legats of the Holy See, againſt the Clergy who were either guilty of Simony, or kept Concubines.

The Seventh Letter is directed to the Biſhops of *Denmark*, whom he injoyns to be preſent at the Synod held by the Biſhop of *Hamburgh*.

In the Eighth he exhorts *William* King of *England* to pay him the *Peter-pence* which were due to him.

In the Ninth he grants to *Anno* Arch-biſhop of *Cologne*, a Privilege which he had beg'd of him in the behalf of a Monaſtery.

The Tenth is directed to *William* King of *England*: He exhorts him to take into his Protection the Eccleſiaſticks of his Kingdom; and adviſes him to follow *Lanfrank*'s directions, to whom he committed the Determination of the Biſhop of *Cheſter*'s Cauſe, and of the Diſpute on foot between the Arch-biſhop of *York*, and the Biſhop of *Dorcheſter*.

In the Eleventh, directed to *Landulphus*, he determines that the Man who had Vow'd to take upon him the Monaſtick Life and had forc'd his Wife to conſent to it, ought not to be made a Monk, till ſhe ſhould give her voluntary conſent thereto.

The Twelfth is directed to *Gervais* Arch-biſhop of *Rheims*: He aſſures him that he was deeply concern'd for what had befaln him, and invites him to come to a Synod held at *Rome*.

In the Thirteenth, directed to the ſame Arch-biſhop, he admoniſhes him to put an end to the difference on foot between Him and two Clerks of his own Church, and that in the preſence of the Legats of the Holy See, and of the Biſhop of *Laon*, whom he had Commiſſion'd for that purpoſe: And he lets him know that he has written to the Lords who moleſted him, either to do him Juſtice in the preſence of his Legats, or elſe to appear before his Synod.

In the Fourteenth, he admoniſhes him again to put an end to the Affair of thoſe two Clerks, about whom he had already written.

In the Fifteenth, he enjoyns him to Excommunicate thoſe who had unlawfully ſeiz'd upon the Revenues belonging to a Monaſtery.

In the Sixteenth, he gives the ſame Arch-biſhop to underſtand how deeply he was concern'd for the Afflictions which the Church of *Rheims* labour'd under, and promiſes to ſend him a Legat to his Aſſiſtance.

In the Seventeenth, he exhorts him to aſſiſt the Biſhop of *Laon*, in doing Juſtice to an Abbeſs, who was turn'd out of her Monaſtery of S. *John* of *Laon*.

In the Eighteenth, he forbids him to Ordain *Joſſelin* Biſhop of *Soiſſons*, who was manifeſtly guilty of Simony; and orders him to puniſh the Biſhop of *Beauvais* for the outrages he had committed, and to oblige the Biſhop of *Amiens*, to let the Abbot of *Corby* live in quiet.

In the Nineteenth, he informs him, That he had confirm'd the Privilege of the Abbey of *Corbey*, and adjuſted the difference which was between the Abbot, and the Biſhop of *Amiens*, who had given him ſatisfaction in the Synod. He refers to him the other Conteſts which might be between them, and orders him to give the Holy Chriſm and other Rites to the Monaſtery of *Corby*, if that Biſhop refus'd to give it them.

In the Twentieth, he lets him know, that he has confirm'd the Privileges of the Abbey of S. *Dennis* of *France*, and put an end to the difference between the Abbot and the Biſhop of *Paris*, after he had heard both Parties at *Rome*.

The One and twentieth directed to the Arch-biſhops of *France*, is the Letter of Legation which he grants to *Peter Damien*, when he ſent him into *France*.

In the Two and twentieth directed to *Gervais* Arch-biſhop of *Rheims*, he confirms the Excommunication made by that Arch-biſhop and by *Peter Damien* againſt the Abbot of S. *Madard*, and orders him to turn him out.

In the Three and twentieth, he thanks that Arch-biſhop and the King of *France*, for having turn'd out the Arch-biſhop of *Chartres*, who was Convicted of Simony; and he deſires that they would do the ſame with reſpect to the Biſhop of *Orleans*.

In the Four and twentieth, he refers the Tryal of the Divorce between Count *Radulphus* and his Wife, to the Arch-biſhops of *Rheims* and of *Sens*, and to their Suffragans.

In the Five and twentieth, he orders the Arch-biſhop of *Rheims* to cauſe the Biſhop of *Chalons* to reſtore to the Church of S. *Menne* the Body of that Saint, which he had by force taken away.

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In the Six and twentieth, directed to the Arch-biſhop of *Treves*, and the Biſhop of *Verdun*, he orders, that a Prieſt who in his Sickneſs had vow'd to turn Monk, and was of another mind after his Recovery, ſhould be reſtor'd to the Benefices which he held before. *The Letters of* Alexander II.

In the Seven and twentieth written to the Clergy of *Naples*, he determines that the Degrees of Kindred ought to be reckon'd according to the Number of the Generations.

In the Eight and twentieth, that he who Marries a Relation of his Concubine, who is promis'd in Marriage to another, ought to reſtore her to him.

In the Nine and twentieth, he injoyns a Prieſt, who had kill'd another Prieſt, four years Pennance, and ſuſpends him for ever.

In the Thirtieth he impoſes ten years Pennance on a Laick who had kill'd a Prieſt, tho' the Prieſt had been the firſt Aggreſſor.

In the One and thirtieth he moderates the Pennance impos'd by the Biſhop of *Conſtance* upon an Abbot, who had given his Servant a blow with a Stick, of which he dy'd within ſix Months after.

In the Two and thirtieth, he determines, that a Man who was ordain'd Deacon and Prieſt, without having been made Sub-deacon, ſhall forbear performing his Miniſterial Functions, till ſuch time as he had been ordain'd Sub-deacon.

In the Three and thirtieth, he moderates the Pennance impos'd on a Man who had been the occaſion of Homicide, tho' he had not been an Inſtrument thereof.

In the Four and thirtieth, directed to the Biſhops of *Spain*, he declares that they ought not to put the *Jews* to death for their Religion.

In the Five and thirtieth, he orders the Clergy and Laity of *Lucca*, not to ſell the Offices belonging to the Church.

In the Six and thirtieth, he adjuges that a Prieſt, who is ſubject to the Falling Sickneſs, ought to abſtain from Celebrating Maſs.

By the Seven and thirtieth, he declares that he had impos'd ſeven years Pennance on a Man who had kill'd his own Son involuntarily.

In the Eight and thirtieth he explains the manner of reckoning the Degrees of Conſanguinity.

In the Nine and thirtieth, which is among *Lanfrank*'s Letters, he confirms the Privilege of the *Engliſh* Monks, to officiate in Cathedral Churches.

The Fortieth is the Privilege granted to the Abbey of *Vendom*.

The One and Fortieth is the Privilege granted to the Monaſtery of *Peter Damien*.

In the Two and fortieth, he enjoyns the Biſhop of *Amiens* to forbear diſturbing the Monks of *Corby*; otherwiſe he would Suſpend and Excommunicate him, till ſuch time as he ſhould give them ſatisfaction in the preſence of the Arch-Biſhop of *Rheims*.

The Three and fortieth, directed to the Monks of *Cluny*, is a Privilege which he grants to them, that they ſhould not be Excommunicated or Interdicted, but by the Sentence of the Holy See.

By the Four and fortieth he permits *Gebehard* Arch-biſhop of *Salzbourgh*, to erect a Biſhoprick in his Dioceſs.

By the Five and fortieth he confirms the Eſtabliſhment made by the Biſhop of *Paſſaw*, that the Regular Canons ſhould hold all things in Common.

The greateſt part of the Fragments of his other Letters, are his Judgments preferr'd againſt the Clerks who were guilty of Simony and Fornication; or elſe his Determinations upon ſeveral Points of Diſcipline, particularly concerning the Degrees of Conſanguinity. We likewiſe gather from them, that an Excommunicated Perſon cannot Excommunicate another: That a Prieſt ought to Celebrate but one Maſs a day; tho' ſome ſay one for the day, and another for a deceaſed Perſon, when 'tis neceſſary: That thoſe who offer any Violence to Biſhops, ſhall be Excommunicated; and that thoſe who offer any to Prieſts, or to any other Clergy-men, ſhall be injoyn'd Pennance.

CHAP.

CHAP. V.

An Account of the Church of Rome *under* Gregory VII. *of the Differences between this Pope, and the Emperor* Henry, *and other Princes of* Europe; *With an Abſtract of his Letters.*

Gregory VII.

THERE happen'd no diſturbance among the People upon the Death of Pope *Alexander*: For *Hildebrand*, who had the whole Power in his own Hands, gave ſuch good Orders, that all was ſtill and quiet. He order'd a Faſt to be kept, and Prayers to be made for three Days together, before they conſulted about the Election of another Pope. But at the very time of Interring the Corps of the deceaſed in the Church of S. *Saviour*, *April* 22 in the Year, 1073. being the very Day of his Death; the People being mov'd thereto, proclaim'd *Hildebrand* Pope, and put him into the Poſſeſſion of the Holy See. The ſame Day he acquainted the Prince of *Salerno* of his Election, and pray'd him to come to *Rome* to defend him. This is what he ſays himſelf about the manner of his Election: But he withal declares that it was much againſt his Will, and that he was very Angry at it. His Adverſaries tell us quite another Story, and ſay, That they were his Soldiers and other of his Creatures, who made this tumultuary Proclamation: That neither the Cardinals, nor the Clergy, nor the moſt conſiderable among the People had any Hand in it. However, there is an Act of Election in the Name of the Cardinals and the Clergy of *Rome*, made in the preſence of the Biſhops and Laity, which bears date the very Day of his Election. However the Caſe was, it muſt be own'd that this Election was very Precipitate; and that *Didier* Abbot of Mount *Caſſin* and Cardinal, had a great deal of reaſon for the Reply he made to *Hildebrand*, who check'd him for coming too late, when he told him, that it was himſelf who was too haſty, ſince he took poſſeſſion of the Holy See, before the Pope his Predeceſſor was lay'd in his Grave: And *Hildebrand* himſelf has acknowledg'd the Fault of this Election, which he caſts upon the People, and maintains that he had no Hand in it. He was of *Tuſcany*, of the Borough of *Soana*, the Son of a mean Artificer, if moſt Hiſtorians may be credited. He ſpent the firſt Years of his Life in *Rome*, where he had for his Maſter, *Laurence* Arch-biſhop of *Melpha*, and was extreamly in the favour of *Benedict* IX. and *Gregory* VI. He attended the latter in his Baniſhment to *Germany*, and after his Death retir'd into the Abby of *Cluny*, where he abode till ſuch time as *Bruno* Biſhop of *Toul*, who was nominated for Pope by the Emperor *Henry*, going through *France* took him along with him to *Rome*, not queſtioning but by the Acquaintance and Intereſt which he had in that City, he might be very ſerviceable to him. He was no ſooner return'd but he renew'd his Familiarity with *Theophylact* or *Benedict* IX. and grew within a while ſo Rich and Powerful, that he became Lord and Maſter of all Affairs, and the Popes were in a manner his Dependents. It was he who negotiated the Election of *Victor* II. between the Emperor and the *Romans*; and under *Victor*'s Pontificate he was ſent Legat into *France*. He turn'd out *Benedict* IX. and caus'd *Nicholas* II. to be Elected in his ſtead, who made him Arch-deacon. In a Word it was by his means that *Cadalous* was turn'd out, and *Anſelm* Biſhop of *Lucca* ordain'd Pope under the Name of *Alexander* II. It was he who ſupported that Popes Intereſt, and having taken upon him the Character of Chancellor of the Holy See, had the abſolute Adminiſtration of all Affairs both Eccleſiaſtical and Civil, as well as the entire diſpoſal of the Revenues of the Church of *Rome* during his Popedom.

Hildebrand foreſeeing that his Election might be moleſted, becauſe it had been carry'd on ſo precipitately, and without the Conſent of *Henry* King of *Germany*; he forthwith wrote to him about it, and requeſted by his Deputies that he would be pleas'd to confirm it, aſſuring him that he had been elected againſt his Will, and that he put off his Ordination till ſuch time as he was inform'd of his Will and Pleaſure. King *Henry* took ſome time to conſider on it, and ſent Count *Eberhard* to *Rome*, to learn after what manner that Election had been carry'd on. *Hildebrand* ſhew'd ſo many Civilities to this Count, that he wrote to the King in his behalf: And *Henry* perceiving that it ſignified nothing to oppoſe his Election, becauſe he was more powerful in *Rome* than himſelf, gave his Conſent to it. By this means *Hildebrand* was ordain'd Prieſt, and afterwards Biſhop of *Rome*, in *June*, *Anno Dom.* 1073. At his Ordination he took upon him the Name of *Gregory* VII. in honor to the Memory of *John Gratian* his old Patron, who had aſſum'd the Name of *Gregory* VI. when he was ſeated upon the Papal Chair.

No

No ſooner was this Man made Pope, but he form'd a deſign of becoming Lord Spiritual and Temporal over the whole Earth; the ſupreme Judge and Determiner of all Affairs both Eccleſiaſtical and Civil; the Diſtributer of all manner of Graces of what kind ſoever; the Diſpoſer not only of Arch-biſhopricks, Biſhopricks, and other Eccleſiaſtical Benefices; but alſo of Kingdoms, States, and the Revenues of particular Perſons. To bring about this Reſolution he made uſe of the Eccleſiaſtical Authority, and the Spiritual Sword which God had put into his Hand, not only to maintain the Faith and Diſcipline of the Church, to reform Abuſes, and to puniſh thoſe who were guilty of Spiritual Offences; but he likewiſe made uſe of it to deprive Kings of their Kingdoms, Princes and Lords of their Eſtates and Revenues; to render them his Tributaries, to diſpoſe at his pleaſure all that belong'd to them, and to force them to do whatſoever he deſir'd; to engage Arch-biſhops and Biſhops to pay him a blind Obedience, and to do nothing in their own Dioceſſes without his Order. He liv'd in times very lucky for him, and very proper to eſtabliſh his Pretenſions; the Empire of *Germany* was weak; *France* govern'd by an Infant King, who did not much mind the Affairs of State; *England* newly Conquer'd by the *Normans*; *Spain* in part under the Government of the *Moors*; the Kingdoms of the North newly Converted; *Italy* in the Hands of a great many petty Princes; all *Europe* divided by ſeveral Factions, ſo that it was eaſy for him in ſuch a juncture to eſtabliſh his Authority. But this undertaking created a World of Buſineſs to him, and engag'd him in Conteſts with a great many *European* Princes. The moſt conſiderable was that which he had with *Henry* King of *Germany*, which laſted all his Popedom, and was of very pernicious Conſequence, both to the Church and the Empire: The account of which is as follows. Gregory VII.

Henry, the Fourth King of the *Germans* of that Name, ſince *Henry* the *Faleoner*, ſucceeded (as we hinted before) his Father *Henry*, in the Year, 1056. being then about five Years old. His Father at his Death recommended him to Pope *Victor* II. and threw him under the protection of the Holy See. He was at firſt under the Government and Tuition of the Empreſs *Agnes* his Mother, who had the adminiſtration of the Empire in her Hands. But the Princes and Grandees of *Germany*, being weary of the Government of this Woman, took *Henry* away from her, and committed the Charge of his Royal Perſon to *Anno* Arch-biſhop of *Cologne*, who had likewiſe the greateſt ſhare in the Government. Theſe Lords, to retain their Authority the longer, left *Henry* to his liberty of doing what he pleas'd, and to live in the Debaucheries common to Youth; and in the mean time Govern'd Abſolutely under his Name, and diſpos'd as they ſaw fit of the Offices, Revenues, and Affairs of the Empire. *Henry* was in this kind of dependency upon them till he came to be Eighteen or Twenty years old: At which time he began to take Cognizance of the Affairs of his Eſtate, and to Govern them himſelf: It was then that he began to be ſenſible that a great many things had been done contrary to Juſtice, and that the Grandees abuſing the Confidence which he had repos'd in them, were advanc'd by indirect means, and regarded more their own private Intereſts, than thoſe of the State: It was then, he revok'd part of what they had caus'd to have been done, prohibited the Exactions and Outrages which they had been guilty of, re-eſtabliſh'd the Courſe of Juſtice and the Force of the Laws, and puniſh'd the Offenders. The meaſures which he took, made ſeveral of his Lords to become Malecontents; for they being us'd to do what they pleas'd themſelves without fearing to be check'd for it, could not be eaſie under this new Yoke. Thereupon they conceiv'd an Averſion to King *Henry*, which they continued for ever after, and they took up a Reſolution either to Kill him, or to Out him of the Empire. The *Saxons* were the firſt who openly Rebell'd againſt him; they ſet upon him with ſuch an Advantage, and with ſo great Numbers, that he was forc'd to fly for it. He return'd with an Army, and the *Saxons* were twice defeated, but ſtill kept to their Reſolution. They enter'd into a Confederacy with ſeveral Lords of *Lombary*, *France*, *Bavaria* and *Suabia*; and finding themſelves not ſtrong enough to make open War againſt him, they charg'd him with ſeveral Crimes before Pope *Gregory*, and intreated that Pope to turn him out of his Throne, and to put up another King in his place, whoſe Conduct and Wiſdom ſhould be anſwerable to his Dignity. *An Account of the Difference between Henry and Gregory VII.*

Gregory VII. had formerly begun under the Popedom of *Alexander* II. to form a Proceſs againſt King *Henry*, and had caus'd him to be cited to *Rome* upon the account of Simony, and other Crimes lay'd to his charge. But after *Alexander*'s Death, he thought it would redound to his Intereſt to manage him, that he might be the more inclinable to confirm his Election. Some Authors ſay, That he ſecretly threaten'd that Prince to Proſecute him, in caſe he would not approve of his Election; but this Matter of Fact is not prov'd by any Authentick Teſtimony. What is more certain, is; That before his Ordination, *Gregory* ſent word to *Beatrice* and *Matilda*, That he had a deſign of ſending ſome pious Perſons to King *Henry*, to give him ſome wholſome Advice about his Conduct, and to perſuade him to return to that Obedience which he ow'd to the Church of *Rome*. At the ſame time he adviſes theſe Princeſſes not to communicate with the Biſhops of *Lombardy*, who were either guilty of Simony, or favour'd thoſe who were ſo. This Letter of *Gregory*, which is the Eleventh of his firſt Book, bears date *May* 25, 1073.

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The Perſons guilty of Simony, of whom he ſpeaks in this Letter, are the Biſhops of *Lombardy*, and particularly *Godfrey* Arch-biſhop of *Milan*, who was (as *Gregory* ſays) advanc'd to that Dignity by Simony; and even whilſt *Guy* Arch-biſhop of that City was Living. He and his Adherents had been Excommunicated for this by the Pope in a Council of *Rome*, but this Excommunication had no other Effect upon him than to Incenſe him; and entring into a League with all the Biſhops of *Lombardy*, they conſpir'd together againſt the Holy See. *Gregory* VII. being advanc'd to the Papal Chair, had nothing more in his Thoughts, than to bring them to ſubmit, and to cauſe the Excommunication iſſued out againſt them to be put in Execution; as appears by the Letter which he ſent on that Subject to all the Faithful of *Lombardy*, bearing date *July* 1, 1073. which is the Fifteenth of the firſt Book. King *Henry* on the other hand protected the Arch-biſhop of *Milan*, and the Biſhops of *Lombardy*, and continued in Communion with them; and this gave the firſt Riſe to the Conteſt betwixt him and Pope *Gregory*.

The firſt of *September* in the ſame year the Pope adviſ'd *Anſelm*, Biſhop of *Lucca* Elect, not to receive the Inveſtiture of his Biſhoprick from King *Henry*, till ſuch time as he had given Satisfaction for his holding Communion with Excommunicated Perſons, and till he was reconcil'd to the Holy See, which he hop'd would be effected by the Mediation of the Empreſs *Agnes*; of *Beatrice* and *Matilda* Counteſſes of *Tuſcany*; and by *Radulphus* Duke of *Suabia*, who had undertaken the Accommodation. The ſame day *Gregory* wrote to that Duke, telling him, That he had no particular ill Will to King *Henry*; but on the contrary, wiſh'd him well, as he was oblig'd to do, becauſe he had acknowledg'd him for King; becauſe he had receiv'd ſeveral ſignal Favours from his Father *Henry*; and becauſe that Prince upon his Death, had recommended him to Pope *Victor* II. But for as much as this Concord between the Empire and the Church, ought to be pure and ſincere, it was requiſite in the firſt place that he ſhould manage the Affair with him, with the Empreſs *Agnes*, with the Counteſs *Beatrice*, and with *Reginald* Biſhop of *Cumæ*; that for this purpoſe he deſir'd a Conference with him, and pray'd him to come to *Rome*. He wrote likewiſe at the ſame time to this Biſhop of *Cumæ*, telling him, That he wiſh'd with all his Heart, that the King were Maſter of all that Religion and Piety which he ought to be Maſter of; and that he were in Union and Amity with the Holy See; and to bring this about, he pray'd him to be ready to come to *Rome* with the Empreſs, *Radulphus*, and the Counteſs *Beatrice*, that ſo all things might be adjuſted: That he might hold Conferences with the Biſhops of *Lombardy*, but that he ought not to Communicate with them. Theſe three Letters are the Nineteenth, Twentieth and the One and twentieth of the firſt Book. In the Four and twentieth written to *Bruno* Biſhop of *Verona*, bearing date *September* the 24th, he declares that he retains the ſame Love and Tenderneſs for King *Henry* as ever he did. This Prince replies to the Pope's Civilities in a very ſubmiſſive Letter, wherein he declares, That for as much as it was requiſite that the Empire and the Papacy ſhould be mutually aſſiſting to each other, it were to be wiſh'd that they were united together: That he own'd he had not as yet paid all that Reſpect to the Papacy which he ought, nor puniſh'd the Guilty with ſufficient Severity: That he confeſs'd his Fault, in order to obtain Pardon for it: That he acknowledg'd that the Levity of his Youth, or his being Jealous of his Authority, or Laſtly, his being led by evil Councellors, was the cauſe of his Sinning againſt Heaven and the Pope, not only by unlawful ſeizing upon the Revenues of the Church, but alſo by communicating with unworthy Perſons, and ſuch as were guilty of Simony, and by ſelling of Churches, inſtead of protecting them as he ought: That he deſired he would for the future aſſiſt him with his Authority; and that he implor'd his Aid and his Advice for the Reformation of the Churches, and particularly that of *Milan*; aſſuring him that he would aſſiſt him as far as poſſible, and hop'd he was of the ſame mind with reſpect to him. The Pope ſeem'd ſatisfied with this Letter, as he declares in the Five and twentieth Letter of the firſt Book, directed to *Herlembold*, whom he had made Arch-biſhop of *Milan* after the Excommunication of *Godfrey*, wherein he does not ſtick to tell him, That King *Henry* had ſent him ſuch a ſubmiſſive Letter, as was never in his Memory ſent by that Prince, or any of his Predeceſſors to the Popes of *Rome*. This Letter bears date *September* the 28th, ſo that King *Henry*'s Letter, which is not related till after the Nine and twentieth of *Gregory*, is written ſome time before. The Six and twentieth Letter bearing date *October* the 9th, is likewiſe directed to *Herlembold*, whom he adviſes to uſe his utmoſt endeavours to reclaim the Biſhops of *Lombardy*, and among the reſt, the Biſhop of *Verceil*, by treating them with meekneſs; and to grant Abſolution to thoſe who had communicated with excommunicate Perſons, whenever they would repent. In the Seven and eight and twentieth, he exhorts the Biſhops of *Aix* and *Pavia* to aſſiſt *Herlembold*, and to ſhun Excommunicated Perſons; theſe Letters bear date the 13th, of the ſame Month. However, he would not have the *Germans* to riſe up in Arms againſt *Henry*, he deſires that both Parties would refer themſelves to his Judgment, as he ſent word to the Arch-biſhop of *Magdebourg* by the Nine and thirtieth Letter of the ſame Book, which bears date *December* the 20th, in the ſame Year.

By

By the Two and three and fortieth Letters, dated *January* 25, and 26, 1074. he summon'd the Arch-bishops of *Aquileia* and *Milan* with their Suffragans, to a Synod which was to be held at *Rome* in the beginning of Lent. This Synod being met, the Pope order'd that all those who had been promoted to Ecclesiastical Dignities, or had obtain'd any Benefices by Simony, should be suspended and deprived of them: That it should no longer be lawful for Clerks guilty of Fornication to celebrate Mass, nor to wait at the Altar; and that the People should not assist at the Mass, or any other Office of such Priests or Clerks who kept Concubines. In this Council he gave Absolution to *Garnier* Bishop of *Strasbourgh*, who had been Excommunicated by *Alexander*. This Bishop was the only Person of the *German* Bishops who were guilty of Simony, who came to *Rome* to beg Pardon for his Fault; so that the Pope thought this Submission deserv'd an absolute Pardon: But as for the Bishops of *Placentia*, and the other Bishops of *Lombardy*, who were likewise come to *Rome*, he only granted them the Power of Confirming Infants, in case of Necessity. This is what he gives an Account of to the Princesses *Beatrice* and *Matilda* in the Seventy seventh Letter of the first Book, dated *April* the 15th, 1074. A proposal was likewise made in this Synod to ordain *Anselm* Bishop of *Lucca*, and *Hugh* Bishop of *Dia*; but a Remonstrance was made in behalf of King *Henry*, that the Pope ought not to Consecrate them, till they had receiv'd Investiture. However, the Pope did not stick to ordain the Bishop of *Dia*; but put off for some time the Ordination of the Bishop of *Lucca*. Notwithstanding a little time after he ordain'd him; the People of *Lucca* would not acknowledge him, but turn'd him out in spite of all the intreaties the Pope us'd for his Reception. Some Authors say that *Gregory* in this Council, made a Decree against the Investitures of Benefices by Laicks. It appears by the Letter written by this Pope to *Beatrice* and *Matilda*, the Sixteenth of *November* the same year, that *Robert Guiscard* Duke of *Pozzuolo* was already Excommunicated, and 'tis probable that this was done in this Council. *The Council of Rome in the Year,* 1074.

Some time after the Pope sent to King *Henry* the Bishops of *Ostia*, *Palestrina* and *Cumæ*, as his Legats, with order to call a Council of Bishops in *Germany*, to reform the Abuses; to communicate to that Council the Decrees of the Council of *Rome* against such Clerks as were guilty of Simony, or kept Concubines; and to oblige King *Henry* to abandon the Interests of the Bishops of *Lombardy*, and to put himself upon the zealous Reformation of the Church. These Legats attended with the Empress *Agnes*, waited upon *Henry* about *Easter* at *Nuremberg*. He receiv'd them very obligingly; regulated several Abuses, promis'd them to extirpate Simony wholly out of his Dominions, and to submit to the Holy See. But he would not separate himself from the Communion of the Arch-bishop of *Milan*, and return'd this Answer upon that Subject, That he hop'd that when the Pope should be fully inform'd of the matter, he would revoke what he had done against that Arch-bishop, and the Bishop of *Lombardy*. Nor would he promise the Legats to call a Council, under a pretence that it did not belong to them, but to the Arch-bishop of *Mayence* to act in *Germany* as Vicar of the Holy See, since he had receiv'd that Privilege from the Predecessors of *Gregory*. It was *Liemar* Arch-bishop of *Breme* who furnish'd King *Henry* with this reply. The Legats insisted and remonstrated that the Power which had been granted to the Arch-bishop of *Mayence*, ended at the Death of that Pope who had given him the Grant; that besides they had a Commission or Power which that Arch-bishop had not; but they were not harken'd to, and were oblig'd to return, after they had suspended the Arch-bishop of *Breme*, and cited him to a Council to be held at *Rome* about the Feast of *St Andrew*.

The Legats having brought this Answer back to *Gregory*, he wrote word to *Henry*, That tho' he had not satisfied him in the business relating to the Arch-bishop of *Milan*, yet he was very well pleas'd with his Submission, and with the Civilities he shew'd to his Legats: That he was willing to have another hearing of that Affair, to see whether any alteration ought to be made in the Judgment that had been pronounc'd against that Arch-bishop. By this very Letter, he gives him to understand, that he had cited to the Synod to be held at *Rome* the beginning of the next Lent, *Sigefroy* Arch-bishop of *Mayence*, and the Bishops of *Bamberg*, *Strasbourg* and *Spires*; to give an account of their advancement to the Episcopacy, and of their Morals: He desires that he would oblige them to come, and send Deputies along with them, who should give in their Testimony of their Lives and Conversations. This Letter is dated *December* 7th 1074. There is likewise another Letter of the same date directed likewise to *Henry*, wherein he expresses a great deal of Affection to him, and prays him not to hearken to their Counsels, who were willing to sow Dissensions between them. He tells him of the Afflictions which the *Eastern* Christians labour'd under, and assures him that he had provided several *Italian* Lords to go to their Assistance, and that he had already Fifty thousand Men who were ready to follow him, if he would Head them, and March as far as our *Saviours Sepulcher*. That he is the more inclin'd to undertake this, because it would be a means of reuniting the *Greek* Church to the *Latin*, and of reducing the *Armenians* and all the other Orientals into the Bosom of the Church. But forasmuch as it was a business of great Consequence, he ask'd his Advice and Assistance, and declares that

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if he ſhould go, he would leave him Protector of the Church of *Rome*. Theſe two Letters are the Thirtieth, and one and Thirtieth of the Second Book.

Some Days before this, the Pope had ſummon'd to the Synod of *Rome*, by the Twenty eighth, and Twenty ninth Letters of the Second Book, *Liemar* Arch-biſhop of *Breme*, *Sigefroy* Arch-biſhop of *Mayence*, *Otho* Biſhop of *Conſtance*, *Garnier* of *Strazbourg*, *Henry* of *Spires*, *Herman* of *Bamberg*, *Imbric* of *Augsburg*, and *Adelbert* of *Wirtzbourg*.

The Pope's Decree againſt thoſe who were guilty of Simony, and againſt the Clerks, who either kept Concubines or were Marry'd, remov'd in *Germany*, *Italy*, and *France* a great many Eccleſiaſticks out of their Places, who were found guilty of Simony, or of having unlawful converſe with Women. Theſe Men not only complain'd of this Yoke which the Pope would impoſe upon them, but they likewiſe inveigh'd againſt him, and accuſed him of advancing an inſupportable Error and ſuch as is contrary to the Words of our Saviour, who ſays that all Men are not able to live continently; and contrary to the Words of the Apoſtle, who enjoins thoſe who cannot live continently, to Marry. They added, that this Law he would impoſe on them, which oblig'd them to live like Angels by offering force to the ordinary courſe of Nature, would be the Cauſe of great Diſorders: That moreover if the Pope perſiſted in his Reſolution, they had rather renounce the Prieſthood than Marriage, and let him ſee if he could get Angels to take care of their Flocks, ſince he would not make uſe of Men. This was the Language of theſe corrupted Eccleſiaſticks, according to the account of an Hiſtorian of that time. But the Pope for his part preſs'd the Execution of his Decree, and wrote very warm Letters to the Biſhops to oblige them to take ſtrict care of it. The Arch-biſhop of *Mayence* doing his utmoſt therein, found how difficult it was to root out an Abuſe ſo inveterate and ſo general as this was; and before he proceeded againſt the Refractory, he gave them ſix Months time to reclaim. Laſtly, having call'd a Synod at *Erford* in *October*, he told them in expreſs Terms that he was oblig'd to put the Pope's Decree into Execution, and that they were oblig'd either to renounce their pretended Marriages, or elſe their Attendance on the Altar. When they found they could not by their Prayers prevail upon him to alter his Reſolution, they withdrew from the Council in a great Rage, threatning the Arch-biſhop either to turn him out, or to kill him. The Arch-biſhop to pacify them, order'd them to be call'd back again; and promis'd, when an Oportunity ſhould offer, he would ſend to *Rome* and endeavour to work the Pope over to another Mind. The next Day he propoſed to them the Queſtion about the *Tenths*.

The Decree of *Gregory* met with no leſs oppoſition in *France*, *Flanders*, *England* and *Lombardy*, than it did in *Germany*, as we are inform'd by ſeveral Letters ſent by this Pope to the Princes and Biſhops of theſe Countries; and this oppoſition roſe ſo high at *Cambray*, that they caus'd a Man to be Burnt who had aſſerted that thoſe who were guilty of Simony, and the Marry'd Prieſts ought not to celebrate Maſs or any Divine Office; and that no Man ought to aſſiſt them therein. This we find related in the Twentieth Letter of the Fourth Book.

This Oppoſition did not diſcourage *Gregory* VII. in the leaſt; on the contrary he wrote ſeveral Letters to the Biſhops and Princes, whereby he enjoyns them to put his Decree in Execution, and not to tolerate Clerks guilty of Simony, nor ſuch as were Marry'd or kept Concubines. Upon this Head, we may conſult the Thirtieth Letter of the Firſt Book directed to the Arch-biſhop of *Salzbourg*, dated *November* 15, 1073. the Five and fortieth of the Second Book directed to *Radulphus* Duke of *Saubia*, and to *Berthold* Duke of *Carinthia* dated *January* 11, 1075. the Sixty firſt directed to *Dietwin* or *Theodwin* Biſhop of *Liege*, whom he charges with Simony: The Sixty ſecond directed to *Sicard* Biſhop of *Aquileia* dated *March* 23. The Sixty ſixth to *Burchard* Biſhop of *Halberſtat*, of the ſame Month: The Sixty ſeventh to *Anno* Arch-biſhop of *Cologn*: The Sixty eighth to the Archbiſhop of *Magdebourg* bearing the ſame date: The Tenth and Eleventh of the Fourth Book directed to the Count and Counteſs of *Flanders* dated *November* 2, 1076. the Twentieth of the ſame Book: Laſtly, he order'd an Apology of his Decree to be iſſued out in the nature of a Manifeſto, wherein he very much exalts the Authority of the Holy See, and the Decretals of his Predeceſſors.

The Council of Rome *in the Year* 1075.

The Synod call'd at *Rome* by the Pope the Year before, was held there about the end of *February* this Year. He therein Excommunicated Five Perſons belonging to King *Henry*'s Court, who were the Inſtruments of that Prince in ſelling of Benefices: He ſuſpended from their Epiſcopal Functions *Liemar* Arch-biſhop of *Breme*, *Garnier* Biſhop of *Strazbourg*, *Henry* of *Spires*, and *Herman* of *Bamberg*. He likewiſe therein ſuſpended *William* Biſhop of *Pavia*, and *Cunibert* Biſhop of *Turin*, and depos'd *Dennis* of *Placentia*, without any hopes of being reeſtabliſh'd. Some of theſe Biſhops went to *Rome* for Abſolution: The Biſhop of *Bamberg* was likewiſe in the way thither, and ſent Deputies beforehand by Preſents to corrupt the Biſhops who were his Judges; but ſeeing he had no hopes left, he return'd again, after promiſe made of retiring into a Monaſtery. Upon his return, inſtead of performing his promiſe, he enter'd again into the poſſeſſion of his Church, and committed there new irregularities. This oblig'd the Pope to renew his ſentence of Condemnation iſſu'd out againſt him, and withall to excommunicate him. This is what *Gregory* wrote to the Clergy and Laity

of

of *Bamberg*, to *Sigefroy* of *Mayence*, and to King *Henry* by Three Letters of the Third Book dated *July* 20, 1075. In the last he commends that Prince for oppoſing thoſe who were guilty of Simony, and for uſing his utmoſt endeavours to oblige the Clergy to live in Celibacy. Gregory VII.

King *Henry* willing to hold a fair Correſpondence with the Pope, whom he thought fit to keep his Friend, as long as the War between him and the *Saxons* laſted, ſent two Embaſſadors to him before *Auguſt*. By them he ſent him Word, that ſince all the Princes of his Dominions wiſh'd more to ſee them at variance than in Peace, he ſent him theſe two Perſons privately, to manage the Peace between them. That he would not have any one know any thing of it, but his Aunt *Beatrice* and *Matilda*. That when he return'd from his Expedition againſt the *Saxons* he would ſend other Embaſſadors to him to acquaint him of his Mind, and to teſtify to him the reſpect he bore to the Holy See. The Pope having receiv'd this Letter, return'd him this Anſwer, That he was heartily glad to find he had truſted this Negotiation to Perſons of Piety, and that he was ready to receive him into the Boſom of the Church, without exacting any thing elſe from him, but that he would follow the wholeſome Counſels which he had to give him. At the cloſe of his Letter he exhorts him to uſe the *Saxons* with Clemency, to turn the Biſhop of *Bamberg* out of his Biſhoprick, and to put another in his Place. This Letter which has no date, is the Seventh of the Third Book.

When *Henry* had Conquer'd the *Saxons*, he began to put a Slight on the Pope's Favour; and inſtead of ſending a private Embaſſy to him according to his promiſe, he reſolv'd to make it publick. This gave the Pope to underſtand, that he did not care how the Affair was Canvaſs'd, as he ſent word to *Beatrice* and *Matilda* by the Fifth Letter of the Third Book, which bears date *September* 11, 1075.

Much about the ſame time he who was in poſſeſſion of the Arch-biſhoprick of *Milan* againſt the Pope's Will, dy'd, and *Henry* put up in his place a Clerk of the Church of *Milan* nam'd *Tedald*, without taking any notice of the Perſon whom *Gregory* pretended to be the lawful Arch-biſhop of the place. Immediately upon this the Pope wrote to *Tedald* and to the Suffragans of the Arch-biſhoprick of *Milan*, to prevent his Ordination; and cited him to the Synod which was to be held at *Rome*. Theſe Letters are the Eighth and Ninth of the Third Book dated *September* 7th, and *October* 10th, 1075. That very Day he wrote a long Letter to King *Henry*, by which he exhorts him to ſeparate himſelf from the Communion of thoſe who were Excommunicated by the Holy See, and to receive immediate Abſolution from ſome Biſhop who had receiv'd Commiſſion from him to grant it to that Prince. He tells him, that he is ſurpriz'd to ſee, that tho' in his Letters he expreſſes all manner of reſpect and ſubmiſſion to the Holy See, yet he oppoſes the Canonical and Apoſtolick Inſtitutions thereof; and particularly that he had not kept to the promiſes which he made to him by the Princeſs his Mother, and by his Legats concerning the Church of *Milan*; and that on the contrary he had beſtow'd the Biſhopricks of *Spoleto* and *Fermo* to the prejudice of what had been injoyn'd by the Holy See: He exhorts him to a ſincere ſubmiſſion to the Sanctions of the Holy See, and to put them in Execution: And he promiſes him however that if he could ſhew him by Perſons of Prudence and Piety, how an Accomodation might be found out, he would very readily lay hold on it for his Satisfaction.

About the end of this Year, the Pope fell out with *Cincius*, Son of *Alberic*, the Prefect of *Rome*; and after he had Excommunicated him, he caſt him into Priſon, if *Benno* may be credited in the Caſe. *Cincius* having made his Eſcape, conſpir'd againſt the Pope; and having rais'd a Troop of Soldiers, ſet upon him unawares on *Chriſtmaſs* Day, whilſt he was celebrating Maſs in his Pontifical Robes, ſeiz'd upon his Perſon, drew him by Violence out of Church, and ſhut him up in a ſtrong Houſe. No ſooner was this News ſpread about *Rome*, but the People flock'd in great Multitudes to the Houſe of *Cincius* to ſtorm it, and to oblige him to releaſe the Pope. *Cincius* finding that he was conſtrain'd to do it, made the Pope to promiſe him, before he ſet him at liberty, that he would not do any thing to him, or his Accomplices. But the People being inrag'd burnt and pillag'd the Revenues belonging to *Cincius* both within and without the City. *Cincius* for his part burnt and demoliſh'd all that belong'd to the Church of *Rome*. This Conteſt held for ſome Days, being fomented by *Guilbert* Archbiſhop of *Ravenna*, who had excited *Cincius* to this undertaking. But at laſt *Cincius* was conſtrain'd to leave off, and to depart from *Rome* to go to the Emperor. *Guilbert* likewiſe retir'd, pretending to be reconcil'd to the Pope, tho' his deſign was to create him new troubles. This he did by joyning himſelf with *Tedald* Arch-biſhop of *Milan*, the Biſhop of *Lombardy*, Cardinal *Hugh*, and ſeveral others of the Clergy of *Rome*. *The Pope is Arreſted by* Cincius.

King *Henry* being very much diſſatisfied with the Pope, who had treated his Embaſſadors unkindly, and had ſent him a Nuncio who had diſcours'd with him in an haughty and threatning Air, was eaſily perſuaded by Cardinal *Hugh*, and the other Biſhops and Lords, the profeſs'd Enemies of *Gregory*, to abandon the Intereſts of a Man who treated him with an intolerable ſeverity. To bring this about, he wrote a circular Letter to the Biſhops and Princes of the Empire, by which he implores their Aſſiſtance in the urgent neceſſity he lay under, and in that oppreſſion under which both the Empire and Church labour'd through the *King* Henry's Letter.

Gregory VII.

the Tyranny of *Hildebrand*, who deſign'd to take upon himſelf alone the Regal and Sacerdotal Authority, contrary to divine Inſtitution, which has committed the One to Princes, and the Other to Biſhops: To the prejudice of which Inſtitution he deſign'd to deprive him of the Kingdom and his Life, after he had depriv'd the Biſhops of their Prieſthood. That in this publick Grievance both of Church and State, he invites them to meet at *Worms* about *Septuageſima*, to take ſuch meaſures as might conduce to the good of the Church, and the honour of the State. *Thierry* Biſhop of *Verdun*, wrote likewiſe a circular Letter in his own Name to all the Prelates and Princes of the Empire, which was full of Invectives againſt *Gregory* VII. in which he declares that they ought to proceed to the Election of a new Pope. *Engelbert* nominated to the Arch-biſhoprick of *Treves*, wrote likewiſe another Letter no leſs abuſive than the former. Laſtly, all the Biſhops of *Germany* were ſo diſſatisfied with *Gregory* VII. becauſe he had declar'd publickly that there was not one ſingle Man among them who was a lawful Biſhop, and that he would oblige all of them to reſign their Biſhopricks to him, and to hold them from him, as he had already ſerv'd ſeveral of them; that they all declar'd openly againſt him. They thereupon met together in great Numbers at *Worms* on the day appointed, where Cardinal *Hugh*, (whom the Pope had Depos'd and Excommunicated a few days before) with *Guilbert* of *Ravenna* met, and preſerr'd ſeveral things againſt the Life, Conduct, Election, and Conſtitutions of *Gregory*. Upon this Charge, the Aſſemby declar'd that *Hildebrand* could no longer be look'd upon as lawful Pope, and all the Biſhops Subſcrib'd to his Condemnation. *Herman* of *Metz*, and *Adelbert* Biſhop of *Wirtzbourgh*, were the only Perſons who made any ſcruple: But *William* Biſhop of *Utrecht*, who very warmly maintain'd the Intereſt of the King, oblig'd them to Subſcribe, by ſaying, That they muſt either do that, or renounce the Allegiance which they ow'd to their Prince. Afterwards they wrote a Letter to *Gregory*, in the Name of the Arch-biſhops of *Mayence* and *Treves*, and of Four and forty Biſhops of *Germany*, by which they declar'd to him, That tho' they knew he had been advanc'd to the Papal Chair contrary to all manner of Right, yet they had thought fit to tolerate his Intruſion, in hopes that he would have made amends for theſe criminal Beginnings, by his Probity, and the good Services he would do the Church: But that the miſerable Eſtate of the Univerſal Church, was a ſufficient demonſtration that the ſequel of his Actions was anſwerable to theſe unhappy Beginnings. That tho' our Saviour had recommended Peace and Charity as the principal Character of Chriſtians, yet he on the contrary, ſow'd Diviſions in the Church by his Novelties, and tore it in pieces by his proud Cruelty, or rather by his cruel Pride. That he was the Head of the Schiſm, and that he had created Confuſſion and Trouble to the Members of the Church, who before his Time liv'd in Union and Peace, by blowing up the Flames of Diſcord in all the Churches of *Italy*, *Germany*, *France* and *Spain*. That he was deſirous to ſtrip the Biſhops of that Power which they receiv'd in their Ordination from the Holy Ghoſt; and had deliver'd them up to the fury of the People, who could not endure any Biſhops or Prieſts, but thoſe who had by an unworthy Complaiſance beg'd their Power and their Prieſthood from his Pride. That he had been the cauſe of great Confuſions between the Members of JESUS CHRIST; ſubverted the Subordination which was requiſite to be obſerv'd among them; and deſtroy'd the Rights and Privileges of all other Biſhops, by aſſerting that as ſoon as ever he ſhould have notice of the Offence of any one of their Dioceſans, the Biſhops ſhould have no farther any Power of binding or looſing them. That ſince they could not find in their Conſciences to leave the Church in the danger to which it was expos'd by his continued Outrages, they thought it proper to acquaint him with that, which they were hitherto willing to paſs by in ſilence, *viz.* That he had never been capable of being lawfully ſeated upon the Holy and Apoſtolick See, becauſe he had taken an Oath in the Life time of the Emperor *Henry* of bleſſed Memory, that he would never be Pope, nor ſuffer any other to be advanc'd to that Dignity without the conſent of that Emperor, or his Son after him. That he had formally renounc'd the Popedom, in order to bring over the other Cardinals to do the like. That in the time of Pope *Nicholas* II. he himſelf had been the Author of a Decree made in a Council of One hundred and fifteen Biſhops, importing that no Pope ſhould be made but who was Elected by the Cardinals, acknowledg'd by the People, and approv'd of by the King. That he had tranſgreſs'd all theſe Promiſes and all theſe Sanctions: That moreover he gave a great ſcandal to the Church, by holding too great a familiarity with a Woman (meaning *Matilda*) and that it became a general complaint, that all the Affairs of the Church were manag'd by the Counſels of Women. That one cannot complain too much of the unworthy Treatment he ſhews to Biſhops. Therefore for as much as 'tis evident, that by Perjury he entred upon the Papacy; that he has diſturb'd the Church by his dangerous Novelties; and ſcandaliz'd it by the irregularity of his Life, they renounce that Obedience which they never promis'd him, and would no longer eſteem him as an Apoſtolick Pope, ſince hitherto he has not eſteem'd them as Biſhops. *Rowland* a Clerk of the Church of *Parma* was fixt upon to carry this Letter to *Rome*; to declare to *Gregory* that he ſhould renounce the Popedom; and to proteſt that all he ſhould do or injoyn for the future ſhould be Null. This Clerk attended by the Envoys of King *Henry*,

The Letter of Thierry *Biſhop of* Verdun.

The Letter of Engelbert *Arch-biſhop of* Treves.

The Aſſembly of Worms *againſt* Gregory VII. *held in the Year*, 1076.

Henry, came to *Rome* the day before the Pope held his Synod which was immediately before the firſt Week in *Lent*. He deliver'd the Letter of the Aſſembly of *Worms* to *Gregory*, and made thoſe Declarations and Proteſtations, which he had been order'd. Gregory VII.

Gregory without being ſtartled at it held his Council on the Morrow, and caus'd the Letter which had been brought him, to be read in the preſence of thoſe who aſſiſted therein. *Rowland* did there renew the Denunciation he had made, threatning that if he would not obey and relinquiſh the Holy See, the King ſhould be at *Rome* before *Whitſontide*, and turn him out by force, becauſe he was a Wolf and not a lawful Shepherd. King *Henry*'s Envoys made the ſame proteſtations. But for all this, the Courage of *Gregory* VII. was not abated; on the contrary, fir'd by this Affront, he began by excommunicating *Sigefroy* Archbiſhop of *Mayence*, and by ſuſpending the other Biſhops of *Germany*, who had any hand in this undertaking; he pronounc'd likewiſe a Sentence of Excommunication againſt the Biſhops of *Lombardy*, and againſt ſeveral Biſhops beyond the Mountains, who were charg'd with Simony or other Crimes; and laſtly, he declar'd King *Henry* to have forfeited the Kingdoms of *Germany* and *Italy*, and his Subjects abſolv'd from the Oath of Allegiance, and thundred out a Bull of Excommunication againſt that Prince. *The Council of Rome againſt Henry in the Year*, 1076.

The Pope immediately publiſh'd this Sentence, and directed it to all the Faithful, with a very warm Letter againſt the Proceedings of the Biſhops and King of *Germany*. This is the Sixth Letter of the third Book, where 'tis miſplac'd among the Letters of the Year, 1075. whereas it was not written till after the Council held the firſt Week in *Lent*, in the Year, 1076.

This Excommunication made an Impreſſion on a great many Peoples Minds. The Enemies of King *Henry* made uſe of it to promote their Deſigns, and it ſerv'd as an Umbrage to the League which the Princes and Lords of *Germany* renew'd againſt him. It likewiſe ſhock'd ſome of thoſe who aſſiſted at the Aſſembly of *Worms*; and amongſt others, *Udo* Arch-biſhop of *Trewes*, who went expreſs to *Rome*, to procure his Abſolution, and be reconcil'd to *Gregory*; and being return'd to *Germany*, he was one of the firſt who maintain'd, That they ought not to communicate with the King, till ſuch time as he ſhould be reconcil'd to the Pope. The Archbiſhop of *Mayence* and a great many more became of the ſame Mind, and there were but a very few of the Prelates who would venture to ſtand to what they had done. The Pope for his part, made ſure of the Forces and Places belonging to *Matilda*, the Widow of *Godfrey* Duke of *Lorrain*, who dy'd this year in his Dutchy, being parted from his Wife a long time before. This Princeſs was Daughter to *Beatrice* the Siſter of the Emperor *Henry* III. and to *Boniface* Lord of *Lucca*. She was poſſeſs'd of a very conſiderable Eſtate in *Italy*, having the Sovereignties of *Lucca*, *Parma*, *Reggio*, *Mantua*, and a part of *Tuſcany* under her. She has wholly wedded to the Intereſts of *Gregory* VII. who likewiſe eſpous'd her Intereſts with all the warmth imaginable.

Whilſt Affairs ſtood in this poſture, *Gregory* thought that before he broke out into an open War, it was adviſable to uſe his freſh endeavours to bring over King *Henry* to ſubmit to what he was minded to require of him. To forward this deſign he directed a Letter to all the Biſhops, Abbots, Prieſts, Dukes, Princes, Knights, and in general, to all the Faithful of the *Roman* Empire, wherein after he had declar'd what he had done in favour of *Henry*, and the baſe returns he had receiv'd for it; he exhorts them to prevail upon this Prince to do Pennance, that ſo he might be reconcil'd to the Church, declaring that if he would not hearken to their Counſels, they ought to convene together to conſult the Welfare of the Univerſal Church. He puts them in mind of holding no Correſpondence with thoſe who were not ſeparated from Communion with *Henry*. To conclude, he calls God to witneſs, that he had no temporal Advantage in his eye, but the Welfare of the Church was the only Motive of what he did. This Letter which is the Firſt of the fourth Book, bears date *July* 25, in the Year, 1076.

Within a while after *Herman* Biſhop of *Metz*, who kept Neuter in this Affair, wrote to *Gregory*, to ask him whether the Biſhops who communicated with *Henry* were excommunicated, and at the ſame time he takes notice to him that there were ſome Perſons who maintain'd, that a King could not be excommunicated. *Gregory* anſwer'd him by the Second Letter of the ſame Book written at *Tivoli*, *Auguſt* 25. That there was no queſtion to be made but that all thoſe who communicated with King *Henry* (if it be lawful to call him King) were excommunicated: And that with reſpect to thoſe who ſay that a King ought not to be excommunicated, there was no need to return them an Anſwer, ſince their Opinion was ſo Ridiculous. However, he did not ſtick to prove that Kings might be excommunicated from the example of Pope *Zachary*, by whom he ſays the King of *France* had been depos'd, and his Subjects abſolv'd from their Oath of Alliegance to him: From ſeveral Privileges which are among the Letters of S. *Gregory*, wherein he declares the Kings and Princes excommunicated, and depriv'd of their Dignity who ſhall infringe them. He ſubjoyns the inſtance of *Theodoſius*; and laſtly he alledges as a convincing Argument, that when JESUS CHRIST gave S. *Peter* the Power of feeding his Sheep, and the Power of Binding and Looſing, he excepted no Perſon from it. Afterwards he gives *Herman* to underſtand

Gregory VII. ſtand, That he had granted ſome Biſhops a Power of Abſolving the Biſhops and Grandees who would ſeparate themſelves from communion with King *Henry*; but that he had forbidden them to grant Abſolution to that Prince till ſuch time as he was aſſur'd by good creditable Witneſſes of his Repentance, and the ſatisfaction he would make, ſince he knew very well that there were Biſhops enow who would not ſcruple to abſolve him, if he had not forbit it.

'Tis much in the ſame Air he wrote Eight Days after a Second Letter to the Prelates and Grandees of *Germany*, wherein after proteſtation made that it was neither Pride nor Intereſt which mov'd him to excommunicate King *Henry*, but only for the welfare of the Church, he prays them to be tender of him, if he did ſincerely Repent: Upon condition however that he would turn out of his Council thoſe excommunicated Perſons who were guilty of Simony, and for the future follow the Advice of thoſe who value the welfare of the Church above their own Intereſts: That he would look upon the Church as his *Miſtreſs*, and uſe her no longer as a *Servant*: That he would no longer defend ſuch Cuſtoms as were contrary to the Liberties of the Church; but follow the Doctrin of the Holy Fathers: That if he gave them an aſſurance of performing theſe and other things which with Reaſon might be required of him, they ſhall give him notice thereof by their Deputies, that ſo they might conſult together what is beſt to be done on that occaſion; but that he abſolutely forbids them to abſolve him from his Excommunication, till they had receiv'd an Approbation in writing from the Holy See for it. That if he would not repent, they ought to proceed to the election of a Prince, who would diſcharge the Duties aforemention'd, and that they ought to inform him of the Converſation and Manners of the Perſon they ſhall elect, that ſo he might confirm their Election: That with regard to the Oath which they had taken to the Empreſs *Agnes*, in caſe her Son ſhould dye before her, they ought not to be concern'd about it, becauſe they might very well perceive that ſhe had no longer a Right thereto, whether ſhe oppoſed or conſented to his being Depoſed: That upon the whole, they ſhould let him know who the Perſon was whom they deſign'd for Emperor, after they ſhould have reſolv'd to Out *Henry*. This is the Third Letter of the Fourth Book. It was no ſooner receiv'd in *Germany*, but the Princes and Grandees of the Empire reſolv'd to meet at *Tribur* or *Oppenheim*, to conſult of the meaſures they ought to take. *Radulphus* Duke of *Suabia*, and the Dukes of *Bavaria* and *Carinthia*, with the Biſhops of *Wirtzburg* and *Wormes*, having held a Conference at *Ulma*, appointed this Convention to be on the Twenty ſixth of *October*, and acquainted therewith all the Princes of the Empire, and the Pope, who ſent thither two Legats, to wit *Sigehard* Patriarch of *Aquileia*, and *Alman* Biſhop of *Paſſaw*. Theſe Legats declaim'd againſt the Conduct of *Henry*, and deſir'd that they would elect another King in his ſtead. *Henry* for his part ſent every Day his Deputies to promiſe the Legats, that he would correct what he had hitherto done amiſs, and that he would make reparation for it by conſulting the Welfare of the Church for the future: That if they miſtruſted his Promiſe, he was ready to confirm it by his Oath, and to give Hoſtages for a ſecurity thereof. They return'd him this Anſwer, That they could not tell how to rely on his Words, ſince he had falſify'd them ſo often already. That nothing but the very utmoſt extremity could have brought the Holy See to uſe ſuch methods, after it had try'd all other: That it had waited his leiſure as long as poſſible; but that at preſent it could not forbear laying hold of an Opportunity which offer'd it ſelf of placing on the Throne a Perſon worthy to fill it. After ſeveral Conferences of this Nature, both Parties were ready to Engage, for the two Armies were over againſt each other, on either ſide of the *Rhine*, when the Lords of *Suabia* and *Saxony* ſent their Deputies to the King with this Declaration, That tho' he had behav'd himſelf very ill towards them, and tho' the Crimes laid to his Charge were evident, yet they were willing to ſubmit the Determination thereof to the Holy See. That they would prevail upon his Holineſs to come to *Ausbourg* about the Feaſt of the *Purification*, to determine this Affair in a general Aſſembly of the Princes of the Empire: That if he could not get his Abſolution in a Year's time, he ſhould be depriv'd of his Right for ever: That in the mean time he ſhould disband his Army, and withdraw to *Spires* with the Biſhop of *Verden*, and ſeveral other Miniſters, who were not excommunicated; that he would lay aſide all his enſigns of Royalty; and forbear going to Church; that he ſhould reſtore the Church of *Wormes* to its Biſhop; and that he ſhould order the Garriſon which he had thrown into that City to march out. The King finding his Forces to be in a bad Condition, eſteem'd it a happineſs to extricate himſelf out of theſe Difficulties, tho' upon ſuch diſhonourable Terms. He thereupon promis'd to gratify them in their demands, took his leave immediately of the Archbiſhop of *Cologne*, and of the Biſhops of *Bamberg*, *Stratzbourg*, *Baſil*, *Spires*, *Namburg*, *Osnabruck*, and others who were excommunicated; caus'd the Garriſon of *Wormes* to march out, disbanded his Forces, and withdrew to *Spires*. The Princes of *Suabia* and *Saxony* being ſatisfied with his Submiſſion, ſent the Pope word of all that happen'd in their Convention, and pray'd him to come to *Augsburg* to put an end to this Affair. The King whoſe Intereſt it was to be beforehand with the Pope, and to get his Abſolution as ſoon as poſſible, ſet forward on his Journey to the Pope about the end of the Year; and underſtanding that his Enemies had ſiez'd upon the Paſſes which open'd into *Italy*, to apprehend him,

The Convention at Oppenheim.

King Henry's Journey into Italy.

him, he went through *Burgundy* and *Savoy*, and with much ado enter'd *Italy*. He was there receiv'd very honorably by a great many, who promis'd him all manner of Aſſiſtance. In the mean time the Pope upon the intelligence he had receiv'd from the Princes of *Germany* ſet forward on his Journey, and came as far as *Verceil*, where having underſtood that King *Henry* was come into *Italy*, and had rais'd ſome Forces, he withdrew to the Caſtle of *Canoſſa* in the Dioceſs of *Reggio*, which belong'd to the Princeſs *Matilda*. Whilſt he was there, a great many Biſhops and ſeveral Lords of *Germany* waited upon him, to receive their Abſolution at his Hands. He enjoyn'd them to Faſt for ſome time in Cells, and afterwards gave them Abſolution according to their requeſt, upon condition that they ſhould hold no Correſpondence with *Henry*, till ſuch time as he was reconcil'd to the Holy See. In the mean time the King carry'd on his Reconciliation by the Mediation of *Matilda*, the Abbot of *Cluny* and ſeveral other Lords, and very earneſtly requeſted that he would take off the Excommunication iſſu'd out againſt him, promiſing that he would always be ready to anſwer the Accuſations of his Enemies, and to refer all to the Pope's Determination. At laſt *Gregory* conſented to grant him Abſolution, provided he would come in Perſon, and humbly ſue for it. This Prince reſolv'd to ſubmit to it, rather than be entirely diſpoſſeſs'd of the Empire by the Princes of *Germany*. He thereupon came to *Canoſſa*, and entred the Outworks of that place bare-footed, without any enſign of Regal Dignity. He waited three Days together at the Caſtle Gate, without receiving any Anſwer from the Pope. On the fourth Day, after ſeveral Conferences, the Pope granted him Abſolution, upon condition that he would appear at the time and place which he ſhould appoint, to anſwer to the Accuſations brought againſt him by the Princes of *Germany*, whereof the Pope ſhall be Judge; and that he ſhall either leave or keep his Kingdom, according to the Sentence he ſhall pronounce: That till that time, he ſhall not aſſume to himſelf any Character of the Royal Dignity; nor perform any Act of Sovereignty, unleſs receiving of ſuch Revenues as were neceſſary for his Subſiſtence: That all his Subjects ſhould be abſolv'd from their Alleigance both before God and Men: That he ſhould remove *Robert* Biſhop of *Bamberg*, and *Ulrick* Biſhop of *Coſtheim* from his Perſon; and that if he faild in the Obſervation of any one of theſe Articles, the Abſolution which he receiv'd ſhould be Null and Void: That from thenceforth he ſhould acknowledge himſelf to be Guilty, and ſhould not require any longer to be heard in his own Defence: Laſtly, He bound himſelf by Oath to ſubmit to the Judgment which the Pope ſhould make, or come to the Agreement which he deſir'd; and, if the Pope ſhould croſs the Mountains, he ſhould give him free Liberty of coming and going, without offering him any Moleſtation. Theſe Articles were Sign'd and Sworn to by *Henry*, January the 28th, in the Year, 1077. and as Gurantees of his Word, he offer'd the Princeſs *Matilda*, *Hugh* Abbot of *Cluny*, the Biſhops of *Verceil*, *Naumburg*, and ſeveral Lords. Afterwards the Pope celebrated Maſs, and having taken a Conſecrated Hoſt in his Hands, and directing his Diſcourſe to King *Henry*, he told him, That for a proof of his being Innocent of the Crimes laid to his Charge, he would take the Sacrament upon it; and if his Majeſty were as Innocent of the Crimes laid to his Charge, he conjur'd him to do the like. This propoſal ſomewhat puzzled the King, who perhaps was not very much diſpos'd to communicate. Some Hiſtorians relate that he ſhifted it off by ſaying, That this proof of his Innocence would not perhaps be ſatisfactory to the *German* Princes, who were not there preſent: Others ſay, That he did receive the Communion from the Hands of the Pope. Let the Caſe be how it will, 'tis certain that after Maſs, he was treated very nobly, and ſent away with manifeſt tokens of Friendſhip and Reconciliation. Theſe Matters of Fact are apparent from the Relation of cotemporary Authors, and from the Letter which *Gregory* wrote immediately after to the Princes of *Germany*, which is the Twelfth of the fourth Book.

Gregory VII.

Henry repented of this Action as ſoon as he had done it; for the *Italians* of *Lombardy* perceiving how diſadvantageous the Agreement would be to them, ridicul'd him for what he had done, and caſt reproaches upon him for it, telling him, That for their parts, they did not value the Excommunication of a Man, who had himſelf been very juſtly Excommunicated by the Biſhops of *Italy*; who was poſſeſs'd of the Holy See by Simony; who had ſtain'd it by ſeveral Murders, and polluted it by his Adulteries: That his Majeſty had receiv'd a Treatment unworthy of himſelf, and caſt ſuch a Blot upon his Honour, as could never be wip'd off, by ſubmitting to an Heretick, and to an infamous Perſon: That they were very unfortunate in having made choice of one for the Protector of the Juſtice and Laws of the Church, who had by this diſhonorable Submiſſion betray'd the Catholick Faith, the Authority of the Church, and the Dignity of the State. Theſe and ſuch like were the common Diſcourſes of the Princes and Grandees of *Italy*, and which they ventur'd to ſpeak publickly. This render'd *Henry* ſo odious, that they propos'd to make his Son their King, and to carry him to *Rome* with an Army, there to have him Crown'd by a Pope of their own chooſing. *Henry* to clear himſelf, repreſented to them that he was neceſſitated to do what he did; that he had not done it but only for the good of the Publick, and becauſe he could not otherwiſe ſatisfie the Pope, and the *German* Lords, who had declar'd againſt him: That at preſent being in a place of ſafety, he would make uſe of all his ſtrength to revenge the Affront which had been offer'd him. He had much ado after all to pacifie them, and perceiv'd

The Complaints which the Lombards *made of* Henry's *Conduct.*

Gregory VII.

himſelf abandon'd by many, and deſpis'd by others. This put him upon reſolving to break entirely with the Pope, by not obſerving the Articles agreed upon betwixt them. He recall'd the Excommunicated Biſhops, and declar'd publickly that *Gregory* had betray'd him, and that he would be reveng'd of the Affront which had been offer'd him.

The Convention at Forcheim, *where* Radulphus *is Elected King.*

On the other ſide the Arch-biſhop of *Mayence*, and the Biſhops of *Wirtzburg* and *Metz*, the Duke *Radulphus*, and a great many other Princes and Grandees of *Germany*, appointed a Convention to be held at *Forcheim* the 13th of *March*, and invited the Pope thither, who was ſtill at *Canoſſa*, where he was detain'd three Months by the Princeſs *Matilda*. Having receiv'd this Intelligence, he ſent Cardinal *Gregory* to King *Henry*, to give him notice that the time was come for the performing of what he had promis'd: That the *German* Princes were to meet *March* the 13th at *Forcheim*, to regulate the Affairs of the Empire: That he ought to be there, to clear himſelf of the Accuſations preferr'd againſt him. The King return'd him this anſwer, That ſince this was the firſt time of his coming to *Italy*, he had too much buſineſs upon his hands to think of returning ſo ſuddenly and in ſo ſhort a time. The Pope having receiv'd this Anſwer, immediately diſpatch'd away his Legats to *Forcheim*, to declare to the Convention, that he could not ſafely go into *Germany*, or return back to *Rome*, becauſe *Henry* had caus'd all the Paſſes to be block'd up: And that therefore they ſhould in his Abſence conſult the Neceſſities both of Church and State, and do what they thought moſt proper for the welfare of both.

This Convention was held at the place and time appointed. *Radulphus* Duke of *Suabia* caus'd himſelf to be Elected King, and was Conſecrated by *Sigefroy* at *Mayence*. He immediately ſent one to the Pope to acquaint him of his Election, and to aſſure him of his obedience. *Henry* for his part, pray'd the Pope to aſſiſt him againſt *Radulphus*, to declare his Election Null, and to Excommunicate him. Some Authors report that *Gregory* approv'd of the Election of *Radulphus*, and acknowledg'd him for King: But he himſelf aſſures us of the contrary in the Eight and twentieth Letter of the ninth Book, where he calls God to witneſs that this Election was carry'd on without his Conſent and Knowledge; and that the Anſwer which he had return'd to *Henry*, was to this effect, That he would do him Juſtice, after he had heard the Arguments on both ſides, to know which had the moſt Right on his ſide. Upon this he reſolv'd to go to *Germany*, and for this end wrote the laſt of *May*, in the Year, 1077. two Letters, the one directed to the Legats which he had in that Country, and the other to the Princes of *Germany*, wherein he acquaints them of his Intention of coming to *Germany* to decide the difference. That they ought to take all neceſſary ſecurity of the two contending Parties, for his free paſſage thither; and that if either of the two Parties ſhould oppoſe his coming, they ſhould eſteem him as an excommunicated Perſon, and acknowledge him as lawful King, who ſhould ſubmit to the Holy See, and was willing to refer himſelf to its determination. Theſe two Letters are the Three and Four and twentieth of the fourth Book.

Henry foreſeeing that if the Pope went into *Germany*, he would not fail of paſſing a Sentence contrary to his Intereſts, reſolv'd to ſtop his Journey, and to engage in a War againſt *Radulphus*, and the other Rebels. The Pope having caus'd ſeveral Biſhops of King *Henry*'s Party to be apprehended, that Prince by way of repriſal, order'd Cardinal *Gerard* Biſhop of *Oſtia*, who was Legat in *Lombardy*, and *Bernard* Abbot of *Marſeilles*, one of the Pope's Legats in *Germany* to be apprehended. *Gregory* being concern'd that the Affairs of *Germany* did not go according to his deſires, complain'd of it to *Udo* Arch-biſhop of *Treves*, and his Suffragans, and exhorts them to do all they could to divert the Storm which was comming upon *Germany*. The Letter which he wrote to them upon this Subject, bears date the laſt of *September*, in the Year, 1077. and is the Seventh of the fifth Book.

The Council of Rome *in the Year*, 1078.

The beginning of the next Year, the Pope cited *Guilbert* Arch-biſhop of *Ravenna* and his Suffragans, with the Biſhops and Abbots of *la Marche*, *Fermo* and *Camerine* of *Pentapolis*, of *Emilia* and *Lombardy*, to the Council which was to be held at *Rome* according to Cuſtom the firſt Week in Lent, and aſſures them by his Letter, (which is the Thirteenth of the fifth Book, dated *January* 28.) That he would do them no harm, and that he would be as indulgent towards them as in Conſcience he could be. Theſe Biſhops did not think it proper to appear at this Synod, which conſiſted of almoſt One hundred Biſhops. The Pope did therein renew his Anathema iſſu'd out already againſt *Tedald* Arch-biſhop of *Milan*, and againſt *Guilbert* Arch-biſhop of *Ravenna*, and ſuſpended them from all Epiſcopal and Sacerdotal Functions. He therein depos'd (without any hopes of being re-eſtabliſh'd) *Arnulphus* Biſhop of *Cremona*, who was there preſent, and had own'd himſelf guilty of Simony, and excommunicated him till ſuch time as he ſhould do Pennance. He therein likewiſe depos'd *Rowland* Biſhop of *Trevifi*, for having acquir'd his Biſhoprick by taking upon him the Deputation of the Aſſembly of *Worms*, which had been the cauſe of the Schiſm between the Empire and the Papacy, and excommunicated him for ever, if he did not do Pennance. He ſerv'd after the ſame manner Cardinal *Hugh* of S. *Clement*, as one Condemn'd thrice by the Holy See: Firſt, For having favour'd and ſupported the Schiſm of *Cadalous*: Secondly, For having joyn'd himſelf, when Legat, with Hereticks and Perſons Condemn'd by the Holy See for Simony: And Thirdly, for having ſtir'd up Schiſms and Diſſentions in the Church.

He

He therein renew'd the Excommunication issu'd out by his Predecessors against the Archbishop of *Narbonne*; and after he had thus determin'd Matters with relation to Bishops, he orders with reference to the Affairs of *Germany*, that two Legats should be sent into that Country, to hold there an Assembly of Prelates and Grandees of the Empire, wherein they should endeavour to bring things to an Accomodation, or to pass a definitive Sentence in favour of him who had the best Title. And that no Person might disturb the Execution of this design, he excommunicates all such as shall oppose it, and shall hinder his Legats from going into *Germany*. He therein likewise excommunicates the *Normans* of *Pozzuolo*, and interdicts all the Bishops who did not appear at his Synod. Lastly, He prohibits under the penalty of Excommunication, the detaining of those who had been cast away at Sea, or seizing of their Effects. He therein declares the Ordinations made by excommunicated Persons to be Null, and absolves from the Oath of Alliegance all such as had taken it to excommunicate Persons, and prohibits them from paying any Obedience to them. But that the great number of Excommunications might not be the cause of the Damnation of those, who by ignorance, simplicity, fear or constraint were oblig'd to communicate with excommunicated Persons, he exempts out of the Excommunication all Women, Children, Servants, and other Subjects, who had no hand in the Crimes which the others committed, and in general all those who communicated with excommunicated Persons without knowing them to be so. He likewise gives Travellers leave, who are in the Country of excommunicated Persons, to buy what they want of them; and he does not hinder any Man from assisting or shewing any Acts of Charity towards the excommunicate. These Decrees are of the third of *March*, in the Year, 1078. Gregory VII.

This Council being broke up, the Pope wrote to the Bishops, Princes, and other Lords of *Germany*, sending them word what had been resolv'd upon with relation to the Affairs of *Germany*: And after having excommunicated all those who should hinder the Execution thereof, he gave them to understand, that the Bearer of his Letter shall agree with *Udo* Archbishop of *Treves*, who is of King *Henry*'s party, and with some other Bishops of the party of *Radulphus*, about the time and place of their Assembly, that so his Legats may be there with safety. He wrote likewise in particular to that Arch-bishop, recommending to him the making up of the Peace, and the putting in Execution what had been enjoyn'd in the Council of *Rome*; and that he might take such measures as were most equitable, he advises him to consult with him who should be chosen Mediator of the other party. These two Letters dated *March* 9. in the Year, 1078. are the Fifteenth and Sixteenth of the fifth Book.

The Pope wrote and disturb'd himself in vain about the holding of this Convention; *Henry* would not agree to it, and prepar'd himself for carrying on the War; and even those of the party of *Radulphus* suspected the Pope's Sentence. Thereupon he wrote another Letter dated the first of *June* into *Germany*, wherein after he had declar'd that all the care or pains which he had taken to procure Peace were in vain, because the Enemies of God and the publick Good, who only minded the gratifying of their Ambition, by destroying the Empire, and ruining Religion, hinder'd the holding of the Convention which was propos'd: He injoyns all the *Germans* not to assist these Enemies of the publick Peace, and not to communicate with them, giving them to understand that they were excommunicated. Lastly, he assures them that he would never favour the party which was unjust, and prays them not to harbour any such thoughts of him, whatever might be said or written to them about it; for he was one who fear'd God, and who suffer'd every day for his sake. This Letter is the First of the sixth Book.

In the mean time King *Henry* without minding all these Excommunications, being march'd into *Germany* at the Head of an Army, and became Master of the Countries of *Bavaria* and *Suabia*, which *Radulphus* hhd left to retire into *Saxony*. *Radulphus* did there raise some Forces, and came before *Wirtzburg*, and besieg'd it. *Henry* being come to its Relief, gave Battle to him, which did not prove successfull to him, for several of the Horse, who pretended to be on his side, falling upon him to kill him, put his Army into confusion. The Cavalry fled, the Infantry were cut in pieces, and the Town was taken; but *Henry* re-took it within a short time after.

About the end of *November*, *Gregory* held a Council at *Rome*, wherein he excommunicated *Nicephorus Botoniatus*, who had seiz'd upon the Empire of the *East*, after he had outed *Michael Ducas*. The Envoys of *Henry* and *Radulphus*, took an Oath in the Name of their Masters, that they would not hinder the Legats of the Holy See from holding an Assembly in *Germany*, to put an end to their Contests. Lastly, The Pope made in this Council twelve Canons concerning Benefices, and Ecclesiastical Revenues. *The Council of Rome, December* 1078.

In the First, he excommunicates all Laicks who were possess'd of Ecclesiastical Revenues, and in particular those who had seiz'd upon the Revenues belonging to the Monastery of Mount *Cassin*. This Decree was made upon the account that *Jordanes* Duke of *Capua*, had taken away from that Monastery a Sum of Mony which had been deposited there by the Bishop of *Roscella*.

Gregory VII.

The Second imports, That having underſtood that ſeveral Laicks granted in ſeveral places the Inveſtitures of Churches, contrary to the Conſtitutions of the Holy Fathers, and that this was the cauſe of great Diſturbances, he orders that no Eccleſiaſticks ſhall receive Inveſtiture of any Biſhoprick, Abby or Church, from the hands of an Emperor or a King, or any other Laick whatever, and declares that if any ſhall receive it, his Inveſtiture ſhall be Null and Void, and he ſhall be excommunicated, till ſuch time as he has given ſatisfaction for his offence.

The Third imports, That if any one ſell any Prebends, Arch-deaconries, Provoſtſhips, or any other Eccleſiaſtical Benefices, or diſpoſes of them otherwiſe than the Holy Canons direct, he ſhall be ſuſpended from his Functions, becauſe 'tis requiſite that he who receives the Dignity of a Biſhop *gratis*, ſhould likewiſe diſpenſe the things which belong to it *gratis*.

The Fourth declares thoſe Ordinations to be Null, which are made for Mony, or at the Solicitation of any one, or in conſideration of any Service done for that purpoſe; and all ſuch as are not made by the joynt conſent both of Clergy and Laity, or ſuch as are not approv'd of by thoſe to whom the Conſecration of elected Perſons does belong.

The Fifth imports, That ſuch Pennances as are not proportion'd to the Quality of the Crimes committed are inſignificant; and that they who cannot bear Arms, or exerciſe a Trade without falling into Sin, ought to quit their Profeſſion or Trade: And that thoſe who bear any Malice to, or detain any Goods of their Neighbour, ſhall be reconcil'd and make full reſtitution to him, before they ſhall be admitted to Communion.

The Sixth, prohibits Laicks from poſſeſſing Tenths, what Title ſoever they may have thereto.

The Seventh, enjoyns abſtinence from Meats every *Saturday*, unleſs ſome ſolemn Feſtival fall thereon.

The Eighth imports, That no Abbot ſhall be poſſeſs'd of the Tenths, or other Eccleſiaſtical Revenues which of Right belong to the Biſhop, unleſs by the Authority of the Pope, or by the Licenſe of the Biſhop of the place.

The Ninth, That Biſhops ſhall not impoſe any new Burden on the Abbots or Clergy.

The Tenth, That all thoſe who are poſſeſs'd of any Revenues belonging to the Holy See, or know of any who do poſſeſs them, ſhall be bound to diſcover it, under the Penalty of paying Fourfold.

The Eleventh, That the Biſhops who ſhall permit the Prieſts, Deacons, or Sub-deacons of their Dioceſs to live Marry'd, ſhall be ſuſpended of their Functions.

The Twelfth, That all Chriſtians ſhall endeavour to offer ſomething at the Celebration of the Maſs.

The Council of Rome, *in the Year* 1079.

The next Year *Gregory* held another Council the beginning of Lent, in which *Berenger* abjur'd his Error. After this the Envoys of *Radulphus* complain'd to the Council, That King *Henry* offer'd great Violences to the Eccleſiaſticks of *Germany*. Several Biſhops of the Council propos'd to excommunicate him; but the Pope thought it more adviſable to put it off, and contented himſelf with taking an Oath from his Envoys, who ſwore that their Maſter ſhould ſend Perſons with Paſs-ports for the Pope's Legats to go ſafely into *Germany*, and ſhould ſubmit to their Judgment. The Envoys of *Radulphus* took likewiſe an Oath, That their Maſter ſhould either come, or ſend Deputies to the Aſſembly, which the Pope or his Legats ſhould appoint, and that he ſhould ſubmit to the Judgment of the Holy See. The Arch-biſhop of *Aquileia* likewiſe promis'd to be faithful for the future to Pope *Gregory*, and his Succeſſors; to make no attempt on their Perſons or Eſtates; and to be in all things ſubmiſſive to them. In this Synod were excommunicated and depos'd, without any hopes of being re-eſtabliſh'd, *Tedald* Arch-biſhop of *Milan*, the Arch-biſhop of *Narbonne*, *Sigefroy* Biſhop of *Boulogne*, *Rowland* Biſhop of *Treviſi*, and the Biſhops of *Fermo* and *Camerine*. Laſtly, The Biſhop of *Reggio* promis'd on the Holy Evangeliſts to quit forthwith his Biſhoprick, if the Pope or his Legat ſhould order him to do it.

Gregory upon the Oath taken by the Envoys of the two Competitors, ſent away his Legats, as he hints in a Letter written to the Princeſs *Matilda*, March 3. in the Year, 1079. But King *Henry* finding he had the better of his Enemy, whom he defeated in a Battle near *Fladeſheim*, would not permit any Aſſembly to be held, wherein his Right might be call'd in queſtion; and the Pope's Legats perceiving the ſucceſs of his Arms, not only abſtain'd from acting any thing againſt him, but likewiſe ſeem'd to favour him. Thoſe who were of *Radulphus's* Party preferring their complaints to the Pope about it, and taking notice that it was ſuſpected that he had alter'd his mind, he return'd them this Anſwer, That tho' all the *Latins* who were of King *Henry's* Party accus'd him of too much ſeverity us'd towards that Prince, he had always objected to them, and declar'd that he would be of no Party, but of that which had Juſtice on its ſide; that if his Legats had done any thing contrary to the orders which he had given them, he was very ſorry for it, and that he underſtood that they were conſtrain'd to do it, either by Fraud or by Force; that he had only given them orders to appoint the time and place, that ſo he might ſend his Legats to determine this great Affair; to re-eſtabliſh the Biſhops, and to forbid them

them communicating with excommunicated Persons. This Letter dated *October* 1. in the Year, 1079. is the Third of the seventh Book. Gregory VII.

Lastly, *Gregory* in the Council held the beginning of Lent in the Year 1080. after he had renew'd the prohibition of receiving Investitures of Benefices from Laicks; anathematiz'd those who granted them; reiterated the Excommunications issu'd out against *Tedald* Archbishop of *Milan*, *Guilbert* of *Ravenna*, *Peter* of *Narbonne*, *Rowland* Bishop of *Trevisi* and others; prohibited the *Normans* of *Pozzuolo* from invading the Revenues belonging to the Church of *Rome*; repeated and enlarg'd the Decrees made in the Council of the foregoing year, concerning Pennances proportion'd to the greatness of the Crimes, and the Elections of Bishops: He thunder'd out a terrible Excommunication against King *Henry*, wherein he anathematiz'd Him and all his Adherents; declar'd him to have forfeited the Kingdoms of *Germany* and *Italy*, and all Regal Dignity; forbad all Christians to obey him; and bestow'd the Kingdom of *Germany* on *Radulphus*, Elected by the Princes of *Germany*: And Lastly, Exhorts all of them to take up Arms against *Henry*, to divest him of his Dominions. *The Council of Rome in the Year 1080. wherein Henry is excommunicated and depos'd by the Pope.*

When the News of *Henry*'s Excommunication was brought to *Germany*, it incens'd those of his Party against the Pope, who meeting at *Mayence* about *Whitsontide*, resolv'd to endure him no longer on the Papal Chair. But that his Deposition might be the more solemn, they appointed a Council to be held at *Bresse*, which was made up of Thirty Bishops, and a great many Princes of *Germany* and *Italy*. They there unanimously depos'd *Hildebrand*, because, say they, it is manifest that it was not God who Elected him, but that he caus'd himself to be Elected by Frau'd and for Mony; because he overthrew the Order of the Church; disturb'd the Empire; threatned Death to a Catholick King, and a lover of Peace; defended a perjur'd King; sow'd discord among those who were at Peace, and scandaliz'd the Church. They likewise cast Reflections upon him, calling him Obstinate, Perverse; a Preacher up of Sacrileges and Combustions; a Protector of perjur'd Persons and Homicides; a Disciple of *Berenger*, who call'd in question the reality of the Body and Blood of JESUS CHRIST in the Eucharist; a Sorcerer; a Necromancer possess'd by an evil Spirit; an Heretick; an Infidel. For these Reasons they thought that he ought to be depos'd and turn'd out of the Chair, and that if he did not recede of his own accord, he ought to lye under a perpetual Condemnation. They Elected in his stead *Guilbert* Archbishop of *Ravenna*, one of the principal Actors in this Tragedy, who took upon him the Name of *Clement* III. All this was done *June* 25, in the Year, 1080. *The Council of Bresse against Gregory VII.* Clement III. *the Anti-Pope.*

After the Assembly, *Henry* wrote a Letter to *Hildebrand* (for so he calls *Gregory*) in these Terms: " *Henry* by Divine Providence, and not by Usurpation, King, to *Hildebrand* who " is no longer Pope, but a Wicked Monk. You very justly deserve this Title, having " been the cause of that Confusion, which the Church at present labours under, and which " is so great that there is scarce a Man but has had his share in your Curses. For without " making much mention of other Things, you have lay'd under your feet Arch-bishops, " Bishops, Priests, and others of the Lord's Anointed, to get the Applause of the People, " and to make them believe that you know every thing, but that they know nothing. " ..... WE have born with you as long as WE thought WE might with safety do it " without prejudice to the Holy See; but you fancy'd that WE did that out of fear, which " Humility put US upon doing. You have advanc'd your self against the Regal Power; " you have dar'd to threaten to divest US thereof, as if it were you who had bestow'd it on " US, and as if WE had not receiv'd it from God, who has call'd US to the Empire, " but not you to the Papacy; for you were advanc'd thereto by Craft and Fraud, and by " your Mony gain'd the favour you had. This favour you thus gain'd has put you upon " making use of the Sword to ascend the Throne of Peace, and being mounted thereon, " you have disturb'd the Peace, by Arming the Subjects against those whom they ought to " obey, by bringing a contempt on those Bishops whom God hath call'd, even you who " who had no call .... You your self have assaulted OUR Royal Person, though an Anointed " King, and one who could not be call'd to Account but by God alone, nor be depos'd " for any other Crime but that of Apostatizing from the Faith ..... For as much therefore as you are Anathematiz'd and Condemn'd by OUR Sentence, and by the Sentence " of OUR Bishops, quit the Holy Apostolick See which you have unjustly usurp'd, and let " another take your Office, who exercises no Violence under the Umbrage of Religion; but " who Teaches the pure Doctrin of S. *Peter*. WE *Henry* by the Grace of God King, " with all our Bishops, enjoyn you to descend from the Papal Chair. *The Letter of Henry to Gregory VII.*

Henry at the same time wrote likewise to the Laity and Clergy of *Rome*, that *Hildebrand* being depos'd, he order'd them to turn him out of the Holy See, and to receive him in who had been Elected in his place. He sent likewise Embassadors to the Christian Kings and Princes, to prevail upon them to Recognize *Clement*, and to withdraw their Obedience from *Gregory*.

From Words they came at last on both sides to Blows. The Pope, to make his party good against *Henry*, reconcil'd himself with *Robert Guiscard* Duke of *Pozzuolo*, who promis'd him all manner of Assistance and Obedience; and by way of Retaliation receiv'd the Investiture of the Countries which he possess'd, with a permission of enjoying (*durante beneplacito*) *Salerno*, *The preparations of War between Hen. and Gre.*

Gregory VII.

Salerno, *Melpha*, and part of the March of *Fermo*, which he had invaded. This Accomodation gave the Pope a Right of imploring his Aid by the Letter, which is the Fifth of the eighth Book, dated *July* 21. Afterwards, to fall particularly on *Guilbert*, he nominates another Arch-biſhop of *Ravenna*, declares he would come with the aſſiſtance of the *Normans* of *Pozzuolo* to turn out *Guilbert*, and exhorts thoſe of *Ravenna*, *Fermo*, and *Spoleto* to abandon him, and to place him whom he had nominated, into Poſſeſſion of that Arch-biſhoprick. Theſe are the Seventh, Twelfth, Thirteenth, and Fourteenth Letters of the eighth Book. He wrote likewiſe to the *German* Rebels, by the Ninth Letter of the ſame Book, dated *September* 22. by which he exhorts them to behave themſelves like Men, and vindicate the Honor of the Church of *Rome*.

Henry defeats Radulphus.

Henry for his part, proſecuted his deſign againſt the *Saxons*, with whom he had hitherto engag'd without Fortune's declaring her ſelf abſolutely on either ſide. But at laſt *Octob.* 15, in the ſame Year, there was a bloody Engagement between *Henry* and *Radulphus*. The Engagement was very ſharp on both ſides, and *Radulphus* ſeem'd to have the better of it, till ſuch time as being hot in the Engagement, he receiv'd a Wound in his Arm. This oblig'd him to retreat, and leave the Field to his Enemy: He was carry'd to *Marsburg*, where he dy'd within a ſhort time after, ſhewing a great deal of concern for having ſwerv'd from his Allegiance to his King. *Henry* entred *Saxony*, and made there great Havock, and upon his return re-took all *Suabia*.

Gregory was the more concern'd for the Death of *Radulphus*, becauſe it expos'd him to the Mercy of *Henry*, who prepard to fall down into *Italy*. He had the Princeſs *Matilda* at his Devotion; but the Forces which ſhe had, were weak in compariſon of *Henry*'s. A great many advis'd him to adjuſt Matters with that Prince: But being reſolv'd to try his utmoſt before he came to that, he wrote to the Biſhop of *Paſſaw*, and to the Abbot of *Richenau*, who ſtill held out againſt *Henry*; to learn of them, whether they were in a capacity of giving him any Aſſiſtance, and exhorted them to chooſe inſtead of *Radulphus*, a King entirely devoted to the Intereſts of the Holy See, ſending them likewiſe the form of an Oath which he would have him take. He wrote likewiſe at the ſame time to the Abbot of Mount *Caſſin*, to deſire Aſſiſtance from *Robert Guiſcard*, and he himſelf deſir'd the ſame of that Prince, as appears by the Eleventh and Seventeenth Letters of the ſame Book.

Henry's Expedition into Italy, and the Siege of Rome.

In the mean time *Henry* after he had given neceſſary Orders for the Affairs of *Germany*, march'd into *Italy* in the Year, 1081, at the Head of an Army. He march'd directly to *Rome* without meeting any oppoſition, only when he came near that place he engag'd with the Forces of *Matilda*, which he quickly defeated. But the City of *Rome* ſhutting the Gates againſt him, he ravag'd and laid waſt all the adjacent Countries as he retreated to *Lombardy*. The next year he return'd and laid Siege to that City, which he vigorouſly aſſaulted during all Lent: But *Eaſter* coming on, and the Heat being inſupportable, he quarter'd his Forces round about *Rome*, and return'd to *Lombardy*, leaving *Guilbert* at *Tivoli* to Command the Blockades. The next Campagn he return'd, and took the Town *Leonina*, where he caus'd *Guilbert* to be ordain'd, ſome ſay by the Biſhops of *Modena* and *Rimini*; others by the Biſhops of *Bologne*, *Vincenza*, and *Cervia*. Afterwards he carry'd on a vigorous Aſſault againſt the City. At this time the *Romans* being weary of ſo long a Siege, adviſ'd *Gregory* to call a Council to put an end to theſe diſaſters. *Henry* conſented to it, and promis'd to grant a free Paſs-port to all the Prelates, who ſhould come to that Synod. But he Arreſted by the way the Deputies of the *German* Rebels, and *Otho* Cardinal Biſhop of *Oſtia* who came along with them. Notwithſtanding this, the Pope held that Council in *November*; and tho' his Affairs were ſo deſperate, yet they had much ado to prevent him from pronouncing a new Sentence of Excommunication againſt *Henry*, ſo full of Paſſion was he. He would not ſo much as hearken to an Accomodation, ſo that this Synod which laſted three Days, determin'd nothing, and was wholly taken up with Complaints and Invectives againſt *Henry*. In ſhort, the *Romans* perceiving themſelves very much incommoded by the Army of that Prince, and won over by the Mony he diſtributed among them, ſurrender'd the City to him the beginning of the Year, 1084. and *Gregory* fled into the Caſtle of *S. Angelo*, where he was beſieg'd by *Henry*. That Prince being Maſter of *Rome*, caus'd himſelf to be Crown'd Emperor by *Gilbert* on *Eaſter*-Day in the ſame Year. *Gregory* in this Exigency had recourſe to *Robert Guiſcard*, who return'd with all expedition from *Greece*, (whither he had went to Fight the Emperor *Alexis*) in order to ſet the Pope at Liberty. *Henry* did not ſtay for his coming, whether it was for fear that he was not ſtrong enough to oppoſe him, or rather becauſe the preſent ſtate of his Affairs call'd him back again to *Germany* (for the *German* Rebels had Elected in the Year, 1082, one *Herman* in the place of *Radulphus*) he left *Rome*, took *Gilbert* along with him, and re-paſs'd the Mountains, to go in all haſt to *Germany*. The Pope was ſtill beſieg'd by part of his Army, and by the *Romans*: But *Robert Guiſcard* rais'd the Siege; and having entred *Rome* in Triumph with his Army, he laid part of the City in Aſhes, and reſtor'd it to the Pope's Authority. *Henry*'s Party was likewiſe worſted in *Lombardy*. In *Germany* that Prince laid Siege to the City of *Auſburg*,

Henry returns into Germany.

Gregory VII. is set at liberty by the Normans.

burg, which the Rebels had seiz'd upon, and re-took it from them. Afterwards he made it his business to punish those who had declar'd against him, and turn'd those Bishops who had been his Adversaries, out of their Churches. Gregory VII.

The year 1085. was more quiet, the two Parties being contented to have several Conferences, and to hold Conventions one against the other. There was one the beginning of the year at *Gostat* or *Berchach*, where *Otho* Cardinal Bishop of *Ostia* appear'd. Tho' it chiefly consisted of those of *Herman*'s Faction, yet there came some of *Henry*'s Deputies to maintain his Right. The Question discuss'd, was; Whether the Pope had a lawful Power to excommunicate King *Henry*, and deprive him of his Dominions. It was debated by *Gebehard* Arch-bishop of *Salzburgh* on the behalf of *Herman*, and by *Wicelin*, who had succeeded *Sigefroy* in the Arch-bishoprick of *Mayence*, on the behalf of *Henry*. The one strongly maintain'd the Negative, the other the Affirmative: But each continu'd obstinate in his Opinion, and nothing was determin'd in that Convention. *The Convention at Berchach.*

There was another held after *Easter* at *Quintilineburgh*, in the Presence, and by the Order of *Herman*, and the Cardinal of *Ostia*, compos'd of Arch-bishops, Bishops, and other Prelats and Lords of their Party, who began by determining that it was not lawful to question whether the Pope's Judgment were lawful or no, and that no body could meddle with it. *Gunibert* Clerk of *Bamberg*, being willing to argue upon this Proposition, was contradicted by the whole Assembly, and forc'd to withdraw. In this Convention, they declar'd the Ordination of *Wiceline* to the Arch-bishoprick of *Mayence*, that of *Sigefroy* to the Bishoprick of *Ausburg*, that of *Norbert* to the Bishoprick of *Chur* or *Coire*, and in general all the Ordinations and Consecrations made by excommunicated Persons, to be Null and Void. They there Condemn'd *Wiceline*, as one who maintain'd, that Laicks when dispossess'd of their Estates, could not be subject to the Judgment of the Ecclesiasticks, nor be excommunicated; and that those who were excommunicated for their Temporal Estates, might be receiv'd into Communion, without being reconcil'd. They there prohibited the receiving such into Communion, who had been excommunicated by their Bishops, unless they had receiv'd Absolution. They there renew'd the Law which enjoyn'd Celibacy to Priests, Deacons and Sub-deacons. They prohibited Laicks from meddling with the Consecrated Vessels or Coverings of the Chalice belonging to the Altar, and from possessing of *Tenths*. They order'd that the *Ember*-Week in the Spring should be observ'd the first Week in Lent; and *That* in Summer the Week after *Whitsuntide*; that no Person shall eat Eggs or Cheese during Lent. They there ratified and confirm'd all that *Gebehard* Bishop of *Constance* had done as Legat of the Holy See. But there arose some difficulty about the Legality of the Marriage of King *Herman*, who they said had Marry'd his Kinswoman. He said he would refer the Determination thereof to the Synod; but that Affair could not there be try'd, because there were not any of his Accusers. Lastly, They pronounc'd an *Anathema*, by lighted Candles, against *Guilbert*, whom they call'd *Arch-Heretick* and Intruder into the Holy See; and against Cardinal *Hugh*, *John* Bishop of *Porto*, *Peter* the Chancellor, *Liemar* Arch-bishop of *Breme*, *Uto* Bishop of *Hildesheim*, *Otho* of *Constance*, *Burchard* of *Basil*, *Husman* of *Spires*; and against *Wiceline* Arch-bishop of *Mayence*, *Sigefroy* Bishop of *Ausburg*, *Norbert* of *Coire* and their Accomplices. This Decree is Sign'd by *Herman*, by Cardinal *Otho*, by the Arch-bishops of *Salzburgh* and *Magdeburgh*, by twelve Bishops of *Germany*, who were most of them ordain'd Bishops in the room of those of King *Henry*'s Party, who had been depos'd. For at that time there were several Churches which had two Bishops; the One of King *Henry*'s placing, and the Other of the Pope's: And he of the two whose Party was most prevalent in the City, was in Possession. *The Convention at Quintilineburgh.*

Henry soon reveng'd himself on this Convention, for in *May* he held another more numerous Convention at *Mayence*, at which Assisted the Bishop of *Porto*, and two Priests of *Rome*, who took upon them the Character of the Legats of *Clement* III. the Arch-bishops of *Mayence*, of *Treves*, of *Cologne* and of *Breme*, twenty Bishops of *Germany*, and a great many other Bishops of *France* and *Italy*. *Hildebrand*, his Legat *Otho*, and his Adherents were there Condemn'd, together with the fourteen Prelates of the Assembly of *Quintilineburgh*, whom they depos'd, as being Guilty of Perjury, Rebellion and Homicide. They excommunicated *Herman*, *Eckbert* of *Saxony*, and the Lord *Welpho*; prohibited all Christians from holding any Correspondence with them, and plac'd other Bishops in the room of those who were of *Herman*'s Party. *The Convention at Mayence.*

Whilst these things pass'd in *Germany*, *Gregory* VII. not finding himself secure enough in *Rome*, because the *Romans* look'd upon him as the cause of that Desolation which they endur'd; went to Mount *Cassin*, and from thence retir'd to *Salerne*, where he dy'd *May* 24th, of the Year, 1085. Authors do not agree about what were the last Thoughts he had concerning his Difference with *Henry*. Some say that he testified a great deal of regret for what he had done; and others on the contrary tell us, That he continued fix'd in the same Mind to his very Last; and that he said, that he dyed in Exile, because he had lov'd Justice and hated Iniquity. However, the Case stood, 'tis plain that his Death did not put an end to that notorious Quarrel which he had rais'd, and which had drawn along with it such dreadful Conse- *The Death of Gregory VII.*

quences,

Gregory VII.

quences, as were the cauſe of a world of Miſchiefs, both to the Church and to the Empire, as we ſhall ſhew in the ſequel; after we have done with that which relates to *Gregory* VII.

The Difference between Gregory VII. *and* Philip I. *King of* France.

The Emperor was not the only Perſon with whom *Gregory* VII. was Engag'd: He had likewiſe Conteſts with the Kings of *France* and *England*, and his aim was to bring all the Crown'd Heads under his ſubjection, and to oblige them to hold their Kingdoms as *Fiefs* from the Holy See, and to govern them at his Diſcretion.

Philip I. was then King of *France*: And ſince the Death of *Baldwin*, who had been Regent of the Kingdom during his Minority, he took the Government into his own Hands; but he Adminiſtred it ſo remiſsly, that *France* was full of Diſorders and Diſturbances. The Churches, which have always greater Sufferings than other Societies, when Juſtice is not maintain'd in a State, were the firſt who were oppreſs'd. *Gregory* VII. who never ſlip'd an opportunity of making himſelf the Judge and Reformer of Princes, caſt ſeveral reproaches upon him for it, and threatned to puniſh ſeverely his unjuſt proceedings againſt the Churches. The King aſſur'd him by *Alberic*, that he would reform his Conduct, and govern the Churches according to ſuch Rules as his *Holineſs* ſhould preſcribe him. *Gregory* who was not ſatisfied with empty Words, required that he would begin to demonſtrate the reality of his Promiſes, by permitting that the Arch-deacon of *Autun*, elected Biſhop of *Maſcon*, after a long vacancy, by the Clergy and People, and even by the conſent of the King, ſhould be put into the Poſſeſſion of that Church, without giving any Thing for it. To this purpoſe he wrote to the Biſhop of *Chalons* upon the *Seyne*, and to the Arch-biſhop of *Lions*: And at the ſame time acquaints them, that in caſe the King ſhould refuſe to do what he deſir'd, and would not permit the Churches of *France* to be ſupply'd with Biſhops without Simony, he ſhould be oblig'd to excommunicate all the *French* Nation, if they continu'd in their Alliegance to *Philip*. He likewiſe enjoyns the Arch-biſhop of *Lions* to ordain that Arch-deacon Biſhop of *Maſcon*, what oppoſition ſoever he might meet with, either from the King, or the other Competitor. Theſe two Letters are dated *December* 4th, 1073. and are the Thirty fifth and the Thirty ſixth of the firſt Book. The Biſhops of *France* would not venture to ordain the Biſhop of *Maſcon*, whereupon the Pope ordain'd him himſelf, as he ſent word to the Arch biſhop of *Lions*, by the Seventy ſixth Letter of the ſame Book, dated *Auguſt* the 4th, 1074. Two days before, he had written expreſsly to King *Philip*, to oblige him to make reparation for the wrong he had done to the Church of *Beauvais*: And had abſolv'd thoſe of that City, who had abus'd their Biſhop. See the Seventy fourth and the Seventy fifth Letters of the ſame Book.

That ſame year *Gregory* VII. renew'd his Complaints and his Threatnings againſt *Philip*, with a great deal more Noiſe, by writing a large Letter to all the Biſhops of *France*, wherein after he had given a deſcription of the Diſorders of that Kingdom, he ſays that the King, whom he ventures to call *Tyrant*, is the Author and Cauſe of all; becauſe his whole Life being one continu'd Debauch, he took no care to puniſh the Crimes, whereof he himſelf gave ſo bad an Example. That he not only converted the Revenues of Churches to Profane and Criminal uſes, but within a little while ago exacted a very conſiderable ſum of Merchants, who were come from all parts to import their Effects into *France*, under the publick Faith. He likewiſe accuſes the Biſhops of contributing to theſe diſorders, either by their Approbation or Connivance: He upbraids them for their Remiſſneſs, and exhorts them to meet, and to tell the King plainly of his Faults, that he may correct them, and regulate the Affairs of his Kingdom; and in his Name to declare, that if he does not do it, he can no longer ſhelter himſelf from the Cenſure of the Holy See: That afterwards they ſhould ſeparate themſelves from Communion with that Prince, and forbear performing Divine Service in all *France*: That if he does ſtill hold out notwithſtanding this Puniſhment, he would have the whole World take notice, that he would uſe his utmoſt endeavours to deprive him of the Kingdom of *France*. This Letter dated *September* the 10th, 1074. is the Fifth of the ſecond Book.

Some time after he wrote likewiſe to *William* Duke of *Aquitain*, againſt King *Philip*, and pray'd that Duke to do all he could to bring the King to change his Conduct; declaring that if he did not reform, he would excommunicate him and all the Subjects who paid him any Obedience; and that he would lay this Excommunication on S. *Peter's* Altar, in order to reiterate it every day. This Letter dated *November* the 13th, of the ſame year, is the Eighteenth of the ſecond Book.

He continu'd theſe menaces in the Two and thirtieth Letter of that Book, dated *December* the 8th, directed to *Manaſſes* Arch-biſhop of *Rheims*.

The Judgments paſs'd by Hugh *Biſhop of* Dia.

However, it does not appear that *Gregory* has acted any thing more againſt the Perſon of the King of *France*, but he took upon him the ſole Juriſdiction over the Biſhops and the Eccleſiaſtical Affairs of that Kingdom; and ſent thither *Hugh* Biſhop of *Dia* with other Legats, who took cognizance of the Life, Manners and Elections of the Biſhops; took upon them the liberty of citing them to the Synods, which they call'd; of paſſing Sentence upon them; of injoyning them Pennance; and even of depoſing them, in caſe they would not make their Appearance: And Laſtly, Of diſpoſing abſolutely the Affairs of that Kingdom, without minding whether the King concern'd himſelf

ſelf with the defending of them, or with vindicating the Liberty of the Churches of *France*. So that theſe Biſhops were oblig'd to go to *Rome* to beg the Pope's Favour for their re-eſtabliſhment, and upon ſuch Terms as he ſaw fit; which *Gregory* did not ſcruple to grant them. There are a great many Inſtances of this Nature; and the Seventeenth Letter of the fifth Book furniſhes us with a great many. For *Hugh* Biſhop of *Dia* having cited to a Synod, which he held at *Autun*, the Arch-biſhops of *Rheims*, *Beſanſon*, *Sens*, *Bourges* and *Tours*, and having inflicted ſeveral Penalties upon them, becauſe they had not made their appearance; they were forc'd to wait upon the Pope, who abſolutely re-eſtabliſh'd the Arch-biſhop of *Rheims* and the reſt, upon condition that they would clear themſelves before his Legat. This is what he orders by the foremention'd Letter, dated *March* the 9th, in the Year, 1078. That Legat having excommunicated the Biſhops of *Paris* and *Chartres*, they went likewiſe to *Rome*, and obtain'd a favourable Sentence from the Pope. See the Fifteenth and Sixteenth Letters of the ninth Book. Gregory VII.

But *Gregory* was not ſatisfied with taking Cognizance of the Eccleſiaſtical Affairs of *France*; he likewiſe endeavour'd to make them his Tributaries, as he had made *England* and all other Countries. 'Tis upon this Account that he wrote to the Biſhop of *Albania*, and the Prince of *Salerno*, his Legats in *France*, that they acquaint all the *French*, and enjoyn them in his Name, that each Houſe pay at leaſt a Penny every Year to *S. Peter*, as an acknowledgment of his being their Father and Paſtor. He pretends that *Charlemagne* rais'd every Year upon his Subjects a Tax of Twelve hundred Livres for the uſe of the Church of *Rome*, and that he had offer'd *Saxony* to the Holy See. Theſe are two ſuch Matters of Fact as are only grounded on the imagination of *Gregory* VII. This is the Three and twentieth Letter of the eighth Book.

This is what relates to the Kingdom of *France*; we now proceed to what concerns *England*, which met with a little better Treatment from *Gregory*; becauſe King *William* took care to ingratiate himſelf with him by a ſeeming Submiſſion and Reſpect. That Prince, to give him ſome ſigns thereof, took care to ſend him a complimental Letter on his Advancement to the Popedom, wherein he declares to him, That tho' he was very ſorry for the Death of *Alexander* II. yet he was as glad to ſee him in his Place. *Gregory* anſwers him by the Seventieth Letter of the firſt Book, dated *April* the 4th, 1074. wherein he tells him, That he is oblig'd to him for the Affection which he expreſs'd towards him; and exhorts him to demonſtrate the Submiſſion which he bore to the Holy See by its Effects. At the ſame time he acquainted him of the dangers to which the Church of *Rome* was expos'd. He confirm'd the Privilege of the Monaſtery of S. *Stephen*, and recommended to that Prince to take care of the Revenues which the Church of *Rome* poſſeſs'd in *England*. He wrote likewiſe to *Matilda* Queen of *England* the Seventy firſt Letter, by which he exhorts her to perſevere in Virtue, and to give her Husband good Counſel. *The Letters of Gregory relating to England.*

By another Letter written to the Biſhops and Abbots of *England*, dated *Auguſt* the 28th, in the ſame year, he exhorts them to come to *Rome* to his Synod, and to put in Execution the Eccleſiaſtical Laws concerning the Marriages of Kindred. This Letter is the Firſt of the ſecond Book.

The King of *England* would not ſuffer the Biſhops of his Kingdom to go to *Rome*. This very much diſpleas'd the Pope, who complain'd of it by the Firſt Letter of the ſeventh Book, directed to *Hubert* his Legat, who was ſent into that Kingdom to Collect the *Peter-Pence*. He therein preſſes that Legat to return with all ſpeed, and orders him to admoniſh the King of *England* to pay, and cauſe to be paid the Deference which is due to the Holy See; withal threatning him, if he did not do it, he ſhould incur his Diſpleaſure. He orders him to prevail upon the Prelates of *England* and *Normandy* to ſend to *Rome*, to the approaching Synod, at leaſt two Biſhops out of each Arch-biſhoprick. This Letter bears date *September* the 23d, 1079.

The Three and twentieth, and the Four and twentieth Letters of the ſame Book, dated *April* the 25th, and *May* the 8th, in the Year 1080. are full of Exhortations to the King of *England*, to bear a due Submiſſion to the Church of *Rome*, and to Govern his Kingdom with Juſtice, and in the fear of the Lord. The Six and twentieth is a Letter of Compliment to the Queen of *England*; and the Seven and twentieth a Letter to *Robert*, the Son of the King of *England*, whereby he exhorts him to be ſubject to his Father, and to follow his Advice.

In the Fifth Letter of the ninth Book, he order'd *Hugh* Biſhop of *Dia* to reſtore the Biſhops of *Normandy*, which he had depos'd, for not appearing at his Synod. This he did that he might not exaſperate King *William*, who paid greater Deference to the Holy See, than any other Prince. And he order'd him to behave himſelf more tenderly towards that Prince's Subjects, and to grant Abſolution to the Soldiers which had kept back ſome Tithes.

Part of *Spain* being (as we ſaid before) in the Hands of the *Moors*, *Gregory* VII. from thence took an occaſion of becoming Lord of thoſe Countries, which could be taken from theſe Infidels. To this purpoſe he pretended that the Kingdom of *Spain* formerly belong'd to the Holy See; and that tho' the *Pagans* had ſince ſeiz'd upon it, yet the Right of the Holy See was not thereby diſannul'd; becauſe no Preſcription can take place to the prejudice of the Church. *The Pretenſions of Gregory VII. upon Spain.*

Gregory VII.

'Tis upon the account of this pretenſion, that he granted to *Ebold* Count of *Rocey* all the Country which he could recover from the *Barbarians*, upon condition that he would hold it in Fee from the Holy See, and pay him a certain Duty. He likewiſe granted the ſame Donation to thoſe who would aſſiſt that Count, or undertake the ſame Thing upon the ſame Conditions. And that this Agreement might be put in execution, he gave Orders to Cardinal *Hugh* the *White* to go into *Spain*, and wrote to the Princes of *Spain* to aid the Count of *Rocey*. This is the Subject Matter of the Sixth and Seventh Letters of the firſt Book, dated *April* the 30th, 1073.

Gregory VII. had not only a deſign of bringing the Provinces of *Spain*, which were newly Conquer'd, under his Subjection, but likewiſe ſought to eſtabliſh an abſolute Dominion over the ancient Churches of that Kingdom. It was upon this account that he wrote the Sixty third and fourth Letters of the firſt Book to *Sancho* King of *Arragon*, and to *Alphonſo* King of *Caſtile*, recommending to them the Submiſſion which they ought to bear to the Holy See, and to order the *Roman* Office to be receiv'd in their Kingdoms. Theſe two Letters are dated *March* the 19th and 20th, 1074. He wrote upon the ſame Subject to *Simeon* a Biſhop of that Kingdom, by the Eighteenth Letter of the third Book.

In the Eight and twentieth of the fourth Book, directed to the Kings and Princes of *Spain*, he renews the Pretenſions which the Holy See made to that Country, as being a Kingdom which belong'd to it before the *Sarazens* were Maſters thereof; and exhorts them to pay the Tribute which he pretended was due from them to the Church of *Rome*. This Letter is dated *June* the 28th, 1077.

The Sixth Letter of the ſeventh Book, dated in *October* 1079, is directed to *Alphonſo* King of *Caſtile*, whom he compliments for his good Intentions towards the Holy See, ſending him a ſmall Golden Key with S. *Peter's* Chain affixt to it, by a Legat whom he recommended to him.

Some time after that Prince, harkening to the Advice of a Monk nam'd *Robert*, would no longer be ſo ſubject to the Pope as he had been, and openly took upon him to grant the Inveſtitures of the Benefices in his Kingdom. This provok'd *Gregory* very much: He excommunicated *Robert*, and order'd him to be confin'd in the Monaſtery of *Cluny*. He wrote to *Alphonſo*, willing him, To harken no longer to his Counſels; to make reparation for the ill he had done; to part from the Relation of his Wife, whom he had Marry'd, and to do what *Richard* his Legat ſhould adviſe him. See the Second, Third, and Fourth Letters of the eighth Book, which are dated in the Year, 1080.

That Prince very probably ſubmitted to the Counſels of *Gregory*: For by the Second Letter of the ninth Book, the Pope wrote to him, as to a Prince entirely devoted to the Holy See; who had introduc'd the Service of the Church of *Rome* into his Dominions; who refer'd the choice of the Arch-biſhops of his Kingdom to the Pope; and who ask'd his advice upon ſome Caſes of Conſcience, and upon what concern'd the Churches of *Spain*. *Gregory* by this Letter admoniſhes him, not to tolerate the *Jews* to have *Chriſtian* Slaves, and grants Abſolution to him and his Adherents of all their Sins, and wiſhes them an abſolute Victory over all their Enemies.

The Pretenſions of Gregory *to the Kingdoms newly converted.*

Spain was not the only Kingdom of *Europe* which *Gregory* VII. pretended did formerly belong to the Holy See; he maintain'd the ſame Pretenſion with reſpect to moſt of the other Countries of *Europe*; and was of Opinion, that thoſe who were in Poſſeſſion of them, ought to hold them as Fiefs from him. He more eſpecially carry'd this Pretenſion to the moſt remote Countries whoſe Kings were newly converted to the Chriſtian Religion. This he grounded upon the account that theſe Princes, at the time of their Converſion, had either remitted their Crowns into the hands of the Pope to receive them again from him, or thrown their Kingdoms under the protection of the Holy See. Or Laſtly, Permitted the Raiſing of a certain Contribution for the Church of *Rome*. He eſtabliſh'd upon theſe demonſtrations of Submiſſion, and upon theſe Alms or Liberalities, a certain Tribute to be paid to the Holy See. 'Tis upon this Principle that he took it ill that *Solomon* King of *Hungary* had receiv'd that Kingdom from the hands of King *Henry*: Becauſe (as he pretended) *Stephen* formerly after his Converſion had offer'd and given it to the Holy See; and the Emperor *Henry* after he had Conquer'd it, had ſent to *Rome* its Lance and its Crown: From whence he concludes that he ought to receive the Scepter from his hands, and threatens him, if he did it not, he would make uſe of the Apoſtolick Authority againſt him. This is the Subject of the Thirteenth Letter of the ſecond Book, directed to that Prince, dated *October* the 28th, 1074. *Gregory* wrote likewiſe a conſolatory Letter to Queen *Judith* his Wife, who was the Daughter of the Emperor *Henry*; it is the Four and fortieth of the ſecond Book, dated *June* the 10th, 1075.

The Pretenſions of Gregory *to* Hungary.

Solomon had a Kinſman nam'd *Geiſa*, who was at War with him. This *Geiſa* ſent Ambaſſadors to *Gregory*, to gain him on his ſide. The Pope by his Letters expreſs'd kindneſs to him, and exhorts him to be entirely devoted to the Holy See; aſſuring him that his Kinſman [*Solomon*] had not faln into the Misfortunes he labour'd under, if he had receiv'd the Crown from the Holy See, and not from the Hands of the King of *Germany*. He adviſes him to make Peace with *Solomon*; withal giving him ſome hopes that he would enter into his Intereſts,

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ſo ſoon as he was aſſur'd what overtures he would make to the Holy See. You may conſult the Fifty eighth Letter of the firſt Book, and the Sixty third and Seventieth of the ſecond. Gregory VII.

In the Five and twentieth of the fourth Book, he exhorts the Arch-biſhop of *Strigonia* to bring it about, that he who is Elected King of *Hungary*, ſhould be made ſenſible of the Duty he ow'd to the Holy See. It bears date *June* the 9th, in the Year, 1077.

In the Nine and twentieth of the ſixth Book, he extols the Piety of King *Ladiſlaus*, and his Submiſſion to the Holy See. He recommends to him ſeveral Perſons who were unjuſtly Baniſh'd, and exhorts him to take the Churches into his Protection; and to ſend him forthwith Embaſſadors, if he had not already done it.

All the Kings of *Europe* receiv'd either Reprimands or Admonitions from *Gregory*. The King of *Denmark* had neglected to write to him in the beginning of his Pontificate; he checks him for it in the Fiftieth Letter of the ſecond Book, and gives him ſome Inſtructions about the Government of his Kingdom. He tells him likewiſe, that he had ſent him Legats upon the Affairs about which he had written to the Holy See, in the time of Pope *Alexander*: But that they could not get to him, becauſe of the Wars of *Germany*. That therefore if he were deeply concern'd for any one of theſe Affairs, he ought to ſend Deputies to him with full Inſtructions, that ſo he might conſult with them what ought to be done in the Caſe. Laſtly, He prays him to ſend word what Aſſiſtance the Holy See could expect from him, againſt her Enemies; and acquaints him that there is a Province not far from *Rome*, held by Hereticks, which one of his Sons, if he would come into *Italy* with a ſmall Force, might eaſily Conquer. This Letter bears date *January* the 27th, in the Year, 1075. In the Seventy ſeventh Letter of the ſame Book, he offers to grant that King, all that in Juſtice he could, of the things which he ſhould deſire of him by his Envoys, or by the Legats which were diſpatch'd to his Kingdom. This Letter is dated *April* the 17th, in the ſame Year. That King being dead, and his Son ſucceeding him, *Gregory* VII. continues his exhortations to him, to be ſubmiſſive to the Holy See, by the Tenth Letter of the fifth Book, dated *November* the 6th, in the Year, 1077. He likewiſe gave the like exhortation to King *Canute*, who was in Poſſeſſion of that Kingdom, by the Fifth Letter of the ſeventh Book, dated *October* the 15th, 1079. and by the One and twentieth of the ſame Book, dated *May* the 19th, 1080. *The Letters of Gregory to the Kings of Denmark.*

The Sovereigns of *Poland* and *Ruſſia* felt likewiſe the Effects of the deſire which *Gregory* VII. had to have an hand in the Affairs of all Kingdoms. He recommended to them, as well as to others, the being devoted to the Holy See, and wedded to its Intereſts; gave them Inſtructions about the methods of adminiſtring the Government; ſent them Legats to regulate the Eccleſiaſtical Affairs of their Countries: Enjoyns *Boleſlaus* Duke of *Poland*, to reſtore to *Demetrius* King of *Ruſſia*, the Mony which he had taken from him; and to the Holy See, the Lands which belong'd to it; and undertook to beſtow the Kingdom of *Ruſſia*, on the Son of *Demetrius*. This is what we gather from the Seventy third and fourth Letters of the ſecond Book, the Firſt of which, directed to *Boleſlaus*, is dated *April* the 15th, in the Year, 1075. and the Second, directed to *Demetrius*, bears date the 17th of the ſame Month. *The Letters of Gregory ſent to Poland and Ruſſia.*

Gregory VII. was no leſs careful even of *Norway*; for he wrote to *Olaus* the King of that Country, exhorting him to get himſelf fully inſtructed in the *Chriſtian* Faith, and for that end to ſend ſome of his Nation to *Rome*, that he might ſend him back neceſſary Inſtructions, how he ought to demean himſelf towards the Holy See. He forbids him ſiding with either of the two Brothers, who pretended to the Crown of *Denmark*, and orders him to procure a Peace to be made between them. This Letter, which is the Thirteenth of the ſixth Book, is dated *December* the 15th, 1079. *The Letters of Gregory ſent to Norway and Dalmatia.*

He gave a King to *Dalmatia*; and a Lord of that Country intending to riſe up in Arms againſt him, he enjoyns that Lord to acknowledge and obey him, under pain of Excommunication, by the Fourth Letter of the ſeventh Book, dated *October* the 4th, in the Year, 1079.

Vratiſlaus Duke of *Bohemia*, was entirely in Pope *Gergory* the Seventh's Intereſt. He had admitted into his Dominions the Pope's Legats, in ſpight of *Jaromir* Biſhop of *Prague*, as appears by the Seventeenth Letter of the firſt Book. In a grateful acknowledgment of this, the Pope confirm'd to him, by the Eight and thirtieth Letter of the ſame Book, dated *December* the 16th, 1073. all the Privileges which had been granted him by *Alexander* II. his Predeceſſor, and exhorts him to perſevere in his Obedience; aſſuring him that he himſelf will determine ſuch Cauſes, as his Legats could not paſs a definitive Judgment upon. *The Letters of Gregory concerning Bohemia.*

The Biſhop of *Prague*, who had been interdicted and diveſted of the Revenues of his Church by the Sentence of the Pope's Legats, having ſent word to *Rome* that he could not come thither, becauſe he had not wherewithal to defray the charge of his Journey; the Pope gave Orders that he ſhould be put into Poſſeſſion of his Revenues, except thoſe to which *John* Biſhop of *Moravia* laid claim: And he deſires the Duke of *Bohemia*, by the Five and fortieth Letter of the firſt Book dated *January* the 30th in the Year, 1074. to

Gregory VII.

cauſe them to be reſtor'd to that Biſhop, and to ſend him to *Rome*, with the Biſhop of *Moravia* and ſome Embaſſadors, that with them he might regulate all the Eccleſiaſtical Affairs of his Dominions. By another Letter of the ſame date, which is the Four and fortieth of the Book, he acquaints the Biſhop of *Prague*, that he had written to the Duke to put him in ſame Poſſeſſion of the Revenues of his Church.

Sigefroy Arch-biſhop of *Maience*, at the Inſtance of *Jeromir* Biſhop of *Prague*, who was afraid of the Popes Judgment, was minded to take cognizance of the difference between him and the Biſhop of *Moravia*. *Gregory* being advertis'd thereof, wrote forthwith to *Sigefroy*, that he ſhould not dare to concern himſelf in an Affair, which was referr'd to the Holy See, and at the ſame time he ſent word to *Uratiſlaus*, that he ſhould not be concern'd at the raſh proceedings of that Arch-biſhop. Theſe two Letters dated *March* the 18th 1074. are the Sixtieth and Sixty firſt of the firſt Book.

At laſt the Biſhop of *Prague* perceiving that he could no longer ſhift off the Pope's Sentence, went expreſs to *Rome*, and when he appear'd before *Gregory*, he acknowledg'd part of what was laid to his Charge, declaring that he was ready to make Satisfaction; and juſtified himſelf with reſpect to other Things, particularly as to the ill uſage which was ſaid that he offer'd to the Biſhop of *Moravia*, or his People. The Pope who requir'd nothing more than ſuch a Submiſſion, ſent him back to his own Country reconcil'd and re-eſtabliſhed, with a Recommendatory Letter to the Duke of *Bohemia*, which is the Seventy eighth of the firſt Book, dated *April* the 16th 1074. wherein he takes notice to him that he could not put an end to the Difference between that Biſhop and the Biſhop of *Moravia*, becauſe of the abſence of the latter; but that he would decide it in the firſt Council: That in the mean time he allow'd Proviſion to be made in behalf of the Biſhop of *Moravia* for the Territory that was in Diſpute. He adviſes the Duke to ſilence the Complaints of the Biſhop of *Prague* concerning the Right which he pretended to have to a certain Caſtle; if not, he orders him to ſend his Deputies to the firſt Synod, to examine whether he has any Right to it, or no.

The Biſhop of *Prague* being return'd to his own Country in Triumph for his Reeſtabliſhment, ſeiz'd upon the Lands which were in diſpute between him and the Biſhop of *Moravia*, being confident that the Pope had adjudged them to be his. *Gregory* being inform'd that he thus abus'd the Levity he had ſhewn him, wrote him a Letter full of Invectives about it, and enjoyns him to reſtore to the Biſhop of *Moravia* the Caſtle which he had ſeis'd on; and orders Duke *Uratiſlaus* to cauſe him to reſtore it to the Biſhop, whom he comforts in a particular Letter. Theſe three Letters are the Sixth, Seventh, and Eighth of the ſecond Book, dated *October* the 22d in the Year, 1074. In the ſecond Letter he thanks the Duke of *Bohemia* for having ſent him the Tribute which he paid to the Holy See. This Affair between the Biſhops of *Prague* and *Moravia* was again diſcuſs'd in the Year, 1075. and ended at *Rome* by an agreement between them, by which they agreed to divide into equal ſhares the Lands which were in diſpute, till either of them could produce more authentick Titles; which they continu'd to do for the ſpace of Ten Years. And this Accomodation was approv'd of by a Bull of *Gregory*, dated *March* the 2d which is the Fifty third Letter of the ſecond Book.

The Seventy firſt Letter of the ſecond Book, is written to *Uratiſlaus*, in favour of his Nephew *Frederick*, for whom the Pope demands of that Prince the Lands which his Father had left him. At the ſame time he exhorts him to live peaceably with his Subjects. This Letter is dated *April* the 14th 1075. By the next Letter written the Day after, he exhorts all the Faithful of *Bohemia* to lead a Chriſtian and Innocent Life.

The Pretenſions of Gregory *to* Italy.

Since *Gregory* VII. had pretenſions to Kingdoms ſo remote as thoſe we have been ſpeaking of, it is not to be wondred that he ſhould imagine that all *Italy*, and the Iſlands of *Sicily*, *Sardinia* and *Corfu* belong'd to him; that he might diſpoſe of them as he thought fit; and that all the Lords of theſe Countries were oblig'd to take an Oath of Allegiance to him. It was no difficult matter for him to bring the petty Princes round about *Rome* under his Subjection; becauſe being weak, they deſir'd nothing more, than the ſupport of the Holy See: But he had much ado to bring his deſign about upon the *Normans*, whoſe Power became formidable in *Italy*, forasmuch as they were eſtabliſh'd ſo firmly there as we ſhall now relate.

The Conqueſts of the Normans *in* Italy.

Several *Norman* Lords having been invited to the Relief of the *Greeks* and *Italians* againſt the *Sarazens* of *Sicily*, upon Condition that they ſhould have ſhare in their Conqueſts; after they had done wonderful things againſt theſe Infidels, were dealt falſly with by the *Greeks*, who refus'd to give them what they had promis'd, But theſe Bravoes knew very well how to do themſelves Juſtice, and ſeiz'd on *Pozzuolo* under the Conduct of *William Firebraſs* their General, who in a ſhort time after defeated the *Greeks* in a great Engagement, and weaken'd them ſo far, that in a ſmall time they loſt all that they had left in *Italy*. The *Normans* afterwards turn'd their Arms againſt the Lords of *Italy* their Neighbours, and ſeiz'd upon ſome Lands which belong'd to the Holy See. The Popes, who could not without Jealouſy behold ſo formidable an Enemy ſo nigh at Hand, declar'd againſt them, and *Leo* IX. engag'd in a War with them: But the Forces of that Pope having been defeated,

and

and himſelf taken Priſoner, as we formerly ſaid, that Reſpect which they ſhew'd him, by ſetting him at Liberty, and reconducting him to *Rome* with all the Demonſtrations of Honour and Submiſſion, inclin'd that Pope to grant them by way of Recompence all the Lands which they had Conquer'd from the *Greeks* and *Sarazens*. *Robert Guiſcard*, in league with *Onfroy*, Brother to *William Firebraſs*, extended theſe Conqueſts, and having made an end of taking *Calabria*, caus'd himſelf to be call'd Count thereof for the ſpace of two Years, and afterwards took upon him the Title of Duke. His Brother *Roger* undertook to Conquer *Sicily* from the *Sarazens*, and having at firſt taken *Panorma* and *Meſſina*, he open'd himſelf a way to become Maſter of the whole Iſland, of which he took upon him the Quality of Count. Gregory VII.

The Differences and Agreement of Gregory VII. *with the* Normans.

It was very difficult for theſe Warriers to forbear Conteſting with the Lords their Neighbours; and their Forces who were uſed to Plunder, could not forbear ſeizing upon the Lands, Caſtles, and Territories of private Perſons; upon Churches, upon Abbies; and even upon the Holy See it ſelf. This was the cauſe of the many Anathemas thunder'd out againſt them by *Gregory*, who from the very beginning of his Popedom excommunicated *Robert*, *Roger*, and all the *Normans* who made any attempts upon the Revenues of Churches, or of the Holy See, or upon thoſe Lords who were under its Protection. But afterwards foreſeeing that he might ſtand in need of their Aſſiſtance, he grew milder, and by his Letter dated *March* the 13th 1076. which is the Eleventh of the third Book, he grants the Biſhop of *Cirenza* Power to abſolve *Roger* and all his Soldiers, upon condition that he would promiſe to Obey the Holy See; do Penance for his Offences, and abſtain for the future from all capital Crimes. At the ſame time he adviſ'd that Biſhop, that if Count *Roger* ſhould ſpeak to him about his Brother Duke *Robert*, he ſhould declare to him, that the Church of *Rome* was ready to ſhew Mercy to thoſe who being affected with true Repentance, would give Satisfaction for the Scandal, which they had given: That therefore if Duke *Robert* would be obedient to the Holy See, he was ready to give him Abſolution, and to receive him into the Communion of the Church: But that if he would not, *Roger* ought not to communicate with him. Laſtly, he order'd that Biſhop to give the Biſhop of *Melpha* Abſolution. In the fifteenth Letter of the ſame Book to *Wifroy*, Lord of the *Milanois*, he ſends word that the Affairs of the *Normans* were in a hopeful way of Accommodation, and that he hoped ſhortly to render them faithful to the Church of *Rome*. However this Accomodation was not ſo ſoon concluded; and we ſee by a Letter dated *October* the 31ſt of the ſame Year, directed to the ſame *Wifroy* and to two other Lords of the ſame Country, that the *Normans* were ſtill conteſting with the Pope about the Revenues of the Church, which they had ſeiz'd upon; but that he hop'd to reclaim them as ſoon as *Henry*. This Letter is the Seventh of the fourth Book.

At laſt *Robert* thought fit to ſubmit to the Pope, to take an Oath to him to be always faithful to the Holy See; to aſſiſt it in the Defence of the Pope's Perſon and its Revenues; to pay him an annual Rent for the Church Lands which he held; to permit the Churches of his Dominions to enjoy quietly their Revenues, and to procure a free Election of a Pope, in caſe *Gregory* ſhould dy before him. This Rent amounts to twelve Pence, the Coyn of *Pavia*, payable every Year at *Eaſter*. In purſuance of this Treaty, the Pope inveſted Duke *Robert* with all the Lands which the Popes *Nicholas* II. and *Alexander* II. his Predeceſſors had formerly granted him: And as to others which he unjuſtly held; to wit, *Salerno*, *Melpha*, and part of the March of *Fermo*, he left them to him by way of Connivance. This Treaty was made *June* the 29th in the Year 1080.

In the ſame Year *Michael Ducas* being turn'd out of the Empire of the *Eaſt*, ſent into *Italy* to beg Aſſiſtance of the Pope and Duke *Robert*. The Pope wrote to the Biſhops of *Pozzuolo* and *Calabria*, by the ſixth Letter of the eighth Book, deſiring them to exhort the Faithful to engage in this Expedition with Duke *Robert*; and before they went away, to enjoyn them Penance for their Faults, and to give them Abſolution.

Gregory ſoon after had himſelf need of the Aſſiſtance of *Robert*, to protect him againſt *Henry*. Whereupon he wrote to the Abbot of Mount *Caſſin*, to know of him whether he could bring him any Aſſiſtance about *Eaſter*, or ſend him ſome. This is the Subject matter of the fourth Letter of the ninth Book, which doubtleſs belongs to the Year, 1081.

Henry at his coming into *Italy*, wiſely foreſeeing that the greateſt Enemy he had to fear was Duke *Robert*, propos'd to come to an Accomodation with him, upon condition that his Son ſhould Marry that Duke's *Daughter*, and give him the March of *Ancona*. The Pope being inform'd of this Propoſal, by the Princeſs *Matilda*, was very much ſurpriz'd at it, and forthwith wrote to *Didier* Abbot of Mount *Caſſin*, to prevail upon *Robert* to keep his Word to him. This is the Subject matter of the eleventh Letter of the ninth Book.

By the Seventeenth of the ſame Book, written to that Duke, he exhorts him to come to the Aſſiſtance of the Church of *Rome*, which was annoy'd by King *Henry*.

In the mean time whilſt *Robert* was in the *Eaſt* with all his Forces, the *Normans* of *Italy* perceiving that *Henry* was like to become Maſter of *Rome*, and being afraid what the Conſequence would prove to them, endeavour'd to bring about the Peace between the Pope and the

Gregory VII. the Emperor, and ſent *Didier* Abbot of Mount *Caſſin*, with the Prince of *Capua*, and ſeveral Deputies to *Henry*, to treat with him. But neither the Pope nor the Emperor were inclinable to it; and the latter receiv'd ſome Mony from the Emperor of *Conſtantinople* to carry on the War againſt *Robert*. That Duke underſtanding this, and being ſent for by the Pope, left his Son in the *Eaſt*, and immediately return'd to *Italy* to the Pope's Aſſiſtance, whom he relieved, as we formerly have declar'd.

The Pretentions of Gregory VII. *to* Sardinia *and* Corfu. *Gregory* VII. was likewiſe willing to make the Iſlands of *Corfu* and *Sardinia* his Tributaries. For part of the former having been retaken by the *Chriſtians* from the *Saracens*, he immediately ſent a Legat thither to govern abſolutely, and promis'd them Succours to Conquer the reſt; upon condition that this Iſland ſhould be dependent on the Holy See. This appears by the Second and fourth Letters of the fifth Book, dated *September* the 1ſt and 16th in the Year, 1077. He afterwards beſtow'd this Legation on *Landulphus* Biſhop of *Piſa*, and his Succeſſors, with one Moyety of the Revenues of that Iſland, reſerving the other Moyety for the Holy See, together with all the Fortreſſes, whoſe Governors however he was willing ſhould ſtill be dependent on that Legat, as appears by the twelfth Letter of the ſixth Book, dated *November* the 30th in the Year, 1079.

With reſpect to *Sardinia*, he was ſo ſtrongly perſwaded that it belong'd to the Holy See, that writing to the Sovereign of that Iſland, he ſhew'd that Prince what a piece of ſervice He [the Pope] had done in having refus'd to give it to the *Normans* and *Lombards*, who had demanded it of him, tho' they offer'd him the Moyety of their Conqueſts; till ſuch time as he ſhould ſee after what manner that Prince would receive the Pope's Legat, and how he was inclin'd to the Holy See. By this means he ſuppos'd, that if that Prince would not be ſubject to the Holy ſee, he was ſo far the Diſpoſer of his Eſtates, as to give them to whom he pleas'd. This is the ſubject of the tenth Letter of the eighth Book, dated *October* the 5th 1080.

The Oath of Fidelity exacted by Gregory VII. *from the Princes of* Italy. After all this 'tis no wonder that he ſhould treat all the Lords near *Rome*, as his Vaſſals, and exact from them Oaths of Fidelity. We have one made by *Landulphus*, Duke of *Benevento*, by which he engages himſelf to forfeit his Dutchy, if he fail'd in his Duty to the Holy See, or to *Gregory* and his Succeſſors, and if he did any wrong to the Church of *Rome* or its Members. This Treaty ſign'd by the Biſhops of *Porto*, *Freſcati*, *Paleſtrina*, by *Didier* and *Peter*, Cardinals of the Church of *Rome*, is in the firſt Book of *Gregory*'s Letters, after the Eighteenth, and is dated *Auguſt* the 11th in the Year, 1073.

He alſo exacted the like Oath from *Richard* Duke of *Capua*, by which that Prince was engag'd to enter into no League againſt the Pope; upon all occaſions to defend the Revenues and Rights of the Church of *Rome* and of his Holineſs; to make no Pillage on its Territories, and to ſuffer no body elſe to do it; to pay yearly the Rent which he ow'd for the Lands which he held in *S. Peter's Patrimony*; to be faithful to King *Henry*, and his Succeſſors; yet without prejudice to the Fidelity he ows to the Holy See: And laſtly, that whenever the Pope ſhould die, he ſhould do his utmoſt to get him to be elected and ordain'd Pope, who ſhould have the Suffrages of the *major* part of the Cardinals, Clergy, and Laity. This Oath dated *September* the 24th 1073. is after the One and twentieth Letter of the firſt Book.

There is another Oath of this Nature taken by *Bertran* Count of *Provence*, after the twelfth Letter of the ninth Book.

The Project of the CROISADE *ſet on foot by* Gregory VII. Laſtly, *Gregory* VII. not willing to omit any one means of aggrandizing the Church of *Rome*, had reſolv'd upon a CROISADE, to go into the *Eaſt* at the head of an Army, to aſſiſt the *Chriſtians*, and to fall upon the Infidels. Big with this Deſign he wrote to *William* Count of *Burgundy*, by the Six and fortieth Letter of the firſt Book, dated *February* the 2d in the Year, 1074. ordering him to be ready, and to give notice to his Allies, to furniſh him with Forces, that ſo he might, after he had reduc'd the *Normans* of *Pozzuolo* to their Duty, march directly with an Army to *Conſtantinople*, and relieve the *Chriſtians* of the *Eaſt*.

By the Nine and fortieth Letter of the ſame Book, dated *March* enſuing, he exhorts all the *Chriſtians* of the *Weſt* to unite together for the relief of the *Chriſtians* of the *Eaſt* againſt the Infidels. He did the ſame thing by the Seven and thirtieth Letter of the ſecond Book, which bears date the 16th of *December* of the ſame Year.

This Project of *Gregory* had not that ſucceſs which he deſir'd: But he engag'd Duke *Robert* to lead an Army into the *Eaſt*, under Colour of placing *Michael Ducas* again upon the Throne of the *Eaſtern* Empire. This Duke gave Battle to the Emperor *Alexis* in *Thrace*, and became Maſter of the Field, tho' the Enemy were much ſuperior in Number. The Difficulties which the Pope's Affairs labour'd under, and the War with the Emperor *Henry* prevented that Duke from purſuing his Conqueſts in the *Eaſt*, and from extending the Limits of the *Roman* Church, and the Authority of the Holy See by his Victories: The which *Gregory* had attempted in vain, by the way of Accommodation, in ſending to the Emperor *Michael* (who had writ to him, and made propoſals on his part for the re-union of the two Churches) *Dominick* Patriarch of *Venice*, to treat with him *viva voce* concerning this Peace; and in remonſtrating to that Emperor, by his Anſwer, that the Diviſion which had been be-

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tween the *Roman* and the *Greek* Church, had done great prejudice to the Affairs of the Holy See, and the Empire of the *East*. This Letter is the Eighteenth of the first Book, dated *June* the 9th 1073. Gregory VII.

Gregory VII. was no less Solicitous about the Churches of *Africa*; and having understood that the *Christians* of *Carthage*, tho' persecuted by the *Sarazens*, quarrell'd among themselves, and that some of them had betray'd *Cyriacus* their Arch-bishop into the Hands of those Infidels, who had very much abused him: He wrote a neat Letter to the Clergy and Faithful of that City, whereby he exhorts them to suffer patiently the Persecution of the *Sarazens*, and to live in Peace and Unity one with another; and after he had in a very lively manner represented to them the Enormity of the Offence committed in betraying *Cyriacus*, he exhorts them who were guilty of it, to do Penance. This Letter dated *September* the 15th 1073. is the Two and twentieth of the first Book. *The Letters of Gregory sent into Africa.*

In the next Letter of the same date, he comforts that good Bishop, extolls his Constancy, and exhorts him to rejoyce in his Sufferings, and to persevere in the Faith; assuring him that he would continually offer up his Prayers to God, that he would be pleas'd to look down with an Ey of Pity and Compassion upon the Church of *Africa*, which has so long groan'd under the pressures of Persecution and Distress.

Some time after the Church of *Africa* being reduc'd to the Government only of two Bishops, the *Africans* were oblig'd to send one *Servandus* to *Rome*, whom they had elected Bishop of *Hippo*, to be ordain'd by the Pope. *Gregory* ordain'd him, and sent him away with Recommendatory Letters directed to the Arch-bishop of *Carthage*, to the People of *Hippo*, and to *Auxir* King of *Mauritania*. These are the three last Letters of the third Book, and belong to the Year, 1076.

In the first Letter of the eighth Book directed to the Arch-bishop of *Synnada* Patriarch of the *Armenians*, dated *June* the 6th in the Year, 1080. *Gregory* reproves several Errors, or rather several Practices contrary to the Discipline of the Church, wherewith the *Armenians* were charg'd: Namely, That in their Churches they did not mix Water with the Wine in the Celebration of the Holy Sacrifice of the Mass; that they made the Holy Chrism with Butter, and not with Balsom; and that they had a regard to the memory of *Dioscorus*. The Deputy of the Arch-bishop of *Synnada*, who was come to cause an *Armenian* Heretick, who was fled to *Italy*, to be driven thence, had assur'd the Pope that all these Things were only groundless Surmises: But for his better Satisfaction *Gregory* desires that that Arch-bishop would inform him by Writing what were his Thoughts, and send him a profession of Faith. At the same time he advises him to leave out these Words in the TRISAGION, *who wast crucified for us*, because they were not us'd in any other Church of the *East*, no more than they were in the Church of the *West*, and because they might be perverted to an ill Sense. He commends the practice of their Churches in making use of Unleaven'd Bread, and Fortifies them against the Objections of the *Greeks*. *The Letters of Gregory VII. against the Errors charg'd upon the Armenians.*

As to the Churches of the *West*, we may safely say that Pope *Gregory* VII. govern'd almost all of them, as if they belong'd to his own Dioceſs, either by sending to them his Legats *a Latere*; or by nominating Vicars to them; or by citing the Bishops to *Rome*, to give an account of their Conduct; or by confirming or approving their Elections; or by receiving the Appeals of their Decisions; or by admitting the Complaints of their Diocesans; or by appointing Judges upon the place; or by deciding several Points of Discipline: In a Word, by having an hand in the particulars of all that happen'd in the Churches of *Europe*.

In the first place as to Legats, 'tis certain that nothing conduc'd more to establishing the absolute Authority of the Popes, than the sending Legats *a Latere* to reside upon the spot. At first the Popes were satisfied with nominating the Bishops of the Country for their Vicars, or for their Legats, and granted them a Commission to call Councils, and to act in their Names: But for as much as these Prelates might have particular Interests to carry on, and were not entirely devoted to the Will and Pleasure of the Popes, the Court of *Rome* thought it more advisable to send upon the places Legats who were Strangers, with full Commission of calling Councils, of making Rules of Discipline, of judging Priests, and even Bishops themselves; of excommunicating those whom they thought fit, upon condition that they would return a faithful Account of all their Proceedings to the Pope; and provided that those who thought themselves injur'd by their Decisions, might come Personally to *Rome*, to complain to the Pope himself. By this means the Holy See judg'd the same Cause twice over, and kept all the World in Awe. For those who had been Condemn'd by the Legats, hoping to meet with kinder usage from the Pope, went to *Rome* in the nature of Suppliants and Penitents, and seldom fail'd of clearing themselves, or of receiving their Absolution; which on the one side, advanc'd the Authority of the Holy See, and on the other, made them its Creatures. This Custom of sending Legats *a Latere* into the Provinces, began to prevail in the foregoing Century, and became very common in this, especially in *Italy*, and *France*: However, it met at first with some opposition in *Germany*, where they maintain'd that no other Legat of the Holy See ought to be acknowledg'd beside the Arch-bishop of *Mayence*; but *Gregory* VII. play'd his part so well as to introduce it there. In the Church *Legats sent by Gregory VII. to several Parts.*

Legats ſent by Gregory VII. to ſeveral Parts.

of *France*, the Arch-biſhop of *Rheims* pretended, by virtue of his Privileges, to be exempt from the Juriſdiction of the Legats, at leaſt of thoſe who were not *Romans*, and were immediately come from *Rome*; and for this Reaſon would not appear before *Hugh* Biſhop of *Dia* and the Abbot of *Cluny*, whom *Gregory* had nominated to be his Legats in *France*. But the Pope ſent him word by the Second Letter of the ſixth Book, dated *Auguſt* the 22d, 1078. that the Holy See had always a Liberty of ſending Legats immediately from *Rome*, or of nominating thoſe who liv'd upon the place, or of taking them whence it pleas'd. *England* maintain'd its Right much longer, and rejected Foreign Legats; for we read in the Hiſtory of *Eadmerus*, that Pope *Urban* ſucceſſor to *Gregory* VII. having ſent in the Year, 1100. *Guy* Arch-biſhop of *Vienna* as Legat of the Holy See to *England*, all the Kingdom was ſtartled at this Legation, which was look'd upon as a dangerous Innovation, becauſe it was too well known, that there could be no other Vicar of the Holy See in *England*, beſide the Arch-biſhop of *Canterbury*; that thereupon the Arch-biſhop of *Vienna* return'd juſt as he came, without having been acknowledg'd by any one as Legat, and without doing any thing in that Quality.

Gregory VII. who himſelf had been Legat in *France*, had no mind to abrogate this Cuſtom; on the contrary, the firſt thing he did after he was Elected Pope, was to continue the Legats ſent by his Predeceſſors, and to ſend new ones into thoſe parts, where there were none. By the Sixth Letter of the firſt Book, he confirms the Legation of *Gerard* Cardinal Biſhop of *Oſtia*, and of the Sub-deacon *Rainbold* Legats in *France*, orders them to do their utmoſt in making up the Breach between *Hugh* Abbot of *Cluny* and his Monks, and ſends them *Hugh* the *White* a Cardinal, to go into *Spain*, if they thought fit.

In the Eighth Letter, he likewiſe continues the Legation of *Hubert* and *Albert*, and exhorts them to execute the Commiſſion which his Predeceſſor *Alexander* had given them.

In the Sixteenth, he ſhews how he would have his Legats demean themſelves towards him, by writing to Cardinal *Gerard* of *Oſtia*, that he was very much ſurpriz'd at his not ſending him word by an Expreſs, what had been done in the Synod which he had held in *Spain*, becauſe it was cuſtomary, and withal neceſſary that when a Legat of the Holy See held a Council in a remote Country, he ſhould come and give an account of what he had done, or at leaſt ſend one to do it for him: That tho' that Cardinal had acquainted him with part of the Proceedings, yet ſince there was no Perſon, who either ſaw or heard, how things went in that Synod, to inform him about it, he was very much at a ſtand what anſwer to give thoſe, who complain'd of having been excommunicated, depos'd or interdicted unjuſtly; for fear he ſhould either be deceiv'd by the intricacy of the Cauſes, or ſhould not fully exerciſe his Authority: That however, 'tis look'd upon as a piece of Cruelty and Contempt, to defer giving theſe kind of Anſwers, becauſe of the dangers they are in, who are under Eccleſiaſtical Cenſures: That as to the buſineſs of *William* Arch-biſhop of *Auche*, whoſe re-eſtabliſhment he deſir'd him to grant; he had himſelf rais'd perplexities in his mind, by taking notice to him that he had been depos'd only for having voluntarily communicated with an excommunicate Perſon; and that yet he had not clear'd himſelf Canonically, but only offer'd to do it before Pope *Alexander*: That after this Affair had been debated, at laſt they came to this Reſolution, That if the Arch-biſhop of *Auche* were guilty of nothing elſe, but of having communicated with an excommunicate Perſon, he ought not to be depos'd; but that if he were charg'd with any other Crimes of which he was not clear'd, the determination thereof ought to be refer'd to the Holy See: That *Pontius* Biſhop of *Bexiers*, who (as he ſent word) had been depos'd for the ſame Offence, was come to *Rome* to make his complaint; but that he had declin'd giving him any anſwer out of Reſpect to him: That however, ſince the like Sentence ought to be paſs'd on Caſes that are alike, if he were guilty of no other fault, he ought to re-eſtabliſh him. The Arch-biſhop of *Auche* was re-eſtabliſh'd, and the Pope wrote in his behalf to the Biſhop of *Beziers*, and to the other Suffragans, that they ſhould acknowledge him, and ſhew him the Reſpect which they ow'd him. This is the Five and fiftieth Letter of the firſt Book, dated *March* the 16th, 1074.

The Pope's Legats did not meet with the ſame Reception in all places. Thoſe whom he ſent into *Bohemia*, were not much regarded, particularly by the Biſhop of *Prague*, whom they had Reprimanded and Condemned as one guilty of Simony. *Gregory* thereupon wrote to the Duke of *Bohemia*, and thank'd him for the Reſpect which he ſhew'd to his Legats; but withal told him, That he had great Reaſon to complain of their being ſlighted in his Country, becauſe formerly Legats were not ſent ſo frequently; which he ſays happend through the remiſſneſs of his Predeceſſors. In particular, he accuſes the Biſhop of *Prague*, and threatens to confirm the Interdiction pronounc'd againſt him by his Legats, if he did not obey them, by doing what they requir'd of him. This Letter is the Seventeenth of the firſt Book, dated *July* the 8th, in the Year, 1073.

In the Fortieth of the ſecond Book, *Gregory* VII. charges all the Faithful to Reſpect his Legats: And in the One and fortieth, he ſends them to be preſent at the Election of the Biſhop of *Eugubio*.

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He ſent his Legats even to the moſt remote Countries; as for inſtance to *Poland*, as appears by the Sixty third Letter of the ſecond Book; to *Sclavonia*, *Ruſſia*, *Denmark*, &c. as appears by ſeveral other Letters. Gregory VII. *Legats ſent by* Gregory VII. *to ſeveral Parts.*

Of all the Legations, none was more conſiderable than that of the two *Hughs* in *France*, nor were there any Legats who exercis'd it with greater Authority, or diſpatch'd more Affairs. The one was Biſhop of *Dia*, and the other Abbot of *Cluny*. The former had been Elected Biſhop of *Dia* by the Clergy and Laity of that City, with the Approbation of *William* their Count. After his Election, he had taken an Oath of Fidelity to that Count: But not being forward to pay him the Sum of Mony which was uſually exacted for the Right of Inveſtiture, he diſoblig'd him ſo much, that he was no ſooner gone to *Rome* to be Conſecrated, but the Count ſeiz'd of the Revenues of his Church. The Pope having read over the Act of *Hugh*'s Election, Conſecrated him, but upon condition that he would not tolerate any Simony in his Diocеſs, nor Conſecrate any Church that had its dependence on any Lay Patrons. This is what he acquaints that Count with, by the Sixty ninth Letter of of the firſt Book, wherein he upbraids him for having ſeiz'd on the Revenues of the Church of *Dia*. This Letter bears date *March* the 16th, 1074.

By the Three and fortieth Letter of the ſecond Book, dated *January* the 5th, 1075. he orders that Biſhop to accept of the Reſtiturions which thoſe of his Church ſhould make him, and to abſolve them, upon condition that they would come and appear before the Synod of *Rome*.

Gregory VII. repoſing a great deal of Confidence on this Biſhop, made him his Legat or Vicar in *France*; and in that quality referr'd to him a great many Affairs: Among others, that which related to the Biſhop of *Cambray*, who after he had been Elected, had receiv'd the Inveſtiture thereof from King *Henry*. The Pope orders his Legat by the Two and twentieth Letter of the fourth Book, to examine this Affair in a Council, with *Hugh* Abbot of *Cluny*, and ſeveral Biſhops of *France*: And that if he who was Elected to the Biſhoprick of *Cambray*, would ſwear, that when he receiv'd the Inveſtiture from *Henry*, he did not know that he was excommunicated, or that the Pope had prohibited ſuch Inveſtitures, he ſhould confirm his Election. By the ſame Letter he likewiſe committed to him, the taking cognizance of the Affairs which related to the Biſhop of *Chalons*, the Churches of *Chartres*, *Puy* and *Clermont*, and that of the Monaſtery of S. *Dennis*. This Letter is dated *May* the 2d, in the Year, 1077.

This Legat in purſuance of his Commiſſion, held ſeveral Councils in *France* in the Year, 1077. Among the reſt he held one at *Clermont*, wherein he depos'd the Biſhop of that City, and the Biſhop of *Puy* in *Velay*: Another at *Dijon* againſt the Simoniacal: A third at *Autun*, to which he cited moſt of the Arch-biſhops of *France*, and condemn'd all thoſe who would not appear; to wit, *Manaſſes* Arch-biſhop of *Rheims*, accus'd of Simony by his Clergy; the Arch-biſhop of *Sens*, becauſe he would not acknowledge the Legat; the Arch-biſhop of *Bordeaux*, becauſe he had not appear'd at the Council of *Clermont*, and becauſe after he had been Suſpended, he ſtill continu'd to diſcharge his Functions; the Arch-biſhop of *Bourges*, for having relinquiſh'd his Church; the Arch-biſhop of *Tours*, accus'd of being Vexatious and Simoniacal; the Arch-biſhop of *Lions*, convicted of Simony, in whoſe place *Gebuin* Arch-deacon of *Langres*, was elected and ordain'd; the Biſhops of *Senlis*, *Chartres*, *Auxerre*, for having receiv'd the Inveſtiture from the King; the Biſhop of *Noyon*, who own'd himſelf Guilty of Simony; and the Biſhop of *Autun*, for not aſſiſting at the Council. *Councils held in* France, *by* Hugh *Biſhop of* Dia, *in the Year*, 1077.

The next year *Hugh* Biſhop of *Dia*, held another Council at *Poitiers*, ſpight of the Prohibitions of the King of *France*, who perceiving how roughly his Biſhops were handled, had written to the Count of *Poitiers* and to the Biſhops of his Kingdom, not to ſuffer the Pope's Legat to hold ſuch Councils, which he Nicknames *Conventicles*. The Arch-biſhop of *Tours* and the Biſhop of *Rennes* came to this Council, but it was to diſturb it; for which the Legat ſuſpended both of them. However, they ſtill ſpoke boldly againſt the Legat's Proceedings, and even offer'd ſome Violence to him. Afterwards they withdrew with the Suffragan Biſhops of the Arch-biſhoprick of *Tours*, and left him with a very ſmall number of Prelates. The next day he held a Council in the Church of S. *Hilary*: The Arch-biſhop of *Tours* perſiſted to inveigh hotly againſt the Legat, who ſuſpended him; and appeal'd to the Holy See. The Legat referr'd him to the Pope. Afterwards he depos'd the Abbot of *Bergues*, as being Guilty of Simony. The Arch-biſhop of *Beſanzon* was ſuſpended for not appearing at the Synod of *Autun* and *Poitiers*. The Judgment of the Biſhops of *Beauvais* and *Noyon*, accus'd of Simony, was referr'd to the Pope. He who had intruded into the Church of *Amiens* was likewiſe referr'd to the Pope, together with the Biſhops of *Laon*, *Senlis* and *Soiſſons*, who had ordain'd him. The Abſolution of the Count of *Angers*, was likewiſe referr'd to the Holy See. *Hugh* of *Dia* in this Council, heard the Cauſe between the Biſhops of *Terrouane* and *Poitiers*, and after he had diſcuſs'd theſe Perſonal Cauſes, he made ten Canons upon the Diſcipline of the Church. *The Council of* Poitiers, *in the Year*, 1078.

Gregory VII *The Canons of the Council of* Poitiers.

In the Firſt, Eccleſiaſticks are prohibited from receiving the Inveſtiture or Collation of Benefices, from the King, or any Lay Patron. The Laicks who held any Churches in their Poſſeſſion, were excommunicated, and theſe Churches interdicted.

In the Second, It is prohibited, to hold two Benefices in two different Churches.

The Third imports, That no Perſon ſhall pretend to hold Eccleſiaſtical Benefices, by right of Succeſſion.

The Fourth imports, That Biſhops ſhall take nothing for Ordinations, nor for Conſecrating Churches.

The Fifth, That neither Abbots nor Monks ſhall adminiſter the Sacrament of Pennance, without the Commiſſion of the Biſhop firſt had.

The Sixth, That neither Abbots, Monks, nor Prebendaries ſhall purchaſe Churches, or get the Impropriation of them by any method whatſoever, unleſs it be with the conſent of the Biſhop, in whoſe Dioceſs theſe Churches are: That however, they ſhall ſtill hold, and quietly poſſeſs the Benefices which they already have; but that the Prieſt who ſerves them, ſhall be anſwerable to the Biſhop for the Charge of Souls, and for his Miniſtery.

The Seventh, That the Abbots, Deans, and Arch-prieſts who are not Prieſts, ſhall enter into Prieſt's Orders, or loſe their Benefices: And that the Arch-deacons ſhall be Deacons, under the ſame Penalty.

The Eighth, That the Children of Prieſts, and Baſtards, ſhall not be admitted into Holy Orders, unleſs they be Monks, or live in a regular Convent: But that they ſhall not hold any Eccleſiaſtical Preferments. That Slaves cannot be admitted into Orders, unleſs their Maſters give them their Freedom.

The Ninth, That the Sub-deacons, Deacons, and Prieſts ſhall have no Concubines, or any other ſuſpicious Women in their Houſes; and that all thoſe, who ſhall wittingly hear the Maſs of a Prieſt who keeps a Concubine, or is Guilty of Simony, ſhall be excommunicated.

The Tenth, That Clerks who bear Arms, or are Uſurers, ſhall be depos'd.

Moſt of the Prelates, who were Condemn'd by *Hugh* Biſhop of *Dia*, had recourſe to the Pope, who releas'd them from their Condemnations, upon condition (as we ſaid before) that they would clear themſelves before his Legat. For this, you may conſult the Letters of *Hugh* of *Dia* to *Gregory* VII. thoſe of *Manaſſes* to the ſame; and the Letter of that Pope by which he re-eſtabliſhes them, which is the Seventeenth of the fifth Book, dated *March* the 8th, 1078.

Of all theſe Prelates, *Manaſſes* was almoſt the only Perſon who perſiſted in his Reſolution of not owning *Hugh* of *Dia* as Legat, who continued to proſecute him till he had pronounc'd a definitive Sentence againſt him, in the Council which he held at *Lions* in the Year, 1080. wherein he depos'd him; and his Judgment was confirm'd by *Gregory* VII. as appears by this Seventh Letter of the fifth Book.

The Councils of Avignon *and* Meaux *in the Year*, 1080.

The ſame year this Legat held two other Councils: The one at *Avignon*, wherein *Achard*, who had intruded into the Church of *Arles*, was turn'd out, and *Gibelin* put into his place: And the other at *Meaux*, wherein he depos'd *Urſion*, Biſhop of *Soiſſons*, and caus'd *Arnulphus*, Monk of *S. Medard*, to be elected in his room.

The Council of Meaux, *in the Year*, 1082.

In the Year, 1082. he held another Council at *Meaux*, wherein he ordain'd *Robert* Abbot of *Rebais*, Biſhop of that City. But becauſe this Ordination was done without the Approbation of *Richerus* Arch-biſhop of *Sens*, the Biſhops of the Province would not own him; and *Richerus* ordain'd another Biſhop, after he had excommunicated *Robert*.

The Pope referr'd to *Hugh* of *Dia*, the Abſolution of *Robert* Count of *Flanders*, excommunicated by the Biſhop of *Langres*, with Commiſſion to put other Perſons in his place; this appears by the Seventh Letter of the ſixth Book, dated *November* the 25th, 1079.

By the Sixteenth Letter of the ſeventh Book, dated *March* the 26th, 1080. he orders *Hubert* Biſhop of *Terrouane*, whom *Hugh* of *Dia* had cited twice before him, to juſtify himſelf before that Legat.

Hugh of *Dia* as a Recompence of the good Services he had done to the Holy See, was tranſlated from the Biſhoprick of *Dia*, to the Arch-biſhoprick of *Lions*, in the Year, 1083. and became ſo powerful, that after the Death of *Gregory* VII. he was one of thoſe who pretended to the Popedom; and upon that Subject, had conteſts with *Victor* III. who had been preferr'd before him. That Pope excommunicated him: However, in the Popedom of *Urban* II. *Hugh* was re-taken again into Favour, and continued to exerciſe his Legation in *France*, as we ſhall ſhew in its proper place. He dy'd in the Year, 1106. in *October*, at *Suſa*, in his Journey to the Council which Pope *Paſchal* II. held about the end of that year at *Guaſtilla*, in the Dukedom of *Mantua*.

There are a great many other Affairs relating to *France*, *Normandy*, *Flanders*, *England* and *Bretagne*, which *Hugh* and his Collegues took Cognizance of, and paſs'd Sentence upon either Definitively, after it had been referr'd to them by the Pope, or elſe Proviſionally for any to have liberty of appealing to the Holy See. We ſhall have opportunity of ſpeaking more largely of theſe things hereafter.

Gregory

Gregory VII. to add the more Strength to his Authority, thought it expedient to make choice of one of the most eminent Sees of *France*, on which he might confer the perpetual Vicarship or Primacy of the Holy See. The Vicarship of the Popes in *France*, (by virtue of which those, to whom it was granted, pretended to a Jurisdiction above Metropolitans), and the Quality of Primates, had till then pass'd from Church to Church, according as they had been more or less favour'd by the Holy See. The Church of *Arles* is the first on whom this Privilege was conferr'd by Pope *Zozimus*, in consideration of the Merits of *Patroclus*, who was Arch-bishop of that place. Pope *Symmachus* confirm'd this Privilege in favour of *Cesareus* Arch-bishop of *Arles*, as to that part of *Gaul*, which was then under the Dominion of the *Goths*: But at the same time he made S. *Remy*, Archbishop of *Rheims*, his Vicar in the Kingdom under *Clovis*. However, afterward the Vicarship of the Arch-bishop of *Arles* spread it self in the Kingdom under *Childebert*, and even through all *France*, by the favour of the Popes *Vigilius*, *Pelagius* I. *Gregory* the *Great*, and *John* VIII. But *Adrian* I. restor'd this Honour to the Arch-bishop of *Rheims*; and the Popes *Benedict* III. and *Nicholas* I. confirm'd it. Pope *Sergius* granted it to the Bishop of *Metz*, in consideration of the Person of *Dreux*, the Emperor's Uncle. But the Bishops of *France* would not acknowledge him, and we do not find that his Successors have pretended thereto. *Ansegisus* Arch-bishop of *Sens*, obtain'd the same Privilege from *John* VIII. and his Successors retain'd the Quality of Primats of *Gaul* and *Germany*, tho' the Bishops of *France* would not acknowledge it in the Council of *Pontyon*, and ever since it has been disputed with them.

Gregory VII. *Vicars of the Popes in France.*

At last *Gregory* VII. made choice of the Church of *Lions*, as the Church of most note, to Honour with this Quality, and granted it the Primacy over four Provinces of *France*; namely, of *Lions*, *Roan*, *Tours*, and *Sens*, by the Four and thirtieth Letter of the sixth Book, directed to *Gebwin* Arch-bishop of *Lions*; and by the Five and thirtieth Letter of the same Book, directed to the Arch-bishops of *Roan*, *Tours* and *Sens*, which are both dated *April* the 20th, in the Year, 1079. To establish this, he supposes that the distinction of Dioceses, Provinces, Primacies, and Metropolitanships was made by the Apostles themselves, or by the Holy Apostolick See, and that the Dignity of Primate had been granted by his Predecessors to the Arch-bishop of *Lions*. However, it would be a hard matter to prove this out of any Authentick Record. Besides, the Arch-bishops of *Sens* and *Roan*, would not acknowledge the Arch-bishop of *Lions* for Primate: Which oblig'd *Urban* II. in the Council held at *Clermont*, in the Year, 1095. to suspend *Richerus* Arch-bishop of *Sens* from the use of the Pall; to enjoyn his Suffragans not to obey him; and to threaten the Arch-bishop of *Roan* with the same Punishment, if he did not within three Months acknowledge the Primacy of the Arch-bishop of *Lions*.

The erecting the Primacy of Lions, *by* Gregory VII.

The Rights or Privileges annex'd to the Pope's Vicars or Primates in *France*, have been of a greater or less extent, according to the difference of the Times. Pope *Zozimus* granted three Things to the Arch-bishop of *Arles*, viz. (1.) That all the Bishops who were minded to come to *Rome*, shall be oblig'd to take along with them recommendatory Letters from the Arch-bishop of *Arles*. (2.) That the Ordinations in the Provinces of *Vienna* and *Narbonne* shall be his Peculiars. (3.) That he shall have the same Jurisdiction over the Churches, which he has had over them for a long time, tho' they be not in his Territory. Of these three Privileges, the two last belong to the Arch-bishop of *Arles* as Metropolitan; and the first was granted him as Vicar of the Pope. *Simmachus*, besides these, granted him a Power of calling Councils of the Bishops of *France* and *Spain*: *Vigilius* added thereto the Honour of wearing the *Pall*; but he desires that if he should meet with any difficult Point, which could not be determin'd by the Councils, he should make his Report thereof to the Holy See. *Pelagius* granted him in general, a Power of Acting in *France*, with respect to every thing which concern'd the Administration of Ecclesiastical Affairs. Lastly, Pope *Gregory* took notice in particular, wherein this Power consisted, which is, (1.) To cause all the Canons to be Religiously observ'd, and to maintain the Faith. (2.) To call a Synod when 'tis necessary. (3.) To make his Report to the Holy See, of the Controversies of Faith, and of the most momentary and difficult Causes. The Privilege granted by the Popes to the Arch-bishops of *Rheims*, consists chiefly in being immediately subject to no other than the Holy See, and in having the Right of Ordination and Inspection in the whole compass of his Vicarship. The Bishop of *Metz* had a Commission to call general Councils; to receive the Judgments pass'd in the Provincial Synods; to hear upon the first instance, the Causes of Appealing to the Holy See; to inform himself of the Lives of the Abbots and Bishops, and to provide for the necessities of the Church. The Privileges granted to the Arch-bishop of *Sens*, are to call Councils, and to examine into all the Ecclesiastical Affairs of *France* and *Germany*; to receive and publish the Decrees of the Holy See, and to make his Report to it, of all the Affairs of Moment and Consequence.

The Rights or Privileges of the Primates of France.

Gregory VII. does not enter into the particulars of the Privileges of the Arch-bishop of *Lions*; but only says in general, that the Ecclesiastical Affairs of any Consequence ought to be brought before him; and that it belongs to him to confirm and disannul the Judgments of the Ordinaries, and to judge the Causes of Bishops, and the Affairs of Importance, but without prejudice to the Holy See.

Gregory VII.

The Cauſe of Manaſſes Arch-biſhop of Rheims.

Before *Gregory* VII. was Pope, *Manaſſes* was Arch-biſhop of *Rheims*. That Prelate being very powerful, thought that the Monks of the Abby of S. *Remy* of that City, ought to pay an entire Submiſſion to him. He was for giving them ſuch an Abbot as he thought fit, and took part of their Revenues into his Poſſeſſion. Theſe Monks having preferr'd their Complaints to *Alexander* II. that Pope wrote to *Manaſſes*, and admoniſhed him to put an end to theſe Complaints, and to give Orders that that Abbey ſhould be provided with a regular Abbot, who ſhould have the Adminiſtration both of Spirituals and Temporals in his own hands. *Gregory* VII. continued the ſame Remonſtrances: But being inform'd that *Manaſſes*, notwithſtanding all the Promiſes which he had made by his Deputies, to give him ſatisfaction, continu'd his Abuſes to thoſe Religious, and enjoy'd their Revenues, He wrote a Letter to him full of Invectives, wherein he threatens to ſhew him the utmoſt ſeverity, if he did not immediately cauſe a Regular Abbot to be put into that Abbey, and if he did not give ſuch Orders as that the Religious might have no farther Reaſon to complain of him: And at the ſame time he orders *Hugh* Abbot of *Cluny* to convey that Letter to him, and to learn his Anſwer. Theſe are the Thirteenth and Fourteenth Letters of the firſt Book, dated *June* the 29th, 1073. and the firſt which *Gregory* wrote after his Ordination.

Manaſſes obey'd the Pope's Orders, and caus'd *William*, Abbot of S. *Arnulphus* of *Metz*, to be elected alſo Abbot of S. *Remy* of *Rheims*. The Pope approv'd of the Choice of the Perſon; but he thought it hard that one Man ſhould have the Charge of two Abbeys. However, he permitted *William* to hold, or relinquiſh that of *Remy*, as he thought fit. He held it for ſome time; but not being able to endure the Tyranny and Oppreſſion of *Manaſſes*, he reſign'd that Abbey. The Pope wrote to *Manaſſes* to order another Abbot to be elected, and gave at the ſame time notice to *Herman* Biſhop of *Metz*, that Abbot *William* was willing to reſide in the Abbey of his Dioceſs. This is the Subject matter of the Fifty ſecond and third Letters of the firſt Book, dated *March* the 14th, 1074.

The next year the Pope, by the Fifty ſixth Letter of the ſecond Book, dated *March* the 4th, committed to *Manaſſes*, the Execution of the Sentence paſs'd againſt the Biſhop of *Chalons*, who had been depos'd for not appearing before the Synod of *Rome*, to which he had been cited, upon the account of ſome Differences between Him and his Clergy. And by the Fifty eighth dated the 5th of the ſame Month, he orders him to cauſe the Biſhop of *Noyon* to reſtore to the Biſhop of *Utrecht*, a Church which he had unlawfully ſeiz'd upon.

Hugh Biſhop of *Dia*, Legat of the Holy See in *France*, having cited *Manaſſes* to a Council, which he had call'd at *Autun*, that Arch-biſhop thought it beneath him to appear there; which caus'd the Legat to Condemn him. *Manaſſes* went immediately to *Rome* to clear himſelf; and by the Pope's order waited there three Months together for *Hugh* of *Dia*. But when that Biſhop came not, the Cauſe of *Manaſſes* was argu'd in a Council, between Him and the Deputies of *Hugh* of *Dia*. *Manaſſes* having no Body to Accuſe him, did with eaſe juſtify himſelf; and having affirm'd that it was not in contempt of the Holy See, that he did not appear before the Council of *Autun*, the Sentence paſs'd againſt him in that Council was declar'd invalid, upon condition that he would appear before the Pope's Legat, whenever he ſhould be Summoned: But he declar'd that he would not admit the Biſhop of *Dia* to be his Judge. The Pope ask'd him whom he was willing ſhould be his Judge; *Manaſſes* reply'd, *The Abbot of* CLUNY. Whereupon the Pope deputed that Abbot to be the Judge in the Cauſe of *Manaſſes*; after he had made him promiſe, that if he were call'd to any Synod by the Holy See, or to any by that Legat, he would not fail to make his Appearance. *Manaſſes* being return'd to *France*, was Summond in the Name of *Hugh* of *Dia* and the Abbot of *Cluny*, to a Council to be held at *Troyes*; he went thither with part of his Clergy: But the Clerks who accus'd him not daring to come thither, he was countermanded, and the Legats of the Pope were not at that Council. *Manaſſes* appeard there, notwithſtanding the Orders to the contrary, and thought he had diſcharg'd the Promiſe which he had made to the Pope. He pretended likewiſe that according to the Promiſes he made, he was oblig'd to appear before none beſide the Pope, or before the *Roman* Legats ſent immediately from the Holy See, and not before the Biſhops on the other ſide the Mountains. He wrote to the Pope about it, and at the ſame time complain'd of the Arch-biſhop of *Vienna*, who had depos'd and re-eſtabliſh'd ſeveral Prieſts of the Dioceſs of *Rheims*; and of the Biſhops of *Laon* and *Soiſſons* his Suffragans, who had ordain'd a Biſhop of *Amiens* without conſulting him, and even whilſt he was at *Rome*. *Gregory* reply'd to him by the Second Letter of the ſixth Book, dated *Auguſt* the 22d, 1078. That he ought to acknowledge the Legats nam'd by the Holy See upon the place, as well as thoſe who were ſent immediately from *Rome*; and that he ought forthwith to clear himſelf of the Things laid to his Charge before *Hugh* of *Dia* and the Abbot of *Cluny*; and that they ſhould do him Juſtice, with reſpect to the Complaints which he had made. This is what he acquaints the Biſhop of *Dia* with, by the next Letter dated the ſame day.

In the mean time *Hugh* of *Dia* caus'd *Manaſſes* to be Summon'd twice to a Council to be held at *Lions*, to anſwer to the Accuſations which Count *Manaſſes*, and ſeveral Clerks of the Church of *Rheims* preferr'd againſt him. The Arch-biſhop of *Rheims* refus'd to come to that Council,

Council, and publish'd an Apology or *Manifesto*, wherein he alledges several Reasons for his not appearing. The first is, Because there is no mention made of the Abbot of *Cluny* in the Order, by which he was Summon'd to that Council. The Second, Because that Council was held in a City, which was not in that part of *France*, wherein he ought to be Judg'd. The Third, Because the Province which lay between that of *Rheims* and that of *Lions*, and through which he must pass, was engag'd in a War; so that he could not come without danger of being made Prisoner. The Fourth, Because he understood that that Council was to consist of the same Persons, who had already Condemn'd him rashly and unjustly. The Fifth, Because according to the Canons, it was requir'd that such a place should be made choice of to Try any one, as was near to his own Country, where one might produce Witnesses, and pass a definitive Sentence. That besides, he was reconcil'd to Count *Manasses*, and to all those who were at Difference with him, except *Bruno*, who was neither his Clerk, nor Born nor Baptiz'd in his Dioceſs, but a Prebendary of S. *Cunibert* of *Cologne*, for whom he was not much concern'd; and who had serv'd him basely, tho' under particular Obligations to him; and except another Clerk, nam'd *Pontius*, whom he had convicted of Falshood in the Council of *Rome*. That if he had no Accusers, he was not oblig'd to come and clear himself before the Council, by the Testimony of six Bishops of an unblameable Life: That when he would have done it, he could not, because of the shortness of the time that was allow'd him; and that it would be difficult to find in his Province six Bishops, who were not his Enemies, and without Reproach: That when he had promis'd to the Pope to appear before the Council which should be held by his Legats, he meant only such a Council as should be held in *France*, and in case he had not lawful Reasons to excuse his Non-appearance: Lastly, That for his part, he did not acknowlege *Hugh* of *Dia* to be Legat; since the Pope had granted him the favour of refusing him for his Judge: That however, to shew his Submission to the Holy See, he offer'd him to appear at a Synod which should be held in some City near to *Rheims*, either in *Lent* or at *Easter*; and that he would there receive him with all the Honour that was due to the Legats of the Pope: That he exhorted him to accept of this Offer; because it would be more advantageous to the Holy See, to attract the Respect and Submission of the *French* by Acts of Moderation, than by Acts of Severity to keep them at a distance: That if notwithstanding this Remonstrance, he still would persist in the same mind, and pronounce a Sentence of Deposition and Excommunication against him, the Popes S. *Gregory* and S. *Leo* had instructed him that he ought not to look upon such an Excommunication as issuing from the Holy See. These are the Reasons contain'd in the Apology of *Manasses*, which is a very fine Piece, and written in a very elegant Style, and publish'd by Father *Mabillon* in the first Tome of his Treasury of *Italy*.

Gregory VII. *The Cause of Manasses Arch-bishop of Rheims.*

Hugh of *Dia* had no regard to this *Manifesto*, but in the Council of *Lions* pronounc'd a Sentence of Deposition against *Manasses*, and the Pope confirm'd it in the Synod of *Rome*, held the beginning of the Year, 1080. and gave *Manasses* notice of it by the Twentieth Letter of the Seventh Book, dated *April* the 7th of the same Year; allowing him notwithstanding further time till the Feast of S. *Michael* to justifie himself, either at *Rome*, or before his Legats; by producing as an Evidence of his Innocence some Bishops his Suffragans; by restoring to the two Persons who had accus'd him, the Revenues which he had taken from them; and upon Condition that he would retire to *Cluny* or some other Monastery till *Ascension*-day, and forbear till then all Episcopal Functions.

Manasses did not hearken to this Sentence, and continued in Possession of his Archbishoprick without submitting in the least to the Pope; who wrote immediately to the Clergy and Laity of *Rheims*, to the Suffragans of that Metropolitanship, to King *Philip* and to Count *Ebold*, ordering them no longer to acknowledge him for Archbishop of *Rheims*, to turn him out of that Church, and to Elect or cause to be Elected another in his stead. This is the subject Matter of the Seventeenth, Eighteenth, Nineteenth and Twentieth Letters of the Eighth Book, dated *Decemb.* 27th in the same Year.

This *Manasses* is accus'd by the Authors of that time of having attain'd to the Archbishoprick of *Rheims* by Simony, and of having exercis'd an insupportable Tyranny and Oppression over his Clergy; of having rifled Churches, plunder'd Monasteries, exacted Mony from his Clergy, persecuted Men of Estates; of seizing the Revenues of the richest Abbies; of having liv'd more like a Great Lord, than a Bishop; of having greater Care of his Soldiers, than of his Clergy; of having more Concern for the Temporalities, than for the Spiritualities of his Archbishoprick; and of being so impious as to say, That the Archbishoprick of *Rheims* would be a very pretty Thing, if no singing of Mass were required. 'Tis thus that he is set out by *William* Abbot of S. *Arnulphus* of *Metz*, *Guibert* Abbot of *Nogent*, and *Hugh* of *Flaviany*. However, *Fulcoius* Subdeacon of *Meaux*, has made his Elogy; and the Clergy of *Noyon* (in a Letter which they wrote at that very time to the Clergy of *Cambray*, to prove that the Sons of Clerks and Priests might be admitted into Priests Orders) maintain, That the Excommunication of *Manasses* had been made by a Motive of Envy; and that it was rash and unjust. This Letter is related by Father *Mabillon*, after the Apology of *Manasses*.

Gregory VII.

naſſes. All this makes it appear, That tho' *Manaſſes* had been as guilty as they would have him thought to be, yet he was not condemn'd in due Form.

The Cauſe of the Arch-biſhop of Tours, *and the Biſhop of* Dol.

There had been for ſeveral Years paſt a Conteſt between the Archbiſhop of *Tours* and the Biſhop of *Dol*, who pretended likewiſe to the Dignity of an Archbiſhop, or the Right of Metropolian over the Biſhops of *Bretagne.* The Popes always declar'd themſelves in favour of the Archbiſhop of *Tours.* *Gregory* VII. ſeem'd at firſt to favour the Biſhop of *Dol*; for the Clergy and Laity having ſent to the Pope him whom they had elected to be Biſhop, he refuſed to ordain him becauſe he was too young: But having choſen *Yves* Abbot of S. *Melaine*, who was come to *Rome* with the Deputies of *Dol*, he conſecrated him by their Conſent, and granted him the Pall, upon Condition that he would come to *Rome* whenever he ſhould be ſent for thither, to regulate the Conteſt which was between the Church of *Dol* and that of *Tours* about the Right of Metropolitanſhip. The Archbiſhop of *Tours* thinking that the Pope had by this prejudiced his Right, complain'd of it; but *Gregory* ſent him word that he had no occaſion to complain, ſince he had taken ſuch Meaſures that what he had done ſhould be no Prejudice to him, and that he would do him Juſtice, when that Affair was in a Poſture of being try'd. This is the Subject Matter of the Fourth, Fifth, and Thirteenth Letters of the Fourth Book, of which the two firſt, about the Ordination of *Yves*, are directed, the one to the People of *Dol*, and the other to the Biſhops of *Bretagne*, dated *September* 27, in the Year, 1076. and the laſt to *Radulphus* Archbiſhop of *Tours*, dated the Firſt of *March*, 1077.

The Pope was deceived in the Choice of the Man whom he had ordain'd to the Church of *Dol.* He ſoon receiv'd Complaints of his bad Conduct: And after he had examin'd the Accuſations brought againſt him, he was juſt ready to depoſe him; when he received a Letter from *William* King of *England*, who interceded for him. This caus'd the Pope to ſuperſede the Execution of that Sentence, till he ſhould ſend upon the Place *Hugh* Biſhop of *Die*, and two other Legats, to inform themſelves more fully about that Affair. This appears by the Seventeenth Letter of the Fourth Book, written to the King of *England*, and dated *March* the 2d, in the Year, 1077. He committed the Determination of that Affair to *Hugh* of *Die*, to the Abbot of *Cluny*, and to two other Clerks, by the Two and three and twentieth Letters of the Fifth Book, dated *May* 22d, 1078.

At laſt the Conteſt between the Churches of *Tours* and *Dol*, for the Right of Metropolitanſhip, having been debated in the Council held at *Rome* the beginning of the Year, 1080. And the Archbiſhop of *Tours* having made it appear, by good Titles, That *Bretagne* belong'd to his Metropolitanſhip; whereas the Biſhop of *Dol* not being able to produce ſuch Authentick ones, was pleas'd to ſay, That he had forgot behind him ſeveral of his Titles: The Pope granted him a farther time, and declar'd that he would ſend Legats upon the Place, to determine that Affair: And that if it appear'd that the Biſhop of *Dol* had ſufficient Titles whereon to ground his Exception, he ſhould ſtill remain in Poſſeſſion of it; if not, that then the Biſhop of *Dol* and the other Biſhops of *Bretagne* ſhall be ſubject to the Archbiſhop of *Tours*, as to their Metropolitan; upon Condition however that the Biſhop of *Dol* ſhall ſtill enjoy the Privilege of wearing the *Pall.* This is what he intimates to the People of *Tours* and *Bretagne*, by the Fifteenth Letter of the Seventh Book, dated *March* 8th, in the Year, 1080.

The Cauſe of the Biſhop of Toul.

The Biſhop of *Toul* having refus'd to one of his Clerks a Church which he pretended to belong to his Prebendſhip, and having abſolutely ſuſpended him, that Clerk was incens'd againſt him, and accus'd him of ſelling Benefices and Sacred things; of holding a ſhameful and diſhonorable Commerce with a certain Woman, and of having bought his Biſhoprick. The Biſhop's Friends, to avenge his Quarrel, threaten to be even with that Clerk, if ever they could catch him. Whereupon that Clerk not thinking himſelf ſecure abſconded, and the Biſhop immediately caus'd all that he had to be ſold. That Clerk having made his Complaints thereof to *Rome*, *Gregory* VII. by the Tenth Letter of the ſecond Book, dated *October* the 14th, 1074. Commiſſion'd the Arch-biſhop of *Treves*, and the Biſhop of *Metz*, to Try this Cauſe. He enjoyns them in the firſt place to put that Clerk into the Poſſeſſion of his Benefice; afterwards to make enquiry into the Life of the Biſhop: If he were Innocent, to puniſh the Clerk who had ſcandaliz'd him; and if he were Guilty, to depoſe him.

The Cauſe of William *Duke of* Aquitain.

William Duke of *Aquitain*, and Count of *Poitiers*, having Marry'd one of his Relations, the Legat of the Holy See, and the Arch-biſhop of *Bordeaux* call'd a Synod, to oblige him to part from her. *Iſembert* Biſhop of *Poitiers* diſturb'd that Aſſembly, and offer'd violence to thoſe who were there. However, the Duke of his own accord parted from his Wife. *Gregory* no leſs pleas'd with his Submiſſion, than he was offended at the Action of the Biſhop of *Poitiers*, complimented the Duke upon it by the third Letter of the ſecond Book, and cited the Biſhop to the Council of *Rome* by the ſecond Letter of the ſame Book, threatning to depoſe and excommunicate him; and by the Fourth of the ſame Book adviſes the Arch-biſhop of *Bordeaux* to come to *Rome*, or to ſend ſome body thither to accuſe *Iſembert.* Theſe Three Letters are dated *September* the 2d, 1074. *Iſembert* not appearing at the Synod, the Pope not only confirm'd the Suſpenſion which his Legat had pronounc'd againſt him, but likewiſe excommunicated him, till ſuch time as he ſhould come to the Synod,

nod, to be held at *Rome* the beginning of *Lent*, as appears by the Three and Four and twentieth Letters of the same Book, dated *November* the 16th, in the same Year. Gregory VII.

The Letters of *Gregory* are full of Instances of Bishops whom he cited to *Rome*, to give an account of their Conduct, or condemn'd for not appearing; or absolv'd when they did appear; or depos'd or enjoyn'd to do Pennance. We may consult beside those already mention'd, the Fifty sixth Letter of the first Book, by which he Summons the Bishop of *Chalons*, to come and clear himself at *Rome*: The Fifty seventh, by which he orders the Bishop of *Pavia*, to come to him with the Marquis *Aso*, accus'd of Incest with that Bishop's Sister. This Woman's Name was *Matilda*, which gave occasion to some Authors, to think her to be the same with the Princess *Matilda*, the Wife of *Godfrey*. But she was quite another Woman; for she whom we speak of, was the Sister of *William* Bishop of *Pavia*, who had Marry'd her Kinsman *Aso*, before the Death of *Godfrey*, the Princess *Matilda*'s Husband. The Pope wrote to her by the Thirty sixth Letter of the second Book to part from *Aso*, till such time as she should prove in the Synod of *Rome*, that the Marquis was not her Kinsman. And by the Thirty fifth Letter, he likewise cited *William* Bishop of *Pavia* upon the same account. These two Letters are dated *December* the 16th, 1074. *The Causes which* Gregory VII. *bear'd and try'd at* Rome.

Sometimes *Gregory* VII. Commission'd Bishops upon the places to pass a definitive Sentence upon the Affairs in dispute. Thus he committed to the Arch-bishops of *Bourges* and *Tours*, the Determination of the Process between the Monastery of *Dol*, and the Abbey of S. *Sulpicius*, by the Ninth Letter of the second Book: To *Richerus* Arch-bishop of *Sens*, by the Twentieth Letter of the same Book, the correcting of *Lancelin*, who had injur'd the Arch-bishop of *Tours*. *Causes referr'd by the Pope to his Legats.*

By the Sixteenth Letter of the fourth Book, he referr'd to *Hugh* Bishop of *Die*, the Tryal of the Difference which was between the Clergy of *Romagne*, and the Arch-bishop of *Vienna*.

In the Twentieth of the same Book, he referr'd to *Josefroy* Bishop of *Paris*, the Absolution of several Persons excommunicated by the Arch-bishop of *Rheims*, and granted him power to Absolve them, in case he found them innocent, if that Arch-bishop would not do it.

In the One and twentieth, he referr'd to *Herman* Bishop of *Metz*, the Tryal of the Process between the Bishop of *Liege*, and the Abbot of S. *Lawrence*, who having been turn'd out of his Monastery by the Bishop, had Appeal'd to the Holy See.

In the Fourth Letter of the sixth Book, he referr'd to the Arch-bishop of *Treves* and the Bishop of *Metz*, the Cause of one who complain'd that he had been unjustly excommunicated by the Bishop of *Liege*.

In the Fifth of the same Book, he advises *Herman* Bishop of *Metz*, to assist the Bishop of *Toul*, whom he had order'd to call a Council of six Bishops, to clear himself Cononically of what had been laid to his charge.

By the Thirty ninth of the same Book, he referr'd to the Bishop of *Cumæ*, the Tryal of the Election of the Bishop of *Pergamo*.

By the Eight and twentieth Letter of the seventh Book, he committed to the Bishop of *Benevento*, and the Abbot of Mount *Cassin*, the Tryal of an *Armenian* Heretick.

By the Nineteenth Letter of the ninth Book, he referr'd to the Arch-bishop of *Lions*, the Tryal of the Cause of an Abbot, who produc'd a Grant of *Alexander* II. which prov'd that he had been falsly accus'd.

By the Two and twentieth of the same Book, he referr'd to a Council of the Province, to be held in the presence of his Legats, the Tryal of the Count of *Angiers*, excommunicated by the Arch-bishop of *Tours*, upon the account of a Concubine which he kept.

He referr'd to the same Arch-bishop, by the Thirty second Letter of the same Book, the Cause of the Bishop of *Terrouanne*, who being favour'd by the Count of *Flanders*, had broke open the Church, and offer'd several Violences. You may consult on this Subject the Thirteenth, Two and thirtieth, Three and thirtieth, and Four and thirtieth Letters of the ninth Book, and the First of the eleventh.

By the Thirty first of the same Book, he refetr'd to a Bishop the Tryal of the Difference which was between the Clergy of *Autun*, and the Monks of *Fleury*, about a Privilege which the latter pretended to.

To conclude, there were scarce any Controversies in the Dioceses between the Bishops and their Clerks, or Monks, and even Laicks themselves, which *Gregory* VII. was not minded to take Cognizance of, to try at *Rome*, and to oblige the Bishops to put his Sentence into Execution, as may be seen by a great many Letters, about several Subjects. *The Causes cited to, and Judg'd at* Rome *by* Gregory VII.

In the Fifty fourth of the first Book, he orders against the Bishop of *Poitiers*, that the Canons of that City shall observe their usual Custom concerning their Stations upon the Feasts of S. *Hilary*, and *All-Saints* In the One and twentieth of the second Book, he enjoyns the Abbot of *Beaulieu*, to be obedient to the Arch-bishop of *Tours*; and that if he thought he had any Reason not to be subject to him, he should come to *Rome*, and make his Pretensions good. In the Two and twentieth, he enjoyns *Hugh*, Knight of S. *Maur*,

to

Gregory VII. to reſtore to the Arch-biſhop of *Tours* the Revenues of his Church, which he had taken away from him: And in caſe that he thought that they belong'd to him, to come to *Rome* to demand Juſtice in the caſe. In the Five and twentieth, he orders the Biſhop of *Cologne* to Try the Difference which was between the Biſhop of *Oſnabrux* and the Abbot of *Corbey* in *Saxony*, upon condition that if he could not determine it, he would ſend them to his Synod of *Rome*. In the Thirty third, he reproves the Biſhop of *Turin* for not coming to the Synod of *Rome*, and for having offer'd an Injury to the Monaſtery of S. *Michael*.

The Cauſes cited to, and Judg'd at Rome by Gregory VII.

By the Sixty fourth and Sixty fifth Letters of the ſecond Book, dated *March* the 25th, in the Year, 1075. he orders that the Accuſation which the Monks of S. *Dennis* in *France* had brought againſt their Abbot, ſhall be Try'd by his Legats, or in a Synod of *Rome*. He likewiſe call'd to *Rome* by the Sixty ninth, the Conteſt which was between the Biſhop of *Turin*, and the Monks of the Monaſtery of S. *Michael*; this Letter is dated *April* the 9th, in the ſame year. By the Thirteenth Letter of the third Book, he determines a Difference which was between the Church of *Roſcelle* and the Church of *Piombino*, in favour of the former.

The Cauſe of Everard *Dean of* Orleans

There was at that time a great Conteſt in the Church of *Orleans*, concerning a Deanery, between the Biſhop and his Prebendaries. The Cauſe having been brought before Pope *Alexander*, he had determin'd it in favour of *Joſceline*, whom the Prebendaries were for, and excommunicated *Everard* whom the Biſhop had favour'd. Notwithſtanding this Sentence, the Biſhop of *Orleans* had ſtill ſupported *Everard*, and was likewiſe accus'd of having receiv'd Mony for the Collation of a Prebendſhip, the Revenue whereof was appropriated to the maintenance of the Poor: *Gregory* VII. being inform'd of it, in the firſt place cited *Everard* to *Rome*, by the Fifty ſecond Letter of the ſecond Book, dated *March* the 1ſt, 1075. and afterwards having confirm'd the Sentence paſs'd by his Predeceſſor againſt him, he wrote to the Biſhop of *Orleans* to turn him out, to put *Joſceline* into Poſſeſſion of the Prebendſhip then in queſtion, and to ſuffer the Poor to enjoy the Revenue of that Prebendſhip which belong'd to them; if not, he threatned to excommunicate him; and at the ſame time he order'd *Richerus* Arch-biſhop of *Sens* to do it, if he did not ſubmit. Theſe two Letters are the Sixteenth and Seventeenth of the third Book, dated in *April* 1076. The Biſhop of *Orleans* returning no anſwer to *Gregory*, that Pope wrote a ſecond time to the Arch-biſhop of *Sens*, ordering him to thunder out the Excommunication againſt that Biſhop, unleſs he aſſur'd him upon Oath, that he had not come to the leaſt knowlege of the Pope's Letter; and he order'd him to come to *Rome* along with the Parties concern'd in that Affair. He likewiſe by this Letter Commiſſions *Richerus* Arch-biſhop of *Sens*, not only to take Cognizance of this, but alſo of ſeveral other Matters which concern'd the Churches of *France*. This is the Subject Matter of the Ninth Letter of the fourth Book, dated *November* the 2d, in the ſame year.

The Biſhop of *Orleans* did not much regard all theſe Menaces of the Pope, and caus'd the Perſon who brought his Letters to be apprehended. *Gregory* enrag'd at this proceeding, wrote to the Arch biſhop of *Sens* and *Bourges*, ordering them to cite him before them at a place which they ſhould appoint him; and if he continu'd Refractory, to depoſe him, and put *Sanzon* in his place: He likewiſe advertiz'd the Biſhop of *Orleans*, that he had given this Order. Theſe are the Eighth and Ninth Letters of the fifth Book, dated *October* the 6th, 1077. This *Sanzon* was elected in purſuance of this Order, and the Pope by the Fourteenth Letter of the ſame Book, dated *January* the 28th, in the Year, 1078. orders the Clergy and Laity of *Orleans* to acknowldge him: However, by another Letter dated *April* the 24th, which is the Twentieth of the ſame Book, he writes to *Rainier*, who was the depos'd Biſhop of *Orleans*, ordering him to appear at the Synod which ſhould be appointed by *Hugh* Biſhop of *Dia*, and *Hugh* Abbot of *Cluny*, in order to receive a final Sentence. Laſtly, By the Three and twentieth of the ſixth Book, dated *March* the 5th, 1079. he acquaints the People of *Orleans* that he approv'd of the Election of *Sanzon*, but that he could not confirm him in Form, till ſuch time as he ſhould ſend Legats upon the place.

The Cauſe of Robert, *nominated to the Biſhoprick of* Chartres.

Robert Abbot of S. *Euphemia* in *Calabria*, had been nominated by the King of *France* to the Biſhoprick of *Chartres*. *Gregory* VII. who lik'd not ſuch ſort of Nominations, and look'd upon them as Simonaical, charg'd him by his Legat to quit his Biſhoprick. But *Robert* was not very forward to obey; whereupon the Pope declar'd him to have forfeited his Title to it, order'd the People of *Chartres* to elect another Biſhop, and enjoyn'd *Richerus* Arch-biſhop of *Sens* and his Suffragans to ſee this Order put in Execution. You may conſult the Fourteenth and Fifteenth Letters of the Fourth Book, dated *March* the 4th, 1077. However, by a Letter directed to *Hugh* of *Dia*, which is the Eleventh of the Fifth Book, he gave that Biſhop orders to examine into that buſineſs, and to make his Report thereof to him.

The Cauſe of the Biſhop of Annecy.

Stephen Biſhop of *Annecy* had the ſame fortune. *Hugh* of *Dia* the Pope's Legat excommunicated him, and *Gregory* ratified his Sentence by two Letters; the one written to the Clergy of *Annecy*, and the other to the Biſhops of *France*, which are the Eighteenth and Nineteenth of the Fourth Book, dated *March* the 23d, in the Year, 1077.

The

The Arch-bishop of *Roan* being grown infirm and uncapable of governing his Diocess, *Gregory* VII. sent him one *Hubert* a Subdeacon, to enquire whether things were so or no, and to perswade him to give his Consent, that another be put in his place, if he were capable of giving such a Consent; and in case he were wholly infirm, to cause another to be elected. This is what he acquaints the King of *England* with, by the Nineteenth Letter of the fifth Book, dated *April* the 4th, 1078. Gregory VII. *The Cause of the Arch-bishop of* Roan.

The Canons of the Castle of S. *Paul* and S. *Omer*, having sent Deputies to *Rome*, to complain of the Counts *Hubert*, *Guy* and *Hugh*, who had seiz'd upon some Revenues which belong'd to them; the Pope wrote to these Counts, ordering them to make Restitution, according as it had been enjoyn'd in a Council held at *Poitiers* by *Hugh* of *Dia*, or else to justify their Pretensions to these Revenues before that Legat within the space of forty Days. If they would not obey, he order'd the Defenders of the Church to re-enter upon the Premisses, and the Canons of *Terrouanne* to see that this Sentence be put in Execution. This is the Subject Matter of the Eighth and Ninth Letters of the sixth Book, dated *November* the 25th. 1079. *The Cause of the Canons of S.* Omers.

In the Seventh and Eighth Letters of the sixth Book, he approves of the Election which the Monks of *Marseilles* had made of Cardinal *Richard* for their Abbot: He declares to them that he wish'd that that Monastery were united to the Monastery of S. *Paul*. *Cardinal* Richard *elected Abbot of* Marseilles.

We will conclude the Account of the Letters of *Gregory* VII. with several Points of Ecclesiastical and Monastical Discipline, which he decided, and of which we have had no opportunity of speaking. *The Letters of* Gregory VII. *concerning Discipline.*

In the Fifth Letter of the first Book, directed to *Rainier* Arch-bishop of *Florence*, he determines that a Woman who had Marry'd one of her Kinsmen, and was become a Widow, ought not to receive her Dowry from any part of her Husband's Revenue, nor to have any advantage of that Marriage, which was in its own nature Null.

In the Four and twentieth Letter of the first Book, he recommends to the Bishop of *Verona* a constant Submission to the Holy See, and promises him the *Pall*, provided he would come in his proper Person to *Rome*: Because his Predecessors had order'd that the *Pall* should be bestow'd only on Persons who were present. This Letter bears date *September* the 24th, 1073.

In the Four and thirtieth Letter of the same Book, directed to the Bishop of *Lincoln*, he determines that according to the Opinions of the Fathers, a Priest who had been guilty of Homicide, ought no longer to attend at the Service of the Altar; but he is willing that in case he be truly Penitent, a Subsistence should be allow'd him out of the Ecclesiastical Contributions. Afterwards he gives that Bishop Absolution of all his Sins.

In the Seven and fortieth of the same Book, he exhorts the Princess *Matilda* to frequent Communion, and to bear a due Respect and Devotion to the blessed Virgin.

In the Eight and fortieth, he enjoyns that a Woman accus'd by her Husband of Adultery, shall be admitted to justify her Innocence.

In the Sixty fifth, he reproves the People of *Ragusa* for having first apprehended *Vitalius* their Bishop, and then elected another in his room. He enjoyns them to set him at Liberty, and to suffer his Cause to be try'd by the Arch-bishop of *Sipento*, whom he had Commission'd for that very purpose, with a Charge that if it could not be determin'd upon the place, they should send to *Rome* their old Bishop, and him whom they had newly elected, that so he might decide the Controversy between them.

In the Seven and fortieth of the second Book, he acquaints the Lord *Rainier*, that he had order'd the Bishop of *Chiusi*, to turn out of the Provostship of a Church, a Priest who had been Condemn'd by his Predecessor *Alexander*, and whom that Bishop would re-establish in defiance to the Authority of the Holy See.

In the Eight and fortieth, he orders two of his Legats to prevent a Man who had kill'd his Brother, from Marrying till he had done Pennance.

By the Fiftieth, he determines that one who is not Born in lawful Wedlock, cannot be advanc'd to the Episcopacy, because 'tis contrary to the Canons. He likewise therein declares, that he would not accept of the Resignation of the Bishop of *Arragon*, who had desir'd to relinquish his Bishoprick because of his Infirmities. He says, that he had advis'd him to make use of an Ecclesiastick to take care of the Temporalities of his Diocess, and to apply himself wholly to Spiritual Affairs with the assistance of his Neighbouring Bishops; and that if his Infirmities continu'd upon him longer than an Year, and he were no longer capable of discharging his Episcopal Functions, one might with the Consent of the Clergy of that Church accept of his Resignation, and ordain in his stead the Person who should be elected to assist him in the Government of his Diocess, if he were fit for that Dignity. This Letter is directed to *Sancho* King of *Arragon*, and bears date *January* the 25th, 1075.

In the Seventy seventh Letter of the same Book, directed to *Gebehard* Arch-bishop of *Saltzbourg*, he advertises that Arch-bishop, that he ought not to detain the Tenths of a certain Territory, wherein a Bishoprick had been founded in the time of *Alexander* II.

Gregory VII.

In the Sixth Letter of the fourth Book, he determines that one cannot communicate with a dead Biſhop who is excommunicate, nor pray for him: And he abſolves him in caſe that he had involuntarily Subſcrib'd to what the Emperor had acted againſt the Church. And in the Eighth Letter of the ſame Book, he orders Abſolution to be given at the point of Death to an excommunicate Biſhop, if he requir'd it, even before he had finiſh'd the Pennance aſſign'd him.

The Letters of Gregory VII. *concerning Diſcipline.*

In the Tenth Letter of the ſame Book, directed to the Counteſs of *Flanders*, he declares that the Clerks who kept Concubines, ought not to be tolerated to ſay Maſs, or celebrate any Divine Office. And in the Twentieth and ſeveral others he ſays, That the People ought not to aſſiſt them therein.

In the Firſt Letter of the fifth Book, he reproves the Canons of *Lucca* for having bought their Benefices, and interdicts all thoſe who had given Mony for being Inſtituted and Inducted into a great Church, and prohibits them from holding ſuch Benefices.

In the Thirteenth, Fifteenth and Sixteenth of the ſame Book, he determines that the Elections of Biſhops ought to be done by the Clergy and Laity, with an unanimous Freedom and Conſent.

In the Eleventh Letter of the ſixth Book, he enjoyns the Canons of S. *Martins* of *Lucca* to live Regularly and in Common, or at leaſt to allow their Biſhop a Prebendſhip for the Neceſſities of the Church.

In the Six and thirtieth of the ſame Book, he threatens to excommunicate thoſe who ſhould buy Benefices. In the Thirty fourth, he had reckon'd up three ſorts of Simony, *viz. a Manu, ab obſequio, a lingua:* The firſt ſort is when one gives Mony either in ones own Perſon, or by others, for the obtaining a Benefice. The ſecond is when in hopes of a Benefice one does ſome ſignal Service to a Patron, who beſtows it by way of Recompence for that Service. The third is when one Petitions, or cauſes another in ones behalf to Petition for a Benefice, and when one obtains it by Recommendation.

In the Second Letter of the ſeventh Book, he declares the Canons who diſobey their Biſhop, to have for ever forfeited their Benefices, and forbids both Clergy and Laity from communicating with them.

In the Tenth of the ſame Book, he deſires that the Canonical Diſcipline of Pennance ſhould be re-eſtabliſh'd in *England*, and ſends a Legat thither for that purpoſe. He therein declares that that Pennance is Hypocritical, which is not attended with an amendment of Life.

In the Eleventh he would not permit Divine Service to be celebrated among the *Sclavoniani* in their own Language.

In the Thirteenth, he orders the Biſhop of *Verdun* to enjoyn a Count Pennance, who had Robb'd a Biſhop of *Liege* in his Journey to *Rome*, and to anathematize him, in caſe he would not ſubmit to the Pennance.

In the Eighth Letter of the eighth Book, he congratulates the Biſhop of *Salerno*, for having found the Relicks of S. *Matthew*, and exhorts him to ſhew them the Veneration which they deſerve.

In the Tenth of the ſame Book, it is obſerv'd that the Legat of the Holy See in *Sardinia*, oblig'd a *Grecian* Arch-biſhop to cut off his Beard; the which *Gregory* approv'd of.

In the Fifteenth of the ſame Book, he declares that he had order'd a Biſhop of *Italy*, who had without juſt cauſe relinquiſh'd his Biſhoprick, to retire to the Monaſtery of Mount *Caſſin*, and to ſtay there till ſuch time as it was determin'd what ſhould be done with him. But that Biſhop inſtead of obeying him, re-enter'd upon his Church without his permiſſion: Wherefore he prohibits his Clergy from acknowledging him for their Biſhop, and from obeying him.

In the Second Letter of the fourth Book, and in the One and twentieth of the eighth, he undertakes to prove that the Popes might excommunicate Kings and Sovereign Princes, and even abſolve their Subjects from the Oath of Allegiance taken to them. But all the Authorities and Arguments which he makes uſe of to prove the Latter, are ſuch as are either Suppoſititious, or founded on falſe Matters of Fact, or ſuch as conclude nothing.

In the Firſt Letter of the ninth Book, he reproves the Arch-biſhop of *Roan*, for not having ſent to deſire the *Pall* from the Holy See, and prohibits him from performing any Ordination, or any Conſecration of the Church, till ſuch time as he ſhould receive it from thence. This is the firſt Inſtance we meet with of the Popes obliging Arch-biſhops to take the *Pall*, under the Penalty of being depos'd till they ſhould receive them.

In the Four and twentieth of the ſame Book, he refus'd to ordain a Biſhop of *Malta*, becauſe that Ordination belong'd to the Biſhop of *Reatino*.

The Letters of Gregory VII. *concerning Monaſtical Diſcipline.*

With reſpect to the Monaſtical Diſcipline, *Gregory* VII. apply'd himſelf chiefly to preſerve or increaſe the Exemptions and Privileges of Monaſteries, or to regulate the Differences which happen'd between the Abbots, the Religious and the Biſhops. We have already mention'd ſeveral of theſe kind of Cauſes, which he Try'd himſelf at *Rome*, or referr'd to his Legats, or to other Commiſſaries upon the place. We will now relate ſome others which we have not had occaſion to ſpeak of.

By

By the Two and thirtieth Letter of the firſt Book, dated *November* the 27th, 1073. he orders the Biſhop of *Chartres* to re-eſtabliſh *Iſimbard* Abbot of S. *Laumer*, who had quitted his Abbey to go to *Jeruſalem*, in caſe he were guilty of no other Fault, and to turn out *Guy*, who had been put in his place, and who, they ſaid, had not ſo much Piety as *Iſimbard*, nor was ſo proper to govern that Monaſtery. Gregory VII. *The Letters of* Gregory VII. *concerning Monaſtical Diſcipline.*

In the Three and thirtieth, dated the next Day, he writes word to the Religious of the Monaſtery of Saint *Mary*, in the Dioceſs of *Tortone*, that he was not willing to confirm the Privilege, which being under the Name of *Alexander* II. had been preſented to him, by *Benedict* whom they had elected their Abbot in the room of *Hubert*; ſince he had diſcover'd it to be forg'd upon theſe two Accounts, firſt becauſe it had falſe Latin in it, and ſecondly becauſe it contain'd ſomething in it contrary to the Intention of the Canons: That he did not think it adviſable to grant them a new one, till the Church of *Tortone* had a Biſhop elected according to the Canon, by whoſe conſent he might grant them a Privilege conformable to the Eccleſiaſtical Authority. With reſpect to him whom they had elected for their Abbot, he acquaints them, that he did not think him proper for that Place, by reaſon of his great Age, and his Infirmities, and that he had adviſed him to reſign it.

In the One and fiftieth Letter of the firſt Book, he reprimands the Abbot of S. *Severus*, for not appearing at the Synod of *Rome*, to anſwer the Complaints preferr'd againſt him, concerning the Monaſtery of the *Holy Croſs*, from which this Abbot was minded to take a Church. He prohibits him from giving that Monaſtery any diſturbance, and orders him if he thought he had Reaſon for what he did, to come to the Synod held in *November* with the Abbot of the *Holy Croſs*. This Letter is dated *March* the 14th, in the Year, 1074.

By the Sixty ſixth, Sixty ſeventh, Sixty eighth, Seventy ſecond, Eighty firſt, Eighty ſecond Letters of the ſame Book; by the Fifteenth, Seventeenth, Forty ſixth, Fifty ninth, Sixtieth, and Sixty firſt of the ſecond Book; by the Twenty fourth, Twenty fifth, Thirty firſt, and Thirty third of the ſixth Book; by the Seventeenth, Eighteenth, Nineteenth, and Twenty fourth of the ſeventh Book; and by the Sixth, Seventh, and Twenty ninth of the ninth Book, he vindicates the Privilege of ſeveral Monaſteries againſt the Biſhops, or any other Perſons who ſeiz'd on their Revenues, and had done any prejudice to their Rights or Immunities.

Thus have we given you a full Account of the Actions, Conduct, Life, Writings, Sentences, and Determinations of *Gregory* VII. during his Pontificate, extracted out of his Letters, wherein he has deſcrib'd his own Character, and diſcover'd what his Sentiments and Deſigns were. They are in all 359. which Compoſe a Regiſter divided into Nine Books, containing all the Letters which he wrote from *April* 1073, to the Year, 1082. 'Tis obſerv'd that there was a Tenth Book, but 'tis loſt: That which is call'd the Eleventh, contains only one entire Letter, and the Fragment of another, which may be connected with Seven or Eight other Letters extracted out of *Lanfrank*, and S. *Anſelm*, or other Authors.

The Judgments which have been paſs'd on the Perſon, Conduct, Manners and Genius of *Gregory* VII. have been wholly contrary to each other. His Partiſans have repreſented him to us as a Man very Religious and Pious, Juſt, Equitable, Humble, Patient, Unblameable both in his Life and Morals; a learned Canoniſt and a good Divine, Zealous for the Welfare of the Church, a Lover of Diſcipline, an Enemy to Vice, a Protector of the Innocent, an undaunted Defender of the Eccleſiaſtical Rights and Privileges, and a faithful Imitator of *Gregory* the *Great* in his *Paſtoral Care*. His Enemies on the contrary have made him paſs for a cruel, ambitious, and perfidious Man, who having ſeiz'd by force on the Papal Chair, had put the whole Church into Confuſion to gratify his Ambition, and to attain to his Deſigns; who without reſpect to the Royal Majeſty or to the Sacerdotal Dignity, had a Mind to make Kings his Slaves, and Biſhops his Creatures, by depriving the one of their States, and by unjuſtly Condemning the others, that he might afterwards give them Abſolution: Who had utterly overturn'd the Diſcipline of the Church, by being willing to eſtabliſh in his own Perſon a Monarchy, or rather Tyranny over things both Spiritual and Temporal: Who had advanc'd this unheard of Error ſo far as to maintain, that Popes might by Excommunicating Kings and Princes, diveſt them of their States, and abſolve their Subjects from the Oath of Alliegance taken to them: Who had thunder'd out ſo many Excommunications, and extended them ſo far, that there was ſcarce a Man in his time who was ſure of not being excommunicated. I omit ſpeaking of the other groſs Enormities with which they charg'd him; ſuch as his being guilty of Sorcery, of holding a diſhoneſt Familiarity with the Princeſs *Matilda*, and of being in the ſame Error as *Berenger* was about the Euchariſt. There is no doubt to be made but that the Zeal of the One, and the Paſſion of the Others, carry'd them both into Extreams. To paſs therefore a right Judgment upon him, it muſt be acknowledg'd that this Pope was a great Genius, capable of great Things, conſtant and undaunted in the execution of his Deſigns, well vers'd in the Conſtitutions of his Predeceſſors, Zealous for the Intereſts of the Holy See, an Enemy to Simony and Libertiniſm, Vices which he ſtrongly oppos'd, full of Chriſtian Thoughts and Zeal for the Reformation of the Manners of the Clergy; and there is not the leaſt Colour to think that *The various Judgments paſs'd upon* Gregory VII.

Gregory VII.

he was tainted in his own Morals. But it muſt likewiſe be confeſs'd, that he was advanc'd to the Papal Chair a little too Precipitately: That his Zeal to promote the Grandeur of the Holy See carry'd him to undertake ſuch things as were unreaſonable and beyond his Power: That he was the Cauſe of great Diſturbances both in the Church and in the Empire: That he aſſum'd to himſelf a Power over Kings and their States, which he never had: And that he carry'd the Eccleſiaſtical Authority of the Holy See beyond its due Bounds. This is the Judgment which we ſuppoſe every one will paſs upon him, who ſhall read over his Letters with a diſintereſted and unprejudic'd Mind. In ſhort, they are penn'd with a great deal of Eloquence, full of good Matter, and embelliſh'd with noble and pious Thoughts: And we may boldly ſay, that no Pope ſince *Gregory* I. wrote ſuch ſtrong and fine Letters as this laſt *Gregory* did.

An Examen of the Decree ſaid to belong to Gregory VII.

We find among his Letters, after the Fifty fifth of the ſecond Book, a piece Intituled, *DICTATUS PAPÆ.* i. e. *An Edict of the Pope*, or *Papal Deciſions*; which contains Seven and twenty Propoſitions, concerning the Rights of the Holy See, ſome Feign'd and ſome True. The Summary of them is as follows. (1.) That the Church of *Rome* owes its Foundation to none but God alone. (2.) That no other Perſon beſide the Pope of *Rome* has a Right to be call'd *UNIVERSAL BISHOP*. (3.) That 'tis he alone who can depoſe Biſhops and re-eſtabliſh them. (4.) That his Legat ought in Council to preſide over all Biſhops, even tho' he be inferior to them in Dignity; and that he may pronounce a Sentence of Depoſition againſt them. (5.) That the Pope may depoſe even abſent Biſhops. (6.) That no Man ought to live in the ſame Houſe with them whom he has excommunicated. (7.) That 'tis Lawful for him alone to make new Laws, when Times require it, to found new Churches, to turn a Canonſhip into an Abbey, to divide a Rich Biſhoprick into two, and to conſolidate Poor ones. (8.) That 'tis he alone, who can wear the imperial Robes. (9.) That all Princes ſhould kiſs the Pope's Feet, and that 'tis to him alone they ought to pay this Honor. (10.) That his Name alone is to be repeated in the Churches. (11.) That there is no other Name but his in the World (that is, according to ſome, that to him alone belongs the Name of Pope; an Explication which ſeems to be very much ſtrain'd. (12.) That 'tis lawful for him to depoſe Emperors. (13.) That he has the Power of Tranſlating Biſhops from one Biſhoprick to another, when there is a neceſſity for it. (14.) That he can ordain a Clerk in any Church whatſoever. (15.) That a Clerk whom he has ordain'd, may enter into another Church; but that he cannot be oblig'd to ſerve there; and that he cannot be promoted to a ſuperior Order by any other Biſhop. (16.) That no general Council ought to be held without his Order. (17.) That no Book can be Canonical without his Authority. (18.) That his Judgment ought to be corrected by none, and that he can correct the Judgments of all other Perſons. (19.) That no Perſon ought to Judge him. (20.) That no Perſon whatſoever dare to Condemn him, who appeals to the Holy See. (21.) That the Cognizance of the moſt material Cauſes of all Churches belongs to him. (22.) That the Church of *Rome* has always been, and will always be *Infallible*, according to the Teſtimony of the Scriptures. (23.) That the Pope of *Rome* ordain'd Canonically, becomes unqueſtionably HOLY by the Merits of *S. Peter*, according to the Teſtimony of *Ennodius* Biſhop of *Pavia*, approv'd of by ſeveral Saints, and as it is recorded in the Decretals of Pope *Symmachus*. (24.) That by his permiſſion 'tis lawful for Inferiours to accuſe Superiors. (25.) That he can depoſe and re-eſtabliſh Biſhops without calling a Synod. (26.) That he who does not agree with the Church of *Rome*, is no true *Catholick*. (27.) That he can declare the Subjects of wicked Princes, abſolv'd from the Oath of Alliegance, which they have taken to them.

This Piece has no relation to the Letter which preceeds it, nor to that which follows it; and we have not the leaſt proof that it was made in the Council of *Rome* in the Year, 1076. as *Baronius* pretends. Nor is it probable that it belongs to *Gregory* VII. For tho' there be in this Collection ſeveral Propoſitions which have relation to what he wrote in his Letters, yet there are a great many which he never advanc'd, nor approv'd of. There are likewiſe ſome of them that are equivocal, others expreſs'd in odious Terms, and others Intolerable. They are almoſt all of them drawn up ſo ill, that one cannot ſay *Gregory* VII. who had a good Genius, was the Author of them. This is what inclines me to believe that 'tis the Work of one who was an Enemy to *Gregory*, who was minded to render his Doctrin odious, by comprehending it in theſe Seven and twenty Propoſitions drawn up at random, which bear ſome reſemblance to the Genius and Manners of that Pope. If this Conjecture be not agreeable to ſome, we may ſay that 'tis the Work of ſome *Roman* bigotted to the Maxims of the Court of *Rome*, who ſuppos'd he might deduce theſe Propoſitions from the Letters of *Gregory* VII. and made this Collection of them, which has been ſince inſerted in the Regiſter of that Pope. Let the Caſe be how it will, one cannot ſay without injuſtice to *Gregory*, that 'tis his Piece, nor maintain all theſe Propoſitions without doing injury to the Holy See.

'Tis to be obſerv'd, that the Commentary upon the Seven Penitential Pſalms, aſcrib'd to *Gregory* the *Great*, was compos'd in the Time of *Gregory* VII. becauſe the Author of this Commentary ſpeaks in three places, *viz.* in *Pſal.* 5. v. 9, 26. and in *Pſal.* 27. againſt an Emperor

peror of his Days, whom he accuſes of renewing Simony in the Church; of having diſturb'd it by a dangerous Schiſm, of having a Mind to make it his Slave; of having ſeiz'd upon what belong'd to it; of making himſelf Maſter of the Church of *Rome*, and of having begun to exerciſe his Power againſt it. This has inclin'd many to believe that 'tis the Work of *Gregory* VII. which his Name made others think that it belong'd to *Gregory* the *Great*: But the Style of this Piece does not ſeem ſo elegant as the Style of that Pope: However perhaps he might be more remiſs in a Work of this Nature. There is in *England* a Commentary upon S. *Mathew* in Manuſcript, which is aſcribed to *Gregory* VII. and which they ſay he compos'd whilſt he was only a ſimple Religious: But it has never yet been Publiſh'd. Gregory VII. *Other Writings of* Gregory VII.

CHAP. VI.

An Account of the Church of Rome, *and of the Popes who Succeeded* Gregory VII. *to the end of this Century.*

AFTER the Death of *Gregory* VII. the Cardinals and the Clergy of *Rome* had their Eyes upon *Didier* Abbot of Mount *Caſſin*, to advance him to the Popedom. Some Authors ſay that *Gregory* VII. had recommended him to them, before he Died. He was deſcended from a noble Family of *Benevento*, and had ſpent all his Life in the Monaſtery of Mount *Caſſin*. He at firſt refus'd the Dignity which was offer'd him; ſo that the Holy See remain'd Vacant for almoſt a whole Year. In the mean time *Guilbert* the Antipope became Maſter of one part of the Churches of *Rome*, and would fain have been acknowledg'd for lawful Pope. The Cardinals and Biſhops who acknowledg'd *Gregory*, to prevent *Guilbert*'s deſign, came to *Rome* about *Eaſter* in the Year, 1086. with the Prince of *Salerno*, and Duke *Roger*, to proceed to the Election of a Pope. When they were there, they renew'd their Importunities to *Didier*, to engage him to accept of the Popedom; but he would never expreſly conſent to it. However, they Elected him, and having taken him by force, carry'd him to the Church of S. *Lucia* to proclaim him Pope under the Name of VICTOR III. But when they were about to put on him the Pontifical Robes, he made ſo great a Reſiſtance, that they could not put his *Albe* on him, but only caſt a red *Chappe* about his Body. Four Days after he left *Rome*, and when he came to *Terracina*, threw off all the Enſigns of the Pontificate, and retir'd to Mount *Caſſin*, where he liv'd privately, and could by no means be prevail'd upon to be Ordain'd. But the Year after in a Council held at *Capua* during Lent, he yielded to the Intreaties of Duke *Roger*, of the Prince of *Capua* and of the Biſhops, reaſſum'd the Purple and the Pontifical Croſs; and after he had ſpent the *Eaſter* Holidays in his Monaſtery, was Conducted to *Rome* by the Princes of *Salerno* and *Capua*, who having taken the Church of S. *Peter* by force from *Guilbert*, caus'd *Victor* to be Ordain'd by the Biſhops of *Oſtia*, *Freſcati*, *Pavia* and *Albania*, and plac'd him on the Papal Chair, *May* the 9th in the ſame Year. This Election was not only oppos'd by the Favourers of *Guilbert*, but alſo by *Hugh*, who from the Biſhoprick of *Die* was tranſlated to the Arch-biſhoprick of *Lions*, and pretended to the Popedom; by the Arch-biſhop of *Aix* and by Cardinal *Richard* Abbot of *Marſeilles*, who were underhand ſupported by the Cardinal Biſhop of *Oſtia*, who had himſelf likewiſe ſome Votes on his ſide. The Arch-biſhop of *Lions* was the greateſt oppoſer of *Victor*'s Ordination, and wrote againſt him two Letters to the Princeſs *Matilda*, to hinder her from acknowledging and aſſiſting him: Accuſing him of holding correſpondence with the Emperor *Henry*. But theſe Letters made no impreſſion on the Mind of that Princeſs; on the contrary ſhe came forthwith to *Rome* with ſome Forces, and retook from *Guilbert* that part of the City of *Rome* which he was poſſeſs'd of, and the Caſtle of S. *Angelo*. Within a while after, the *Romans* who favour'd that Antipope, being got together, aſſaulted the Church of S. *Peter* on the Vigil of that Apoſtle's Feſtival, and oblig'd thoſe who held out for *Victor* to throw themſelves into the Caſtle of S. *Angelo*. The two Parties continued theſe Acts of Hoſtility for ſeveral Days together. But at laſt *Victor* deſiſted, and retired to his Monaſtery; from whence he went out in *Auguſt*, to hold a Council at *Benevento*, compos'd of the Biſhops of *Apulia* and *Calabria*; wherein he made a Speech againſt *Guilbert*, and iſſu'd out a freſh *Anathema* againſt him. He therein likewiſe excommunicated the Arch-biſhop of *Lions*, and *Richard* Abbot of *Marſeilles*; renew'd the Prohibitions againſt receiving Benefices from the Hands of Lay Patrons, and the Penalties inflicted on thoſe who were guilty of Simony; and Victor III. *The Letters of* Hugh *Arch-biſhop of* Lions. *The Council of* Benevento *under* Victor III.

Victor III. and prohibits the receiving the Communion from the Hands of excommunicated and ſimonical Perſons. *Victor* fell Sick during this Council, which oblig'd him to return immediately to Mount *Caſſin*, where he died *September* the 16th 1087. after he had recommended *Otto* Biſhop of *Oſtia* for his Succeſſor.

Urban II. *Otto* was a French Man of *Chatillon* upon the *Marne* in the Dioceſs of *Rheims*. He had been taken out of the Monaſtery of *Cluny* to be Cardinal, and had done ſignal Services for *Gregory* VII. who had ſent him Legat into *Germany* againſt King *Henry*. He could not be Elected immediately after the Death of *Victor*; becauſe the Cardinals and the Biſhops were diſpers'd. The Counteſs *Matilda* conven'd them again at *Terracina* the beginning of *Lent* in the Year enſuing, whither *John* Biſhop of *Porto*, brought the Conſent of the abſent Cardinals; and *Benedict* Prefect of *Rome*, brought a Commiſſion from the People of that City, to acknowledge him who ſhould be elected Pope by the Aſſembly. *Otto* was proclaim'd by the Cardinal Biſhops of *Porto*, *Freſcati*, and *Albany*, and the Choice confirm'd by the whole Aſſembly. They gave him the Name of *Urban* II. and plac'd him on the Papal Chair. Upon his departure from *Terracina*, he went to Mount *Caſſin*, where they ſay that he was miraculouſly Cur'd of a Pain in his Side, by S. *Benedict* who appear'd to him, and who aſſur'd him that his Body was repoſited in that Monaſtery. *Roger* and *Beaumont* the Counts of *Apulia* and *Calabria*, waited upon him in that Place, and carry'd him along with them into *Apulia*. He was almoſt conſtantly reſident on their Territories or in *Campania*, and went now and then to *Rome*, which ſometimes favour'd *Guilbert*, and ſometimes Him. For *Guilbert* was at firſt turn'd out by the *Romans*, and oblig'd to renounce the Popedom. Afterwards he was receiv'd there in the Year, 1091. retook the Caſtle of S. *Angelo*, and continued Lord of that City, ſo long as the Emperor *Henry* had the better of it: But his Son *Conrad* revolting in the Year, 1093. and in League with *Welpho* Duke of *Italy*, whom *Urban* had got to Marry the Princeſs *Matilda*; *Guilbert*'s Faction began to grow weaker, and *Conrad* whom that Pope favour'd in his Revolt, caus'd *Urban* to be acknowledg'd in *Lombardy*, and to be receiv'd in *Placenza*, where he held a famous Council in the Year, 1095. He went from thence into *France*, where he call'd a Council at *Clermont* in *Auvergne*, wherein he gave in the Project of the grand CROISADE, which was perform'd under his Popedom in the *Eaſt*. When he return'd into *Italy*, he at laſt became Maſter of *Rome*, tho' *Guilbert* had a great many Favourers in that City. He dy'd there *July* the 29th in the Year, 1099.

The Regiſter of this Pope's Letters is loſt: Thoſe that are left us are as follow.

The Letters of Urban II. *Urban*'s firſt Letter, is a Privilege granted to the Monaſtery of *Bantino*, which the Pope had founded at the Inſtance of the Dukes *Roger* and *Beaumont*.

The Second and Third are directed to the Arch-biſhops of *Toledo* and *Tarragon*, about their Primacy.

In the Fourth, he preſcribes to the Arch-biſhop of *Milan* the method he ought to uſe in reconciling thoſe who had been ordain'd during the Schiſm: Which is to order them to come at the time wherein he gives the Bleſſing, and the Impoſition of Hands, that is, at the time of Ordination, and to perform all the Ceremonies with relation to them, except the Unction.

By the Fifth, he confirms to the Arch-biſhop of *Bari* or *Canoſa*, the dignity of Metropolitan, and grants him the *Pall*.

In the Sixth, he exhorts the Dukes *Roger* and *Beaumont* to protect the Abbot and Monks of *Bantino*, againſt the Lords who perſecuted them, and ſeiz'd upon their Eſtates.

In the Seventh, he grants the Arch-biſhoprick of *Tarragon* to the Biſhop of *Vich*, which *Berenger* Count of *Barcelona* had lately re-eſtabliſh'd and Peopled with Chriſtians.

In the Eighth, he ſent word to the Clergy and People of *Chartres*, that he approv'd of the Choice which they had made of *Yves* for their Biſhop in the place of *Geofrey* who had been depos'd, and that he would ſend him to them, after he had Conſecrated him. By the following Letter he acquainted *Richerus* Arch-biſhop of *Sens* with the ſame thing, who had refus'd to Conſecrate him, and injoyns him to receive him, and to uſe him kindly. This Letter is follow'd by a Diſcourſe of that Pope, which contains a great many Inſtructions in a few Words, directed to *Yves* of *Chartres* after his Conſecration.

The Tenth is a Privilege granted by the Pope and Duke *Roger* to the Monaſtery of *Cave*.

The Eleventh and Twelfth contain the Confirmation of the Privileges granted to the Canons of S. *Martin* of *Tours*.

The Thirteenth is a kind of Declaration which the Pope made to *Roger* Count of *Calabria* and *Sicily*, that he would not ſend any Legat into his Dominions without his Conſent: That he and the Princes his Succeſſors ſhall be the innate Legats of the Holy See in their own Territories: And that when the Pope ſhall ſend for any Biſhops or Abbots of their Country, he gives them leave to ſend whom they pleas'd, and retain thoſe whom they ſhould think fit.

In the Fourteenth, he advertiſes the Count *Radulphus*, that the Clerks ought to be Subject to none beſide their Biſhops, and that ſecular Perſons have no Juriſdiction over them.

In

In the Fifteenth he interdicts a Priest of *Salerno*, who held a Church as the Patronage of a Laick, and pronounces the same Penalty against all those who receiv'd the Investiture of Benefices from any beside their Bishops.

By the Sixteenth he acquaints *Alexius* the Emperor of *Constantinople*, of the great number of those engag'd in the CROISADE for the Relief of the *Christians* of the *East*, and exhorts him to assist them in their Expedition.

In the Seventeenth, he replies to *Lucius* Provost of S. *Iuvensius* of *Pavia* upon several Questions which he had proposed to him. In this Letter he proves that all manner of Selling Ecclesiastical Things is Simony. And as to what that Provost had demanded, whether the Ordinations and Sacraments administred by the Simoniacal, by the Adulterous, or by any other notorious Offenders, were valid: He replies, that in case they be not separated from the Church by Schism or Heresy, their Ordinations are valid, and their Sacraments Holy and Venerable: That however his Predecessors Pope *Nicholas* II. and Pope *Gregory* VII. had prohibited the assisting at the Mass of such Priests as were guilty of these Irregularities, in order to bring them to Pennance: But as to Schismaticks and Hereticks, that they have indeed the Form of the Sacraments, but not the Power and Efficacy of them; and that they do not produce their Effect, till those who have received them are reconcil'd to the Church by the imposition of Hands.

The Eighteenth is a confirmation of the Privileges granted to the Arch-bishop of *Salerno*.

In the Nineteenth, he acquaints two Abbots of *Fossombrona*, that he had excommunicated and depos'd *Guezilon* Arch-bishop of *Maience*, who was Consecrated by excommunicated Persons.

In the Twentieth, directed to the Arch-bishop of *Sens* and other Bishops of *France*, he declares that no Bishop has any power of absolving the King of *France*, whom he had excommunicated.

In the One and twentieth, he wrote to the Arch-bishop of *Lions* to use his utmost Endeavours to oblige an Abbot to return to his Abbey, who was withdrawn to lead an heremitical Life.

The ancient Collection of *Urban*'s Letters contains only these One and Twenty: There have been several others added since, of which a new Collection is made under other Heads.

The first of these is a Letter directed to *Gebehard* Bishop of *Constance*, about the Difficulties he met with in executing the Excommunications thunder'd out by *Gregory* VII. He therein determines, (1.) That *Guilbert* and King *Henry* are Excommunicated. (2.) That all those who assist them are Excommunicated likewise. (3.) That those who Communicate with these Excommunicated Persons to the third Degree, ought not to be admitted into the Communion of the Church till they have been Absolv'd. (4.) That he will make an Order in a general Council concerning the Clerks who have been ordain'd by excommunicated Bishops; but that in the mean time, they ought to hold their Orders, who have been ordain'd without Simony by Catholick, tho' excommunicated Bishops, after they had been enjoyn'd Pennance: But yet they should not be permitted to take upon them any higher Order without urgent Necessity. (5.) That he ought to turn out of the clerical Order all those who are guilty of a Crime which deserves to be punish'd according to Law, whether they have committed it before or after their Ordination. Lastly, he makes that Bishop, as well as the Bishop of *Passaw*, Vicar of the Holy See for the Ecclesiastical Affairs of *Germany*.

The Second is directed to *Robert* Count of *Flanders*, whom he exhorts to suffer the Church to enjoy the Revenues which belong to it. Notwithstanding this Remonstrance, that Prince continu'd to rifle the Revenues of the Church; whereupon the Clergy of *Flanders* preferr'd their Complaints against him to the Arch-bishop of *Rheims*, who order'd in a Council held in the Year, 1092. that *Robert* should restore to the Churches what he had taken away from them, under the pain of Excommunication. That Prince obey'd, and dy'd within a short time after.

The next Fourteen relate to the re-establishment of the Bishoprick of *Arras*.

In the Seventeenth, directed to *Pibo* Bishop of *Toul*, he renews the Decrees of *Gregory* VII. against the Simoniacal, and those who kept Concubines; and the Decree which prohibits the Children of Priests from entring into Holy Orders. He repeats what he had said in his Letter to *Gebehard* concerning Ordinations which were perform'd by excommunicated Persons. He excommunicates the Simoniacal, and declares that the Churches which they Consecrate, ought to be Consecrated over again by a Catholick Bishop. He leaves to the pleasure of Bishops, the receiving or rejecting those who are ordain'd without a Title. Lastly, He renews the Law which forbids Holy Orders to those who were guilty of *Bigamy*.

In the Eighteenth, he permits *Richerus* Arch-bishop of *Sens*, to bestow some Livings on some Regular Canons.

In

Urban II. In the Nineteenth, he anſwers *Hugh* Arch-biſhop of *Lions*, that he may, if he thinks fit, admit of the Ordinations of the Clerks of his Dioceſs, who have receiv'd Orders from the Hands of another Biſhop, if there be no other defect in their Ordination.

The Letters of Urban II. In the Twentieth, he admoniſhes the Biſhop of *Laon*, not to take away from the Monks of S. *Remy* of *Rheims*, a Church which they had in his Dioceſs, and determines in the general, that all the Churches which the Monks have been in Poſſeſſion of for Thirty or Forty years together, ſhall ſtill be Theirs.

In the One and twentieth, he recommends to Count *Raimond* and the People of *Narbonne*, their Arch-biſhop *Dalmatius*, and orders them to cauſe Reſtitution to be made to the Church of *Narbonne*, of all the Revenues which belong to it.

In the Two and twentieth, he orders the Abbot of *Tomeri* to reſtore ſeveral Revenues which he had taken from the Church of *Narbonne*, and the Monaſtery of S. *Cucufato* of *Barcelona*. By the next Letter he refers that Affair to *Rainier* his Legat upon the place.

The Nine next Letters concern the Primacy of the Church of *Toledo*.

The Thirty third, contains an Agreement between the Monks of S. *Aubin* of *Angers*, and the Monks of Trinity of *Vendome*.

By the Four and thirtieth, he enjoyns the Count of *Poitiers* to reſtore ſeveral Revenues which he had taken away from the Monaſtery of *Vendome*.

In the Five and thirtieth, he upbraids the Arch-biſhop of *Rheims* and the Biſhops his Suffragans, for having permitted the King of *France* to part from his Wife, and to Marry one of his Kindred, and for that the Biſhop of *Senlis* had bleſs'd him upon the Marriage. He exhorts them to reprove the King, to prevail upon him to turn to his Duty, to ſet at Liberty *Ives* of *Chartres*, and if he did not obey, to excommunicate him, and interdict his Kingdom.

Theſe Letters are follow'd by a Collection of ſeveral Letters of *Reginald* Arch-biſhop of *Rheims*, of Pope *Urban*, of *Lambert* Biſhop of *Arras*, and of ſeveral others written about the Ordination of that Biſhop of *Arras*, who having been elected by the Clergy and Laity of that City, had been deny'd Ordination by the Arch-biſhop of *Rheims*. Pope *Urban* being inform'd thereof, enjoyns that Arch-biſhop to ordain him. Inſtead of doing it, he ſent him to *Rome*, where the Pope ordain'd him himſelf. The Arch-biſhop of *Rheims* was oblig'd to approve of this Ordination, and he wrote to *Robert* Count of *Flanders* in his behalf. The Pope when he went into *France*, ſent for *Lambert* to the Council of *Clermont*. That Biſhop was taken Priſoner as he was going through *Provence*, and ſet at Liberty afterwards at the Pope's deſire, who gave him a very kind reception, confirm'd the Privileges of the Church of *Arras*, and depos'd *Gaucher* Biſhop of *Cambray*. Sometime after, the Arch-biſhop of *Rheims* wrote to *Lambert* againſt a Lord who had Plunder'd and Burnt a Village belonging to the Church of *Cambray*. This is the Subject Matter of the Letters we mention'd.

The Council of Rome, *in the Year* 1089. Pope *Urban* held ſeveral Councils; the firſt at *Rome* in the Year, 1089. wherein he confirm'd all that *Gregory* VII. had done againſt *Guilbert*. Several Lords propos'd to the Emperor *Henry*, to abandon *Guilbert*, for the procuring of Peace to the Empire and the Church. He was well enough inclin'd to it, but was diverted from it by his Biſhops, who fear'd being depos'd as well as *Guilbert*.

The Council of Melphi, *in the Year* 1089. The ſame year *Urban* held a Council at *Melphi*, wherein he renew'd the Decrees againſt the Simoniacal, and concerning the Celibacy of thoſe who were in Holy Orders. He therein enjoyns that none ſhould be admitted into Holy Orders but ſuch as had led chaſt Lives, and had never been Marry'd to any more than one Woman: That none ſhould be ordain'd Sub-deacon before he was Fourteen years old, nor Deacon before One and twenty, nor Prieſt before Thirty. He therein prohibits Laicks from granting the Donation of Churches, without the Conſent of the Biſhop or the Pope: And Abbots from exacting Mony of thoſe who took upon them the Monaſtical Habit. He therein aboliſh'd the Cuſtom of Exempt Clerks, who either were in the Service of great Lords or depended on them. He therein declares the Sons of Prieſts uncapable of entring into Holy Orders, unleſs they have taken upon them the Monaſtical Habit; and he adviſes Eccleſiaſticks to behave themſelves modeſtly. This is the Subject Matter of the Sixteen Canons made in that Council, which was held in the preſence of Count *Roger*.

The Council of Touloſe, *in the Year* 1090. The Legats of this Pope, held a Council at *Touloſe* in the Year, 1090. wherein they made ſeveral Decrees about Diſcipline. The Arch-biſhop of *Touloſe* clear'd himſelf in this Council, and they there reſolv'd to ſend Legats to *Toledo* for the re-eſtabliſhing of the Faith.

The Council of Benevento, *in the Year* 1091. In the Year 1691. *Auguſt* the 1ſt, *Urban* held a Council at *Benevento*, wherein he renew'd the Condemnations iſſu'd out againſt *Guilbert*, and made Four Canons. By the Firſt, he prohibits the Electing any one for Biſhop who is not in Holy Orders, that is, according to his Explication, who is not Deacon or Prieſt: And with reſpect to Sub-deacons, he enjoyns, that they cannot be promoted to Epiſcopacy, unleſs upon an extraordinary occaſion, and with the Permiſſion of the Holy See. In the Second, he ſuſpends *ab officio* the Chaplains

Chaplains who are nominated and paid by Lay-Patrons, without the consent of the Bishop. In the Third he prohibits the receiving Clerks, who were Strangers, without Letters *Dimissory* from their Bishop. In the fourth, Laicks are forbid the eating of Flesh after *Ashwednesday*, and all the Faithful of both Sexs are enjoyn'd to put Ashes on their Heads on that Day: It is likewise order'd that no Marriage shall be Solemniz'd from *Septuagesima Sunday* till after the *Octave* of *Whitsontide*, and from the first *Sunday* in *Advent* till after the *Octave* of *Epiphany*. Urban II. *The Council of* Benevento *in the Year*, 1091.

In the Year, 1093. he held a Council in a City of *Apulia*, call'd *Troyes*, wherein he renew'd the Prohibitions against contracting Marriages between Kindred. *The Council of* Troyes *in* Apulia *in the Year*, 1093.

In the Year, 1094. *Gebehard* Bishop of *Constance*, his Legat in *Germany*, held a Council in his City against incontinent and simoniacal Clerks. He likewise order'd that *Ember Week* in *March* should be held the first Week in *Lent*, and that in *June* the *Whitson Week*, and that there should be no more than three Holydays at *Easter* and *Whitsontide*; for till then they were us'd to keep Holyday all the Week long. The Princess *Praxedis*, *Henry* the Emperors Wife, appear'd before that Council, and discover'd a great many Enormities, which she said she had been constrain'd by her Husband to commit. *The Council of* Constance *in the Year*, 1094.

She made the same Declaration before the Pope, in the Council held at *Plaisance* in the Year, 1095. during *Lent*, which was so numerous that they were forc'd to hold the Assembly in the open Field. *Philip* King of *France* sent his Ambassadors thither to excuse his not appearing. The Pope allow'd him time till *Whitsontide*. *Hugh* Arch-bishop of *Lions* was Suspended in this Council, because he neither appear'd there himself, nor sent any Deputy to excuse him. The Pope gave audience to the Ambassadors of the Emperor of *Constantinople*, who demanded assistance against the Infidels, and he engag'd the Lords who were there present to promise to go into the *East* for that purpose: This was the first step towards the CROISADE, which was fully resolv'd upon in the Council of *Clermont*. There were likewise several Rules of Discipline made in this Council, by which it is order'd that those who will not part with their Concubines, or pardon their Enemies, or were habituated in any mortal Sin, should not be admitted to the Holy Communion. That the Priests shall admit none to Pennance but those who shall be referr'd to them by the Bishops. That the Eucharist shall not be deny'd to those, who shall confess themselves as they ought. They renew'd likewise the Decrees against the Simoniacal, and the Incontinent, and the Judgments pass'd against the Heresy of *Berenger*, against *Guilbert*, and against those who were ordain'd by Schismaticks. *The Council of* Plaisance *in the Year*, 1095.

Urban going into *France*, in *November*, 1095. held a Council at *Clerment* in *Auvergne*, which was compos'd of Thirteen Arch-bishops, and a great many Bishops their Suffragans; wherein he confirms the Decrees of the Council of *Plaisance*, and made other new ones; publish'd the CROISADE for the *East*; excommunicated King *Philip*; confirm'd the Primacy of the Arch-bishop of *Lions*, and made a great many other Institutions. These are the things we will speak of more particularly, and will begin with the Excommunication of *Philip* I. King of *France*. This Prince had put away his Wife *Bertha*, the Daughter of *Florentius* the chief Count of *Holland*, and of *Gertrude* of *Saxony*, for being too nigh a Kin to him. This Divorce having been made in form by the Authority of the Church in the Year, 1086. and in pursuance of a juridical Sentence, the King banish'd her to *Monstrevil* a Sea Port, and look'd after another Wife. At first he courted the Daughter of *Roger* Count of *Sicily*, nam'd *Emma*, who was carry'd to the Borders of *Provence*; but the Match broke off, perhaps because she did not think it safe to Marry a Prince who had another Wife Living. *Bertrade* the Daughter of *Simon* of *Montfert*, who had Marry'd *Fulcus Rechinus* Count of *Anjou*, pleas'd the King, and she made no scruple to part from her Husband and Marry him: She was the Kings Relation in the fifth or sixth Degree, and *Rechinus* her Husband, in the third or fourth Degree. Besides, if *Philip* were free as he pretended, *Bertrade* was not, her first Marriage being still valid. All these considerations were of no weight to King *Philip*, who surmounted them all, and resolv'd upon solemnizing this Marriage with *Bertrade* publickly. He fix'd upon a Day to celebrate it at *Paris*, and sent for *Reginald* Arch-bishop of *Rheims*, *Yves* of *Chartres*, and several other Prelats to render the Solemnity the more Authentick. *Yves* of *Chartres* sent the King word, that he could not be there, nor could he consent to, or approve of that Marriage, because his Divorce from *Bertha* had not as yet been confirm'd by the Authority of the Holy See, and because *Bertrade* could not Marry him, being another Man's Wife. He sent likewise word to the Arch-bishop of *Rheims*; that he ought not to celebrate this Marriage, but rather to dissuade the King from it. Lastly, he wrote to *Hugh* Arch-bishop of *Lions* (who because of this business refus'd to take upon him the quality of Legat of the Holy See in *France*) telling him that he ought to be inspirited with a Holy Zeal in order to oppose this Criminal Proceeding of the King. Notwithstanding this, *Philip* Marry'd *Bertrade*, and found out a Bishop who dar'd to Marry them for the Revenue of some Churches which the King gave him. *Hugh* of *Lions* at the instance of *Yves* of *Chartres* held a Council at *Autun October* the 16th in the Year, 1094. wherein he excommunicated *Philip*, because he had Married a second Wife whilst the first was Living. In this Council he likewise renew'd the Excommunications *The Council of* Clermont *in the Year*, 1095. *King* Philip I. *Divorc'd from* Bertha. *The Council of* Autun *in the Year*, 1094.

Urban II. munications againſt the Emperor *Henry*, and againſt the Antipope *Guilbert*; and the Decrees againſt the Simony and Incontinence of the Clergy; and prohibited Monks from uſurping the functions and rights of Curats. Pope *Urban* ſuſpended the execution of this Decree againſt *Philip*, and cited him to the Council of *Plaiſance*, whither he ſent, as we mention'd before, his Ambaſſadors, who obtain'd a farther Reſpite till *Whitſontide*. Afterwards when *Urban* was come to *France*, the King ſent his Deputies before him, to endeavour to work the Pope into a good Diſpoſition, and to prevail upon him to cancel the Excommunication, and to confirm his Marriage: But the Pope being prevented by the Letters of *Yves* of *Chartres*, refus'd to grant him what he deſir'd, and wrote to the Archbiſhops and Biſhops of *France* ordering them to exhort the King to do Pennance for his Fault, and to part from *Bertrade*: *Yves* of *Chartres* was the only Perſon who did it with Reſolution, which was the cauſe of his being perſecuted, and taken Priſoner. The Pope perceiving that all his Admonitions prov'd ineffectual, in the Council of *Clermont* thunder'd out a Bull of Excommunication againſt King *Philip*, and his Concubine *Bertrade*.

The CROISADE *under* Urban II.

As to the CROISADE ſet on foot for the relief of the *Chriſtians* in the *Eaſt*, *Gregory* VII. was the firſt promoter of it, but could not put it into practice becauſe of his differences with the Emperor. *Victor* III. notwithſtanding the difficulties he labour'd under, found out a Means of ſending an Hundred thouſand fighting Men into *Africa* againſt the Infidels. *Urban* in imitation of thoſe great Exemplars, and being importun'd by the Letters of *Alexius* Emperor of the *Eaſt*, and by the remonſtrances of *Peter* the Hermit, a Gentleman of *Picardy* near *Amiens*, who had brought a Letter from *Jeruſalem* from the Patriarch *Simeon*, who conjur'd the *Chriſtians* to free the *Holy Land* from the Tyranny of the *Turks*, did ſo animate the By-ſtanders, by his warm and pathetical Diſcourſes to undertake the Conquering of the *Holy Land*, and ſo far prevail'd upon all the Prelats to make uſe of the ſame Exhortations in their Dioceſſes, that within a very ſhort time an infinite number of Men were liſted for that Service, and took a Voyage by Sea under the Conduct of a great many Princes and Perſons of Quality. The Badge which the Soldiers wore was a Red Croſs ſew'd on the left Shoulder, and the Military Word, *Deo placet*.

The Canons of the Council of Clermont.

We have not all the Canons which were made in this Council of *Clermont* compleat, but only an Abridgment of them, of which the largeſt is that which was made by *Lambert* Biſhop of *Arras*, who was, as we ſaid before, at that Council. They are Two and thirty in all. The Firſt takes notice of the Days wherein the Breach of the Peace or *Truce of God* was made. The Second imports, that the Voyage of thoſe who went to *Jeruſalem* out of Devotion to deliver the Church of that City, ſhall ſerve them inſtead of all manner of Pennances. The Third, that the Deaneries of Churches ſhall be beſtow'd only on Prieſts; and the Arch-deaconeries only on Deacons. The Fourth, that the Clerks ſhall not bear Arms. The Fifth, that Laicks cannot be choſen Biſhops, and that thoſe who are Elected, ſhall be Sub-deacons at leaſt. The Sixth, that no Perſon ſhall Sell Prebendſhips or any other Benefices, and that thoſe who ſhall give any Mony for them, ſhall reſign them into the Hands of the Biſhop. The Seventh, that the Altars beſtow'd on the Congregations of Monks or Canons, after the Death of thoſe who gave them ſhall be at the Diſpoſal of the Biſhops, if they have not been confirm'd to them by their Letters. The Eighth, that no Perſon ſhall exact any Duty for Burial. The Ninth and Tenth are againſt thoſe Clerks who keep Concubines. The Eleventh prohibits the promoting to Holy Orders and to Eccleſiaſtical Dignities the Sons of Concubines; or the beſtowing any Benefices upon them unleſs they have embrac'd the monaſtical or canonical Life. The Twelfth, Thirteenth and Fourteenth prohibit one and the ſame Perſon from holding two Prebendſhips, or two Livings in the ſame, or in ſeveral Churches, and from altering the Title. The Fifteenth prohibits the receiving the inveſtiture of Livings from Lay Patrons. The Sixteenth prohibits Kings and Princes from granting the inveſtiture of Livings. The Seventeenth prohibits Biſhops and Prieſts from taking an Oath of Allegiance to Kings or any other Laick. The Eighteenth prohibits Laicks from having Chaplains Independent on the Biſhop. The Nineteenth and Twentieth prohibit them from detaining the *Tenths* or Churches. The One and Two and twentieth prohibit the granting Abſolution to thoſe who are in poſſeſſion of another's Right, unleſs they make Reſtitution; and to thoſe who live in the habitual Commiſſion of any mortal Sin. The Three and twentieth prohibits *Chriſtians* from Eating Fleſh from *Aſh-wedneſday* till *Eaſter*. The Four and twentieth fixes the times of Ordination, *viz.* the four *Ember Weeks*, and the *Saturday* of the third Week in *Lent*: And declares that if it were poſſible, they ſhould continue their Faſt till *Sunday* Morning, that ſo the Celebration of Holy Orders might be on that Day. The Five and twentieth imports, that the Children of Prieſts, Deacons, and Sub-deacons ſhall not be promoted to Holy Orders, if they be not either Monks or regular Canons. The Six and twentieth, that on *Holy Saturday* the Faſt ſhall laſt till Night. The Seven and twentieth, that the *Ember Week* in Spring ſhall be always the firſt Week of *Lent*, and that in Summer in the *Whitſon Week*. The Eight and twentieth, that all thoſe who ſhall communicate at the Altar ſhall receive the Body and Blood of JESUS CHRIST under both Kinds, if there be no neceſſity or proviſion

sion made for the Contrary. The Nine and twentieth and Thirtieth, that those who fly to a Cross, when pursued by their Enemies, shall be as secure as those who fly into a Church: And that they shall not be deliver'd up to Justice, till they are assur'd that no Violence shall be offer'd to their Lives or Members. The One and thirtieth anathematizes those who shall seize on the Revenues of the Church. And the Two and thirtieth declares that those who shall apprehend or imprison a Bishop, shall be in perpetual Disgrace, and never capable of bearing Arms. *Urban II.*

In this very Council Pope *Urban* confirm'd the Primacy of the Arch-bishop of *Lions*, in opposition to the Arch-bishop of *Sens*, as 'tis intimated in the Bull of Confirmation, dated the first of *December* in the Year, 1095. publish'd by Monsieur *de Marca*, with an ingenious Discourse of his own about Primacies. *Richerus* Arch-bishop of *Sens* would not submit to this Constitution; but *Hugh* Arch-bishop of *Lions*, got it ratified in the two succeeding Councils held at *Tours* and at *Nismes*: and *Urban* oblig'd *Danibert*, who succeeded *Richerus*, to promise that he would acknowledge the Arch-bishop of *Lions* for his Primat. *Urban* likewise in this Council adjusted the Difference which was between the Arch-bishop of *Tours* and the Monks of the Monastery of S. *Martins*, upon condition that that Arch-bishop should not have any Station, nor perform any Office in their Church, nor be capable of Excommunicating them: Only they should receive Holy Orders and the other Sacraments from the Hands of the Arch-bishop of *Tours*. *The Confirmation of the Primacy of Lions.*

Before the Council of *Clermont* broke up, the Pope appointed another Council at *Tours*, to be held in *Lent* the Year ensuing; and in his Journey thither he held a Council at *Limoges* in *December*, 1095. wherein 'tis said that he depos'd *Humboldus* Bishop of that City. When he arriv'd at *Tours* he held a Council there according to Appointment, wherein he renew'd his Exhortations to engage all manner of Persons to undertake the Expedition to the *Holy-Land*, and adjusted the Differences of several Monasteries. From thence he went to *Nismes*, where he held another Council, wherein he gave Absolution to King *Philip*, who promis'd to part from *Bertrade*; and made Sixteen Canons. *The Council of Limoges in the Year, 1095. The Councils of Tours and Nismes in the Year, 1096.*

By the First all Bishops are prohibited from bestowing Altars, Churches or Prebendships for Mony: And a reservation is made to the Monks of the Altars and Tenths which they have been in possession of for Thirty Years past, upon condition that they pay the yearly Quit-rent. It is therein likewise order'd that the Monks shall not institute and induct Priests into the Churches which they possess, without the Consent of the Bishop: That they shall be instituted and inducted into them by the Bishop with the Approbation of the Abbot, and that they shall be accountable to the Bishop for the Spiritualities, and to the Abbot for the Temporalities. *The Canons of the Council of Nismes.*

By the Second and Third it is prov'd by several Authorities, that the Monks may administer the Sacraments, and take upon them the Care of Souls.

The Fourth sets a Brand of Infamy upon, and Excommunicates those who dare to make the Ecclesiasticks Prisoners.

The Fifth enjoyns that after the Death of the Bishop, two Persons of Probity shall be made choice of to take care of the Revenues of his Church, and to preserve them for the use of his Successor: And excommunicates all that shall seize on them; and interdicts the *Cathedral* Church and the Churches that depend upon it.

The Sixth and Seventh excommunicate the Laicks who possess or detain the Revenues of the Church.

The Eighth injoyns that those who shall receive Benefices from the Hands of Laicks shall be Suspended *ab officio*.

The Ninth, That those who leave a small Church to go to a great one, shall lose both of them.

The Tenth, that those who Marry their Relations shall be Excommunicated.

The Eleventh, that Ravishers who are Kill'd in the very Rape, without having done Pennance, shall be depriv'd of *Christian* Burial, and of the Prayers of the Church.

The Twelfth, that the Priests who are guilty of Fornication shall be Depos'd.

The Thirteenth, that young Women shall not be Marry'd before they are twelve Years old.

The Fourteenth, that it is not Lawful to alien the Revenues given to the Church, nor to cite Clerks before Secular Judges.

The Fifteenth, that Bishops shall not entertain those who have been Excommunicated by other Bishops.

The Sixteenth, that Monks shall not grant Burial to, nor admit to Divine Service Persons who are Excommunicated, Suspended, or are guilty of Rape.

When the Pope was return'd to *Italy*, he held a Council at *Bari* in the Year, 1098. wherein S. *Anselmn* disputed against the Greeks about the *Procession of the* HOLY GHOST. He held likewise another Council about the end of the same Year at *Rome*, of which we have no Monument, except his granting a farther time to the King of *England*. Lastly, in the Year, 1099. he call'd a grand Council at *Rome* the last of *March*, wherein he Published Eighteen Canons, which are only a Repetition of the Canons of the Council of *Placenza*, 1099. *The Councils of Bari and Rome in the Year, 1098. The Council of Rome in the Year, 1099.*

Urban II. cenza, and of the other laſt Councils, againſt the Simoniacal, and the Uſurpators of the Revenues of the Church.

The Council of Roan *in the Year,* 1096. The Canons of the Council of *Clermont* were publiſh'd and confirm'd in a Council held at *Roan* in the Year, 1096. under *William* Arch-biſhop of that City, wherein Eight Canons were made, of which the firſt four are about that which they call *the Truce of God*: That is to ſay, the *Days* wherein it is prohibited to make War, and the *Perſons* whom 'tis not Lawful to Aſſault. The Fifth reſerves to the Churches all the Revenues of which they were in Poſſeſſion of, and prohibits Laicks from exacting any thing from them. The Sixth prohibits likewiſe Laicks from giving Churches to, or taking them from Prieſts without the Conſent of the Biſhop; and prohibits in general all the Faithful from wearing long Hair. The Seventh imports that Laicks ſhall have no Eccleſiaſtical Courts of Judicature. And the Eighth, that the Prieſts ſhall not be Vaſſals to Laicks.

CHAP. VII.

An Account of the Controverſies on foot between the LATIN *and the* GREEK *Churches in the Eleventh Century.*

The Letter of Michael Cerularius *and* Leo *of* Acridia *againſt the Church of* Rome. THO' The *Latin* and *Greek* Churches were not in a cloſe Communion with each other ever ſince the Affair of *Photius*, yet they did not proceed to an open Rupture till the time of Pope *Leo* IX. and of *Michael Cerularius* Patriarch of *Conſtantinople*. This Breach began by a Letter which the Latter wrote in the Year, 1053. in his own Name and in the Name of *Leo* Arch-biſhop of *Acridia* and of all *Bulgaria*, to *John* Biſhop of *Trani* in *Apulia*, that he might communicate it to the Pope and to all the *Weſtern* Church. In this Letter they reprov'd the *Latins*. (1.) Becauſe they made uſe of unleaven'd Bread in the celebration of the Euchariſt. (2.) Becauſe they Faſted on the *Saturdays* in *Lent*. (3.) Becauſe they Eat the Blood of Beaſts, and things Strangled. (4.) Becauſe they did not Sing ALLELUIAH in *Lent*. At the ſame time *Michael Cerularius* order'd the Churches of the *Latins* who were at *Conſtantinople* to be ſhut up, and to deprive the Abbots and *Latin* Religious, who would not renounce the Ceremonies of the *Roman* Church, of the Monaſteries which they held in that City.

The Letter of Leo IX. *to* Cerularius. This Letter of *Michael* being brought into *Italy* by an Officer of the Emperor *Conſtantine Monomachus*, who went thither to carry on a Treaty with the Pope againſt the *Normans*, was communicated to Cardinal *Humbert*, who was at *Trani*; he turn'd it into *Latin*, and ſent a Copy of it to Pope *Leo*. This Pope wrote upon that Subject a Letter to *Cerularius* and to *Leo* of *Acridia*, wherein he extols the Dignity of the Church of *Rome*, and complains of the unkind uſage which the *Greeks* had ſhewn to the *Latins* at *Conſtantinople* without diſcanting on any of the particular Points. He only obſerv'd in general, that the Diverſity of Ceremonies is no lawful Foundation for the breach of the unity of the Church. This is the firſt Letter of *Leo*, of which we have made mention in another place.

The Letter of the Greek *Emperor to the Pope.* The *Greek* Emperor, whoſe intereſt it was to hold it fair with the Pope, that he might ſtill be Maſter of that little which he had in the *Weſt*, wrote him a Letter, whereby he declares that he was willing to procure the Union of both Churches: And the Patriarch of *Conſtantinople* took notice to him likewiſe that he deſir'd the ſame. The Pope who as much deſired this reunion as the *Greeks*, as well for the Welfare of the Church, as becauſe he was willing to be ſecur'd againſt the *Normans* in *Apulia*, the next Year ſent three Legats to *Conſtantinople*, viz. Cardinal *Humbert* Biſhop of *Blancheſolva*, Cardinal *Frederick* Arch-deacon and Chancellor of the Church of *Rome*; and *Peter* Arch-biſhop of *Melphi*.

The Legation of the Pope to Conſtantinople. He ſent them with Letters to the Emperor and to the Patriarch, wherein he commends the Zeal which the Emperor expreſs'd for the Peace of the Church, and complain'd of the Patriarch's Proceedings againſt the Church of *Rome*, even at a time when he pretended to be deſirous of *Peace*. Theſe are the ſixth and ſeventh Letters of *Leo*. In that which is directed to the Patriarch he upbraids him with four Things of which mention is made * before, and which 'tis not thought fit to repeat. This Letter is dated in *January*, 1054.

* P. 25, 26.

Humbert preſents the Writings and Letters to the Emperor of Greece. The Legats being arriv'd at *Conſtantinople* on the Feaſt of S. *John Baptiſt*, were kindly receiv'd by the Emperor *Humbert*, who was the Spokeſman who preſented to that Prince the Pope's Letters, and gave *Michael* that which was directed to him. He likewiſe preſented to the Emperor a Writing which he had Compos'd in anſwer to the Letter of *Cerularius*, with

with a Refutation of the Treatise compos'd by *Nicetas Pectoratus* Monk of *Studia*, against the Practices of the *Latins*. The Emperor having caus'd them to be turn'd into *Greek*, made them to be Publish'd in *Constantinople*, concealing the Names of *Humbert* and *Michael* under those of *Romanus* and *Constantinopolitanus*.

In the Reply to the Letter of *Cerularius*, *Humbert* accuses the *Greeks* of tolerating Heretick among them, and surpassing all of them in their Rashness; because they had the Confidence to confront the Church of *Rome*, and to Anathematize it openly; which never any Heretick dar'd to do. He afterwards demonstrates that 'tis a piece of Malice to accuse the *Latins* of imitating the *Jews* in *Unleaven'd* Bread, and in the *Sabbath*: Since they observe not the Ceremonies of their Passovers; and are so far from Feasting on their *Sabbath*, that they Fast on that Day. That this reflected rather on the *Greeks*, who spent the *Saturday* in Mirth, as if it were a festival Day. He proves that the *Unleaven'd* is the true Bread, and enlarges himself on the Advantages and mystical Significations, which it may have. He observes that the Bread which is offer'd in the Church of *Rome* is a great deal more proper and convenient than that which the *Greeks* make use of; because 'tis made in the Vestry with fine Wheat, and clear Water by the Ministers of the Altar, and they offer a whole Loaf: Whereas the *Greeks* make use of all manner of Bread, of which they cut a round Piece to put upon the Altar, and return or interr the Remainder, a Practice which *Humbert* Condemns as contrary to the Respect due to those Holy Mysteries. As to the second Charge, relating to the *Saturday*'s Fast, *Humbert* only replies in one Word, that the *Latins* do not Feast on the *Sabbath* or *Saturday*, as do the *Jews*, neither in *Lent* nor out of *Lent*. As to the third Point relating to things Strangled, he says that the *Latins* make use of that Liberty which the Apostle has given them, of eating all manner of Meats; but withal observing the Custom of the Churches wherein they Live, that they might give no occasion of Offence. He adds, that they likewise abhor Eating of Blood, or the Flesh of such Animals as are Drown'd or Stifled, and that they enjoyn Pennance to those who do it: But as to Beasts kill'd or taken in Hunting, 'tis their Custom to eat thereof without any Scruple. In short, as to the last Head, which relates to the omission of singing ALLELUIAH in *Lent*, He makes it appear that the *Latins* do not omit it out of any Aversion thereto; but that they look upon it as an Hymn of Thanksgiving, which is not so suitable to that holy time of Pennance and Humiliation. In this Treatise he speaks very sharply against the *Greeks*, whom by way of Induction he accuses of being *Marcionites*, *Manichees*, *Theopaschites*, &c. He upbraids them with Re-baptizing the *Latins*; with suffering Children to Dye without Baptism, if they be not eight Days old; with interring the remainder of the Holy Eucharist; with permitting marry'd Men to wait at the Altars, even at a time when they have had to do with their Wives, when at the same time they refus'd to give the Communion to Women newly brought to Bed, or who have their usual Infirmities upon them; with tolerating *Sarabait* Monks guilty of Fornication, whereas they blam'd the Rule of S. *Benedict*, which allows the Monks of that Order to wear Breeches in a Journey, and to eat of Flesh when they have occasion for it; and lastly because they represent in their Crucifixes the figure of a dying Man, so that upon the Cross of JESUS CHRIST a sort of *Anti-Christ* is exhibited to be ador'd as a God.

Humbert's *Reply to the Letter of* Cerularius.

Is it not a great Sign that Cardinal Humbert *and the other great Men of these Times had little to do, when they thus left the Substance to hunt after the mere Shadow of Religion?*

The writing of *Nicetas Pectoratus*, a *Studite* Monk, against the *Latin* Church is a great deal more fierce than the Letter of *Michael Cerularius*. He begins with an Admonition to the *Latins*, to hearken with Humility and Charity to the Remonstrances which he would offer to them, concerning *Unleavened Bread*, the Fast on *Saturday*, and the Marriage of Priests. Upon the first Point he says, That those who make use of *Unleavened Bread* are still under the shadow of the Law: That they assist at the Table of the *Jews*, and do not eat that Bread which is *Supersubstantial*, or *Consubstantial* to us; because *Unleavened Bread* is Dead Bread which has no Virtue or Efficacy in it: That 'tis not such Bread as is perfect, compleat, or compos'd of three Things which figure out to us the Body of JESUS CHRIST, which are the Leaven, the Meal, and the Water; representations of the Spirit, the Water, and the Blood of our Saviour. He pretends that JESUS CHRIST made use of Leaven'd Bread in the Institution of the Holy Eucharist; because he instituted it on the Thirteenth, and not on the Fourteenth Day of the Moon of *March* before the Feast of *Unleavened Bread*; and that the Apostles forbad the making use of *Unleavened Bread*. As to the second Point, he asks the *Latins* upon what they ground the Fast on *Saturday*, since S. *Clement* has instituted the Fasts on *Wednesday* and *Friday*, because JESUS CHRIST was betray'd on *Wednesday*, and fasten'd to the Cross on *Friday*: But that he prohibited the Fast on *Saturday*, since there was not the least colour for it. He moreover Cites the Canons of the Apostles, the Constitutions of S. *Clement*, and a Canon which is attributed to the sixth Council. He likewise found fault that the *Latins* did celebrate the whole Mass on Fast Days; and to refute this Custom he produc'd a Canon of the Apostles, several Canons of the Councils of *Gangres* and *Laodicea*, and of the Council of *Trullo*; which he again Cites under the name of the sixth Council, which he makes use of to Authorise the

The Writing of Nicetas *against the* Latin *Church.*

Usage

Uſage of the Maſs of Preconſecrated Bread every Faſt Day, which he ſets forth in theſe Terms.

" On *Saturday* and *Sunday* (ſays he) about nine a Clock we offer the Sacrifice, and Con-
" ſecrate as much Bread as will ſerve the reſt of the Week: On other Days about three a
* *The* Roman *Veſpers.* " Clock in the Afternoon, when the Service is ended by the * *Complines*, the Prieſts and
" Deacons come in carrying a Cenſer; and after they have read the Propheſies, and ſaid
" the Prayers preſcrib'd by S. *Baſil*, before the Altar where the Sacred Myſteries lye, we
" repeat the *Lord's Prayer*; and afterwards we elevate the *Preconſecrated* Bread, and ſay,
" SANCTA SANCTIS: After which we receive the Communion of the Bread and
" Cup, and having return'd thanks to God, we ſend away the People, and thoſe, who
" pleaſe, take their repaſt of Pulſe and Water. And there are ſome who go the whole
" Week without any other Nouriſhment than that of the Communion. Laſtly upon the laſt Head, which is concerning the Marriage of Prieſts, he ask'd the *Latins* who taught them to hinder marry'd Perſons from being ordain'd Prieſts, or to force them to part from their Wives? He confured this Cuſtom by the Conſtitutions of S. *Clement*, and by the Council of *Trullo*. He concludes this Treatiſe with an Exhortation to the *Latins* to ſubmit to his Admonitions, or to produce manifeſt Authorities from the Holy Scriptures to juſtify their Cuſtoms.

Humbert's *Reply to* Nicetas. *Humbert* in his Reply begins with caſting Reflections and Reproaches on this Monk, and took it very ill that he (contrary to the Duties of his Profeſſion) ſhould concern himſelf in writing againſt the *Roman* Church. He rejects his Thought concerning the *Conſubſtantiality* of the Leaven'd Bread, as a Chimera bred only in his own Brain; and his Application of the Paſſage out of S. *John* concerning the *Spirit*, the *Water*, and the *Blood*, as wreſting the true Senſe of the Scripture: And he takes an occaſion to charge him with Hereſie, becauſe he had ſaid that the Quickning Spirit remain'd in the Body of JESUS CHRIST after his Death. He does not enlarge himſelf much about the uſe of *Unleavened Bread*, ſuppoſing that he had ſaid enough in his Reply to *Michal Cerularius*; he only obſerves that it cannot be ſaid that JESUS CHRIST celebrated the Paſſover the thirteenth of the Moon of *March*, and with Leaven'd Bread, becauſe if it had been ſo, he would have been guilty of a double Breach of the Law, which he had obſerv'd in all its parts with the greateſt ſtrictneſs imaginable. He rejects the Conſtitutions and Canons of the Apoſtles, except the firſt Fifty, as *Apocryphal* Pieces. He pretends, that after the Sixth Council, the Emperor *Conſtantine Heraclius* having ask'd the Pope's Legats after what manner they celebrated the Euchariſt, they return'd this Anſwer, *viz.* That they made uſe of Wine mingled with Water, and of Unleavened Bread; and that the Emperor approv'd of the Tradition of the Holy Apoſtolical See. This is a Matter of Fact of *Humbert's* advancing that cannot be met with in any Record: As to what concerns the *Saturday's* Faſt, he ſays that ſince the *Greeks* think it requiſite to Faſt every *Wedneſday* and *Friday* in the Year, becauſe our Saviour was betray'd and Crucified on thoſe Days, and ſince they were likewiſe willing to Faſt on *Holy Saturday*, becauſe of his remaining in the Sepulchre on that Day, they ought for the ſame Reaſon either to Faſt every *Saturday* in the Year, or elſe to Faſt only on the *Wedneſday* and *Friday* of the *Holy Week*, and to celebrate *Eaſter Sunday* only in Honour of the Reſurrection of our Saviour. He rejects the Canons of the Council of *Trullo*, as ſuppoſitious or corrupted; he diſapproves of the making uſe of preconſecrated Bread on Faſt-days, as being contray to the Practice of the Apoſtles, and the example of JESUS CHRIST, who conſecrated the Bread juſt before they diſtributed it. He calls *Nicetas* a perfidious *Stercomaniſt*, becauſe he ſeems to ſuppoſe that the Euchariſt broke the Faſt, from whence he concludes that he believ'd that the Body and Blood of JESUS CHRIST were of the ſame nature with other Aſſments, and were turn'd into Excrements. He ſays that in the *Latin* Church they uſually celebrated Maſs on *Sundays* and Holydays at the * *Tierce Hour*, and on
* *A Popiſh Canonical Hour.* Faſt-days at Noon, or about Night; but that when neceſſity required, it might be celebrated at any Hour without breaking one's Faſt. He reproves the *Greeks*, becauſe in breaking the Conſecrated Bread they took no Care to gather up the Crumbs which fell; becauſe they rub'd their Patines with Leaves, or a Bruſh; becauſe they crouded the Conſecrated Bread into their Boxes, by thruſting it down with their Hands; becauſe in elevating the Conſecrated Bread, at the Maſs of the Preconſecrated Bread, they ſeem'd to offer one and the ſame Oblation twice; becauſe they did not obſerve the Decretal of Pope *Clement*, who requir'd that no more Hoſts ſhould be Conſecrated than what were ſufficient for the Communicants, and that if any were left, they ſhould not be kept till the Morrow, but be conſum'd; becauſe immediately after they had communicated they fell to Eating; becauſe that a great many of them did not obſerve *Lent*, and becauſe ſeveral others faſted only a Week, the which they ſtil'd the *Lent of* Theodorus. Laſtly, he charges *Nicetas* with being a *Nicolaitan*, becauſe he oppos'd the Celibacy of Prieſts and Deacons. He explains the Canons which prohibit Prieſts from parting with their Wives; of the Care which they ought to take of them, in looking upon them ſtill as their Wives, tho' they have no Carnal Knowledg of them. He produces the Canon of the Council of *Nice*, concerning Women who live with Clerks, and ſeveral Authorities of the Popes, to prove that Prieſts ought to live chaſtly.

In

In short, he charges the *Greeks* for not ordaining Ministers till after they had oblig'd them to Marry, and concludes all by anathematizing *Nicetas*.

Cardinal *Humbert* was not satisfied with having refuted this Monk in so blunt a way, he was willing likewise to make him recant; and when he went with the Emperor and the other Legats to the Monastery of *Studius*, he oblig'd him to Condemn and Burn his own Writing, and to anathematize all those who deny'd that the Church of *Rome* was the chief Church of the World, and who Dar'd to call its Doctrin into Question. The next Day *Nicetas* went himself to wait upon the Legats at the Palace of *Pigi*, without the City, where they resided; and after he had a second time Condemn'd what he had written or done against the Holy See, he was admitted into their Communion, and became one of their Friends. But as for *Michael Cerularius* he was not so forward to revoke what he had written; on the contrary he avoided meeting with the Legats, and holding any Conference with them. When the Legats perceiv'd that he continu'd Obstinate, they went *July* the Sixteenth, which happen'd to be a *Saturday*, to the Church of St. *Sophia* about Nine a Clock, when they were just upon celebrating Mass; and after they had complain'd of the Obstinacy of *Michael Cerularius*, they lay'd on the high Altar in the presence both of Clergy and Laity, a Sentence of Excommunication against that Patriarch, drawn up in these Terms.

The Retractation of Nicetas.

The Excommunication of Michael Cerularius *by the Pope's Legats.*

HUMBERT, *by the Grace of God, Cardinal Bishop of the Holy Church of* Rome, PETER *Arch-bishop of* Melphi, FREDERICK *Deacon and Chancellor, to all the Sons of the Catholick Church Greeting.*

The Holy Apostolick See of Rome, *which is the Chief of the whole World, to which as to the Head belongs in a more especial manner the Care of all the Churches; has sent us to this Royal City in the quality of its Legats for the Welfare and Peace of the Church, that as it is Written, we should go down and see whether the Cries which pierce its Ears from this great City be true or no. Let therefore the Emperors, Clergy, Senate and People of this City of* Constantinople *know, That we have here found more Good to excite our Joy, than Evil to raise our Sorrow. For as to the Supporters of the Empire, and the principal Citizens, the City is wholly Christian and Orthodox: But as for* Michael, *who took upon him the false title of* Patriarch, *and his Adherents, we have found that they have sown Discord and Heresie in the midst of this City, because they sell the Gifts of God like the* Simoniacal; *because they imitate the* Valesians, *in causing Eunuchs to take upon them Holy Orders, and in advancing them to the Episcopacy it self; because they Re-baptiz'd, as did the Arians, those who had been Baptiz'd in the Name of the Blessed Trinity, and particularly the* Latins; *because with the* Donatists *they maintain that the* Greek *Church is the only true Church, and that the Sacrifices and Baptism of none else are Valid; because with the* Nicolaitans *they allow of Priests cohabiting with their Wives; because with the* Severians *they enjoyn'd the Observation of the Law of* Moses; *because they have struck out of the Creed the Procession of the Holy Ghost from the Person of the Son, as the* Pneumatomachi *(that is the* Macedons, *who deny'd the Divinity of the* Holy Ghost;) *because with the* Manichees *they ascrib'd a Soul to the* Leaven'd Bread; *because with the* Nazarens *they were such strict observers of the Legal Purity, that they would not Baptize Infants, who dy'd within eight Days after they were Born, nor admit Women in Travail, or who had the usual Infirmities of Nature upon them, to Baptism or the Communion; and lastly, because they Condemn'd and Excommunicated those who shav'd their Beards, according to the Custom of the Roman Church.* Michael *having been advertis'd of these Errors, and reprov'd for several other proceedings by the Letter of Pope* Leo, *has still persisted in them, and when that we would have apply'd a Remedy to these Evils, he refus'd to appear before, or to have any Conference with us, and has likewise forbad our entrance into the Churches to perform Divine Service therein, forasmuch as he had formerly shut up the Churches of the* Latins, *calling them* Azymitæ, *Persecuting and Excommunicating them, all which reflected on the Holy See, in contempt whereof he stil'd himself* OECUMENICAL *or* UNIVERSAL PATRIARCH. *Wherefore not being able any longer to tolerate such an unheard of Abuse as was offer'd to the Holy Apostolical See; and looking upon it as a Violation of the Catholick Faith in several Instances: By the Authority of the Holy Trinity, by the Authority of the Holy Apostolical See, whereof We are Legats, by the Authority of all the Orthodox Fathers, the Seven Councils, and the whole Catholick Church,* WE *do Subscribe to the* Anathema *which our most Holy Father the Pope has denounc'd against* Michael *and his Adherents, if they do not retract their Errors; and in pursuance hereof we declare that* Michael, *stiling himself* Patriarch, *a Novice, who was made Monk only by the fear of Men, one of a dissolute and Vicious Life;* Leo *of* Acridia, *stiling himself Bishop;* Constantine, Michael's *Chaplain, who had trodden under Foot the Sacrifices of the* Latins; *and all the followers of their Errors, and the abetters of their Proceedings are Anathematiz'd, with the* Simonists, Valesians, Arrians, Donatists, Nicolaitans, Severians, Pneumatomachi, Manichees, Nazarens, *and all the other Hereticks, or rather with the Devil and his Angels, if they do not Repent.* At the same time in the presence of the Emperor and his Court they pronounc'd *viva voce*, an Excommunication against all those, who should contradict the Faith of the Church of *Rome*,

or

or condemn it's Sacrifice; and declar'd that ſuch Perſons ought not to be look'd upon as *Chriſtians*, but as *Hereticks*.

The Departure of the Pope's Legats.

After they had publiſh'd theſe Excommunications, they ſet in order the *Latin* Churches; prohibited under pain of Excommunication, the receiving the Communion from the Hand of any *Greek* Prieſt, who ſhould Condemn the Sacrifice of the *Latin* Church. And when they had taken leave of the Emperor, they went out of *Conſtantinople*, July the 17th, and ſet forward on their Journey homeward. But the Emperor caus'd them to return again on the 19th of the ſame Month, at the inſtance of *Michael Cerularius*, who promis'd him to enter into a Conference with them. The deſign of this Patriarch was to draw them into the Church of St. *Sophia*, under colour of holding a Council there, and to cauſe them to be ſton'd by the People, by reading to them the Legat's Decree of Excommunication, which he had corrupted in Tranſlating it, in order to render it the more odious. The Emperor foreſeeing what would happen, would not permit the Legats to appear in any Aſſembly out of his Preſence. *Michael* having refus'd this Offer, the Emperor ſent the Legats away; which incens'd that Patriarch ſo far, that after he had excommunicated them by a Publick Writing, he rais'd an Inſurrection againſt the Emperor himſelf, who was forc'd to deliver up the Legats Interpreters, who were abus'd and caſt into Priſon. The Legats ſent the Emperor, by his Courriers, a true Copy of the Excommunication which they had denounc'd againſt *Cerularius*, by which that Patriarch was convicted of being an Impoſtor. This occaſion'd an entire Rupture between the Patriarch and the Emperor, who drove out of his Court all the Relations and Friends whom *Michael* had there, and would never have pardon'd him, if he had liv'd longer. But he dy'd the ſame Year, leaving the Empire to *Theodora Porphyrogenita*, Daughter to *Conſtantine*, and Siſter to *Zoe*, under whom as well as under *Michael Strationicus*, to whom ſhe left the Empire, dying within two Years after. *Cerularius* continu'd in quiet Poſſeſſion of the Patriarchſhip, and grew ſo great, that he oblig'd the latter to reſign the Empire in the Year 1057. to *Iſaac Commenius*. By this means, the Church of *Conſtantinople* was wholly ſeparated from the Church of *Rome*; and theſe two Churches, which till then, were in a manner tolerated and treated with Reſpect, were look'd upon as Enemies, Schiſmaticks and Hereticks, and became almoſt irreconcilable through the fault of the *Greeks*.

The Letter of Dominick *Patriarch of* Grado *to* Peter *of* Antioch.

Within a while after the *Latins* endeavour'd to withdraw *Peter* Patriarch of *Antioch* from Communion with the Patriarch of *Conſtantinople*. They thought this the more feaſible becauſe that Patriarch immediately after his Advancement, had writ to Pope *Leo*, who had return'd him an Anſwer, whereby he approv'd of the Profeſſion of Faith which he had ſent him, and took notice to him, of his being very well inclin'd to carry on the Union of both Churches. The Patriarch of *Grado* nam'd *Dominick*, who held the greateſt Correſpondence with the *Greeks*, becauſe the Provinces of *Venice* and *Iſtria* belong'd to his Patriarchſhip, was order'd to write to *Peter* of *Antioch* about it. He did it in ſuch a manner as might have engag'd that Patriarch to enter into the Intereſts of the Church of *Rome*. For in the beginning of his Letter he declares, that without mentioning the Submiſſion, the Deference, and the Amity which ought to be had for the Church of *Antioch*, which is the Siſter of the Church of *Rome*, and the ſecond Church of the World: The Reputation of his Piety and the particular Eſteem which he had for his Perſon, inclin'd him to deſire an Intereſt in his Reſpects, and to wiſh to be in an entire Friendſhip with him. He tells him that he thought himſelf oblig'd to let him know that his Church had been Founded by St. *Mark*, that St. *Peter* conferr'd upon it the Dignity of a *Patriarchal See*, and that he had the Right of Pope in the Councils which were held in *Italy*: That he would inform him upon what theſe Privileges were Founded, when they could come to have a Correſpondence with each other by Letters, but that at preſent he only wrote to him to have the happineſs of being acquainted with him, and to begin a Friendſhip which might be hereafter Corroborated: That however he could not forbear acquainting him, that he underſtood that the Clergy of *Conſtantinople* blam'd the Church of *Rome*, becauſe it celebrated the Holy Myſteries with *Unleaven'd Bread*, and believ'd by reaſon of that, that the *Latins* were ſeparated from the Unity of the Church; that tho' the *Latins* make uſe of *Unleaven'd Bread*, according to the Tradition of JESUS CHRIST and the Apoſtles, yet they Condemn'd not the Cuſtom of the *Greek* Church, becauſe as the mixture of *Leaven* with the Meal may be the Figure of the Incarnation of JESUS CHRIST, ſo the *Unleaven'd Bread* may likewiſe repreſent the Purity of the Fleſh of JESUS CHRIST. That therefore he thought it expedient that he ſhould advertiſe the *Greeks* not to Condemn the Cuſtom of the *Latins*, nor to maintain that all their Sacrifices were null, and that they were out of the Road to Eternal Salvation.

The Anſwer of Peter *of* Antioch, *to the Patriarch of* Grado.

Peter Patriarch of *Antioch*, anſwer'd him with a great deal of Integrity, without approving of his Opinion concerning the uſe of *Unleaven'd Bread*, or his Pretentions concerning the Patriarchſhip. For he makes it appear to him by his Letter, that there were never acknowledg'd in the Church any more than Five Patriarchs, and that the Biſhops of the Capital Cities of Provinces, greater than His, never aſſum'd this Quality. And with reſpect to the uſe of *Unleaven'd Bread*, he at firſt excuſes the Patriarch of *Conſtantinople*, by ſaying, that he does not abſolutely Condemn the *Latins* as Hereticks; but was only ſorry that they ſwerv'd from the ancient Tradition of the Church, and did not make uſe of Perfect, but

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of *Unleaven'd Bread*, in Imitation of the *Jews*. He afterwards oppoſes this Uſage by ſeveral Arguments, but particularly by the Paſſages of the Goſpel, which ſeem to prove that JESUS CHRIST inſtituted the Euchariſt before the Feaſt of the Paſſover, and at a time when they did not as yet make uſe of *Unleaven'd Bread*. At the Cloſe of his Letter he takes notice that two Years ago he had wrote to Pope *Leo* in the beginning of his Popedom, to which he had not as yet received any Anſwer, and that he deſir'd he might have a Sight of this.

Michael Cerularius on the contrary wrote to *Peter* of *Antioch*, to engage him to declare openly againſt the Church of *Rome*. After he had thank'd him in the beginning of his Letter, for having at his Recommendation granted to a Deacon a Place which he had demanded of him, he gives him to underſtand, that having ſome time ſince heard that the laſt deceaſed Pope was a Virtuous, Honeſt and Learned Man, he had writ to him with a great deal of Humility about the Re-union of the two Churches, in order to procure his Favour, that he might give ſome Aſſiſtance to the *Greeks* againſt the *Normans*: That having committed this Letter to an Officer of the Emperors, who carry'd likewiſe another from that Prince, they were put into the Hands of Duke *Argyrus*, who detain'd them, as well as the Mony which the Emperor had ſent by that Officer: That *Argyrus* thought fit to ſend three Perſons to *Conſtantinople* in the quality of Legats of the Holy See, whereof one had formerly been Arch-biſhop of *Melphi*, who he underſtood had been turn'd out of his Church five Years ago: Another had only the Title of Arch-biſhop, but where his Dioceſs lay none could tell; and to the Third he had given the Title of Chancellor: That theſe Three Men having accoſted the Emperor with a fierce and arrogant Air, cauſed the Croſs and the Paſtoral Rod to be carry'd before them: That afterwards they gave him a Viſit, but in a way of Inſolence and Contempt: And that without ſaluting him, or paying him the Reſpects which were due to him, they clap'd into his Hands a Letter ſealed up, which contain'd the ſame things concerning *Unleaven'd Bread*, as *Argyrus* had formerly advanc'd whilſt he ſtay'd at *Conſtantinople*, for the which he had been Excommunicated: But that having examin'd the Seal he found it was falſe, and that it was nothing but a piece of Forgery of this *Argyrus*; as he had afterwards been aſſur'd by the Arch-biſhop of *Trani*, and by his Chancellor, who had unravel'd the whole Myſtery to him. After he had given this Account of that Tranſaction, he ſays, That it was Reported of him that he inſerted the Names of the Popes in the Church Regiſters, and that the Patriarchs of *Alexandria* and *Jeruſalem* did the ſame: That however he did not ſuppoſe them ſo Ignorant, but that they knew that ſince the time of Pope *Vigilius*, who would not pronounce an *Anathema* againſt the Writings of *Theodoret*, and the Letter of *Ibas*, there was no notice taken of the Biſhops of *Rome*, in the Churches of the *Eaſt*: That he likewiſe heard, that theſe two Patriarchs admitted to their Communion thoſe who celebrated with *Unleaven'd Bread*, and that they made uſe of the ſame ſometimes themſelves: That not being fully ſatisfied of this matter of Fact, he left him to the Liberty of inquiring into it, and deſired he would ſend him Word how the Caſe was: That moreover he had read the Letter which he had written to the Patriarch of *Grado*, wherein he oppos'd the making uſe of *Unleaven'd Bread*: But that the *Latins* hold a great many other Errors, which ought to be rejected; ſuch as believing that one might Eat Things Strangled, that Men ought to be Shaven, to obſerve the Sabbath, to Eat unclean Things, that Monks might be permitted to Eat Fleſh and Bacon: That one might Eat Fleſh in the firſt Week of Lent, and in the Weeks wherein one ought to abſtain from Fleſh and Milk, as well as on every *Wedneſday* in the Year: That they were guilty of Eating Cheeſe and Eggs in the Holy Week; of Faſting on *Saturdays*, all of them being Cuſtoms belonging to the *Jews*; of having added to the Creed, that the Holy Ghoſt proceeds from the Father and the Son; of not permitting Prieſts to be Married; of allowing two Brothers to Marry two Siſters; of obſerving that one of the Miniſters of the Altar who has Eaten *Unleaven'd Bread*, ſhall embrace the reſt in the Sacrifice, by giving *Pax Vobis* to them; of giving to the Biſhops a Ring which they wear on their Thumb; of Baptizing only with one Immerſion; of not honouring the Relicks of the Saints, and ſeveral of them not ſo much as Images; of not reckoning among the Saints the Doctors of the Greek Church, ſuch as St. *Gregory* the *Theologue*, St. *Baſil* the *Great* and St. *Chryſoſtom* the *Divine*, and of not obſerving their Doctrin: But what is more ſtrange is, that when they were at *Conſtantinople* they declar'd that they were not come to enter into a Diſpute, nor to be inform'd of the Differences that might be between them, but to teach and perſwade others to hold their Tenets

The Letter of Cerularius *to* Peter *of* Antioch.

There is likewiſe another Letter of *Cerularius* to the ſame Patriarch of *Antioch*, wherein he gave him a particular Account of what the Pope's Legats, (whom he ſtill imagins to be Impoſtors ſent by *Argyrus*, who had trump'd up theſe falſe Letters) had done againſt him at *Conſtantinople*, by excommunicating him, and exhorts that Patriarch to joyn with him in revenging the Affront.

The Anſwer of Peter of Antioch to Cerularius.

Peter of *Antioch* reply'd to *Michael Cerularius*, That he wonder'd that *Argyrus*, who was a Laick, ſhould concern himſelf in the diſpoſal of the Affairs of the Church, and make uſe of ſuch Artifices as he had acquainted him with: That the Name of the Pope was not in the Regiſters of the Church of *Antioch*; but that it could not be truly ſaid that even ſince the Time of Pope *Vigilius*, the Name of the Biſhop of *Rome* had been left out of the Regiſters of the *Greek* Church: That it was a groſs Omiſſion in his Secretary; ſince in the Sixth Council, held One hundred and twenty nine Years after *Vigilius*, Pope *Agatho* was recogniz'd: That when he himſelf was at *Conſtantinople*, about Five and forty Years ago, in the Time of *Domnus* the Patriarch, he found the Name of Pope *Sergius* in the Regiſters among the reſt of the other Patriarchs; and that he could not tell upon what Grounds it had ſince been left out: That of the Errors and Faults which in his Letter he attributed to the *Latins*, there were ſome which ought to be avoided and abhor'd, ſeveral others which it were eaſie to remedy; and laſtly, others at which it would be proper to connive. "For (ſays he) what is it to Us, if "their Biſhops do ſhave their Beards, and wear Rings on their Fingers? Do not we make a "Crown upon our Heads, and do not we wear Gloves, Maniples and Stoles embroyder'd with "Gold? Will not you likewiſe find ſome of our Monks who eat Fleſh and Bacon? Do not "the Monks of *Bythinia*, *Thrace* and *Lydia*, eat Magpies, Jays and Turtle-Doves? Do not "the Holy Fathers leave us at liberty to eat indifferently of all manner of Things which "God has Created? In particular he demonſtrates, that St. *Baſil* and St. *Pacomius* allow'd their *Religious* to eat Bacon. But he does not paſs the ſame Judgment on what was added to the Creed, and he pretends that 'tis a very great abuſe, as well as to Baptize with only one Immerſion: However, he thinks it requiſite to be of a Temper inclinable to Peace, becauſe the *Latins* are their Brethren, altho' through Ruſticity or Ignorance, they might be in ſome Errors: That ſo punctual an exactneſs could not be expected from *Barbarians*; that it was very well that they held the true Doctrin about the Trinity and the Incarnation: That he blam'd them for their Cuſtom relating to the Celibacy of Prieſts, and for their eating Fleſh and Cheeſe the firſt Week in Lent. That as to the Queſtion about *Unleavened Bread*, he had handled that in the Letter which he wrote to the Patriarch of *Venice*; and that he was of Opinion, that every Church ought therein to obſerve its ancient Cuſtoms; that as to that part of their Charge, of eating Things ſtrangled, and of allowing one and the ſame Perſon to Marry two Siſters; it was to be believ'd, that this was not among them by the approbation of the Pope and the Biſhops, but by the abuſe of ſome particular Perſons, as there are a great many of the ſame Nature in the Eaſt, which 'tis very difficult to aboliſh. That moreover, he ought to inſiſt particularly on the Addition to the Creed, and on the Marriage of Prieſts: That with Reſpect to the other Articles, it was not requiſite to ſtand much upon them, becauſe they are ſuch as do not concern the Faith, and becauſe moſt of them are falſe. That therefore he thought it proper, that being thus inclin'd, he ſhould write to the Pope who was to be elected, who perhaps would diſown what is impos'd on the *Latins*, or elſe alter his Mind: That no Perſon can imagine that the *Romans* do not honour Relicks and Images, ſince they ſet ſo high a Value on the Relicks of St. *Peter* and St. *Paul*; ſince Pope *Adrian* by his Legats was Preſident of the Seventh Council, and Condemn'd the *Iconoclaſts*; and ſince it was obſervable that ſeveral Images were brought from *Rome*, and that the *Latins* honour'd them. He therefore conjur'd the Patriarch of *Conſtantinople* to think upon an Accommodation, and to require nothing of the *Latins* beſide the ſtriking out the Addition which they had made to the Creed. Laſtly, He acquaints him that he ſends him Indors'd, the Letter which Pope *Leo* had written to him; and that the Letters which he had directed to the Patriarchs of *Alexandria* and *Jeruſalem*, he had convey'd to them. Theſe Four Letters have been Publiſh'd in *Greek* and *Latin* by Monſieur *Cotelier*, in the ſecond Tome of his Monuments of the *Greek* Church.

A New Attempt made for the Reuniting the Greek and the Latin Churches.

Tho' this Action of Cardinal *Humbert* ſeem'd to put a ſtop to the Re-union of the two Churches, yet the Popes were not quite out of hopes of bringing it about. For this purpoſe, *Stephen* IX. reſolv'd upon ſending *Didier* Abbot of Mount *Caſſin*, and two other Legats to *Conſtantinople*, who ſet forward upon that deſign in the beginning of the Year 1058. but being detain'd at *Bari* by the badneſs of the Seaſon, they there heard the News of that Pope's Death, and return'd home again. That ſame Year *Michael Cerularius* building too much upon the Obligation under which the Emperor *Iſaac Commenus* lay to him, was for aſſuming to himſelf too great an Authority, threatning the Emperor himſelf. That if he did not follow his Councils, he would be an Inſtrument of making him loſe that Crown which he had procur'd for him. This impudent Boldneſs, and his Pride in wearing Purple colour'd Shoes and Stockings, and in ſaying, That there was no difference between the Sacerdotal Office and the Empire, made *Iſaac* reſolve to Out him. But foraſmuch as *Michael* was belov'd by the People of *Conſtantinople*, he took an opportunity to cauſe him to be apprehended, when he went on the Feaſt of *All-Saints* to perform his Office in a Church of the Suburbs of that City. He ſent thither ſeveral of his Soldiers, who pull'd the Patriarch out of his Epiſcopal Chair, and carry'd him immediately to the next Sea-Port, where they embark'd him and his Relations, to be convey'd into Exile to *Proconeſſus*. The Emperor had a great mind to cauſe him to be depos'd in a Council; but he durſt not attempt it, becauſe *Michael* was a Man of great Parts,

The Baniſhment of Cerularius.

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and had great Friends. The death of that Patriarch put an end to his Troubles, but made no alteration in the Affairs of the Church; nor did it procure the Re-union of the two Churches, which ever after remain'd divided, tho' frequent attempts have been made to re-unite them, and tho' there have been several Treaties between them, which never lasted long, by reason of the Inconstancy of the *Greeks*.

CHAP. VIII.

Of the Life and Writings of PETER DAMIEN, *Cardinal Bishop of* OSTIA.

PETER firnam'd *Damien* from the Name of his Brother, was born at *Ravenna* the beginning of the Eleventh Century. He was descended from an honourable Family, and his Parents took care to bestow upon him good Education; and in his very Youth he was noted for his singular Piety. After he had went through the whole course of his Studies, he retir'd into the Monastery of the *Holy Cross* of *Avellane* near *Engulio*, the Monks of which place are call'd *Hermits*, because they spent their Lives in great Retirement, tho' in Common and under an Abbot. He was call'd by *Guy* Abbot of *Pomposio* to reform his Monastery. At two Years end he return'd to *Avellane*, where he was made Prior, and afterwards Abbot of that Monastery, which in a short time he augmented, and Founded several others, where the same Rule was observ'd. He was in so great a Repute and Esteem, that he was nominated Cardinal, and made Bishop of *Ostia* by Pope *Stephen* IX. He likewise held by way of *Commendam* the Bishoprick of *Engulio*, and began to have a great share in the Affairs of the Church of *Rome*. In the Year 1059. under the Pontificat of *Nicholas* II. he was sent Legat to *Milan*, to reform the Clergy of that Church, where Simony was publickly practis'd. He acquitted himself in this Legation with a great deal of Authority and Prudence, and return'd after he had caus'd an Order to be made, to prevent this and such like disorders for the time to come. Some time after, he resolv'd upon quitting his Bishopricks, and the Employments which he had at large in the World, and to retire into Solitude; he thereupon resign'd them into the Hands of Pope *Alexander* II. and return'd back to his own Monastery. However, this did not prevent him from having great concerns with the Popes, Bishops and Noblemen, who ask'd his Advice, and made use of him in Matters of the highest Importance. *Alexander* II. sent him as his Legat into *France*, to put an end to the Difference there on Foot between the Bishop of *Mascon* and the Abbot of *Cluny*, concerning the Privileges of that Abbey. He held a Council at *Challons*, wherein he made several Orders; confirm'd the Privileges granted by the Popes to the Abbey of *Cluny*, and made the Bishop of *Mascon* to consent thereto. He was likewise sent by the same Pope to *Florence*, to put a stop to the Schism which was between *Peter*, Bishop of that City, and his Clergy. Afterwards in the Year 1068. he went as Legat into *Germany*, to hinder the Emperor *Henry* from being divorc'd from his Wife *Bertha*. Some time after he took a Journey to the Monastery of Mount *Cassin*, to consolate the *Religious* of that place. Lastly, In the Year 1072. he was sent by the same Pope to *Ravenna*, to take off the Excommunication issu'd, a long time since, against that City, because of the Differences which *Henry* Bishop of *Ravenna*, lately deceas'd, had with the Holy See. After he had discharg'd the Commission, he dy'd the 23d of *February* the Year ensuing at *Fayance*, being Sixty six Years Old.

Peter Damien, *Cardinal Bishop of* Ostia.

The Works of this Author, in the last Edition, are divided into Four Tomes.

The First contains the Letters, rang'd in Eight Books, according to the Quality of the Persons to whom they were written; of which the First is compos'd of the Letters which are directed to the Popes.

His Letters to the Popes.

The First is to *Gregory* VI. whom he congratulates upon his advancement to the Popedom, exhorts to root out Simony, and admonishes to depose the Bishop of *Pesaro*.

The Second is directed to the same Pope; he gives him to understand, That the Man who was elected Bishop of *Fossombrona*, was not altogether worthy of the Episcopacy, because of his Ambition; but that yet he was to be preferr'd to a great many others, and that in other Respects he had the Qualifications necessary to a Bishop.

The Third is to *Clement* II. to whom he writes word, That the Emperor had order'd him to wait upon him, to inform him of the Abuses of several Churches, and of what he thought necessary to put a stop to them; that being upon his Journey, he had receiv'd a Letter from that Prince which was directed to him; that being return'd to his Solitude he sent it to him, where he waits for his Orders to depart. He declares on the one Hand, That he would be very well satisfied to be excus'd from the Journey, that so he might not lose his Time in going and coming; but that on the other hand, he could not but be mov'd with the misera-

Peter Damien, *Cardinal Biſhop of Oſtia.*

rable Condition of the Churches of his Country, which were in a ſtrange Confuſion, by reaſon of the Irregularity of the Biſhops and Abbots. He remonſtrates to him, That it ſignified nothing that the Holy See was paſs'd from Darkneſs to Light, if the reſt of the Churches were ſtill in Darkneſs, and exhorts him to apply ſome ſpeedy Remedy to theſe Evils, and to puniſh the Biſhop of *Fano*.

The Fourth is to *Leo* IX. He therein complains for that this Pope had given too lightly Credit to the Calumnies rais'd againſt him, and he calls God to witneſs how Innocent he was.

The Fifth is to *Victor* II. He remonſtrates to this Pope, That he ought to protect a Lord who had devoted himſelf to the Service of God, and whom they would diſpoſſeſs of his Eſtate.

The Sixth, directed to *Nicholas* II. is amongſt the *Opuſcula* of this Author, of which it makes the Seventeenth.

The Seventh is to the ſame Pope. He congratulates him for that the Church was in Peace under his Pontificate; and Petitions him in behalf of the Inhabitants of *Ancona*, who had been excommunicated.

In the Eighth, directed to Pope *Nicholas* and the Arch-deacon *Hildebrand*, he deſires to quit his Biſhoprick, ſince they had diveſted him both of his Sacerdotal Habits, and of his Revenues.

The Ninth and Tenth are among the *Opuſcula*, and they make the Nineteenth and Twentieth of them.

The Eleventh is directed to *Alexander* II. He recommends to him the Church of *Orleans* which was then in Trouble.

The Twelfth, directed to the ſame Pope, is very conſiderable. He therein reproves two Abuſes, which he ſays were too frequently practis'd by the Court of *Rome* in his Time, and he intreats the Pope to redreſs them. The Firſt is, That in almoſt all the Decretals, the Penalty of Excommunication was inſerted. The Second is, That the Clerks and Laicks were hinder'd from reproving the Vices of their Biſhops. "The Firſt (ſays he) makes the Salvation of Men very dangerous; becauſe Perſons are often excommunicated without knowing any thing of it, and that for Things of little or no Conſequence; the moſt trivial Faults being puniſh'd with the ſame Penalty as the more heinous ones: They puniſh a Man more rigorouſly for having violated an humane Law, than ever God does for the breaking of his Commands. He ſays, That St. *Gregory* and the other Popes had no ſuch Cuſtom, and that they ſeldom pronounc'd an *Anathema* in their Decretals, except when the Faith was in diſpute. He therefore conjures this Pope to aboliſh this Cuſtom, and for the future to ſtrike this Clauſe out of their Decretals, by aſſigning ſome other Penalty in its ſtead. As to the other Abuſe, which ſuppoſes that it is not lawful for Inferiours to accuſe their Biſhops in a Superior Court, or to alledge againſt them what ought to be Corrected. "This (ſays he) is a very unreaſonable Thing, and contrary to the Diſcipline of the Church. For to whom can one better addreſs ones ſelf to diſcover the Faults, which a Biſhop commits, than to him who has the Office of a Maſter, and who has the Pre-eminence among his Brethren, to correct the Faults of the Biſhops, according to the Privilege of his See? And is it not a piece of inſupportable Arrogance, Pride and Vanity, that a Biſhop ſhall live as he pleaſes, and not condeſcend to harken to the Complaints of thoſe who are under him, in things wherein he may be deceiv'd; eſpecially when they do not apply themſelves to ſecular Judges, but to Biſhops, that they may honourably and gravely redreſs thoſe Grievances which might attract the Smiles of the Laity? Is it not reaſonable, that he who is accus'd ſhould Juſtify and Clear himſelf, or elſe acknowledge his Faults? To this he ſubjoyns the Example of St. *Peter*, who did not make uſe of his Authority to reject the Complaints of the *Faithful*, who took it ill that he ſhould Preach the Goſpel to the *Gentiles*, but gave them a reaſon for this his Proceeding. To this Inſtance he adds that of *David*, who acknowledg'd his Offence when he was reprov'd for it by *Nathan*; the Example of *Mary*, who ſuffer'd the Reproof of her Siſter *Martha*; and another Inſtance of St. *Peter*, who did not take it ill that St. *Paul* rebuk'd him. Afterwards he ſtarts this Objection: "But I am Biſhop; I am the Paſtor of the Flock, I am not to be accus'd by thoſe who ought to be ſubject to me, and whom I ought to lead; they ought patiently to ſuffer my Failings. And to this he anſwers, that in the Goſpel it is ſaid, That we ought to declare to the Church the Faults of our Brethren, when they do not amend after they had been privately reprov'd; the which being expreſs'd in general Terms, ought to be underſtood as well of the Faults of Biſhops, as of the Faults of the reſt of the Faithful; that if the Biſhop would not ſubmit to the Laws of the Church, who would? Laſtly, He concludes, That nothing would more conduce to the abating the Pride of Biſhops, who valued themſelves too much upon the account of their Divinity, to the maintaining of Peace, and to prevent Tyranny, than to ſuffer Inferiors to have recourſe to a Superior Authority, and to Synods, there to proſer their Complaints againſt their Biſhops.

In the Thirteenth, directed to the ſame Pope, he oppoſes an Error which grew very prevalent in his Time; to wit, That it was not Simony to buy a Biſhoprick of a King, or any other

other Prince; provided nothing was given for Conſecration. Two Chaplains of Prince *Godfrey* Marquis of *Tuſcany*, had broach'd this Doctrin, and maintain'd it by ſaying, That in this Caſe, they do not buy either the Sacerdotal Office or the Church, but only the Temporalities and the enjoyment of the Revenues. *Peter Damien* makes it appear that this is a Fallacy; becauſe ſince a Man cannot be divided into two diſtinct Perſons, whereof one ſhall enjoy the Temporalities, and the other perform the Spiritual Functions, when he buys the Temporalities, which he cannot enjoy till he be advanc'd to the Eccleſiaſtical Dignity, and perform the Functions thereof; it may be truly ſaid, That he buys the Eccleſiaſtical Dignity and the Sacrament too. This he proves, becauſe the Prince in granting the Inveſtiture of a Biſhoprick does not give a meer Rod only, but the Paſtoral Rod, and the Title of Prieſthood, the Sacrament whereof is receiv'd by the Ordination. He adds, That 'tis only in purſuance of this nomination of the Prince that the Man is ordain'd, and therefore tho' he does not directly give Mony for his Ordination, yet it cannot be ſaid to be gratuitous, ſince Mony made the way for him. Afterwards carrying this Thought a little farther, he ſays, " When the Prince has put the Paſtoral Rod into your Hands, did he ſay, " *Receive the Lands and Revenues of ſuch or ſuch a Church?* No. Did he not ſay to you, " *Receive this Church?* If you pretend to have receiv'd the Revenues of the Church with- " out the Church, you are a Schiſmatick, and guilty of Sacrilege; and if you receiv'd the " Church by this Inveſtiture, as you muſt needs own, then you are guilty of Simony. Laſtly, He ſays, That the poſſeſſion of the Eccleſiaſtical Revenues, and the Conſecration are ſo cloſely connected together, that he who receives the Right of poſſeſſing the Revenues of the Church, cannot enjoy them till he be conſecrated, and that he who is conſecrated, ought neceſſarily to have the management of the Revenues of the Church. To conclude, He confirms theſe Maxims by ſeveral Paſſages taken out of the Decretals; and ſhews that it is not only Simony to buy and ſell Biſhopricks and great Benefices, but alſo to buy and ſell ſmall Benefices, ſuch as Curacies and Prebendſhips. In the cloſe, he exhorts the Pope to Condemn the Error, which he had refuted in this Letter, and not to permit any Perſons to be promoted to the Prieſthood, who have acquir'd it by Mony, or (which he pretends to be more blameable) by any Services which they have done for their Princes.

Peter Damien, *Cardinal Biſhop of Oſtia.*

In the Fourteenth, he makes his Complaints to *Alexander* II. for that he had abus'd and rais'd a Diſturbance in the Church of *Engubio*, which had been committed to his Care, by the Predeceſſors of that Pope. He puts him in mind of the Obligations which he lay under to him, which deſerv'd quite another ſort of uſage, and takes notice that if ſatisfaction were not done him, he would make his juſt Grief to break out the more. He likewiſe intreated him to take off the Excommunication which he had iſſu'd out againſt the Arch-biſhop of *Ravenna*, whom he look'd upon to be very unfortunate; becauſe it was an unworthy thing that ſo great a multitude of Men ſhould be in danger of periſhing for the fault of one ſingle Man.

The Fifteenth is an Anſwer to a Letter of that Pope, who complain'd that he had not wrote to him, being too much taken up with Contemplation. He gives him to underſtand, That indeed he did enjoy a little more Repoſe, ſince he had quitted the Epiſcopacy; but that ſtill he was taken up with a great many Viſits, and a multiplicity of Buſineſs, and was ſo highly concern'd at the diſorders of the World, that he had neither Time nor Courage to write. This gave him an occaſion to deſcribe the corrupted Manners of his Time. Afterwards he conjures the Pope, who had taken from him the Earldom of *Oſtia*, to diſcharge him likewiſe from his Biſhoprick. Laſtly, He exhorts him to uſe his utmoſt endeavours to reform the Church, and concludes his Letter with Eight Verſes, which puts him in mind of his Duty.

In the Sixteenth, directed to the ſame Pope and to *Hildebrand*, he excuſes himſelf for having wrote to the Arch-biſhop of *Cologne*, by ſending to them the Copy of his Letter, thereby to let them know that they had no reaſon to be offended at it. He excus'd himſelf likewiſe from taking a Journey to *Rome*, to which they had ſummon'd him; but does not refuſe to go to *Mantua*, becauſe he thought that Journey would turn to greater Account.

The Three next Letters are among his *Opuſcula*; the two firſt are the Three and Four and twentieth of theſe *Opuſcula*, and the laſt is the Life of St. *Radulphus*.

The Twentieth is directed to *Cadalous* Biſhop of *Parma*, the Antipope, whom he extreamly upbraided, for having caus'd himſelf to be elected Biſhop of *Rome*; or at leaſt, for having permitted it: He made it appear that his Election is Adulterate, Schiſmatical, Heretical and Vicious. (1.) Becauſe he had been elected, whilſt the Holy See was fill'd with a Lawful Pope. (2.) Becauſe he had not been elected by the Cardinals, who have the greateſt ſhare in the Election of a Pope, nor by the Clergy and Laity of *Rome*; but by two Biſhops of a bad Life, and who had no Right in this Election. (3.) Becauſe the Church of *Rome* would not acknowledge him. Afterwards he threatns him with the Judgments of God, and with a ſpeedy Correction.

This Letter made no Impreſſion on *Cadalous*; on the contrary, that Biſhop came to *Rome* with an Army, and became Maſter of it by Force. Upon this *Peter Damien* wrote him a ſecond Letter more vehement than the former, wherein he compares him to the moſt cruel

Tyrants,

Peter Damien, *Cardinal Biſhop of* Oſtia.

Tyrants, and puts him in mind of the Puniſhment inflicted on the Biſhop of *Placenza*, who had uſurp'd the Holy See by ſuch like Methods, in turning out *Gregory* IV.

The Second Book contains the Letters which *Peter Damien* wrote to the Cardinals.

His Letters to the Cardinals.

The Firſt is directed to the Cardinals of the Church of *Lateran*; he exhorts them to bear a ſtrict Watch over themſelves and others, that they may be Exemplary in ſo corrupted an Age. He therein ſhews how the Lives of Biſhops ought to be Holy and Unblameable. He declaims againſt Biſhops who are Ambitious, againſt thoſe who follow the Court, and who enter into the Service of Grandees, in order to obtain Eccleſiaſtical Preferments by way of recompence. He ſays, That there are three ſorts of Preſents, which are alike prohibited for the gaining of Benefices: *Munus a Manu, Munus ab obſequio, Munus a lingua*; that is, *Mony, Preſents*, and *Flatteries*. After he had invey'd ſufficiently againſt this Abuſe, he exhorts the Cardinals to lead ſuch exemplary Lives, as might ſerve as a Pattern to the Biſhops and all the Clergy.

The Two next Letters are in the *Opuſcula*, the one is the Two and twentieth, and the other the One and thirtieth.

The Fourth is directed to *Boniface* Cardinal of *Albania*, and to *Stephen* the Prieſt: He recommends to them an Abbot of the Monaſtery of St. *Apollinarius*.

The Fifth directed to Cardinal *Hildebrand* Arch-deacon of *Rome*, and to *Peter* the Prieſt; contains a great many Myſtical Reflections about the Sabbath, and the Six days of the Creation.

In the Sixth, directed to the ſame Perſons, he ingenuouſly complains of *Alexander* II. his taking away from him a Book which he had compos'd; he commends this Pope, declaims againſt *Cadalous*, and makes mention of what he had ſuffer'd in the Service of the Holy See.

The Seventh is likewiſe amongſt the *Opuſcula*, of which it makes the Two and thirtieth.

In the Eighth, he complains that *Hildebrand*, to whom he had written, not only took no notice of him, and return'd him no Anſwer, but likewiſe ſpoke very much to his diſadvantage. He puts him in mind what Services he had done to the Holy See, and to him in particular. Laſtly, He declares to him, That he ſurrender'd up to him the Biſhoprick which had been beſtow'd on him.

In the Ninth, he makes his complaint to the ſame Perſon, for having too ſlightly given Credit to his Enemies, who had told him, That he had founded a Monaſtery in a place where he had no Right to do it. He made it appear that it had been granted to him by the Uncle of *Guy*, who was the Perſon who complain'd that the Monaſtery had been built on his Demeans.

The Tenth is amongſt the *Opuſcula*, and makes the Eighteenth.

The Three next Letters are directed to *Didier* Abbot of Mount *Caſſin* and Cardinal of St. *Cecilia*, to whom he gives a great many wholſome Advices about his Conduct; as for Inſtance, To have always an Eye upon his Faults, and not to regard his Virtues; to be glad when he was reprov'd by others; not to ſlight, but to correct, as his Duty requir'd him, the Faults of thoſe who were committed to his Charge; to ſay no ill of the Abſent, but to reprove thoſe who were Faulty face to face; to have a due Veneration for Faſt-days, and often to celebrate the Holy Sacrifice, that ſo, ſays he, the old Serpent ſeeing your Lips tinctur'd with the Blood of JESUS CHRIST, may tremble for fear, retire in Confuſion, and not approach to the Sacrament, which has made him a Captive.

The Five others, directed to the ſame Perſon, are among the *Opuſcula*, of which they make the Thirty third, the Thirty fourth, the Thirty fifth, the Thirty ſixth and the Thirty ſeventh.

The Nineteenth is a Letter of Compliment and Friendſhip, to *Peter* a Cardinal and Chancellor.

The Two laſt make the Thirty ſeventh of the *Opuſcula*.

His Letters to the Archbiſhops

The Third Book is compos'd of the Letters directed to Arch-biſhops; the Number of thoſe is but ſmall.

The Firſt is the Eight and thirtieth of the *Opuſcula*.

The Second is directed to *Gebehard* Arch-biſhop of *Ravenna*, who had deſir'd him to come to him. He excus'd himſelf for not obeying him, becauſe he had not wherewithal to undertake this Journey; being Poor himſelf, and having the Government of a very poor Monaſtery in his Hands. He commends this Arch-biſhop, gives him a great deal of Good Council, and conjures him to give him no further Trouble.

In the Third, he declares to that Prelate what a great Affection he bore to him, and exhorts him to turn out the Biſhops of *Fano* and *Peſaro*, who were Men of an infamous Life, and guilty of ſeveral Crimes.

The Fourth is directed to *Henry* Arch-biſhop of *Ravenna*, who had ſent to know what his Opinion was concerning the Elections of *Cadalous* and *Alexander*. He returns him this Anſwer, That the Latter is the lawful Pope, and the other is a Simoniſts and an Intruder: And after-

afterwards making a Comparison between the Manners and the Genius of both; he says that *Alexander* II. is a Man of Parts, Learning and Piety, and that he is Chast and Charitable: Whereas *Cadalous* is not able to explain one Line. Lastly, he declares to him that he cannot conceal his own particular Sentiment, and that he thinks himself oblig'd to avow freely what he thinks, and stiffly to maintain the Truth and Honour of the Holy See. Peter Damien, *Cardinal Bishop of* Ostia.

The Fifth is directed to a third Arch-bishop of *Ravenna* nam'd *Wigbert*. He complains of the severity which that Arch-bishop shew'd to him and his Monastery. He intreats him to forbear oppressing him by exacting Mony still from him, even after he had been divested of part of his Demeans.

The Sixth is to *Anno* Arch-bishop of *Cologne*: He commends him for the Care he had taken of *Henry* the Emperor's Son, who had been committed to his Trust by that Prince; and for having declar'd himself against *Cadalous*; and exhorts him to continue and use his utmost endeavours, that a general Council might be held to put an End to the Schism.

The Seventh is a Letter of Compliment to the Arch-bishop of *Milan*, whom he thanks with a great deal of Address and Neatness, for the Sacerdotal Habits which he had bestow'd upon him.

The Three next are among the *Opuscula*, of which they make the Twenty fifth, the Thirty fourth and the Thirty ninth.

The Fourth Book contains the Letters of *Peter Damien* directed to Bishops. *His Letters to the Bishops.*

The First is written to Bishop *Albert*: He exhorts him to do his Duty, and to lead an unblameable Life. In a more especial manner he advises him to be Charitable, and to beware of Avarice and Simony.

In the Second he thanks a Bishop for the Alms which he had bestow'd on his Monastery, and exhorts him to add the other Virtues to his Liberality. Lastly, he intreats him to confer the Order of Deacon on Two Clerks, which he sent him, and who had obtain'd a Dispensation from their Bishop for it.

The Third is among the *Opuscula*, and is compris'd in the Eighteenth.

In the Fourth to the Bishop of *Osmo*, he makes use of the great number of Dead Persons which he found in his Return, as a Motive to perswade that Bishop not to put off his Conversion.

In the Fifth he gives us a lively and frightful Description of the last Judgment, to perswade him to whom he wrote to lead a Life becoming a Christian.

In the Sixth he exhorts another Bishop to a Contempt of this World.

In the Seventh he advises the Bishop to whom he wrote, to receive no Presents; and upon that Account he relates a Vision that had happen'd to a Priest, who had seen the Confessor of Count *Hildebrand* punish'd in the other World, for having receiv'd Presents from him; And that Count himself in Torments for not having Repented of his Cruelties, so as he ought to have done, by the over Indulgence of his Confessor. The same Priest said, that he likewise saw Count *Lotharius* in a Fire of Brimstone, who intreated him to admonish his Family to restore to the Church a Territory which belong'd to it, that so by this means he might be throughly deliver'd from his Torments, and that he understood that Count *Guy* was suddenly expected in that very Place, where several Torments were preparing for him. After the Relation of this Vision, *Peter Damien* says, That it was not requisite to receive Presents indifferently from all sorts of Persons; but only from such as were wellpleasing to God, because the Gifts of the Wicked are dangerous.

In the Eighth he exhorts the Bishop of *Engubio* to redeem the Revenues and the Ornaments of his Churches which were given or Mortgag'd to Laicks. He likewise gives him several good instructions about the Virtues which he ought to put in Practice, and relates the untimely End of Pope *John* XII. which happen'd that very Day, wherein his Guards pull'd out the Eyes of an Holy Abbot.

In the Ninth directed to the Bishop of *Fermo*, after he had with a great deal of Modesty rejected the Title of *Holiness*, which that Bishop had bestow'd upon him, He bewails the Misfortunes and Irregularities of his Age, which inclin'd him to think that the End of the World was at Hand. More particularly he declaims against the Schism of *Cadalous*, and against the Liberty which at that time was granted to the Bishops and other Ecclesiasticks, of maintaining their Rights and Properties with a Sword in their Hand. He makes it appear that War and Revenge is downright contrary to the Genius and Spirit of the true Church, which breaths forth nothing but Peace, and is for Pardoning all Mankind, that nothing than them can be more dissonant to the Life which JESUS CHRIST himself led upon Earth, and which he propos'd as an Example to his Followers, when he Taught to Suffer with Patience, and not to Revenge by Force the Injuries offer'd them: That Lastly, the Difference between the *Regal* and *Sacerdotal* Power lay in this, that the King makes use of Material Arms, but the Priest of the Sword of the Spirit, *viz.* the Word of God: That since it had never been allow'd to take up Arms for the Defence of the Faith, much less was it Lawful to take them up for the maintenance of temporal and transitory

ſitory Goods: And that if the Saints of old never put any Heretick or Idolater to Death, but rather ſuffer'd Death themſelves; With what face could any of the Faithful Kill his Brother, who was purchas'd and redeem'd by the precious Blood of JESUS CHRIST, only for the loſs of mere periſhable and contemptible Things? Afterwards he relates an Inſtance of an Abbot of *France*, who wou'd not by Force and Violence oppoſe a certain Great Lord, who was marching towards him with arm'd Souldiers to fall upon him; but went to meet him with his Monks unarm'd, with only the Croſs carry'd before them. This Action ſo much ſurpriz'd that Lord and all his Men, that inſtead of offering them any harm, they begg'd them Pardon, and threw themſelves at their Feet. Laſtly he ſays, that if any one ſhould object that St. *Leo* (*viz.* *Leo* IX. he here means and not *Leo* I.) did engage himſelf in a War, he would anſwer him thus, that as St. *Peter* had not the Primacy for having deny'd his Maſter, nor *David* the Gift of Propheſy, for the ſake of his Adultery: So an Eſtimate of the Good or Evil of any Perſon ought not to be drawn from the merit of that Perſon, but all Actions ought to be conſider'd nakedly in themſelves. That St. *Gregory* who ſuffer'd ſo many Plunderings and Injuries from the *Lombards*, never made War againſt them. That St. *Ambroſe* never ſat upon the *Arians*, tho' they Perſecuted him very Cruelly. That not one Inſtance could be given of any of the Holy Biſhops riſing up in Arms. That Laſtly, all Cauſes relating to Eccleſiaſtical Matters ought to be try'd, either by ſecular Judges according to the Laws, or by the Deciſions of Biſhops; and that they ought not to the Shame and Diſgrace of Eccleſiaſticks to determine that by Force, which ought to be decided by the Courts of Juſtice, or by the Decrees of Biſhops.

[*This is ſound and orthodox Doctrin which* Peter Damien *here Preaches, and ſuch as is conſonant to the Doctrin and Practice of the primitive Chriſtians: But how diſſonant to the Spirit and Genius and Practice of the preſent Church of* Rome, *let their Fire and Faggot, their Inquiſitions and Dragooning, and the Doctrin of your new Doctors the Jeſuites Speak.*]

In the Tenth he excuſes himſelf to the Biſhop of *Engubio* for having permitted his Church to be Conſecrated by the Biſhop of *Foſſombrona*, who pretended that he had a Right of Conſecrating the Churches of that Place, tho' it were under the Juriſdiction of the Biſhop of *Engubio*. He ſays, That he durſt not oppoſe his proceeding, and the rather becauſe he was already his Enemy: But that he did not pretend to exempt himſelf from the Juriſdiction of the Church of *Engubio*, which he promiſes to Re-cognize very chearfully. Wherefore he intreats the Biſhop of *Engubio* to take off the Interdiction he had iſſu'd out againſt that Church; and to be perſwaded that not only that Place, but alſo that whatſoever his Monaſtery could enjoy were intirely at his Service, and he begs him to grant him his Protection.

The Eleventh is a Letter whereby he Dedicates ſeveral of his Works to the Biſhops of *Sinagaglia* and *Engubio*.

In the Twelfth he reproves a certain Biſhop, who alienated the Revenues of his Church. He asks him whether he had forgot that Pope *Victor* in a Council held at *Florence*, had prohibited it under the Pain of Excommunication? Whether he did not know that the Revenues of the Church were appropriated to the Maintenance of the Poor, and to the Relief of Widows and Orphans? This gave him an occaſion of treating concerning the Original of Church Revenues; upon which he obſerves that in the Primitive Church the Faithful brought the Price of their Lands, and laid them at the Apoſtles Feet, that ſo they might diſtribute them to the Poor: And that afterwards it was thought more proper to ſettle Eſtates on Churches, not only for the maintenance of the Clergy, but likewiſe for the Relief of the Poor. That therefore thoſe who rob the Church of the Revenues which belong to it, were guilty of a World of Homicides in depriving the Poor of their neceſſary Subſiſtence. He adds, That as Sinners by giving their Eſtates to the Church, obtain'd by this means an Abſolution of their Sins: So thoſe on the contrary who take them do bind and engage themſelves to ſuffer that Pennance from which the others are exempted by their Charity.

The Thirteenth contains nothing very remarkable: He thanks the Biſhop of *Ceſena* for the kind Reception he gave to a young Man whom he had recommended to him: And exhorts him to a Chriſtian watchfulneſs by ſetting before him the Hour of Death and the Day of Judgment.

The Fourteenth is referr'd to the Twenty ſixth of his *Opuſcula*.

In the Fifteenth he ſhews what a Guard Eccleſiaſticks ought to put over their Senſes, which are the ſource and fountain of a great many Diſorders.

In the Sixteenth he maintains that the *Octave* of the Feſtival of St. *John Baptiſt* ought to be ſolemniz'd in the ſame manner as the Feſtival it ſelf, and afterwards explains the Eight ſolemn Feſtivals of the *Jews*, which by way of Allegory he applies to *Chriſtianity*.

His Letters to the Clergy.

The Fifth Book contains the Letters directed to ſeveral of the Clergy.

In the Firſt directed to the Arch-prieſts, he maintains what he had advanc'd in one of his Sermons, that every Mans Soul ſhall appear at the Day of Judgment in the ſame State wherein it left the Body. Several Perſons were offended at this Poſition, believing that from thence it follows, that the Prayers, Oblations and Sacrifices which were offer'd for

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the Dead, signified nothing to them. *Peter Damien* denies this Inference, and makes it appear that he asserted no more than what St. *Gregory* had asserted before him.

Peter Damien *Cardinal Bishop of* Ostia.

The Second Letter is directed to his Brother *Damien*. He therein makes an ingenuous Confession of the Faults to which he was addicted, and especially of his Propensity to rail at others. He entreats his Brother to pray to God to give him Grace to redress his Default.

In the Third, he gives a lively Description of the Soul just upon its departure out of the Body.

In the Fourth, he makes use of a Passage out of *Jeremy*, to demonstrate how far the Intemperance of Clerks is an offence to God.

The Fifth is a Letter of Compliment directed to an Arch-deacon.

The Sixth is written in the name of *Leo* IX. to the People of *Osmo*, against a Custom which prevail'd in that Church of rifling the Goods of the Bishop after his Death: This Custom is therein prohibited under the penalty of Excommunication.

The Seventh is writ in the name of *Alexander* II. to the Clergy and Laity of *Milan*, whom that Pope acquaints of his Exaltation to the Popedom, and exhorts them to Labour earnestly for the carrying on of their own Salvation.

The Eighth directed to the Clergy of *Florence*, concerning the use of Disciplines, is one of the most Curious of his Pieces. He had writ about this Practice to a certain Monk: His Letter falling into the Hands of some secular Persons, and of some Monks of a less strict Life, they were very much offended at this new Kind of Pennance, unknown to all former Ages, and which seem'd to overthrow the Order of the Canons and the ancient Custom. *Peter Damien* in this Letter, undertakes to maintain it. First, from the Example of our Saviour, of the Apostles and Martys, who have been Scourg'd for the sake of JESUS CHRIST: From whence he infers, That God may very well be pleas'd with the voluntary Offering to him such a Pennance as he caus'd his Servants to endure against their Will. As to what might be objected, that indeed we do Read, that the Saints were Scourged by others, but that we never find they did it themselves: He replys, That as we ought voluntarily to imitate the Mortification of the Cross, so likewise one may imitate the other Sufferings of JESUS CHRIST; and that as no body can blame him who of his own accord Fasts at other times than those enjoyn'd by the Church: So one ought not to imagine, that he who Chastises himself with his own Hand, does a Deed less acceptable to God. That on the contrary, he undergoes a real Pennance, by mortifying his Flesh, and making it suffer for the Pleasures which it has enjoy'd; that it signifies nothing to what sort of Punishment it is Condemn'd, provided that the preceeding Pleasures be punish'd by a subsequent Punishment. He asks those who pretended that this new Custom subverted the Canons; whether the Reverend *Bede* did ill in enjoyning several Penitents to wear Iron Girdles? Whether the Holy Fathers did ill in putting such Austerities and Pennances into Practice, of which no mention is made in the Canons? He adds, That since the Laicks might redeem themselves from a long Pennance by bestowing a certain Sum to Charitable Uses, tho' no mention be made of these Redemptions in the Canons; the Monks who may have deserv'd a long Pennance, and cannot make compensation for it by their Alms, ought not to be hindred from doing it by this Mortification of their Flesh.

The Ninth is among the *Opuscula*, of which it makes the Twenty sixth.

In the Tenth he excuses himself to the Clergy and Laity of *Fayence*, for his not being able to come to them after the Death of their Bishop, and he advises them to put off the Election of another Bishop, till the arrival of the Emperor.

The Eleventh is referr'd to the Forty first of the *Opuscula*.

In the Twelfth he asks the Advice of the Treasurer of the Church of *Ravenna*, whether he ought to remain in that City, or return to his Solitude. He relates the Reasons that might be alledg'd on both sides: On the one side, he might be serviceable to the saving of Souls at *Ravenna*, but there he was had in Contempt: On the other side, he was had in esteem in his own Monastery, but he was afraid this esteem would puff him up with Pride. He refers himself wholly to the counsel of him to whom he wrote, what he ought to do in the Case.

The Thirteenth is directed to the Chaplains of Duke *Godfrey* who charg'd him with Avarice. The occasion of which Charge was this; one of the Chaplains had a difference with him about a Piece of Gold which the Dutchess had presented at the Offering of the Mass, which *Peter Damien* Celebrated: The Monk who had receiv'd it, left it upon the Altar, together with another Piece of Gold presented by a Marchioness. One of these Chaplains took away one of the Pieces which the Dutchess had order'd to be given him: But afterwards *Peter Damien* using his utmost endeavours to make him restore it to him again he would not, but left it with one of the Monks. This Conduct of *Peter Damien's* being perfectly free from any partiality, sufficiently clear'd him from the Accusation of these Chaplains; but in his turn he reprov'd them for two Errors, First because they taught, that Priests might Marry; and then because they maintain'd, that it was no Simony to give Mony for the Presentation of a Living, provided nothing was given for Ordination.

Peter Damien, *Cardinal Biſhop of Oſtia.*

The Fourteenth and Fifteenth are directed to the Clergy of the Church of *Milan*, who maintain'd the Truth and Purity of Diſcipline; he exhorted them to perſevere with Conſtancy and Stedfaſtneſs.

The Two next are part, one of the Forty ſecond, and the other of the Eighth of his *Opuſcula.*

In the Eighteenth, he returns an Anſwer to a Prieſt who had ask'd his Advice about two Ceremonies relating to Baptiſm and the Celebration of the Maſs: And after he had intimated that no new Cuſtoms ought to be introduc'd, he determines, That only the Holy Chriſm ought to be put into the Water of Baptiſm, and not any Oyl or Wine; and that in the Celebration of the Maſs the Ablution of the Chalice ought not to be omitted, but when it was to be celebrated twice in a Day.

The Nineteenth is among the *Opuſcula* of which it makes the Twenty eighth.

The Sixth Book contains ſuch Letters as are written to Abbots and Monks.

The Firſt is referr'd to the Forty third of his *Opuſcula.*

The Second is directed to *Hugh* Abbot of *Cluny*; the Monks of that Abby as an acknowledgment of the Love which *Peter Damien* had for them, and of the Services which he had done them, had promis'd him, that they would ſay an Office for him every Year on the Day of his Death. He prays the Abbot of *Cluny* that this might be perform'd not only in that Abby, but likewiſe in others which were of the ſame Order.

The Third directed to the ſame Abbot, is only a Letter of Compliment for the kind Entertainment he had given to one of *Peter Damien*'s Nephews.

In the Fourth, he recommends to him again the Prayers which he had promis'd to offer up for him after his Death.

In the Fifth, directed to the Monks of that Abbey, he commends the Diſcipline and the good Order which was obſerv'd in their Monaſtery; thanks them for the acknowledgment they made of the good Services he had done them, and conjures them to pray to God for him after his Death.

The Two next contain nothing in them very remarkable.

The Eighth is among the *Opuſcula*, of which it makes the Twenty firſt.

In the Ninth, he reproves a Monk whom he had made Superior of an Hermitage, for having quitted it, to be an Abbot of another Monaſtery; and orders him either to return to the Charge committed to him, or elſe to live only as a Monk in that Monaſtery.

In the Tenth, he retracts what he had ſaid of St. *John* the *Baptiſt*'s being conceiv'd during the Feaſt of Tabernacles.

The Eleventh is among the *Opuſcula*, of which it makes the Forty fourth.

In the Twelfth, he anſwers to the Reproaches caſt upon him by an Abbot, for having entertain'd a Monk who came out of another Monaſtery, which ſeem'd contrary to the Rule of St. *Benedict*. He makes it appear, that this Rule ought only to be underſtood of the Monaſteries of the *Cœnobites*, and not of the *Hermits*, whoſe Life is moſt perfect. He pretends that St. *Benedict* was at firſt an *Hermit*, and that he always preferr'd the Life of the *Hermits*, before that of the *Cœnobites*.

The Thirteenth is directed to the Monks of a Monaſtery of *Conſtantinople*; but contains nothing in it remarkable.

The Fourteenth is among the *Opuſcula*, of which it makes the Twenty ninth.

In the Fifteenth, he admoniſhes an Abbot not to detain one of his Monks, who had deſerted him and was excommunicated, promiſing withal, That if that Monk would return, he would uſe him kindly.

The Three next make the Forty fifth, Forty ſixth, and Fifty ninth of his *Opuſcula.*

In the Nineteenth, he gives a deſcription of the Diſtempers, under which he labour'd; of the Patience wherewith he endur'd them; and of the extremity to which he was brought; which was ſuch; That they adminiſtred the extreme Unction to him, and laid him upon Aſhes and Hair-cloth, as the Cuſtom then was. He takes notice that his Remedy was communicated to one of his Monks in a Viſion, and procur'd by Alms, and that he had much ado to perſwade himſelf to eat Fleſh.

In the Twentieth, he adviſes a Monk not to engage himſelf upon every turn to expiate the Faults of others, and readily to perform thoſe Pennances with which he was engag'd. He moreover relates an Inſtance of another Monk, who had ſuffer'd great Puniſhments in the other World, for having not done Pennance for another, according as he undertook.

The Twenty firſt is among his *Opuſcula*, of which it makes the Forty ſeventh.

The Twenty ſecond is to his Nephew *Damien*, whom he exhorts to be zealous in the Exerciſes of the Monaſtical Life, and reproves for having gon from an Hermitage to a Monaſtery, and exhorts to return thither again.

In the Twenty third, he reproves a Monk, who delay'd turning Hermit, upon the account that he had much ado to perſwade himſelf not to drink Wine.

The Twenty fourth and Twenty ſixth, are referr'd to the Forty eighth and ninth of his *Opuſcula.*

In the Twenty fifth, he makes it appear, That it was upon some Grounds that he had a design of quitting his Church; he thereupon relates two extraordinary Events. Peter Damien, *Cardinal Bishop of* Ottia.

The Twenty seventh is directed to the Monk *Cerebrosus*, who had with some sharpness blam'd the practice of Discipline. *Peter Damien* maintain'd it by the same Arguments which he had already alledg'd. He pretended that it was a sort of Martyrdom; that it was what was very well known to the Ancients; that it is founded upon the Canons; and that it was in use before his Time in the Religious Monasteries, wherein it was Customary to buy off a whole Year's Penance, by a Thousand Stripes of a Rod. That Monk did not find fault with the Discipline, which was us'd during the reading of a Chapter for light Faults; but he blam'd those severe and long Disciplines of so many Hundred Stripes. *Peter Damien* says, That if one approves the lesser Discipline, one ought not to Condemn that which was more severe and mortifying.

In the Twenty eighth, he illustrates two Passages out of St. *Gregory*.

In the Twenty ninth, he advises a Monk, every day, to say the *Rosary*, and to read the Holy Scriptures.

The Two next make the Fifty first and the Fifty third of his *Opuscula*.

In the Thirty second, he reproves the Hermits of a Monastery near his, for having neglected the Rule which he had given them, for being too much in love with Mony, and too much given to Ease and Luxury. For their Instruction, he relates the Punishments of several Monks, who had not liv'd up to that strictness which they ought, and the Penance inflicted upon them for their Faults.

The Thirty third is amongst his *Opuscula*, of which it makes the Fifty fourth.

The Thirty fourth is likewise directed to several Hermits of his Congregation, whom he reprov'd for being too severe and too long in the exercise of their Discipline. He would not have any one, every day, be Disciplin'd any longer than during the reading of Forty Psalms, and in *Advent* and *Lent*, only whilst Sixty Psalms were reading.

The Thirty fifth is amongst his *Opuscula*, of which it makes the Twenty fifth.

In the last, he exhorts his Monks to live peaceably after his Death, and requires that all the Possessions belonging to another Monastery, which he permitted them to enjoy during his Life-time, should be restored after his Decease.

The seventh Book contains the Letters written to Princes and Princesses, the Two first of which are directed to the Emperor *Henry* III. In one of them he desires that Count *Gister* may be set at liberty, and in the other, he commends that Prince for having dispossess'd *Wiquier* of the Arch-bishoprick of *Ravenna*, who had obtain'd it by sinister practices.

The Third is directed to the young Prince *Henry*, the Son of the former, whom he earnestly exhorts to defend the Church, and to oppose *Cadalous*'s Schism.

The next are directed to the Empress *Agnes*, the Wife of *Henry* III. and writte nabout different Affairs. In one of them, he gives that Princess to understand, that the Pope could not send the Pall to the Arch-bishop of *Mentz*, till he himself came to desire it, or till he were examin'd by his Legates. In the two others, he comforts and exhorts the same Princess to beg assistance of *Jesus Christ*, and in the last, he invites her to *Italy*.

The Ninth is written in the Name of Pope *Nicolas* II. to the Queen of *France*, whom he exhorts to continue her Bounty and pious Actions; advising her at the same time, to inspire the King her Husband with the same Principles, and to cause her Children to be educated in the same manner.

In the Tenth, directed to *Godfrey* Duke of *Tuscany*, he expresses himself how much he was concern'd, that that Prince, had given entertainment to *Cadalous*, and admonishes him to make amends for that Fault.

The Two next directed to the same Duke, are compris'd in the Fifty seventh *Opusculum*.

In the Thirteenth, he entreats that Prince to remit a certain Sum of Mony to the Abby of St. *John* Baptist, to pay for a Library which he had bought.

In the Fourteenth, directed to *Beatrice* Dutchess of *Tuscany*, he approves of the Resolution that she and her Husband had taken to live in perpetual Continency, and proposes many Examples of Vertue, for her imitation.

In the Fifteenth, he exhorts a certain Prince, to contemn all Worldly Possessions, and to seek after the Heavenly.

The Sixteenth, is comprehended in the eighteenth *Opusculum*.

In the Seventeenth, he exhorts the Marquess *Renier*, who had been enjoin'd, by way of Penance for his Offences, to go in pilgrimage to *Rome*; to set forward on his Journey, as soon as possible, and produces divers Examples, of the Protection that God has afforded to Pilgrims.

In the Eighteenth, he admonishes the Countess *Gille*, newly marry'd to the Marquess *Renier*, not to retain the Spoils of the Widows and Orphans, but to restore every thing that her Husband had got by rapine, and advises her in order to prevent him from com-

Peter Damien, *Cardinal Biſhop of* Oſtia.

mitting thoſe outrages for the future, to cauſe the Lands to be well cultivated, and to give Alms to the Poor.

The Nineteenth, is among the *Opuſcula*, of which it makes the Fiftieth.

The laſt Book of *Peter Damien*'s Letters, contains thoſe that were written by him to divers particular Perſons.

In the Firſt, directed to *Cinthius* Prefect of *Rome*, he commends him for the Exhortation that he made to the People on *Twelfth*-day, and adviſes him to perſevere in adminiſtring Juſtice in the City, and in maintaining the Rights of the Church.

In the Second, he admoniſhes the ſame *Cinthius*, that he ſhould not ſo much give himſelf up to praying as to neglect doing Juſtice.

In the Third, he exhorts the Perſon to whom he writes, to ſhew due Reſpect to his Mother, and enlarges on the Duties of Children to their Parents.

The Fourth, is a Conſolatory Letter to a Father, upon the Death of his Son. He maintains that the Death of Children is a peculiar Favour of God, and that we ought to rejoyce rather than to be troubled at it.

In the Fifth, he exhorts a Senator of the City of *Rome*, to compleat the building of a Church that he had begun, ſhewing by many Examples, that it is an Action, which deſerves Reward.

In the Sixth, he comforts a ſick Perſon, giving him to underſtand, that Sufferings are a mark of Predeſtination, and that a Chriſtian ought to bear them with Patience and Cheerfulneſs.

The Seventh, is compris'd in the Forty ſecond *Opuſculum*.

In the Eighth, he exhorts a Judge to meditate on the future State, and on the Day of Judgment, and produces a great number of Sentences of Scripture on that Subject, to the end that he might take the matter into ſerious Conſideration.

The Ninth, is amongſt the *Opuſcula*, of which it makes the Fifty eighth.

In the Tenth, he exhorts a certain Perſon, who was apt to forſwear himſelf to abſtain altogether from Swearing, and adviſes him to give Alms.

The Eleventh, makes the Thirtieth *Opuſculum*.

The Twelfth, is an Invective againſt Pride.

The Thirteenth, is contain'd in the Fifty ninth *Opuſculum*.

The Fourteenth, is directed to his two Siſters, to whom he gives a great deal of Advice about the Religious Life.

The Fifteenth, is a Prayer made by *Peter Damien*, on behalf of a Man, who was at the point of Death, and it is one of thoſe that are now us'd in the Church (*i. e.* of *Rome*) for Perſons in ſuch a Condition.

From the Letters paſs we to the *Opuſcula* or ſmall Tracts, which conſtitute the third Volume of *Peter Damien*'s Works; reſerving the Account of the Second, which contains his Sermons, till we have made the Extract of his *Opuſcula*.

The Firſt bears this Title, *Of the Catholick Faith*, and is dedicated to *Ambroſe*. He explains therein, the Myſteries of the Trinity and Incarnation, and more eſpecially eſtabliſhes the Proceſſion of the Holy Ghoſt from the Perſons of the Father and of the Son.

In the Second, call'd *Antilogus* againſt the *Jews*, he makes it appear by ſeveral Proofs taken out of the *Old Teſtament*, That JESUS CHRIST is the true *Meſſiah* the Son of God.

The Third is on the ſame Subject, in which he anſwers divers Queſtions propoſed in the name of the *Jews*, concerning JESUS CHRIST.

The Fourth, is a Dialogue between the Emperor *Henry*'s Attorny General, and an Advocate of the Church of *Rome*, concerning the Right that the Emperors of *Germany* have to the Election of a Pope. After the Death of *Nicolas* II. the *Romans* choſe *Alexander* II. without the Emperor *Henry*'s Knowledge; whereupon that Prince being highly diſpleaſed that the Election was carried on without his Authority, nominated *Cadalous* Biſhop of *Parma* to the Papal Dignity. *Peter Damien* ſuppoſes the Queſtion about the validity of both thoſe Elections to be debated in a Council, between the Advocate of the Church of *Rome*, and the Emperor's Attorny General. The latter maintains, That the Election of a Pope cannot be duly manag'd without the Prince's Conſent, and that they had apparently done him an injury in ordaining *Alexander* without his Knowledge. On the other ſide, the Advocate of the Church of *Rome* aſſerts, that the Right of chooſing a Pope, or of confirming his Election, does not belong to his Imperial Majeſty; ſince not only the *Pagan* Emperors, but alſo all the Chriſtian Princes to the laſt *Greek* Emperors, never laid claim to that Right, nor had any ſhare in the Election of a Pope, which was always perform'd by the Church of *Rome*. The Attorny General replies, That *Henry* the Father and Predeceſſor of the Prince, whoſe Right he maintain'd, enjoy'd ſuch a Privilege and that it was confirm'd by Pope *Nicolas* II. to the Emperor his Maſter. The Advocate of the Church of *Rome* acknowledges that Conceſſion, and willingly agrees, that the Emperor ſhould enjoy the ſame Privilege; but he inſiſts that as

as to the matter in debate, the Emperor *Henry* being under Age, the Church of *Rome*, acted as his Tutor in that Election, and perform'd the Office that belong'd to him, by reason that a Child is uncapable of making such a choice: That therefore what was done at *Rome*, was not prejudicial to the Emperor's Right, but only made it appear, that there might be some occasions, in which it cannot take place. The Attorny General averr'd, That at least it could not be deny'd, that they had done that Prince Wrong, in not making application to him: That three Months had passed from Pope *Nicolas*'s Death to the Day of *Alexander*'s Ordination, and that there was more time than was requisite for the obtaining of a Pragmatical Sanction from the Imperial Court. The Advocate of the Church of *Rome* replies, That the *German* Noble-men and some of the Bishops of the Empire, who were disaffected to the Church of *Rome*, call'd a kind of Council, in which, by an unheard of boldness, they disannull'd every thing that was ordain'd by Pope *Nicolas*: That they refus'd to hearken to *Stephen* Cardinal Priest and Legate of the Holy See, and that at the follicitation of Count *Gerard*, whom Pope *Nicolas* had excommunicated in a full Synod, they proceeded to the Election of a Person, who was altogether unworthy. Thereupon he demands, which of the two Competitors ought to be acknowledg'd as lawful Pope; either he who was unanimously chosen by the Cardinals, who was nominated by the Clergy and People of *Rome*, and who was fairly elected in that City, and in the Bosom of the Holy Apostolick See; or he who had no other suffrage in his favour, but that of an excommunicated Person? The Attorny General acquiesces to these Arguments, being well satisfied, that his Sovereign's Right was sufficiently secur'd, and that the Person, who was chosen, could not be unacceptable to him, because he belong'd to his Court. Then the Advocate of the Church of *Rome* concludes, wishing, That the Sacerdotal and Imperial Powers were inseparably united, and that they might always concur in the same end.

Peter Da-mian, *Card. final Bi-shop of* Ostia.

The Fifth *Opusculum* or small Tract, is a Relation directed to *Hildebrand* the Arch-Deacon, of what befel *Peter Damien*, during his Journey to *Milan*, where he was sent in quality of Legate of the Holy See, to suppress the Disorders committed by the unchaste and simoniacal Clergy of that Church. 'Tis related by him, that upon his arrival at *Milan*, he had no sooner given notice of the purport of his Commission, but the Clergy under colour that their Church ought not to be govern'd by the Laws, nor to submit to the Yoke of *Rome*, rais'd a Sedition. That the People ran in Crowds to the Episcopal Palace, threatning to cause him to be put to Death: And that afterwards appearing between the Arch-bishop of *Milan*, and *Anselm* Bishop of *Lucca*, he allay'd their fury by a Discourse, which he produces. In that Speech *Peter Damien* remonstrates to them, that he was not come to enhance the Grandeur and Authority of the Holy See; but to promote their Salvation: That that Church derives its Dignity and Primacy from the Institution of JESUS CHRIST, and that no attempt can be made on its Rights without violating the Faith: That St. *Nazarius*, St. *Gervase* and St. *Protasius*, the first Planters of the Church of *Milan*, receiv'd their Mission from the Apostles St. *Peter* and St. *Paul*: That St. *Ambrose* had recourse to Pope *Siricius*, to put a stop to the irregularities of some of his Clergy-men, and that he declar'd, that he was ready in all Points to obey the Church of *Rome* as his Patroness. The Cardinal of *Ostia* having by this means pacified the People, call'd an Assembly of the Clergy, and after having made enquiry into the manner of their Ordination, scarce found one Man, among so great a number, who was admitted into Orders without disbursing Mony, because every one upon that occasion, was oblig'd to pay a certain set rate.

This general Disorder extremely perplexed *Peter Damien*, in regard that it would be unjust to punish some, and to pardon others, who were no less culpable. Therefore he took a Resolution, to grant an Amnesty for pass'd Transgressions, and to make a Constitution to prevent such Enormities for the future. It was drawn up in the Name of *Guy* Arch-bishop of *Milan*, who declar'd, That he condemn'd the Custom or rather Abuse, which prevail'd in his Dioceses, and that he oblig'd himself and his Successors to exact nothing for Ordinations: That he likewise condemn'd the Marriage of Priests, Deacons and Sub-deacons, and that he promis'd to use his utmost endeavours, to hinder them from keeping Wives or Concubines: That he further engag'd both for himself and his Officers, not to take any thing, for the Benediction of Abbies and Chappels; for the Investiture and Collation of Benefices; for the Ordination of Bishops; for the Administration of the Holy Chrism, or for the Consecration of Churches. This Decree was signed by the Arch-bishop of *Milan*, and by the principal Clergy, who took an Oath to observe it, and did Penance for their pass'd Offences: The former impos'd on himself a Penance of a hundred Years, and nominated how much he determin'd to give for the Redemption of it. The other Clergy-men were in like manner enjoin'd Fasting, which nevertheless they might redeem by reciting the *Psalter*, or by giving Alms. Furthermore the Arch-bishop made a Vow to go in pilgrimage to the Sepulchre of St. *James* in *Gallicia*, and to send his Clerks to *Rome* or *Tours*, or to some other Place usually frequented by Pilgrims.

Peter Damien *Cardinal Bishop of Ostia.*

In the sixth Tract, directed to *Henry* Arch-bishop of *Ravenna*, *Peter Damien* debates this Question, *viz.* Whether those who were ordain'd by Priests Simoniacally promoted, ought to be re-ordain'd or not? This Question was propos'd in a Council, where it was not judg'd expedient to resolve it, till it were farther discuss'd. *Peter Damien* maintains the Negative, by reason that tis not the Bishop, who is only the Minister, but God, that Consecrates: That the same thing may be said of Ordination, as of Baptism, *viz.* That it ought not to be reiterated, altho it were administer'd by an unworthy Minister: That provided the Orders be conferr'd in the Catholick Church, and that both he who confers them, and he who takes them have Faith, the vicious Clerk is as effectually ordain'd by an unworthy Minister, as the vertuous Clerk by a worthy Minister: That there are three principal Sacraments in the Church, *viz.* Baptism, the Eucharist and Orders: That St. *Augustin* proves as to the First, and *Fulgentius* with respect to the Second, that those Sacraments are not made more or less efficacious by worthy or unworthy Ministers; and altho' the Question was never as yet stated in reference to Ordinations; nevertheless the Case ought to be argu'd after the same manner, according to St. *Augustin*'s Principles, on which *Peter Damien* enlarges in this Book, and adds many Examples to shew, that Ordinations conferred by unworthy Ministers are valid, and that those Persons who were once admitted into Orders, ought not to be re-ordain'd, which he applies in particular to Simonists, and commends the Conduct of Pope *Leo* IX. who only impos'd a Penance of forty Daies on those that were ordain'd by Priests guilty of Simony, but did not lay out any Mony upon that account. He likewise commends the Emperor *Henry*, for opposing that Irregularity, and concludes with a Declamation against Simonists.

The seventh Treatise, call'd *the Gomorrhean* is dedicated to Pope *Leo* IX. who approv'd of it in a Letter, which is prefix'd at the beginning. In this Tract, *Peter Damien* proves, that Clergy-men who have committed Sins of Uncleanness, which Modesty does not permit to be named, ought to be depriv'd of the Functions of their Order for ever: He rejects the Canons of the Penitential Books, which impose too light Penances for those sorts of Crimes, of which he shews the Enormity: He inveighs against those Persons who are guilty of such notorious Offences, and exhorts them to a speedy Repentance, and to do severe Penance.

The eighth Tract, dedicated to *John* Bishop of *Cesena* and to the Arch-deacon of *Ravenna*, relates to the Degrees of Consanguinity in which it is forbidden to contract Marriage. He confutes the Opinion of the Lawyers who restrain'd them to the Fourth, and imagin'd that Grand-Nephews and Grand Nieces might inter-marry. He reckons up the Degrees by Generations, and maintains, That as far as any Consanguinity or Affinity can be discern'd, Matrimony ought not to be contracted, which takes place at least to the seventh Degree. He asserts in this Treatise, that in computing the Degrees of Consanguinity, the number of Persons ought always to exceed that of the Generations by one; so that there are but five Generations, where there are six Persons: But he retracts this Opinion in a Dissertation made by him on purpose to be annex'd to the same Treatise.

In the Ninth, he treats at large of Alms-giving, and shews the Usefulness of it, both for the Living and the Dead, in this World and in the future State.

The Tenth, is about the Divine Service, in which he gives an account of the number of the Canonical Hours, of the Prayers which make the Office, and of the difference between the Office of Clergy-men and that of the Monks: He shews how beneficial 'tis to recite it, and even recommends it to Laicks, as well as the small Office of the Virgin *Mary*. In this Tract he likewise discourses of the seven Mortal Sins, amongst which he does not reckon Gluttony, but distinguishes vain Glory from Pride.

In the Eleventh he states this Question, *viz.* Whether those who recite their Office alone in private ought to say, *Dominus vobiscum*, *Jube Domine*, &c. He concludes in the Affirmative, because, since the Church is one in many; it may be said, that divers Persons are comprehended in one single Member of it, and by reason of that Unity, one single Person may speak for all, and as if he join'd in Prayer with many: That one single Person often speaks in the name of many, and many in that of a single Person: That if it were requisite to renounce these Prayers, because they seem to suppose the presence of many Persons; other parts of the Divine Office, which are of the same nature, ought likewise to be omitted: That the Sacrifice of the Mass is offer'd up for all the Faithful, tho' in a special manner by the Priest, in regard that he holds in his Hands, every Thing that the Faithful offer in their Mind: That altho' only one single Person assists at the celebration of Mass; yet he does not forbear to say *Dominus vobiscum*, and not *Dominus tecum*: That the Church has no regard to Numbers, Cases or Terms, but adheres only to that which tends to Edification: That that which one omits, may be supply'd by another; and lastly, that these Words may be referr'd as well to the Absent as to the Present. He concludes with a Commendation of the solitary Life, in favour of the Hermit, to whom he wrote, and leaves the Resolution of this Question

ſtion to his Judgment. It may alſo be obſerv'd in this Treatiſe, That at that time, the Biſhops were wont to ſay, *Pax Vobis*, whereas the Prieſts only ſaid *Dominus vobiſcum.* Peter Damien, *Cardinal Biſhop of* Oſtia.

The Twelfth, is written againſt the diſorderly Lives of the Monks of his Time, and he rebukes them chiefly for four irregular Practices, *viz.* 1. That they enjoy'd Eſtates and hoarded up Mony, contrary to the Vow of Poverty. 2. That they ran about continually, and kept Company with Lay-men, even with excommunicated Perſons, or ſuch as deſerv'd to be ſo puniſh'd, according to the tenour of the ancient Canons. 3. That they kept rich Apparel and other Garments ſo ſorry, that they wore them only to ſhew their affectation of Vain Glory. 4. That they were too much immers'd in Worldly Affairs, and that they did not lead a Life ſufficiently retired. This Treatiſe is written with a great deal of Energy; ſo that the Author gives a very lively deſcription of the Enormities of the Monks of thoſe times, and endeavours to reform their Manners by Precepts and contrary Examples.

In the next Treatiſe that bears this Title, *Of the Perfection of Monks*, he inſtructs them in their Duty and in the Vertues they ought to practiſe.

The Fourteenth dedicated to his Hermits, contains an Abridgment of the Rule, and of the manner of living that they ought to obſerve.

He enlarges farther on the ſame Subject, in the Fifteenth Tract, which may be look'd upon as an entire Syſtem of the Rules of his Order.

The Sixteenth, is an Invective againſt a certain Biſhop, who aſſerted, That a Perſon who had aſſum'd the Monaſtick Habit by reaſon of the Indiſpoſition of his Body, or upon ſome other Motive without ſerving as a Novice for a conſiderable time, according to the Rule, might return to a ſecular courſe of Life. *Peter Damien* maintains the contrary Opinion, and eſtabliſhes it on the Tenour of the Canons, which abſolutely forbids all thoſe, who have voluntarily embrac'd the Monaſtick Life, and even Children, whom their Parents have engag'd in that Station, to quit their Profeſſion. He ſays, that the compleat Probation ſpecified in St. *Benedict*'s Rule, does not prove that thoſe who get admiſſion without undergoing a Trial, may diſengage themſelves at pleaſure: That it is a precaution requiſite for the ſatisfaction of thoſe who have a right to admit, rather than for the benefit of the Perſons to be admitted; and that it is not ſo abſolutely neceſſary, that it cannot be diſpenſed with, when there is aſſurance, that they who preſent themſelves for that purpoſe, are endow'd with proper Qualities, and are really in a State of Grace.

The Seventeenth, is dedicated to Pope *Nicolas* II. whom he earneſtly exhorts to put a ſtop to the enormities committed by unchaſte and diſſolute Clergy-men and to make uſe of the ſeverity of the Canons againſt them, in imitation of *Phineas*'s Zeal.

The Eighteenth, is compos'd of three Letters againſt the incontinency of Clergy-men, in which *Peter Damien* ſhews, that they are oblig'd to lead a ſingle Life; inveighs againſt thoſe who are marry'd or keep Concubines; vigorouſly oppoſes theſe Diſorders and powerfully exhorts the Perſons, to whom he writes, who are *Peter* Cardinal of *Rome*, the Biſhop of *Turin* and the Dutcheſs *Adelaide*, to interpoſe their Authority in order to prevent them for the future.

In the Nineteenth, he reſigns his Biſhoprick and two Abbies into the Hands of Pope *Nicolas*, and to induce him to approve of that Reſignation, he repreſents the Examples of divers Prelates, who have in like manner quitted their Biſhopricks, and gives an Account of certain Apparitions of Biſhops or other Perſons, condemned to endure the Torments of Hell, or of Purgatory, for neglecting to perform their Duty. Indeed one cannot but admire at the great number of Examples of that nature produced by him; but if any be deſirous to be inform'd of the particulars, they need only peruſe this Treatiſe; in which the Author, for his own part, alledges, as a motive to his Reſignation, that at the time of his promotion to the Epiſcopal Dignity, he was not worthy of it; and that his Life and Converſation were culpable, which induc'd him to believe, that it was much ſafer to depoſe himſelf, than to have a Sentence of Depoſition paſſed upon him at the Day of Judgment, accompanied with everlaſting Damnation.

The next Tract dedicated to the ſame Pope *Nicolas*; is written on the ſame Subject, and full of Examples of the like Nature: He enlarges farther on the Reaſons that oblig'd him to quit his Biſhoprick, and more particularly on this, *viz.* that he was no longer in a condition to take care of the two Biſhopricks, which the Holy See thought fit to commit to his Charge.

In the Twenty firſt, he commends an Abbot, for reſigning his Office, to be diſcharg'd of the Cares, Troubles and multiplicity of Buſineſs that unavoidably attended that Dignity, and exhorts him to withſtand, for the future, the Temptations, with which the Devil uſually aſſaults thoſe, who have quitted Eccleſiaſtical Preferments, by inſpiring them with a deſire to reſume them.

The Twenty ſecond, is written againſt Clergy-men who reſide at Court, and put themſelves into the Service of Princes or Potentates, to obtain Biſhopricks or Abbies. He ſhews that they are not free from the imputation of Simony, although they diſburſe no

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Peter Damien *Cardinal Biſhop of Oſtia.*

Mony, but that on the contrary, they are blame-worthy; becauſe they ſell themſelves as it were for Slaves, and part with their Liberty to get Eccleſiaſtical Livings: Beſides, that their Services are of greater Valne, than the Money that is paid by others: "For ſuppoſe (ſays "he) that two Clergy-men are poſſeſs'd of an equal Hereditary Eſtate; that they both ſell it, "and that one of them reſorts to Court, where he ſpends his Stock by degrees in the Prince's "Service, whilſt the other, on the contrary, keeps his entire. Afterwards a Benefice is be-"ſtow'd on each of them, that is to ſay, on the former, as a recompence for his Service, "and on the other, for his Money; now the Queſtion is, Which of the two bought the "Benefice at the deareſt Rate? The Value of the Money is equal, ſince it was the Pro-"duct of both their Eſtates; but one obtain'd with a great deal of Pains and Fatigues, "that which the other got without any Trouble or Difficulty; and therefore the Purchaſe "made by the former, coſt much more than that by the latter.

The Twenty third, is dedicated to Pope *Alexander* II. upon his return from the Council of *Mantua*, and contains an Anſwer to a Queſtion which he had formerly propos'd to *Peter Damien*, viz. Upon what account it happens that the Lives of the Popes are generally ſo ſhort? The latter reſolves it by a Moral Reflection, That God permits it ſo to fall out, to the end that the Frailty of Humane Life, may be moſt conſpicuous in thoſe, who are promoted to the Supreme Dignity; and that all Men who have regard to the Popes, may be ſtruck with terror at their Death. This gives him an occaſion to enlarge upon Providence and the Goodneſs of the Divine Majeſty.

In the Twenty fourth, he writes againſt thoſe Canons, who being maintain'd in common, by the Church-Revenues, affect to enjoy private Poſſeſſions. He exhorts Pope *Alexander*, to whom his Letter is directed, to make uſe of his Authority, to oblige them to quit that Claim.

In the Twenty fifth, he extols the Sacerdotal Dignity, and diſcourſes on the Obligations that accompany it.

In the Twenty ſixth, he declaims againſt the Ignorance, ſupine Negligence and Slothfulneſs of Clergy-men. He makes it appear to be the ſource of the principal Diſorders in the Church, and exhorts the Biſhops to inſpect the Lives and Converſation of the inferiour Clergy, and to take care that none be admitted into the Eccleſiaſtical State, but ſuch as are capable of performing thoſe Functions.

The Twenty ſeventh is directed to the Canons of the Church of *Fano*, who were at variance one with another, by reaſon that ſome of them were deſirous to live ſeparately, and the others in common. *Peter Damien* takes part with the latter, and maintains, that the Canons ought to live in Common, and to have no private Property, following the Examples of the Apoſtles and of the Chriſtians of the primitive Church.

The Twenty eighth is compos'd in favour of the Monks, againſt the Secular Clerks and Canons. The latter inſiſted, that the Monks ought not to adminiſter the Euchariſt or other Sacraments. *Peter Damien* maintains on the contrary, that the Monks ought not to be excluded from thoſe Functions; and to prove his Aſſertion, brings ſeveral Examples of *Monks*, who being made Biſhops or Prieſts, have actually adminiſter'd them. He extols the Monaſtick Order, deriving its original from the Prophets and Apoſtles; and in the cloſe, cites a Decretal made by Pope *Boniface* IV. in which Monks are authorized to adminiſter the Sacrament of Penance.

The Twenty ninth is directed to a certain Abbot, whom he reproves for wearing too ſumptuous Apparel.

The Thirtieth is written to the Inhabitants of *Florence*, and more eſpecially to the Monks of that City, who refus'd to communicate with their Biſhop, and to receive the Sacraments from his Hands, becauſe they ſuſpected him to be guilty of Simony. *Peter Damien* makes it appear, that although the Information they brought againſt him were true, yet they ought not to withdraw themſelves from his Communion, till he were legally convicted, nor to refuſe to receive the Sacraments adminiſter'd by him; by reaſon that unworthy Miniſters are capable of adminiſtring them as well as the worthy.

In the Thirty firſt, he exhorts the Cardinals to oppoſe the Coveteouſneſs and Concupiſcence of the Clergy, which was the ſource of the greateſt part of the Diſorders and Calamities that befel the Church.

The Thirty ſecond, is a Moral and Myſtical Treatiſe on *Lent* or the Forty days Faſt, and on the Forty Stations of the *Iſraelites* in the Wilderneſs.

The Thirty third, is a letter directed to the Abbot of Mount *Caſſin*, who had threaten'd that if he did not come to him, he ſhould no longer partake of the Benefit of the Prayers put up in his Monaſtery. *Peter Damien* excuſes himſelf, upon account that he was ſenſible that the time of his Diſſolution drew near, and that he was afraid of going in queſt after a Monaſtery, leſt he ſhould die without the precincts of a Monaſtery. He entreats that Abbot not to deprive him of the Advantages that might ariſe from the Supplications of thoſe of his Order: He enlarges on the Devotions to be perform'd to the Virgin *Mary*, and produces a great number of Miracles wrought by her Interceſſion, in favour of thoſe who had

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a particular Reſpect for her; and amongſt others, he ſays, that ſhe appear'd to his Brother *Damien* a little before his Death. Afterwards he ſhews, that Alms diſtributed for the Dead, procure them Conſolation, as well as Prayers and Sacrifices. Peter Damien *Cardinal Biſhop of* Oſtia.

The Thirty fourth, is a Collection of a great number of Miracles, Viſions, Apparitions and Hiſtorical Paſſages, relating to the Puniſhment of evil Actions, and the reward of good, the Torments of Hell, and the deliverance of Souls out of Purgatory.

In the Thirty fifth, after having alledged for a Reaſon, why the Image of St. *Paul* is uſually plac'd on the right Hand and St. *Peter's* on the left; that the former was of the Tribe of *Benjamin*, which ſignifies the Son of the right Hand; he enlarges on the Commendation of that Apoſtle.

In the Thirty ſixth, he treats of the Eternity, Immenſity, Purity, and more eſpecially of the Omnipotence of God.

In the Thirty ſeventh, he explains ſeveral Difficulties relating to the Holy Scripture, that were propoſed to him.

In the Thirty eighth, he confutes the Opinion of the *Greeks*, concerning the Proceſſion of the Holy Ghoſt.

In the Thirty ninth, after having commended the Arch-biſhop of *Beſanſon*, for the good Order he had eſtabliſhed in his Church, and for having caus'd a Tomb to be prepar'd for himſelf, he finds fault with the Cuſtom of his Church and of ſome other Churches of *France*, in which the Clerks and even the Monks, in ſome places, were permitted to ſit, during the Celebration of Divine Service. He is of Opinion, that all thoſe who aſſiſt at it, ought to continue ſtanding, till it be perform'd.

In the Fortieth, after having congratulated a certain Biſhop, upon the recovery of his Health, he exhorts him not to give way to Paſſion for the future, and to forgive his Enemies.

In the Forty firſt, he maintains, That thoſe Perſons who make Matrimonial Contracts within the time prohibited by the Church, that is to ſay, in *Lent*; three Weeks before the Feſtival of St. *John* Baptiſt; and from *Advent* to *Epiphany*; ought to be divorc'd, and their Marriage declar'd null: But foraſmuch as ſome, made no ſcruple to marry at thoſe times, and imagin'd that it was ſufficient to abſtain from the uſe of Marriage, to avoid the Eccleſiaſtical Cenſures, he confutes that Opinion, by ſhewing, that it is not carnal Copulation, but the mutual Conſent of the Parties that makes the Marriage.

The Forty ſecond contains two Letters, in which he admoniſhes two ſeveral Perſons, to perform the Vow that they had made, to enter into a Religious Order; ſhewing by divers Authorities and Examples, the Obligation they lie under, to fulfill their Vows, who have once made them.

In the Forty third, he exhorts the Monks of Mount *Caſſin*, to diſcipline themſelves every *Friday*.

In the Fourty fourth, he gives Moral Explications of the ten Plagues of *Egypt*.

In the Forty fifth, to comfort a tender-conſcienced Monk, who was troubled for his Ignorance; he ſhews that Learning often occaſions many Vices, more eſpecially when it is not accompanied with other Vertues, but that downright Integrity is always profitable to Salvation.

In the Forty ſixth, he exhorts that Monk, patiently and cheerfully to bear Reprimands and Corrections.

In the Forty ſeventh, he recommends Chaſtity to his Nephew *Damien*, and perſwades him to receive the Communion every day, to be in a condition to preſerve that Vertue. Afterwards he gives him wholſome Inſtructions to withſtand the Temptations of the Devil.

In the Forty eighth, he reproves a Monk, who had ſtill ſome inclination for delicious Fare and coſtly Apparel, and admoniſhes him to fix all his Delight and Repoſe in God.

In the Forty ninth, he gives a great deal of wholſome Advice, concerning the Spiritual Life to a young Monk his Nephew.

The Fiftieth, is a Moral Inſtruction, dedicated to the Counteſs *Blanche*, who had taken a Nun's Habit.

The Fifty firſt, is directed to a Monk nam'd *Teuzo*, who having left his Monaſtery, retir'd to a Cell in the middle of the City, and refus'd to entertain *Peter Damien* as well as his Abbot, when they came to Viſit him. He exhorts him with a great deal of Charity and Gentleneſs, to quit that particular way of living and to return to his Duty.

In the Fifty ſecond, he makes divers Moral Reflections, on the Qualities of ſeveral ſorts of Animals.

In the Fifty third, he ſhews the Advantages that ariſe from Afflictions and Adverſity.

In the Fifty fourth, he exhorts certain Monks to faſt on *Saturdays* in honour of our Saviour's Burial, and makes uſe of an Apparition to confirm that Cuſtom.

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In the Fifty fifth, he admoniſhes the Monks of his Order, to faſt on the Vigils of the Feſtivals of the Aſſumption of the Virgin *Mary*, of *Chriſtmaſs*, of the *Epiphany*, of Holy *Thurſday*, of *Whitſunday*, of the Nativity of St. *John* Baptiſt, and of thoſe of all the Feſtivals of the Apoſtles, as alſo to obſerve a Faſt on all *Saturdays* throughout the Year.

In the Fifty ſixth, he commends the Empreſs *Agnes*, upon account of the ſingular Modeſty and Humility ſhe had ſhewn in going to Viſit the Sepulchre of St. *Peter* and St. *Paul*, and makes it appear, that Potentates ought not to take a pride in their Grandeur, nor in the Riches of this World.

In the Fifty ſeventh, he admoniſhes Prince *Godfrey*, that he did not uſe ſufficient ſeverity in the puniſhing of Criminals, and ſhews how neceſſary it is, that Princes ſhould be very punctual in the Adminiſtration of Juſtice.

In the Fifty eighth, he demonſtrates, That there is no perfect Felicity in this World, and that all profane Sciences are not capable of making us truly Wiſe or Happy. Therefore he warns *Boniface*, to whom he writes, that if he has not taken a reſolution entirely to renounce worldly Wealth and Knowledge; at leaſt, he ought to make uſe of them only as means for the attaining of the real Poſſeſſions and of the true Wiſdom.

In the Fifty ninth, he treats of the laſt Judgment and Antichriſt; and ſhews that it is difficult to diſcourſe appoſitely on that Subject, but very profitable to meditate ſeriouſly upon it. He ſays, that Antichriſt ſhall reign three Years and a half; that he ſhall be kill'd on the *Mount of Olives*; and that forty days ſhall paſs from his Death, to the coming of JESUS CHRIST, during which the Perſecution ſhall ceaſe, and the Juſt, whoſe Faith has been ſhaken, ſhall perform Acts of Repentance: That afterwards the Earth and Air ſhall be involv'd in univerſal Flames, which ſhall purifie the Elect. Then he produces ten Signs that ought to precede the Day of Judgment, according to St. *Jerom*.

The Sixtieth and laſt Tract, contains Allegorical Explications on divers Paſſages of the Book of *Geneſis*.

We have given an account of the *Opuſcula* after the Letters, becauſe the greateſt part of thoſe Tracts, are in effect only of that nature, and it were more expedient to leave them among the Letters, (as in the firſt Edition) and to diſpoſe them all according to the Order of time or the Subjects they treat of, than to diſtribute them in ſuch a manner, as they appear at preſent. Let us now return to the ſecond Tome that contains *Peter Damien*'s Sermons, which are Seventy five in number, diſpoſed according to the Order of the Feſtivals of the Year, but ſome of them do not belong to this Cardinal, particularly that of St. *Martin*. The ſecond Sermon of St. *Andrew*; that of St. *Nicolas*; that on *Chriſtmaſs*-Eve; and that of St. *Stephen* the *Protomartyr*; which are inſerted among St. *Bernard*'s Sermons, and which were publiſh'd by Father *Mabillon* in the Edition of the Works of that Saint, under the Name of *Nicolas* Abbot of *Cairvaux*; as alſo, thoſe on the Feſtivals of the Aſſumption of the Virgin *Mary*, and of *All-Saints*, the firſt on *Chriſtmaſs*-Day, and that on the Dedication of a certain Church, appear to have been compos'd by the ſame Author.

The Sermons are follow'd by the Lives of St. *Odilo*, St. *Maurus* Biſhop of *Ceſena*, St. *Romualdus*, St. *Rodulphus* Biſhop of *Eugubio*, and the Hiſtory of the Paſſions of St. *Flora* and St. *Lucilia*. As for the other Lives of the Saints, taken out of *Surius* by *Peter Damien*, they conſtitute part of the Sermons.

† *A part of the Maſs.*

In the laſt Tome, are contain'd divers Prayers, Hymns and † Proſes attributed to *Peter Damien*, to which are annexed certain Extracts taken out of the Works of that Father, by a nameleſs Writer who was one of his Pupils, and out of the Rule of the Canons, compos'd by PETRUS de HONESTIS, a Clerk of *Ravenna*, whom ſome have unadviſedly confounded with *Peter Damien*; ſince that Rule was dedicated to Pope *Paſchal* II. who was not promoted to the Papal Dignity till *A. D.* 1099. after the death of the latter.

Petrus de Honeſtis.

The Treatiſe of the Reformation of the Biſhops and Popes, extant in *Goldaſtus*, is not a Work falſly aſcribed to *Peter Damien*, as *Poſſevinus* imagin'd, but a Fragment of the twelfth Letter of the firſt Book.

The five Sermons, that Father *Luke Dachery* ſet forth under the Name of *Peter Damien*, in the ſeventh Tome of the *Spicilegium*, do not belong to this Author, but rather to St. *Petrus Chryſologus*, as it is own'd by that Father himſelf, in the end of his Preface to the eighth Tome.

Peter Damien's *Character.*

Peter Damien wrote with a great deal of facility and clearneſs. His Style is Polite and Elegant, full of Figures and agreeable Varieties: He produces divers fine Notions, and gives an admirable turn to his Writings, inſomuch that ſome of his Letters are compos'd with all poſſible Art and Accuracy. He had a *Genius* proper for Negociations; and was ſo dextrous in the Management of Affairs, that even thoſe whom he condemn'd or reprov'd, were conſtrain'd to acknowledge, that he had reaſon to do it. He deliver'd his Mind with a great deal of freedom, to the Popes and other Perſons of Eminency; nevertheleſs, without failing to ſhew all the Reſpect that was due to their Quality. He us'd his utmoſt endeavours to revive, at leaſt a ſhadow of the ancient Diſcipline in that corrupted Age, and to

put a ſtop to the Career of the Enormities committed by the Clergy and Monks of his Time. He attain'd to a profound skill in Eccleſiaſtical Affairs, and more eſpecially in thoſe that relate to the Conſtitutions and Diſcipline of the Church. He was alſo well vers'd in the Knowledge of the Holy Scriptures, but inſiſted on the Allegorical rather than the Literal Senſe of them. He had perus'd the Works of the *Latin* Fathers, and chiefly thoſe of St. *Auguſtin* and St. *Gregory*, whoſe Doctrine and Maxims he thoroughly imbib'd: He argues ſubtilly about Theological Queſtions, and Controverſial Matters. He ſhew'd a great deal of Devotion to the Virgin *Mary*, and was a punctual Obſerver of the Rites of the Church, and of Monaſtical Cuſtoms: But he produces a great number of Viſions and Apparitions, which he very eaſily gives Credit to.

The Works of this Author were publiſhed by Father *Conſtantin Caietan*, a Monk of the Order of Mount *Caſſin*, and printed at *Rome*, in three Volumes in the Years, 1606, 1608, and 1615. Theſe three Tomes were re-printed with a fourth at *Lyons*, A. D. 1623. in one ſingle Volume in *Folio*, and afterwards at *Paris* in 1663. not to mention an Edition of his Letters in *Quarto*, ſet forth by *Nivelle* at *Paris* in 1610.

CHAP. IX.

An Account of the Churches of England *from King* William *the Conqueror, to* Henry I. *with the Life of St.* Anſelm *Arch-biſhop of* Canterbury, *and an Abridgment of his Works.*

THE Churches and Kingdom of *England*, which were in a flouriſhing condition, and enjoy'd a profound Peace and Tranquility in St. *Dunſtan*'s time, were miſerably diſtreſs'd after his Death, (according to his Prediction) with innumerable Troubles and Calamities. The Countries over-run by the Barbarians; the Churches were Pillag'd and ſet on Fire; the Monaſteries were ruin'd; the City of *Canterbury* was Burnt; and *Alphegus* the Arch-biſhop was carry'd away Priſoner with the Clergy of that Province. Theſe Calamities were follow'd by the Diſſenſions and Civil Wars, between King *Edward* the Son of *Ethelred*, and *Godwin* Earl of *Kent* with his Son *Harold*, as well as by a general Barbarity and Corruption of Manners; till at laſt the Death of *Edward* the Confeſſor, who left no Iſſue, compleated the ruin of the Kingdom. Affairs being in this poſture, *William* Duke of *Normandy* paſſing over the Sea, ſubdu'd it in the Year, 1066. having kill'd *Harold* in Battel, who had taken poſſeſſion of the Throne after the deceaſe of King *Edward*; and caus'd new Laws, as well Eccleſiaſtical as Civil, to be eſtabliſh'd throughout his Dominions: He prohibited his Subjects to acknowledge any Pope without his leave, and to receive any Bulls from *Rome* till they were ſhewn to him: Neither would he ſuffer the Arch-biſhop of *Canterbury*, tho' ſtyl'd Primate of all *England*, to make any Conſtitutions in his Councils, which were not conformable to his Inclination, and that were not before concerted with him: Laſtly, he forbid that any of his Barons, Lords, Miniſters of State, or Officers ſhould be excommunicated without his Order. In the fifth Year of his Reign, *Lanfranc*, Abbot of St. *Stephen* at *Caen*, was ordain'd Arch-biſhop of *Canterbury*, and went a little while after to *Rome*, with *Thomas* Arch-biſhop of *York*, and *Remigius* Biſhop of *Lincoln*, to obtain the Pall of Pope *Alexander* II. who receiv'd them with particular marks of his Eſteem and Friendſhip. The next Day, *Lanfranc* accus'd both theſe Biſhops, who accompany'd him, upon account of their illegitimate Ordination; by reaſon that one was the Son of a Prieſt, and the other had given a certain Sum of Money to King *William* for his Biſhoprick. The effect of this Accuſation was, that the two Prelats reſign'd their Paſtoral Staves and Rings into the Hands of the Pope, who gave theſe Ornaments back again to them, upon *Lanfranc*'s requeſt. This Arch-biſhop upon his return from *Rome* with the Pall, took much pains in re-eſtabliſh-

Lanfranc *Arch-biſhop of* Canterbury.

Lanfranc *Arch-bishop of* Canterbury.

ing the Churches of *England*, and maintain'd their Rights and Revenues against the Secular Powers with so great efficacy, that neither King *William* I. nor his Son *William* II. thought fit to make any attempt upon them, as long as he liv'd; but after his Death, the latter caus'd all the Ecclesiastical Revenues belonging to his Dominions to be registerd, and having computed what was requisite for the maintenance of the Monks; re-united the rest to the Demeans of the Crown, letting them out to Farm every Year, to those who offer'd most; but in order to get an absolute Power over the Churches, when the Bishops dy'd, he left their Sees vacant, and enjoy'd their Revenues. That of *Canterbury* was vacant above five Years, till King *William* falling dangerously Sick, sent for the Abbot *Anselm*, and invested him with that Arch-bishop against his Will.

St. Anselm *Arch-bishop of* Canterbury.

This Saint was the Son of *Gondulphus* and *Ermemberga*, and was born at *Aosta* on the *Alps*, A. D. 1033. After having compleated his Studies, and having travell'd for some time in *Burgundy* and *France*, he embrac'd the Monastick Life (at the Age of 27 Years) in the Abbey of *Bec*, and put himself under the Tuition of *Lanfranc* Prior of that Monastery: when the latter was made Abbot of St. *Stephen* at *Caen*, about three Years after, he was substituted in his room, and in like manner succeeded *Herluin* Abbot of *Bec*, who died in 1078. St. *Anselm* took some Journeys into *England* whilst he had the Government of that Abbey; by which means having given special Proofs of his extraordinary Abilities in this Kingdom, he was chosen Arch-bishop of *Canterbury*, March 6. *A. D.* 1093. and was consecrated on the fourth Day of *December* following. Then he went to salute the King, and offer'd him the Sum of Five hundred Pounds towards carrying on the War which that Prince undertook against his Brother *Richard*, to recover the Dukedom of *Normandy*. The King at first seem'd to be well satisfy'd with this Present, but some of his Courtiers insisted that it was not sufficient, and that if his Majesty would signify his dissatisfaction never so little to the Arch-bishop, as much more might be got from him: Therefore the King sent him word, That he was unwilling to receive the Money which was proffered by him, as being too small a Sum: The Arch-bishop after having entreated him to accept of it, refus'd to give any more, and withdrew from the Court. However, some time after, he went to meet the King at *Hastings* just before his departure for *Normandy*, and deliver'd his mind freely to him, concerning the Reformation of the Churches of *England*, and the necessity of calling a Council for that purpose. The King was not well pleas'd with what he said, and made another demand of Money: but the Arch-bishop refusing even to disburse what he had proffer'd at first, incurr'd his high displeasure, and was oblig'd to retire with Precipitation. Upon the return of this Prince, he begg'd leave to go to *Rome*, to receive the Pall from the Hands of Pope *Urban* II. but the King denying his Request, told him, that 'twas not customary in his Kingdom, to acknowledge any other Person as Pope, than him whom he and his Prelates should think fit to approve, and having afterwards held an Assembly of Bishops and Lords for that purpose, it was declar'd therein, that *Urban* II. should not be acknowledged. Whereupon St. *Anselm* having undertaken to vindicate that Pope, all the Prelates except the Bishop of *Rochester* resolv'd, as well as the King, no longer to own him as Primate or Arch-bishop: He preferr'd a Petition that he might have leave to depart out of *England*, but it was rejected; nevertheless a delay was propos'd till *Whitsontide*, which being accepted of by him, he was left at liberty to return to *Canterbury*; yet he was no sooner arriv'd there, but his most faithful Friends and Servants were made Prisoners or Banished.

In the mean while, the King sent two Clergy-men to *Rome*, to endeavour to bring over Pope *Urban* to his Party, and to make himself Master of the Pall: The Pope sent back the Bishop of *Albano* with the two Clerks, who manag'd the business so well, that he perswaded the King to cause *Urban* to be own'd; nevertheless this Legate could not be induc'd to consent to the deposing of *Anselm*. At last the King perceiving himself not to be able to accomplish his design, either to cause him to be depos'd, or to oblige him to do what he requir'd, was reconcil'd with him, by giving him the Pall which *Urban's* Legate had brought for his use. St. *Anselm* liv'd in quiet for some time, whilst the King pass over into *Normandy*, which Dutchy was resign'd to him by his Brother *Richard*; but at his return, a resolution was taken to exact a great Sum of Mony of the Arch-bishop, who to avoid the Storm, sued for a permission to go to *Rome*; but not being able to obtain it, notwithstanding his reiterated sollicitations at three several times, he departed without leave, and embark'd at *Dover*; from whence he pass'd into *France*, and afterwards taking a Journey to *Italy*, went directly to *Rome* in the Year, 1098. where he was joyfully entertain'd by Pope *Urban*, but his Residence in that City being inconvenient by reason of the excessive Heats, he retir'd to a Village near *Capua*, where the Pope soon gave him a Visit, upon his arrival at the Siege of *Capua*, which Place was invested by *Roger* Duke of *Apulia*. After the raising of the Siege, the Pope held a Council at *Bari*, in which St. *Anselm* assisting, disputed earnestly against the *Greeks*, about the Procession of the Holy Ghost, and entreated the Pope and the Bishops, not to excommunicate the King of *England*. When the Council was concluded, he accompany'd the Pope to *Rome*, and some Days after, the King of *England*, to whom *Urban* had

had written that he ought to re-eſtabliſh St. *Anſelm* in his Metropolitan See, ſent thither an Ambaſſador, who obtain'd a Demurrer till the Feſtival of St. *Michael*. St. *Anſelm* being inform'd of the matter, determin'd to go to *Lyons*; but the Pope oblig'd him to ſtay, in order to be preſent in a Council, which was to be held at *Eaſter* in the Year, 1099. Thus he reſided during ſix Months at *Rome*, and was very highly eſteem'd in that City. The Writer of his Life obſerves, that certain Engliſh Men, who came to viſit him, being deſirous to Kiſs his Feet as it was uſually done to the Pope's, he would not ſuffer them to do it, and that the Pope admir'd his Humility in that particular: Laſtly, St. *Anſelm* having aſſiſted in the Council of *Rome*, A. D. 1099. in which Laicks who took upon them to give Inveſtitures, and thoſe Clergy-men who receiv'd them from their Hands, were excommunicated, he took leave of the Pope, and retir'd to *Lyons*; where within a little while after, he was inform'd of the Death of *Urban* II. and afterward of that of *William* II. King of *England*, which happen'd in the Month of *Auguſt* A. D. 1100.

St. *Anſelm* *Arch-biſhop of* Canterbury.

Henry I. his Succeſſor immediately recall'd St. *Anſelm* to *England*, where he was no ſooner arriv'd, but he had new conteſts with that Prince about the Inveſtitures and the Oaths of Allegeance and Supremacy, which he refus'd to take. Foraſmuch as this Affair was regulated at *Rome*, it was requiſite that the King ſhould make application to that Court, to endeavour to cauſe the Reſolution which had been taken there, to be chang'd: However, St. *Anſelm* refus'd to ordain the Biſhops, who had receiv'd Inveſtiture from the King, and nothing could be obtain'd from *Rome*. Afterward this Arch-biſhop being perſwaded by the King to take a Journey to *Rome* to find out ſome Expedients for the adjuſting of that Affair, went thither accompany'd with an Ambaſſador: Upon their Arrival the Matter was debated *A. D.* 1105. in the preſence of Pope *Paſchal* II. to whom the Ambaſſador peremptorily declar'd, *That the King his Maſter would ſooner be prevail'd upon to part with his Kingdom, than with his right to the Inveſtitures*; The Pope reply'd, *That he would ſooner loſe his Life than ſuffer him to retain it.* However, at laſt it was agreed upon, That the King of *England* ſhould enjoy certain Privileges which were in his poſſeſſion, but that he ſhould lay no manner of claim to the Inveſtitures: Therefore the Excommunication which he was ſuppos'd to have incurr'd, by granting the Inveſtiture of Benefices, was taken off; but it was ordain'd, That thoſe Perſons who had receiv'd them from his Hands, ſhould remain excommunicated for ſome time, and that the giving them Abſolution for that Offence ſhould be reſerv'd to St. *Anſelm*. The Affair being thus determin'd, the Ambaſſador and St. *Anſelm* ſet forward in their Journey, but when they were arriv'd near *Lyons*, the Ambaſſador declar'd to him in his Maſter's name, that he was forbidden to return to *England*, unleſs he would promiſe him to ſubmit to the Cuſtom which prevail'd in that Kingdom, without having any regard to what had been ordain'd to the contrary by the Pope. St. *Anſelm* refuſing to enter into ſuch an Engagement, ſtay'd ſome time at *Lyons*, and having paſs'd from thence into *Normandy*, at laſt came to an Accommodation with the King of *England*, on condition that the Churches which King *William* II. had firſt made ſubject to the Payment of a certain Tax, ſhould be exempted from it, and that his Majeſty ſhould reſtore what he had exacted of the Clergy, and every thing that was taken from the Church of *Canterbury*, during the exile of the Archbiſhop. After this Agreement, which was concluded, *A. D.* 1106. between the King and the Arch-biſhop at *Bec* Abbey, St. *Anſelm* return'd to *England*, was re-eſtabliſh'd in his Archbiſhoprick, and enjoy'd it peaceably till his Death, which happen'd three Years after, in the 16th ſince his advancement to that Dignity, and the 76th of his Age, *A. D.* 1109.

St. *Anſelm* is no leſs famous for his Learning, and the great number of his Writings, than for his Conduct and the Zeal he ſhew'd in maintaining the Rights of the Church. The largeſt Edition of his Works is the laſt, publiſhed by Father *Gerberon*, and it is that which we ſhall follow, being divided into three Parts: The Firſt of theſe containing Dogmatical Treatiſes, bears the Title of *Monologia*; that is to ſay, a Treatiſe of the Exiſtence of God, of his Attributes, and of the Holy Trinity: It is ſo call'd, by reaſon that it is compos'd in form of the Meditations of a Man, who reaſons with himſelf to find out Divine Truths, and who explains them accordingly as they are diſcover'd by him. It is a very ſubtil Work, and contains a great Number of *Metaphyſical* Arguments,

He continues to Treat of the ſame Subject, and obſerves the ſame method of Writing in the *Proſlogia*, where the Perſon who reaſon'd with himſelf in the firſt Work, making his Addreſſes to God, Diſcourſes of his Exiſtence, Juſtice, Wiſdom, Immenſity, Eternity, and of his being the *Summum Bonum* or Soveraign Good. A certain Monk nam'd *Gaunilon*, having perus'd this Treatiſe, could not approve the Argument which St. *Anſelm* makes uſe of therein, to prove the Exiſtence of God, taken from the Idea of a moſt perfect Being: *We have* (ſays he) *at leaſt the Idea of a moſt perfect Being; therefore this Being of neceſſity Exiſts.* *Gaunilon* not being able to comprehend this Argument (which ſeems to be a Sophiſm or meer Fallacy to thoſe who are not endu'd with a ſound and penetrating Judgment to diſcern the force of it) wrote a ſmall Tract on purpoſe to refute it, in which he objects every thing that is moſt ſubtil and plauſible, to overthrow this Ratiocination. St. *Anſelm* return'd a very ſolid Anſwer, in which he enervates his Adverſary's Objections, and makes it appear, that his Argument is Rational and Convincing.

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St. Anſelm Arch-biſhop of Canterbury.

The Treatiſe of Faith, of the Holy Trinity, and of the Incarnation Dedicated to Pope *Urban* II. was written againſt a *French* Clergy-man nam'd *Roceſlin* Tutor to *Abaelard*, who undertook to prove, That the three Perſons of the Trinity are three different Things; becauſe otherwiſe it might be ſaid, That the Father and the Holy Ghoſt were Incarnate. St. *Anſelm* being as yet Abbot of *Bec*, began a Treatiſe to confute this Error; but the Maintainer thereof having abjur'd it in a Council held by the Arch-biſhop of *Rheims* in his Province, he left the Work imperfect; yet compleated it afterward in *England*, being there inform'd, that he who broach'd this Error, perſiſted therein, and declar'd that he abjur'd it, only for fear of being Aſſaſſinated by the People. St. *Anſelm* at firſt lays down for a Maxim, That we ought not to argue againſt that which the Church believes, nor againſt that which Faith Teaches us, and that we ought not to Reject that which we cannot Comprehend; but that we ought to acknowledge, that there are many things which are above our Underſtanding. Afterward he relates *Roſcelin*'s Propoſition expreſſed in theſe Terms: *If the three Divine Perſons be one and the ſame Thing and not three Things conſider'd every one apart, as three Angels or three Souls, nevertheleſs in ſuch a manner, that they are the ſame Thing in Will and Power*; it follows, *That the Father and the Holy Ghoſt were Incarnate with the Son.* St. *Anſelm* declares that this Man admits three Gods, or elſe that he does not know what he ſays: He asks him what he means by three Things, and acknowledges, that in one ſence it may be ſaid, That the three Perſons of the Trinity are three Things, if their Relation one to another be underſtood by that Term; but that it cannot be ſo ſaid, if their Subſtance be underſtood, which ſeems to be *Roſcelin*'s meaning, ſince he ſays, That they are Three diſtinct Things, as three Souls and three Angels: He confutes this Opinion, and ſhews, that the diſtinction of the Perſons is ſufficient to the end that it may be ſaid, That the Son is Incarnate, without inferring, That the Father and the Holy Ghoſt are ſo. Afterward he reſolves this Queſtion, Why the Son was Incarnate rather than the Father or the Holy Ghoſt; ſhews that there is but one Perſon and two Natures in Jeſus Chriſt; and explains the Proceſſion of the Divine Perſons.

The Treatiſe of the Proceſſion of the Holy Ghoſt againſt the *Greeks*, is no leſs Theological than the former: For the Arch-biſhop proves therein, That the Holy Ghoſt proceeds from the Son as well as from the Father, and diſcuſſes the principal Queſtions relating to his Proceſſion.

His Treatiſe of the Fall of the Devil, is written in form of a Dialogue and the Subject of it is leſs obſcure. He ſhews, That altho' the Good Angels receiv'd from God, all the Good that was done by them, and even the Gift of Perſeverance; yet it cannot be ſaid, That the Bad did not perſevere, becauſe God deny'd them that Gift, but becauſe they would not perſevere: That the Good Angels were in a capacity of Sinning as well as the Bad; but that having freely preferr'd Righteouſneſs to Unrighteouſneſs, they had as a recompence, the aſſurance of never ſwerving from the former: And that the Bad on the contrary, having voluntarily fallen from Righteouſneſs, loſt for ever the Good which they had, and put themſelves out of a Capacity of ever becoming Righteous. Afterward he treats of the nature of Evil, and proves that it conſiſts only in a privation of Good, and debates ſome other ſubtil Queſtions.

The Treatiſe which ſhews, *Why God was made Man?* Diſcovers its Subject in the very Title, and is more particularly explain'd in the Preface. This Treatiſe (ſays he) is divided into two Books; the firſt of which contains the Objections rais'd by the Infidels, who imagine it to be contrary to Reaſon, That a God ſhould become Man, with the Anſwers of the Faithful to their Arguments; and it is ſhewn therein, That 'tis impoſſible for any Man to be Sav'd without the Mediation of a God Incarnate. In the ſecond Book 'tis prov'd, That Humane Nature is deſign'd to enjoy everlaſting Life, both in reſpect of the Soul and of the Body; and that this advantage cannot be obtain'd but by the means of a God-Man.

The Treatiſe of Original Sin, was compos'd immediately after the preceeding, and in it are diſcuſs'd many Queſtions about the nature of Sin, and the manner how it is communicated to all the Poſterity of *Adam*.

The Treatiſe of Truth, of the Will, and of Liberty, contains variety of Metaphyſical Principles concerning thoſe Matters, to explain their Nature and Kinds. Theſe Diſcourſes are written, in form of Dialogues as well as the preceeding.

In the following Treatiſe, he enquires into the means of reconciling Free-will with Foreknowledge, Predeſtination and Grace. As for Fore-knowledge and Predeſtination, all his Diſcourſe on thoſe Matters is rambling, and in ſome places very obſcure.

The Subject of the Three next Treatiſes is leſs intricate, and the firſt of them Dedicated to *Valeran* Biſhop of *Naumburg*, is about the uſe of Unleavened Bread; in which the Author maintains againſt the *Greeks*, that altho' the Euchariſt may be adminiſtred with Unleavened and Leavened Bread, yet 'tis moſt expedient to make uſe of the former. The ſecond is a Letter written by the ſaid *Valeran*, complaining of the great number of Ceremonies uſed in the adminiſtration of the Sacraments, and entreating St. *Anſelm* to reſolve this Queſtion, *viz.* Why the ſign of the Croſs is made on the Bread, and on the Chalice; and why the Chalice

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is uſually cover'd with a Vail or † Pale before the Conſecration? In the end he gives him to underſtand, that he was reconcil'd with Pope *Paſchal* II. St. *Anſelm* returns him an Anſwer in the following Treatiſe, That the variety of Cuſtoms and Ceremonies, does not hinder the Unity of the Faith, and alledges certain Myſtical Reaſons for making the ſign of the Croſs on the Hoſt, and on the Chalice, and for covering the latter with a Vail.

† *A Square Paſt-board cover'd with fine Linnen.*

To theſe Treatiſes is annex'd another ſmall Tract, in which he aſſerts, That Clergy-men, who make Confeſſion of Sins of the Fleſh committed privately, may be re-eſtabliſh'd in the Functions of their Order, after having done Pennance. This Piece is only an extract of St. *Anſelm*'s Letter to the Abbot *William*.

In the Treatiſe of Marriages forbidden between near Relations, he enquires into the Reaſons of that Prohibition, which he extends only to the ſixth degree of Conſanguinity.

There is nothing relating to Divinity in his Treatiſe of the Grammarian.

In that of the Will of God, being the laſt of the Dogmatical, of which the firſt Part of his Works is compos'd, he explains the different Senſes, in which the Term of the Will of God is taken, and the different kinds of Wills that may be diſtinguiſh'd in him.

To theſe Works is to be added a Treatiſe of Peace and Concord, which is inſerted in the end of the Volume; a Piece that is well worthy of St. *Anſelm* and which is altogether written in his Style.

The ſecond Part of the Works of this learned Prelat contains the Parænetick and Aſcetick Treatiſes, *viz.* 1. Sixteen Homelies, the Firſt of which is on the 24th Chapter of Eccleſiaſtes, and the others on divers Goſpels: Indeed the firſt is only found in the ancient Editions of his Works, and the reſt were ſince added; but they are all of the ſame Style, and ſome of them bear St. *Anſelm*'s Name in certain Manuſcripts; ſo that 'tis very probable, that they all belong to him. 2. An Exhortation to the contempt of Temporal Things, and to the deſire of Eternal, publiſh'd by Father *Theophilus Renaudæus*, which contains wholſom Admonitions compris'd in ſhort and pathetical Sentences. Altho' there be no proof, that this Piece is St. *Anſelm's*; nevertheleſs it is very conformable to his manner of Writing. 3. Advice to a dying Perſon, which is a Form of aſſiſting Perſons at the Hour of Death, bearing St. *Anſelm*'s Name in certain Manuſcripts. 4. A Poem in Hexameter and Pentameter Verſes, on the Contempt of the World, which altho' Printed under this Arch-biſhop's Name; yet does not bear it in the Manuſcripts, but that of *Bernard* of *Cluny*, and in another, that of *Roger* Monk of *Bec*: This Poem is follow'd by two other very ſhort Pieces on the ſame Subject, which appear to be written by the ſame Author. 5. A Collection of 21 Meditations on different Subjects. 6. Seventy four Prayers. 7. A Pſalter in honour of the Virgin *Mary*; that is to ſay, certain Stanza's of Hymns on the Pſalms of her Office, with other entire Hymns for the Canonical Hours, and the Feſtivals of the Bleſſed Virgin. This Piece does not bear St. *Anſelm*'s Name in any Manuſcript, and ſeems to me to be unworthy of ſo great an Author.

The third Part comprehends St. *Anſelm's* Letters diſtributed into four Books, in the Firſt of which are contain'd thoſe that he wrote whilſt he was a ſimple Monk, which are 77 in Number; in the Second, thoſe that were written by him being Abbot of *Bec*, to the Number of 53; in the Third, thoſe that he compos'd when Arch-biſhop; and in the Fourth, 106 Letters which never were as yet Printed. There are alſo Nine others in the Supplement taken out of Tome IX. of the *Spicilegium* by Father *Luke Dachery*. We ſhall not here produce the Extracts of all theſe Letters, it being ſufficient to hint, That they are either ſuch as relate to Compliments or particular Affairs, or to Morality and Piety, or to the Monaſtick Diſcipline and that of the Churches of *England*. Beſides theſe Letters but now recited, there are Eight others in the ninth Tome of the *Spicilegium*, which are not compris'd in the four Books of Letters belonging to the Works of this Arch-biſhop.

The Works falſly attributed to St. *Anſelm* are reſerv'd for the Appendix, and the Firſt of theſe is call'd, *An Illuſtration or Dialogue concerning Theological Points*; being a Body of Divinity by way of Queſtion and Anſwer, which bears St. *Anſelm*'s Name in ſome Manuſcripts, but neither is of his Style, nor conformable to his Doctrin. *Trithemius* attributes a Piece under this Title, to *Honoratus* of *Autun*.

The Second is a Dialogue concerning the Paſſion of our Lord, in which the Virgin *Mary* is introduc'd diſcourſing with St. *Anſelm*: It is a ſuppoſititious Piece and forged at pleaſure.

The Third is the Treatiſe of the Meaſure of the Croſs, which is a Moral Explication of theſe Words of Jeſus Chriſt: *If any one will follow me, he muſt deny himſelf, and take up his Croſs.* 'Tis a Book full of very devout Expreſſions, in which the Author cites St. *Bernard*, and therefore it cannot belong to St. *Anſelm*, who died before that Saint was in a Capacity to write.

The Fourth is a Treatiſe of the Conception of the Virgin *Mary*, the Author of which explains the Solemnity of the Feſtival of the Conception: The State of the Queſtion plainly ſhews, that this Piece is of a later date than the time of St. *Anſelm*; ſince the Author treats of that Feſtival, which he ſuppoſes to be of conſiderable Antiquity, and yet did not

begin

St Anſelm Arch-biſhop of Canterbury.

begin to be inſtituted till St. *Bernard*'s time. There is a certain Manuſcript, in which this Treatiſe is attributed to *Hervæus*, a Monk of the Monaſtery founded by *Ebbo*, in the Village of *Dol* near *Bourges*, who liv'd in the XII. Century.

The Fifth is another Tract in the ſame Feſtival of the Conception of the Virgin *Mary*, which is more viſibly ſpurious.

The Sixth is an Hiſtory of the Paſſion of St. *Guigner* and his Companions, which is rather a Romance, than a pious and true Narration.

The Seventh is a ſmall Tract on the Monaſtick Stability, of which St. *Anſelm* may well be reputed to be the Author.

The Eighth is a Dialogue about Matters of Religion between a Chriſtian and a Jew, compos'd by *Giſlebert* a Monk of *Weſtminſter*, and dedicated to St. *Anſelm*.

The Ninth is another Dialogue of the ſame Nature, compos'd by the Abbot *Rupert*.

The Tenth is a Collection of certain uſeful Sentences, that are attributed to St. *Anſelm* and which are very ſuitable to his Genius, as well as two other ſmall Tracts that follow them.

The laſt is a Fabulous Relation of two Miracles falſly aſcrib'd to St. *James* the Apoſtle.

This Edition does not contain the Treatiſe of the Sacrament of the Altar, imputed in ſome Manuſcripts to St. *Anſelm*, which cannot be his, in regard that it comprehends certain Extracts of the Book of Divine Offices, by the Abbot *Rupert*; and which belongs to *William* of St. *Thierry*, according to the Manuſcript of *Longpont*, under whoſe Name it was Printed in the *Bibliotheca Ordinis Ciſtercienſis*. Neither do we find in the ſame Edition, the Treatiſe of the Parts and Actions attributed to God, which are extant among St. *Bonaventure*'s Works, and among the ſuppoſititious Works of St. *Auguſtin* and St. *Jerom*; becauſe it does not bear St. *Anſelm*'s Name in any Manuſcript, no more than the Tracts of the Image of the *World*, that are inſerted among the Works of *Honoratus* of *Autun*, and of which the Authors are unknown.

We do not meet with any Eccleſiaſtical Writers before St. *Anſelm*, who wrote after ſo Scholaſtick a manner, nor who have ſtarted ſo many Metaphyſical Queſtions, and argu'd ſo ſubtlely, as he has done: He is alſo the Firſt who compos'd long Prayers in form of Meditations: His Letters are written in a plainer Style, but they are leſs accurate: His Exhortations are ſimple Homelies, full of myſtical Notions, in which there is not much Eloquence, and very little Morality. He does not ſeem to have been well vers'd in poſitive Divinity, nevertheleſs he had perus'd St. *Auguſtin*'s Works, and took out of them many Principles, which he makes uſe of, in his Theological Ratiocinations.

There are two *Gothick* Editions of his Works, *viz.* one *A. D.* 1491. at *Nuremberg*, and the other at *Paris* in 1544 and 1549. They were alſo Publiſh'd at *Venice* in the laſt of theſe Years, and at *Colen* in 1573. Father *Picard* a Regular Canon of St. *Victor* at *Paris*, ſet forth an Edition much larger than the former, Printed at *Colen* in 1612. Some time after, Father *Theophilus Renaudæus* a Jeſuit caus'd one to be Printed at *Lyons* in 1630. And at laſt Father *Gerberon* a *Benedictin* Monk of the Congregation of St. *Maur*, Publiſh'd a new Edition much finer and more correct than the preceeding, Printed at *Paris* in 1675. which is a ſignal Proof of his accurate Induſtry and ſound Judgment, whoſe Merit is well known in the Common-wealth of Learning.

Eadmer St. Anſelm's Pupil.

To St. *Anſelm*'s Works are annex'd thoſe of *Eadmer* a Monk of *Canterbury* and his Pupil; the Firſt of which is the Life of his Tutor, written very largely, and in a very plain Style.

The Second is call'd, *The Hiſtory of Novelties*, and divided into ſix Books, of which the firſt Four contain a Relation of the Conteſts which St. *Anſelm* had with the Kings of *England* about the Affair of the Inveſtitures, and of the Perſecutions he ſuffer'd upon that Account; and the Two laſt, the Hiſtory of the Tranſactions in the Church of *Canterbury* under *Radulphus* his Succeſſor, who was tranſlated from the Biſhoprick of *Rocheſter* to the Archbiſhoprick of *Canterbury*, five Years after St. *Anſelm*'s Death, and govern'd that Church till *A. D.* 1122.

The Third is a Treatiſe of the excellent Qualities of the Virgin *Mary*, in which he extols her Nativity, Annunciation, Aſſumption, the Love that ſhe had for her Son, and the Advantages ſhe procur'd for Men, and ends with a Prayer made to her.

The Fourth is a particular Tract of the four Cardinal Vertues obſervable in the Bleſſed Virgin.

The Fifth is a Diſcourſe of Beatitude, or rather of the State of the Bleſſed in Heaven, which he had heard deliver'd by St. *Anſelm*.

The Sixth is a Collection of divers Similitudes and Compariſons that were taken out of St. *Anſelm*'s Works, or which he had heard from his Mouth.

The Same Author likewiſe compos'd a Treatiſe of Eccleſiaſtical Liberty, and wrote the Lives of St. *Wilfrid* and St. *Dunſtan*, and many Letters which are not as yet Publiſhed. He died *A. D.* 1121.

CHAP.

CHAP. X.

Of the Eccleſiaſtical Writers of the Eleventh Age, who compos'd Treatiſes of Church-diſcipline or Commentaries on the Holy Scripture.

Burchard *Biſhop of* Worms.

BURCHARD a *German* by Nation, a Monk of *Lobes* and the Pupil of *Olbert* Abbot of *Gemblours*, ſucceeded *Franco* his Brother in the Biſhoprick of *Worms* A. D. 996. He aſſiſted in the Council of *Selingenſtadt* held by *Aribo* Arch-biſhop of *Mentz* in 1023. and died in 1026. He compil'd by the help of *Olbert* a Collection of Canons, diſtributed according to the Matters, and divided into twenty Books, call'd *Decrees*; in which he has copy'd out and follow'd *Regino*, but he has added many things and even committed ſeveral Errors which *Regino* never fell into. This Work was Printed at *Colen* in 1548. and the next Year at *Paris*, and at the end of it are annex'd the Canons of the Council of *Selingenſtadt*: 'Tis compos'd very Methodically, but without a due choice of Matters; being full of Quotations of the falſe Decretals of the Popes, according to the Cuſtom of that Time.

Godehard *Biſhop of* Hildeſheim.

GODEHARD Abbot of *Tergernſee*, and afterwards Biſhop of *Hildeſheim*, flouriſh'd in the beginning of the Century: Father *Mabillon* has Publiſh'd five Letters written by him, in the fourth Tome of his *Analecta*.

Gosbert *Abbot of* Tergernſee.

GOSBERT was in like manner Abbot of *Tergernſee*, and Contemporary with the former: Four of his Letters are Publiſh'd by Father *Mabillon* in the ſame Place.

Guy Aretin *Abbot of* La Croix-St. Leufroy.

GUY ARETIN, Abbot of *La Croix-St. Leufroy*, flouriſh'd from the Year, 1020. to 1030. and compos'd a new Method for Learning the Art of Muſick, call'd *Micrologus*. He likewiſe wrote a Treatiſe of the Body and Blood of JESUS CHRIST againſt *Berenger*, which is loſt.

Aribo *Arch-biſhop of* Mentz.

ARIBO, the nineteenth Arch-biſhop of *Mentz* is plac'd by *Sigebert* and *Trithemius* in the Claſs of the Eccleſiaſtical Writers: The former only attributes to him a certain Commentary on the Fifteen gradual Pſalms, and the other adds a Letter to *Berno* Abbot of *Richenaw* and ſome others. He ſays, That that Arch-biſhop held in the Year, 1023. a Council at *Selingenſtadt*, with *Burchard* Biſhop of *Worms*, and the other Biſhops and Abbots of his Province, in which were made very uſeful Conſtitutions, and that he died under the Emperor *Conrad*, A. D. 1031.

Berno *Abbot of* Richenaw.

BERNO, a Monk of St. *Gall*, and afterward Abbot of *Richenaw*, who was contemporary with, and the familiar Friend of *Aribo*, is likewiſe recommended by *Trithemius*, as a Perſon not inferiour in Knowledge to any of the learned Men of his Time: He was more eſpecially Skilful in the Art of Muſick, which was much ſtudy'd in that Age, and compos'd many Works, as well in Proſe as in Verſe. We ſhall here mention thoſe that *Trithemius* has taken notice of, *viz.* A very elegant and uſeful Treatiſe, Dedicated to *Pilgrin* Arch-biſhop of *Colen*, but he does not declare the Subject of it; A Treatiſe of Muſical Inſtruments; Another of the coming of our Lord, Dedicated to *Aribo*; A Book of the Office of the Maſs; one of the Faſt of the *Ember*-weeks; one of *Saturdays* Faſt; another of the Time of the Monocord, and ſeveral Letters. But *Trithemius* has forgotten to make mention of the Life of St. *Ulric* Biſhop of *Augsburg*, compos'd by that Author, and ſet forth by *Surius*; as alſo of the Life of St. *Meginrad* Biſhop and Martyr, which Father *Mabillon* Publiſh'd in the ſecond Part of the fourth *Benedictin* Century. *Berno* flouriſh'd under the Emperor *Henry* II. from *A. D.* 1014. till 1048. when he died, after having been Abbot during forty Years.

His principal Work is the Treatiſe of the Office of the Maſs, in which he enquires into the Authors of it, and the Original of the Prayers of which 'tis Compos'd. He ſuppoſes that in the beginning of the Church, the Maſs was not ſaid after the ſame manner as afterwards; that in the time of the Apoſtles, no other Prayers were recited but the Lord's Prayer; and that for that Reaſon St. *Gregory* Pope ordain'd, that the Lord's Prayer ſhould be ſaid over the Hoſt after the Conſecration: He adds, That the Canon was not made by a ſingle Perſon, but that it was augmented from Time to Time; and that the other Parts of the Maſs were Eſtabliſh'd by Popes or by Holy Fathers: Laſtly, he Treats in particular, of the *Gloria in Excelſis*, and of the times when it ought to be ſaid; of the Solemnity of the Octaves, of Pentecoſt, of the Office for the *Sundays* in *Advent* and other *Sundays* of the Year; of that of the four *Ember*-weeks; and of other Rubricks of the Divine Office. But it ought to be obſerv'd, That in this Book, as in other Works of the ſame Nature, divers Matters of Fact are advanc'd, without ſufficient Ground, and even contrary to the Truth of Hiſtory.

Bruno *Biſhop of* Wurtzburg.

BRUNO Duke of *Carinthia*, Uncle by the Father's ſide to the Emperor *Conrad* II. was ordain'd Biſhop of *Wurtzburg*, A. D. 1033. He wrote a Commentary on the *Pſalms*, taken out of the Works of the Fathers, with certain Annotations on the Songs of the *Old* and *New Teſtament*, on the Lord's Prayer, and on the Apoſtles Creed, as alſo on thoſe of St. *Athanaſius* and St. *Ambroſe*. He died, *A. D.* 1045. being cruſh'd to Pieces under the Ruins of a Houſe which fell upon him, as he accompany'd the Emperor *Henry* III. who was going to carry on the War in *Hungary*. His Works were Printed at *Colen* in 1494. and inſerted in the *Bibliotheca Patrum* of the *Colen* Edition, and in the laſt at *Lyons*.

Father *Mabillon*, Publiſh'd in the firſt Tome of his *Analecta*, the Preface belonging to a Treatiſe of Prayers, taken out of the Fathers, and Dedicated (as he proves it) to the Empreſs *Agnes*, the Wife of the Emperor *Henry* III. with certain Extracts of theſe Prayers, Copied out of an ancient Manuſcript of the Monaſtery of St. *Arnulphus* at *Metz*. The Preface bears the Name of *John* Abbot, and Father *Mabillon* ſhews that he is apparently *John* ſirnam'd *Jeannelin* by reaſon of the lowneſs of his Stature, who was ſometime Monk of St. *Benignus* at *Dijon*, afterwards Prior of *Fecamp* under *William* Abbot, and at laſt nominated Abbot of *Erbreſtein*, by the Emperor *Henry* III. *A. D.* 1052. This Author makes mention in that Preface, of four or five other Treatiſes which he had compos'd, *viz.* one of the Inſtitution of a Widow; another of the Life and Manners of Virgins; a third of Alms; and a fourth of the Heavenly *Jeruſalem* or of Contemplation; the greateſt part of thoſe Prayers are alſo contain'd in the Book of Meditations, attributed to St. *Auguſtin*.

John *or* Jeannelin *Abbot of* Erbreſtein.

There are likewiſe in the ſame Place, Letters of the ſame Abbot, written by him when Prior of *Fecamp*: In the Two firſt, he conſents to the Propoſal made him by *William* I. King of *England*, that *Vitalis* Abbot of *Bernay*, ſhould be tranſlated to *Weſtminſter*, and that his Brother *Osbern*, a Monk of *Troarn*, ſhould be ſubſtituted in his room. By the Third, directed to *Warin* Abbot of St. *Arnulphus* at *Metz*, he requires a certain Monk, nam'd *Benedict*, to be ſent back again, who was then in his Abbey.

Warin *Abbot of St.* Arnulphus *at* Mets.

WARIN returns him a large Anſwer, complaining of his rude Manner of treating him; and declares, That the Monk whom he demanded, did not belong to his Juriſdiction, by reaſon that after having taken upon him the Vows of Religion, under the Abbot *William*, he was plac'd by that Abbot in the Monaſtery of *Gorze*, which he left to go to that of St. *Arnulphus*, with the Permiſſion of the Priors of *Gorze*, and even of the Abbot *William*.

William *Abbot of St.* Arnulphus *at* Mets.

Warin had for his Succeſſor, in the Abbey of St. *Arnulphus* at *Metz*, *WILLIAM*, who was choſen by *Manaſſes* Arch-biſhop of *Rheims*, to be alſo Abbot of St. *Remy*. *William* wrote to Pope *Gregory* VII. about the Affair, proteſting that he did not accept of that Office without a great deal of Reluctancy and Trouble, and ſo much the rather, in regard that he had no proſpect of diſcharging it with good ſucceſs, by reaſon of the Irregularities that were then Predominant among the Monks of that Monaſtery. The Pope did not approve that this Abbot ſhould have the Government of two Abbies at once, yet left him at Liberty to retain both: However, *William* himſelf ſoon repented of having had any thing to do with the Abbey of St. *Remy*; for *Manaſſes*, who only nominated him, to the end that he might Pillage the Revenues of the Monaſtery, with greater impunity, perceiving that the Abbot would not ſuffer it, treated him ſo rudely, that at laſt he forc'd him to leave it; which *William* did, ſeverely reprehending the Arch-biſhop for his Tyrannical and Exorbitant Practices, as it appears from the two Letters which he wrote to him, publiſh'd by Father *Mabillon* in the firſt Tome of his *Analecta*, with that Abbot's Letter to Pope *Gregory* VII. four other Letters, and a Prayer by the ſame Author.

Robert de Tombalene, *Abbot of St.* Vigor *at* Bayeux.

At the ſame time liv'd *Robert de Tombalene*, a Monk of St. *Michael's* Mount, and afterwards Abbot of St. *Vigor* at *Bayeux*, who wrote a Commentary on the Canticles, the *Prolegomena*, to which was ſet forth by Father *Mabillon*, with an Extract of the Work it ſelf, in the firſt Tome of his *Analecta*. This Extract makes it appear, That the Commentary is not much different, from that which is attributed to St. *Gregory* the Great. There is a certain Manuſcript without the Author's Name, in the Library of St. *Victor*, and it was publiſh'd under that of *Radulphus* Abbot of *Fontanelle*, by Father *Homey* of the Order of the Hermits of St. *Auguſtin*, and Printed by *Peter de Laune* at *Paris*, *A. D.* 1684. This good Frier apparently had no other Ground to aſcribe it to *Radulphus* than the Letter *R.* which he found in his Manuſcript, which denoted *Robert* and not *Radulphus*, as he imagin'd.

Anſelm *Biſhop of* Lucca.

ANSELM born at *Mantua*, of a noble Family, ſucceeded *Alexander* II. in the Biſhoprick of *Lucca*: He receiv'd the Inveſtiture from the Emperor *Henry* IV. and repenting of it ſome time after, retir'd to the Monaſtery of *Cluny*, from whence he was re-call'd by *Gregory* VII. to govern his Biſhoprick in 1073. Afterwards he was always extremely wedded to the Intereſts of that Pope, and ſtifly maintain'd them againſt the Emperor and *Guibert* the Antipope: He wrote two Letters againſt *Guibert*, in Vindication of *Gregory*; and made a Collection of certain Sentences, to ſhew, That Kings have no Right to be Maſters of the Church-Revenues. Theſe Works are referr'd to by *Caniſius*, in the ſixth Tome of his Antiquities. To him likewiſe is attributed a large Collection of Canons, of which there are ſome Manuſcript-Copies in divers Libraries; but although it bears his Name in a certain

Manu-

Manuſcript of the *Barberine Library*, nevertheleſs 'tis not probable that it belongs to him; as M. *Baluſius* has prov'd, in his Preface to *Antonius Auguſtinus*: 1. Becauſe the Author of the Life of St. *Anſelm*, *Sigebert* and *Trithemius*, have not made any mention of it. And 2. By reaſon that it contains ſome Decrees of Popes of a later Date than the Year 1086. which was that of the Death of *Anſelm* of *Lucca*. *Antonius Auguſtinus* aſcribes this Collection to *Hildebert* Arch-biſhop of *Mans*.

Deus-Dedit *Cardinal.*

Some in like manner attribute to *DEUS-DEDIT* Cardinal, with the Title of St. *Eudoxia*, who liv'd under Pope *Victor* III. a Collection of Canons divided into four Books, a Manuſcript Copy of which is to be found in the *Vatican* Library. There is alſo a third Collection, bearing the ſame date, and call'd *Polycarp*; which was made by another Cardinal of the Church of *Rome*, nam'd *GREGORY*, and of which there are ſome Manuſcript Copies in M. *Colbert*'s Library.

Gregory *Cardinal.*

Benno *Cardinal.*

BENNO, a *German* by Nation and Cardinal of the Church of *Rome*, was one of the greateſt Adverſaries of Pope *Gregory* VII. and wrote two Books againſt him, full of Reproaches and Invectives, which are compris'd in the Collection made my *Orthuinus Gratius*, under the Title of, *Faſciculus rerum Expetendarum & Fugiendarum*, Printed in 1535. and afterwards ſet forth by *Goldaſtus*, in a Collection of Pieces, compos'd in favour of the Emperor *Henry* IV. againſt Pope *Gregory* VII.

Conrad *Biſhop of* Utrecht.

In this Collection, by *Goldaſtus*, is likewiſe contain'd a Treatiſe by *Conrad*, Tutor to *Henry* Biſhop of *Utrecht*, call'd; *An Apology for preſerving the Unity of the Church, and putting an end to the Schiſm between the Emperor* Henry, *and Pope* Gregory VII. which is alſo Printed among the Hiſtorians of *Germany*, publiſh'd by *Freherus*. Indeed ſome Perſons attribute this laſt Treatiſe to *Waldramus* of *Naumberg*, and others to *Weneric* Biſhop of *Verceil*, who flouriſh'd at the ſame time. *Trithemius* ſays, That the latter wrote a Letter in the Name of *Thierry* Biſhop of *Verdun*, to Pope *Gregory* VII. in which he admoniſhes him, as a Friend, of every Thing that (as it was reported) he had acted or alledg'd contrary to the Rules of Juſtice and Equity, and conjur'd him to put a ſtop to thoſe Irregularities.

Weneric *Biſhop of* Verceil.

Ulric *a Monk of* Cluny.

ULRIC, deſcended of a Family of *Bavaria* at *Ratisbon*, a Monk of *Cluny*, made a Collection of the ancient Cuſtoms of that Abbey, in three Books, at the requeſt of *William* Abbot of *Richenaw*. This Collection is contain'd in the fourth Tome of the *Spicilegium*, by Father *Luke D' Achery*.

Bernard *Monk of* Cluny.

Bernard *Monk of* Corby *in* Saxony.

BERNARD, a Monk of the ſame Monaſtery, was likewiſe employ'd about that time, in writing on the ſame Subject; but his Work being not ſo compleat, Father *Dachery* did not think fit to publiſh it. But care muſt be taken, not to confound this Writer with another of the ſame Name, a Monk of *Corby* in *Saxony*, who flouriſh'd ſome time after, and wrote a Book in a very fine Stile, but very Satyrical againſt the Emperor *Henry* IV. which is mention'd by *Sigebert* and *Trithemius*.

Bernard *Clerk of the Church of* Utrecht.

There is alſo a third Author of the ſame Name, who was a Clerk of the Church of *Utrecht*, and wrote Commentaries on *Theodulus*'s Eclogues, of which mention is made in *Sigebert*. To theſe Authors may be added, certain Writers, of whom *Trithemius* takes particular notice, and whoſe Works are not as yet come to our Hands.

Egilnothus *Archbiſhop of* Canterbury.

ÆGILNOTHUS, Arch-biſhop of *Canterbury*, famous for his extraordinary Charity, to whom he attributes a Piece in Commendation of the Virgin *Mary*, certain Letters and ſome other Works, flouriſh'd (according to his Account) under the Emperor *Conrad* the Young, *A. D.* 1030.

Campanus *of* Lombardy.

CAMPANUS OF *LOMBARDY*, a renown'd Philoſopher and Aſtronomer, was a Man of a ſubtil Wit, an able School-Divine, well vers'd in the Holy Scriptures and very skilful in the Art of Arithmetick, more eſpecially in the Calendar: For all theſe commendable Qualities are attributed to him by *Trithemius*, who adds, That he ſet forth many ſmall Tracts, the reading of which might be of very great uſe to Biſhops, and among which he himſelf had perus'd the following, *viz.* a Treatiſe of Eccleſiaſtical Numbers; another of the manner of making Sun-dials; a Calendar; and ſome other Aſtronomical Works. This Author flouriſh'd, *A. D.* 1040.

Sigebert of *Gemblours*, makes mention of another Scholaſtick Philoſopher of *Liege*, nam'd *FRANCO*, who liv'd in the Year 1060. He compos'd a Treatiſe of the Quadrature of a Circle; another of the Calendar; and certain Commentaries on the Holy Scripture.

Franco *a Philoſopher of* Liege.

BERTHORIUS, Abbot of the Monaſtery of Mount *Caſſin*, joyn'd (according to *Trithemius*) the Study of the Holy Scriptures, to that of the Profane Sciences; and after having written, before his Converſion, certain Works relating to Philoſophy and Phyſick; he compos'd, when Abbot, divers Diſcourſes for the Edification and Benefit of the Monks under his Tuition.

Erard *a Benedictin Monk.*

ERARD, a *Benedictin* Monk, ſpent his Time in Preaching and Explaining the Holy Scriptures. *Trithemius* met with certain Commentaries on the whole Pentateuch, and divers Homilies written by this Author.

Adam *Abbot of* Perſeme.

ADAM, Abbot of *Perſeme*, in the like manner apply'd himſelf to Preaching: He compos'd many Diſcourſes for the uſe of his Monks, with ſeveral Homilies on the Feſtivals of the Saints, and on different Subjects, and ſome Commentaries on the Holy Scripture, of which *Trithemius* makes mention, without having ſeen any of them. M. *Baluſius* has publiſh'd in the firſt Tome of his Miſcellaneous Works, five Moral Letters by this Author, directed to *Oſmond* a Monk of *Mortemer* in *Normandy*.

CHAP. XI.

Of the Authors who wrote Eccleſiaſtical Hiſtory, or the Lives of the Saints in the Eleventh Century.

Megenfroy *Monk of* Fulda.

MEGENFROY, *MEGINFROY* or *MEGINFRED*, a Monk of *Fulda*, wrote in the Year 1010. the Life of St. *Emmeran* Biſhop of *Ratisbon*, directed to *Arnulphus* Count of *Vogburg*, and afterwards a Monk of the Monaſtery of St. *Emmeran* at *Ratisbon*, and referr'd to by *Caniſius* in the ſecond Tome of his Antiquities. The ſame Author compos'd Twenty four Books of Hiſtory, cited by *Trithemius*, in the Life of St. *Maximus* Biſhop of *Mentz*, which is in *Surius*'s ſixth Tome, *November* 18.

Syrus *Monk of* Cluny.

SYRUS, a Monk of *Cluny*, and the Pupil of St. *Maiol*, wrote about the ſame time, the Life of his Tutor, dedicated to *Odito*; which was publiſh'd with great accuracy by Father *Mabillon*, in the fifth *Benedictin* Century, and with *Aldebaldus*'s Addition by the *Bollandiſts*, in *May* 11.

Osbern *Monk of* Canterbury.

OSBERN or *OSBERT*, a Monk and Chanter of *Canterbury*, wrote in the beginning of the Century, the Life of St. *Dunſtan*, with thoſe of St. *Odo* and St. *Alphegus*. The Life of St. *Dunſtan*, was ſet forth by *Surius*, under the Name of *Osbert*; but that Narration belongs to a later Author, ſince it was written in *Lanfranc*'s Time, and Father *Mabillon* has publiſh'd the genuine Life of that Arch-biſhop by *Osbert*, as well as that of *Odo* of *Canterbury*, and the Life of St. *Alphegus*, referr'd to by *Bollandus* in *April* 19.

Tangmarus *Dean of* Hildeſheim.

TANGMARUS, a *Saxon*, Dean of *Hildeſheim*, compos'd a Relation of the Life of St. *Bernard* Biſhop of that City and his Pupil, which was publiſh'd by *Browerus* and afterwards inſerted in the laſt Edition of *Surius*. This Author wrote in the Year of our Lord, 1023.

Arnold *Canon of* Herfeldt.

ARNOLD, a Canon of *Herfelde*, wrote the Life of St. *Godehard* Abbot of that Monaſtery, who ſucceeded St. *Bernard* in the Biſhoprick of *Hildeſheim*, *A. D.* 993. and died in 1036. This Author was *Meginfroy*'s Pupil, and had ſeen *Godehard* in his Youth, but he was inform'd of the Paſſages which he committed to Writing, by a certain old Man, who had ſpent his Life with that Saint. This Piece was ſet forth by *Browerus*, with the Life of St. *Bernard*; and theſe two Lives may well be reckon'd among the moſt accurate, that were written at that time.

Eberard *St.* Harvic's *Pupil.*

EBERARD, made a Narrative of the Life of St. *Harvic* Biſhop of *Saltzburg*, who died in 1024. He was his Pupil, and wrote a little while after his Death. This Work is inſerted in the ſecond Tome of *Caniſius*'s Collection.

Arnulphus *Monk of St.* Emmeran.

ARNULPHUS, Count of *Vogburg*, and afterwards a Monk of St. *Emmeran* at *Ratisbon*, compos'd two Books in form of Dialogues, of the Life of St. *Emmeran*, which were publiſh'd by *Caniſius*, in the ſecond Tome of his Antiquities.

Erchinfroy *Abbot of* Melck.

ERCHINFROY or *ERCHINFRED*, Abbot of *Melck* in *Auſtria*, wrote *A. D.* 1012. an Account of the Life and Miracles of St. *Colman* a Scotch Man, which is cited by *Lambecius*, in his *Bibliotheca*.

Rupert *Abbot of* Mount Caſſin.

Trithemius reckons among the Eccleſiaſtical Writers, of the beginning of this Century, *RUPERT*, Abbot of Mount *Caſſin*, whom he much commends; and ſays, That he compos'd certain Sermons, and ſome other Works, but we have none of his Pieces in our Poſſeſſion.

Dithmar *Biſhop of* Merſburg.

DITHMAR, the Son of Count *Sigefroy* and of *Cunegonda*, born in *Saxony*, A. D. 976. became a Monk of St. *John* at *Magdeburg*, under the Abbot *Riddagius*; was afterwards made Provoſt of *Walbeck*, and at laſt Biſhop of *Mersburg* after *Wigbert*, whom he ſucceeded in 1008. He compil'd ſeven Books of Hiſtorical Chronicles, containing the Occurences and Tranſactions under five Emperors, *viz. Henry* the Fowler, the *Otho's*, and *Henry* II. He intermixes in ſeveral places, a great deal of Eccleſiaſtical Hiſtory, and enlarges in the Commendation of many reverend Biſhops of his Time. He died *A. D.* 1018. and his Works were Printed at *Francfort* in 1580. as alſo among thoſe of the *German* Hiſtoriographers.

ADE-

ADEMAR, or *AIMAR DE CHABANOIS*, a Monk of the Monaſtery of St. *Cibar* at *Angouleſme*, compos'd a Chronicle of the Hiſtory of *France*, which begins *A. C.* 829. and ends in 1029. with a Catalogue of the Abbots of St. *Martial* at *Limoges*; publiſh'd by Father *Labbe* in his ſecond Tome of his Library of Manuſcripts: He took care to procure the Writing of the Treatiſe of Offices by *Amalarius*, and ſome attribute to him the Supplement to that Work, relating to St. *Benedict*'s Rule, which Father *Mabillon* inſerted in the ſecond Tome of his *Analecta*, tho' 'tis more probable, that it belongs to *Amalarius* himſelf. We have alſo *Ademar*'s Acroſtick Verſes, taken out of an Extract that he made of the Lives of the Popes, attributed to *Damaſus*, by the Order of *Rohon* Biſhop of *Angouleſme*, which Verſes were ſet forth by the ſame Father, in the firſt Tome of his *Analecta*. M. *Baluſius* has in his Poſſeſſion, a certain Manuſcript Letter, (which he has thought fit to communicate to us) written by this Author, after the firſt Council of *Limoges*, held *A. D.* 1029. in which he aſſiſted, and directed to *Jourdain* Biſhop of *Limoges*, and to the Abbots and other Clergy-men of that Dioceſs; as alſo, to *Arnulphus* Biſhop of *Rhodez*, to *Thierry* Biſhop of *Metz*, to the Empreſs *Cunegonda* the Widow of the Emperor *Henry*, to *Conon*, to the Emperor *Conrad*, to *William* Duke of *Guienne*, and to Pope *John*, who is branded therein, as a bruiſh, cholerick and cruel Man. In this Letter, he relates many remarkable Paſſages that happen'd during the Conteſt about the Apoſtolical Dignity of St. *Martial* Biſhop of *Limoges*, chiefly in reference to *Benedict*, Prior of the Abbey of St. *Michael* at *Cluſe* in *Piemont*, who a little while after the Seſſion of that Council, being arriv'd at a certain Place call'd *La Buſſiere*, in the Province of *Limouſin*, on the Feſtival of the Nativity of the Virgin *Mary*, publickly gave it out, with a great deal of Heat and Paſſion, That St. *Martial* ought not to be reckon'd among the Apoſtles, and that the Inhabitants of *Aquitaine*, who look'd upon him to be ſo, were Aſſes and ignorant Doters.

Ademar or Aimar de Chabanois, *Monk of St.* Cibar *in* Angouleſme.

This being reported in the Monaſtery of St. *Cibar*, by two Monks of that Convent, who were then preſent at *La Buſſiere*, made ſo great an impreſſion on the Minds of the Friers, that all, except *Aimar* and *Gosbert*, embrac'd *Benedict*'s Opinion; which gave occaſion to this Letter, in which *Aimar* treats *Benedict* very rudely, who nevertheleſs, (even according to *Aimar*'s Report) was a judicious and learned Perſon, but extremely Paſſionate, if we may give Credit in that reſpect to *Aimar*, in his own Cauſe: For it appears, That the Prior inveigh'd againſt him moſt bitterly at *La Buſſiere*; accuſing him as the Author of that Innovation, which he alſo term'd Hereſie, and affirming that 'twas deviſ'd by him through Flattery, on purpoſe to gratifie the Abbot and Monks of *Limoges*, who had corrupted him with Mony. *Benedict* added, That having diſputed with *Aimar* upon that Point, he had baffl'd him, and had oblig'd him to hide himſelf. Now *Aimar* wrote this Letter to refute the Prior's Arguments, declaring what had paſs'd at *Limoges*, between himſelf and *Benedict*, whom he cenſures as an Impoſtor and Profligate Wretch: He likewiſe gives an account of the Conteſt that he had at *Angouleſme*, about the ſame Affair, with a certain Monk of *Ravenna*, being alſo an able Phyſician, nam'd *Bernard*, who came to *La Buſſiere* with *Benedict*, and had learnt of him all the Arguments againſt the Apoſtleſhip of St *Martial*. But it ought to be obſerv'd, that this *Benedict* ſaid, That the Diſpute could not be determin'd, but by a general Council of *France* and *Italy*, held in the Pope's preſence: *Quis auſus fuit Martialem prædicare Apoſtolum, niſi prius grande generale Concilium omnium Epiſcoporum Galliæ & Italiæ, una cum Papa Romano congregaretur, & ibi eſſet probatum, ſi eſt aut non eſt Apoſtolus?* And foraſmuch as *Benedict* and a Monk of St. *John d' Angely*, who likewiſe maintain'd that Saint *Martial* was not an Apoſtle, peremptorily declar'd, That 'twas requiſite to make application to the Pope, and to cauſe the Monks of St. *Martial* to be forbidden to place him in the Rank of the Apoſtles, for the future; *Aimar* replies, " That if the Pope being ſurpris'd by " the Inſinuations of envious Perſons, ſhould publiſh ſuch a Prohibition, it would be more " expedient to obey God, rather than the Pope of *Rome*; by reaſon that no Pope has re- " ceiv'd Power to abſolve or excommunicate the Holy Apoſtles, nor to hinder the Church " of God from doing well and ſpeaking well: *Si Papa ſubripiente conſilio invicdorum hoc prohibet, tamen obedire oportet Deo magis quam Papæ Romano. Nulli etenim Papæ data eſt poteſtas vel abſolvendi, vel excommunicandi ſanctos Apoſtolos Dei, vel prohibendi Eccleſiam Dei a benefaciendo & recte loquendo.* M. *Baluſius* has alſo divers Sermons made in the Council of *Limoges*, relating to the Apoſtolical Dignity of St. *Martial*, which he ſuppoſes to have been written by the ſame Author.

HUGH, Arch-deacon of *Tours*, compos'd a ſmall Dialogue between him and *Fulbert* Biſhop of *Chartres*, containing an Account of an Apparition of St. *Martin*, ſeen by *Herveus* Treaſurer of St. *Martin* at *Tours*, in the beginning of this Century, which was Publiſh'd by Father *Mabillon*, in the ſecond Tome of his *Analecta*.

Hugh *Arch-deacon of* Tours.

ODORAN, a Monk of St. *Peter Le Vif* at *Sens*, is the Author of a Chronicle, which begins at the Year of our Lord, 675. and ends in 1032. It was Printed in M. *Du Cheſne*'s Collection of the Hiſtorians of *France*.

Odoran *Monk of St.* Peter Le Vif.

AN-

Anſelm *Dean of* Namur.

ANSELM, a Canon of *Liege*, and afterwards Dean of *Namur*, wrote, upon the Requeſt of *Ida* Abbeſs of St. *Cecilia* at *Colen*, the Hiſtory of the Biſhops of *Liege*, from St. *Theodard*, who liv'd, *A. C.* 666. to *Waſcn*, who ſucceeded *Richard* in 1041. and died in 1048. It was ſet forth by *Chapeaville*, in his Collection of the Hiſtorians of *Liege*.

Hermannus Contractus, *Monk of* Richenaw.

HERMANNUS, ſirnam'd *CONTRACTUS*, by reaſon that his Limbs were ſhrunk, the Son of the Count of *Weringen* in *Suevia*, who was Educated in the Monaſtery of St. *Gall*, and afterwards became a Monk of *Richenaw*, flouriſh'd in the middle of the Century, and acquir'd much Skill in divers Languages and liberal Sciences. He compos'd a Chronicle, from the Creation of the World, to *A. D.* 1052. continu'd by *Bertulphus* of *Conſtance*, to 1065. It was Printed at *Francfurt*, in 1583. in the Edition of the Hiſtorians of *Germany*, by *Piſtorius*; in *Caniſius*'s Antiquities; and in the laſt *Bibliotheca Patrum*. To him are alſo attributed, certain Anthems in honour of the Virgin *Mary*; the *Veni Sancte Spiritus*; and ſome other † Proſes or Hymns. *Trithemius* likewiſe makes mention of the following Works of this Author, *viz.* a Treatiſe of the Science of Muſick; another of the Monochord; three Books of the manner of making the Aſtrolabe; one of its uſefulneſs; one of the Eclipſes; another of the Calendar; a Treatiſe of the Quadrature of a Circle, one of the Diſcord of Sounds, one of Phyſiognomy; and the Lives of divers Saints.

† *A Part of the Maſs.*

Glaber Radulphus *Monk of* Cluny.

GLABER RADULPHUS, a Monk of St. *German* at *Auxerre*, and afterwards of *Cluny*, compos'd in the Year, 1045. an Eccleſiaſtical Hiſtory dedicated to *Odilo* Abbot of *Cluny*, which begins at *A. C.* 900. and ends in 1045. This Hiſtory being very accurately and faithfully Written, was Printed at *Franefurt* in 1596. and is contain'd in M. *Du Cheſne*'s Collection of the Hiſtorians of *France*. He likewiſe wrote the Life of St. *William* Abbot of St. *Benignus* at *Dijon*, who died in 1031. which is referr'd to by *Bollandus* in *January* 1.

Gualdo *Monk of* Corbie.

GUALDO, a Monk of *Corbie*, wrote in Verſe, the Life of *Anſcharius* Biſhop of *Hamburg*, dedicated to *Adalbert* Arch-biſhop of *Bremen*. It is compris'd in the ſecond Tome of the fourth *Benedictin* Century, by Father *Mabillon*.

Drogo *Monk of St.* Winoch.

DROGO, a Monk of St. *Winoch*, wrote the Lives of St. *Gonelena*, of St. *Oſwald* King of *Northumberland*, and of St. *Winoch*: The Two firſt of theſe are in *Surius*, and the Third is only to be found in Manuſcript.

Helgaud *Monk of* Fleury.

HELGAUD, a Monk of *Fleury*, wrote *A. D.* 1050. the Life of King *Robert*, which was publiſh'd from a Manuſcript of *Petrus Pitheus*'s Library, and Printed at *Franefurt* in 1596. alſo in M. *Du Cheſne*'s Collection of Hiſtorians.

Witpo *Chaplain to the Emperor* Henry III.

WITPO or *WIPPO*, Chaplain to the Emperor *Henry* III. compos'd a Relation of the Life and Actions of *Conrad* the Father of that Emperor, which is extant in the Collection of the *German* Writers by *Piſtorius*, and a Panegyrick on *Henry* III. which is Printed in *Caniſius*'s Antiquities.

Ebervin *Abbot of St.* Maurice *at* Tolen.

EBERVIN or *EVERVIN*, Abbot of St. *Maurice* at *Tolen* in the Dioceſs of *Trier*, wrote the Life of St. *Simeon* of *Syracuſe* a Monk of *Trier*, who died in 1035. which was dedicated to *Poppo* Arch-biſhop of that Dioceſs, and is referr'd to by *Surius* in *June* 1.

Everſhelm *Abbot of* Aumont.

EVERSHELM, Abbot of *Aumont* in *Hainaut*, is the Author of a Life of St. *Poppo* Abbot of *Stavelo*, his Kinſman, cited by *Surius* and *Bollandus* in *January* 25. He was made Abbot of St. *Peter* at *Ghent* in 1058. and died in 1069.

Guibert *Arch-deacon of* Toul.

GUIBERT, Arch-deacon of *Toul*, wrote the Life of Pope *Leo* IX. Publiſh'd by Father *Sirmond*, A. D. 1615. and afterwards by *Henſchenius* and *Papebrochius* in *April* 19.

Metellus *Abbot of* Tergenſee.

METELLUS, Abbot of *Tergenſee*, who flouriſh'd, *A. D.* 1060. left certain Eclogues call'd *Quirinales*, in commendation of St. *Quirinus* Martyr, which were ſet forth by *Caniſius* in the firſt Tome of his Antiquities.

Folcard *Monk of St* Berthin.

FOLCARD, a Monk of St. *Berthin*, wrote the Life of that Saint, and that of St. *Omer*, both referr'd to by *Surius*, viz. one in *September* 5. and the other under the 15th Day of the ſame Month.

Gerard *Abbot of St.* Vincent *at* Laon.

GERARD, a *Sacriſtain* or Veſtry-keeper in the Monaſtery of *Corbie* in *Saxony*, and afterwards Abbot of St. *Vincent* at *Laon*, is the Writer of the Life of St. *Adelard*, publiſh'd by *Surius* and *Bollandus* in *January* 2. and by Father *Mabillon* in the firſt Tome of the fourth *Benedictin* Century. He was afterwards made Abbot of St. *Medard* at *Soiſſons*, A. D. 1077. but being turn'd out thence, by Queen *Bertha*, he Founded the Monaſtery of *Sauvemajeur*, in the Dioceſs of *Bourdeaux*, where he died in 1095.

Willeran *Abbot of St.* Peter *at* Merſburg.

WILLERAN, a Monk of *Fulda*, and afterward Abbot of St. *Peter* at *Merſburg*, compos'd an *Epithalamium* on the Marriage between JESUS CHRIST and the Church, or a Commentary on the Canticles, contain'd in three Books in Proſe, intermix'd with Verſe: A certain Piece of that nature, was publiſh'd under his Name in *Latin*, and in the old *Gauliſh* Language, Printed at *Leyden*, A. D. 1598.

Urſio *Abbot of* Aumont.

URSIO, Abbot of *Aumont* in *Hainault*, wrote an Hiſtorical Account of the Life of St. *Marcellus* Pope, *A. D.* 1080.

Deſiderius *Abbot of Mount* Caſſin.

DESIDERIUS, Abbot of Mount *Caſſin*, who was afterwards Pope, under the Name of *Victor* III. being as yet Abbot, compos'd a Dialogue concerning the Miracles of St. *Benedict*.

PAUL,

PAUL, a Canon and Provoſt of *Benrieden*, wrote in the end of the Century a Treatiſe of the Actions of Pope *Gregory* VII. and the Life of St. *Herlucia* a Virgin, both publiſh'd by *Gretzer*, Printed at *Ingolſtadt*, and inſerted in the Collection of the *Bollandiſts*. Paul *Canon of* Benrieden.

CONRAD, a Monk of the Monaſtery of *Bruvilliers*, in the Dioceſs of *Colen*, wrote in the Year 1096. the Life of St. *Wolphelin* Abbot of that Abbey, deceaſed in 1091. which was publiſh'd by the *Bollandiſts*, in *April* 22. Conrad *a Monk of* Bruvilliers.

GAUFROT or *GEFFRET DE MALETERRE*, a *Norman* Monk, compos'd an Hiſtory of the Conqueſts of the *Normans*, under the Dukes *Robert Guiſcard* and *Roger*, in *Apulia*, *Calabria* and *Sicily*. It was Printed ſeparately, and is alſo to be found among the Hiſtorians of *Hiſpania Illuſtrata* Printed at *Francfurt*, A. D. 1603. Geffrey de Maleterre *a Norman Monk.*

WILLIAM of *APULIA*, wrote in the end of this Century, at the requeſt of Pope *Urban* II. a Poem on the ſame Subject, Printed ſeparately at *Paris* in 1652. as alſo in the Collection of the Hiſtorians of *Normandy*, by *Du Cheſne*, and in that of the Hiſtoriographers of *Sicily*. William *of* Apulia.

BERTULPHUS or *BERNULPHUS*, a Prieſt of *Conſtance*, beſides a Continuation of *Hermannus Contractus*'s Chronicle, and an Hiſtory of his Time, from the Year, 1053. to the end of the Century, compos'd a Treatiſe, to ſhew that the Company of excommunicated Perſons ought to be avoided, and ſome other ſmall Tracts in favour of Pope *Gregory* VII. which were publiſh'd by *Gretzer* in his Apology for Cardinal *Bellarmin*, Printed at *Ingolſtadt*, A. D. 1612. Bertulphus *Prieſt of* Conſtance.

NALGOD, a Monk of *Cluny*, wrote in the end of the Century, the Lives of St. *Odo* and St. *Mayol*, ſet forth by the *Bollandiſts*, and by Father *Mabillon*. Nalgod *Monk of* Cluny.

OTHLO, a Prieſt and Monk of the Monaſtery of St. *Boniface* in *Germany*, is the Writer of the Life of that Saint, ſometime Arch-biſhop of *Mentz*, which was publiſh'd by *Caniſius* in the fourth Tome of his Antiquities, and by Father *Mabillon* in the ſecond Tome of the third *Benedictin* Century. Othlo *Monk of St.* Boniface.

INGULPHUS, an *Engliſh* Man of the City of *London*, the Son of an Officer belonging to King *Edward*'s Court, appli'd himſelf to Study in his Youth, and acquir'd ſo great Reputation for his Learning, that *William* Duke of *Normandy* paſſing into *England*, brought him back with his Retinue, and made him his principal Miniſter. He undertook a Journey to the *Holy Land*, A. D. 1064. and returning from thence was admitted into the Monaſtery of *Fontanelle*, of which he was made Prior ſoon after, in 1076. *William* I. King of *England* invited him over into this Kingdom, and conſtituted him Abbot of *Croyland*, from whence he had turn'd out *Wulketulus*; but *Ingulphus* obtain'd leave to retire from that Abbey, the Hiſtory of which he compos'd from *A. C.* 664. to 1091. It was publiſh'd by Sir *Henry Savil* in 1596. and among the Hiſtorians of *England*, Printed at *London* in 1684. This Author died in 1109. Ingulphus *Abbot of* Croyland.

THIERRY, a Monk of St. *Peter* at *Ghent*, and afterwards Abbot of St. *Trudo* in the Dioceſs of *Liege*, wrote the Lives of St. *Bavo*, St. *Trudo*, St. *Rumold* and St. *Landrada*, publiſh'd by *Surius*. *Trithemius* ſays, That he was likewiſe the Author of a Life of St. *Benedict* and of an Account of the Tranſlation of his Body, with certain Letters and ſome other Works in Proſe and Verſe: He flouriſh'd *A. D.* 1050. Thierry *Abbot of* St. Trudo.

ALPHANUS, a Monk of Mount *Caſſin*, afterward Abbot of St. *Benedict* at *Salerno*, and at laſt Biſhop of that City, from *A. D.* 1057. to 1086. is reputed to be the Author of divers Hymns, in Honour of the Saints, and of ſome other Poetical Pieces, referr'd to by *Ughellus*, in the ſecond Tome of *Italia Sacra*. Alphanus *Arch biſhop of* Salerno.

AMATUS, a Monk of Mount *Caſſin* and Biſhop in *Italy*, although 'tis not known of what Church, compos'd four Books in Verſe, dedicated to Pope *Gregory* VII. on the Actions of the Apoſtles St. *Peter* and St. *Paul*, and eight Books of the Hiſtory of the *Normans*, which (as they ſay) are kept in Manuſcript in the Library of Mount *Caſſin*. He likewiſe wrote certain Poems in commendation of *Gregory* VII. on the Twelve precious Stones of the Breaſt-plate of the High Prieſt; and on the Celeſtial *Jeruſalem*. Amatus *a Biſhop of* Italy.

HEPIDANNUS, a Monk of St. *Gall*, who flouriſh'd during a conſiderable part of this Century, is the Author of a Chronicle which begins at the Year, 709. and ends in 1044. It is inſerted in the Collection of the Hiſtorians of *Germany*, ſet forth by *Goldaſtus*, and Printed at *Francfurt* in 1606. He likewiſe compos'd two Books of the Life and Miracles of St. *Wiborad*, dedicated to *Ulric* Abbot of St. *Gall*, which are referr'd to in the ſame Place, as alſo by the *Bollandiſts*, and by Father *Mabillon*. They were written, *A. D.* 1072. and this Author might be Dead in 1080. Hepidannus *Monk of St.* Gall.

MARIANUS, a Scotch-man or Iriſh-man by Nation, related to Venerable *Bede*, (if we may give Credit to *Matthew* of *Weſtminſter*) was born *A. D.* 1028. turn'd Monk in 1052. paſs'd over into *Germany* in 1058. was ten Years a Recluce in the Monaſtery of *Fulda*, and ſpent the reſt of his Life at *Mentz*, where he died in 1086. He compos'd a Chronicle from the Creation of the World, to *A. D.* 1083. in which he follow'd *Caſſiodorus*. It was continu'd to the Year, 1200. by *Dodechin* Abbot of St. *Dyſibod* in the Dioceſs of *Trier*, and was Printed in ſeveral Places, more eſpecially among the *German* Hiſtorians. Marianus Scotus.

LAM-

Lambert *Monk of* Hirſfeldt.

LAMBERT of *ASCHAFFEMBURG* aſſum'd the Monaſtick Habit, in the Convent of *Hirſfeldt*, under the Abbot *Meginher*, *A. D.* 1058. was ordain'd Prieſt the ſame Year, by *Lupold* Arch-biſhop of *Mentz*; and ſoon after undertook a Journey to *Jeruſalem*, without the Knowledge of his Abbot, from whence he return'd the next Year. He compos'd an Hiſtorical Chronology from the Creation of the World, to *A. D.* 1077. which is only an Epitome of general Hiſtory to the Year 1050. and a particular Hiſtory of *Germany* of a competent largeneſs, from that Year to 1077. This Work is written with a great deal of Accuracy and Elegancy, and there are few German Authors, who have ſhew'd ſo much Politeneſs in their Writings. It was Printed ſeparately at *Tubingen* in 1533. and alſo among the Hiſtorians of *Germany*.

Adam *Canon of* Bremen.

ADAM, a Canon of *Bremen*, in the Year, 1077. compos'd four Books of the Eccleſiaſtical Hiſtory of his Church, in which he treats of the original and propagation of the Chriſtian Religion in the Dioceſſes of *Bremen* and *Hamburg*, from the time of the Emperor *Charlemagne*, to that of *Henry* IV. He has annex'd at the end, a ſmall Treatiſe of the ſituation of *Denmark* and other Northern Kingdoms; of the Nature of thoſe Countries, and of the Religion and Manners of the Inhabitants. The whole Work was publiſh'd by *Lidembrocius* and Printed at *Hanaw*, A. D. 1579. at *Leyden* in 1595. and afterwards at *Helmſtadt* in 1670.

Albert *a* Benedictin *Monk of* Mets.

Sigebert and *Trithemius* make mention of a *Benedictin* Monk of *Mets*, nam'd *ALBERT*, who wrote certain Works, and among others, an Hiſtory of his Time, dedicated to the Biſhop of that Dioceſs.

Anſelm *a* Benedictin *Monk of* Rheims.

They likewiſe take notice of another *Benedictin* Monk of the City of *Rheims*, nam'd *ANSELM*, who compos'd an Hiſtorical Account of the Voyage of Pope *Leo* IX. to *France*; of the Synods he held there; and of other Affairs tranſacted by him in that Kingdom. This Piece was call'd Pope *Leo*'s Itinerary.

Gonthier *Monk of* S. Amand.

Laſtly, *Sigebert* mentions a Monk of St. *Amand*, known by the name of *GONTHIER* or *GONTHERIUS*, who wrote in Verſe a Relation of the Martyrdom of St. *Syricius*.

An Addition of ſome other Authors who wrote in the Eleventh Century.

Warman *Biſhop of* Conſtance.

WARMAN, Count of *Dilingen*, afterwards Monk of *Richenaw*, and at laſt Biſhop of *Conſtance*, wrote the Life of St. *Pyrmin*. He died *A. D.* 1034.

Britwol *Biſhop of* Winton.

BRITWOL, a Monk of *Glaſſenbury* and afterwards Biſhop of *Wincheſter*, wrote the Life of St. *Egwin*, ſometime Biſhop of the ſame Dioceſs, and died *A. D.* 1045.

Ingelran *Abbot of* St. Riquier.

INGELRAN, a Monk and afterwards Abbot of St. *Riquier*, compos'd a Poem, divided into Four Books, the Firſt of which contains the Life of St. *Riquier*; the Second and Third a Narrative of the Miracles wrought by him; and the Fourth, an Account of the Tranſlation of his Body to the Abbey that bears his Name. Some part of this Poem is inſerted in the ſecond Century of the Acts of St. *Benedict*. This Author likewiſe wrote certain Copies of Verſes, in Honour of St. *Wilfran* Arch-biſhop of *Sens*, and died *A. D.* 1045.

Bertha *a Nun of* Willock.

BERTHA or *BERTRADA*, a Nun of *Willock* near *Bonne*, the Siſter of St. *Wolphemus* Abbot, wrote the Life of St. *Adelaida*, the firſt Abbeſs of her Monaſtery.

Giſlebert *Monk of* St. German *at* Auxerre.

GISLEBERT, a Monk of St. *Germain* at *Auxerre*, under the Abbot *Winneman*, compos'd in the middle of the Century, two Books of the Life of St. *Romanus*, an Abbot near *Auxerre*, who is ſuppos'd to be the ſame that gave Food to St. *Benedict*, in the Grot of *Subiago*, of which St. *Gregory* makes mention in his Dialogues. This Piece is contain'd in the firſt *Benedictin* Century by Father *Mabillon*.

Dioderi-cus *Monk of* Hirſfeldt.

DIODERICUS, a Monk of *Hirſfeldt*, compos'd in the beginning of this Century, a Treatiſe concerning the Tranſlation of St. *Benedict*, which is inſerted in the ſecond Part of the fourth *Benedictin* Century. *Trithemius* falſely attributes to him the Book of the Tranſlation of St. *Benedict*, which belongs to *Adalbert* a Monk, who died *A. C.* 853.

Andrew *Monk of* Fleury.

ANDREW, a Monk of *Fleury*, or of St. *Benedict* on the *Loire*, wrote in like manner, at the ſame time, a Treatiſe of the Miracles of St. *Benedict*.

Odo *Monk of S.* Maur des Foſſez.

ODO, a Monk of St. *Maur des Foſſes*, compleated a Relation of the Life of Count *Burchard*, *A. D.* 1058.

Bovo *Abbot of* St. Berthin.

BOVO, Abbot of St. *Berthin*, compos'd a Narrative of the Canonization of that Saint, and dedicated it to *Guy* Arch-biſhop of *Rheims*. He died *A. D.* 1069. four Years after having reſign'd the Government of his Abbey.

Giſlebert *Monk of* S. Amand.

GISLEBERT, a Monk of St. *Amand*, wrote four Books containing an Account of the Life of that Saint, and of the deſtruction of his Monaſtery. He died *A. D.* 1095.

St. *WIL-*

St. *WILLIAM*, Abbot of *Richenaw*, compos'd two Books concerning the Cuſtoms of that Abbey, with ſome other Works, and died in 1091. St. William *Abbot of* Richenaw.

ALBERIC, Cardinal, is the Author of the Life of St. *Dominick* of *Sora*. See *Petrus Diaconus*, Cap. 12. Alberic *Cardinal.*

JOTSALD, a Monk of *Cluny*, wrote the Life of St. *Odilo* his Abbot. Father *Mabillon* deſigns to publiſh it more entire, than it has been hitherto, in his Sixth *Benedictin* Century. Jotſald *Monk of* Cluny.

WOLFERUS, a Monk of *Altaich*, or rather Canon of *Hildeſheim*, left a Relation of the Lives of St. *Gonthier* the Hermit, and of St. *Godehard* Biſhop of *Hildeſheim*. Some have attributed this Piece to *Albuin*, by whom it was only Reviſ'd. Wolferus *Canon of* Hildeſheim.

GOTZELIN, a Monk of St. *Berthin* and afterwards of *Canterbury*, compos'd an Hiſtory of the Life and Miracles of St. *Auguſtin* the Monk, who converted the Engliſh Nation to Chriſtianity, with an Account of the Tranſlation of the ſame Saint, made in his Time. *William* of *Malmesbury* extols him as the moſt famous Writer in *England* after *Bede*; eſpecially in reference to the Hiſtory of the Saints of this Kingdom, many of whoſe Lives were written by him. Gotzelin *a Monk of* Canterbury.

PETER, a Monk of *Maillezais*, wrote the Hiſtory of his Monaſtery, and dedicated it to *Goderan* Abbot of the ſame Convent, who flouriſh'd, *A. D.* 1070. Peter *Monk of* Maillezais.

WILLIAM, a Monk of *Chiuſi* in *Tuſcany*, wrote the Life of St. *Benedict* Abbot of that Monaſtery in the Eleventh Century. William *Monk of* Chiuſi.

RAIMOND, a Monk of St. *Andrew* at *Avignon*, compos'd a Relation of the Life of St. *Pons* Abbot of the ſame Monaſtery, in the end of that Century. Raimond *Monk of St. Andrew at* Avignon.

HETMO, a Monk of *Richenaw*, is the Author of the Life of St. *William* of *Richenaw*, which is referr'd by *Trithemius* to the Year of our Lord 1091. Heymo *Monk of* Richenaw.

GERARD DE VENNA, a Monk of *La Chaiſe Dieu*, left a Relation of the Life of St. *Robert* Abbot and Founder of that Abbey. This Life not being well written, was reviſ'd by *Marbodus* Biſhop of *Rennes*. Gerard de Venna *Monk of* La Chaiſe Dieu.

EGIRWARD, a Monk of St. *Burchard* at *Wurtzburg*, made ſome Additions to the Life of the ſame Saint. Egirward *Monk of St. Burchard at* Wurtzburg.

GAUTIER or *GAUTERIUS*, wrote the Life of St. *Anaſtaſius* the Hermit, who liv'd in the end of this Century, in the Dioceſs of *Rieux*. Gautier.

GRIMALDUS, compos'd an Hiſtorical Account of the Tranſlation of St. *Felix*, ſometime Pupil to St. *Emilian* the Patron of *Spain*. Grimaldus.

RUDOLF, a Monk of *La Chaiſe Dieu*, wrote the Life of St. *Adelelm* the third Abbot of that Monaſtery, and afterward Prior of St. *John* at *Burgos* in *Spain*, who died in the end of the Century. Rudolf *a Monk of* La Chaiſe Dieu.

NOTCHERUS, Abbot of *Hautvilliers* in the Dioceſs of *Rheims*, compos'd in the end of the Century, a Narrative of the Tranſlation of St. *Helena*, made in his Monaſtery. Notcherus *Abbot of* Hautvilliers.

W. a Monk of *Walſor*, wrote in the middle of the Century, the Life of St. *Hiltrada* a Virgin, which is inſerted in the ſecond Part of the third *Benedictin* Century. W. *a Monk of* Walſor.

To theſe may be added the nameleſs Writers of the ſame Age, who compos'd the following works, viz.

Nameleſs Authors.

THE Life of St. *Gildas*, ſirnam'd the Wiſe, Abbot of *Ruis* in *Bretagne*, written by a NAMELESS Author, who likewiſe makes mention of certain Saints of the ſame Monaſtery, who liv'd in his Time. This Piece is extant in the Library of *Fleury*, and in the firſt *Benedictin* Century.

A Relation of the Miracles of St. *Martin* at *Vertou*, in the ſame *Benedictin* Century.

The Life of St. *Bertulf* Abbot of *Renty*, written by a Monk of *Blandin* at *Ghent*, in the firſt Part of the third *Benedictin* Century.

The Life of St. *Chafer*, which is contain'd in the ſame Volume.

The Author of the Chronicle of St. *Vincent* at *Vulturno* in *Italy*, in M. *Du Cheſne*'s third Tome.

The Life of St. *Oditia* Abbeſs of *Homburg* in *Alſatia*, which is to be found in the ſecond Part of the third *Benedictin* Century.

An Account of the Miracles of St. *Hubert* Biſhop of *Liege*, written by a certain Monk of of St. *Hubert*'s Abbey in *Ardenne*, which is in the firſt Part of the fourth *Benedictin* Century.

A Narrative of the Tranſlation of St. *Cuthbert* Biſhop, by a Monk of *Durham*, contain'd in the ſecond Part of the ſame Volume.

Another of the Life and Tranſlation of the Body of St. *Hugh* a Monk of St. *Martin* at *Autun*, by a nameleſs Monk. This Piece is in the fifth *Benedictin* Century.

Another of the Tranſlation of the Body of St. *Valery* of *Flanders*, to the Abbey that bears his Name, by a Monk of the ſame Convent, which is inſerted in the ſame Volume.

The Life of St. *Simon* Count of *Crepy*, who died, *A. D.* 1082. written by a nameleſs Author of the ſame Time.

The Life of St. *Simeon* an *Armenian* Hermit, at *Padolyrona* near *Mantua*.

The Life of St. *Thierry* Abbot of St. *Hubert*, in the Foreſt of *Ardennes*, who died, *A. D.* 1087.

The Life of St. *Richard* Abbot of St. *Vannes*, deceas'd in 1046. which was written by a certain Monk of the ſame Monaſtery, a little after his Death; although that Abbot was never ſeen by him.

The Life of St. *Iſarn* Abbot of St. *Victor* at *Marſeille*, who died *A. D.* 1048.

The Life of St. *Bononius* Abbot of *Lucedia* in *Piemont*, who died in 1026. written by one of his Pupils.

A Relation of the Life and Miracles of St. *Gautier* or *Gauterius*, the firſt Abbot of St. *Martin* at *Pontoiſe*, deceaſed in 1094. which was compos'd in like manner by one of his Pupils.

The Life of St. *Guy* Abbot of *Pompoſa* in *Italy*, who died *A. D.* 1046.

CHAP. XII.

Of the Greek *Eccleſiaſtical Writers who flouriſh'd in the Eleventh Century.*

Leo *the Grammarian.*

LEO, the Grammarian, is the Author of a Continuation of *Theophanes's* Chronicle, from *A. C.* 813. to 1013. which is apparently the Year when he wrote. It was publiſh'd by Father *Combefis*, in the end of *Theophanes's* Works; Printed at *Paris*, A. D. 1655.

Alexius *Patriarch of* Conſtantinople.

ALEXIUS, a Monk of the Monaſtery of *Studa*, and afterward Patriarch of the Church of *Conſtantinople*, which he govern'd from *A. D.* 1025. to 1043. compil'd certain Conſtitutions relating to Eccleſiaſtical Affairs, which are referr'd to in the Collection of the *Greek* and *Roman* Law.

Eugeſippus.

EUGESIPPUS, an Author very little known, compos'd a Geographical Treatiſe of the Holy Land, publiſh'd by *Allatius*, in his Collection of the *Greek* and *Latin* Writers. 'Tis reported that this Treatiſe was written about *A. D.* 1040.

Theophanes *the* Cerameaan, *Archbiſhop of* Tauromenium.

THEOPHANUS the *Ceramean*, Arch-biſhop of *Tauromenium* in *Sicily*, liv'd in this Century, although we have already made mention of him in the Ninth Age, to which he is generally referr'd; but two Reaſons invincibly prove, that he belongs to the Eleventh: The firſt is, That he cites *Metaphraſtes*; and the other, that 'tis expreſs'd, That the Homely on *Palm*-Sunday, was made in the Preſence of King *Roger*, who could be no other Perſon but the Count of *Sicily*, whom he ſtiles King and Emperor, according to the uſual Cuſtom of the *Greeks*. The Homelies attributed to *Gregory* the *Ceramean*, in ſome Manuſcripts, are not different from thoſe of *Theophanes*; inſomuch, that it muſt either be an Error of the Tranſcribers, or elſe *Theophanes* had two Names. Let the Caſe be how it will, theſe Homelies being 72 in Number, are not Contemptible; in which the Author explains the literal Senſe of the Goſpels, and afterwards enlarges on the Allegorical and Moral; but his Style is plain, without any manner of Ornament, or loftineſs of Expreſſion.

Nilus Doxopatrus, Archimandrita.

At the ſame time likewiſe flouriſh'd *NILUS DOXOPATRIUS*, *Archimandrita* or Abbot of his Convent; who by Count *Roger's* Order, compos'd a Treatiſe of the five Patriarchal Sees, and of the Arch-biſhopricks and Biſhopricks under their Juriſdiction; as alſo concerning the Inſtitution of thoſe Patriarchs, their Ranks, Titles, Rights and Privileges. *Allatius* has produc'd many Fragments of this Piece; and it was publiſh'd entire by M. *Le Moine*, in the firſt Tome of his Sacred Varieties.

Nicetas Pectoratus *Monk of* Studa.

NICETAS PECTORATUS, beſides the above-mention'd Treatiſe againſt the *Latins*, compos'd alſo ſome other Works; particularly a Treatiſe of the Soul, of which *Allatius* ſet forth a Fragment; an Hymn in Honour of St. *Nicolas*; and another in Commendation of *Metaphraſtes*, referr'd to by the ſame Author.

Michael Pſellus *Senator.*

MICHAEL PSELLUS, deſcended of a noble Family in *Conſtantinople*, made ſo great Progreſs in the Studies to which he apply'd himſelf, that he became one of the moſt learn'd Men of that Age: He exercis'd the Office of a Senator, and was highly eſteem'd by the Emperors: He was one of thoſe Deputies whom *Michael* ſirnam'd *Stratioticus*, ſent to *Iſaac Comnenus* to treat with him, and the latter made uſe of his Service againſt *Michael Cerularius*;

larius; afterward he was choſen Tutor to *Michael Ducas*, who was advanc'd to the imperial Throne by his means, *A. D.* 1071. He follow'd the Fortune of that Emperor; and was oblig'd, when the ſame Prince was depos'd in 1078. to retire to a Monaſtery, where he died a little while after. The *Greek* Writers, who ſucceeded him, made many *Encomium's* on his profound Skill in all manner of Sciences; more eſpecially *Allatius*, who gives us a very particular Character of him; and ſays, That none in that Age nor in the following, was ever more ſucceſsful in inventing; nor obſerv'd a more regular Method; nor wrote with ſo admirable Eloquence, and diſcuſs'd Matters ſo thoroughly; and laſtly, that there is no Science, in which he has not written Commentaries, Abridgments or Treatiſes.

The Printed Works of *Michael Pſellus*, are a Paraphraſe in Verſe on the *Canticles*, dedicated to *Nicephorus Botoniata*, which was publiſh'd in *Greek* by *Meurſius*, and Printed at *Leyden*, A. D. 1617. and in *Latin* at *Venice* in 1573. A Commentary on the ſame Book, taken out of St. *Gregory Nyſſen*, St. *Nilus* and St. *Maximus*, which is extant among *Theodoret's* Works: Certain Queſtions about the Holy Trinity and the Perſon of Jeſus Chriſt, Printed at *Augsburg* in 1608. Iambick Verſes on the Vertues and Vices: Moral Diſcourſes on *Tantalus* and *Circe*, and an Allegory of *Sphinx*, Printed at *Baſil* in 1545. A Dialogue of the Operation of Demons, Printed at *Paris* in 1615. with M. *Gaulmin's* Notes: A *Scholion* or brief Commentary on the *Chaldaick* Oracles, Printed at *Venice* in 1593. and at *Paris* in 1599. A Treatiſe of the Faculties of the Soul, Printed at *Paris* in 1624. with *Origen's Philocalia*: Annotations on ſome Paſſages of St. *Gregory Nazienzen*, publiſh'd by *Billius*: The Panegyrick and Office of *Simeon Metaphraſtes*, ſet forth by *Allatius*: And a Treatiſe of the Seven general Councils, publiſh'd with ſeveral Poems by M. *Boſquet*, and Printed at *Paris* in 1632. Not to mention a great number of Books of Philoſophy and Commentaries on *Ariſtotle*, which bear the Name of this Author, and are Printed at ſeveral Places.

Allatius likewiſe produces a Catalogue of many other Treatiſes written by *Pſellus*, which are only extant in Manuſcript; particulary, a Treatiſe againſt *Eunomius*; an Epitome of the Books of *Moſes*; certain Theological Queſtions; divers Tracts about the Myſteries of Jeſus Chriſt; many Homilies and ſome Letters: Notwithſtanding the high eſteem that *Allatius* has for this Author, his Works do not appear to be very uſeful, nor very learn'd, in reſpect of Eccleſiaſtical Matters, nor very eloquent. Although he was no Friend to *Michael Cerularius*, yet he maintain'd the Opinion of the *Greeks* concerning the Proceſſion of the Holy Ghoſt.

In the end of the ſame Century liv'd *SIMEON* ſirnam'd the Younger, Abbot of the Monaſtery of *Xerocerce*, of whom we have 33 Orations or Sermons on Faith, and on the Chriſtian and Monaſtick Manners; as alſo a Pious Treatiſe call'd, *Hymns of Divine Love*, in meaſur'd Proſe, which the *Greeks* call Politick or Blank Verſe; and 228 moral Maxims, which *Jacobus Pontanus* tranſlated into *Latin* from the Manuſcripts of the Libraries of *Bavaria* and *Augsburg*, and caus'd to be Printed at *Ingolſtadt* in *Quarto*, A. D. 1603. *Allatius* gives us a Catalogue of 79 Homilies, 58 Hymns, and ſome Inſtructions by this Author, with the Titles and Beginings of them: Of the Homilies there are only Fifteen among thoſe of *Pontanus*, and of the Hymns there are Twenty, which *Pontanus* has not publiſh'd, no more than the Inſtructions of which he makes mention. Theſe Works are full of Moral and Aſcetick Precepts; but there are alſo certain Maxims of the *Heſychaſts* or Quietiſts: So that perhaps it may not be amiſs, here to ſhew after what manner he lays down thoſe Principles of Quietiſm, in his third Diſcourſe of Prayer.

Simeon *the Young, Abbot of* Xerocerce.

" In the firſt place (ſays he) three Things are to be Practis'd, in order to attain to what " you deſire, *viz.* the Contempt of all Rational and Irrational Creatures, Mortification, " and a pure Conſcience, free from all manner of Paſſions and particular Intereſts. After- " wards ſitting alone in Tranquility in a Corner of your Cell, do what I am now about to tell " you: Keeping your Door ſhut, lift up your Mind above all Vanities; that is to ſay, " above all temporary and tranſitory Things, and bowing your Head to your Belly, hold " your Breath; ſeek your Heart in Mind: At firſt you'll find thick Darkneſs, but by con- " tinuing this practice Day and Night, you will diſcover Wonders and meet with endleſs " Conſolation: For when the Mind has once found out the place of the Soul, it clearly per- " ceives things which it never comprehended before; it diſcerns Air round about the Heart, " and becomes altogether Luminous and full of Wiſdom: And when a Man is arriv'd to " that height of Perfection, if any evil Thought intervenes, it is expell'd and immediately " diſ-appears, before it can make any Impreſſion; ſo that the Mind being exaſperated drives " away the Devil: You may learn the reſt with God, by preſerving Jeſus Chriſt in your Heart.

This is the Model of Quietiſm fram'd by that Monk, who talks of nothing for the moſt part in his Syſtem of Divine Love, but Divine Illuminations and Lights, Divine Unions, Eſſential Unions with God; the Transformation of our Members into thoſe of *Jeſus Chriſt*, and other Matters of the like Nature. However it muſt be acknowledg'd, That otherwiſe the Works of this Author are full of moſt excellent Maxims, ſolid Principles, and very uſeful Inſtructions for promoting the Spiritual Life. There are alſo two other ſmall Tracts by the ſame Author, *viz.* one of the alteration and impreſſions which the Elements make on the

Bodies and Souls of Men; and the other, of the manner of God's Omnipreſence in all Places, and how his Light is diſpers'd every where. The ſame Method of Writing, and the ſame Principles are obſervable in theſe Pieces: But *Simeon* was caſt into Priſon in the end of his Life, for reproving the Emperor too freely (as ſome ſay) or as others will have it, upon account of his Erroneous Doctrins. He is alſo reputed to have firſt broach'd the Error of thoſe *Greek* Monks, who imagin'd, That the Light which appear'd on Mount *Tabor*, was the uncreated and eternal Light of the Divine Majeſty; and that all Happineſs conſiſted in the Contemplation of it.

John *Arch-biſhop of* Euchaita.

JOHN, Arch-biſhop of *Euchaita* in *Paphlagonia*, compos'd in the middle of this Century, certain Poetical Pieces in Iambick Verſe, on the principal Hiſtories of the Feſtivals of the Year, Printed at *Eton*, A. D. 1610. As alſo a Relation of the Lives of St. *Euſebius* and St. *Dorotheus* the Younger; ſome Extracts of which are produc'd by *Allatius*, in his Book of the Agreement of the *Greek* and *Latin* Churches, concerning Purgatory.

Joannes Thraceſius Scylitzes, Curopalata.

JOANNES THRACESIUS SCYLITZES, † *Curopalata*, who flouriſh'd under *Alexis Comnenus*, wrote a Continuation of *Theophanes*'s Hiſtory, from the Year 813. to 1081. when *Alexis Comnenus* was advanc'd to the imperial Dignity. It was Printed at *Venice* in *Latin*, of *Gabius*'s Tranſlation; and *Peter Goar* publiſh'd it in *Greek*, at the end of *Cedrenus*'s Chronicle, part of the ſame Hiſtory by *Scyletzes*, which begins at *A. D.* 1057. and ends in 1081.

† *The Name of one of the principal Miniſters of State, in the Court of the Eaſtern Emperors.*

Georgius Cedrenus.

GEORGIUS CEDRENUS, a Monk, flouriſh'd in like manner in the end of the Century, and wrote Annals or an Epitome of Hiſtory, from the beginning of the World to the Year 1057. It is only a Collection of divers Authors, more eſpecially of *George* the * *Syncellus*, whoſe Chronography he Copied out from the Creation of the World, to the Reign of *Diocletian*; of *Theophanes*, from *Diocletian* to *Michael* Curopalata; and of *Joannes Thraceſius Scylitzes*, afterward *Curopalata*, to his time. In a word, his whole Hiſtory is taken out of the Works of ſeveral Writers, the Extracts of which he has drawn up without much Judgment or Skill, in the Art of Critick. Theſe Annals were Tranſlated by *Xylander*, and Printed at *Baſil*, A. D. 1566. and afterward at *Paris* in the Royal Printing-Houſe, with the Notes of *Fabrot* and *James Goar*, in 1647.

* *A certain Officer under the Patriarch of* Conſtantinople.

CONSTANTINUS LICHUDES, who ſucceeded *Michael Cerularius*, A. D. 1058. in the Patriarchal See of *Conſtantinople*, compil'd certain Synodal Conſtitutions, which are contain'd in the Collection of the *Greek* and *Roman* Law, as well as a Synodal Deciſion of *Michael Cerularius* about Marriages, to the ſeventh Degree of Conſanguinity; and ſome other Fragments of Conſtitutions by the ſame Patriarch, relating to forbidden Marriages.

Conſtantin Lichudes, *Patriarch of* Conſtantinople.

JOHN XIPHILIN, of *Trebiſond* or *Trapezut*, a Monk of Mount *Olympus*, ſucceeded *Conſtantin Lichudes*, A. D. 1066. and died in 1078. We have ſtill in our Poſſeſſion his Homily on the Croſs, or on the third Week of Lent, cited by *Gretzer*, and certain Decrees about Marriage inſerted in the Collection of the *Greek* and *Roman* Law. 'Tis alſo reported, That there are to be ſeen in ſome Libraries, certain Homilies by this Patriarch, on all the Sundays of the Year; and ſome have imagin'd him to be the Author of the Epitome of *Dion Caſſius*'s Hiſtory, but the latter aſſures us himſelf, That he was his Nephew, and that he compos'd that Abridgment under the Emperor *Michael Ducas*.

John Xiphilin *Patriarch of* Conſtantinople.

SAMONAS, Arch-biſhop of *Gaza*, flouriſh'd (as 'tis ſuppos'd) in the end of this Century, and wrote a ſmall Tract in form of a Dialogue, between Himſelf and a *Saracen*; in which he proves, That the Bread and Wine in the Euchariſt, are chang'd into the Body and Blood of Jeſus Chriſt. This Piece is extant in the *Bibliotheca Patrum*; but 'tis more probable, that that Arch-biſhop did not live till the Thirteenth Century.

Samonas *Arch-biſhop of* Gaza.

Nicolas *Biſhop of* Metone.

NICOLAS, Biſhop of *Metone*, is alſo referr'd to the Eleventh Century: He compos'd a Treatiſe of the Body and Blood of Jeſus Chriſt, like that of *Samonas*, againſt thoſe who doubted that the Conſecrated Bread and Wine, were really his Body and Blood: But there is yet a much greater probability that this Author belongs to the Twelfth Century. He likewiſe compos'd three Treatiſes of the Proceſſion of the Holy Ghoſt againſt the *Latins*, of which ſome Manuſcript-Copies (as we are inform'd by *Allatius*) are preſerv'd in the *Vatican* Library: His Treatiſe of the Euchariſt is in the *Bibliotheca Patrum*.

Theophylact *Biſhop of* Acris.

THEOPHYLACT, Arch-Biſhop of *Acris* in *Bulgaria*, flouriſh'd under the Emperors *Romanus Diogenes*, *Michael Ducas* and *Nicephorus Botoniata*. He took a great deal of pains in explaining the Holy Scripture, by making an Abridgment of St. *Chryſoſtom*'s Commentaries, and after that manner compos'd his Commentaries on the four Goſpels, on the Acts of the Apoſtles, on St. *Paul*'s Epiſtles, and on four of the leſſer Prophets, viz. *Habakkuk*, *Jonas*, *Nahum* and *Hoſea*.

Theſe Commentaries were Printed in *Latin* at *Paris*, A. D. 1554. and at *Baſil* in 1570. The Commentaries on the Goſpels were Printed in *Latin* at *Antwerp* in 1564. in *Greek* at *Rome* in 1542. and 1568. and in *Greek* and *Latin* at *Paris* in 1562. The Commentaries on the Acts, were Printed in *Greek* and *Latin* at *Colen* in 1568. The Commentaries on St. *Paul*'s Epiſtles, were Printed in *Latin* at *Rome* in 1469. at *Antwerp* in 1564. at *Colen* in 1531. and at *Paris* in 1552. as alſo in *Greek* and *Latin* at *London* in 1536. Laſtly, The Commentaries on the

the four leſſer Prophets were Printed at *Paris* in 1549. and 'tis reported that there is extant an entire Manuſcript Commentary on all the leſſer Prophets, in the Library of *Augsburg*; *Meurſius* has publiſh'd 75 Letters by this Author in *Greek*, Printed at *Leyden* in 1617. which were afterward tranſlated into *Latin* by *Marinerius*, and Printed at *Colen* in 1622. *Gretſer* likewiſe ſet forth under *Theophylact*'s Name, a Diſcourſe of the Croſs, and Father *Pouſtin* another Treatiſe, which is an Inſtitution dedicated to *Conſtantin Porphyrogenneta*. *Joannes Veccus* has cited certain Paſſages of the ſame Arch-biſhop, relating to the Proceſſion of the Holy Ghoſt, againſt the *Latins*; and 'tis reported that there is to be ſeen in the Library of the Duke of *Bavaria*, a Manuſcript Treatiſe by him, concerning the Differences between the *Greeks* and *Latins*, and a Diſcourſe on the Emperor *Alexis Comnenus*. *Theophylact*'s Commentaries are very uſeful for the Literal Explication of the Holy Scriptures.

Nicetas Serron, *Arch-biſhop* Heraclea.

NICETAS SERRON, a Deacon of the Church of *Conſtantinople*, and afterward Arch-biſhop of *Heraclea*, Cotemporary with *Theophylact*, wrote a Commentary on St. *Gregory Nazianzen*'s Homilies, which is inſerted in *Latin* among the Works of that Father: To him likewiſe is attributed a *Catena* on the Book of *Job*, Printed in *Latin* at *Venice* in 1587. and at *London* in 1637. which nevertheleſs may be rather appropriated to *Olympiodorus*, than to this Author; but 'tis probable that the Commentary on the Poems of St. *Gregory Nazianzen*, Printed at *Venice* in 1563. under the name of *Nicetas* the *Paphlagonian*, belongs to this *Nicetas* of *Heraclea*.

Nicolas *the Grammarian*, *Patriarch of* Conſtantinople.

NICOLAS, Sirnam'd the *Grammarian*, choſen Patriarch of *Conſtantinople*, in the Year 1084. wrote a large Letter to the Emperor *Alexis Comnenus* to prove, That 'tis not lawful to take away Biſhopricks from the Metropolitans. He likewiſe made certain Conſtitutions about Marriage, which are to be found with this Letter, in the Collection of the *Greek* and *Roman* Law.

Peter Chartophylax, *of the Church of* Conſtantiople.

PETER, Deacon and *Chartophylax* or Keeper of the Records of the Church of *Conſtantinople*, made, *A. D.* 1090. his brief Anſwers to certain Caſes that were propos'd to him: They are in like manner compris'd in the Collection of the *Greek* and *Roman* Law.

Samuel *of* Morocco, *a converted* Jew.

Among all theſe Authors may be reckon'd, a certain Jew of *Africa*, nam'd *Samuel* of *Morocco*, converted to the Chriſtian Religion; who compos'd a ſmall Tract to prove, That the Meſſiah was come; in which he gives us to underſtand, that he wrote a thouſand Years after the Deſtruction of the Temple of *Jeruſalem*: This Piece was Printed at ſeveral times ſeparately, and is extant in ſome Collections of Authors.

CHAP. XIII.

Of the COUNCILS held in the Eleventh Century.

HAVING already given an Hiſtorical Account of divers Councils, treating of other Eccleſiaſtical Affairs tranſacted in this Century, we ſhall now proceed to do the ſame thing, in reference to thoſe of which we have not hitherto had occaſion to make mention.

The Councils of France.

The Council of Orleans, 1017.

IN the Year of our Lord, 1017. certain concealed Hereticks were diſcover'd, who ſpread abroad deteſtable Doctrins and committed no leſs infamous Actions; and this Diſcovery was firſt made by a *Norman* Lord nam'd *Arefaſtus*: He had a Clergy-man in his Houſe, who going to *Orleans* to hold Conferences with the Learned of that City, met two other Clerks, one nam'd *Stephen*, Profeſſor of School-Divinity in St. *Peter*'s Monaſtery, and the other *Liſoius*, Clerk of the Convent of St. *Croix*, who were then in great repute for their Learning and Piety. He Convers'd with them for ſome time, till they communicated their Errors to him, and afterward returning to *Normandy*, acquainted his Patron with their Tenets, who diſclos'd the matter to Duke *Richard*. Whereupon the Duke gave notice of it to King *Robert*, and at the ſame time ſent *Arefaſtus* with his Chaplain in order to diſcover and convict the Hereticks. *Arefaſtus* paſs'd through *Chartres*, to know of *Fulbert* what Meaſures were moſt expedient to be taken in this Caſe; but not meeting with him, he conſulted *Evrard*, a Doctor of Divinity and Prebend of the Church of *Chartres*, who adviſ'd him to give himſelf up to Prayer, to receive the Holy Communion, and to fortify himſelf every Day with the ſign of the Croſs, before he enter'd into Conference with thoſe Hereticks; not to contradict what he heard them ſay, and feigning to be their Diſciple, to make a Diſcovery of all their Errors. He follow'd this Advice, and having aſſociated himſelf with them

ſeveral

ſeveral times, was inform'd by them, " That they did not believe that JESUS CHRIST " was born of the Virgin *Mary*, nor that he died for the Salvation of Mankind, nor that " he was bury'd and roſe again: And that they maintain'd, That Baptiſm did not procure " the remiſſion of Sins; that the Conſecration by the Prieſt did not conſtitute the Sacra- " ment of the Body and Blood of our Lord; and that it was unprofitable to make Prayers " to the Holy Martyrs and Confeſſors. Afterward *Arefaſtus* having interrogated them about the Salvation which they hop'd to be partakers of, they inform'd him, That at certain Hours of the Night, they were wont to meet together in a particular Place, every one being furniſh'd with a Lamp, where after having invok'd the *Demons*, they perpetrated infamous Villanies, and even burnt the Children born of their inceſtuous Copulations, whoſe Aſhes they reſerv'd to be given to ſick Perſons as a kind of *Viaticum*.

King *Robert* being arriv'd at *Orleans* with ſome Biſhops, caus'd this Herd of Miſcreants to be apprehended and *Arefaſtus* among them, by whoſe Teſtimony they were Convicted, and their Errors were refuted by the Biſhops: But upon their refuſal to abjure their Hereſy, they were depriv'd of their Eccleſiaſtical Habits and all burnt in a Houſe, except one ſingle Clerk and a Nun, who were Converted. Theſe Circumſtances are thus related in an ancient Hiſtory of the Council of *Orleans*, referr'd to by Father *Luke Dachery*, in the ſecond Tome of his *Spicilegium*; and *Glaber* a Cotemporary Hiſtorian, relates them almoſt after the ſame manner as to the matter of Fact, except that he makes no mention of *Arefaſtus*; but he attributes to them ſome other Errors, *viz.* " That they deny'd the Holy Trinity, " affirm'd the World to be Eternal, and believ'd that ſenſual Pleaſures are not to be puniſh'd " in the future State, and that good Works are unprofitable. This Author adds, That the Perſons burnt upon that Account, were thirteen in Number.

The Synod of Arras, *held in the Year*, 1025.

The Synod of Arras, *in* 1025.

SOME time after there appear'd in *Flanders* another Sect of Hereticks, which was likewiſe Condemn'd in a Synod held at *Arras*, A. D. 1025. on the Feſtival of *Chriſtmas*, by *Gerard* Biſhop of *Cambray* and *Arras*; for both theſe Cities had then but one Biſhop. *Gerard* reſiding ſome Days in the latter, News was brought him, that certain Perſons were arriv'd from *Italy*, who introduc'd a new ſort of Hereſy, which ruin'd the Goſpel Ordinances, and the Diſcipline of the Church; and that theſe Miſcreants making profeſſion of perfect Righteouſneſs, gave it out, That that alone was ſufficient for the Juſtification of a Perſon, and that there was no other Sacrament in the Church for the attaining of Salvation.

Upon this Report, *Gerard* caus'd a ſtrict ſearch to be made after thoſe, who were ſuſpected to be maintainers of this Hereſy; inſomuch, that they were apprehended by the Governor's Order, and even brought before the Biſhop, who being taken up at that inſtant with other Affairs, after he had examin'd them for ſome time concerning their Doctrin, and perceiv'd them to be in an Error, caus'd them to be confin'd during three Days, and order'd a Faſt to be kept the next Day, by the Clerks and Monks who were there preſent, that Almighty God might be implor'd to give Grace to thoſe Miſcreants to acknowledge their Errors. On the third Day, being *Sunday*, he held a Synod compos'd of the Abbots, Archdeacons, Monks and other Clergy, and caus'd the Priſoners to be brought forth in the preſence of the People: Then, after having made a Speech to the Aſſembly, he demanded of the Priſoners, what their Doctrin was, and who were their Teachers: They reply'd, That they were the Diſciples of an *Italian* nam'd *Gandulphus*, who had inſtructed them in the Commandments of the Goſpel, and of the Apoſtles; that they receiv'd no other Scripture, but that they obſerv'd that very ſtrictly. The Biſhop having heard it reported, That they abhorr'd Baptiſm; that they rejected the Sacrament of the Body and Blood of JESUS CHRIST; that they gave it out, that Pennance was altogether unprofitable; that they deſpis'd the Churches; that they condemn'd lawful Marriages; that they did not acknowledge any Eminency in the Confeſſors; and that they affirm'd, That none ought to be honour'd except the Apoſtles and Martyrs; he thought fit to interrogate them, and to give them Inſtructions about thoſe Points. As to the firſt, they own'd, " That their Maſter " had Taught them, That provided that they practis'd the Precepts of the Goſpel; that " they renounced the Vanities of the World; that they did not follow their Paſſions; that " they got their Livelihood by the Labour of their Hands; that they did no injury to " any; and that they exercis'd Charity toward thoſe, who were animated with the ſame " Zeal; it was not neceſſary to receive Baptiſm; that if the performance of theſe Duties " were neglected Baptiſm would be unprofitable, and that altho' 'twere granted that it had " ſome efficacy; yet it was now become altogether uſeleſs and of none effect for theſe three " Reaſons, *viz.* 1. Upon account of the irregular Practices and Converſation of the Mini- " ſters. 2. Becauſe the Sins which might have been remitted by Baptiſm, are committed " again by Profeſſours during the whole Courſe of their Lives. 3. In regard that Infants " are Baptis'd, who have neither Faith nor free Will; who cannot deſire Baptiſm, nor

" know

" know what is meant by Faith or Free Will; neither can the Profeſſion of others avail them " any thing.

The Biſhop reply'd upon that Article, " That altho' JESUS CHRIST was perfectly " Righteous, yet he condeſcended to receive Baptiſm from St. *John*; That he inſtituted it " for the regeneration and the remiſſion of Sins; That in this Sacrament the Holy Ghoſt ope- " rates inviſibly in the Soul, what is done outwardly by the Water, on the Body: That " altho' it be adminiſter'd by worthy or unworthy Miniſters, nevertheleſs it is always effectual; " becauſe it is the Holy Ghoſt who Sanctifies, and the Iniquity of a Man cannot hinder the " effect of the operation of God: That whilſt the Miniſter outwardly ſprinkles the Body, " the Soul is inwardly purify'd by the operation of the Holy Ghoſt: That afterward Holy " Unction is adminiſtr'd to the Infant, for its farther Sanctification after Baptiſm; by reaſon " that as Sin is remitted by Baptiſm, ſo Unction ſanctifies the Perſon after Baptiſm: That " the Impoſition of Hands was alſo added, to procure the Deſcent of the Holy Ghoſt: That " the neceſſity of Baptiſm is prov'd by the Doctrin of the Goſpel and of the Apoſtles: That " how Holy or Innocent ſoever, the Life of a Man may be, yet he cannot be Sav'd without " receiving this Sacrament: That Baptiſm takes away both original and actual Sins, and re- " eſtabliſhes Man in the ſame State of Uprightneſs, in which he was created, altho' it does " not render him immortal: That the Example of the Man Sick of the Palſey, whom our " Saviour cur'd, having regard to the Faith of thoſe Perſons, who brought him into his Pre- " ſence; and that of the *Canaanitiſh* Woman, who by Faith obtain'd a Cure for her Daughter, " give us to underſtand, that the Faith of thoſe who preſent an Infant to be Baptis'd, may " ſtand it in ſome ſtead. Laſtly, he demanded of them, for what reaſon, they expreſs'd ſo great contempt of the Sacraments of the Church, who were ſo punctual in obſerving the Ceremony of waſhing their Feet? Neither does he inſiſt leſs on the ſecond Article, concerning the Myſtery of the Euchariſt, of which he explains the Effects, proving the real Preſence of the Body and Blood of JESUS CHRIST, and anſwering the Objections that was made about the impoſſibility, that the ſame Body ſhould be preſent in divers Places, to which purpoſe he relates a great number of Miracles.

Theſe Hereticks being convinc'd by his Diſcourſe, acknowledg'd their Error, and ſued for a Pardon: The Biſhop gave them ſome hopes of obtaining their Requeſt, and proceeded to the other Points of Diſcipline, to which they had no regard, *viz.* thoſe that related to the Churches, Altars, Sacred Orders, Unction, Exorciſms, Bells and Funeral Rites. After having vindicated the Cuſtoms of the Church as to theſe Matters, he endeavour'd to prove againſt them, the uſefulneſs of Pennance for the Living, and that of Prayer, good Works and Sacrifices for the Dead. He ſhews, " That lawful Marriages is not forbidden by the Or- " dinances of the Goſpel: That the Confeſſours ought to be honour'd as well as the Mar- " tyrs: That the ſinging of Pſalms is not only allow'd of, but alſo commendable: That a " due Veneration ought to be had for the Croſs, by referring that Worſhip to JESUS " CHRIST: That the uſe and adoration of the Images of our Saviour, and of the " Saints is profitable; becauſe the ſight of them repreſents their Actions, and puts us in mind " of their Vertues. He concludes with diſcourſing of the uſefulneſs and diſtinctions of Sacred Orders, and about the neceſſity of the Grace of JESUS CHRIST.

Upon the concluſion of this Diſcourſe, the Hereticks, who were preſent, declar'd, That they acknowledg'd the Truths, which the Biſhop of *Arras* had explain'd to them; inſomuch that a Form of a Confeſſion of Faith contrary to the Errors which were refuted by that Prelate, was immediately drawn up and recited by him and the reſt of the Clergy: Afterward they caus'd it to be explain'd in the Vulgar Tongue, by an Interpreter in favour of theſe Hereticks, who did not well underſtand the *Latin*: Then they approv'd and ſign'd it, and were diſmiſs'd in Peace after having receiv'd Benediction from the Biſhop. The ſaid *Gerard* himſelf compil'd the Acts of this Synod, and Dedicated them to one of his neighbouring Biſhops whoſe name is mark'd by the Letter R prefix'd at the beginning of the Epiſtle which he wrote to him, and who is apparently *Reginald* of *Liege*. Theſe Acts were publiſh'd by Father *Luke Dacchery*, in the thirteenth Tome of his *Spicilegium*, and may well be eſteem'd as one of the fineſt Monuments of thoſe times.

The Council of Bourges, *held in the Year*, 1031.

AIMO, Arch-biſhop of *Bourges*, held a Council on the firſt day of *November*, A. D. 1031. in that City, in which aſſiſted the Biſhops of *Puy en Velay*, *Clermont*, *Alby*, *Cahors* and *Mande*, with the Abbot of *Micy* and ſeveral others. Pope *John*'s 18th Letter was read concerning the Affair of St. *Martial*'s Apoſtleſhip; proper means were ſought for, to put a ſtop to the Civil Wars and to eſtabliſh Peace in the Kingdom, and the following Conſtitutions were rectify'd. *The Council of* Bourges *in* 1031.

The Firſt ordains, That the Commemoration of St. *Martial* ſhall be made among the Apoſtles, and not among the Confeſſors.

The

The Second, That the Prieſt ſhall not keep the Body of Jeſus Chriſt, conſecrated under the ſame Hoſts longer, than from one Sunday to another.

The Third imports, That the Biſhops ſhall not receive any Preſents upon account of Ordinations, nor even their Officers, who were wont to take ſomewhat for Regiſtring the Names of thoſe Perſons, who were propos'd for Ordination.

The Fourth, That none ſhall obtain an Arch-deaconry, who is not a Deacon.

The Fifth, That Prieſts, who cohabit with their Wives, ſhall only be Readers or Chanters for the future; and that Deacons and Sub-deacons ſhall not be ſuffer'd to keep either Wives or Concubines.

The Sixth, That the Biſhops ſhall oblige them to take an Oath to that purpoſe, at their Ordination.

The Seventh enjoyns, That all thoſe who are employ'd in the Miniſterial Functions, ſhall have Eccleſiaſtical Tonſure; that is to ſay, their Beards ſhav'd, and the Crown made on their Heads.

The Eighth, That the Sons of Deacons and Sub-deacons, ſhall not be admitted into the Clergy.

The Ninth, That Slaves ſhall not be ordain'd Clerks, till they have obtain'd Freedom of their Maſters.

The Tenth, That ſuch Perſons ſhall not be look'd upon as the Sons of Clergy-men, as were born after their Fathers quitted the Eccleſiaſtical State, and return'd to that of Laicks.

The Eleventh, That the Biſhops ſhall declare at the time of Ordination, that they excommunicate thoſe who ſhall preſume to preſent to them any Sons of Clergy-men or Slaves to be ordain'd, and that Perſons under ſuch Circumſtances, who have got their Ordination by ſurpriſe, ſhall be depos'd.

The Twelfth, That nothing ſhall be exacted for the Adminiſtration of Baptiſm and Pennance, nor for burying the Dead; nevertheleſs that it ſhall be permitted to receive whatever the Faithful ſhall think fit to beſtow Voluntarily upon thoſe Occaſions.

The Thirteenth orders, That the Prieſts ſhall have the Offerings, and the Funeral Torches, which are preſented to them, but that the Paſchal-Taper ſhall remain to give Light to the Altar.

The Fourteenth, That Linnen Cloths which have ſerv'd to cover dead Bodies, ſhall not be laid on the Altar.

The Fifteenth, That no publick Meetings ſhall be held on Sundays for the Management of Secular Affairs, unleſs they be call'd to perform Works of Charity, to oppoſe the Inſults of Enemies, in caſe of danger, or to tranſact Buſineſs upon ſome other emergent Occaſion.

The Sixteenth ordains, That thoſe Perſons who leave their Wives, except upon account of Adultery, ſhall not marry others as long as the former are living, nor the Women other Husbands in the like Caſes.

The Seventeenth, That no Man ſhall take to Wife a Relation to the ſixth or ſeventh Degree of Conſanguinity.

The Eighteenth, That none in like manner ſhall be permitted to Marry his Kinſman's Wife.

The Nineteenth, That no Man ſhall give his Daughter in Marriage to any Prieſt, Deacon or Sub-deacon, nor to their Sons.

The Twentieth, That none ſhall Marry their Daughters.

The Twenty firſt imports, That Lay-men ſhall not enjoy Eccleſiaſtical Benefices.

The Twenty ſecond, That Laicks ſhall not put Prieſts in their Churches without the approbation of the Biſhop.

The Twenty third, That thoſe Eccleſiaſtical Perſons, who renounce their Clerkſhip or Miniſterial Functions, ſhall be ſeparated from the reſt of the Clergy.

The Twenty fourth, That Monks, who quit their Habit, ſhall be depriv'd of the Communion of the Church, till they have reſum'd it; and if the Abbots or Monks refuſe to readmit them, they ſhall reſide with the Clerks in Churches or in other Monaſteries, wearing the Habit of Monks and obſerving the Monaſtick Rule.

The Twenty fifth, That neither the Canons nor Monks ſhall paſs from one Church or from one Monaſtery to another, without a Licenſe from the Biſhop or Abbot.

After the Seſſion of this Synod, *Aimo* made a Declaration, That St. *Martial* ſhould be ſtil'd an Apoſtle in all the Church-Offices.

The Council of Limoges *held in the Year*, 1031.

The Council of Limoges *in* 1031.

THE ſame Queſtion was debated at large in the Council of *Limoges*, aſſembled eighteen days after in the Church of that City, where the greateſt part of the Prelates who had aſſiſted in the Council of *Bourges*, were preſent, with *Jourdain* Biſhop of *Limoges*, *Iſambert* of *Poitiers*, *Arnold* of *Perigueux*, *Rohon* of *Angouleſme* and ſome others. There were only two Seſſions, *viz.* the firſt on the 18th day of *November*, and the other on the 19th. In the former after many Debates, the Apoſtolical Dignity was confirm'd to St. *Martial*.

In

In the ſecond, after having obſerv'd, that different Cuſtoms might be in uſe in ſeveral Churches, the Conſtitutions made in the Council of *Bourges* were read; and the ſecond concerning the renewing of the Hoſt every Sunday was alter'd, becauſe 'twas judg'd ſufficient that they ſhould be renew'd Twelve times a Year. Afterward the Affair of the Abbey of *Beaulieu* was propos'd, which was poſſeſs'd by a ſecular Abbot: He was Summon'd to the Synod, and after he had conſented that it ſhould be reform'd according to the Rule, 'twas ordain'd that the Biſhop of *Limoges* ſhould place a regular Abbot therein, before the Feſtival of *Chriſtmas*. This gave occaſion to treat of the Monaſtick Regularity in the Council: The Biſhop of *Limoges* was very well ſatisfied with the Conduct of the Abbots and Monks of his Dioceſs, and only complain'd of one Abbot, who had ſuffer'd a certain Vicount, excommunicated by the Biſhop and deceaſed without Abſolution, to be interr'd in his Church: The Abbot vindicated himſelf; alledging, That it was done without his Knowledge by the Souldiers of that Vicount, who bury'd him themſelves; but that as ſoon as he was inform'd of the Matter of Fact, he caus'd his Corps to be dug up, and to be laid without the conſecrated Ground. The Biſhop of *Cahors* related an Accident of the like nature, which happen'd in his Dioceſs. Then the Prelates of the Council proceeded to find out Means to oblige the great Lords and Noblemen to make Peace one with another, and Excommunication and Suſpenſion from Divine Service were propos'd to that end. The Monks of St. *Martial* had their Cuſtom confirm'd of Adminiſtring Baptiſm on the Feſtivals of *Eaſter* and *Whitſuntide*; and the Abbots had a Privilege granted them to have a Chaplain and three Deacons aſſiſting at their Celebration of Maſs, on the ſolemn Feſtivals: The Canons againſt incontinent Clergy-men and Simoniacal Practices were reviv'd; and the time of Ordination was fix'd on the four *Ember*-Weeks. Upon a Remonſtrance, that divers Perſons excommunicated by their Biſhops for notorious Crimes, went to *Rome* and receiv'd Abſolution from the Pope; the Biſhop of *Puy en Velay* reported, that ſome Years ago, the Count of *Clermont* being excommunicated by the Biſhop, for leaving his lawful Wife to Marry another, made a Journey to the Court of *Rome*, where he obtain'd Abſolution of the Pope, who had no notice of the Sentence of Excommunication paſs'd againſt him: That the Biſhop having made a Complaint, the Pope return'd for Anſwer, That he ought to blame himſelf for what had happen'd, by reaſon that he never gave him any Information that the Count was excommunicated; the Pope added, That if he had known it, he would have confirm'd the Biſhop's Sentence, becauſe he makes Profeſſion to aſſiſt his Brethren in every thing, and not to oppoſe them; that he ſhould be very ſorry, to hear of any Schiſm or Miſ-underſtanding between him and them; and that therefore he abrogated and made void the Pennance and Abſolution, which he had granted to that excommunicated Perſon, by whom he was ſurpriz'd, and who ought to expect nothing but a Curſe, till he has made Satisfaction and has been duely abſolv'd by his Dioceſan.

This Narrative makes it appear, That theſe ſorts of Abſolutions were often ſurreptitiouſly got of the Popes, as it may be further evinc'd from another Paſſage of the like nature, which happen'd at *Angouleſme*; where a certain excommunicated Perſon, who could not obtain Abſolution, by reaſon that he was unwilling to make Satisfaction, preſented to his Biſhop a Letter from the Pope, in which he intreated him to admit the ſaid Perſon to the Pennance which he had enjoyn'd: The Biſhop, without being ſurpriz'd, reply'd, That he did not believe that that Order came from the Pope, and that it ſhould not be ſerviceable to the Offender, who ſhould remain under the Sentence of Excommunication, till he had accepted of and done the Pennance, that ſhould be impos'd on him by himſelf or by his Arch-deacon by his Order. Upon theſe conſiderations, the Biſhops unanimouſly declar'd, That the Pope had indeed a Right to confirm, augment or diminiſh the Pennance enjoyn'd an Offender by his Dioceſan, or even to impoſe it on thoſe, whom the Biſhops ſhould nominate for that purpoſe; but that he had no Power either to impoſe Pennance or to grant Abſolution, in reſpect of an excommunicated Perſon, without conſulting the Dioceſan. And that it was his Office, rather to confirm than to diſannul the Sentences of the other Biſhops; in regard that if the Members ought to follow their Head, the Head alſo ought to take care not to oppreſs the Members: The Acts of this Council are very large, and contain a great number of Matters of Fact, Authorities and Arguments, relating to the Affair of St. *Martial*, which are of no very great Moment.

Divers Councils held in France, A. D. 1040.

MANY other Councils were conven'd at the ſame time in divers Provinces of *France*, particularly in *Aquitaine*, *Burgundy* and *Lyonnois* for the re-eſtabling of Peace and Church-Diſcipline. Effectual Means were chiefly ſought for therein, to put a ſtop to the Civil Wars, publick Robberies and Outrages that were committed, more eſpecially in reference to the Church-Revenues and Clergy. It was ordain'd in all theſe Councils, that the People ſhould abſtain from eating Fleſh on *Fridays* and *Saturdays*, and from drinking Wine on *Fridays*; that thoſe who were deſirous to be exempted, for ſome lawful Cauſe, ſhould be oblig'd to maintain their indigent Perſons on thoſe days; and that in conſideration of this Abſtinence, *Divers Councils held in France, in 1040.*

Offenders ſhould be diſcharg'd from other Pennances, provided that they bound themſelves by an Oath to obſerve it. However ſome Biſhops oppos'd this Conſtitution, and among others *Gerard* Biſhop of *Cambray*, who maintain'd, That that Yoke ought not to be laid equally on all People, becauſe there were ſome who were not able to undergo it, by reaſon of the weakneſs of their Bodies; neither perhaps did their Tranſgreſſions deſerve ſo ſevere a Chaſtiſement, and there were others, in reſpect of whom, this Satisfaction is not proportioned to the haynouſneſs of their Offences: That it were more expedient to follow the Canonical Rules in the impoſing of Pennances; and that much leſs ought the People to be conſtrain'd by an Oath to obſerve this Abſtinence; ſince that were by ſuch means to expoſe them not only to the hazard of breaking a Commandment, but alſo of incurring Perjury. The ſame Prelate did not think fit that the Biſhops ſhould be concern'd in Military Affairs, and the bearing of Arms; ſaying, *That it is the Province of Kings to take cognizance of thoſe matters, and not that of Clergy-men.*

'Tis a thing very obſervable, that a great number of Bodies of Saints and abundance of Relicks were brought into thoſe Councils, and that 'twas generally believ'd, that many Miracles were wrought therein: There were alſo held at the ſame time divers other particular Councils, either for the dedicating of Churches, or for the granting of Privileges to Monaſteries, or for the determining of private differences among the Biſhops, about the limits of their Dioceſſes, or to put an end to other Conteſts, which are mention'd by the Writers of that Time, but do not deſerve to be inſiſted upon in this Place.

The Council of Rheims *held in the Year*, 1049.

The Council of Rheims in 1049.

HERIMAR, Abbot of St. *Remy* at *Rheims*, having invited over *Leo* IX. to conſecrate his new Church, that Pope arriv'd there in the Month of *October* A. D. 1049. accompany'd with the Arch-biſhops of *Trier*, *Lyons* and *Bezanſon*, and the Biſhop of *Porto*, and after having perform'd the Ceremony, and that of the Tranſlation of the Body of St. *Remy* to this new Church, he held a Council therein, which continu'd during ſome Days: It was compos'd of the Arch-biſhops of *Rheims*, *Trier*, *Lyons* and *Bezanſon*; of the Biſhops of *Soiſſons*, *Terouane*, *Senlis*, *Mets*, *Langres*, *Coutances*, *Liſieux*, *Bayeux*, *Auranches*, *Verdun*, *Nevers*, *Angers*, *Nantes* and *Porto*, and of a Biſhop of *England*, with divers Abbots and other Clergy-men, to the number of Fifty. *Peter* Deacon of the Church of *Rome* open'd the Council, declaring, *That it was requiſite to treat about the reformation of many Abuſes which had crept into the Churches of* France, *particularly Simony, the ſeizing of Churches by Laicks, forbidden Marriages, the Apoſtacy of Clerks and Monks*, &c. But above all things, he admoniſh'd the Biſhops to declare under pain of an *Anathema*, whether they were ordain'd for Mony or otherwiſe: The Arch-biſhops of *Trier*, *Lyons* and *Bezanſon*, proteſted that they were not, but the Metropolitan of *Rheims* deſired time to return an Anſwer: Among the Biſhops there were only Four, who were not able to clear themſelves, *viz.* thoſe of *Langres*, *Nevers*, *Coutances* and *Nantes*. The Abbots being ask'd the ſame Queſtion, many of them proteſted themſelves innocent, and others own'd their Fault by their ſilence. The Abbots of *Poitiers* was accuſed of Incontinency by the Biſhop of *Langres*, and not having ſufficiently clear'd himſelf, was depos'd. In the end of this Seſſion, it was prohibited under the penalty of an *Anathema* to attribute the Title of Univerſal Primate of the Church to any but the Biſhop of *Rome*.

The next Day, the Arch-biſhop of *Rheims* after having had a private Conference with the Pope and ſome other Prelates, entreated the Biſhop of *Senlis* to ſpeak in his favour, who accordingly declar'd that the Arch-biſhop was not guilty of Simony; but the Pope order'd that he ſhould clear himſelf by Oath; whereupon he ſued for longer time, which was granted, on condition that he ſhould appear in a Council to be held at *Rome* in the middle of *April* in the following Year. The determination of the Cauſe that was depending between that Arch-biſhop and the Biſhop of *Toul*, about the Abbey of *Monſtier-Randy*, was refer'd to the next Day. Afterward certain Clerks of the Church of *Tours*, brought an Accuſation againſt the Biſhop of *Dol* for aſſuming the Quality of Arch-biſhop, and withdrawing himſelf with the ſeven Biſhops of *Bretagne* from the Juriſdiction of the Metropolitan of *Tours*: It was order'd that he ſhould be ſummon'd to the Council of *Rome*, in the Month of *April* following. Then the Biſhop of *Langres* was accuſed of Simony, of bearing Arms and committing Murders, of tyrannizing over his Clergy, and of perpetrating other more notorious Crimes: One of his Clerks depos'd that the ſaid Biſhop took away his Wife, whom he had whilſt he was as yet a Lay-man, and after having abus'd her, made her a Nun: A certain Prieſt gave in evidence, that he caus'd him to be kept in Cuſtody under a Guard and to endure much hardſhip, on purpoſe to extort Mony from him. The Biſhop of *Langres* demanded Counſel, and made application to the Arch-biſhops of *Lyons* and *Bezanſon*: The latter going about to plead for him, falter'd in his Speech, and the other acknowledg'd, that the Biſhop had expos'd the ſacred Orders to Sale, and exacted a Sum of Mony of that Prieſt, but deny'd that he caus'd him to be miſus'd.

On

On the third Day, the Biſhop of *Langres* not daring to appear, and being ſummon'd thrice, and ſought for to no purpoſe, was at laſt excommunicated. The Biſhop of *Nevers* own'd, that his Relations had given a Sum of Mony for his Biſhoprick, but that he was altogether ignorant of what they had done; nevertheleſs he declar'd, that he deſign'd to leave it, and even at the ſame time laid down his Croſier-Staff at the Pope's Feet, who caus'd him to take it up again, after he had taken an Oath, that that Mony was paid without his knowledge. Then an ancient Copy of a Privilege granted to the Church of *Rheims* was read, which made it appear, that the Abbey of *Monſtier Randy* belong'd to its Juriſdiction, and it was accordingly adjudg'd to that Church. The Biſhop of *Coutances* confeſs'd, that his Brother had laid out a Sum of Mony to get him advanc'd to the Epiſcopal Dignity; but having taken an Oath, that it was done without his knowledge, he was declar'd innocent. The Biſhop of *Nantes* was not ſo favourably treated; for having own'd that he ſucceeded his Father in his Biſhoprick, after having diſburs'd a certain Sumn of Mony, he was depos'd, and only permitted to exerciſe the Office of a Prieſt. Laſtly, a Sentence of Excommunication was denounc'd againſt the Prelats who were ſummon'd to this Council but did not appear, and the following Conſtitutions were agreed upon, *viz.*

1. That none ſhall be promoted to Eccleſiaſtical Dignities, but by the election of the Clergy and People. 2. That none ſhall buy or make Sale of the Sacred Orders, Eccleſiaſtical Offices or Altars. 3. That Laicks ſhall not retain Spiritual Livings. 4. That none but the Biſhop or ſome Perſon deputed by him ſhall be empower'd to levy any Sums of Mony within the Precincts of the Churches. 5. That nothing ſhall be exacted for Burying the Dead, or for adminiſtring the Sacraments of Baptiſm and the Lord's Supper. 6. That Clergy-men ſhall not bear Arms, nor go on Warfare. 7. That no Clerk nor Lay-man ſhall lend Mony upon uſe. 8. That the Monks and Clerks ſhall not quit their Profeſſion. 9. That none ſhall offer violence to Clergy-men as they are Travelling. 10. That there ſhall not be ſuffer'd any manner of oppreſſion of the Poor. 11. That no Man ſhall take to Wife any of his near Relations. 12. That it ſhould be prohibited to leave a lawful Wife, in order to marry another. Laſtly, all thoſe Perſons were excommunicated, who ſhould protect or hold correſpondence with the new Hereticks of *France*, the Sodomites and certain Lords, who had contracted forbidden Marriages and aſſaulted ſome Biſhops and other Clergy-men.

The Council of Tours, *held in the Year*, 1060.

THE Cuſtom being now introduc'd that the Councils for the reformation of Church-diſcipline, ſhould be held in the preſence or by the authority of the Legats of the See of *Rome*; *Stephen* Cardinal and Legat of Pope *Nicolas* II. call'd one *A. D.* 1060. at *Tours*, in which it was ordain'd, *The Council of* Tours *in* 1060.

1. That all thoſe Perſons who give Mony for any Eccleſiaſtical Dignity, ſhall be depriv'd of it for ever.

2. That if any Biſhop or Patron confer Benefices for Mony, the Clerks ſhall be allow'd to oppoſe their Proceedings and to have recourſe to the Arbitration of the neighbouring Biſhops; nay, even to Appeal from them to the See of *Rome*.

3. That no new Benefice can be ſold, nor any Church-Revenues alienated.

4. That none ſhall purchaſe any Spiritual Livings of Lay-men.

5. That the ſame Perſon cannot enjoy two Benefices in different Churches.

6. That the Biſhops, Prieſts and Deacons, who knowing the Prohibition made by Pope *Nicolas*, do not forbear the Exerciſe of their Miniſterial Functions, when they have been engag'd in a ſcandalous Converſation with Women, or who ſhall refuſe to deſiſt for the future, after having receiv'd information of that Prohibition, ſhall be depos'd without a poſſibility of reſtauration.

7. That Clergy-men, who bear Arms, ſhall be depriv'd of their Benefices and Dignities.

8. That Laicks, who preſume to ſell or diſpoſe of the Church-Revenues ſhall be excommunicated.

9. That thoſe Men who marry their Kinſwomen, or thoſe Women who keep an unchaſt Correſpondence with their Kinſmen, and refuſe to leave them, or to do Pennance, ſhall be excluded from the Communion of the Faithful and turn'd out of the Church.

10. That thoſe Monks who quit the Monaſtick State, ſhall likewiſe be ſeparated from the Communion of the Church as Apoſtats.

The Council of Soiſſons, *held in the Year*, 1092.

ROSCELIN, a Clerk of the Church of *Compiegne*, and a very able Logician, gave it out in the end of the Eleventh Century, *That the three Divine Perſons of the Holy Trinity were three Things:* This Opinion was condemn'd in a Council held at *Soiſſons*, A. D. 1092. *The Council of* Soiſſons *in* 1092.

Roſcelin *Clerk of Church of* Compiegne.

der *Raynold* Arch-biſhop of *Rheims*, and confuted by St. *Anſelm*, by *Ives* of *Chartres*, and even by *Abaelard*, who is reputed to have been his Pupil. *Roſcelin* was oblig'd to make an abjuration of his Error in that Council, but afterward he did not forbear to maintain it obſtinately, and for that reaſon was baniſh'd from *France* and *England*. THEOBALD, a Clerk of the Church of *Etampes* likewiſe wrote a Letter againſt him, on another Subject, *viz.* to ſhew, That the Sons of Prieſts may be admitted into the Clergy.

Theobald *a Clerk of the Church of* Etampes.

Divers Councils held in *Normandy*.

The Council of Rouen, *conven'd*, A. D. 1050.

The Council of Rouen, *in* 1050.

MAUGIER, Arch-biſhop of *Rouen*, held a Council in that City, *A. D.* 1050. with *Hugh* Biſhop of *Eureux* and *Robert* of *Coutances*, in which he drew up a Letter directed to the Biſhops and Faithful of his Province, containing the following Conſtitutions, *viz.*

1. That the Articles of Faith, compris'd in the Creed of the Catholick and Apoſtolick Church, ought to be firmly adher'd to.

2. That no Preſents ſhall be made to Princes, nor to their Officers for the obtaining of Biſhopricks.

3. That the Biſhops ſhall not covet to be tranſlated from one See to another, out of a Principle of Ambition.

4. That the Monks ſhall not cauſe themſelves to be made Abbots for Mony.

5. That one Biſhop ſhall not diſpoſſeſs another, nor one Abbot another.

6. That the Biſhops ſhall not exact any thing for Ordinations.

7. That their Officers, that is to ſay, their Arch-deacons or Secretaries ſhall not in like manner demand any thing upon that account.

8. That no Perſon ſhall be ordain'd who is not of a competent Age, and who has not made a ſufficient progreſs in Learning.

9. That a Biſhop ſhall not ordain a Clerk of another Dioceſs without the permiſſion of his Dioceſan.

10. That the Biſhops ſhall not beſtow the Revenues, Lands and Benefices of the Clergy on Laicks.

11, 12 and 13. That Clergy-men ſhall not endeavour to ſupplant one another.

14, 15 and 16. That nothing ſhall be exacted for the Holy Chriſm, nor for the Conſecration of Churches, nor for the Adminiſtration of Baptiſm.

† *A ſort of Veſtments worn by Popiſh Prieſts.*

17. That on the eight days, during which new Baptized Perſons wear the † *Albe*, they ſhall be obliged only to offer their Wax-Tapers and the Linnen with which their Heads were cover'd, by reaſon of the Holy Chriſm.

18. That the Pennance impos'd on Offenders, ſhall neither be augmented nor diminiſh'd for Money.

19. That the new Baptized Perſons ſhall ſpend eight days in wearing the *Albes*, and holding lighted Tapers in the Church, where they were baptized.

The Council of Liſieux, *held* A. D. 1055. *and that of* Rouen *in* 1063.

The Council of Liſieux *in* 1055.

THE Arch-biſhop of *Rouen*, under whom the preceding Council was held, was depos'd, *A. D.* 1055. in another Council conven'd at *Liſieux*, in the preſence of *Stephen* Biſhop of *Sion* in *Switzerland*, the Pope's Legat, which conſiſted of the Biſhops of that Province. He was accus'd of having robb'd his Church, of conſuming its Revenues in unprofitable Expenſes, and of diſſipating part of them to Largeſſes only to ſatisfie his Ambition: He was alſo ſuſpected to be guilty of infamous Crimes, and was cenſur'd for not ſhewing a due Reſpect to the See of *Rome*: He was apparently culpable, but that which chiefly brought upon him this Condemnation, was the Diſpleaſure of Duke *William* his Nephew, who was incens'd againſt him, becauſe he had excommunicated that Prince upon account of his Marriage with the Princeſs *Mathilda* his Kinſwoman, the Daughter of *Baldwin* Count of *Flanders*, and favour'd the Party of Duke *Arques* his Brother: Therefore the Duke baniſh'd him immediately after his Condemnation, to the Iſle of *Guernſey*, and caus'd *Maurillus*, a Monk of *Fecamp*, to be ſubſtituted in his room. The latter was zealous in endeavouring to re-eſtabliſh the Church-Diſcipline and to reform the Corruption of Manners: To which purpoſe he call'd divers Synods, and made ſome Conſtitutions. In that which was held by him at *Rouen*, *A. D.* 1063. for the Dedication of the Cathedral Church, the building of which was compleated at that time, he publiſh'd a Confeſſion of Faith againſt *Berenger*'s erroneous Opinion, of which we have made mention elſewhere.

The Council of Rouen, *in* 1063.

The

The Council of Rouen *held*, A. D. 1072.

MAURILLUS, dying *A. D.* 1069. Duke *William* caus'd *John de Bayeux*, Biſhop of *Auranches*, to be choſen to ſupply his Place, and ſent *Lanfranc* on purpoſe to *Rome*, to get that Election confirm'd by the Pope. This Arch-biſhop held a Council at *Rouen* in 1072. with his Suffragans; in which after having reviv'd the Creeds of the Councils of *Nice*, *Conſtantinople*, *Epheſus* and *Chalcedon*, they ſet forth Twenty four Canons, relating to Church-Diſcipline. *The Council of Rouen, in 1072.*

The Firſt imports, That the Biſhop ſhall perform the Conſecration of the Holy Chriſm and of the Oils, after the Hour of † *None*, having at leaſt twelve Prieſts for his Aſſiſtants. † *One of the Popiſh Canonical Hours.*

The Second, That the Arch-deacons ſhall not content themſelves, only with receiving ſome few Drops of the Chriſm and conſecrated Oil, to be mixt with the other Oil; as it is commonly practis'd in ſome Places by an Abuſe, but that they ſhall preſent all their Chriſm and Oil to the Biſhop to be conſecrated by him.

The Third, That the Deans, being cloathed with *Albes*, ſhall diſtribute the Chriſm and conſecrated Oil with Reverence, and keep them in well ſtopt Veſſels.

The Fourth ordains, That none ſhall celebrate Maſs without the Communion.

The Fifth, That the Prieſts ſhall remain Faſting and Cloath'd with the Albe and Stole, when they go about to adminiſter Baptiſm, unleſs in Caſe of neceſſity.

The Sixth, That the *Viaticum* or Holy Water, ſhall not be kept above eight days; and that Hoſts already conſecrated, ſhall not be conſecrated a ſecond time.

The Seventh, That to confer Confirmation, 'tis requiſite that the Biſhop and thoſe Perſons who receive it ſhould be Faſting, and that Tapers be lighted.

The Eighth, That ſacred Orders ſhall be conferr'd in the Evening on *Saturdays* or Sunday Morning, if *Saturday's* Faſt were not broken.

The Ninth, That the Faſts ſhall be exactly obſerv'd during the *Ember*-Weeks.

The Tenth, That Clerks who have caus'd themſelves to be ordain'd by ſurprize, ſhall be depos'd.

The Eleventh, That thoſe who have receiv'd Crowns with Benediction, and preſume to quit them, ſhall be excommunicated, till they have made Satisfaction; and that Clerks who are deſirous to be ordain'd, ſhall repair to the Biſhop on *Fridays* for that purpoſe.

The Twelfth enjoyns, That vagabond Monks, or ſuch as have been turn'd out of their Monaſtery for ſome Miſdeameanour, ſhall be conſtrain'd by the Biſhop's Authority to return to them; but if the Abbots refuſe to re-admit thoſe whom they have expell'd, they ſhall be oblig'd to give them Alms, and to maintain them.

The Thirteenth, That no Merchandiſe ſhall be made of Spiritual Livings.

The Fourteenth, That no Marriages ſhall be ſolemniz'd privately, nor after Meals; but that the Bride-groom and Bride being Faſting, ſhall be bleſs'd by a Prieſt in like manner Faſting; and that before he proceed to marry them, enquiry ſhall be made, whether the Parties be not Relations in the ſeventh Degree of Conſanguinity.

The Fifteenth declares, That Prieſts, Deacons and Sub-deacons, who are marry'd, cannot enjoy any Church-Revenues, nor diſpoſe of them themſelves, or by others.

The Sixteenth, That a Man cannot marry a Widow, with whom he is ſuſpected to have convers'd ſcandalouſly, in her Husband's Life-time.

The Seventeenth, That a Man, whoſe Wife is vail'd a Nun, cannot take another, as long as ſhe is living.

The Eighteenth, That a Woman cannot marry again, till ſhe be certainly aſſur'd of her Husband's Death.

The Nineteenth orders, That Clerks who have committed enormous and publick Sins, ſhall not be reſtor'd to their Dignities, till after a long courſe of Pennance.

The Twentieth, That if any Clergy-man be guilty of a Crime, for which he ought to be depos'd, his Dioceſan ſhall ſummon ſuch a number of his Collegues, as is requir'd by the Canons; that is to ſay, ſix for the depoſing of a Prieſt, and three for that of a Deacon; and that thoſe who cannot aſſiſt in Perſon, ſhall be permitted to ſend their Deputies to ſupply their Place.

The Twenty firſt, That during the time of Lent, none ſhall take any Repaſt before the * Hour of *None*. * *One of the Canonical.*

The Twenty ſecond, That on *Saturday* the Vigil of *Eaſter*-Feſtival, the Office ſhall not be begun before the Hour of *None*, by reaſon that it is the Nocturnal Office, which belongs to *Eaſter*-Sunday, and that no Maſs ought to be ſaid during the two preceding days.

The Twenty third, That if any Feſtival happens to fall on a day, when it cannot be celebrated, it ſhall be transferr'd to another within the Octave.

The Twenty fourth, That the ſolemn and general Baptiſm of adult Perſons, ſhall be adminiſtred only at *Eaſter* and *Whitſontide*, and not even on the Feſtival of the *Epiphany*, unleſs in Caſe of neceſſity; but as for Infants, they may be Baptiz'd at all times.

In

A Quarrel between the Arch-biſhop of Rouen, *and the Monks of St.* Owen.

In the following Year, there happen'd a notable Quarrel between *John de Bayuex* the Arch-biſhop, and the Monks of the Abbey of St. *Owen* at *Rouen*: It was a Cuſtomary thing for the Metropolitan of that City, to celebrate a ſolemn Maſs in their Church on the Patron's Feſtival: Arch-biſhop *John* having made them ſtay ſomewhat longer than ordinary, they began the Office without him; but he arriv'd when the Hymn call'd *Gloria in excelſis* was ended; and being incens'd, becauſe they did not wait for him, he excommunicated all the Monks, caus'd the divine Service to ceaſe, and the Abbot of *Sees*, who was officiating, to depart from the Altar. By this means a great Tumult was rais'd, during which one of the Monks or one of their Servants got up into the Steeple, rung the Alarm-bell, and cry'd out from the top of the Tower, That the Arch-biſhop was come to take away the Relicks of St. *Owen*: Whereupon the People were gather'd together; ſome with Hatches, and others with Staves; ran in crowds to the Church; and broke in furiouſly; whilſt others climb'd upon the Vaults: The Arch-biſhop terrify'd with the danger, retir'd toward the Church-doors, caus'd them to be ſhut, and made a Rampart of Seats and Benches againſt thoſe who were in the Church. In the mean while his Attendants fell foul upon the Monks with Candleſticks and Staves, and the Monks on the other ſide, defended themſelves as reſolutely; till at laſt the Sheriff of the City being inform'd of this Tumult and of the danger, to which the Arch-biſhop was expos'd, came with his Guards and reſcu'd him out of the Hands of the Rabble: The latter immediately wrote to King *William* about the Affair, and the Monks did the like on their ſide. This Prince order'd, that the Arch-biſhop ſhould reconcile the Church, and upon his refuſal, caus'd it to be done by the Biſhop of *Auranches*; nevertheleſs, to give Satisfaction to the Arch-biſhop, ſome of the Monks were put into Priſon, and others were diſpers'd in divers Monaſteries.

The Council of Rouen, *held*, A. D. 1074.

The Council of Rouen, *in* 1074.

IN the Year 1074. the ſame Arch-biſhop *John*, held another Council at *Rouen* with his Suffragans, in which he publiſh'd Fourteen Canons.

The Firſt imports, That to extirpate Simony, 'tis forbidden to buy or ſell any ſort of Benefice, whether it be an Abbey, Arch-deaconry, Deanery or Cure of Souls, and to exact any thing for admiſſion into Orders.

The Second, That Abbeys ſhall only be beſtow'd on thoſe who are well vers'd in Matters of Church-Diſcipline, by the means of a continu'd practice of it for ſeveral Years.

The Third, That the ancient Conſtitution ſhall be obſerv'd, which prohibits to entertain any Clerk, without a Letter of recommendation from his Dioceſan.

The Fourth, That ſeveral Orders ſhall not be receiv'd on the ſame day.

The Fifth, That the Sub-deacons, Deacons and Prieſts, ſhall not be ordain'd but upon making a ſolemn Profeſſion, according to the Injunctions of the Council of *Toledo*.

The Sixth, That Monks or Nuns, who have fallen into any publick notorious Enormity, ſhall be excluded for ever from the exerciſe of their Functions.

The Seventh enjoyns, That the Monks and Nuns take care exactly to obſerve St. *Benedict*'s Rule.

The Eighth, That Clergy-men who are ordain'd, ſhall be inſtructed in thoſe things which are expreſs'd in the Eighth Canon of the Eighth Council of *Toledo*.

The Ninth, That Chriſtian Burial ſhall not be deny'd thoſe Perſons who die ſuddenly, if they do not actually lie under the guilt of ſome notorious Crime: nor to Women with Child, or newly brought to Bed.

The Tenth, That no Credit ſhall be given to the Depoſitions of thoſe Perſons, who under a colour of a ſcruple of Conſcience, declare that they have had to do with the Siſters or Relations of their Wives, to have a pretence to leave them, unleſs they bring ſufficient Proof of the Matter of Fact.

The Eleventh, That they ſhall likewiſe be oblig'd to the ſame thing, who give it out that they did not receive all the inferiour Orders, when they were ordain'd Prieſts, on purpoſe to get an opportunity to quit the Sacerdotal Functions.

The Twelfth, That Clergy-men degraded for their Miſdeameanours, ſhall not have the liberty to lead a ſecular Life, as Laicks.

The Thirteenth, That thoſe Perſons whoſe Marriage is declar'd Null, becauſe it was contracted with near Relations, ſhall live continently till they be married to others.

The Fourteenth, That the Chriſtians ſhall not have any *Jews* for their Slaves, nor any *Jewiſh* Women for their Nurſes.

Some time after, this Arch-biſhop of *Rouen* falling Sick of a Palſey, King *William* the Conqueror demanded a Licenſe of *Gregory* VII. to ſubſtitute another Clerk in his room. This Pope gave orders to *Hubert* Sub-deacon of the Church of *Rome* his Legat, with the Biſhops and Abbots of the Province, and the Clergy of the City of *Rouen*, to enquire whether *John de Bayeux* their Metropolitan were really capable any longer to perform the Epiſcopal Functions, and in caſe it appear'd ſo, that they ſhould exhort him to conſent to the Election of another

Arch-

Arch-biſhop; but if his Diſtemper hindred him from giving ſuch Conſent, they might proceed to the Choice of a Perſon worthy of being advanc'd to that Dignity. Upon mature deliberation, *John* being found uncapable was oblig'd to make a Reſignation in due form, and retir'd to one of his Country-Houſes: The King caus'd *William* Abbot of St. *Stephen* at *Caen*, the Son of *Radbodus* Biſhop of *Sees* to be choſen to ſupply his place. Pope *Gregory* diſapprov'd this Election, becauſe he was the Son of a Prieſt; but notwithſtanding his Prohibition, *William* was ordain'd, *A. D.* 1079. whilſt *John* was as yet living, who died ſome time after.

The Council of Lillebonne, *held*, A. D. 1080.

WILLIAM I. ſirnam'd the Conquerour, King of *England* and Duke of *Normandy*, caus'd a Council of the Prelats of *Normandy* to be held at *Lillebonne* in his preſence, *A D.* 1080. *William* Arch-biſhop of *Rouen* preſided in this Synod, and divers Conſtitutions were made therein, againſt thoſe who married their Relations; againſt Clergy-men, who had Wives; to prohibit Simoniacal Practices and Exactions for the performance of Eccleſiaſtical Functions; concerning the reſtitution of Revenues uſurp'd from the Churches; the Rights of Biſhops and Arch-deacons; the maintenance of Prieſts to ſerve the Churches that belong to Monks; and about the Puniſhments to be inflicted on Criminals and the Infringers of the Eccleſiaſtical and Civil Laws.

The Council of Lillebonne *in* 1080.

The Councils of the Province of *Aquitaine.*

The Council of Narbonne, *held in the Year*, 1054.

GEFFREY, Arch-biſhop of *Narbonne* held in that City, *A. D.* 1054. a Council conſiſting of ten Biſhops, and made a large Ordinance concerning the Laws of Peace and Truce; in which he marks the Days on which it is forbidded to make War, as alſo the Perſons and Goods that ought to be free from Inſults, even in the time of War, who are more eſpecially Clergy-men, Husband-men and Merchants; with the Effects belonging to their reſpective Qualities,

The Council of Narbonne *in* 1054.

The Council of Toulouſe, *held*, A. D. 1056.

POPE *Victor* II. having given Orders to *Rambaldus* Arch-biſhop of *Arles*, and to *Pontius* Arch-biſhop of *Aix*, his Vicars, to call a Council for the extirpation of *Simony*, and the reſtauration of Eccleſiaſtical Diſcipline: They met together, *A. D.* 1054. at *Toulouſe*, with the Arch-biſhop of *Narbonne*, and divers other Biſhops of *France*, and drew up thirteen Canons.

The Council of Toulouſe *in* 1056.

In the Firſt it is Decreed, That thoſe Perſons who receive Ordination for Mony, ſhall be degraded from their Dignity, as well as they who ordain'd them.

In the Second, That a Biſhop, Abbot or Prieſt ſhall not be ordain'd till the Age of thirty Years, nor a Deacon till he has attain'd to that of Twenty five.

In the Third, That nothing ſhall be taken for the Dedication of Churches.

In the Fourth, That nothing ſhall be given to obtain Eccleſiaſtical Benefices.

In the Fifth, That they who turn Monks with a deſign to get the Government of an Abbey, ſhall never be promoted to that Dignity.

In the Sixth, That the Abbots ſhall govern their Monks according to St. *Benedict*'s Rule, and that they ſhall not ſuffer them to enjoy any private Eſtate, nor to hold a Provoſtſhip or Superiority without their conſent.

The Seventh enjoyns Prieſts and Deacons to lead a ſingle Life.

The Eighth, That Lay-men ſhall not have any Spiritual Livings.

The Ninth, That the Eſtates and Goods of deceaſed Perſons ſhall not be pillag'd, but that they ſhall be diſpos'd of, according to their laſt Will and Teſtament.

The Tenth ordains, That the Churches ſhall be oblig'd to pay the accuſtomed Duties to the Epiſcopal See, and that thoſe that do not pay any, ſhall allot the third part of their Tithes and the Oblations, for the uſe of the Biſhops and Clerks.

The Eleventh, That in the Churches which belong to the Juriſdiction of Noble-men, the third part of the Tithes, and the Offerings ſhall be reſerv'd for the Prieſts and Clerks, who officiate therein.

The Twelfth denounces a Sentence of Excommunication againſt Adulterers and inceſtuous Perſons, as alſo againſt thoſe who are found guilty of Perjury.

The Thirteenth orders the like Sentence to paſs upon thoſe who hold Correſpondence or Converſe with excommunicated Perſons, unleſs to reprove or admoniſh them.

The

The Councils of *Germany*.

The Council of Dortmund, *held in the Year*, 1005.

The Council of Dortmund *in* 1005.

IT is related by *Dithmar* the Hiſtorian, that a great Council was held at *Dortmund* in *Weſtphalia* July 7. *A. D.* 1005. in which the Emperor *Henry* II. complaining of the Irregularities in reference to Church-Diſcipline, induc'd the Biſhops to revive the Eccleſiaſtical Laws, and to endeavour to reform the Exorbitances and corrupt Manners of the Clergy and Laity, by making divers uſeful Canons: But the Acts and Conſtitutions of this Council are loſt.

The Council of Selingenſtadt, *held*, A. D. 1023.

The Council of Selingenſtadt *in* 1023.

ARIBO, Arch-biſhop of *Mentz*, held in the Year, 1023. a Council at *Selingenſtadt*, compos'd of *Burchard* Biſhop of *Worms*, *Vernarius* Biſhop of *Straſburg*, *Bruno* of *Augsburg*, *Eberhard* of *Bamberg* and *Meginhard* of *Wurtzburg*, in which theſe Biſhops made the following Conſtitutions, *viz.*

The Firſt ordains, That Abſtinence from eating Fleſh ſhall be obſerv'd fourteen Days before the Feſtival of St. *John*, as many before that of *Chriſtmas*, and on the Vigils of the *Epiphany*, of the Feſtivals of the Apoſtles, of the Aſſumption of the Virgin *Mary*, of St. *Laurence* and of all the Saints.

The Second fixes the *Ember*-Weeks.

The Third denotes the time, when the ſolemnization of Marriages is forbidden, *viz.* from *Advent* till after the *Epiphany*, and from *Septuageſima* till after *Eaſter*, as alſo on the above ſpecified Days of Abſtinence, as well as the Vigils of the ſolemn Feſtivals.

The Fourth imports, That a Prieſt who has drunk plentifully after the Cock-crowing in the Summer, or even in Winter, ſhall not be allow'd to ſay Maſs the next Day, unleſs in caſe of neceſſity.

The Fifth prohibits Prieſts to celebrate above three Maſſes in one Day.

† *A Conſecrated Linnen Cloth on which the Chalice and Hoſt are ſet in the Popiſh Churches.*

The Sixth forbids under pain of an *Anathema* that † *Corporals* ſhould be thrown into the Fire to put a ſtop to the Conflagration.

The Seventh ordains, That if two Perſons ſuſpected to have committed Adultery together, one confeſſes the Crime, and the other denies it, the Party who owns it ſhall be put to Pennance, and the other ſhall clear himſelf by taking his Trial.

The Eighth forbids the carrying of Swords into the Church, except the Sword of State.

The Ninth prohibits Meetings in the Church-yards.

The Tenth condemns the Cuſtom of ſome Laicks, and more eſpecially of certain Ladies, who contented themſelves only to hear every Day the Goſpel *In principio*, or to cauſe the Maſſes of the Trinity and of St. *Michael* to be ſaid in their preſence; and ordains, That this ſhall not be done for the future, but in the proper time: Otherwiſe if any Perſons be deſirous to hear a particular Maſs, being mov'd by a ſingular Veneration for the Holy Trinity, and not by any ſuperſtitious Conceit; they ſhall hear a Maſs for the Day, or one for the conſolation and ſafety of the Living, or one for the Dead.

The Eleventh imports, That the firſt degree of Conſanguinity ſhall be reckon'd from the Coſins *German*.

The Twelfth, That the Houſes of Laicks which are contiguous to Churches ſhall be pull'd down, and that none ſhall be built in the Courts belonging to them, except thoſe of Prieſts.

In the Thirteenth, Lay-men are forbidden to conſign their Churches to Prieſts, without the conſent and approbation of the Biſhop or of his Grand Vicar.

The Fourteenth imports, That two Perſons being accus'd of having committed Adultery together, which they deny; if either of the Parties deſire that they may both undergo a Trial, and if one be caſt, they ſhall both be reputed guilty.

The Fifteenth enjoyns, That the publick Faſts appointed by the Biſhops ſhall be obſerv'd, or elſe that they ſhall be redeem'd by allotting a certain Largeſs for the ſuſtenance of poor People.

The Sixteenth, That none ſhall take a Journey to *Rome*, without a Licence from the Biſhop or his Grand Vicar.

The Seventeenth, That no Prieſt ſhall retrench any thing from the Forty Days Faſt impoſed on Penitents.

The Eighteenth is againſt thoſe who being guilty of enormous Crimes, refuſe to receive Pennance from their Dioceſan, upon a preſumption, that going to *Rome*, the Pope will forgive all their Sins: The Council declares, That this Indulgence ſhall ſtand them in no ſtead,

and

and that they ought at firſt to receive a Penance proportioned to the heinouſneſs of their Offences, after which they may go to *Rome* with the permiſſion and recommendatory Letters of their Dioceſan.

In the Nineteenth, Penitents are prohibited to Travel during the forty Days of their Faſt.

The Twentieth forbids Prieſts to admit into the Church, ſuch Perſons as are not allow'd to enter therein, by reaſon of their Crimes, without having receiv'd an Order from the Biſhop.

Theſe Canons are follow'd with a Form of Ceremonies to be obſerv'd, and Prayers to be ſaid during the Seſſion of a Synod.

The Council of Mentz, *held,* A. D. 1069.

SIGEFROY or *SIGEFRID* Arch-biſhop of *Mentz* ſucceeded *Luitbold*, A. D. 1059. and govern'd that Church till 1084. He held a Council in 1069. at *Mentz*, in which the Emperor *Henry* IV. made a Propoſal to divorce his Wife, by reaſon that he could not have any Iſſue of her Body. *Sigefrid* inclin'd to his Opinion; but *Peter Damien* the Pope's Legat being arriv'd, and having prevented the Divorce, the Arch-biſhop wrote to *Alexander* II. that he had prohibited the Emperor from divorcing his Wife, under pain of Excommunication; but that this Prince having alledg'd, that he could not have carnal Copulation with her, and the Empreſs having own'd her impotency, he found himſelf oblig'd to conſult the Holy See, about ſo extraordinary a Caſe; that he was unwilling to paſs Judgment on the Affair in a Council, which was call'd upon that occaſion, till he had receiv'd his Anſwer; and that he entreated him to ſend his Legats to examine and decide the matter in *Germany*. *The Council of Mentz in 1069.*

The Council of Mentz, *A. D.* 1071.

THE ſame Arch-biſhop held another Council at *Mentz*, A. D. 1071. to enquire into the Ordination of *Charles* nominated to the Biſhoprick of *Conſtance*: He was accus'd of Simony, and the Pope forbid *Sigefrid* to ordain him Biſhop; nevertheleſs the Emperor peremptorily requir'd it, and wrote to the Pope about the Affair, who referr'd the examination of it to the Arch-biſhops of *Colen* and *Mentz*. Whereupon they ſummon'd a Council, but the Emperor would not ſuffer it to be held, and took a reſolution to ſend *Charles* to *Rome*, to the end that the Pope might take cognizance of the matter and ordain him Biſhop. *Sigefrid* prevented the Pope, and entreated him not to conſecrate *Charles*, but if he found him Innocent, to ſend him back to him and to his Collegues, to receive Ordination from them. The Pope refuſing to determine this Affair at *Rome*, ſent him back to be examin'd in his own Country, and it was referr'd to the Council which *Sigefrid* held at *Mentz* in the Month of *Auguſt*, A. D. 1071. The Arch-biſhops of *Saltzburg* and *Trier* with nine Biſhops of *Germany* aſſiſted in this Synod, in which, Matters were debated during four Days between *Charles* and his Adverſaries, till at laſt *Charles* fearing leſt he ſhould not be able to carry the Point, declar'd that he would not be Biſhop contrary to the Inclination of thoſe whom he was to govern, and deliver'd up his Ring and Croſier into the Emperor's Hands. The Acts of this Council, which were ſent to the Pope and *Sigefrid*'s Letters are ſtill extant. *The Council of Mentz in 1071.*

The Council of Erford, *A. D.* 1073.

IN the Year, 1073. there happen'd a difference between *Sigefrid* and the Clergy of *Thuringen*, about the Tithes of that Province, which this Arch-biſhop claim'd as his Right, and which were conteſted with him by the ſaid Clergy, more eſpecially by the Abbots of *Fulda* and *Herfeldt*. The matter was debated in an Aſſembly held at *Erford* in the ſame Year, and determin'd by the Emperor to the advantage as *Sigefrid*, who wrote about it to *Hildebrand*, and to Pope *Alexander*. The Hiſtory of this Council is written by *Lambert*, and we ſtill have *Sigefred*'s two Letters, in the laſt of which, he makes mention of the Outrages committed againſt the Arch-biſhop of *Trier*, declaring that he was taken away by force, extremely abus'd, and at laſt ſhamefully put to Death. *The Council of Erford in 1073.*

The Councils of *England.*

The Council of Aenham, *held in the Year,* 1010.

KING *Ethelred* call'd a Council about the Year, 1010. in which *Elphegus* Arch-biſhop of *Canterbury* and *Ethelred* Arch-biſhop of *York* aſſiſted, and made a great number of Conſtitutions concerning the Reformation of Manners and Church Diſcipline; Rules *The Council of Aenham.*

that ought to be follow'd by the Clerks and Monks; the Celebacy of Prieſts and other Clergy-men; againſt ſuperſtitious Practices and Incontinency; about the Rights of Churches, particularly St. *Peter*'s Pence, the Tribute of funeral Torches, which was paid thrice a Year, that of Burials, *&c.* concerning the Feſtivals and Faſts that ought to be obſerv'd, *viz.* the great Feſtival of the Virgin *Mary*, preceeded by a Faſt; and the Feſtivals of the Apoſtles in like manner preceeded by their reſpective Vigils, except that of St. *James* and St. *Philip*, when a Faſt is not to be kept, by reaſon of the Paſchal Solemnity; the Faſt of the four *Ember*-Weeks, and that on all *Fridays*: Concerning the time, in which Marriages are forbidden to be ſolemniz'd, that is to ſay, the ſolemn Feſtivals; the *Ember*-Weeks; from *Advent* to the Octave of the *Epiphany*, and from *Septuageſima*, to the end of the Fortnight after *Eaſter*: About the Interval that ought to be obſerv'd by Widows before they marry again, which is the ſpace of a Year: Laſtly, concerning frequent Confeſſions; the receiving of the Communion; and divers other Points of Morality. For the Ordinances of this Council contain many excellent Inſtructions and very prudent Exhortations: Foraſmuch as it was held under *Elphegus* Archbiſhop of *Canterbury*, it muſt needs be between the Year of our Lord, 1006. and 1013. There are two different Editions of the Acts of the Council of *Aenham*.

The Laws of the Kings Ethelred *and* Canut.

King Ethelred *and King* Canut's *Laws.*

THE ſame King *Ethelred* publiſh'd *A. D.* 1012. certain Laws, among which are ſome relating to Eccleſiaſtical Affairs; particularly, about the payment of *Peter*'s Pence; to oblige all the Faithful to Faſt three Days before the Feſtival of St. *Michael*; concerning the Prayers which ought to be ſaid in the Churches for the State, and about Alms-giving.

King *Canut* in like manner in the Year, 1032. caus'd divers Laws to be proclaim'd which relate to Church-Affairs, *viz.* concerning the exteriour Religious Worſhip; the Peace of the Churches; the reſpect due to Clergy-men; unlawful Marriages; the payment of Tithes, Peter's Pence and other Tributes; the obſervation of Feſtivals, Sundays and Days of Abſtinence; the Functions and Manners of the Clergy and of the Faithful; and againſt Irregularities, Abuſes and Miſdemeanours. Theſe Laws are full of moral Maxims and pious Exhortations: There are alſo ſome others of the like nature enacted by King *Edward* III.

The Council of London, *held in the Year*, 1075.

The Council of London *in* 1075.

'TWAS a long time ſince any Councils were held, or any Conſtitutions made relating to Church-diſcipline in *England*, when *Lanfranc* was ordain'd Arch-biſhop of *Canterbury*, neither could ſuch an Aſſembly be ſummond'd for ſome time after, becauſe the King would not ſuffer any to be conven'd without his permiſſion. At laſt he held a National Synod at *London*, A. D. 1075. in which *Thomas* Arch-biſhop of *York* aſſiſted and eleven Biſhops of *England*, with the Biſhop of *Coutances*, who was admitted to the Council, becauſe he had a conſiderable Eſtate in this Kingdom: There were alſo preſent 21 Abbots in this Council, in which it was firſt ordain'd, That all the Biſhops ſhould take their Places according to the antiquity of their Ordination, except thoſe who had a peculiar Privilege upon account of the Dignity of their Sees; and after having ſought for thoſe who might lay claim to ſuch a Privilege in *England*, it was determin'd that the Arch-biſhop of *York* ſhould be plac'd on the right Hand of the Metropolitan of *Canterbury*; the Biſhop of *London* on the left, and the Biſhop of *Wincheſter* next the Arch-biſhop of *York*; and that in the abſence of the latter, the Biſhop of *London* ſhould ſit on the right Hand of the Arch-biſhop of *Canterbury*, and the Biſhop of *Wincheſter* on the left. Afterward it was decreed, That all the Monks ſhould live according to St. *Benedict*'s Rule; that they ſhould take care to inſtruct the Youth, and that they ſhould not have any private poſſeſſions: Then three Epiſcopal Sees which were erected in Towns, were tranſlated to Cities, according to the Tenor of the third Conſtitution, and the ancient Injunctions were reviv'd, which prohibited to receive a Clerk who was ſubject to the Juriſdiction of another Biſhop, without Letters of recommendation from his Dioceſan, and to marry a near Kinſwoman. Simoniacal Practices, Witchcraft and Pagan Superſtitions were likewiſe forbidden, and the Celebacy of the Clergy was ſtrictly enjoin'd.

The Council of Wincheſter, *held*, A. D. 1076.

The Council of Wincheſter *in* 1076.

IN a Council held the next Year at *Wincheſter*, *Lanfranc* caus'd divers Canons to be drawn up againſt Perſons guilty of Simony; for the celebration of Provincial Councils; the ſubjection of Clerks to their Biſhops, and the payment of Tithes; concerning the adminiſtration of the Sacraments and divers other Points of Diſcipline, among which the following are more eſpecially remarkable, *viz.*

That

That the Altars ought to be made of Stone: That the Maſs cannot be celebrated with Beer or Water: That Divine Service ſhall not be perform'd in Churches till they be Conſecrated by the Biſhops: That none ſhall be bury'd in the Churches: That the Bells ſhall not be Rung during the Canon of the Maſs: And that the Chalices ſhall not be made of Wax nor Wood. Conſtitutions were alſo made about the time of Penance for divers Crimes.

The Council of London, *held*, A. D. 1102.

ARch-biſhop *Lanfranc* continu'd to celebrate divers other Councils in *England* in his Lifetime, the Canons of which are not as yet come to our Hands; but after his Death, much time paſs'd ere any could be conven'd, and St. *Anſelm* his Succeſſour in vain importun'd the Kings of *England* to that purpoſe, till at laſt he held a ſolemn Synod at *London*, A. D. 1102. the Conſtitutions of which were tranſmitted to us by *Eadmer*: The Arch-biſhop of *York* and twelve Biſhops of *England* aſſiſted in this Council, and made the following Conſtitutions. *The Council of* London, *in* 1102.

By the firſt, they condemn'd Simony, and depos'd ſeveral Abbots, who were convicted of that Crime.

The Second forbids Biſhops to exerciſe the Functions of Civil Magiſtrates, and enjoyns them to wear Habits ſuitable to their Profeſſion.

In the Third, it is prohibited to let out Arch-deaconries to Farm, or to confer them on any other Perſons than Deacons.

The Fourth revives the Conſtitutions about Celibacy.

In the Fifth, Clergy-men are forbidden to undertake the Management of ſecular Affairs, or to ſit as Judges in Criminal Cauſes, and to drink in Victualling Houſes or Places of publick Reſort: They are alſo enjoyn'd to wear Habits of one ſingle Colour, and to have their Crowns ſhav'd.

The Seventh declares, That Tithes ought only to be paid to the Churches.

The Eighth is a Prohibition to build new Chappels without the conſent of the Biſhops, and without raiſing a ſufficient Fund for the Maintenance of the Prieſt and Church.

In the Ninth, Abbots are prohibited to bear Arms, and enjoyn'd to reſide in their Monaſteries, with their Monks.

The Tenth prohibits that Monks ſhould adminiſter Penance without the conſent of their Abbot, and that Abbots ſhould impoſe it on other Perſons than thoſe, who are under their Tuition.

In the Eleventh, Monks are forbidden to hold Farms; to ſtand as God-fathers; to get Churches into their Poſſeſſion without the conſent of the Biſhops; or to take the Revenues of thoſe that are granted to them, without allowing a competent Maintenance for the Prieſts who ſerve in them, and a ſufficient Fund for the keeping them in repair.

The Twelfth declares the Promiſes of Marriage, made without Witneſſes, to be Null, if it be deny'd by one of the Parties.

The Thirteenth enjoyns the Cutting of the Hair ſhort, ſo that part of the Ears and the Eyes may be diſcover'd.

The Fourteenth prohibits Marriages, to the ſeventh Degree of Conſanguinity.

The Fifteenth forbids to bury the Dead without the Bounds of their Pariſh, unleſs the accuſtomed Duties be paid to the Curate; and to honour their Memory, without the Biſhop's Authority.

In the Sixteenth, it is prohibited to make Merchandiſe of Men, by ſelling them for Slaves as it was often practis'd. Laſtly, Sodomy is forbidden under very ſevere Penalties, and this Caſe is reſerv'd to the Cognizance of the Biſhops. Theſe Conſtitutions were confirm'd by the Authority of the See of *Rome*.

In the Year 1108. St. *Anſelm* held another Council at *London*, in which he made Ten very rigid Canons againſt Prieſts and Deacons, who were marry'd or liv'd incontinently. *The Council of* London, *in* 1108.

The Councils of *Spain*.

The Council of Leon, *held in the Year*, 1012.

FEW Councils were call'd in *Spain* in this Century, by reaſon that part of that Kingdom was then under the Dominion of the *Moors*. However, King *Alphonſus* held a notable Aſſembly at *Leon*, A. D. 1012. in which the Biſhops drew up Seven Canons. *The Council of* Leon, *in* 1012.

The Firſt imports, That Eccleſiaſtical Affairs ſhall be firſt treated of, at the opening of the Synods.

The Second, That the Churches ſhall peaceably enjoy ſuch Revenues as are left them by laſt Wills and Teſtaments, and that the Clergy-men ſhall paſs Judgment as to their validity.

The Third, That Abbots, Abbeſſes, Monks and Nuns, ſhall be ſubject to the Juriſdiction of their Dioceſan Biſhop.

The Fourth ordains, That none ſhall ſeize on the Church-Revenues.

The Fifth, That the King's Officers ſhall Proſecute thoſe who have kill'd a Clergy-man.

The Sixth, That after having diſpatch'd Eccleſiaſtical Affairs, the Biſhops ſhall proceed to the Examination of thoſe of the Kingdom.

The Seventh, That none ſhall buy the Eſtate of a Vaſſal of the Church, and he who has done it, ſhall loſe the Mony he gave for the Purchaſe.

Theſe Decrees are follow'd with Forty others for the advantage of the State, ſome of which nevertheleſs have reference to the Preſervation of Eccleſiaſtical Revenues.

The Council of Coyaco, *held*, A. D. 1050.

The Council of Coyaco, in 1050.

SINCE the time of King *Alfonſus*, we do not find that any Eccleſiaſtical Conſtitutions were made in *Spain*, till the Reign of *Ferdinand* I. King of *Caſtille*, who being deſirous to revive the ancient Church-Diſcipline, which was for ſo long time diſus'd, call'd a Council in the Year 1050. at *Coyaco*, a Caſtle in the Dioceſs of *Oviedo*, where the Biſhop of that City aſſiſted, together with Eight other Biſhops of *Spain*; and the following Conſtitutions were ratify'd by them.

The Firſt ordains, That the Biſhops ſhall govern their Dioceſſes, and perform their Eccleſiaſtical Functions with their Clerks, according to the Order of the Church.

The Second, That the Abbots and Abbeſſes ſhall likewiſe govern their Monaſteries according to St. *Benedict*'s Rule, and ſhall be ſubject to the Biſhops; and that they ſhall not admit any Religious Perſons of another Monaſtery, without the permiſſion of their Abbot or Abbeſs.

The Third, That the Churches and Clergy ſhall be under the Juriſdiction of the Biſhops, and not under that of Laicks: That the Churches ſhall not be divided, but that they ſhall be ſupply'd with Prieſts and Deacons, and furniſh'd with Service-Books and Ornaments; ſo that there may be no need of Wooden or Earthen Chalices: That the Habits of the Prieſts during the Celebration of the Maſs, be the *Amict*, the *Albe*, the *Cincture*, the *Stole*, the *Chaſuble* and the *Maniple*; and thoſe of a Deacon, the *Amict*, the *Albe*, the *Cincture*, the *Stole*, the *Dalmatick* and the *Maniple*: That the Altar be intirely made of Stone, and conſecrated by the Biſhop: That the Hoſt be altogether of pure Wheat and without any Defect: That the Wine be likewiſe Pure, and the Water Clean; the Altar decently adorn'd and cover'd with a white Linnen Cloth, with a *Corporal* above and below the Chalice: That the Prieſts and Deacons ſhall not bear Arms; but that they ſhall always have the Crown of their Head and Beards ſhav'd: That they ſhall not keep any Women in their Houſes; unleſs their Mother, Siſter, Aunt or Mother-in-Law: And that they ſhall teach Children the Creed and the Lord's Prayer.

The Fourth imports, That Perſons guilty of Murder, Adultery, or any other ſort of Uncleanneſs, ſhall be oblig'd to do Penance; and if they refuſe to ſubmit to it, they ſhall be ſeparated from the Church and the Communion.

The Fifth, that thoſe whom the Arch-deacon preſents for Ordination, in the *Ember*-Weeks, ſhall be well vers'd in the Pſalter, the Hymns, the Canticles, the Epiſtles, the Goſpels, and the Prayers: That the Prieſts ſhall not be preſent at Weddings to eat among the Gueſts, but only to give the Benediction: That the Clerks and Lay-men, who partake of the Funeral Banquets, eating the Bread of the Deceaſed, ſhall do ſome good Work for their Souls, and that they ſhall invite the Poor and the Sick to theſe Banquets.

The Sixth, That all the Chriſtians ſhall go to Church, on *Saturday* Evening and on *Sunday* Morning; that they ſhall aſſiſt on that day at the Maſſes and the whole divine Service; that they ſhall do no ſervile Work, nor undertake any Journeys except for Devotion ſake, or to bury the Dead and viſit the Sick, or to put in Execution ſome private Order receiv'd from the Prince, or to defend themſelves againſt the *Saracens*: And that the Chriſtians ſhall not keep any Correſpondence with the *Jews*.

The Seventh, That the Counts or chief Magiſtrates ſhall govern the People with Juſtice; ſhall admit upon a Tryal, only the Evidence of Eye or Ear Witneſſes; and ſhall ſeverely puniſh falſe Witneſſes.

The Eighth, That Juſtices ſhall be adminiſter'd in the Kingdoms of *Leon*, *Gallicia*, *Aſturia* and *Portugal*, according to *Alphonſus*'s Law, and in *Caſtille*, according to thoſe of *Sanchez*.

The Ninth declares, That the Triennial Preſcription ſhall not take place, in reference to the Churches.

The Tenth, That he who has manur'd Land or cultivated a Vineyard, ſhall gather the Fruits with a Priviſo, till the Point be debated by the Parties concern'd about the Propriety.

The

The Eleventh imports, That all the Chriſtians ſhall Faſt on *Fridays*.

The Twelfth, That thoſe who have taken Sanctuary in the Churches; nay, even within thirty Paces of the Church, cannot be taken away from thence by Force.

The Thirteenth, That the Subjects of the Kingdom ſhall be obedient to their Prince, as they were to *Alphonſus* and *Sanchez*. Theſe Conſtitutions were made in the Preſence, and by the Authority of King *Ferdinand* and Queen *Sanchia*.

The Council of Elna *in* Rouſſillon, *held*, A. D. 1065.

The Council of Elna *in* Rouſſillon.

TO theſe Councils may be join'd an Aſſembly of Biſhops and Counts, held in the Year 1065. at *Elna* in the County of *Rouſſillon*, where the Epiſcopal See of *Perpignan* was formerly fix'd: Divers Conſtitutions were made in this Council, for the Preſervation of Church-Revenues, and more eſpecially that which was call'd, *The Truce of God*.

CHAP. XIV.

Obſervations on the Eccleſiaſtical Affairs of the Eleventh Century.

The Study of Divinity in the Eleventh Century.

THE Study of Divinity, which was neglected in the preceeding Age, was reviv'd in this Century; and many Perſons made publick Lectures of it in the Schools of the Cathedral Churches or of the Monaſteries. In the beginning, they contented themſelves (according to the ancient Method) to relate the Explications of the Fathers on the Holy Scriptures, and Points of Doctrin were only treated of by the way, and when ſome remarkable Occaſion induc'd them to do it. But in the end of this Century, they began to make Divinity-Lectures on the Doctrinal Points of Religion; to propoſe divers Queſtions about the ſacred Myſteries; and to reſolve them by the Principles of Ratiocination and according to the Logical Method. This was the Original of Scholaſtick Divinity, which became in a little after, the principal and almoſt only Employment of thoſe, who ſtudied Matters of Religion.

Some of thoſe, who follow'd this Method, relying too much on their nice Ratiocinations, and departing from the plain manner of Diſcourſing us'd by the ancient Fathers of the Church, advanc'd ſome erroneous Propoſitions. In this Century, *Roſcelin*, who was Profeſſor of Divinity at *Compiegne*, ſtarted a Propoſition about the Holy Trinity, which gave offence to every Body; viz. *That the three Divine Perſons were three Things*; nevertheleſs 'tis not probable, that he deſign'd to maintain the Error of the *Tritheites*, or to admit three different Subſtances in God; and one may reaſonably ſuppoſe, that by thoſe *three Things*, he underſtood only three ſubſiſting and diſtinct Perſons, altho' of the ſame Nature.

But altho' no new * Hereſie ſprung up in this Age about the Myſteries of the Trinity and the Incarnation, yet there were divers in reſpect of the Sacraments and Church-Diſcipline. We have ſhewn that in the beginning of the Century, certain Hereticks were diſcover'd at *Orleans* in *Flanders*, and at *Toulouſe*, who deny'd the real Preſence of the Body of *Jeſus Chriſt* in the Euchariſt; the neceſſity of Baptiſm, and the efficacy of the Sacraments; who rejected the Worſhip of Saints and Croſſes, and the Uſe of Images; who condemn'd lawful Marriages, and cenſur'd the moſt part of the Ceremonies of the Church. Some time after, *Berengarius* divulg'd his Opinions about the Sacrament of the Euchariſt, which were condemn'd in divers Councils. The Controverſies that were debated in this Century, between the *Greek* and *Latin* Churches, have regard only to Points of Diſcipline, and particularly to the uſe of Unleavened Bread in the Communion. *Lutheric* Archbiſhop of *Sens*, is wrongfully accus'd of having deny'd the real Preſence of the Body of *Jeſus Chriſt* in the ſame Sacrament, in the beginning of this Century; and 'tis falſly ſuppos'd that he was reprov'd by King *Robert* upon that account: For *Helguad* does not ſay, that he embrac'd that Opinion, but only that he was wont to make uſe of the *Euchariſt*, to try whether Perſons were unworthy or not, by ſaying to thoſe to whom he was ready to adminiſter that Sacrament, *If you are worthy to receive it, draw near and take it*: And that King *Robert* found great Fault with this Expreſſion, and reprov'd him very ſharply for it; but that *Leutheric* turn'd the Reprimand to his own Advantage.

* *We have not thought fit in this Tranſlation, any where to omit the Words of the Author; who being of the Church of* Rome, *relates many things as Hereſies, which the Proteſtants eſteem not ſo: Wherefore we doubt not but the diſcreet Proteſtant Reader will always uſe his own Judgment.*

The

Of the Rights of the Popes and of the Church of Rome.

The Quarrels that broke forth between the Popes and the Emperors, caus'd very great Confuſions and Diſorders in the Church and the Weſtern Empire. During theſe Commotions, the Popes took an occaſion to eſtabliſh their Temporal Sovereignty in *Rome*, and endeavour'd to make themſelves independent of the Emperors. *Gregory* VII. extended his Pretenſions yet farther, and us'd his utmoſt Efforts to perſuade the World, that he was rightful Sovereign of the whole Univerſe, as well in Civil as in Eccleſiaſtical Affairs: He was the firſt of the Popes, who attempted directly to diſpoſſeſs the Emperor and the Kings of their Dominions, and imagin'd that he had a right to diſpoſe of them in favour of whomſoever he ſhould think fit to advance to that Dignity. As for the Spiritual Supremacy, he carry'd it beyond its due Bounds, and abrogated almoſt the whole Authority of the Biſhops, and the Liberties of particular Churches. The great number of Legats of the See of *Rome* ſent abroad on all ſides, and the Power which they aſſum'd to themſelves, did not a little contribute to ruine the Authority of the Ordinaries, and was extremely chargeable to the reſpective Churches: The Dignity of the Cardinals was augmented to the detriment of that of the Biſhops, and they began to have the greateſt ſhare in the Election of Popes, and in the Management of the Affairs of the Church: The Arch-biſhops were oblig'd to receive the Pall, before they were permitted to exerciſe the Functions of their Order; and to conclude, the Court of *Rome*, under divers Pretences, got the Cognizance and Determination of all manner of Eccleſiaſtical Affairs.

Divers Points of Diſcipline concerning the Clergy.

The Simoniacal Practices, Marriage and Concubinage of Clergy-men were expreſs'd, and their Career at laſt quite ſtopt by the means of a vaſt number of Decrees: Some to palliate Simony, thought fit to diſtinguiſh the Temporal Revenue of Benefices from the Spiritual; and maintain'd, That in giving Mony for a Benefice, they did not commit Simony, becauſe they purchas'd only the Temporalities. This gave occaſion to determine, That it was Simony, to buy the Revenues annexed to Church Livings, the Functions of which were Spiritual: The famous diſtinction of three ſorts of Simony, *ab officio*, *a manu*, *a lingua* was in vogue at that time: St. *Gregory* was the firſt who made the Remark, and it was reviv'd by *Gregory* VII. The Laicks who had Tithes in their Poſſeſſion, were mov'd by a ſcruple of Conſcience to reſtore them; but they often beſtow'd them on Monks, and apply'd them to the Founding of Monaſteries: The Biſhops oppos'd this Practice, and ordain'd that they cannot be given to Monaſteries without the permiſſion of the Dioceſans and of the Pope: However, the Monks did not forbear to retain thoſe that they had in their Poſſeſſion, nor even to accept of others, when offer'd to them. The Elections of Biſhops were ſtill in uſe; but the Princes often nominated them, or caus'd thoſe to be choſen whom they thought fit to promote, and ſometimes the Popes took care to provide them, or ordain'd thoſe who were elected, when the Metropolitan refus'd to do it.

The Emperors and Kings ſtill had the Power of granting the Inveſtiture of Biſhopricks and Abbeys; and this Right was not conteſted with them till about the end of the Eleventh Century: The Plurality of Benefices began to be in uſe, and was condemn'd by divers Conſtitutions: A great number of Monks were promoted to the Epiſcopal Dignity, and ſome Biſhops left their Biſhopricks to retire to Monaſteries, after having obtain'd a Licence from the Pope. Many Biſhopricks were made Metropolitan Sees, and many others were newly erected. The Arch-biſhop of *Lyons* was inſtituted Primat of *France*: In the end of the Century, the Biſhopricks of *Arras* and *Cambray* were ſeparated, and the Epiſcopal Sees of *Gaſcogne*, which had lain for a long time vacant, were fill'd up again. The Sons of the Clergy were declar'd unworthy to be admitted into Holy Orders; but this Decree was not generally receiv'd, nor without oppoſition: For in many Places, the admiſſion into the Monaſtick State, or into the Order of Regular Canons, remov'd that Obſtacle. A great number of Churches, Abbies and Monaſteries were then founded, and almoſt all the old Churches were demoliſh'd, to build new ones.

The Diſcipline of the Church, relating to Penance, was not ſo ſtrict nor ſo ſevere as in the preceding Century; for the Pilgrimages, the Abſolutions fetch'd from *Rome*, the Redemptions, the Diſciplining Whip and the Cruſades, contributed much to the Aboliſhing of that Injunction: Private Confeſſion was more eſpecially recommended. The Sentences of Excommunication were ſo frequent, that they became contemptible; and they were extended not only to Perſons actually excommunicated, but alſo to thoſe who convers'd or kept correſpondence with them, even to the third Generation; a Practice which can ſcarce be met with in any other Age of the Church. The ancient ſeverity of the Canons, which ordain, That Clergy-men guilty of notorious Offences, more eſpecially of Simony, ſhould be ſuſpended from their Office for ever, was no longer obſerv'd; but they were generally reeſtabliſh'd in the Functions of their Orders, and reſtor'd to their former Rights, by the means of certain particular Ceremonies.

Remarks on the Scourging, Diſcipline and Faſts.

The uſe of the Diſciplining Whip, unknown to all Antiquity, began in the end of this Century, having had its Oppoſers and Maintainers; the Cuſtom of doing Penance for another, was likewiſe introduc'd at that time. The Faſts on the four *Ember*-Weeks were ſtrictly obſerv'd; but the *Ember*-Week of the Summer-Quarter, was not as yet fix'd; for ſome took it to be the ſecond Week of the Month of *June*, and others referr'd it to the Week immediately

mediately following *Whit-Sunday*. Divers Councils ordain'd abstinence from Flesh on *Saturdays*, and from Flesh and Wine on *Fridays*: In the former Ages of the Church, 'twas customary to fast on *Fridays* and *Saturdays*, till the Hour of † *None*: The Church of *Rome* was wont to keep a Fast on *Saturdays* instead of *Wednesdays*: The Churches of *France* for a long time, observ'd the Fasts of *Wednesday* and *Friday*, but that Custom was abolish'd; neither was any regard had even to abstinence on those days. A Constitution was made to that purpose in this Century, for *Friday* and *Saturday*, although it met with some Opposition.

† *One of the Canonical Hours.*

Observations on the Mass.

The Priests were forbidden to celebrate above on Mass in a day, unless in case of necessity, or when 'twas requisite that one should be said for a deceased Person; for then they were allowed to say such a Mass, and that of the day: Some sorts of Penance were impos'd on Priests who let fall an Host through Carelesness: In some Churches, 'twas customary to give a consecrated Host to the Priests on the day of their Ordination, with which they communicated during forty days. This Question was debated at that time, *viz.* Whether it were lawful for a Priest to celebrate Mass, without being attended with divers Assistants, and when he officiated in that manner, whether he ought to say, *Dominus vobiscum?* All the Faithful were obliged to receive the Holy Communion at *Easter*, and it was still usually administer'd in all the Churches, under both Kinds: However, in some, the consecrated Bread was steept in the Wine; and perhaps the Canon of the Council of *Clermont*, which ordains, That both the *Species* should be receiv'd separately, was made against that Custom.

The general Commemoration of all the Dead, the next day after the Festival of all Saints, was instituted in the end of this Century: *Odilo* Abbot of *Cluny*, enjoyn'd it to his whole Order; and this Custom was introduc'd into the Church a little while after. It was ordain'd in the Council of *Clermont*, That the Office of the Virgin *Mary* should be said every *Saturday*, and there arose Disputes about the Festival of her Annunciation, *viz.* whether it ought to be celebrated on *March* 25. or on *December* 18. but it was usually referr'd to the former; Some other Questions of less importance were likewise started, and hotly debated, particularly, That about the Apostolical Dignity, attributed to St. *Martial*. The *Benedictins* of the Abbey of *Fleury*, and those of Mount *Cassin*, had a long Contest for the Body of St. *Benedict*, the Founder of their Order, and the Monks of St. *Dennis* and of St. *Emmeran* at *Ratisbon*, in like manner contended for that of St. *Dionysius* or *Dennis* the *Areopagite*.

Observations on the Monastick Life.

The Monastick State, receiv'd very considerable Accessions and advantages in the Eleventh Century. The Congregation of *Cluny* was much augmented by a vast number of Monasteries newly founded, and by the great Revenues, with which it was endow'd; but the encrease of Riches occasion'd Remisness of Discipline; caus'd Ambition to be predominant, and immers'd the Monks in Secular Affairs. A serious reflection on these Irregularities induc'd many Persons to embrace a more austere sort of Monastick Life, and more conformable to that which is enjoyn'd in St. *Benedict*'s Rule, and gave occasion to the founding of several new Orders, who all made profession to follow the same Rule made by St. *Benedict*; altho' they had their peculiar Customs. Thus St. *Romuald* founded that of the *Camaldolites* in *Italy*, in the beginning of the Century. He became a Monk, *A. C.* 971. at the Age of 20 Years in the Abbey of *Classe* in the Diocess of *Ravenna*, but perceiving the Disorders in which his Monastery was involv'd, and considering that the engagement of the Monks in Secular Affairs, was the cause of their Irregularity, he put himself under the tuition of a certain Reverend Hermit nam'd *Marinus*, who resided in the Territories of *Venice*, and embrac'd the Hermetick Life, which he re-establish'd in the Western Countries. Thir Institution was not to live alone, as the ancient Hermits, but to dwell together in the same place separated from other Men, and in distinct Cells, under the Government of the same Superiour, and observing the same Rule: These sorts of Monasteries were anciently call'd *Laur*, and St. *Romuald* founded a very great number of them in *Italy*: One of the most famous, was that which was built on Mount *Apennin* near *Arezzo*, in a Place which was given them by a certain Person nam'd *Mandol*, from whence the Order took the name of *Camaldoli*: St. *Romuald* liv'd 100 Years after he had taken upon him the Vows of Religion, and saw his Order in a flourishing Condition. *Peter Damian* in like manner instituted a Congregation of Hermits of the same kind: These Hermits practis'd great Austerities, and are reputed to have done very extraordinary things. *John Gualbert* of *Florence* having likewise quitted his Monastery to lead a more regular course of Life, retir'd to *Vall'Ombrosa*, and their laid the Foundation of a new Religious Society.

The Order of Camaldolites.

The Order of the *Carthusians* was instituted, *A. D.* 1086. by *Bruno*, a Native of *Colen*, and Canon of *Rheims*, who repair'd, with Six of his Companions to the Solitude of *Chartreuse*, which was assign'd to them by *Hugh* Bishop of *Grenable*. Some time after, two Gentlemen of *Vienne* nam'd *Gaston* and *Girond*, having devoted their Persons and Estates to the relief of those who being seiz'd with the Distemper commonly call'd St. *Antony*'s Fire, came to implore the Intercession of St. *Antony* at *Vienne*, where the Body of that Saint was translated from *Constantinople* by *Jocelin D'Albon*, in the time of King *Lothaire* the Son of *Lewes D'Outremer*, gave occasion to the Institution of the Order of St. *Antony*, which was compos'd at first of certain Lay-men, and afterward of Monks, who made Profession of St. *Au-*

The Order of Carthusians.

The Order of St. Antony.

The Ciſtertian *Order.*

St. *Auguſtin*'s Rule. In the Year, 1098. *Robert* Abbot of *Moleſme* retired to *Ciſteaux* in the Dioceſs of *Challon* ſur *Saone*, with 21 Monks of his Convent, to practiſe St. *Benedict*'s Rule with greater ſtrictneſs: His deſign being approv'd by *Gautier* Biſhop of *Challon*, and by *Hugh* Arch-biſhop of *Lyons*, he built a Monaſtery in that Place, which was endow'd by *Eudes* Duke of *Burgundy*; but he had not long the Government of it, for Pope *Paſchal* II. enjoin'd him, the next Year, to return to *Moleſme*. The other Monks continu'd at *Ciſteaux*, under the tuition of *Alberic*, and this Reform was approv'd by the Pope, *A. D.* 1100. *Stephen Hardingue*, who ſucceeded *Alberic* in 1109. brought this Order to its full perfection, inſomuch, that it became very numerous and obtain'd great Reputation. About the ſame time *Robert D'Arviſelles* Arch-deacon of *Rennes*, having receiv'd a Miſſion from Pope *Urban* II. to Preach to the People, by that means gather'd together a great multitude of Perſons of both Sexes, and caus'd many Cells to be built for them in the Foreſt of *Frontrevrault*, at the diſtance of three Leagues from *Saumur*. Afterward he ſhut up the Nuns in a ſeparate Apartment, and in the Year of our Lord, 1100. made a great Monaſtery, which was govern'd by him till the end of his Life; but before he died, he caus'd *Petronilla de Chemille* to be choſen Abbeſs, *A. D.* 1115. and conferr'd on her, both the Government of the Nuns, and of the Monks of that Order.

Of the regular Canons.

The regular manner of living in common, peculiar to the Canons, which was inſtituted in the Ninth Century, was now almoſt every where aboliſh'd; nevertheleſs ſome Biſhops reviv'd it in their Chapters, and it was re-eſtabliſh'd in the end of the Century in another form: For then certain Religious Houſes were founded, in which Clergy-men, who were deſirous to lead a more regular courſe of Life, retir'd thither, to live in common, without having any manner of private Property. Theſe laſt Canons were different from thoſe of the Ninth Century. 1. In regard that the former had Benefices annex'd to Churches, and were oblig'd to officiate in them; whereas there were many among theſe who had not any peculiar Church-Living. 2. Becauſe the former were wont to live in common, of the Church-Revenues, but they might alſo retain thoſe of their private Patrimony; whereas theſe were oblig'd to renounce them, as well as the Monks. 3. Upon account that the others were at liberty to quit that courſe of Life; whereas theſe laſt profeſs'd to live always after the ſame manner, and they were poſitively forbidden to do otherwiſe. The latter Canons liv'd in common, under an Abbot, Superiour or Provoſt, and made profeſſion, as the Monks, of Poverty, Conſtancy and Obedience; altho' they were not as yet bound by an expreſs Vow; neither were they only employ'd in ſerving the Church or Monaſtery, where they reſided, but they were alſo taken ſometimes out of their Houſe, to receive a Cure, and to exerciſe other Eccleſiaſtical Functions. *Ives* afterwards Biſhop of *Chartres*, eſtabliſh'd this ſtrict Reform in the Monaſtery of St. *Quentin*, *A. D.* 1078. Afterward that Religious Houſe ſupply'd *France*, with many other Convents of regular Canons, and in the beginning of the following Century, the Congregations of St. *Rufus* and St. *Norbert* were inſtituted; inſomuch, that the Order of regular Canons, became very numerous, and extended very far within a ſhort ſpace of Time.

Chronological

Chronological TABLES,

And other Neceſſary

INDEXES and TABLES.

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1001	*Silveſter* II. III.	*Otho* III. VI. The Revolt of the *Romans* againſt *Otho* who retires to *Rome.*	*Baſil* and *Conſtantin.* XXVI.			St. *Fulbert* becomes Profeſſor of Divinity in the School of the Church of *Chartres.*
1002	IV.	*Otho* dies in the Month of *Jan. Henry* I. Duke of *Bavaria* is put in his place by the Princes of *Germany*, and crown'd at *Mentz* by the Archbiſhop. I.	XXVII.			*Burchard* Biſhop of *Worms.*
1003	V. *Sylveſter* II dies *May* 12. *John* XVI. ſirnam'd the Lean, who is choſen in his place poſſeſſes the See of *Rome* only during 5 Months, and *John* XVII. ſucceeds him.	II.	XXVIII.	Almoſt all the old Churches are demoliſh'd to build new ones.		
1004	I.	III.	XXIX.	*Leutheric* Archbiſhop of *Sens* is reprov'd by King *Robert* for making uſe of the Euchariſt as a Trial.		
1005	II.	IV.	XXX.		A Council at *Dortmund* in *Weſtphalia.*	
1006	III.	V.	XXXI.	*Alphegus* Archbiſh. of *Canterbury* goes to *Rome* to fetch the Pall. The erecting of the Biſhoprick of *Bamberg* in the Council of *Francfurt.*	A Council at *Francfurt* on the *Mayn.*	

A. D.	*Popes.*	*Weſtern Emperors, and Kings of* France *and* Italy.	*Eaſtern Emperors.*	*Eccleſiaſtical Affairs.*	*Councils.*	*Eccleſiaſtical Writers.*
1007	IV.	VI.	XXXII.	St. *Fulbert* ſucceeds *Rodulph* in the Biſhoprick of *Chartres.*		
1008	V.	VII.	XXXIII.	*Wigbert* Biſhop of *Mersburg* dying, *Dithmar* is choſen to ſucceed him in that Biſhoprick.		
1009	VI. *John* XVII dies in the Month of *July. Sergius* IV. is ſubſtituted in his room in the mon. of *Auguſt.*	VIII.	XXXIV.	The Eaſtern and Weſt. Churches ſtill maintain'd a kind of mutual Communion one with another. The Church of *Jeruſalem* is deſtroy'd by the Prince of *Babylon*, and afterward re-eſtabliſh'd. *Adelbold* is choſen Biſhop of *Utrecht.*		
1019	I.	IX.	XXXV.	The Tryal of the Archbiſhop of *Hamburg* at *Rome*, about a certain Parochial Church.	A Council held at *Rengham* in *England* in this Year.	*William* Abbot of St. *Benignus* at *Dijon.* *Godehard* Bp. of *Hildersheim.* *Gosbert* Abbot of *Tergenſee.* *Meginfroy* Monk of *Fulda.* *Erchinfroy* Abbot of *Melck.*
1011	II.	X.	XXXVI.			*Syrus* Monk of *Cluny.* *Osbert* or *Osborn* Chanter of *Canter.* *Adelbold* Bp. of *Utrecht.* *Rupert* Abbot of Mount *Caſſin.* *Dithmar* Bp. of *Mersburg.*
1012	III. *Sergius* IV dies *May* 13. A Schiſm after his death between *Benedict* VIII. and *Gregory*, during which the former retired to the Emperor *Henry* I.	XI.	XXXVII.		A Council at *Leon* in *Spain.* The Laws of *Ethelred* King of *England.*	
1013	*Henry* marches to *Rome*, re-eſtabliſhes *Benedict*, and is crown'd Emp. the next year in the month of *May.*	XII.	XXXVIII			*Leo* the Grammarian.

II.

A Coun-

A. D.	*Popes.*	*Western Emperors, and Kings of* France *and* Italy.	*Eaſtern Emperors.*	*Eccleſiaſtical Affairs.*	*Councils.*	*Eccleſiaſtical Writers.*
1014	III.	XIII.	XXXIX.		A Council held at *Pavia* after that year.	
1015	IV.	XIV.	XL.			
1016	V.	XV.	XLI.			
1017	VI.	XVI.	XLII.	The Hereſy of the *Manichees* reviv'd in *France*, and ſuppreſs'd by King *Robert*. A Shower of Blood in the Province of *Aquitaine*.	A Council at *Orleans* againſt the *Manichean* Hereticks.	*Guarlin* or *Gauſlin* Archbiſhop of *Bourges*.
1018	VII.	XVII.	XLIII.			The Death of *Dichmar* Biſhop of *Merſburg*.
1019	VIII. *Benedict* goes to *Bamberg* in *Germany*.	XVIII.	XLIV.	*Sergius* Patriarch of *Conſtantinople*, who ſucceeded *John*, dies, and *Euſtachius* is ſubſtituted in his room.		
1020	IX.	XIX.	XLV.			*Tangmarus* Dean of *Hildeſheim*.
1021	X.	XX.	XLVI.			
1022	XI.	XXI. The Emperor *Henry* arrives in *Italy*.	XLVII.			*Guy Aretin* Abbot of *Croix-Saint Leufroy*.
1023	XII.	XXII. *Henry* returns to *Germany*.	XLVIII.		A Council at *Selingenſtadt*.	*Brivo* Archbiſhop of *Mentz*.
1024	*Benedict* dies in the end of the Month of *Feb.* and *John* xviii. his Brother ſucceeds him.	The death of *Henry*. *Conrad* is choſen Emperor in his ſtead.	XLIX.	An Embaſſy of the *Greeks* to *Rome* to obtain a Grant of the Pope that the Church of *Conſtantinople* may be ſtyl'd the Catholick or Univerſal Church. The French Prelates oppoſe their Proceedings, and *William* Abbot of St. *Benignus* at *Dijon* writes a Letter to *John* XVIII. to divert him from his Deſign.		*William* Abbot of St. *Benignus* at *Dijon*.
	I.	I.				
1025	II.	II.	L. *Baſil* dies and *Conſtantin* reigns alone.	*Alexius* is advanc'd to the Patriarchal See of *Conſtantinople*.	A Council at *Arras*.	
1026	III.	III.	I.			The death of *Burchard* Bp. of *Worms*. Con-

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1027	IV.	IV. *Conrad* is crown'd Emperor at *Rome.*	II.			The death of *Adelbold* Biſhop of *Utrecht.*
1028	V.	V.	III.			The death of St. *Fulbert* Biſhop of *Chartres.*
1029	VI.	VI.	*Conſtantin* dies, and *Romanus* is choſen to ſupply his place. I.	*Robert* King of *France* holds an Aſſembly of Biſhops at *Orleans*, for the Dedication of the Church of St. *Aignan*, which he had built.	A Council at *Limoges.*	
1030	VII.	VII.	II.			*Berno* Abbot of *Richenaw.* *Ademar*, or *Aimar de Chabanois* Monk of S. *Cibar.* *Hugh* Arch-deacon of *Tours.* *Arnulphus* Monk of *Emmeran.*
1031	VIII.	VIII.	III.	*Hugh* Monk of *Cluny* is made Biſhop of *Langres.* *Canut* King of *England* takes a Journey to *Rome*, where he is honourably receiv'd by the Pope and the Emperor, and obtains certain Privileges for his Subjects. The Pope's Letter, which attributes the Quality of an Apoſtle to St. *Martial.* St. *Martial* is plac'd among the Apoſtles in the Councils of *Bourges* and *Limoges.* The Abbey of *Beauleau* uſurp'd by a Secular Abbot, is reform'd by the Council of *Limoges.*	A Council held at *Bourges, Nov.* 1. A Council at *Limoges* on the 18th day of the ſame Month.	*Odoran* a Monk of St. *Peter le Vif.* *Agelnothus* Archbiſhop of *Canterbury.* *Eberard* St. *Harvic*'s Pupil. The death of *Aribo* Archbiſhop of *Mentz.*
1032	IX.	IX.	IV.		The Laws of *Canut* King of *England.*	
1033	X. Pope *John* and *Benedict* IX. Child, the Son of *Alberic* Count of *Freſcati*	X. *Conrad* ardies *Nov.* 7. and a young is ſubſti-	V. rives in *Italy*, and reeſtabliſhes Pope *John* who was expell'd. The death of *Robert* King of	The death of *Burchard* Archbiſhop of *Lyons.* *Odilo* Abbot of *Cluny* refuſes to accept that Archbiſhoprick, and the Pope blames him for it in a Letter. *Bruno*, Uncle by the Father's ſide to the Emperor *Conrad*, is ordain'd Biſhop of *Wurtsburg.*		

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		tuted in his room.	*France, July* 20. *Henry* I. his Son ſucceeds him.			
1034	I.	XI. *Romanus* dies *April* 11. being poiſon'd and afterward ſtrangl'd, by the Order of *Zoe* his Wife, who cauſes *Michael* the *Paphlagonian* her Favourite, to be plac'd on the Throne.	I.			
1035	II.	XII.	II.	The death of *Simeon* of *Syracuſe* a Monk of *Trier*.		
1036	III.	XIII. *Conrad* marches into *Italy*.	III.	*Drogon* is made Biſhop of *Terouane*.		The death of *Godehard* Biſhop of *Hildeſheim*.
1037	IV.	XIV.	IV.			
1038	V.	XV.	V.	*Pandulphus* Duke of *Capua* is oblig'd to ſubmit to the Emperor *Conrad*.		
1039	VI.	*Conrad* dies *June* 5. and *Henry* III. his Son ſucceeds him.	VI.			*Eugeſippus*. *Bruno* Biſhop of *Wurtzburg*.
1040	VII.	I.	VII.		Divers held this year in *France*.	*Glaber Radulphus* a Monk of *Cluny*. *Arnold* Canon of *Herfelds*. *Campanus* of *Lombardy*.
1041	VIII.	II.	VIII. *Michael* dies in the Month of *Decemb.* and *Zoe* cauſes *Michael Calepha* to be put in his place.	*Lanfranc* receives the Monaſtick Habit from the hands of the Abbot *Herluin*, in the Abbey of *Bec*.		
1042	IX.	III.	I. *Michael*			

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			Calephas is expell'd, and *Conſtantin Monomachus* being ſubſtituted in his room, marries *Zoe*.			
1043	X.	IV.	I.	*Alexius* Patriarch of *Conſtantinople* dying, *Michael Cerularius* is choſen in his ſtead.		
1044	The *Romans* expel *Benedict* accuſed of divers Crimes, and put *Sylveſter* III. Bp. of St. *Savine* in his place. *Benedict* acknowledging himſelf unworthy of the Papal Dignity, reſigns it in favour of *Gregory* VI. on condition that he ſhould enjoy the Revenues which the See of *Rome* receiv'd from *England*.	V.	II.			
1045	II.	VI.	III.			
1046	*Henry* Emperor of *Germany* depoſes *Gregory* 6th and cauſes *Suidger* Bp. of *Bamberg* to be choſen Pope on *Chriſtmas*-Eve, who takes the name of *Clement* II. *Gregory* VI. voluntarily abdicates the Popedom in a Synod, and is baniſh'd. *Sylveſter* III. is ſent back to his Biſhoprick of St. *Sabina*.	VII. *Henry* is crown'd Emperor by Pope *Clement* II.	IV.		Councils held at *Rome* for depoſing the Popes *Benedict* IX. *Sylveſter* III. and *Gregory* VI.	
1047	I. *Clement* II. dying *Oct.* 2. *Benedict* IX. got Poſſeſſion of S. *Peter's*	VIII.	V.	*Hildebrand* accompanies *Gregory* VI. in his Exile, and retires to *Cluny*. *Euſebius Bruno* made Biſhop of *Angers*. A Letter written by Pope *Clement* II. to *John* nominated Archbiſhop of	A Council at *Rome* againſt Perſons guilty of Simony.	

Chair

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	Chair a 3d time, and kept it 8 months longer.			*Salerno*, in which he approves his Tranſlation to the Biſhoprick of *Peſti*, as alſo to that Archbiſhoprick, and grants him the Pall.		
1048	The Emperor ſends from *Germany Poppo* Biſhop of *Breſcia*, who is made Pope under the name of *Damaſus* II. but he dies 23 Days after his Conſecration.	XI.	VI.	*Theoduin* is ordain'd Biſhop of *Liege*. *Geffrey* Count of *Anjou* and *Agnes* his Wife, give the Church of all Saints in the Suburbs of *Angers*, to the Abbey of *Vendome*. *Hildebrand* leaves the Abbey of *Cluny*, of which he was Prior, and accompanies *Bruno* Biſhop of *Toul* to *Rome*.		
1049	*Bruno* Bp. of *Toul*, who aſſum'd the name of *Leo* IX. was choſen *Febr.* 13. 5 months after the death of *Damaſus*, I.	X.	VII.	Pope *Leo* confirms by a Bull the Privileges of *Cluny* Abbey. He cauſes the Body of St. *Remy* of *Rheims* to be tranſlated to the Church of that Abbey, which was alſo dedicated by him. He approves, in a Letter, the Tranſlation of *John* from the Biſhoprick of *Freſcati* to that of *Porto*. *Arnold* Abbot of *Poitiers*, accuſed of Incontinency by the Biſhop of *Langres*, was depos'd in the Council of *Rheims*. *Hugh* Biſhop of *Langres* charged with divers Crimes, was likewiſe depos'd and excommunicated in that Council; but having attended the Pope to *Rome*, and having done Pennance, he was reſtor'd to his former Dignity ſome time after. *Rudicus* Biſhop of *Nantes*, was alſo degraded for ſucceeding his Father in his Biſhoprick, by the means of Simoniacal Practices. The Conteſt between the Archbp. of *Rheims* and the Bp. of *Toul*, about the Abbey of *Monſtier-Rendy*, was determin'd in favour of the former, in the ſame Council.	A Council at *Rome* againſt Simony. A Council at *Pavia*. A Council at *Rheims*, *Octob.* 3. A Council at *Mentz*, held in the end of this year, or in the beginning of the next.	
1050	II.	XI.	VIII.	*Berengarius* or *Berenger* is accus'd and condemn'd in divers Councils held this Year. He and his Followers are conſtrain'd to retract their Opinions under pain of death in the Council of *Paris*. *Lanfranc* is oblig'd to give an account of his Doctrin, in the Council of *Rome*, and he there makes a Confeſſion of Faith. His Doctrin is approv'd in the Council of *Verceil*. A Confirmation of the Privileges of *Corbey* Abby by the Pope.	A Council at *Rome*. A Council at *Brionne*. A Council at *Verceil*, *Septemb.* 1. A Council at *Paris*, *Nov.* 19. A Council *Coyaco*. A Council	*Anſelm* Dean of *Namur*. *Hermannus Contractus* a Monk of *Richenau*. *Theophanes* the *Ceramean*. *Nilus Doxopatrius*. *Gualdo* Monk of *Corbey*. *Drogo* Biſhop of *Terouane*. *Helgaud* Monk of

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					at *Rouen*. A Council at *Siponto*.	*Fleury*. *Wippo* the Emperor's Chaplain. *Ebervin* Abbot of St. *Maurice*. *Everſhelm* Abbot of *Aumont*. *Gulbert* Archdeacon of *Toul*. *Anſelm* a *Benedictin* Monk.
1051	III.	XII.	IX.	Pope *Leo*'s Letter, confirming to *John* Archbiſhop of *Salerno*, the Right of a Metropolitan.		*Berenger*'s Letter to *Lanfranc*, and his Treatiſe againſt him. *Theoduin* Bp. of *Liege*'s Letter againſt *Berenger*. *Adelman* a Clerk of *Liege*, and afterward Biſhop of *Breſcia*, writes to *Berenger* about his Opinion. Reciprocal Letters between *Aſcelin* and *Berenger*. *John* Archbiſhop of *Euchaita*.
1052	IV.	XIII.	X.	The Pope confirms the Privileges of the Abbey of St. *Sophia* at *Benevento*. *John*, ſirnam'd *Jeannelin*, is nominated Abbot of *Erbreſtin* by the Emperor *Henry* III. *Marianus Scotus* turns Monk.	A Council at *Mantua*, diſturb'd by a popular Tumult.	*John Jeaunelin* Abbot of *Erbreſtein*. *Hepidannus* a Monk of St. *Gall*. The death of *Hugh* Biſhop of *Langres*.
1053	V. *Leo* IX. makes war with the *Normans* of *Apulia*, who take him Priſoner, and convey him to *Benevento*.	XIV.	XI.	A Letter written by *Michael Cerularius* Patriarch of *Conſtantinople* in his own Name, and under that of *Leo* Archbiſhop of *Acris*, againſt the *Latin* Church. This Patriarch cauſes the Churches of the *Latins* in *Conſtantinople* to be ſhut up, and takes away from all the Latin Abbots and Monks, who refus'd to renounce the Ceremonies of the Church of *Rome*, the Monaſteries which they had in that City. The Pope being ſet at liberty by the *Normans* of *Apulia*, grants them all the Territories which they had ſubdu'd, and thoſe that they might obtain by Conqueſt, from the *Greeks* and *Saracens*. A Conteſt between the Churches of *Grado* and *Aquileia* for the Metropolitan Right, determin'd in the Council of *Rome*, in favour of *Grado*. The Pope's Letter to the Biſhops of *Venice* and *Iſtria*, confirming that Right.	A Council at *Rome*.	

Leo

A.D.	*Popes.*	*Western Emperors, and Kings of* France *and* Italy.	*Eastern Emperors.*	*Eccleſiaſtical Affairs.*	*Councils.*	*Eccleſiaſtical Writers.*
1054	*Leo* IX. dies *Apr.* 15. and the Papal See continues vacant during a whole year. *Hildebrand* goes to meet the Emperor, to demand *Gebehart* Biſhop of *Eichſtadt*, who was made Pope the next year under name of *Victor* II. I.	XV.	*Conſtantin Monomachus* dies, and *Theodora Porphyrogennata* governs the Empire. I.	Pope *Leo*'s Letters, which confirm the Metropolitan Right of the Church of *Carthage*, over all thoſe of *Africa*. The Pope ſends Legats to *Conſtantinople* to treat about the Reunion of the *Greek* and *Latin* Churches. Pope *Leo*'s Letters on that Subject to the Emperor *Conſtantin*, and to *Michael Cerularius* Patriarch of *Conſtantinople*. A Conteſt between the Legats and that Patriarch. An Anſwer by Cardinal *Humbert* the Pope's Legat, to the Letter of *Michael Cerularius* and *Leo* of *Acris*. *Nicetas Pectoratus*, a Monk of *Seuda*, compoſes a Tract againſt the *Latin* Church. Cardinal *Humbert*'s Anſwer to that Piece. *Nicetas* makes a Recantation, and burns his Writings. A Sentence of Excommunication denounc'd by the Legats againſt *Michael Cerularius*. The Patriarch in like manner excommunicates the Legats by a publick Edict, and raiſes a Sedition which obliges the Emperor to deliver up their Interpreters, who are miſus'd and put in Priſon.	A Council at *Narbonne*.	*Humbert* Cardinal. *Nicetas Pectoratus* a Monk of *Seuda*. *Dominick* Patriarch of *Grado*. *Peter* Patriarch of *Antioch*.
1055	II.	XVI.	II.	*Berenger* abjures his Opinions in the Council of *Tours*, in the preſence of *Hildebrand*. *Maugier* Archbiſhop of *Rouen* is depos'd in the Council of *Liſieux*, and *Marrillus* a Monk of *Fecamp* put in his place.	A Council at *Florence*. A Council at *Lyons*. A Council at *Tours* againſt *Berenger*. A Council at *Liſieux*.	
1056	II. Pope *Victor* goes to *Germany*, where he was invited by the Emperor *Henry* III.	XVII. The Emperor *Henry* dies *Oct.* 3. *Henry* IV. his Son, aged only 5 years, ſucceeds him, and is at firſt put under the Tuition of his Mother, who obtains the Adminiſtration of the Government.	III. *Theodora* dies in the end of the year, and *Michael*, whom ſhe had made Emperor a little before, reigns alone.		A Council at *Toulouſe*.	

A. D.	*Popes.*	*Western Emperors, and Kings of* France *and* Italy.	*Eaſtern Emperors.*	*Eccleſiaſtical Affairs.*	*Councils.*	*Eccleſiaſtical Writers.*
1057	*Victor* dies at *Florence* *July* 28. and *Frederick* Abbot of Mount *Caſſin* is choſen in his place, on the Feſtival of S. *Stephen*, whence he took the Name of *Stephen* IX. I.	I.	*Michael* abdicates the Imperial Throne and leaves it to *Iſaac Commenus.*	Pope *Victor*'s Letter, which confirms and augments the Privileges granted to the Church of *Selve-Blanche.* *Frederick* is made Abbot of Mount *Caſſin*; a little after, Cardinal; and at laſt Pope. I. *Alphonſus* Abbot of St. *Benedict* at *Salerno*, is ordain'd Archbiſhop of that City. A Letter by which Pope *Stephen* IX. re-unites the Biſhoprick of *Marli*, which was ſometime divided. *Peter Damian* is made Cardinal and Biſhop of *Oſtia* by that Pope.	A Council at *Rome.*	*Peter Damian* *Alphanus.*
1058	*Stephen* dies at *Florence*, *March* 29. The Count of *Freſcati* and *Gregory* of *Lateran*, cauſe *Mincius* Biſhop of *Veletri* to be choſen Pope, who aſſumes the name of *Benedict.* Cardinal *Humbert* and many others refuſe to own his Authority. *Gerard* Bp. of *Florence* is choſen, and this Election is approv'd by the Emperor *Henry.*	II.	II.	Pope *Stephen* ſends Legats to *Conſtantinople*, who return without purſuing their Journey, having receiv'd Information of his death. *Michael Cerularius* is turn'd out of the Patriarchal See of *Conſtantinople*, and *Conſtantin Lichudes* is ſubſtituted in his room. *Everſhelm* is made Abbot of St. *Peter* at *Ghent.* *Marianus Scotus* an Engliſh Monk paſſes into *Germany*, where he continues ten years a Recluſe, in the Monaſtery of *Fulda.* *Lambert* of *Aſchaffemburg* aſſumes the Monaſtick Habit at *Hirſfeldt* under the Abbot *Meginher*; in a little while after is ordain'd Prieſt by *Lupold* Archbiſhop of *Mentz*, and undertakes a Journey to the Holy Land without the knowledg of his Abbot, from whence he returns the next year.		
1059	II. *Gerard* is ordain'd Bp. of *Rome* in the beginning of *Jan.* and takes the name of *Nicolas* II. I. *Mincius* renounces the Papal Dignity, and is ſuſpended for ever from Eccleſiaſtcal Functions.	III.	III. *Iſaac* reſigns the Imperial Dignity to *Conſtantin Ducas*, and retires to a Monaſtery	A Privilege granted to the Nunnery of St. *Felicitas* near *Florence.* The Election of Popes reſerv'd to the Cardinals in the Council of *Rome.* *Berenger* abjures his Opinions in that Council, and makes a Confeſſion of Faith. *Peter Damian* is ſent Legat to *Milan* to reform the Clergy, who publickly us'd Simoniacal Practices. I. The Biſhop of *Trani* is depos'd in the Council of *Melfi.* *Sigefroy* or *Sigifred* ſucceeds *Luitbold* in the Arch-biſhoprick of *Mentz.*	A Council at *Rome.* A Council at *Melfi.* A Council at *Benevento*, held in the beginning of the Month of *Auguſt.*	
1060	II.	IV. *Henry* I. King of *France*, cauſes his	II.	St. *Anſelm* embraces the Monaſtick Life in the Abbey of *Bec.*	A Council at *Tours.*	*Guitmond* Archbiſhop of *Averſa.* *Durand* Abbot of *Troarn.* *Franco* a Philoſo- Son

A. D.	*Popes.*	*Western Emperors, and Kings of* France *and* Italy.	*Eaſtern Emperors.*	*Eccleſiaſtical Affairs.*	*Councils.*	*Eccleſiaſtical Writers.*
		Son *Philip* to be crown'd at *Rheims*, *May* 22. dies in the end of this year.				pher of *Liege*. *Warin* Abbot of St. *Arnulphus* at *Metz*.
1061	III. The death of *Nicolas* II. in the Month of *July*. *Anſelm* Biſhop of *Lucca* is elected three Months after, and ordain'd Pope under the name of *Alexander* II. The Emperor *Henry*, incens'd by reaſon that he was choſen without his knowledg, cauſes *Cadalous* Biſhop of *Parma* to be proclaim'd Pope, who endeavours to make himſelf Maſter of the City of *Rome*; but being repuls'd, was oblig'd to return to *Parma* the next year.	V.	III.			*Michael Pſellus*. *Alberic* a Monk of Mount *Caſſin*. *Merellus* Abbot of *Tergenſee*.
1062	I.	VI.	IV.			
1063	II.	VII.	V.	A Conteſt between *Peter* Archbiſhop of *Florence* and his Monks.	A Council at *Rome*.	
				The Pope ſends the Pall to *Peter* Archbiſhop of *Dalmatia*.	A Council at *Rouen*.	
				Lanfranc is made Abbot of the Abbey of St. *Stephen* at *Caen*, newly founded, and St. *Anſelm* ſucceeds him in the Office of Prior of *Bec* Abbey.	A Council at *Challon*.	
				Maurillus Archbiſhop of *Rouen* holds a Synod for the Dedication of the Cathedral Church of that City, which was newly built.		
				A Confeſſion of Faith publiſh'd in that Synod againſt *Berenger*'s Opinions.		
				A Privilege granted by the Pope to the Abbey of *Vendome*.		
				Peter Damian the Pope's Legat in *France*, determins in the Council of *Challon*, the Differences between the Biſhop of that City, and the Abbey of *Cluny*, about the Privileges of the ſame Abbey, which are confirm'd in the Council.		
1064	III. *Cadalous* cauſes ſome Diſturbances. *Alexander* is own'd as lawful *Pope*	VIII.	VI.	*Guibert*, Grand Lord of *Parma* and Chancellor to *Henry* Emperor of *Germany*, is ordain'd Archbiſhop of *Ravenna*.	A Council at *Mantua*.	

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A.D.	*Popes.*	*Western Emperors, and Kings of* France *and* Italy.	*Eaſtern Emperors.*	*Eccleſiaſtical Affairs.*	*Councils.*	*Eccleſiaſtical Writers.*
				in the Council of *Mantua*, and pardons *Cadalous*, who dies a little while after		
1065	IV.	IX.	VII.	The Hereſy of the *Nicolaitans* condemn'd in two Councils held at *Rome*.	A Council at *Rome*. Another Council at *Rome*. A Council at *Elna* in *Rouſſillon*.	*Lanfranc*.
1066	V.	X.	VIII.	*John Xiphylin* is choſen Patriarch of *Conſtantinople*, inſtead of *Conſtantin Lichudes*. The Charters of *Edward* King of *England* for authorizing the Confirmation of the Privileges of the Church of *Weſtminſter*, which was granted by the Popes *Leo* IX. and *Nicolas* II. *William* Duke of *Normandy* paſſes over into *England*, and defeats *Harald* who had taken Poſſeſſion of the Throne, after the death of King *Edward*.		
1067	VI.	XI.	IX. *Conſtantin Ducas* dies, leaving 3 Children and his Wife *Eudoxia*, who takes upon her the Adminiſtration of the Government.			
1068	VII.	XII.	II. *Eudoxia* marries *Romanus Diogenes*, who is proclaim'd Emperor. I.	*Peter Damian* is ſent Legat into *Germany*, to hinder the Emperor *Henry* from divorcing *Bertha* his Wife. *Marianus Scotus*, who liv'd as a Recluſe in the Monaſtery of *Fulda*, goes to *Mentz* to end his Life there in the ſame Quality.		
1069	VIII.	XIII.	II.	The death of *Maurillus* Archbiſhop of *Rouen*. *Lanfranc* refuſes to accept of that Archbiſhoprick, which is obtain'd by *John de Bayeux* Biſhop of *Auranchez*. *Lanfranc* goes to *Rome*, to cauſe that Tranſlation to be ratify'd, and to get the Pall for the ſame Archbiſhop. The Emperor *Henry* endeavours to get himſelf divorc'd from *Bertha* in the Council of *Mentz*, but is oppos'd by *Peter Damian* the Pope's Legat.	A Council at *Mentz*.	The death of *Everſhelm* Abbot of *Aumont*.

Lanfranc

A. D.	Popes.	Western Emperors, and Kings of France and Italy.	Eaſtern Emperors.	Eccleſiaſtical Affairs.	Councils.	Eccleſiaſtical Writers.
1070	IX.	XIV.	III.	*Lanfranc* is oblig'd to accept of the Archbiſhoprick of *Canterbury*. The Pope gives leave to *Gebehard* Archbiſhop of *Saltzburg*, to erect a Biſhoprick in his Province.	A Council at *Windſor*.	*Benno* Cardinal.
1071	X.	XV.	IV. *Romanus Diogenes* is taken Priſoner by the *Turks*, and *Michael* the Son of *Conſtantin Ducas* is proclaim'd Emperor. *Diogenes* being deliver'd, has his Eyes put out by *Michael*'s Order, and dies a little while after.	*Charles*, nominated by the Emperor *Henry* to the Biſhoprick of *Conſtance*, not being able to get Ordination by reaſon of Simoniacal Practices, reſigns his Ring and Crozier-ſtaff to the Emperor, in the Council of *Mentz*.	A Council at *Mentz*. A Council held at *Winchester* this year.	*Theophylact*.
1072	XI.	XVI.	II.	*Peter Damian* is ſent by the Pope to *Ravenna*, to take off the Excommunication denounc'd againſt that City, by reaſon of the Conteſts which the Biſhop of that Dioceſs had with the See of *Rome*.	A Council at *Rouen*.	*Hepidannus* writes two Books of the Life and Miracles of St. *Wiborada*.
1073	XII. *Alexander* dies *April* 22. and *Hildebrand* is choſen in his place on the ſame day. He is ordain'd Prieſt and conſecrated Pope, under the Name of *Gregory* 7th in the Month of *June*. I.	XVII.	III.	*William* Archbiſhop of *Auche*, and *Pontius* Biſhop of *Beziers*, are depos'd by *Gerald* Cardinal of *Oſtia*, the Pope's Legat, for having voluntarily communicated with certain Perſons, who lay under a Sentence of Excommunicaton. Pope *Alexander* confirms the Settlement of a Convent of Regular Canons, made by *Altman* Biſhop of *Paſſaw*. *Dominic* Patriarch of *Venice* is deputed by Pope *Gregory* to negotiate at *Conſtantinople*, about the Re-union of the Greek and Latin Churches. Pope *Gregory*'s Decree againſt Perſons guilty of Simony, and againſt Clerks who marry or keep Concubines. Letters written by the ſame Pope to the Biſhops and Princes, about putting that Decree in execution. Other Letters by *Gregory* againſt *Godfrey* Archbiſhop of *Milan* and the Biſhops of *Lombardy*, who were excommunicated for their Simoniacal Practices. But they were protected by *Henry* Emperor of *Germany*, which gave occaſion to the Diſſenſions that afterward broke forth between that Prince and the Pope.	A Council at *Erford*.	The death of *Peter Damian* on *Febr.* 23. *Robert de Tombalene* Abbot of St. *Vigor*. *William* Abbot of St. *Arnulphus* at *Metz*. *Hugh* Bp. of *Die*. *Anſelm* Biſhop of *Lucca*. *Manaſſes* Archbiſhop of *Rheims*.

A. D.	Popes.	Western Emperors, and Kings of France and Italy.	Eastern Emperors.	Eccleſiaſtical Affairs.	Councils.	Eccleſiaſtical Writers.
1073				*Anſelm*, who ſucceeded Pope *Alexander* II. in the Biſhoprick of *Lucca*, but repenting that he had receiv'd the Inveſtiture of that Biſhoprick from the Emperor *Henry* IV. retir'd to the Monaſtery of *Cluny*; from whence he was recall'd by the Pope to govern his Biſhoprick.		
				Landric Arch-deacon of *Autun* is choſen Biſhop of *Maſcon*, and conſecrated the next Year by the Pope, the Biſhops of *France* not daring to ordain him.		
				The Pope's Complaints and Menaces againſt *Philip* I. King of *France*.		
				Pope *Gregory* lays claim to *Spain*, and by vertue of it gives to *Ebol* Count of *Rocey*, all the Countries that he could wreſt out of the Hands of the *Saracens*, on condition that he ſhould hold them of the Holy See, and ſhould pay him a certain Tribute.		
				He exacts an Oath of Allegiance of *Landulphus* Duke of *Benevento*, and of *Richard* Duke of *Capua*.		
				He promiſes the Pall to *Bruno* Biſhop of *Verona*, provided he come to *Rome* to receive it there in Perſon.		
				He confirms all the Privileges granted by *Alexander* II. to *Wradiſlaus* Duke of *Bohemia*.		
				Jeromir Biſhop of *Prague* is ſuſpended, and depriv'd of the Revenues of his Church, by the Pope's Legats, for oppoſing their reception in *Bohemia*.		
				A Concert between the ſame Biſhop of *Prague* and the Biſhop of *Moravia*, for the poſſeſſion of certain Territories.		
				The Pope's Remonſtrance to the Inhabitants of *Carthage*, ſome of whom had deliver'd up *Cyriacus* their Biſhop, into the Hands of the *Saracens*.		
1074	II.	XVIII.	IV.	*Garnier* Biſhop of *Strasburg*, excommunicated for Simoniacal Practices, is abſolv'd in the Council of *Rome*.	A Council at *Rouen*. A Council at *Rome*.	
				Hugh is ordain'd Biſhop of *Die* by the Pope in that Council.	Another at *Poitiers*.	
				A Decree againſt Inveſtitures made by the Pope in the ſame Council, according to the Relation of ſome Authors.	A Council held at *Erford* in the Month of *Octob.*	
				Robert Guiſcard Duke of *Apulia* is excommunicated in the ſame Council of *Rome*.		
				The Agreement between the Biſhops of *Prague* and *Moravia*, confirm'd by the Pope's Bull, dated *March* 2.		
				William Archbiſhop of *Auche*, and *Pontius* Biſhop of *Beziers*, reſtor'd to their reſpective Sees.		
				The Pope reproves the Inhabitants of *Ragufa*, for impriſoning *Vitalis* their Biſhop, and ſubſtituting another in his room. He ſummons both the Biſhops to *Rome*, if the		

Matter

A.D.	Popes.	Western Emperors, and Kings of France and Italy.	Eaſtern Emperors.	Eccleſiaſtical Affairs.	Councils.	Eccleſiaſtical Writers.
1074				Matter cannot be determin'd by his Legat in that City. The Pope's Legats ſent to the Emperor *Henry*, about the Affair of the Biſhops of *Lombardy*. The Conteſt between thoſe Legats and *Sigefred* Archbiſhop of *Mentz*, about the Right of calling a Council, which the Archbiſhop claim'd, as Vicar of the Holy See. The Legats return'd without any effect of their Negotiation. The firſt Project of a Cruſade form'd by the Pope. The Pope's Letters to divers Princes and Biſhops, for putting in execution his Decree againſt *Simony*, and the Incontinence of Clergy-men. Letters written by the ſame Pope to the Biſhops of *France*, againſt the Proceedings of King *Philip*, whom he threatens to dethrone. A Conſtitution of the Council of *London* about the Rank and particular Seat, that every Biſhop ought to hold in the Councils of the Kingdom of *England*. The Pope confirms the Privilege of the Monaſtery of St. *Stephen* at *Caen*. *William* Duke of *Aquitaine* is oblig'd, in the Council of *Poitiers*, to put away his Kinſwoman, whom he had taken to Wife. *Iſembert*, Biſhop of that City, who had diſturb'd the Council, was ſuſpended, and ſome time after excommunicated by the Pope. The pretended Claim which *Gregory* VII. laid to the Kingdoms that were newly converted. He takes it very heinouſly that *Solomon* King of *Hungary* ſhould be eſtabliſh'd in that Kingdom by *Henry* Emperor of *Germany*, and inſiſts, that King *Stephen* formerly gave it to the Holy See after his Converſion. Wherefore he threatens that Prince with the Apoſtolical Cenſures, if he do not make Suit to receive the Royal Scepter from his Hands. The Pope reſtores to the Biſhop of *Prague* the Revenues of his Church, and orders him to come to *Rome* with the Biſhop of *Moravia*: The former being arriv'd there, is ſent back to his own Country, fully reconciled and re-inſtated: However, the Pope adjudges to the latter the poſſeſſion of the conteſted Lands, but the Biſhop of *Prague* having ſeiz'd on them at his return, the Pope enjoin'd him to reſtore them. A Tribute paid by the *Bohemians* to the See of *Rome*.		
1075	III. The Pope falls out with *Cincius* the Son of *Alberic* Prefect of *Rome*, and excommu-	XIX. *Henry* ſubdues the *Saxons*, who had revolted.	V.	*Liemar* Archbiſhop of *Bremen*, *Garnier* Biſhop of *Strasburg*, *Henry* of *Spire*, *Herman* of *Bamberg*, *William* of *Pavia*, and *Cunibert* of *Turin*, are ſuſpended in the Council of *Rome*. Some of theſe Biſhops repair to that City to get Abſolution. *Denis* Biſhop of *Placentia* is depos'd in the ſame Council, without hope of Reſtauration.	A Council held at *Rome* in the end of the Month of *February*.	

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A.D.	Popes.	Western Emperors, and Kings of France and Italy.	Eaſtern Emperors.	Eccleſiaſtical Affairs.	Councils.	Eccleſiaſtical Writers.
1075	nicates him. *Cincius* excited by *Guibert* Archbiſhop of *Ravenna* ſeizes on the Pope's Perſon, as he was ſaying Maſs on *Chriſtmas*-day, but he is forc'd by the People to ſet him at liberty, and to retire to the Emperor.			*Herman* of *Bamberg* is excommunicated ſome time after, for his Miſdemeanours. The Pope's Letters to the Emperor *Henry*, to the Archbiſhop of *Mentz*, and to the People of *Bamberg* againſt that Biſhop. A private Embaſſy ſent by *Henry* to the Pope, to ſettle a good Correſpondence between them. The Succeſs of the Emperor's Arms cauſes him to have leſs regard to the Pope's Intereſt. His ſecond Embaſſay to the Pope, which is not very favourably receiv'd. *Henry* cauſes *Tedald* to be choſen Archbiſhop of *Milan*, to the prejudice of him whom the Pope had nominated to that Dignity. The Pope's Letters to the Emperor *Henry*, and to the Suffragan Biſhops of the *Milaneſe*, to hinder *Tedald*'s Ordination. *Henry*'s Circular Letter to the Biſhops and Princes of the Empire, againſt *Gregory*. Letters by *Thierry* Biſhop of *Verdun*, and *Engelbert* Archbiſhop of *Trier*, againſt the Pope.	A Council at *London*.	
1076	IV.	XX.	VI.	Cardinal *Hugo* excommunicated by the Pope. The Pope's Election condemn'd in the Council of *Worms*. A Letter ſent from the Council to the Pope, importing that Condemnation. *Roland* a Clerk of *Parma*, the Bearer of this Letter, deliver'd it to the Pope, and makes him the Declarations and Proteſtations with which he was charg'd. The Envoys of *Henry* make the ſame Proteſtations againſt the Pope. The Pope excommunicates *Sigefroy* Archbiſhop of *Mentz*, and ſuſpends the other Biſhops of the Council of *Worms* in the Synod of *Rome*: He likewiſe declares the Emperor *Henry* excommunicated, and fallen from the Imperial Dignity, and abſolves his Subjects from their Oath of Allegiance. *Henry*'s Enemies take an occaſion from this Sentence of Excommunication, to enter into a League againſt him. The greateſt part of the Prelats of the Aſſembly of *Worms* are reconcil'd with the Pope.	An Aſſembly held at *Worms* on *Septuageſima-Sunday*. A Council held at *Rome* in the beginning of Lent. A Council at *Wincheſter* *Apr.* 1. A Council at *Tribur* or *Oppenheim*, *Octob.* 26.	

Gregory

A.D.	Popes.	Western Emperors, and Kings of France and Italy.	Eaſtern Emperors.	Eccleſiaſtical Affairs.	Councils.	Eccleſiaſtical Writers.
1076				*Gregory* brings over to his Party *Mathilda*, Sovereign Princeſs of a conſiderable Territory in *Italy*, and the Widow of *Godfrey* Duke of *Lorraine*, who died there this year, divorced from his Wife.		
				The Pope's Letters to all the Faithful of the *Roman* Empire againſt *Henry*.		
				A Letter written by *Herman* Biſhop of *Metz* to the Pope concerning the Excommunication of *Henry*, and about this Queſtion, *viz.* Whether a Sentence of Excommunication can be denounc'd againſt Kings?		
				The Pope's Anſwer, ſhewing that Kings may be excommunicated; which he proves by divers Examples.		
				Another Letter by the Pope to the Prelats and Nobility of *Germany*, preſcribing certain Conditions for the abſolving of *Henry*, which if not performed by him, he requires them to proceed to the Election of another Prince, to take upon him the Government of the Empire.		
				By vertue of this Letter, the Dukes of *Suevia*, *Bavaria* and *Carinthia*, and the Biſhops of *Wirtzburg* and *Worms* confer together at *Ulm*, and appoint an Aſſembly at *Oppenheim*.		
				Sigehard Patriarch of *Aquileia* and *Altman* Biſhop of *Paſſaw* the Pope's Legat, declaim againſt the Conduct of *Henry*, in the Aſſembly of *Oppenheim*, and demand another Emperor to be choſen in his place.		
				Henry on the other ſide promiſes the Legats, by his Deputies, to reform Abuſes for the future, and to make Reſtitution for what Damage he might have done.		
				A Committee of the Aſſembly is appointed to treat with the Emperor, who ſubmits to their Remonſtrances; diſbands his Army; diſmiſſes the Prelats and other excommunicated Perſons reſiding in his Court; retires to *Spire*, and relinquiſhes all the Marks of the Imperial Dignity till he can get himſelf abſolv'd within the year.		
				Gregory writes to the Biſhop of *Cirenza*, to give Abſolution to *Roger* Count of *Sicily*, and to the Biſhop of *Melfi*.		
				The Pope ordains *Servandus* Biſhop of *Hippon*, and ſends him back into *Africa*, with Letters of Recommendation.		
				He likewiſe inſtalls *Ives* Abbot of St. *Melaine*, in the Biſhoprick of *Doll* in *Bretagne*, and grants him the Pall.		
				William I. King of *England* turns *Wulketulus* out of the Abbey of *Croyland*, and gives it to *Ingulphus*, who nevertheleſs procures the Reſtauration of *Wulketulus*.		
1077	V.	XXI. *Henry* goes to *Italy* to	VII.	*Henry* paſſes into *Italy*, and there comes to an Agreement with the Pope, by the Mediation of the Prin-	An Aſſembly at *Forcheim*, *March* 13.	

A. D.	Popes.	Western Emperors, and Kings of France and Italy.	Eastern Emperors.	Ecclesiastical Affairs.	Councils.	Ecclesiastical Writers.
1077		sue for the Pope's Pardon, and receives Absolution. After-wards he falls out with him again, and *Rodulphus* is elected Emperor of *Germany*.		ceſs *Mathilda*, of *Hugh* Abbot of *Cluny*, and of ſome other Noblemen. He obtains his Abſolution at *Canoſa* under certain Conditions, which afterwards he was not able to obſerve. The Complaints of the *Lombards* againſt theſe Proceedings of the Emperor, which oblige him to break with the Pope. *Henry* recalls the excommunicated Biſhops, whom he had diſmiſs'd. *Rodulphus* Duke of *Suevia* cauſes himſelf to be choſen Emperor in the Convention at *Forcheim*, and to be crown'd at *Mentz* by Archbiſhop *Sigefred*. The Pope determines to paſs into *Germany* to end the difference between *Henry* and *Rodolphus*; but the former takes a reſolution to hinder his Paſſage, and to make War with *Rodolphus* and the other Rebels. The Pope having caus'd certain Biſhops of *Henry*'s Party to be apprehended, that Prince in like manner arreſts two of the Pope's Legats, by way of Reprisal. The Archbiſhops of *Rheims*, *Beſançon*, *Liege*, *Sens*, *Bourdeaux*, *Bourges* and *Tours*, and the Biſhops of *Senlis*, *Chartres*, *Auxerre*, *Noyon* and *Autun*, not appearing in the Council of *Autun* to clear themſelves, are condemn'd by *Hugh* of *Die* the Pope's Legat, and oblig'd to go to *Rome* to get that Condemnation remitted. *Geduin* Arch-deacon of *Langres* is choſen and ordain'd Archbiſhop of *Lyons*, inſtead of him whom *Hugh* of *Die* had depos'd. *Rainier* Biſhop of *Orleans* is likewiſe depos'd by the Pope, and *Sanzon* is ſubſtituted in his room. *Stephen* Biſhop of *Anneey* is excommunicated for taking poſſeſſion of that Church. The Pope renews his Pretenſions to *Spain*, and exhorts the Kings and Princes of that Country to pay him the Tribute, which he pretends to be due to the Holy See. He in like manner lays claim to the Iſland of *Corſica*, and ſends a Legat to reſide there in quality of Governour. *Gerard* Abbot of St. *Vincent* at *Laon* is made Abbot of St. *Medard* at *Soiſſons*; but being turn'd out ſome time after, by Queen *Bertha*, he founded the Abbey of *Seauve-Majeur* in the Dioceſs of *Bourdeaux*.	A Council at *Clermont*. A Council at *Dijon*. A Council at *Autun*.	
1078	VI.	XXII. *Nicephorus Botoniata* gets poſſeſſion of the Im-	VIII.	The Pope renews, in the Council of *Rome*, the *Anathema* which he had denounc'd againſt *Tedald* Archbiſhop of *Milan*, and againſt *Guibert* Archbiſhop of *Ravenna*. *Arnulphus* Biſhop of *Cremona* be-	A Council at *Rome* in Lent. Another Council at *Rome* in the	*Lambert* of *Aſchaffemburg* compleats his Hiſtory. *Michael Pſellus* retires to a Monaſtery, where he perial

A.D.	Popes.	Western Emperors, and Kings of France and Italy.	Eastern Emperors.	Eccleſiaſtical Affairs.	Councils.	Eccleſiaſtical Writers.
1078		perial Diadem, having caus'd *Michael* to be confined in a Monaſtery. I.		ing preſent in the Council, is depos'd for Simoniacal Practices, without hope of Reſtauration. *Roland* Biſhop of *Treviſi* is excommunicated, for having obtain'd his Biſhoprick, by undertaking to manage the Deputation of the Aſſembly of *Worms*. Cardinal *Hugo*, who took part with the Emperor *Henry* is likewiſe excommunicated. The Sentence of Excommunication denounc'd againſt the Archbiſhop of *Narbonne*, by the Pope's Predeceſſors is reviv'd in that Council. All the *Normans* of *Apulia* are excommunicated in the ſame Council. Upon the breaking up of this Council, the Pope ſollicits the *Germans* to call an Aſſembly, to put an end to the Diſſenſions between *Henry* and *Rodolphus*, and excommunicates all thoſe Perſons who hinder their Meeting. Both Parties ſeem to miſtruſt the Pope's definitive Sentence. *Henry* makes himſelf Maſter of the Countries of *Bavaria* and *Suevia*, which *Rodolphus* had abandon'd to retire to *Saxony*. *Rodolphus* levies Forces, beſieges the City of *Wurtzburg*, and takes it after having defeated *Henry*'s Army, who came to relieve the Place, but the latter found means to recover it a little while after. *Nicephorus Botoniata* is excommunicated in the ſecond Council of *Rome* for uſurping the Government of the Eaſtern Empire. The Envoys of *Henry* and *Rodolphus* take an Oath in that Council, in the name of their Maſters, that they ſhould not hinder the Pope's Legats from holding an Aſſembly in *Germany* to determine their Controverſies. A Decree in the ſame Council againſt Inveſtitures made by Laicks. The Archbiſhop of *Tours* and the Biſhop of *Rennes* are ſuſpended in the Council of *Poitiers*, for endeavouring to diſturb it. The Archbiſhop of *Beſanſon* is likewiſe ſuſpended in that Council, for not appearing therein, no more than the Biſhop of *Autun*. The Abbot of *Bergues* is depos'd for Simony, in the ſame Council. The Divorce of *William* Duke of *Aquitaine* from his Wife is order'd in that Council, by reaſon of their being too near a kin. The Settlement of the Regular Canons of St. *Quentin* at *Beauvais* made by *Guy* Biſhop of that City, who conferr'd the Government of that Convent on *Ives*, his Succeſſor afterward in the Biſhoprick of *Beauvais*. *Coſmus* is choſen Patriarch of *Conſtantinople* in the place of *John Xiphilin*. St. *Anſelm* ſucceeds *Herluin* Abbot of *Bec*, who dy'd this year.	Month of *Decemb.* A Council at *Poitiers*.	dies a little while after.

Berenger

A. D.	*Popes.*	*Western Emperors, and Kings of* France *and* Italy.	*Eaſtern Emperors.*	*Eccleſiaſtical Affairs.*	*Councils.*	*Eccleſiaſtical Writers.*
1079	VII.	XXIII.	II.	*Berenger* is forc'd to abjure his Opinions, and to make a new Confeſſion of Faith. The Archbiſhop of *Aquileia* promiſes in the Council of *Rome* to continue loyal, for the future, to Pope *Gregory* and his Succeſſors, and to be obedient to them in all things. *Tedald* Archbiſhop of *Milan*, *Peter* Archbiſhop of *Narbonne*, *Sigefrey* Biſhop of *Bononia*, *Roland* Biſhop of *Treviſt*, and the Biſhops of *Fermo* and *Camerine*, are excommunicated and depos'd in that Council without hope of reſtauration. The Pope, after having caus'd the Envoys of *Henry* and *Rodolphus* to take an Oath in the Council that their Maſters ſhould ſubmit to the Deciſion of the Holy See, deputes his Legats to hold an Aſſembly in *Germany*. *Henry* having defeated *Rodolphus* in a Battel near *Fladeſheim*, could not ſuffer an Aſſembly to be held, in which his Right might be brought into Queſtion. The Church of *Lyons* erected into a Primacy by *Gregory* VII. This Pope threatens a certain Lord nam'd *Wezelin* with Excommunication, if he continue to diſturb the Tranquility of the King, whom the Holy See had ſet over *Dalmatia*. He confers upon *Landulphus* Biſhop of *Piſa* and his Succeſſors the Office of Legat, and half the Revenues of the Iſland of *Corſica*, reſerving the other Moiety for the Holy See, with all the Forts. He confirms the Election which the Monks of *Marſeille*, made of Cardinal *Richard*, for their Abbot. *William* Abbot of St. *Stephen* at *Caen*, is ordain'd Archbiſhop of *Rouen* in the place of *John*, who had reſign'd that Archbiſhoprick by reaſon of his Infirmities.	A Council held at *Rome* in the Month of *February*.	
1080	VIII. *Gregory* is depos'd in a Council held at *Breſcia*, and *Guibert* is declar'd Pope.	XXIV. *Henry* is excommunicated by the Pope in the Council of *Rome*, and *Rodolphus* is confirm'd in the Imperial Dignity	III. *Michael Ducas* ſent to deſire Succours of the Pope, and of Duke of *Apulia*. *Nicephorus* is ex-	The Pope forbids the *Sclavonians* to celebrate Divine Service in the Vulgar Tongue. *Manaſſes* Archbiſhop of *Rheims* is depos'd in the Council of *Lyons*. The Decree againſt Inveſtitures is reviv'd in the Council of *Rome*. The Sentence pronounc'd in the Council of *Lyons* againſt *Manaſſes*, is confirm'd in that of *Rome*. The Bulls of Excommunication publiſh'd againſt *Tedald* Archbiſhop	A Council at *Bordeaux*. A Council at *Lyons*. A Council held at *Rome* in the beginning of Lent, againſt the Emperor *Henry*. An Aſſem-	*Theophylact* Archbiſhop of *Acrin*. *Folcard* a Monk of St. *Bertbin*. *Gerard* Abbot of St. *Vincent* at *Laon*. *Willeram* Abbot of St. *Peter* at *Mersburg*. *Urſio* Abbot of *Aumont*.

nity

A. D.	Popes.	Western Emperors, and Kings of France and Italy.	Eaſtern Emperors.	Eccleſiaſtical Affairs.	Councils.	Eccleſiaſtical Writers.
1080		nity, but the latter dies in the end of the Year.	pell'd by *Alexis Comnenus*, who is proclaim'd Emperor.	of *Milan*, *Guibert* of *Ravenna*, *Peter* of *Narbonne*, and the other Biſhops, are re-iterated in that Council. *Henry* is excommunicated by the Pope in the Council, which declares him fallen from the whole Imperial Dignity, and transfers the Empire of *Germany* to *Rodolphus*. The chief Leaders of *Henry's* Party meet at *Mentz*, and call the Council of *Breſcia* againſt the Pope. *Hildebrand* is depos'd in that Council, and *Guibert* Archbiſhop of *Ravenna* is ſubſtituted in his room, who aſſumes the Name of *Clement* III. *Henry's* Letter to *Hildebrand* depoſed from the Papal Dignity, to oblige him to relinquiſh the See of *Rome*. A Letter by the ſame Emperor to the Clergy and People of *Rome*, requiring them to expel *Hildebrand* the depoſed Pope. *Henry* likewiſe ſends Ambaſſadors to the Chriſtian Kings and Princes, to induce them to acknowledge *Clement* as lawful Pope, and to withdraw them from their Obedience to *Gregory*. *Gregory* comes to an Agreement with *Robert Guiſcard* Duke of *Apulia*, and inveſts him with the Territories which were in his Poſſeſſion, granting him alſo a Toleration to enjoy thoſe that he had uſurp'd. This Pope nominates another Archbiſhop of *Ravenna* inſtead of *Guibert*, whom he endeavours to get outed from that Archbiſhoprick. A bloody Battel fought *Octob.* 15. between *Henry* and *Rodolphus*; inſomuch that the latter having receiv'd a Wound in his Arm, quits the Field, and cauſes himſelf to be convey'd to *Mersburg*, where he died a little after. *Henry* marching into *Saxony*, lays waſte thoſe Parts, and at his return regains the whole Country of *Suevia*. *Gregory* demands Succours of *Robert Guiſcard*; writes to the *German* Princes, to oblige them to chooſe an Emperor intirely devoted to the Intereſts of the Holy See, in the place of *Rodolphus* deceaſed; and ſends thither a Form of an Oath, which he requires them to put to the Prince whom they ſhould elect. *Achard* is turn'd out of the Church of *Arles* which he uſurp'd, and *Gibelin* is ſubſtituted in his room, by *Hugh* of *Die*, in the Council of *Avignon*. Another *Hugh* is choſen Biſhop of *Grenoble* in that Council. *Urſio* Biſhop of *Soiſſons* is depos'd in the Council of *Meaux*, and *Arnulphus* a Monk of	bly held at *Mentz* at *Whitſuntide*. A Council held at *Breſcia* in the Month of *June*, againſt the Pope. A Council at *Avignon*. A Council at *Lillebonne*. A Council at *Meaux*. A Letter written by the Clergy of *Noyon* to thoſe of *Cambray*, about the admiſſion of the Sons of Prieſts into Orders.	*Amatus* a Biſhop in *Italy*. *Adam* a Canon of *Bremen*. *Conrad* Biſhop of *Utrecht*. *Wenerie* Biſhop of *Verceil*. *Waleran* Biſhop of *Naumburg*. The death of *Guitmond* Archbiſhop of *Averſa*. *Hepidannus* a Monk of St. *Gall*, died likewiſe this Year.

A. D.	*Popes.*	*Western Emperors, and Kings of* France *and* Italy.	*Eastern Emperors.*	*Eccleſiaſtical Affairs.*	*Councils.*	*Eccleſiaſtical Writers.*
1080				*St. Medard* is put in his place. *Gaultier* is elected Bp. of *Challon.* The Pope endeavours to no purpoſe, to extort a Tribute from the Kingdom of *France*, as he had done from *England*, and the other Eſtates of *Chriſtendom.* He congratulates *Alphanus* Biſhop of *Salerno*, upon occaſion of his having found the Relicks of Saint *Matthew.* He threatens *Orzococcius* Sovereign Prince of *Sardinia*, to diſpoſſeſs him of that Iſland (which he avouches to belong to the Holy See) unleſs he ſubmit to the Injunctions of the Church of *Rome.* He is well ſatisfy'd with the Conduct of his Legat in that Iſland, who had oblig'd a *Greek* Archbiſhop to keep his Beard ſhav'd. In a Letter written by him to *Synnadius* Patriarch of the *Armenians*, he cenſures certain Errors which are attributed to him.		
1081	IX.	XXV. I. *Henry* marches into *Italy* at the head of an Army, and beſieges *Rome.* *Gregory* defends himſelf, and *Henry* is oblig'd to retire to *Lombardy.*		*Bertrand* Count of *Provence*, takes an Oath of Allegiance to the Pope.		*Joan. Thraſeſius Scylitzes Curopalata.* *Engelbert* Archbiſhop of *Trier.* *Ulric* a Monk of *Cluny.* *Bernard* a Monk of *Corbie* in *Saxony.*
1082	X.	XXVI. II. *Henry* returns to the Siege of *Rome*; but the rigorous Reſiſtance he met with, oblig'd him to turn it into a Blockade. The *German* Rebels chooſe *Herman* in the place of *Rodolphus.*		*Robert* Abbot of *Rebais* is ordain'd Biſhop of *Meaux* in the Council of that City, by *Hugh* of *Die*; but this Ordination being made without the Conſent of the Archbiſhop of *Sens* and his Suffragans, that Archbiſhop conſecrated another, after having excommunicated *Robert.*	A Council at *Meaux.*	
1083	XI.	XXVII. III. *Henry* makes himſelf Maſter of part of the City of *Rome*, and		*Gregory* holds a Synod at *Rome* with *Henry's* Conſent, who grants Paſports to all the Prelats who were oblig'd to be preſent therein; but he cauſes the Deputies of the *German* Rebels, and *Otho* Cardinal-Biſhop of *Oſtia* who accompany'd them, to be arreſted on the Road.	A Council held at *Rome* in the Month of *Novemb.*	*Marianus Scotus* compleats his Chronicle.

cauſes

A.D.	Popes.	Western Emperors, and Kings of France and Italy.	Eaſtern Emperors.	Eccleſiaſtical Affairs.	Councils.	Eccleſiaſtical Writers.
1083	causes *Guibert* to be ordain'd Pope, who takes the Name of *Clement* III.			This Synod concludes nothing. *Hugh* Biſhop of *Die* is tranſlated from that See to the Archbiſhoprick of *Lyons*.		
1084	XII. *Henry* takes the reſt of the City of *Rome*, and cauſes himſelf to be crown'd Emperor by *Clement* III. But *Gregory* VII. induces *Robert* Duke of the *Normans* to come to his Relief, who obliges *Henry* to retire.	XXVIII.	IV.	*Nicolas* the Grammarian is choſen Patriarch of *Conſtantinople*.		
1085	XIII. *Gregory* VII. dies *May* 24. and the See of *Rome* continues vacant almoſt a whole year. *Guibert* becomes Maſter of part of the Churches of *Rome*, and endeavours to get himſelf acknowledg'd as lawful Pope.	XXIX.	V.	This Queſtion, *viz.* Whether the Pope had a Right to excommunicate and dethrone the Emperor *Henry*? is debated in the Aſſembly of *Berchach*, between *Gebehard* Archbiſhop of *Saltzburg* on *Herman*'s ſide, and *Wicelin* Archbiſhop of *Mentz* on that of *Henry*, without determining any thing as to the Matter in Hand. *Wicelin*'s Opinions condemn'd, and his Ordinations declar'd null in the Aſſembly of *Quintilineburg*. The Ordinations and Conſecrations of *Sigefrey* Biſhop of *Augsburg*, of *Norbert* Biſhop of *Chur*, and all thoſe made by excommunicated Clerks, are likewiſe declar'd null in that Aſſembly, which pronounc'd a Sentence of *Anathema* with lighted Candles againſt *Guibert*, Cardinal *Hugo*, *John* Biſhop of *Porto*, *Peter* the Chancellor, *Liemar* Archbiſhop of *Bremen*, *Utho* Biſhop of *Hildeſheim*, *Otho* of *Conſtance*, *Burchard* of *Baſil*, and *Herman* of *Spire*; as alſo againſt *Wicelin* of *Mentz*, *Sigefrey* of *Augsburg*, *Norbert* of *Chur*, and their Adherents. *Hildebrand* with thoſe of his Party, and the Biſhops of the Aſſembly of *Quintilineburg*, are condemn'd and depos'd in that of *Mentz*, and other Biſhops are ſubſtituted in their room.	An Aſſembly at *Goſlar* or *Berchach*, held in the beginning of the year againſt *Henry*. An Aſſembly at *Quintilineburg*, held againſt *Henry* after *Eaſter*. An Aſſembly at *Mentz* for *Henry*, held in the Month of *May*.	*Deuſdedit* Cardinal.

Herman

A. D.	Popes.	Western Emperors, and Kings of France and Italy.	Eastern Emperors.	Ecclesiastical Affairs.	Councils.	Ecclesiastical Writers.
1085				*Herman* and *Ecbert* of *Saxony* are likewise excommunicated in that Council. The death of *Robert Guiscard* Duke of the *Normans* of *Apulia*.		
1086	*Desiderius* Abbot of Mount *Cassin* is made Pope, under the Name of *Victor* III. I.	XXX.	VI.	*Hugh* Archbishop of *Lyons*, the Archbishop of *Aix*, and the Bishop of *Marseille* aspire to the Papal Dignity. The Archbishop of *Lyons* in vain endeavours to oppose the Election of *Victor*. St. *Bruno* institutes the Order of *Carthusian* Monks. *Philip* King of *France* divorc'd from *Bertha* his Wife, who is banish'd to *Monstreuil*.		The death of *Anselm* Bishop of *Lucca*. The death of *Alpharus* Bishop of *Salerno*. *Marianus Scotus* a Recluse dies at *Mentz*.
1087	II. *Victor* is consecrated at *Capua*, *May* 9. and dies *Sept.* 16. at Mount *Cassin*, after having nominated *Otho* Bishop of *Ostia* for his Successor.	XXXI.	VII.	The *Anathema* denounc'd against *Guibert* the Antipope, is renew'd in the Council of *Benevento*. The Archbishop of *Lyons* and the Bishop of *Marseille* are likewise excommunicated in that Council.	A Council at *Capua*. A Council at *Benevento* against *Guibert*.	
1088	*Otho* Bishop of *Ostia* is ordain'd Pope *May* 12. under the Name of *Urban* II. *Guibert* is expell'd by the *Romans*, and oblig'd to renounce all manner of Claim to the Popedom. I.	XXXII.	VIII.	The death of *Berenger*, which happen'd *Jan.* 6. The death of *William* I. sirnam'd the Conqueror, King of *England*, on *Septemb.* 9. The Pope confirms the Primacy of the Church of *Toledo*, and sends the Pall to *Bernard* Archbishop of that Metropolitan See.		*Hildebert* Archdeacon of *Mans*. The death of *Durandus* Abbot of *Troarn*.
1089	II.	XXXIII.	IX.	The Pope confirms in the Council of *Rome* all the Proceedings of *Gregory* VII. against *Guibert* the Antipope, the Emperor *Henry* and their Adherents. He revives in that of *Melfi*, the Decrees against Persons guilty of Simony, and abolishes the Institution of Clerks call'd *Acephali*, who were retain'd in the Service of the great Lords, or depended on them.	A Council at *Rome*. A Council at *Melfi*.	The death of *Lanfranc* Archbishop of *Canterbury*, on *May* 8.

A Grant

A.D.	Popes.	Western Emperors, and Kings of France and Italy.	Eastern Emperors.	Ecclesiastical Affairs.	Councils.	Ecclesiastical Writers.
1090	III.	XXXIV.	X.	A Grant of the City of *Tarragona* to the See of *Rome*, by *Berenger* Count of *Barcelona*.	A Council at *Toulouse*.	*Lambert* Bishop of *Arras*. *Raynold* Archbp. of *Rheims*. *Thierry* Abbot of St. *Trudo*. *Peter Chartophylax* of the Church of *Constantinople*.
1091	IV. *Guibert* returns to *Rome*, takes the Castle St. *Angelo*, and becomes Master of the City.	XXXV.	XI.	The death of St. *Wolphelm* Abbot of *Bruvilliers*, in the Diocese of *Colen*. The Pope grants the Archbishoprick of *Tarragona* to *Berenger* Bishop of *Vich*.	A Council held at *Benevento* against *Guibert*.	*Ingulphus* Abbot of *Croyland*.
1092	V.	XXXVI.	XII.	St. *Anselm* is chosen Archbishop of *Canterbury*, *Mar.* 6. and consecrated on the 4th day of *Decemb.* following. *Roscelin*, a Clerk of the Church of *Compeigne*, is oblig'd to make an Abjuration of his Error, in the Council of *Soissons*; but having maintain'd it again afterwards, he was banish'd from *France* and *England*. *Lambert*, nominated Bishop of *Arras*, is ordain'd at *Rome* by the Pope. *Ives* is likewise install'd Bishop of *Chartres* by the Pope at *Capua* in the end of the year, in the place of *Geffrey* who was depos'd. The Pope's Discourse to *Ives* of *Chartres*, after his Consecration. *Richer* Archbishop of *Sens* cites *Ives* Bishop of *Chartres* to an Assembly held at *Estampes*, to give an Account of his Ordination; and that Assembly having determin'd to restore *Geffrey*, *Ives* of *Chartres* appeals to the Pope, who forbids *Richer* the use of the Pall, till he desist from further Prosecution. *Philip* King of *France* marries *Bertrada* the Wife of *Foulques le Rechin* Count of *Anjou*. The Bishop of *Senlis* performs the Nuptial Ceremonies, for the Revenue of certain Churches confer'd upon him. *Ives* Bishop of *Chartres* vigourously opposes that Marriage.	A Council at *Soissons* against *Roscelin*. A Council at *Rheims*.	St. *Anselm*. *Simeon* the younger. *Georgius Cedrenus*. *Roscelin* a Clerk of the Church of *Compeigne*. *Paul* Provost of *Beurieden*.
1093	VI.	XXXVII. *Conrad* the Son of *Henry* revolts a-	XIII.	*Ives* Bishop of *Chartres* is put in Prison, for declaring against King *Philip*'s Marriage.	A Council at *Troia* in *Apulia*.	

A.D.	Popes.	Western Emperors, and Kings of France and Italy.	Eastern Emperors.	Ecclesiastical Affairs.	Councils.	Ecclesiastical Writers.
1093		gainst his Father, and is crown'd at *Milan* by *Anselm* Archbp. of that City.				
1094	VII.	XXXVIII	XIV.	The Pope's Bull for the Restauration of the Bishoprick of *Arras*. *Praxeda*, the Wife of the Emperor *Henry*, appears in the Council of *Constance*, and makes a Confession of many infamous Practices, which she had been constrain'd to commit, by her Husband. *Hugh* Archbishop of *Lyons*, the Pope's Legat, excommunicates King *Philip* in the Council of *Autun*, by reason of his Marriage with *Bertrade*, but the Pope suspends the execution of that Sentence.	A Council at *Constance*. A Council held at *Autun*, *Octob.* 16.	
1095	VIII.	XXXIX.	XV.	Pope *Urban* II. gives Audience in the Council of *Placentia* to the Ambassadors of the Emperor of *Constantinople*, who desir'd Succours against the Infidels. King *Philip* sends Ambassadors to that Council, who obtain some respit as to the Sentence of Excommunication which was denounc'd against him. The Pope forms in the same Council, the Project of the Crusade, which was absolutely resolv'd upon in that of *Clermont*. The Condemnation of *Berenger*'s Opinions is reviv'd in the Council of *Placentia*. *Hugh*, Archbishop of *Lyons* is suspended, for neglecting to make his appearance, and to send any one to excuse his Absence. The Empress *Praxeda* makes the same Declaration against her Husband in that Council, as she had before exhibited in the Council of *Constance*. The Council of *England* declares that *Urban* should not be acknowledg'd as Pope, nor St. *Anselm* as Primat of *England*, so long as he took part with him. The Pope publishes a Sentence of Excommunication against King *Philip* and against *Bertrade* his Concubine in the Council of *Clermont*. He likewise renews in that Council, the *Anathema's* against the Emp. *Henry*, and *Guibert de Antipope*.	A Council held in Lent at *Placentia*. A Council held in *England*, *April* 21. A Council at *Clermont* in the Month of *Novemb.* A Council at *Limoges* in the Month of *Decemb.*	The death of *Gerard* Abbot of S. *Vincent* at *Laon*.

A. D.	*Popes.*	*Western Emperors, and Kings of France and Italy.*	*Eastern Emperors.*	*Eccleſiaſtical Affairs.*	*Councils.*	*Eccleſiaſtical Writers.*
1095				Upon the Remonſtrances of *Peter* the *Hermit*, a Gentleman of *Picardy* near *Amiens*, and upon the receipt of the Letters ſent by *Alexius* Emp. of *Conſtantinople*, and *Simeon* Patriarch of *Jeruſalem*, the *Levantine* Cruſade is reſolv'd on, and publiſh'd in the ſame Council: The Mark of the Soldiers liſted for that Expedition, was a red Croſs ſow'd on their left Shoulder, and the Watch-word, *'Tis the Will of God.* A Confirmation of the Primacy of the Archbiſhoprick of *Lyons* in that Council. The Bull of that Confirmation, dated *Septemb.* 1. The Pope forbids *Richer* Archbp. of *Sens* the uſe of the Pall, for refuſing to own the Primacy of the Church of *Lyons*. *Humbaud* Biſhop of *Limoges* is depos'd by the Pope in the Council of that City.		
1096	IX.	XL.	XVI.	A Diſpute between St. *Anſelm* and the King of *England*. The Pope confirms the Privileges of the Canons of St. *Martin* at *Tours*. King *Philip* promiſes to quit *Bertrade*, and the Pope gives him Abſolution in the Council of *Niſmes*.	A Council at *Rouen*. A Council at *Tours*. A Council at *Neſmes*.	*Conrad* a Monk of *Bruvillers*. *Geffrey de Maleterre*. *Bertulphus* or *Bernulphus*, a Prieſt of *Conſtance*. *William* of *Apulia*. *Notgod* a Monk of *Cluny*.
1097	X.	XLI.	XVII.		A Council at *Bari*.	*Otho* a Monk of St. *Boniface*. *Gregory* Cardinal. *Peter de Honeſtis*, a Clerk of *Ravenna*. *Thibaud* or *Theobald* Clerk of the Church of *Eſtampes*.
1098	XI.	XLII.	XVIII.	St. *Anſelm* Archbiſhop of *Canterbury* leaves *England*, and paſſes into *Italy*. He diſputes againſt the *Greeks* about the Proceſſion of the Holy Ghoſt, in the Council of *Bari*, and entreats the Pope not to excommunicate the King of *England*. The Pope grants to *Roger* Count of *Sicily* and *Calabria*, that no Legats ſhall be ſent into his Dominions without his conſent; that the Princes, his Succeſſors, ſhall be Le-	A Council at *Bari*. A Council held at *Rome* in favour of the Party, that oppos'd the Intereſts of Pope *Gregory* VII.	*Eadmer* a Monk of *Canterbury*. *Giſlebert* a Monk of *Weſtminſter*. *Bernard* a Monk of *Cluny*. *Bernard* a Clerk of the Church of *Utrecht*. *Adam* Abbot of *Perſeme*. *Albert* a *Benedictin* Monk of *Metz*.

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A. D.	Popes.	Western Emperors, and Kings of France and Italy.	Eastern Emperors.	Ecclesiastical affairs.	Councils.	Ecclesiastical Writers.
1098				gats of the See of *Rome* by their Office; and that they shall have a Right to depute any of their Bishops or Abbots whom they shall think fit, whenever they are summon'd by the Pope. The Pope still defers the denouncing a Sentence of Excommunication against the King of *England* in the Council of *Rome*. *Robert de Molesme* removes with 21 Monks to *Cisteaux*, and there lays the Foundation of their Order.		*Erard* a Benedictin Monk. *Berthoroux* Abbot of Mount *Cassin*. *Gauthier* a Monk of St. *Amand*. *Anastasius* a Monk of St. *Sergius* at *Antioch*. *Baudry* Bishop of *Dol*. *Guimelmus* an English Monk. *Nicetas Serra* Archbishop of *Heraclea*. *Samuel* of *Morocco* a converted Jew.
1099	XII. *Urban* II. dies *July* 29. *Paschal* II. is chosen in his place *Aug.* 13.	XLIII.	XIX.	The City of *Jerusalem* is besieg'd by the Christian Army under *Godfrey of Bouillon*, *June* 7, and taken on the 15th.	A Council held at *Rome* on the 12th day of *March* against the Investitures.	
1100	II. The death of *Gelasius* the Antipope, according to some Authors.	XLIV.	XX.	The Institution of the Order of Templars.		

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A CHRONOLOGICAL TABLE OF THE Eccleſiaſtical Writers IN THE ELEVENTH CENTURY.

SYLVESTER II.
POpe; choſen *A C.* 999. died in 1003.

St. FULBERT,
Biſhop of *Chartres*; was born *A. C.* 970. flouriſh'd in the Schools of *Chartres* in the end of the Tenth Century, and in the beginning of the Eleventh; was made Biſhop of that Dioceſs in 1007. and died *Apr.* 10. *A. D.* 1028.

WILLIAM,
Abbot of St. *Benignus* at *Dijon*, flouriſh'd in the beginning of the Century.

GODEHARD,
Biſhop of *Hilderſheim*, choſen *A. C.* 993. died in 1036.

GOSBERT,
Abbot of *Tergernſee* flouriſh'd in the beginning of the Century.

BURCHARD,
Biſhop of *Worms*, ordain'd *A. C.* 996. died in 1026.

MEGENFROY or MEGINFROY,
Monk of *Fulda*; flouriſh'd in the beginning of this Century.

ERCHENFROY or ERCHINFROY,
Abbot of *Melck*, wrote in 1012.

SYRUS,
A Monk of *Cluny*; flouriſh'd in the beginning of the Century.

OSBERT or OSBERN,
A Monk and Chanter of *Canterbury*; flouriſh'd at the ſame time.

ADELBOLD,
Biſhop of *Utrecht*; made *A. D.* 1009. died in 1027.

RUPERT,
Abbot of Mount *Caſſin*; flouriſh'd in the beginning of the Century.

DITHMAR,
Biſhop of *Mersburg*; born *A. C.* 976. ordain'd Biſhop in 1008. died in 1018.

BENEDICT VIII.
Pope; choſen *A. D.* 1012. died in 1024.

LEO,
The Grammarian; wrote in 1013.

GUARLIN or GAUSLIN,
Archbp. of *Bourges*; flouriſh'd in the beginning of this Century.

TANGMARUS,
Dean of *Hilderſheim*, flouriſh'd in 1020.

GUY ARETIN,
Abbot of *La Croix S. Leufroy*; flouriſh'd in 1020. and died in 1030.

ARIBO,
Archbiſhop of *Mentz*; ordain'd in 1023. died in 1031.

BERNO,
Abbot of *Richenaw*; flouriſh'd from *A. D.* 1014. and died in 1048.

ADEMAR or AIMAR de CHABANOIS,
A Monk of St. *Cibar*; flouriſh'd in 1030.

HUGH,
Arch-deacon of *Tours*, flouriſh'd at the ſame time.

ARNULPHUS,
A Monk of St. *Emmeran*, flouriſh'd about the ſame time.

ODORAN,
A Monk of Saint *Peter le Vit*, flouriſh'd in 1030.

ÆGELNOTHUS,
Archbiſhop of *Canterbury*, flouriſh'd in 1030.

EBERARD,
The Pupil of St. *Harvic*, wrote in 1030.

JOHN XVIII.
Pope; choſen *A. D.* 1024. died in 1033.

EUGESIPPUS,
Wrote *A. D.* 1040.

BRUNO,
Biſhop of *Wurtzburg*; ordain'd *A. D.* 1033. died in 1045.

GLABER RADULPHUS,
A Monk of *Cluny*, wrote about 1045.

ARNOLD,
A Canon of *Herfeldt*, flouriſh'd about 1040.

ALEXIUS,
Patriarch of *Conſtantinople*, promoted to that Dignity in 1025. died in 1043.

CAMPANUS,
A Philoſopher of *Lombardy*, flouriſh'd *A. D.* 1040.

BERENGARIUS or BERENGER,
Arch-deacon of *Angers*; born at *Tours* in the end of the Tenth Century; flouriſh'd there *A. D.* 1030. was made Arch-deacon in 1047. began to ſpread his Doctrin in 1048. and died *Jan.* 6. 1088.

EUSEBIUS BRUNO,
Biſhop of *Angers*, ordain'd in 1047.

THEODUIN or DIETWIN,
Biſhop of *Liege*; made in 1048.

ADELMAN or ALMAN,
A Clerk of the Church of *Liege*, and afterwards Biſhop of *Breſcia*, flouriſh'd about 1050.

ASCELIN,
A Monk of St. *Evreu*; flouriſh'd about 1050.

HUGH,
Biſhop of *Langres*; born in the end of the Tenth Century, ordain'd in 1031. died in 1052.

GREGORY VI.
Pope; was choſen in 1044. depos'd and baniſhed in the end of the Year 1046.

CLEMENT II.
Pope; choſen in the beginning of the year 1047. died in the Month of *October* in the ſame year.

LEO IX.
Pope; ordain'd in 1049. died in 1054.

VICTOR II.
Pope; advanc'd to that Dignity in 1055. died in 1057.

STEPHEN IX.
Pope; made Abbot of Mount *Caſſin*, and afterwards Pope in 1057. died in 1058.

NICOLAS II.
Pope; choſen in 1058. died in 1061.

HUMBERT,
Cardinal; flouriſh'd about 1050. was ſent Legat into the *Levant* in 1054. and died in 1060.

MICHAEL CERULARIUS,
Patriarch of *Conſtantinople*; made about 1050. was baniſh'd in 1058. and died in 1059.

NICETAS PECTORATUS,
A Monk of *Studa*, flouriſh'd about 1050.

DOMINIC,
Patriarch of *Grado*; flouriſh'd at the ſame time.

PETER,
Patriarch of *Antioch*; flouriſh'd in the middle of this Century.

ANSELM,
Dean of *Namur*; flouriſh'd about 1050.

HERMANNUS CONTRACTUS,
A Monk of *Richenaw*, flouriſh'd about 1040. and died in 1054.

THEOPHANES the CERAMEAN,
Archbiſhop of *Tauromenium*, flouriſh'd in the middle of the Century.

NILUS DOXOPATRIUS,
Archimandrita or Abbot of his Monaſtery, flouriſh'd in the middle of the Century.

GUALDO,
A Monk of *Corbie*, flouriſh'd about 1050.

DROGO,
Biſhop of *Terouane*, ordain'd in 1036. died in 1070.

HELGAUD,
A Monk of *Fleury*, wrote about 1050.

WIPPO,
Chaplain to the Emperor *Henry* III. flouriſh'd under him.

EBERVIN or EVERVIN,
Abbot of St. *Maurice* at *Tolen*, flouriſh'd about 1050.

EVERSHELM,
Abbot of *Aumont*, flouriſh'd about 1050. and died in 1069.

GERVASE,
Archbiſhop of *Rheims*; flouriſh'd about 1050. and died in 1070.

GUIBERT,
Arch-deacon of *Toul*, flouriſh'd about 1050.

ANSELM,
A *Benedictin* Monk of *Rheims*, flouriſh'd about the ſame time.

JOHN,
Archbiſhop of *Euchaita*, flouriſh'd in the middle of the Century.

JOHN of JEANNELIN,
Abbot of *Erbreſtein*; made in 1052. died in 1078.

HEPIDANNUS,
A Monk of St. *Gall*; flouriſh'd in the middle of the Century, and died in 1080.

LANFRANC,
Archbiſhop of *Canterbury*; was born at *Pavia* in the beginning of the Century, and aſſum'd the Monaſtick Habit in the Abbey of *Bec*, *A. D.* 1041. A little while after, he was choſen Prior, and made Abbot of St. *Stephen* at *Caen* in 1063. and at laſt Archbiſhop of *Canterbury* in 1070. He died in 1089.

GUITMOND,
Archbiſhop of *Averſa*, flouriſh'd about 1060. and died in 1080.

DURAND,
Abbot of *Troarn*; flouriſh'd about the ſame time, and died in 1088.

PETER DAMIAN,
Cardinal Biſhop of *Oſtia*; born in the beginning of the Century, advanc'd to thoſe Dignities in 1057. died in 1072.

ALEXANDER II.
Pope; choſen in 1061. died in 1073.

ALPHANUS,
Archbiſhop of *Salerno*, choſen in 1057. died in 1086.

GREGORY VII.
Pope; began to flouriſh after the year 1030. under *Benedict* IX. and *Gregory* VI. and paſs'd beyond the Mountains with the latter in 1047. After whoſe death he retir'd to *Cluny*, and continu'd there till the time of Pope *Leo* IX. who brought

brought him back to *Rome* in 1049. Afterwards he obtain'd the greateſt Share in the management of the Affairs of the Church of *Rome*, and was at laſt advanc'd to the Papal Dignity in 1073. He died in 1085.

BENNO,
Cardinal; flouriſh'd under Pope *Gregory* VII. from *A. D.* 1073. to 1086.

HUGH,
Biſhop of *Die*, and afterwards Archbiſhop of *Lyons*; inſtall'd in the Biſhoprick of *Die* in 1074. and tranſlated to the Metropolitan See of *Lyons* in 1083.

MANASSES,
Archbiſhop of *Rheims*, ordain'd in 1070. and depos'd in 1080.

THIERRY,
Biſhop of *Verdun*; flouriſh'd about 1080.

FRANCO,
A Philoſopher at *Liege*, flouriſh'd in 1060.

WARIN,
Abbot of St. *Arnulphus* at *Mets*, flouriſh'd about 1060.

MICHAEL PSELLUS,
A Senator of *Conſtantinople*, flouriſh'd at the ſame time, and died in 1078.

CONSTANTIN LICHUDES,
Patriarch of *Conſtantinople*; ſucceeded *Michael Cerularius* in that Dignity in 1058. and died in 1066.

JOHN XIPHILIN,
Patriarch of *Conſtantinople*; made in 1066. died in 1078.

ALBERIC,
A Monk of Mount *Caſſin*, flouriſh'd about 1060.

METELLUS,
Abbot of *Tergenſee*, flouriſh'd about the ſame time.

DESIDERIUS,
Abbot of Mount *Caſſin*, and afterwards Pope, under the Name of *Victor* III. flouriſh'd in that Abbey under *Gregory* VII. whom he ſucceeded in the Popedom *A. D.* 1086. and died in 1087.

WILLIAM,
Abbot of St. *Arnulphus* at *Mets*, flouriſh'd about 1070.

ROBERT de TOMBALENE,
Abbot of St. *Vigor* at *Bayeux*, flouriſh'd about 1070.

LAMBERT of ASCHAFFEMBURG,
A Monk of *Hirſfeldt*, wrote after the Year 1077.

MARIANUS SCOTUS,
Born in 1028. wrote after 1083. and died in 1086.

ANSELM,
Biſhop of *Lucca*, choſen in 1071. ordain'd in 1073. died in 1086.

THEOPHYLACT,
Archbiſhop of *Acris*, flouriſh'd from 1070. to the end of the Century.

FOLCARD,
A Monk of Saint *Berthin*, flouriſh'd about 1080.

GERARD,
Abbot of St. *Vincent* at *Laon*, flouriſh'd at the ſame time, and died in 1095.

WILLERAM,
Abbot of St. *Peter* at *Mersburg*, flouriſh'd about 1080.

URSIO,
Abbot of *Aumont*, wrote about the ſame time.

AMATUS,
A Biſhop in *Italy*, flouriſh'd at the ſame time.

ADAM,
A Canon of *Bremen*, flouriſh'd at the ſame time.

JOAN. THRACESIUS SCYLITZES,
Curopalata; flouriſh'd under the Emperor *Alexis Comnenus*, that is to ſay, after 1080.

ENGELBERT,
Archbiſhop of *Trier*, flouriſh'd about 1080.

CONRAD,
Biſhop of *Utrecht*, flouriſh'd about the ſame time.

WENERIC,
Biſhop of *Verceil*, flouriſh'd at the ſame time.

ULRIC,
A Monk of *Cluny*, flouriſh'd about the ſame time.

BERNARD,
A Monk of *Corbie* in *Saxony*, flouriſh'd about the ſame time.

WALERAN,
Biſhop of *Naumberg*; flouriſh'd in the end of the Century.

URBAN II.
Pope; choſen in 1087. died in 1099.

DEUS-DEDIT,
Cardinal; flouriſh'd about 1085.

LAMBERT,
Biſhop of *Arras*, flouriſh'd in 1090.

RAYNOLD,
Archbiſhop of *Rheims*, flouriſh'd at the ſame time.

NICOLAS, ſirnam'd the Grammarian,
Patriarch of *Conſtantinople*; choſen in 1084.

SIMEON, the Young,
Abbot of *Xerocerce*, flouriſh'd in the end of the Century.

St. ANSELM,
Archbiſhop of *Canterbury*; born *A. D.* 1033. choſen Abbot of *Bec* in 1078. and Archbiſhop of *Canterbury* in 1093. He died in 1109.

THIERRY or THEODORIC,
Abbot of St. *Trudo*; flouriſh'd about 1090. and died in 1107.

PETER,
Chartophylax, or Keeper of the Records of the Church of *Conſtantinople*, wrote about 1090.

INGULPHUS,
Abbot of *Croyland*, made in 1076. died in 1109.

GEORGIUS CEDRENUS,
A *Greek* Monk; flouriſh'd in the end of the Century.

ROSCELIN,
A Clerk of the Church of *Compiegne*, flouriſh'd in the end of the Century.

PAUL,
Provoſt of *Benrieden*; flouriſh'd in the end of the Century.

CON-

CONRAD,
A Monk of *Bruvilliers*; flouriſh'd in the end of the Century.

GEFFREY de MALETERRE,
A Monk of *Normandy*, flouriſh'd at the ſame time.

BERTULPHUS or BERNULPHUS,
A Prieſt of *Conſtance*, flouriſh'd at the ſame time.

WILLIAM of APULIA,
Wrote in the end of this Century.

NALGOD,
A Monk of *Cluny*; flouriſh'd at the ſame time.

OTHLO,
A Monk of St. *Boniface*, flouriſh'd at the ſame time.

GREGORY,
Cardinal, flouriſh'd at the ſame time.

PETER de HONESTIS,
A Clerk of *Ravenna*, flouriſh'd at the ſame time.

THIBAUD or THEOBALD,
A Clerk of the Church of *Etampes*, flouriſh'd at the ſame time.

EADMER,
A Monk of *Canterbury*, the Pupil of St. *Anſelm*; flouriſh'd in the end of the Century, and died in 1121.

GISLEBERT,
A Monk of *Weſtminſter*, flouriſh'd in the end of the Century.

BERNARD,
A Monk of *Cluny*, flouriſh'd at the ſame time.

BERNARD,
A Clerk of the Church of *Utrecht*, flouriſh'd in the end of this Century.

ADAM,
Abbot of *Perſeme*, flouriſh'd about the ſame time.

ALBERT,
A *Benedictin* Monk of *Mets*, flouriſh'd at the ſame time.

ERARD,
A *Benedictin* Monk, flouriſh'd at the ſame time.

BERTHORIUS,
Abbot of Mount *Caſſin*, flouriſh'd at the ſame time.

GONTHIER or GONTHERIUS,
A Monk of St. *Amand*, flouriſh'd at the ſame time.

ANASTASIUS,
A Monk of St. *Sergius* at *Angers*, liv'd at the ſame time.

BAUDRY,
Biſhop of *Dol*; flouriſh'd at the ſame time.

GAUNILON,
An *Engliſh* Monk; flouriſh'd at the ſame time.

NICETAS SERRO,
Archbiſhop of *Heraclea*, flouriſh'd at the ſame time.

SAMUEL of MOROCCO,
A Converted *Jew*, wrote in the end of the Century.

ALGER,
Deacon of *Liege*, and afterwards Monk of *Cluny*, flouriſh'd *A. D.* 1130.

NICOLAS,
Biſhop of *Methone*, flouriſh'd in the end of the Eleventh Century, or rather in the Twelfth.

SAMONAS,
Archbiſhop of *Gaza*, flouriſh'd about the ſame time.

A TABLE *of the* WORKS *of the Eccleſiaſtical Writers of the Eleventh Century.*

SYLVESTER II. *Pope.*

His Genuine Works ſtill extant.

THree Letters.
A Diſcourſe againſt Simoniacal Practices, not to mention ſome Pieces compos'd by him before he was made Pope.

St. FULBERT *Biſhop of* Chartres.

Genuine Works.
CXXXIV Letters.
IX Sermons.
A Collection of certain Paſſages of Holy Scripture, about the Myſteries of the Trinity and of the Incarnation.
A Penitential.
A Collection of Paſſages of Scripture relating to the Euchariſt.
Certain Poetical Pieces.
A Letter about the uſe of Church-Revenues, publiſh'd by Father *Dachery*.
The Life of St. *Auſpert*.

WILLIAM, *Abbot of St.* Benignus *at* Dijon.

A Genuine Piece.
His Letter to Pope *John* XVIII.

GODEHARD, *Biſhop of* Hildeſheim.

Genuine Works.
Five Letters.

GOSBERT, *Abbot of* Tergenſee.

His Genuine Pieces.
Four Letters.

BUR-

BURCHARD *Biſhop of* Worms.
Genuine Works.
His Decretals divided into twenty Books.

MEGENFROY or MEGINFROY, *a Monk of* Fulda.
A Genuine Piece.
The Life of St. *Emmeran.*
Works loſt.
XXIV Books of Hiſtory.

ERCHENFROY or ERCHINFROY *Abbot of* Melch.
A Genuine Work.
An Hiſtory of the Life and Miracles of Saint *Colman.*

SYRUS, *Monk of* Cluny.
A Genuine Piece ſtill extant.
The Life of St. *Maiol.*

OSBERT, or OSBERN, *a Monk and Chanter of* Canterbury.
Genuine Works.
The Lives of St. *Dunſtan*, St. *Odo*, and St. *Alphegus.*

ADELBOLD, *Biſhop of* Utrecht.
A Genuine Piece.
The Life of the Emperor *Henry* II.

RUPERT, *Abbot of Mount* Caſſin.
Works loſt.
Sermons and other Tracts mention'd by *Trithemius.*

DITHMAR, *Biſhop of* Mersburg.
A Genuine Work.
An Hiſtorical Chronicle divided into 7 Books.

BENEDICT VIII. *Pope.*
His Genuine Works.
A Diſcourſe made in the Council of *Pavia*, concerning the Incontinency of Clergy-men.
A Bull in favour of the Abbey of *Cluny.*

LEO, *ſirnam'd* the Grammarian.
A Genuine Work that we have.
His Chronicle from *A. C.* 813. to 1013.

GUARLIN, or GAUSLIN, *Archbiſhop of* Bourges.
A Genuine Piece.
A Letter to King *Robert.*
Pieces loſt.
Two Letters to St. *Fulbert.*

TANGMARUS, *Dean of* Hildeſheim.
A Genuine Piece.
The Life of St. *Bernard* Biſhop of *Hildeſheim.*

GUY ARETIN, *Abbot of* La Croix St. Leufroy.
Works loſt.
A Method for attaining to the Science of Muſick, call'd *Micrologus.*
A Treatiſe of the Body and Blood of Jeſ. Chriſt.

ARIBO, *Archbiſhop of* Mentz.
Works loſt.
A Commentary on the five gradual *Pſalms.*
A Letter to *Berno* Abbot of *Richenaw.*

BERNO, *Abbot of* Richenaw.
His Genuine Works.
A Treatiſe of the Office of the Maſs.
The Lives of St. *Ulric* and St. *Meginrard.*
Works loſt.
A Treatiſe of the coming of our Lord.
Another on the Faſts.
A Tract dedicated to *Pilgrin* Archbiſhop of *Colen.*
A Treatiſe of Muſical Inſtruments.
Another of the *Monochord.*
Divers Letters.

ADEMAR, or AIMAR de CHABANOIS, *a Monk of St.* Cibar.
Works loſt.
A Chronicle, or Hiſtory of *France.*
A Liſt of the Abbots of St. *Martial* at *Limoges.*
Certain Pieces in *Acroſtick* Verſe.
Manuſcript Works.
A Letter directed to *Jourdain* Biſhop of *Limoges.*
Several Sermons about the Apoſtleſhip of Saint *Martial.*

HUGH, *Arch-deacon of* Tours.
A Genuine Piece.
A Dialogue about an Apparition ſeen by *Herveus*, Treaſurer of St. *Martin* at *Tours.*

ARNULPHUS, *Monk of St.* Emmeran.
A Genuine Piece ſtill extant.
The Life of St. *Emmeran*, by way of Dialogue.

ODORAN, *a Monk of St.* Peter le Vif.
A Genuine Work.
His Chronicle, ending *A. D.* 1032.

ÆGELNOTUS, *Archbiſhop of* Canterbury.
Works loſt.
A Piece in commendation of the Virgin *Mary.*
Several Letters and ſome other Works.

EBERARD, *the Pupil of St.* Harvic.
A Genuine Work.
The Life of St. *Harvic.*

JOHN XVIII. *Pope.*
Genuine Pieces.
Three Letters.

EUGESIPPUS,
A Genuine Piece.
A Geographical Treatiſe of the Holy Land.

BRUNO *Biſhop of* Wurtzburg.
His Genuine Works.
A Commentary on the Book of *Pſalms.*
Annotations on the *Canticles*, the *Lord's Prayer*, and the *Creeds.*

GLABER RADULPHUS *Monk of* Cluny.
His Genuine Works ſtill in our Poſſeſſion.
An Eccleſiaſtical Hiſtory dedicated to *Odilo* Abbot of *Cluny*.
The Life of St. *William* Abbot of St. *Benignus* at *Dijon*.

ARNOLD, *a Canon of* Herfeldt.
A Genuine Piece.
The Life of St. *Godehard* Biſhop of *Hildeſheim*, publiſh'd by *Browerus*.

ALEXIUS, *Patriarch of* Conſtantinople.
Genuine Works.
Certain Eccleſiaſtical Conſtitutions.

CAMPANUS, *a Philoſopher of* Lombardy.
Works loſt.
A Treatiſe of Eccleſiaſtical Numbers.
——Another of the making of Sun-Dials.
——Another of the Calendar, with ſome other Pieces.

BERENGARIUS or BERENGER, *Arch-deacon of* Angers.
Genuine Works.
Three ſeveral Confeſſions of Faith.
A Letter directed to *Aſcelin*.
Another Letter to *Richard*.
Part of his Treatiſe againſt the ſecond Confeſſion of Faith.
Works loſt.
A Manuſcript Treatiſe againſt the Third Confeſſion of Faith.
A Treatiſe againſt *Adelman* and others.

EUSEBIUS BRUNO, *Biſhop of* Angers.
A Genuine Piece ſtill extant.
A Letter to *Berenger*.

THEODUIN or DIETWIN *Biſhop of* Liege.
A Genuine Piece.
A Letter againſt *Berenger*, directed to *Henry* King of *France*.

ADELMAN, or ALMAN, *a Clerk of the Church of* Liege, *and afterwards Biſhop of* Breſcia.
A Genuine Piece.
A Letter to *Berenger*.
A Piece loſt.
A Letter to *Paulinus* Biſhop of *Metz*.

ASCELIN, *a Monk of St.* Evrou.
A Genuine Work.
A Letter to *Berenger* about the Euchariſt.

HUGH, *Biſhop of* Langres.
A Genuine Piece ſtill extant.
A Letter againſt *Berenger*.

GREGORY VI. *Pope.*
A Genuine Piece.
A Circular Letter to all the Faithful.

CLEMENT II. *Pope.*
A Genuine Piece.
A Letter to *John* Archbiſhop of *Salerno*.

LEO IX. *Pope.*
Genuine Works.
XII Letters.
Divers Bulls.

VICTOR II. *Pope.*
A Genuine Piece.
A ſingle Letter.

STEPHEN IX. *Pope.*
Genuine Works.
A Letter to the Archbiſhop of *Rheims*.
Another Letter to the Biſhop of *Marſi*.

NICOLAS II. *Pope.*
Genuine Works.
IX Letters.

HUMBERT, *Cardinal.*
Genuine Works ſtill extant.
An Anſwer to *Michael Cerularius*'s Letter.
A Confutation of *Nicetas Pectoratus*'s Tract againſt the Latin Church.
A Copy of the Sentence of Excommunication denounc'd againſt *Michael Cerularius*.

MICHAEL CERULARIUS, *Patriarch of* Conſtantinople.
His Genuine Works.
A Letter written in his own Name and under that of *Leo* of *Acris*, to *John* Biſhop of *Trani*, againſt the Church of *Rome*.
Two Letters to *Peter* Patriarch of *Antioch*.
A Form of Excommunication of the Pope's Legats.

NICETAS PECTORATUS, *a Monk of* Studa.
Genuine Works.
A Piece againſt the *Latin* Church.
A Fragment of his Treatiſe of the Soul.
Two Hymns.
A Work loſt.
A Treatiſe of the Soul.

DOMINIC, *Patriarch of* Grado.
A Genuine Piece.
A Letter to *Peter* Patriarch of *Antioch*.

PETER, *Patriarch of* Antioch.
Genuine Pieces ſtill extant.
A Reply to *Dominic* Patriarch of *Grado*, with another to *Michael Cerularius*, about the Differences between the *Greek* and *Latin* Churches.

ANSELM, *Dean of* Namur.
A Genuine Work.
An Hiſtory of the Biſhops of *Liege*, from St. *Theodard* to *Waſon*.

HERMANNUS CONTRACTUS, *a Monk of* Richenaw.
A Genuine Work.

A Chro-

A Chronicle from the Creation of the World, to the Year 1052. continu'd by *Bertulphus.*

Doubtful Works.

Anthem in honour of the Virgin *Mary.*
Some other Divine Poems.

Works loſt.

A Treatiſe of Muſick.
——Another of the *Monochord.*
Three Books of the manner of making the *Aſtrolabe,* and its uſefulneſs.
One Book of the Eclipſes.
One Book of the Calendar.
A Treatiſe of the Quadrature of the Circle.
——Another of the Diſcord of Sounds.
——Another of Phiſiognomy.
The Lives of divers Saints.

THEOPHANES the CERAMEAN, *Archbiſhop of* Taurominum.

Genuine Works ſtill extant.

LXXII Homilies.

NILUS DOXOPATRIUS, *Archimandrita.*

A Genuine Work.

A Treatiſe of the Patriarchal Sees.

GUALDO, *a Monk of* Corbie.

A Genuine Piece.

The Life of *Anſcharius* Biſhop of *Hamburgh.*

DROGO, *Biſhop of* Terouane.

Genuine Works.

Certain Relations of the Lives of St. *Godelena* and St. *Oſwald.*

A Manuſcript Piece.

The Life of St. *Vinock.*

HELGAUD, *a Monk of* Fleury.

A Genuine Piece.

The Life of King *Robert.*

WIPPO, *Chaplain to the Emperor* Henry III.

Genuine Works.

An Hiſtory of the Life of the Emperor *Conrad.*
A Panegyrick on the Emperor *Henry* III.

EBERVIN, *or* EVERVIN, *Abbot of St.* Maurice *at* Tolen.

A Genuine Piece ſtill extant.

The Life of St. *Simeon* of *Syracuſe.*

EVERSHEIM, *Abbot of* Aumont.

A Genuine Piece.

The Life of *Poppo* Abbot of *Stavelo.*

GERVASE, *Archbiſhop of* Rheims.

A Genuine Piece.

A Letter to Pope *Nicolas* II.

GUIBERT, *Arch-deacon of* Toul.

A Genuine Piece.

The Life of Pope *Leo* IX.

ANSELM, *a* Benedictin *Monk of* Rheims.

A Work loſt.

The Itinerary of Pope *Leo* IX.

JOHN, *Archbiſhop of* Euchaita.

Genuine Works.

Divers Poetical Pieces about the Feſtivals of the year.
The Lives of St. *Euſebia* and St. *Doroitheus.*

JOHN, or JEANNELIN, *Abbot of* Erbreſtein.

Genuine Works that we have.

Several Extracts of Prayers, with a Preface compos'd by that Author.
Three Letters.

Manuſcript Pieces.

Certain Forms of Prayer dedicated to the Empreſs *Agnes.*

Works loſt.

A Treatiſe of the Inſtitution of a Widow.
——Another of the Life and Converſation of Virgins.
——Another of Alms.
——Another of the Heavenly *Jeruſalem,* or of Contemplation.

HEPIDANNUS, *a Monk of St.* Gall.

Genuine Works.

A Chronicle.
The Life of St. *Wiborada.*

LANFRANC, *Archbiſhop of* Canterbury.

Genuine Works.

A Commentary on St. *Paul's* Epiſtles.
A Treatiſe of the Body and Blood of JESUS CHRIST.
Divers Letters.

Doubtful Works.

Certain Conſtitutions of the Order of Saint *Benedict.*
A Treatiſe of Confeſſion.
A Diſcourſe on the principal Duties of the Monaſtick Life.

Works loſt.

An Eccleſiaſtical Hiſtory.
The Life of *William* the Conqueror King of *England.*
A Commentary on the Book of *Pſalms.*

GUITMOND, *Archbiſhop of* Averſa.

Genuine Works ſtill in our Poſſeſſion.

Three Books of the Euchariſt againſt *Berenger.*
An Expoſition of the Articles of Faith relating to the Holy Trinity, the Incarnation, and the Euchariſt.
A Diſcourſe made to *William* I. King of *England,* upon his refuſal of a Biſhoprick offer'd to him by that Prince.

DURAND, *Abbot of* Troarn.

A Genuine Piece.

A Treatiſe of the Euchariſt againſt *Berenger.*

PETER DAMIAN, *Cardinal-Biſhop of* Oſtia.

Genuine Works.

A Volume of Letters divided into eight Books.

IX. Tracts.
Divers Sermons.
The Lives of St. *Odilo*, St. *Maur* Biſhop of *Ceſena*. St. *Romualdus*, and St. *Rodulphus*.
The Hiſtory of the Paſſion of St. *Flora* and St. *Lucilla*.
Divers Prayers, Hymns and Proſes.

Suppoſititious Works.

Certain Sermons, which are among thoſe that are contain'd in the Collection of his Works.
Five Sermons publiſh'd by Father *Luke Dachery*.

ALEXANDER II. *Pope.*

Genuine Pieces.

XLV entire Letters, and ſeveral Fragments of other Letters.

ALPHANUS, *Archbiſhop of* Salerno.

Doubtful Works.

Divers Hymns and other Poetical Pieces.

GREGORY VII. *Pope.*

His Genuine Works.

CCCLIX Letters, a Regiſter of which is compos'd, divided into nine Books.
IX or X other Letters.
A Decretal Letter to *Otho* Biſhop of *Conſtance*, againſt the Marriage of Clergy-men, and their keeping of Concubines, with the Apology of the firſt Council of *Rome*, made upon that account by his Order.

A Dubious Work.

A Commentary on the ſeven Penitential *Pſalms*.

A Manuſcript Work.

A Commentary on St. *Matthew*'s Goſpel.

A Spurious Work.

A Piece, call'd *Dictatus Papæ*.

BENNO, *Cardinal.*

Genuine Works that we have.

Two Books againſt Pope *Gregory* VII.

HUGH, *Biſhop of* Die, *and afterwards Archbiſhop of* Lyons.

Genuine Works.

Divers Letters to *Gregory* VII. about the Affairs of *France*, which are among thoſe of that Pope.
Two Letters to the Princeſs *Mathilda* againſt the Election of Pope *Victor*.
Two Letters concerning the Inſtalment of *Lambert* in the Biſhoprick of *Arras*.

MANASSES, *Archbiſhop of* Rheims.

Genuine Works.

A Letter to Pope *Gregory* VII.
An Apology or Manifeſto in his favour.

THIERY or THEODORIC, *Biſhop of* Verdun.

A Genuine Work.

A Circular Letter againſt Pope *Gregory* VII.

FRANCO, *a Philoſopher of* Liege.

Works loſt.

A Treatiſe of the Quadrature of the Circle.
Certain Treatiſes on the Holy Scripture.
One of the Calendar.

WARIN, *Abbot of St.* Arnulphus *at* Mets.

A Genuine Piece ſtill extant.

A Letter to *John*, ſirnam'd *Jeannelin*.

MICHAEL PSELLUS, *a Senator of Conſtantinople.*

His Genuine Works.

A Paraphraſe in Verſe, with a Commentary on the *Canticles*.
Certain Queſtions about the Trinity and the Incarnation.
A Dialogue concerning the Operation of Demons.
Other Poetical and Philoſophical Works.

Works that are in Manuſcript, or loſt.

A Treatiſe againſt *Eunomius*.
An Epitome of the Pentateuch, or Books of *Moſes*.
Certain Theological Queſtions.
Divers Tracts.
Homilies.
Letters.

CONSTANTIN LICHUDES, *Patriarch of* Conſtantinople.

Genuine Works.

His Conſtitutions and Synodal Deciſions.

JOHN XIPHILIN, *Patriarch of* Conſtantinople.

Genuine Works ſtill extant.

An Homily on the Croſs.
Certain Decrees about Marriage.

ALBERIC, *a Monk of Mount* Caſſin.

Works loſt.

A Piece againſt *Berenger*.
A Treatiſe of the Science of Muſick.
A Book of the Forms of Saluting and Diſcourſing.
A Treatiſe againſt the Emperor *Henry*, about the Election of Popes.
——Another of the Virginity of the Bleſſed Virgin *Mary*.
Divers Hymns.
Certain particular Diſcourſes.

METELLUS, *Abbot of* Tergenſee.

Genuine Pieces.

Quirinales; or Eclogues in honour of St. *Quirinus*.

DESIDERIUS, *Abbot of Mount* Caſſin, *and afterwards Pope under the Name of* Victor III.

A Genuine Piece.

A Dialogue about the Miracles of St. *Benedict*.

WILLIAM, *Abbot of St.* Arnulphus *at* Mets.

Genuine Works ſtill extant.

Seven Letters and a Prayer.

ROBERT de TOMBALENE, *Abbot of St.* Vigor *at* Bayeux.

Genuine Works.

A Com-

A Commentary on the *Canticles*, printed under the name of *Radulphus* Abbot of *Fontanelle*.
A Preface to that Commentatry.

MARIANUS SCOTUS.
A Genuine Work.
A Chronicle from the Creation of the World to *A. D.* 1083.

LAMBERT of ASCHAMBURG, *a Monk of* Hirsfeld.
A Genuine Work.
An Hiſtorical Chronology, from the Creation of the World to *A. D.* 1077.

ANSELM, *Biſhop of* Lucca.
Genuine Works.
Two Books againſt *Guibert* the Antipope.
A Collection of Sentences, to ſhew, that Kings are not the lawful Proprietors of Church-Revenues.
A Spurious Work.
A Collection of Canons.

THEOPHYLACT, *Archbiſhop of* Acris.
Genuine Works ſtill extant.
Commentaries on the Four Goſpels, on the Acts of the Apoſtles, on St. *Paul*'s Epiſtles, and on four of the leſſer Prophets.
LXXV Letters.
A Diſcourſe on the Croſs.
An Inſtruction for *Conſtantin Porphyrogenneta.*
Manuſcript Works.
Commentaries on the reſt of the leſſer Prophets.
A Treatiſe of the Controverſies between the *Greeks* and *Latins.*
A Diſcourſe to the Emperor *Alexis Comnenus.*

FOLCARD, *a Monk of St.* Berthin.
Genuine Pieces.
The Lives of St. *Berthin* and St. *Omer.*

GERARD, *Abbot of St.* Vincent *at* Laon.
A Genuine Piece.
The Life of St. *Adelard.*

WILLERAM, *Abbot of St.* Peter *at* Mersburg.
A Genuine Work ſtill extant.
An *Epithalamium* on the Marriage of JESUS CHRIST and the Church.

URSIO, *Abbot of* Aumont.
A Genuine Work.
The Hiſtory of the Life and Actions of Saint *Marcelles* Pope.

AMATUS *a Biſhop in* Italy.
Works loſt.
An Hiſtory of the *Normans.*
Poems on St. *Peter* and St. *Paul*, in commendation of Pope *Gregory* VII. on the devout Prayers of the Rational, and on the Heavenly *Jeruſalem.*

ADAM, *Canon of* Bremen.
Genuine Works.
An Hiſtory of the Church of *Bremen.*
A Treatiſe of the Situation of the Northern Kingdoms.

JOAN. THRACESIUS SCYLITZES, Curopalata.
A Genuine Work.
A Continuation of *Theophanes*'s Chronicle, from *A. C.* 813. to 1081.

ENGELBERT, *Archbiſhop of* Trier.
A Genuine Piece.
A Letter to Pope *Gregory* VII.

CONRAD, *Biſhop of* Utrecht.
A Genuine Piece ſtill extant.
An Apology againſt Pope *Gregory* VII.

WENERIC, *Biſhop of* Vercell.
A Genuine Piece.
A Letter written in the Name of *Thierry* Biſhop of *Verdun*, to Pope *Gregory* VII.

ULRIC, *a Monk of* Cluny.
Genuine Works.
Conſtitutions of the Abbey of *Cluny.*

BERNARD, *a Monk of* Corbie *in* Saxony.
A Work that is loſt.
A Tract againſt the Emperor *Henry* IV.

WALERAN, *Biſhop of* Naumburg.
A Genuine Piece.
A Letter to S. *Anſelm* Archbiſhop of *Canterbury.*

URBAN II. *Pope.*
Genuine Works.
A Collection of XXI Letters.
Another Collection of XXXV Letters.
Another Collection of divers Letters, about the Affair of *Lambert* Biſhop of *Arras.*

DEUS-DEDIT, *Cardinal.*
A Manuſcript Work.
A Collection of Canons.

LAMBERT, *Biſhop of* Arras.
Genuine Pieces that we have.
Five Letters.

RAYNOLD, *Archbiſhop of* Rheims.
Genuine Pieces.
Certain Letters, which are inſerted in the Second and Fifth Tomes of the *Spicilegium*, by Father *Luke Dachery.*

NICOLAS, *ſirnam'd the Grammarian, Patriarch of* Conſtantinople.
His Genuine Pieces.
A Letter to the Emperor *Alexis Comnenus.*
Decrees about Marriage.

SIMEON the Young *Abbot of* Xerocerce.
His Genuine Works.
XXXIII Orations.
A Treatiſe of Piety, call'd *Hymns of the Divine Love.*

CCXXVIII Maxims.
Two ſmall Treatiſes, *viz.* one about the Impreſſions made by the Elements on the Bodies and Minds of Men; and the other, of the manner of God's Omnipreſence.
Works in Manuſcript, or loſt.
Divers Homilies and Hymns.

St. ANSELM, *Archbiſhop of* Canterbury.
His Genuine Works ſtill extant.
Two Treatiſes, call'd *Monologia* and *Proſlogia.*
A Reply to *Gaunilon.*
A Treatiſe of Faith, the Trinity and the Incarnation.
--------Another of the Proceſſion of the Holy Ghoſt.
--------Another of the fall of the Devil.
--------Another ſhewing why God was made Man.
--------Another of Original Sin.
--------Another of Truth, of the Will and its Freedom.
--------Another of the Agreement between Free-will and Predeſtination.
A Letter to *Waleran* Biſhop of *Naumburg* about the uſe of unleaven'd Bread.
A Treatiſe of the Reſtauration of Clerks, who have committed Sins of Uncleanneſs.
--------Another of Marriages between near Relations.
--------Another of the Will of God.
--------Another of Peace and Concord.
--------Another of a Grammarian.
XVI Homilies.
An Exhortation to the Contempt of Temporal Things.
An Admonition to a dying Perſon.
XXI Meditations.
LXXIV Prayers.
Four Books of Letters; to which are annex'd two others concerning the Euchariſt.
Spurious Works.
A Poem on the Contempt of the World.
The Pſalter of the Virgin *Mary.*
A Dialogue about Divinity.
--------Another concerning the Paſſion of JESUS CHRIST.
A Treatiſe of the Dimenſions of the Croſs.
--------Another of the Conception of the Virgin *Mary.*
--------Another of the Feſtival of her Conception.
--------Another on the ſame Subject.
The Hiſtory of the Paſſion of St. *Guigner.*
A Tract about the Stability of the Monaſtick Life.
Two Dialogues concerning Religion.
A Relation of certain Miracles.
Divers Works printed among thoſe of other Authors.

THIERRY, *Abbot of St.* Trudo.
Genuine Works ſtill in our Poſſeſſion.
The Lives of St. *Bavo*, St. *Trudo*, St. *Rumoldus*, and St. *Landrada.*
Works loſt.
The Life of St. *Benedict.*
An Account of the Tranſlation of his Body.
The Life of St. *Amelberga.*
The Hiſtories of the Old and New Teſtament in Verſe.

PETER *Chartophylax*, or *Keeper of the Records of the Church of* Conſtantinople.
Genuine Pieces that we have.
Anſwers to certain Caſes relating to Church-Diſcipline.

INGULPHUS, *Abbot of* Croyland.
A Genuine Work.
An Hiſtory of the Abbey of *Croyland.*

GEORGIUS CEDRENUS, *a Greek Monk.*
A Genuine Piece.
His Annals or Epitome of Hiſtory, from the Creation of the World to *A.D.* 1057.

ROSCELIN, *a Clerk of the Church of* Compiegne.
A Piece that is loſt.
A Treatiſe of the Holy Trinity.

PAUL, *Provoſt of* Benrieden.
Genuine Works.
An Hiſtory of the Actions of Pope *Gregory* VII.
The Life of St. *Herlucia.*

CONRAD, *Monk of* Bruvilliers.
A Genuine Piece.
The Life of St. *Wolphelin* Abbot of *Bruvilliers.*

GEFFRY de MALTERRE, *a Monk of* Normandy.
A Genuine Work ſtill extant.
An Hiſtory of the Conqueſts of the *Normans.*

BERTULPHUS or BERNULPHUS, *a Prieſt of* Conſtance.
His Genuine Works.
A Continuation of *Hermannus Contractus's* Chronicle.
Some other ſmall Tracts.

WILLIAM *of* Apulia.
A Genuine Piece.
A Poem on the Conqueſts of the *Normans.*

NALGOD, *a Monk of* Cluny.
Genuine Works.
The Lives of St. *Odo* and St. *Mayol.*

OTHLO, *Monk of St.* Boniface.
A Genuine Piece.
The Life of St. *Boniface.*

GREGORY, *Cardinal.*
A Manuſcript Work.
A Collection of Canons call'd *Polycarp.*

PETER de HONESTIS, *a Clerk of* Ravenna.
A Genuine Piece ſtill extant.
A Conſtitution for Canons.

THIBAUD or THEOBALD, *a Clerk of the Church of* Etampes.
A Genuine Piece.
A Letter to *Roſcelin*, inſerted in the Third Tome of the *Spicilegium* by Father *Luke Dachery*.

EADMER, *a Monk of* Canterbury, *and the Pupil of St.* Anſelm.
Genuine Works.
The Life of St. *Anſelm*.
An Hiſtory of Novelties, divided into 6 Books.
A Treatiſe of the Excellency of the Virgin *Mary*.
----------Another of her Cardinal Virtues.
A Diſcourſe on Bleſſedneſs.
A Collection of Similitudes taken out of Saint *Anſelm*'s Works.
Manuſcript Works.
A Treatiſe of Eccleſiaſtical Liberty.
The Lives of St. *Wilfrid* and St. *Dunſtan*.
Divers Letters.

GISLEBERT or GILBERT, *a Monk of* Weſtminſter.
A Dialogue about Religion between a Chriſtian and a Jew.

BERNARD, *a Monk of* Cluny.
A Manuſcript Work.
Cuſtoms of the Order of *Cluny*.

BERNARD, *a Clerk of the Church of* Utrecht.
A Work that is loſt.
A Commentary on the Eclogues of *Theodulus*.

ADAM, *Abbot of* Perſeme.
Genuine Pieces ſtill extant.
Letters publiſh'd by *M. Baluzius*.
Works loſt.
Sermons and Commentaries on the Holy Scripture.

ALBERT, *a Benedictin Monk of* Mets.
A Piece that is loſt.
An Hiſtory of his Time.

ERARD, *a Benedictin Monk.*
Works loſt.
A Commentary on the Pentateuch.
Divers Homilies.

BERTHORIUS *Abbot of Mount* Caſſin.
Works loſt.
Several Treatiſes of Philoſophy and Phyſick.
A Diſcourſe to his Monks.

GONTHIER or GONTHERIUS, *a Monk of St.* Amand.
A Work that is loſt.
A Relation of the Martyrdom of St. *Cyricius* in Verſe.

ANASTASIUS, *a Monk of St.* Sergius *at* Angers.
A Genuine Piece ſtill extant.
A Confeſſion of Faith.

BAUDRY, *Biſhop of* Dol.
A Genuine Piece.
The Epitaph of *Berenger*.

GAUNILON, *an Engliſh Monk.*
A Genuine Work.
A Treatiſe of the Demonſtration of the Exiſtence of God.

NICETAS SERRON, *Archbiſhop of* Heraclea.
Genuine Works.
A Commentary on St. *Gregory Nazianzen*'s Homilies.
A Commentary on the Poems of the ſame Saint.
A Suppoſititious Work.
A *Catena* on the Book of *Job*.

SAMUEL *of* Morocco *a Converted Jew.*
A Genuine Piece.
A Treatiſe to ſhew that the *Meſſiah* is come.

ALGER, *a Deacon of* Liege, *and afterwards Monk of* Cluny.
His Genuine Works ſtill extant.
Three Books of the Sacrament of the Body and Blood of JESUS CHRIST.
A Preface to his Treatiſe of Mercy and Juſtice.
A Manuſcript Work.
A Treatiſe of Mercy and Juſtice.
Works loſt.
An Hiſtory of *Liege*.
Divers Letters.

NICOLAS, *Biſhop of* Methone.
A Genuine Piece.
A Treatiſe of the Euchariſt.
Manuſcript Works.
Several Treatiſes of the Proceſſion of the Holy Ghoſt againſt the Latins.

SAMONAS *Archbiſhop of* Gaza.
A Genuine Piece.
A Dialogue between a Chriſtian and a *Saracen* about the Euchariſt.

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A TABLE *of the* Acts, Letters *and* Canons *of the* COUNCILS *held in the Eleventh Century.*

Councils,	*Years,*	*Acts, Letters, Petitions and Councils.*
A Council at *Compiegne*,	1000	Mention made of that Council in the firſt Letter of Pope *Sylveſter* II.
A Council at *Dortmund*,	1005	Mention made of that Council by *Dithmar.*
A Council at *Franckfurt*,	1006	Acts.
A Council at *Eenham* in *England*,	1010	Acts containing divers Conſtitutions.
A Council at *Leon*,	1012	Seven Canons and forty Conſtitutions.
An Aſſembly in *England*,	1012	King *Ethelred*'s Laws.
A Council held at *Pavia*,	1014 & 1024	A Diſcourſe againſt the Incontinence of Clergy men. Eight Decrees againſt Clerks who keep Concubines. The Emperor's Edict for the Confirmation of thoſe Decrees.
A Council held at *Orleans*,	1017	The Hiſtory of that Council.
A Council held at *Selingenſtadt*,	1023	Twenty Canons and a Form for the holding of Synods.
A Council held at *Arras*,	1025	Acts, with the Letter of *Gerard* Biſhop of *Cambray* and *Arras*
A Council held at *Bourges*,	1031	XX Canons. A Declaration that Saint *Martial* ſhould bear the Name of an Apoſtle.
A Council held at *Limoges*,	1031	Acts.
An Aſſembly in *England*,	1032	King *Canut*'s Laws.
Councils held in divers Provinces of *France*,	1040	Mention made of thoſe Councils by the Contemporary Authors.
Councils at *Rome*,	1046	Mention'd by the Contempory Authors.
A Council held at *Rome* againſt Simony,	1047	Mention made of it by *Peter Damian.*
A Council held at *Rome*,	1049	Mention'd by *Peter Damian* and *Hermannus Contractus.*
A Council held at *Pavia*,	1049.	Mention made of that Council by *Hermannus Contractus.*
A Council held at *Mentz*,	1049	Referr'd to by *Hermannus Contractus* and *Adam* of *Bremen.*
A Council held at *Rome* againſt *Berenger*,	1050	The Hiſtory of that Council referr'd to by *Lanfranc.*
A Council held at *Brione*,	1050	The Hiſtory of it cited by *Durandus* Abbot of *Troarn.*
A Council held at *Verceil*,	1050	The Hiſtory of it referr'd to by *Lanfranc.* Letters by *Aſcelin* and *Berenger*, concerning that Council.
A Council held at *Paris*,	1050	The Hiſtory of it by *Durand* Abbot of *Troarn.*
A Council held at *Coyaco*,	1050	XIII Canons.
A Council held at *Rouen*,	1050	A Letter containing 19 Rules.
A Council held at *Siponto*,	1050	Mention'd in the Life of Pope *Leo* IX. by *Guibert.*
A Council held at *Rome*,	1051	Mention made of that Council by *Peter Damian* and *Hermannus Contractus.*
A Council held at *Mantua*,	1052	Mention'd in the Life of Pope *Leo* IX. by *Guibert.*
A Council held at *Rome*,	1053	Referr'd to by *Hermannus Contractus*, and in a Letter by Pope *Leo* IX.
A Council held at *Narbonne*,	1054	An Eccleſiaſtical Conſtitution.
A Council held at *Florence*,	1055	The Hiſtory of that Council by *Leo* of *Oſtia.*
A Council held at *Lyons.*	1055	Acts.
A Council held at *Tours.*	1055	The Hiſtory of that Council referr'd to by *Guitmond* and *Lanfranc.*
A Council held at *Liſieux.*	1055	The Hiſtory of that Council.
A Council held at *Toulouſe*,	1056	XIII Canons.
A Council held at *Rome*,	1057	Mention'd in a Letter by Pope *Stephen* IX.
A Council held at *Rome*,	1059	*Berenger*'s Retractation. XIII Canons. A Decree againſt Perſons guilty of Simony. A Decree about the Election of Popes.
A Council held at *Melfi*,	1059	Mention made of that Council by *Peter Damian.*
A Council held at *Benevento*,	1059	Acts.
A Council held at *Tours*,	1060	X Canons.
A Council held at *Rome*,	1063	XI Articles againſt Perſons convicted of Simony.
A Council held at *Rouen*,	1063	A Confeſſion of Faith relating to the Euchariſt.
A Council held at *Challon*,	1063	Acts taken out of the Library of *Cluny.*
A Council held at *Mantua*,	1064	Extract of the Acts in the Hiſtorians of that time.
A Council held at *Rome*,	1065	A Decree referr'd to by *Gratian.*
A Council held at Another Council at *Rome* in the ſame year,	1065	Mention'd by *Pet. Damian.*
A Council held at *Elna*,	1065	Divers Conſtitutions.
A Council held at *Mentz*,	1069	Mention made of it by *Peter Damian.*
A Council held at *Windſor*,	1070	Extracts of the Acts in the Hiſtorians of *England.*
A Council held at *Mentz*,	1071	Acts of that Council.
A Council held at *Winchester*,	1071	Acts in *Lanfranc.*
A Council held at *Rouen*,	1072	XXIV Canons.
A Council held at *Erfurdt*,	1073	The Hiſtory of that Council written by *Lambert*

Councils,	Years,	*Acts, Letters, Petitions and Councils.*
A Council held at		of *Aſchaffemburg*, and 2 Letters of *Sigefroy* Archbiſhop of *Mentz*.
Rouen,	1074	XIV Canons.
Rome,	1074	A Relation of that Council in the 77th Letter of the firſt Book of Pope *Gregory* VII. See alſo the 42d and 43d Letters of the ſame Book.
Poitiers,	1074	Mentioned in the Letters of *Gregory* VII.
Erfurdt,	1074	The Hiſtory of it referr'd to by *Lambert* of *Aſchaffemburg*.
Rome,	1075	A Relation of the Tranſactions of that Council, in the three firſt Letters of the third Book of Pope *Gregory* VII.
Poitiers,	1075	Mentioned in the Chronicle of St. *Maixent*.
London,	1075	Acts containing divers Rules.
An Aſſembly at *Worms*,	1076	A Letter to Pope *Gregory* and a Decree againſt him.
A Council at *Rome*,	1076	A Decree againſt the Emperor *Henry*, and the Biſhops of *Lombardy* and *Germany*.
A Council at *Winchester*,	1076	Divers Conſtitutions.
An Aſſembly at *Tribur* or *Oppenheim*,	1076	A Relation of the Tranſactions in the Hiſtorians of that time.
An Aſſembly at *Forcheim*,	1077	An Account of it in the Contemporary Hiſtorians.
A Council held at		
Clermont,	1077	Mention made of that Council in the Letters of Pope *Gregory* VII.
Dijon againſt Perſons guilty of Simony.	1077	Mentioned likewiſe in the Letters of *Gregory* VII.
Autun,	1077	A Relation of the Tranſactions in that Council in the 22d Letter of the 4th Book of *Gregory* VII. See alſo the 15th and 16th Letters of the fourth Book.
Rome in Lent,	1078	Acts of that Council.
Rome, in the Month of *Decemb.*	1078	XII Canons or Conſtitutions.
Poitiers,	1078	A Letter by *Hugh de Die* to Pope *Gregory* VII. and X Canons.
Rome,	1079	Acts.
Bordeaux againſt *Berenger*,	1080	Mentioned in St. *Maixent*'s Chronicle.
Lyons,	1080	Acts in the Hiſtorians of that time.
Rome,	1080	Decrees of that Council.
An Aſſembly at *Mentz*,	1080	The Hiſtory of that Aſſembly by *Hugh de Flavigny*.
An Aſſembly at *Breſcia*,	1080	A Decree againſt Pope *Gregory* VII. and the Emperor *Henry*'s Letter written upon that occaſion.
A Council held at		
Avignon,	1080	Mention'd in the Hiſtorians of that time.
Lillebonne,	1080	Divers Canons.
Meaux,	1080	Referr'd to by the Hiſtorians of that time.
Ibid. after the year,	1080	A Letter by the Clergy of *Noyon* to that of *Cambray*, about the admiſſion of the Sons of Prieſts into Orders.
Meaux,	1082	Mention made of that Council in the Hiſtorians of that time.
Rome,	1083	Acts.
An Aſſembly at *Berbach* or *Goſler*,	1085	A Relation of the Tranſactions therein by the Hiſtorians of that time.
An Aſſembly at *Quintilineburg*,	1085	Acts.
An Aſſembly at *Mentz*,	1085	Mention made of it by the Contemporary Writers.
A Council held at		
Capua,	1087	Mention'd likewiſe by the Hiſtorians of that time.
Benevento,	1087	Acts of that Council in *Leo* of *Oſtia*.
Rome,	1089	An Extract of the Acts in *Bertulphus* the Hiſtorian.
Melfi,	1089	Eight Canons.
Toulouſe,	1090	Referr'd to by the Authors of that time.
Benevento,	1091	Four Canons.
Soiſſons,	1092	Mention'd by the Contemporary Authors.
Rheims,	1092	Mention made of that Council in one of the Letters of Pope *Urban* II.
Troia in *Apulia*,	1093	Decrees about Marriages between near Relations, &c.
Conſtance,	1094	An Extract of the Acts of that Council.
Autun,	1094	An Extract of the Acts in the Contemporary Writers.
Placentia,	1095	The Hiſtory of that Council referr'd to by *Bertulphus* and XV Canons.
In *England*,	1095	Mention'd in St. *Anſelm*'s Life by *Eadmer*.
Clermont,	1095	Acts, Letters of Pope *Urban*, and Canons of that Council.
Limoges,	1095	Referr'd to by the Hiſtorians of that time.
Rouen,	1096	Eight Canons.
Tours,	1096	Mentioned by the Contemporary Hiſtorians.
Niſmes,	1096	XVI Canons.
Bari,	1098	Mention made of that Council in St. *Anſelm*'s Life.
Rome,	1098	Mention'd likewiſe in the ſame Life of St. *Anſelm*.
Rome,	1099	XVIII Canons.
London,	1102	XVIII Canons.
London,	1108	X Canons.

A TABLE *of the* WORKS *of the Eccleſiaſtical Authors of the Eleventh Century; diſpoſed according to the Subjects they treat of.*

Works about the Exiſtence of God and his Divine Attributes.

ST. *Anſelm*'s Treatiſes call'd *Monologia* and *Proſlogia*, with another ſmall Tract.
Gaunilon's Piece concerning the demonſtration of the Exiſtence of God.

Works about the Holy Trinity and the Incarnation.

St. *Fulbert*'s firſt Letter.
——— his Collection of divers Paſſages of Scripture.
Guitmond's Expoſition of the Articles of Faith relating to the Myſteries of the Trinity and of the Incarnation.
Mich. Pſellus's Queſtions about the Trinity and the Incarnation.
St. *Anſelm*'s Treatiſe on the ſame Subject.
——— His Treatiſe of the Proceſſion of the Holy Ghoſt.
——— His Treatiſe to ſhew, why God was made Man
——— His Tract about the Will of God.

Treatiſes againſt the Jews.

St. *Fulbert*'s three Treatiſes.
Giſlebert's Dialogue about Religion between a Chriſtian and a Jew.
Samuel of *Morocco*'s Treatiſe of the coming of the *Meſſiah*.

Other Dogmatical Works.

Pſellus's Dialogue about the Operation of *Demons*.
Nicetas Pectoratus's Fragment of a Treatiſe of the Soul.
St. *Anſelm*'s Treatiſe of the Devil's Fall.
——His Treatiſe of Original Sin.
——His Treatiſe of Grace and Free-will.

Works about the Euchariſt.

St. *Fulbert*'s firſt and ſecond Letter.
——— His Collection of Paſſages of Scripture.
Berenger's three Confeſſions of Faith.
——— His two Letters.
——— Part of his Treatiſe againſt his ſecond Confeſſion of Faith.
Euſebius Bruno's Letter to *Berenger*.
Theoduin's Letter againſt *Berenger*.
Adelman's Letter to *Berenger*.
Aſcelin's Letter to the ſame Author.
Hugh Biſhop of *Langres*'s Letter againſt *Berenger*.
Lanfranc's Treatiſe of the Body and Blood of JESUS CHRIST.
Guitmond's Treatiſe.
Durand Abbot of *Troarn*'s Treatiſe.
Alger's Piece.
Hugh of *Langres*'s Treatiſe.
St. *Anſelm*'s Letter.
Anaſtaſius a Monk of *Angers*'s Treatiſe.
Nicolas Biſhop of *Methone*'s Treatiſe.
Samonas Archbiſhop of *Gaza*'s Treatiſe.

Books of Church-Diſcipline.

Pope *Sylveſter* II.'s Letters.
—— His Diſcourſe againſt Simoniacal Practices.
St. *Fulbert*'s Letters.
—— His Penitential.
——— His Letters about the uſe of Church-Revenues.
William bbot of St. *Benignus* at *Dijon*'s Letter.
Godehard Biſhop of *Hildeſheim*'s Letter.
Gosbert Abbot of *Tergernſee*'s Letters.
Burchard's Decretal.
Pope *Benedict* VIII.'s Diſcourſe againſt the Incontinency of Clergy-men.
Berno's Treatiſe of the Office of the Maſs.
Pope *John* XVIII.'s Letters.
Alexius Patriarch of *Conſtantinople*'s Eccleſiaſtical Conſtitutions.
Pope *Clement* II.'s Letter.
——— *Leo* IX.'s Letters.
——— *Victor* II.'s Letter.
——— *Stephen* IX.'s two Letters.
——— *Nicolas* II.'s Letters.
Nilus Doxopatrius's Treatiſe of the Patriarchal Sees.
John ſirnam'd *Jeannelin*'s three Letters.
Lanfranc's Letters.
A Treatiſe of Confeſſion attributed to him.
Guitmond's Diſcourſe upon his refuſal of a Biſhoprick.
Pope *Alexander* II.'s Letters.
——— *Gregory* VII.'s Letters.
——— ——— His Decretal Letter, with an Apology of the Council of *Rome* about the Celibacy of Prieſts.
Peter Damian's Letter.
——— His Tracts.
Benno's two Books againſt Pope *Gregory* VII.
Hugh Biſhop of *Die*'s Letters.
Manaſſes's Letter and Apology.
Conſtantin Lichudes Patriarch of *Conſtantinople*'s Conſtitutions and Synodical Deciſions.
John Xiphilin Patriarch of *Conſtantinople*'s Decrees about Marriage.
William Abbot of St. *Arnulphus* at *Metz*'s Letters.
Anſelm Biſhop of *Lucca*'s two Books againſt *Guibert* the Antipope, with a Collection of divers Paſſages of the Fathers about Revenues by *Anſelm* Biſhop of *Lucca*.
Thophylact's Letters.
Engelbert's Letter to Pope *Gregory* VII.
Conrad Biſhop of *Utrecht*'s Apology againſt the ſame Pope.
Thierry Biſhop of *Verdun*'s Letter to *Gregory* VII.
St. *Anſelm*'s Letter to *Waleran*.
Pope *Urban* II.'s Letters.
Lambert Biſhop of *Arras* and *Rainold* Archbiſhop of *Rheim*'s Letter.

Nicholas ſirnam'd *the Grammarian* Patriarch of *Conſtantinople*'s Letters and Decrees.
St. *Anſelm*'s Treatiſe of the Uſe of unleaven'd Bread, and of the Ceremonies in the Adminiſtration of the Sacraments.
——His Treatiſe of Marriages between near Relations.
——His Letters.
Peter Chartophylax, or Keeper of the Records of the Church of *Conſtantinople*'s Reply about certain Points of Church-Diſcipline.
Thibaud or *Theobald*'s Letter to *Roſcelin*.

Controverſial Works between the Greek *and* Latin *Churches.*

Michael Cerularius's Letters.
Cardinal *Humbert*'s Anſwer to *Michael Cerularius*.
Nicetas Pectoratus's Treatiſe.
Humbert's Confutation of that Piece.
——His Sentence of Excommunication denounc'd againſt *Michael Cerularius*.
Michael Cerularius's Form of Excommunication publiſh'd againſt the Pope's Legats.
Peter Patriarch of *Antioch*'s Reply to *Dominic*, and his Letter to *Michael Cerularius*.

Commentaries on the Holy Scripture.

Bruno Biſhop of *Wurtzburg*'s Commentaries on the Book of Pſalms.
Lanfranc's Commentaries on St. *Paul*'s Epiſtles.
Peter Damian's Sixtieth Tract.
A Commentary on the Penitential Pſalms attributed to Pope *Gregory* VII.
Pſellus's Commentary on the Canticles.
Another Commentary on the Canticles.
Theophylact's Commentaries on the four Goſpels, on the Acts of the Apoſtles, on St. *Paul*'s Epiſtles, and on four of the leſſer Prophets.

Commentaries on the Works of the Fathers.

Nicetas Serron's Commentaries on the Homilies and Poems of St. *Gregory Nazianzen*.

Hiſtorical Works.

Dithmar's Chronicle.
Leo the Grammarian's Chronicle.
Guarlin or *Gauſlin* Archbiſhop of *Bourges*'s Letter about a Shower of Blood.
Aimar de Chabanois's Chronicle.
——His Liſt of the Abbots of St. *Martial* of *Limoges*.
Hugh Arch-Deacon of *Tours*'s Dialogue about a Viſion.
Odoran Monk of St. *Peter le Vif*'s Chronicle.
Eugeſippus's Geographical Treatiſe of the Holy Land.
Glaber's Eccleſiaſtical Hiſtory.
Pope *Gregory* VI. Circular Letter.
Anſelm Dean of *Namur*'s Hiſtory of the Biſhop of *Liege*.
Bertulphus's Continuation of *Hermannus Contractus*'s Chronicle.
Hepidannus's Chronicle.
Pope *Gregory* VII's Letters.
Hugh Biſhop of *Die*'s Letters.
Maneſus's Letter and Apology.
Marianus Scotus's Chronicle.
Lambert of *Aſchaffembourg*'s Hiſtorical Chronology.
Adam Canon of *Bremen*'s Hiſtory of that Church.
——His Treatiſe of the Situation of the Northern Kingdoms.
Joan Thraceſius Scylitzes's Continuation of *Theophanes*'s Chronicle.
Ingulphus's Hiſtory of the Abbey of *Croyland*.
Geo. Cedrenus's Annals.
Paul Provoſt of *Benrieden*'s Hiſtory of Pope *Gregory* VII.
Gauffroy or *Geffrey*'s Hiſtory of the Conqueſts of the *Normans*.
Eadmer's Hiſtory of Novelties.

Lives of the Saints.

St. *Fulbert*'s Life of St. *Rupert* Biſhop of *Cambray*.
Meginfroy's Life of St. *Emmeran*.
Erchinfroy's Life of St. *Colman*.
Syrus's Life of St. *Maiol*.
Osberre's Lives of St. *Dunſtan*, St. *Odo*, and St. *Alphegus*.
Adelbold's Life of the Emperor *Henry* II.
Tangmarus' Life of St. *Bernard* Biſhop of *Hildeſheim*.
Berno's Lives of St. *Ulric* and St. *Meginrard*.
Arnulphus's Life of St. *Emmeran*.
Eberard's Life of St. *Harvic*.
The Life of St. *William* Abbot of St. *Benignus* at *Dijon*.
Arnold's Life of St *Godehard*.
Gualdo's Life of *Anſcharius* Biſhop of *Hamburg*.
Drogo's Lives of St. *Godolena* and St. *Oſwald*.
Helgaud s Life of *Robert* King of *France*.
Wipo's Lives of the Emperors *Conrad* and *Henry* III.
Ebervin's Life of St. *Simeon* of *Syracuſe*.
Everſhelm's Life of *Poppo*.
Guibert's Life of Pope *Leo* IX.
John Archbiſhop of *Euchaita*'s Lives of St. *Euſebia* and St. *Dorotheus*.
Hepidannus's Life of St. *Wiborada*.
Peter Damian's Lives of St. *Odilo*, St. *Maur*, St. *Romualdus*, St. *Rodulphus*, St. *Flora*, and St. *Lucilla*.
Deſiderius Abbot of Mount *Caſin*'s Dialogue about the Miracles of St. *Benedict*.
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Place	Page	Year
A		
Aenham *in* England,	121,	1010
Aquitaine *Prov.*	113,	1040
Arras,	110,	1025
Avignon,	58,	1080
Autun,	49, 57, *and* 60,	1077
Autun,	73,	1094
B		
Bari,	65 *and* 92,	1098
Benevento,	28,	1059
Benevento,	69,	1087
Benevento,	72,	1091
Berchach *or* Goslar *Assembly*,	47,	1085
Bourdeaux,	11,	1080
Bourges,	111,	1031
Brescia,	11,	1080
Brioane,	7,	1050
Burgundy *Prov.*	113,	1040
C		
Capua,	69,	1087
Clermont,	57,	1077
Clermont,	59, *and* 73,	1095
Compeigne,	22,	1000
Conſtance,	73,	1094
Coyaco,	124,	1050
D		
Dijon,	57,	1077
Dortmund *in* Weſtphalia,	120	1005
E		
Eenham *in* England,	121,	1010
Elna,	125,	1065
Erfurdt,	121,	1073
Erfurdt,	36,	1074
F		
Florence,	9 *and* 26,	1055
Forcheim *Aſſembly*,	42,	1077
Francfurt,	23,	1006
G		
Goſlar *or* Berchach *Aſſembly*,	47	1085
L		
Leon,	123,	1012
Lillebonne,	119,	1080
Limoges,	112,	1031
Limoges,	65,	1095
Lyonnois *Prov.*	113	1040
Lyons,	26,	1055
Lyons,	58, 60, 61.	1080
Liſieux,	116,	1055
London,	122,	1075
London,	123,	1102
London,	*ibid.*	1108
M		
Mantua,	26,	1052
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Mentz *Aſſembly*,	44,	1080
Mentz *Aſſembly*,	47,	1085
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Meaux,	*ibid.*	1082
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FINIS.

A NEW

Eccleſiaſtical Hiſtory,

Containing an ACCOUNT of the

CONTROVERSIES

IN

RELIGION;

THE

LIVES and *WRITINGS*

OF

Eccleſiaſtical Authors;

AN

Abridgment of their Works,

And a JUDGMENT on their

STYLE and *DOCTRINE*:

ALSO

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AND

All Affairs Tranſacted in the *Church*.

VVritten in *FRENCH*

By *Lewis Ellies du PIN*, Doctor of the *SORBON*.

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THE PREFACE.

THis Tenth Volume contains the entire Hiſtory of the Twelfth Century, tho' that be larger than the Preceeding, by reaſon it contains a greater Number of Authors than the Ages before it, ſome whereof may be Compared to the greateſt Lights of the Church. We here find the Empire and the Church at Difference; The Church of Rome *diſturb'd by Obſtinate Schiſms; The Popes at War with the Emperours; The Kings and Biſhops in Diſpute about their Rights. The Dignity of the Sacraments, and the External Worſhip in Religion, as alſo its Principles are attack'd by Monſtrous and Ridiculous Hereſies. Scholaſtick Divinity becomes the common Study, and the Body of the Canon Law, ſuch as it is at Preſent, was form'd and eſtabliſh'd in this Twelfth Century. The Church is ſtock'd with abundance of Monaſtick and Regular Orders. The Immunities and Exemptions of the Revenues of the Church and Eccleſiaſtical Perſons are vigorouſly ſupported by the Biſhops, and maintained by the Decrees of Councils. And Finally, the Manners of Eccleſiaſticks and the External Ceremonies of the Church are reform'd in this Age by ſeveral very uſeful Regulations. This is what the Reader will find in the Hiſtory and Extracts of the Authors and Councils of the Twelfth Century, which we Publiſh in this Volume.*

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AN

AN Hiſtorical Account OF THE CONTROVERSIES IN RELIGION AND OF OTHER Eccleſiaſtical Affairs, IN THE Twelfth CENTURY.

CHAP. I.

Of the Life and Writings of Ivo, *Biſhop of* Chartres.

IVO, Biſhop of *Chartres*, (though Born in the XIth. Age of the Church,) not Dying till the Year 1115. ſhall begin our Catalogue of the Writers of this XIIth. Century; and his Life and Works have ſo many things remarkable in them, as to deſerve a Chapter by themſelves.

He was the Son of *Hugo de Altylo* and *Helemburga*, and was Born at *Beauvais*; where, he alſo began his Studies; but, removing afterwards to the Abbey of *Bec*, he applied himſelf to Divinity under *Lanfranc*, and chiefly to the Reading and Studying of the Eccleſiaſtical Canons. *Guy* Biſhop of *Beauvais* made choice of him for Abbot of the Monaſtery of St. *Quentin*, which he had Founded in the Year 1078. He gave all his Eſtate to this Foundation; wherein, by his Care and good Government, Religion and Learning did mightily flouriſh, and by ſome of the Members of this, were ſeveral other Monaſteries of Canons Regulars Erected in divers parts of *France*.

Geofry, at this time Biſhop of *Chartres*, was ſummon'd to anſwer before Pope *Gregory* VII. to the Charge of Simony, laid againſt him, which, nevertheleſs there appear'd not ſufficient Evidence at that time to make out; but being afterwards Cited before *Urban* II. he was found guilty of divers Crimes and depoſed by that Pope from his Biſhoprick. The Clergy and People of *Chartres* Elected *Ivo* into his place, and preſented him to King *Philip*, who gave him the Inveſtiture:

ſtiture: but *Richerius*, Arch-Biſhop of *Sens*, being enrag'd that *Geofry* was turn'd out, without acquainting him with it, refuſes to Conſecrate *Ivo*, though the Clergy and People of *Chartres* demanded it with much earneſtneſs. The Arch-Biſhop perſiſting in his Temper, *Ivo* Addreſſes himſelf to Pope *Urban* II. and from him receives his Conſecration, with an expreſs to *Richerius* to acknowledge him, and by vertue of it was ſoon put in poſſeſſion of the Biſhoprick of *Chartres*, and *Geofry* obliged to retire to that part of the Dioceſs which lay in *Normandy*, which for ſome time after he retain'd by the favour and intereſt of the Duke of that Province. *Richerius*, in revenge of the affront put upon him, and to aſſert his own rights and privileges, Summons *Ivo* before the Council he was to hold at *Stampæ*, to anſwer for his having ſeiz'd himſelf of the Church of *Chartres*, while *Geofry* was yet living: *Ivo* not thinking it ſafe for him to appear there, the Arch-Biſhop, together with the Biſhops of *Paris*, *Meaux* and *Troyes*, declar'd him guilty of High-Treaſon againſt the King and the Eccleſiaſtical Laws, in having gotten himſelf Conſecrated by the Pope, and reſolv'd to reſettle *Geofry* in his Dioceſs, but *Ivo* appealing once more to *Rome*, the Pope Interdicts *Richerius* the uſe of the *Pallium*, in caſe he ſhou'd any longer oppoſe the Eſtabliſhment of *Ivo*; upon which, *Geofry* was at laſt intirely driven out of the whole Dioceſs. The great zeal *Ivo* always expreſs'd for maintaining Eccleſiaſtical Diſcipline, the obſervation of the Canons and purity of Manners, and his undaunted Courage in aſſerting the liberties of the Church, in oppoſing all Innovations and Irregularities, and in diſcouraging and diſcountenancing all remiſneſs and neglect of duties, as it engag'd him in many differences with others, and involv'd him in much trouble, ſo it gave occaſion to the World to perceive and admire his great Learning and Knowledge, and his mighty Wiſdom and Conſtancy. He died at *Chartres*, the 23d. of *December*, in the Year 1115.

His Works.

THere are yet extant, 287. Letters written by *Ivo* Biſhop of *Chartres*, which, being full of remarkable Obſervations concerning the Diſcipline and Hiſtory of the Church, and containing many excellent Leſſons of Morality, judicious determinations of ſeveral Caſes of Conſcience and Law-Queſtions, propoſed to him by others, are of no ſmall value, and it will be well worth our while to give the Reader a ſhort and exact abridgement of each of them.

The two Firſt in the Collection, are from Pope *Urban* II. one to the Clergy and People of *Chartres*, the other to *Richerius* Biſhop of *Sens*, in which, he advertiſes them of his having Conſecrated *Ivo* Biſhop of *Chartres*: at the end of them follows the Pope's advice to him after his Conſecration.

The IIId. Letter is from *Ivo* to the Pope regreting his having been by him drawn from his ſolitudes and retirement to be made a Biſhop, and recommending to him the Biſhop of *Beauvais*.

In the IVth. he admoniſhes *Bernard*, Abbot of *Marmoutier*, not to entertain any Monks of his Dioceſs, and in particular, demands of him one *Walter*, who had been Abbot of *Bonneval*, and quitted his Station for that retirement.

The Vth. Letter to *Adela* Counteſs of *Chartres*, ſeverely reprimands her for countenancing the Marriage of her Kinſwoman *Adelaida* with *William*, and adviſes that they forbear having Carnal knowledge of each other, till the matter be determined in Conſiſtory.

The VIth. is a Letter of Thanks for a Preſent he had receiv'd from *Girard*; (ſuppos'd to have been a Regular Canon of St. *Quentin* at *Beauvais*, and afterwards Abbot of the Monaſtery of St. *Loup* in *Troyes*) He gives him alſo ſome account of the contrivances of his Enemies againſt him, and invites him to his Houſe. He tells him in the Concluſion, that *Geofry* was forc'd to quit the whole Biſhoprick, except a ſmall corner of it, which he yet held by the Duke of *Normandy*'s aſſiſtance.

The VIIth. is directed to *Roſcelin*, a Prieſt of the Church of *Compiegne*, who had been Condemn'd of Hereſie, in the Council of *Soiſſons*, and forc'd to a recantation, which he afterwards abjuring, was turn'd out of his Benefice, and not knowing, in that condition, where to find a retreat, had Addreſs'd himſelf for relief to *Ivo* Biſhop of *Chartres*. Our Prelate anſwers, that he would willingly grant his requeſt and afford him entertainment, were he ſure he had ſincerely renounc'd his former errors; but having reaſon to believe the contrary of him, and fearing the People of *Chartres* would not endure him among them, muſt refuſe what he asks of him; that the beſt advice he can give him is to bear his condition patiently, and to reſolve on a publick and authentick abjuration of his errors in Religion.

The VIIIth. Letter of *Ivo*'s is to *Richerius* Arch-Biſhop of *Sens*, who had ſeverely inveigh'd againſt him, in a Letter, by which he Cited him to appear and anſwer before him, for having uſurp'd the See from *Geofry*. *Ivo*, in this Letter, remonſtrates to him, how injuriouſly he dealt, and what inconveniencies he would draw upon himſelf, by undertaking the cauſe of one who had been found guilty of the moſt notorious Crimes, and ſtood condemn'd by the Holy See: that for his part, he was ſo far from aſpiring to the Biſhoprick of *Chartres*, that after the Clergy of that Church had Elected him and forc'd him to take Inveſtiture of the King, he had ſtill declin'd entring upon that Charge, till he was fully certified of the depoſition of *Geofry*, and that it was the Pope's pleaſure he ſhould ſucceed him: that upon the Arch-Biſhop's refuſing to admit

admit him, he had recourse to the Pope, who oblig'd him to accept the Bishoprick and Consecrated him himself. He reminds the Arch-Bishop, likewise that the Pope had written to him, and commanded him to receive him as his Suffragan, that he had ever since endeavour'd to behave himself according to the respect and obedience due from him to his Metropolitan: he adds, that he is willing to attend the Council at *Stampe*, if a safe Conduct may be granted him, and that *Stephen* Earl of *Chartres* should be ready there, on the King's side, to answer to all that shou'd be objected against him, without prejudice to the Authority of the Holy See, before which this matter might one day be brought.

The IXth. Letter is Address'd to *Philip* King of *France*, and gives His Majesty an account how *Ivo* had Accommodated the differences between the Monks of *Bec* and those of *Molesme*, with which the King was not satisfied.

In the Xth. he gives several Instructions to the Nuns of St. *Avita* near *Châteaudun*, and advises them in particular, to take care of their Reputations.

In the XIth. he Congratulates *Gonthier*, upon his return to his duty, orders him to retire into the Church of *Sancta Maria de Gournay*, where he should have the Charge of some Monks, and exhorts him to live there peaceably and orderly.

In the XIIth. he consults Pope *Urban*, about an odd practice of some in his Dioces, who would live by the Altar, but not serve at the Altar, and offer'd Money to him for Altars, as they were wont to purchase them of his predecessors, under the title of *Personnats*: Of this matter, *Ivo* intreats the Pope's Opinion, and his Advice how to deal with these Traders. He informs him also, that the Arch-Bishop of *Sens*, assisted by the Bishops of *Paris*, *Meaux*, and *Troyes*, had pronounc'd his Consecration void, and intended to reinstate *Geofry*. He appeals therefore to the Holy See, and judges it necessary that the Pope write to them, and oblige them either to give him no farther disturbance, or else to appear at *Rome*, and give an account of their proceedings. Lastly, he delivers his Opinion, that 'twould be convenient the Pope should send a Legate into *France*, to endeavour the Reformation of the Churches: and prays the Pope, that if any persons banish'd out of his Dioces for notorious Crimes, shall repair to *Rome*, he will not decree any thing concerning them, till he have fully inform'd himself of the whole merits of their causes.

The XIIIth. and XIVth. Letters are to the Arch-Bishop *Richerius*, and the other Bishops invited by the King to his Marriage with *Bertrade*, whom *Ivo* disswades from going to Court, and exhorts to do all they can to hinder that Marriage.

In the XVth. he freely declares his mind to King *Philip*, that he neither can nor will assist at his intended Marriage with *Bertrade*, till his former Marriage be pronounced void in a General Council.

The XVIth. is an Answer to *Walter* Bishop of *Meaux*'s, upon this Question, If it be lawful for a Man to Marry his Concubine? He tells him that some Laws have forbid it, and others have permitted it, and leaves the whole matter to the discretion and judgment of the Bishops; after which, he exhorts the Bishop of *Meaux*, not to approve of King *Philip*'s Marriage with *Bertrade*.

The XVIIth. to the regular Canons of St. *Quentin*, at *Beauvais*, does with a great deal of Eloquence set forth the troubles he is involved in, since he was made a Bishop; admonishes them to continue to observe the Rules of their Institution and to make choice of a Superiour in his place.

In the XVIIIth. *Ivo* highly blames Cardinal *Roger*, the Pope's Legate, for being inclin'd to Absolve *Simon* Count of *Nioste*, whom he had Excommunicated for Adultery. This Count, after the Death of his Wife, Marries one with whom he had formerly been too familiar, and now demands Absolution; *Ivo* absolutely refuses it, and sends him to the Pope with a Letter, setting forth the whole affair: the Count makes his suit to *Roger*, hoping to meet with more gentle treatment from him than at the Pope's hands; *Ivo* hereupon declares to the Cardinal that he cannot absolve him, nor will he admit him to the Communion, till he has an answer from the Pope, either in writing or by word of mouth.

The XIXth. Letter is written to *William*, Abbot of *Fécamp*, who had compar'd him to St. *John* and to *Elijah*, for his boldness, in declaring his dislike of the King's Marriage. *Ivo* acquaints him how great inconveniences that liberty of his had brought him under, and desires the Prayers of him and his Monks. He cannot grant the Abbot's requeſt in behalf of a Canon Regular, who would have leave to quit his Rule and enter into the Monastery of *Fécamp*; he tells him, if he knew the Man, he would not be concern'd for him, that he is a proud and idle Fellow, that for ten years together he had never as he ought observ'd his week for reading Mass, but was at any time for reading out of his turn, when there was an occasion of serving his vanity by it; however, if the Canons his Brethren, would consent he should leave their House, he would not hinder him, and gave him full leave to ask them.

Ivo being taken into Custody for opposing King *Philip*'s Marriage, the Clergy and people of *Chartres* threatned to assault the Count, unless he would release him: to them, therefore *Ivo* writes, disswading them from all thoughts of taking Arms, which would be a means not of procuring his liberty, but prolonging his Confinement, that it would moreover offend the Divine Majesty, that it was not fit for a Bishop to recover his Rights by violence, that he was resolv'd rather to Dye, than that any Man should lose his Life to rescue him, that that would much sooner be obtain'd by their Prayers, which was all he had to beg or expect from them. These are the Contents of his XXth. Letter.

In the XXIſt. he pays his thanks to *Hoel* Biſhop of *Mans*, for the Prayers he had put up to God for his deliverance. He deſires of him the Relicks of St. *Julian*'s Body, which had been lately tranſlated to *Mans*.

The XXIId. to King *Philip*, acknowledges that having been by that Prince advanc'd to a Biſhoprick, he owes to him under God the higheſt reſpect and obſervance: but that having had the misfortune to fall under his diſpleaſure, for offering him as a true and faithful Servant neceſſary and wholſome advice, he had been ill treated, and the goods of his Biſhoprick embezled by his Enemies; that therefore he pray'd His Majeſty to excuſe his not coming to Court, and to allow him ſome time to breath, and to put his affairs into order again. He hopes God will one day convince him by experience of the truth of that Maxim of *Solomon*'s, that the wounds and harſh uſage of our friends who love us, are to be prefer'd before the kiſſes of our enemies and flatterers. He concludes with aſſuring the King, that he is ready to anſwer his accuſers, when he may know what they have to object againſt him, and that he will defend himſelf in the Church, if his crimes fall under the Eccleſiaſtical Cognizance, or before His Majeſty's Council, if he be charg'd with any againſt the State.

The XXIIId. is to *Guy*, Chief Maſter of the King's Houſhold, who had interceded with the King, in favour of *Ivo*: he returns him thanks for his good offices, and aſſures him 'tis impoſſible they ſhould come to any good terms, till the King have totally quitted *Bertrade*; that he had ſeen a Letter of Pope *Urban*'s to all the Prelates of the Kingdom, Commanding them to Excommunicate him in caſe he continued to live with her, and that this Letter had been long ſince publiſh'd, if he had not conceal'd it out of the true love he bore His Majeſty, and his unwillingneſs that his own people ſhould riſe up againſt him.

The XXIVth. is to *Hugh*, Arch-Biſhop of *Lyons*; he acquaints him how great joy it was to him to hear that Pope *Urban* had appointed him Legate of *France*, in which employment he had ſo well acquitted himſelf under *Gregory* the VIIth. but, that he was now not a little griev'd to underſtand he had by the advice of ſeveral of his friends refus'd to accept of that Office again, by reaſon of the too great buſineſs which muſt lie upon him, at the preſent juncture of affairs, while the Church labour'd under ſuch troubles as would not eaſily admit of being compos'd. *Ivo* tells him, he had been ill counſel'd, and ought not to be ſway'd by his friends perſwaſions, that though in *Italy* a ſecond *Ahab* was ariſen, and *France* had another *Jezabel*, who endeavour'd to overthrow the Altars and kill the Prophets of the Lord, yet he ſhould remember the ſaying of *Elijah*, *that God had yet left him Seven Thouſand Servants, who had not bow'd their knees to* Baal: that though their *Herodias* ſhould requeſt the Head of *John*, and *Herod* ſhould grant her what ſhe ask'd, yet *John* ſhould not be afraid to tell him, 'tis not lawful for thee to put away thy own Wife, and to Marry another Man's Wife or Concubine. Theſe and the like inſtances are urged by *Ivo*, to induce *Hugh* to take upon him the Legatine Authority, which he hopes he will ſoon acquaint him he has yielded to, and deſires to know where he may meet him about the beginning of Lent.

His XXVth. Letter is addreſs'd to Pope *Urban*; and lays before him an account of the troubles and difficulties he was daily oblig'd to encounter with, which made him often reſolve to quit his Biſhoprick. He then intreats the Pope not to hearken to what ſhould be alledg'd, in his own defence, by one of the Clergy of *Chartres*, who had been degraded for Simony, Money-Coining, and other irregularities.

The XXVIth. is to *Walter*, Abbot of St. *Maur des Foſſez*, who had thoughts of leaving his Monaſtery, by reaſon of the great corruptions and diſorders amongſt his Monks. *Ivo* diſſwades him from purſuing that reſolution, if he have yet any hopes of doing good upon and reforming but ſome of them; but in caſe they continue all incorrigible, thinks he may leave them.

The XXVIIth. is to *Eudes*, Chief-Juſtice of *Normandy*, who had ask'd his Opinion, how he ought to proceed againſt a certain Biſhop; who, being formerly accus'd of Simony and other miſdemeanours, had gotten himſelf Conſecrated before the day appointed for his tryal. *Ivo* adviſes this Magiſtrate not to regard him as a Biſhop, but to treat him as an Heretick and an Intruder; and that if he could not have Juſtice done upon him by the Biſhops of the Province, he ſhould Cite both him and his Judges before the See of *Rome*, without whoſe determination ſuch cauſes were ſeldom brought to a due iſſue.

The XXVIIIth. to King *Philip*, carries his excuſes for not appearing with his Soldiers at *Pontoiſe*, or *Chaumont*, according to the King's Orders. 1. Becauſe Pope *Urban* having forbid the King to keep Company with *Bertrade*, under pain of Excommunication, he could not have forborn publickly admoniſhing his Majeſty of it. 2. Becauſe moſt of the Guards and Militia of his Dioceſs lying under Excommunication for being concern'd in a Rebellion, he could not, till they had undergone a Penance, receive them into the Communion of the Church, nor ſend them againſt the Enemy while they were under her Cenſures; and 3. becauſe he thought it not ſafe for him to be at Court, where he was hated by the Sex that ſeldom pardon even their beſt friends.

The XXIXth. Severely reprimands *Roger* the Prieſt, for his ill conduct and behaviour.

The XXXth. contains *Ivo*'s advice to *Fulk*, Biſhop of *Beauvais*, not to perſiſt in oppoſing *Hugh* the Pope's Legate, and communicates to him the Letters ſent him by the Pope, relating to King *Philip*'s affair.

By the XXXIſt. to the ſame Prelate, he reſigns up into his hands the Provoſtſhip of St. *Quentin* in *Beauvais*, conjuring him to ſee that his Succeſſor be choſen by the majority and ſoundeſt

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part of that ſociety. And in the XXXIId. he ſends his advice to them, to Elect a fit and able perſon for their Governour.

The XXXIIId. and XXXIVth. Letters have nothing remarkable in them.

The XXXVth. is addreſs'd to *Richerius*, Arch-Biſhop of *Sens*, and the other Prelates aſſembled with him at *Rheims*, and ſets forth his reaſons why he would not obey their Citation of him before that Council: 1. that he was Cited by Biſhops of other Provinces, who had no power to be his Judges. 2. Becauſe they intended to try him out of the juriſdiction of the Province he was under; and 3. becauſe the accuſations laid againſt him proceeded only from their malice and hatred of his perſon: that therefore he appeal'd to the Holy See of *Rome*, where he ſhould be ſure to meet with the favour allow'd to all others in his condition, of being heard by the Pope himſelf, or by his Vicars: that he did take this method to avoid a Tryal, being able enough to defend himſelf againſt their charge of Perjury, by bringing proof that he had not ſo much as taken any Oath, but that he did it to prevent his giving an ill example to others and expoſing himſelf to apparent hazard of his Life, ſince he could not by any means obtain the King's Paſs-port: that beſides all this, he well enough foreſaw he ſhould not be allow'd liberty of ſpeech in their Aſſembly, ſince they had already accus'd him of diſloyalty to the King, and of being an Enemy to His Majeſty, only for having had the courage to tell him his duty, as he thought all of them in Conſcience bound to do; whereas His Majeſty's real Enemies were thoſe who diſſembled with him, and dar'd not ſearch his wounds with fire and ſword; that the King might deal with him as His Majeſty ſhould think fit, but that he was firmly reſolv'd never to approve of his Marriage.

In the XXXVIth. Letter to the Biſhop of *Beauvais*, he ſhews him the reaſons he had to complain of him; particularly, that having requeſted him to ſend a Canon Regular to be prefer'd to a vacancy in his Dioceſs, that Biſhop would have had him put in a Monk, contrary to the conſtitutions of that Church ordained by the Pope. Hereupon, *Ivo* takes occaſion to ſhew the dignity of the Regular Clergy above that of the Monks, and cites, to this purpoſe, a paſſage of St. *Auſtin*, wherein that Father ſays, *he ſcarce ever knew a Monk prove a good Clerk*, and ſome places out of St. *Jerom*, preferring the Clergy before the Monks. He proteſts however, that he does not intend all this to reproach and diſparage the Monaſtick way of living, but to put them in mind that they ought to continue truly Monks, and be content to lead a retir'd life. "We praiſe their Inſtitution, (ſays he) and believe their ſtate to be as perfectly hap-"py as any on Earth, while they confine themſelves within the bounds aſſign'd them by their "Founders; but we think them fitter to be Subjects than Governours, and would have them "be humble and obedient, not proud and aſpiring.

In the XXXVIIth. he exhorts a certain Canon Regular to go on as he had begun, in all due ſubmiſſion to his Superiours, and in the practice of vertue and Religion.

The XXXVIIIth. is a Letter of thanks to the Biſhop of *Winchester*, for a *Chalice* he had made him a Preſent of, to hold the *Holy Chriſm*.

In the XXXIXth, he acquaints St. *Anſelm*, Arch-Biſhop of *Canterbury*, That he had ſhewn what kindneſs he could to the Monks of *Bec*, in taking their part againſt thoſe of *Moleſme*, and that he had long ſince done them Juſtice, in their demands upon the Abbey of *Poiſſy*, if they had not reſolv'd to wait firſt of all for the King's Conſent.

There is nothing obſervable in the XLth. Letter.

The XLIſt. Written to *Geofry* Abbot of *Vendome*, Treats of the following Queſtion, *viz.* Whether a Monk taking the Vow upon him, and receiving the *Benediction* from another Monk, ought again to receive it from his Abbot? *Ivo* determines, that it may be either repeated or omitted, without any prejudice either to the one or the other of the parties, becauſe the *Benediction* of a Monk is not by impoſition of hands, nor the Adminiſtration of any Sacrament of Apoſtolical Tradition, and that it has no other vertue in it than what is in the Abſolution of a Penitent, or the Prayers of a Prieſt for his People; that a private Monk having no body but himſelf to take care of, may, by his own act, dedicate himſelf to that ſtate of Life, without the *Benediction* of any Monk or Abbot, ſince that which conſtitutes him a Monk, is not any new Dignity conferr'd on him, but only his Contempt of the World and Love of God; that this is ſo, appears from conſidering the practice of the firſt Inſtitutors of the Monaſtick Orders, who neither receiv'd nor us'd any *Benedictions*; that indeed, when the Communities of Monks began to be numerous, Vows were exacted of them, and they were admitted by *Benedictions*, which cuſtom, was prudentially taken up, to oblige them the firmer and more ſolemnly, in the preſence both of God and Men, to Diligence and Conſtancy in the way of Life they had choſe and undertaken; which if they ſhould afterward offer to renounce, they would have the more Witneſſes to Condemn them; that theſe Ceremonies were the beſt ſecurity could be found out againſt the fickleneſs of Mens minds and reſolutions; and that therefore, 'twere convenient it ſhould be left to the diſcretion of every Abbot to oblige his Monks, if he thought fit, to renew the Vows they had come under before Witneſſes, and to repeat the *Benedictions* they had receiv'd from others, or wholly to omit them; ſince theſe were not Sacraments, which ought not to be repeated; but if the *Benediction* were look'd upon as ſuch, it ought not to be adminiſtred a ſecond time, as Biſhops were not to Conſecrate anew the Nuns that had been already Conſecrated by Prieſts.

The XLIId is a Letter of Moral Advice, to the Biſhop of *Soiſſons*.

The XLIIId, Congratulates Pope *Urban*, upon the Reſtitution of Peace to the greateſt part of *Italy*; and acquaints him, that one *William*, a Clergy-man of his Dioceſs, was Elected Biſhop of *Paris*.

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The XLIVth. is an Admonition to all the Biſhops of *France*, to put in Execution a Law which prohibits all manner of War, four days in the week.

The XLVth. forbids the whole Clergy of the Archdeaconry of *Poiſſy* to marry the *Count de Meulan* to the Daughter of the *Count de Crépy*, they being within the Degrees of Conſanguinity, as he proves from the Genealogy of the two Families.

The XLVIth. Letter to Pope *Urban*, adverti'ſes him that the King of *France* was diſpatching a Deputation of ſome Courtiers to him, to obtain from him, either by threatnings or fair offers, an Abſolution; and exhorts him not to be prevail'd on by them to grant it.

In the XLVIIth. he tells *Guy*, the Chief Maſter of the King's Houſhold, that 'tis in vain for that Prince to think of procuring a Diſpenſation of his Marriage with *Bertrade*, by his promiſes of beſtowing great Endowments on the Church; that it can never be granted him, nor can he Attone for his great Sin by ſo good a Work, or ever hope for Remiſſion of it, while he reſolves to keep to her.

In the XLVIIIth. he acquaints Pope *Urban* with the promotion of *Manaſſes* IId, to the Arch-Biſhoprick of *Rheims*.

The XLIXth. is Written to *Stephen*, Earl of *Chartres* and *Blois*, denying him the Exemption of the Cloyſter of the Canons, from the Biſhops's Juriſdiction, and refuſing to Swear Homage to him, out of the bounds of the City of *Chartres*.

In the Lth. he makes his excuſes to *Richerius*, Arch-Biſhop of *Sens*, for not waiting upon him, without the King's Paſſ-port: He interpoſes his Advice, concerning the Diſpute for Primacy, between the Arch-Biſhop of *Lions* and *Richerius*, that if he have good Authorities to produce, he ſhould do it, and deſires he would ſend him the Copies of them; but, if no ſuch can be found, thinks he had beſt refer the matter to the Pope's Deciſion: He acquaints him, that *William* is Elected Arch-Biſhop of *Paris*, praying that he would Conſecrate him before the Feaſt of St. *Remy*, letting him alſo know, that he had obtain'd leave for him of the Pope, to make uſe of his *Pallium* on this occaſion, though otherwiſe, it had been forbidden him.

The LIſt. Letter is written to *Sanction*, Dean of *Orleans*, who had been Elected Biſhop of that Church, in the Year 1099. *John*, the Sub-Dean, had us'd underhand meaſures to get himſelf into that Biſhoprick, and ſome of the Clergy of his Faction, had, by Letters to *Ivo*, accus'd *Sanction* of Simony: *Ivo*, hereupon, endeavours to diſſwade him from aſpiring after that Dignity, and from getting himſelf Conſecrated, till he had the Pope's Order for it, and had clear'd himſelf of the Aſperſion caſt upon him. In the mean while, the Clergy and People of *Orleans*, had prevail'd on the Arch-Biſhop of *Sens*, to Command *Ivo* to Conſecrate him; he refus'd to do it at *Châteaulandon*, bordering on the Dioceſs of *Sens*, by reaſon of the difference between the Arch-Biſhop of *Sens* and the Pope, about the Primacy of *Lions*; but the Clergy having intereſs'd the King to confirm their Election, *Ivo* ſends forth his Citation for *Sanction*'s Adverſaries to appear at *Chartres*, which they not obeying, and *Sanction* having purg'd himſelf by Oath, of what they had alledg'd againſt him, he was Conſecrated by *Ivo* Biſhop of *Chartres*, *William* Biſhop of *Paris*, and *Walter* Biſhop of *Meaux*, as is fully related by *Ivo*, in his LIVth. Letter, written on this occaſion, to *Hugh* Arch-Biſhop of *Lions*. No ſooner was *Sanction* ſettled in his new Dignity, but he began to abuſe and inſult over thoſe of his Clergy who had oppos'd him, which drew from *Ivo* the LIIId. Letter in this Collection, wherein, he ſeverely taxes him for his indecent Behaviour. The Arch-Biſhop of *Lions* was highly diſpleas'd at *Sanction*'s Conſecration, and took care to let *Ivo* know how ill he reſented it at his hands: To him, therefore *Ivo* proteſts, (in his LIXth Letter) that he had not taken any Money for performing that Office; that he knew nothing of the Crimes *Sanction* was accus'd of; that *Sanction* had denied them all upon Oath; that he did not give him notice of that ſolemnity, becauſe 'twas not cuſtomary to do ſo; nor did he conceive that the Arch-Biſhop could by vertue of his Legatine Authority, challenge ſuch Juriſdiction over the Biſhops of *France*, as that they ſhould not have power of Conſecration, without his leave and Licence.

In the LIId Letter, *Ivo* writes to *Gaufroy*, Dean of *Mans*, about one *Everard* a Canon-Regular, who had entred himſelf a Monk, in the Abbey of *Marmoutier*, and had a mind to return to his former Order, that he ought by no means to ſuffer him to quit his Monaſtery, nor receive him again among the Clergy.

In the LVth. he requeſts the Arch-Biſhop of *Lions* to confirm the Election of one who had been choſen Biſhop of *Beauvais*, notwithſtanding ſome Objections he had againſt him.

In the LVIth, he Anſwers King *Philip*, that he could not hear, that *Hugh* Arch-Biſhop of *Lions* intended to call another General Council this Year, the Pope having already held two within His Majeſty's Dominions; and that if he ſhould Summon one, 'twould be contrary to the Apoſtolical Inſtitutions and the practice of the Church; that if the Pope's Legates ſhall after any reaſonable diſtance of time, think fit to Convene the Biſhops, they are to obey their Orders; but, if they ſhall begin to impoſe a new and intolerable Yoke upon the Biſhops, he hopes His Majeſty will think it his duty to put a ſtop to their encroachments.

In the LVIIth, he tells *Geofry*, Abbot of *Vendome*, That he ought to deny the Rite of Burial, among his Monks, to one of them, who had four times quitted his Monaſtry; becauſe, at his laſt Return thither, he had not brought back with him, the Goods he had ſacrilegiouſly carried away from the Monaſtry.

Richerius, Arch-Biſhop of *Sens*, dying in the beginning of the Year 1096, the Clergy elected *Daimbert*, and ſent to *Ivo*, to Ordain him both Prieſt, and Biſhop; who anſwers them, in the

LVIIIth

LVIIIth Letter, That he could not do it, but within the Times appointed for Ordinations; and, that before his Election could be confirm'd, he muſt conſer with the reſt of his Brethren the Biſhops, about an Obſtacle that offer'd itſelf. This Obſtacle, was, the Oppoſition of *Hugh*, Arch-Biſhop of *Lions*, who gave out, That no Biſhops could be Ordain'd in *France*, without his Permiſſion; and that he would, in particular, do all he could to hinder *Daimbert*'s ſucceeding to the Arch-Biſhoprick of *Sens*, 'till he ſhould acknowledge the Primacy of *Lyons*. *Ivo*, therefore, in the LIXth Letter, demands of *Hugh*, If he may Ordain him? And prays his Anſwer with all ſpeed. *Hugh* abſolutely refuſing to give him Leave to do it, *Ivo* lets him know by the LXth Letter, That he will obey his Pleaſure therein, and had communicated it to the Biſhops of his Province; but he intreats and adviſes him, to be more moderate, and reſerv'd, for the future, in the Exerciſe of his Authority, and not to inſiſt ſo rigorouſly, in exacting their Obedience, to all the Commands of the Holy See; leaſt, by impoſing on them Burdens too heavy for them to bear, he force them to diſown her Power, through an impoſſibility of performing what ſhe lays upon them; or out of ſome neceſſity, and expediency, of acting contrary to it: That tho' they are all very well inclin'd to pay due Obſervance to the Orders, or Prohibitions of the Holy See, in Matters relating to Faith and Morality, either concerning the Defence of Religion, the Puniſhment of wicked Men, the preventing Dangers, and Evils, and the like; and tho' they are ready to ſuffer any thing, in Obedience to what ſhe ſhall Command, and Appoint, to any ſuch Good Ends and Purpoſes; yet, as to indifferent Matters, the obſerving, or not obſerving of which, has no Influence upon our Salvation: And as to the Endeavours of the Court of *Rome*, to alter ancient Cuſtoms, eſtabliſhed by the Holy Fathers, he intreats him to conſider with himſelf, Whether they ought not rather to adhere to what they have eſtabliſhed, than to receive her new Conſtitutions? The ancient Canons (he tells him) do conſtantly order, that Metropolitans be Conſecrated by the Biſhops of the Province; and therefore, he wonders, that *Hugh* ſhould go about to introduce another Cuſtom, and pretend to oblige the New-elected Arch-Biſhop of *Sens*, to come to him before his Conſecration, and to promiſe Submiſſion, and Obedience to him; which is contrary to what was ever practiſed in the Province of *France*, or in any other Country; and, that ſince *Daimbert* had not been accuſed of any Crimes, and had been elected duly, and without Simony, he had no Authority to Cite him before him: And whereas, *Hugh* complains, in his Letter, that *Daimbert* had receiv'd Inveſtiture from the King's Hands; *Ivo* tells him, he knew of no ſuch Matter; and that tho' it were ſo, he could not ſee how that Ceremony ſhould concern Faith and Religion, ſince, upon a Canonical Election, their Kings had always aſſum'd a Right of Conferring Biſhopricks, and the Popes themſelves had written to them, to give Inveſtiture to ſuch as had been duly Elected; and, ſometimes, had ſent Orders to defer the Conſecrations of Biſhops, who had not obtain'd the King's Conſent. He urges, moreover, That Pope *Urban* oppos'd only the real Inveſtitures, and did not exclude their Kings from Electing, or Confirming Elections: And tho' the Eighth General Council prohibited their being preſent at Elections, yet it allow'd them to admit the Perſon Elected, to the Poſſeſſion of his Biſhoprick; that it matters not, whether that Ceremony be adminiſtred by the Hand, or ſome other Sign; whether by pronouncing any Form, or giving the Paſtoral Staff; ſince Kings pretended not to convey any thing Spiritual, but only to ſhew their Approbation of the People's Choice of a Paſtor, and to give him Poſſeſſion of ſuch Lands, and other Eccleſiaſtical Profits and Advantages, as the Churches were entituled to, from the Liberality of Princes; that the putting a ſtop to the Practice of ſuch Inveſtitures, had occaſion'd many Evils in the Church, which could not be prevented, or remedied, but by permitting again the Exerciſe of them: Not that he ſpeaks this out of any Diſreſpect to the Authority of the Holy See, but to ſhew how much he wiſheth, that the Miniſters of the Church of *Rome*, would apply themſelves to the Correcting the greateſt Evils, and Diſtempers, and not lay out themſelves, ſo much, upon ſuch ſmall and inſignificant Matters: And therefore, *Ivo* demands, again, with much Earneſtneſs, That he, and his Brethren, may be permitted to Conſecrate the Arch-Biſhop of *Sens*; which, if *Hugh* will grant them, he promiſes to prevail on him, to own the Primacy of *Lions*; but if he deny this their Requeſt, tho' they did not, at preſent, think of doing it without his Leave, yet, if a Schiſm ſhould, hereupon, break out in the Church, the Blame would not lie at their Doors. *Ivo* ends this large Epiſtle, by letting *Hugh* underſtand, That he had Reaſon to demand Satisfaction of him, for the Wrong done to himſelf, and his Church, by thoſe of *Puiſet*, who lay under an Excommunication, which *Hugh* had taken off, without his knowledge; whereby they had been encourag'd to farther Sacrilegious Attempts, preſuming to get off ſo again for the future.

But this was not the only Inſtance of the ſtrange Carriage of *Hugh*, Arch-Biſhop of *Lions*: For he pretended, alſo, to oblige the New-elected Biſhop of *Nevers*, to wait upon him for his Conſecration, at *Autun*. And herein *Ivo* oppos'd him again, and tells him, in the LXIſt Letter, That the Privilege he aſſum'd, was a Violation both of the Laws, and Cuſtoms, of the Church, by which Biſhops were to be Conſecrated by their Metropolitan; or, when that could not be, by the Biſhops of the ſame Province.

Ivo, having accommodated Matters with *Adelecia*, Counteſs of *Puiſet*, writes the LXIId Letter to *Sanction*, Biſhop of *Orleans*, letting him know, That the Agreement made between them, did not at all meddle with the Difference that Biſhop had with the Clergy, and Monks, of *Puiſet*; that he may ſtill execute the Sentence of the Canon upon them, for Celebrating Divine Service, while they lay under an Interdict from him; tho' he would adviſe him, not to meddle with them, but by the Arch-Biſhop of *Lions*'s Conſent, without which he would not get Juſtice done upon them. He tells him alſo, He need not wonder at his having receiv'd *Gervaſe*, (Count of *Chiteau-*

neuf,

neuf, in *Thimerais*) into the Communion of the Church; being oblig'd ſo to do, out of Reſpect to the King, by the Canon, which enjoyns, That *if the King admit any Excommunicated Perſon to eat at his Table, the Biſhops are to reſtore him to Eccleſiaſtical Communion.*

In the LXIIId Letter, he proves, That none but ſuch as are in Holy Orders, can Conſecrate, and Adminiſter the Sacraments.

The LXVth, to Pope *Urban*, acquaints him, That the Biſhop of *Paris* is on his Journey toward *Rome*; recommends him to the Pope, and prays, he will give him ſo good Inſtructions, and wholeſome Advice, that he may return wiſer, and of a more manageable Temper, than he had formerly been: He petitions, alſo, in the ſame Biſhop's behalf, for an Inhibition, to prevent the Abbot, and Monks, of *Lagny*, from withdrawing themſelves from under his Juriſdiction; and laſtly, intreats the Pope to determine what ſhould be done, in the Affair of the New-elected Arch-Biſhop of *Sens*, whom the Arch-Biſhop of *Lions* would not Conſecrate, 'till he would ſubmit to his Primacy.

Sanction had not been long in poſſeſſion of the Biſhoprick of *Orleans*, before he was depoſed by the Arch-Biſhop of *Lions*, at the Requeſt, and Inſtigation of the Arch-Biſhop of *Tours*, to make room for *John*, one of his Creatures; but a very infamous Perſon, who had been Arch-Deacon of that Church, under *Sanction*'s Predeceſſor: To bring this Matter about, the Arch-Biſhop of *Tours* had Crown'd King *Philip*, at *Chriſtmas*, and obtain'd his Grant, that *John* ſhould be Conſecrated Biſhop of *Orleans*: But as ſoon as *Ivo* underſtood it, he wrote to *Hugh*, Arch-Biſhop of *Lions*, conjuring him to put a ſtop to it, and accuſing *John* of many notorious Crimes, particularly of having procured the Biſhoprick by Simony. Theſe are the Contents of the LXVIth Letter.

In the LXVIIth, *Ivo* writes to Pope *Urban* likewiſe, to interpoſe his Authority, that ſo ſcandalous a Wretch may not be ſuffer'd to get into the Epiſcopal Order: And in this Letter, he offers his Apology to the Pope, who was incens'd againſt him, on Account of what he had written to the Arch-Biſhop of *Lions*, touching the Election, and Conſecration of *Daimbert*, to the Arch-Biſhoprick of *Sens*: *Ivo* proteſts, he had no other Deſign in it, but to induce the Arch-Biſhop of *Lions* to cut off all occaſion of thoſe Complaints that were daily made againſt him, by the Biſhops of *France*; and to take Care, that the Churches of that Kingdom be not oppreſs'd, and overburden'd by the Regulations, and Decrees, of the Holy See; that if any thing he had ſaid, relating to the Primacy claim'd by the Arch-Biſhop of *Lions*, had been diſpleaſing to him, he thought he might take leave to ſpeak his Opinion freely upon that Subject, to one, eſpecially, for whom no Man, on this ſide the *Alps*, had ſo entire a Reſpect, and by devoting himſelf to whoſe Intereſts he had been a great Sufferer: However, if his Holineſs were offended at any Expreſſion that had dropt from him, he would retract it, and would reſign his Biſhoprick, rather than bear his Anger, whether he had deſerv'd it or not: And if by this Means he might make Satisfaction, for any thing his Holineſs might have taken amiſs, he would willingly ſtand to his Offer, and prays him to accept it: Adding, moreover, that if the Pope would not permit him to quit his Dioceſs, he fear'd he muſt ſhortly be conſtrain'd to do it, by the King's violent Hatred of him, and the miſerable Contempt of God's Word, among the People under his Care. This Letter is dated nine Years after he came to his Biſhoprick, which ſhews it was written in the firſt Year of this Twelfth Century.

Hugh, Arch-Biſhop of *Lions*, making no Account of theſe Remonſtrances of *Ivo*, Cites him to bring Proof of what he had to alledge againſt the Perſon, and Election of *John*: But, *Ivo*, inſtead of obeying this Summons, anſwers him, by the LXVIIIth Letter, That the Crimes being ſo notorious, 'twas needleſs to ſearch after farther Evidence; and if there were occaſion for it, he could produce ſufficient Witneſs, that *John* had already diſtributed Moneys among the Queen's Servants, and had promis'd them a farther Sum, to procure for himſelf the Biſhoprick of *Orleans*: That, beſides, his being Elected by the King only, made his Title void by the Canons; and, that however the Examination of this whole Affair, ought to be made in the Province, to which his Accuſers were ſubject, and where the Evidence lay that was to be brought againſt him, and not in any other.

The LXIXth Letter, is, to the Provoſt of the Canons Regulars of *Eſtreppe*, in the Dioceſs of *Limoges*, who complain'd, That the Biſhop had iſſued out a Prohibition againſt their taking upon them the Cure of Souls, and the Adminiſtration of the Sacrament of Penance. Our Prelate tells him he is of Opinion, That the Biſhop had done better, if he had endeavour'd to bring all the Clergy to a regular Way of Living, rather than to have refus'd the Paſtoral Office to thoſe who were already oblig'd to it: However, they might make a good Uſe of this Exemption, in having the better leiſure to look after the State of their own Souls. The Regular Clergy, he thinks, ought not to be univerſally forbid undertaking the Cure of Souls; nor ought it to be permitted to all of them, ſince it would be an Injury to the Order it ſelf, and tend to the Diſſolution of it, tho' the Correction, and Inſtruction of others, may more ſafely be truſted in the Hands of ſuch as have been long train'd, and carefully exercis'd, in examining, and well-ordering their own Lives and Manners; therefore that Charge is not to be impos'd upon, and enjoyn'd to all the Regular Clergy: For, by that means, their Diſcipline will ſoon be deſtroy'd; and inſtead of learned and able Champions in the Cauſe of Religion, the Monaſteries will afford us but weak Defenders, and Betrayers of it: To prevent which fatal Miſchief, the moſt prudent, and beſt approv'd among them, ſhould be pick'd out for this weighty Employment, and be preſented to the Biſhop, as fit to be entruſted by him, with the Care of other Mens Souls.

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The LXXth Letter, is an Admonition to the Biſhop of *Meaux*, to Reform the Monaſtery of *Marmoutier*; which was ſcandalous for very great Irregularities.

In the LXXIſt, he lays before *William Rufus*, King of *England*, the Reaſon why he had abſolv'd *Nivard*, of *Septeuil*, from the Oath he had taken to that King, *viz.* Becauſe it was contrary to the Obligations of his former Oaths, to his own natural and lawful Princes.

The LXXIId to *Girard*, Abbot of St. *Vandrille*, contains this Deciſion; That the chief Stone, or Altar-piece of an Altar that has been demoliſh'd, or pull'd down, tho' it had been formerly Conſecrated, is to be Conſecrated again, when laid upon another Altar: And whereas it is objected, That the Portable Altars do not loſe their Conſecration, by being carried from one place to another, he anſwers, That there is a Difference between the moving theſe Altars from place to place, and taking the Stones from an old Altar, becauſe the Stones of theſe Portable Altars are faſtned upon a Plank of Wood, or ſome other Pedeſtal; and ſo to whatever place you remove them, they remain ſtill as they were when firſt Conſecrated.

The LXXIIId Letter is ſent to *Bernard*, Abbot of *Marmoutier*, whom ſome of the Monks refus'd to ſubmit to, as their lawful Abbot; becauſe, as they pretended, he had been Conſecrated by an Excommunicated Biſhop. *Ivo*, in anſwer to this, maintains, That the Promotion of an Abbot depends, rather upon the Election of the Monks, than the Biſhop's Benediction; which, in the preſent Caſe, is not given by Impoſition of Hands, nor is it properly a Conſecration, but only a Formulary of Prayer.

The LXXIVth Letter is to *Hildebert*, Biſhop of *Mans*; who is in a great Streight, Whether, or no, he ſhall put himſelf upon the Trial of Ordeal, or walking Blindfolded, and Bareſoot, over red-hot Plowſhares, to juſtifie his Innocence to the King of *England*, who accuſed him of having treacherouſly ſurrendred the Town of *Mans*. *Ivo* tells him, That the Eccleſiaſtical Laws having utterly condemn'd that Practice, he ſhould endure any thing, rather than undergo it.

The LXXVth is to *John*, who was Conſecrated Biſhop of *Orleans*, notwithſtanding all the Efforts of *Ivo* to prevent it. The Counteſs of *Puiſet*, and her Adherents, continuing to give Diſturbance to the Church of *Chartres*, *Ivo* was oblig'd to ask Leave of the Pope, to Excommunicate them; which was granted him: *John*, out of ſpight to *Ivo*, pretended, 'twas his own Right to pronounce the Excommunication againſt them, being of his Dioceſs, and offer'd to try the Matter with *Ivo*, at *Orleans*. *Ivo* inſiſts upon the Pope's having Commiſſioned him to do it; and, that the Caſe ought to be decided at *Chartres*, not at *Orleans*; ſince it was the Church of *Chartres* that had received the Affront, and that all Differences ought to be tried upon the place where they began.

The LXXVIth Letter is written to *Daimbert*, whom the Pope himſelf had Ordain'd Arch-Biſhop of *Sens*, (tho' *Hugh*, Arch-Biſhop of *Lions*, had refus'd to do it) and who had thereupon ſubmitted to the Primacy of *Lions*. *Ivo* lets him hereby know, That he intends to come and aſſiſt at the Provincial Council he had invited him to; prays him, to defer the Ordination of the Biſhop of *Nevers*, (becauſe of a Scruple about the Election) and to excommunicate the Lady of *Puiſet*, her Son *Hugh*, and all that aſſiſted, or belong'd to them.

The LXXVIIth is written to *Hugh*, Dean of *Beauvais*, and to the Chapter of that Church, upon occaſion of a Trial they had had about a Mill belonging to them, but rendred uſeleſs, by ſome Bridges, and other Buildings, that cut off its Supply of Water: *Ivo* adviſes them to complain to the Metropolitan, or the Pope's Legate, in caſe the Biſhop of *Beauvais* will not remedy that Inconvenience.

The LXXVIIIth is a Letter of Advice to the Monks of the Monaſtery of *Dol*, in the Dioceſs of *Bourges*, to put an end to their Quarrels, and Diviſions, about the Election of *Bernier*, (formerly a Monk of *Bonneval*) for their Abbot. *Ivo* aſſures them, he had had a very good Account of his Life and Converſation; that whereas ſome had thought ill of him, for quitting his Monaſtery without leave from his Brethren, he had been forc'd to do it by the Scandalous Irregularities that were therein, which had likewiſe occaſion'd their Abbot himſelf and ſeveral others of the Monks who abhorr'd the Villainies of the reſt to take the ſame courſe.

The LXXIXth Letter is written in the Name of *Ivo* Biſhop of *Chartres*, *William* Biſhop of *Paris*, *John* Biſhop of *Orleans*, *Walter* Biſhop of *Meaux*, and *Humbaud* Biſhop of *Auxerre*, Aſſembled in *Synod* at *Stampæ*, to *Philip* Biſhop of *Troyes*, who was Summon'd to this Council, but had not made his Appearance: They tell him, they might have paſs'd Sentence againſt him, but would allow him time, till the Sunday before *Chriſtmas*, and then he muſt not fail to defend himſelf, if he could, for this Contempt of their Authority. This Letter appears to have been written in the Year, 1100.

The LXXXth to *William* Abbot of *Fecamp*, confirms the deciſion of the LXXIId Letter, about the re-Conſecration of Altars that have been remov'd out of their places.

The LXXXIſt is a Congratulatory Letter to Pope *Paſchal* II. upon his Elevation to the Pontifical Chair.

In the LXXXIId he Counſels *Geofry*, Abbot of *Vendôme*, to forbear his ſeverities againſt a certain Monk of his Convent, and either to confine him to a Cell by himſelf, or elſe ſuffer him to retire to ſome other Monaſtery.

The LXXXIIId Letter is Addreſs'd to the Biſhops of the Province of *Rheims*, adviſing them, in regard to their own honour, and that of the Biſhop of *Soiſſons*, not to ſuffer the inſults of their Metropolitan; for that if the Arch-Biſhops ſhall thus take upon them to do what they pleaſe in the Churches of their Provinces, and, without the Ordinaries Conſent, to Judge and Suſpend any of the Clergy, as they ſhall think fit; they will quite overthrow the Credit of the Epiſcopal Dignity and the Orders in the Church, Eſtabliſh'd by the Canons: That therefore, they ought to oppoſe

any ſuch Innovations, and if the Clergy of *Soiſſons* are ready to juſtifie themſelves by their Biſhop, the Metropolitan has no power to Condemn them for Hereſie or Sacrilege.

The LXXXIVth is to *Manaſſes* Arch-Biſhop of *Rheims*, upon the ſame ſubject. He lets him know, that he thought his Letter a little too ſevere, and exhorts him to uſe gentler methods to bring the Church of *Soiſſons* to their duty, and to accept of the ſubmiſſion and ſatisfaction they tendred him.

The LXXXVth Letter to *John*, Prieſt, Cardinal-Legate for Pope *Paſchal* in *France*, highly commends him for refuſing to Communicate with the King, though ſome Biſhops of the *Belgick*-Province had dar'd to put the Crown upon that Prince's Head, at *Whitſuntide*, contrary to the Pope's expreſs prohibition to them all.

Ivo approves likewiſe his intentions of Aſſembling a Council in the Province of *Aquitain*, but wiſhes, he would defer it till the beginning of Autumn.

In the LXXXVIth he demands ſatisfaction of *Stephen* Earl of *Chartres*, for having abus'd ſome of his Clergy.

By the LXXXVIIth he advertiſes *John* and *Benet*, Legates of the Holy See, that *Guarland*, Elected Biſhop of *Beauvais*, is an ignorant and debauch'd ſot, altogether unworthy of that preferment; and obſerves to them farther, that the Church of *Beauvais* has a long time had the misfortune to be govern'd by very ill Biſhops.

By the LXXXVIIIth he acquaints Pope *Paſchal*, that *Hilgode*, heretofore Biſhop of *Soiſſons*, was not Depos'd for any Miſdemeanours, as his Holineſs had been inform'd, but that he voluntarily retir'd into a Monaſtery, to avoid the inconveniencies all Prelates are expos'd to, chooſing rather to live in meanneſs and obſcurity, to ſecure the ſtate of his own Soul, than to hazard the Salvation of it, in the heights of Honour and Preferments: And whereas, ſome were now againſt his being made an Abbot, 'twas not out of any diſlike of him, but becauſe they thought it not ſeemly that a Biſhop ſhould come to receive Benediction from an Abbot, which *Ivo* thinks needs not be made a ſcruple of, but that the Ceremony may be well enough quite omitted, or may be us'd to one of his Character, without any prejudice, ſince it is not a Sacrament reiterated.

The LXXXIXth Letter is to the ſame Pope, and admoniſhes him not to give credit too eaſily to any complaints that ſhall be brought to him, againſt the Biſhops, or any private Perſons of *France*, not to proceed to cenſures againſt them, but upon good evidence given in by credible Perſons, and ſuch as live near them: He acquaints him moreover, that the Biſhop Elect of *Beauvais* is very undeſerving of his Preferment, and that he had been already driven out of the Church, for his Scandalous Behaviour, by *Hugh* Arch-Biſhop of *Lions*.

In the XCth to *Daimbert*, Arch-Biſhop of *Sens*, he examines this caſe; if a Man who had kill'd another, excepted out of the Articles of Peace agreed and Sworn to, were to be deem'd a violater of God's Laws and ſubject to the Puniſhments due to ſuch a one! and concludes, That though he be guilty of Manſlaughter, yet, he has not thereby Offended God.

By the XCIſt he Congratulates *Adela* Counteſs of *Chartres*, upon the recovery of her Health, and exhorts her to protect the Churches.

The XCIId Letter is written to Pope *Paſchal*, at the requeſt and in behalf of *Stephen*, Biſhop Elect of *Beauvais*, praying his Holineſs to confirm his Election, though he have not yet taken Orders, aſſuring him there is no other Objection can lie againſt him; that the Accuſations that had been brought againſt him were found to be falſe and groundleſs; that *Liſiard* Arch-Deacon of *Beauvais*, the chief promoter of them has acknowledg'd as much, by being fully reconciled to *Stephen*, and vindicating him on all occaſions, and that if any be yet diſſatisfied, he is ready to give them all full and Canonical ſatisfaction.

Notwithſtanding this Letter, Pope *Paſchal* would not allow of *Stephen*'s Election, but ſeverely reprimanded *Ivo* for offering one to him ſo unworthy of any favour or preferment as every body elſe repreſented him to be; at which *Ivo* was ſo far from being diſpleas'd, that he lets the Pope know, by the XCVth Letter, how glad he is that *Stephen* had miſs'd of his aim; and aſſures his Holineſs, he had extorted the former Letter from him, by his importunities, and that he did not think when he wrote it, 'twould prove a help to his deſired advancement, or be taken for a ſerious recommendation of him, by his Holineſs, or any intelligent perſon that ſhould obſerve the Stile of it. He likewiſe minds the Pope, that his Holineſs had proceeded too far in approving of *Drogo*'s pretenſions to the Treaſurerſhip of *Châlons*, becauſe the Merits of them having been examin'd in the Council of *Poitiers*, it appear'd that the late Biſhop of *Châlons* had not power to beſtow the place upon him, unleſs, as was required by the Eccleſiaſtical Laws, he were firſt Canon, (or Prebend) of that Church; which *Drogo* could never pretend to, becauſe he was Canon and Arch-Deacon of another: and that therefore they had decreed his Inſtitution to the Treaſurerſhip of *Châlons* null and void, following therein the Opinion of his Holineſs himſelf, and of his Predeceſſors, who have determin'd that no Man ſhall have preferment in two Churches at the ſame time: And therefore *Ivo* intreats the Pope to conſider well of this matter, and the ill conſequences that may enſue, if he do not revoke what he has order'd in it, contrary to the Opinion and reſolution of the Council.

The XCIIId Letter, after having Complimented *Daimbert*, (or rather, *Dagobert*) Patriarch of *Jeruſalem*, recommends to him ſome of *Ivo*'s Dioceſs, who were travelling to that City.

By the XCIVth *Ivo* Requeſts Pope *Paſchal* to grant his Bull to the Clergy of *Chartres*, empowering them to Excommunicate all ſuch as ſhould at any time hereafter pretend to renew the Claim which the preſent Earl had quitted, in his own and his Succeſſor's Name, to the Goods and Houſes

belonging

belonging to the Biſhop and to that Church; and to proceed to the like ſeverity againſt any Biſhop of *Chartres*, who ſhall connive at, or conſent to any Attempts of that nature.

In the XCVIth Letter, he aſſerts that Chriſtian-Burial is not to be denied to any one who Dies in the Communion of the Church.

In the XCVIIth, he deſires *Lambert* Biſhop of *Arras*, and *John* Biſhop of *Teroüane*, to write to the Arch-Biſhop of *Rheims*, to take care that a new Biſhop be Choſen at *Beauvais*, in the room of *Stephen*, whoſe Election Pope *Paſchal* would not allow of.

The XCVIIIth is an Exhortation to the People of *Beauvais*, to chooſe for their Biſhop one who is Eminent for Piety and Learning.

The XCIXth is the reſolution of a Queſtion propos'd to him by *Gualon*, Abbot of *St. Quintin*, in *Beauvais*, *viz.* if Children under Six years of Age, can be Contracted or Married with one another, and in caſe there be only a Contract between them, and one of the parties die, whether the ſurviving party may Marry the Brother or Siſter of the other? To which *Ivo* anſwers, that none can actually Marry till the Age of Fourteen, but that Children may promiſe Marriage to each other aſſoon as they are at years of Diſcretion, which he determines they are at Seven years of Age, and that a Contract agreed on at that Age ſhall hinder either Party, if one of them Die before they are compleatly Married, from Marrying with the Brother or Siſter of the Deceaſed.

In the Cth Letter, he demands of *John* Biſhop of *Orleans*, the reſtitution of an Altar, (or Church) which had been adjudg'd by the Council of *Poitiers*, to belong to the Dioceſs of *Chartres*.

In the CIſt Letter, to *Adela* Counteſs of *Chartres*, he Complains of her having aſſum'd Authority to Cite before her Judges *Ralph*, a Chief Clergy-Man of his Dioceſs, to anſwer for his having ſeiz'd the Goods of a Counterfeit Nun: *Ivo* puts her in mind, that it has ever been the undiſputed Right of his and of all the other Churches of *France*, that none but the Eccleſiaſtical Judges ſhall take Cognizance of, and inflict Puniſhments on diſorderly Clergy-Men and Monks, unleſs their Crimes are ſuch as deſerve Death, in which caſe only, they are to be deliver'd over to the Juſtice of the Civil Magiſtrate.

In the CIId, he preſſes *Manaſſes* Arch-Biſhop of *Rheims*, to proceed to the Conſecration of the new Elected Biſhop of *Beauvais*, without waiting any longer for leave from the King: The Election of Biſhops (he tells him) is the Churches Prerogative, and has been yielded to them by the Capitulars or Grants of *Charlemain* and *Louis le Debonnaire*.

By the CIIId, he acquaints Pope *Paſchal*, that the Biſhop of *Senlis*, who had been forc'd out of his Dioceſs for adhering to his Holineſs's Intereſts, could not regain poſſeſſion of it, though he had produc'd his Holineſs's Letters in that behalf to the King, and to his own Metropolitan; but that moreover, the Dean of *Paris* had alſo ſeiz'd to his own uſe the Prebend this Biſhop had in that Church.

In the CIVth, he adverriſes the ſame Pope, that the ſoundeſt and moſt judicious of the Clergy of *Beauvais*, having Elected for their Biſhop one *Gualon*, a perſon of excellent Learning and Morals, ſome who were ſtill zealous for *Stephen*, had ſlily inſinuated to the King, that the other being a Diſciple of *Ivo* and nominated by the Pope, his Majeſty had reaſon to fear he would prove no very good Subject of his: upon which ſuggeſtion, the King abſolutely refus'd to Conſent to the Election of *Gualon*, and to give him Inveſtiture. *Ivo* tells the Pope, he had e'er this been Petition'd on that occaſion, but the Metropolitan kept the Clergy from it, under pretence of ſpeedily compromiſing the matter, perhaps to pleaſe the King by delaying it as long as he can in hopes of terminating it to his ſatisfaction; and therefore conjures his Holineſs to interpoſe his Authority, for the Confirmation of what he has begun, and to ſtop his Enemies mouths. He acquaints him, that the King has declar'd he will go ſhortly to *Rome*, but he ſcarce believes it; though whether he go or ſend thither, 'twould be requiſite his Holineſs ſhould be cautious of Abſolving him, or do it only conditionally, for fear of a return to his beloved Sin, and ſhould ſignifie as much to all the Churches of *France*.

In the CVth Letter, he farther informs the Pope, that the King had taken a Solemn Oath, that *Gualon* ſhould never be Biſhop of *Beauvais*, in his Reign; and humbly remonſtrates, that if his Holineſs take any notice of this Oath, and do not reſolutely ſhew his power to the contrary, there ſhall never any more regard be had for Elections in *France*. *Ivo* concludes this Letter with Praying the Pope's direction what courſe he ſhall take, if the King after obtaining his Holineſs's Abſolution, ſhould re-aſſume his former ill practices, as he much fear'd he would.

The CVIth and CVIIth Letters are to *Henry* the I. King of *England*, and his Queen *Mathilda*, exhorting them above all things, to promote Religion, and take Care of the Churches in their Dominions, recommending alſo to their bounty the neceſſitous ſtate of the Church of *Chartres*, of which they would be more fully inform'd by two of the Canons of it, whom he had ſent on purpoſe to their Majeſties.

In the CVIIIth he gives Pope *Paſchal* an Account of the Quarrels between *Ralph* Arch-Biſhop of *Tours*, and the Abbot of *Marmoutier*, whom the former had accus'd of divers miſdemeanours: *Ivo* thinks the Arch-Biſhop ought not to be heard againſt him; 1. becauſe he was not himſelf Legally Ordain'd; 2. becauſe the Abbot was never guilty of what is laid to his Charge; or, 3. if he were, the Arch-Biſhop ſhould then have Objected them againſt him, while he was concern'd in Church-Affairs, and not now he is retir'd into a Cloyſter. 4. The ground of the Arch-Biſhop's malice againſt him, is, that he cannot have leave to read Maſs publickly, in the Church of *Marmoutier*, to inſult over the Monks, and embezzle the Goods of the Monaſtery; and therefore, to ſhow his ſpite againſt it, he had lately in *Synod*, Prohibited any of his Dioceſs from entring into that Abbey: 5. All the Witneſſes he had to produce againſt the Abbot, were either his own Kin-

dred, or Men of a Scandalous Reputation, or ſuch as he had brib'd and ſuborn'd; all which, he prays his Holineſs to take into his Prudent Conſideration, and do what he thinks requiſite thereupon.

In the CIXth Letter, to the ſame Pope, he intreats him to Conſtitute for his Legate in *France*, ſome Biſhop whoſe Dioceſs lies on this ſide of the *Alps*; for that the Cardinals who were wont to be ſent from the other ſide could not ſtay there long enough to put the Affairs of the Church in order, which miniſtred occaſion to the Enemies of the Holy See, to ſay that they were not ſent to regulate abuſes, but to ſcrape up Money for their own pockets, or the uſe of the Court of *Rome*: to prevent ſuch clamours, *Ivo* propoſes *Hugh*, Arch-Biſhop of *Lions*, as the fitteſt perſon he can think of for this employment, in which he had heretofore acquitted himſelf with great applauſe, and done excellent ſervice to the Church of *Rome*, and to thoſe of *France*.

In the CX, he acquaints the Pope, that having almoſt reſolv'd to reſign his Biſhoprick, by reaſon of the exceſſive wickedneſs of his people, and his deſpairing of doing any good among them, he was got as far as the *Alps*, on his way towards *Rome*, to conſult his Holineſs on this occaſion, when he was inform'd of a Treacherous deſign his Enemies had againſt him, which oblig'd him to return home and ſend *Gualon*, who could better paſs unſuſpected, and by whom he deſires to know his Holineſs's Opinion and Pleaſure.

By the CXIth he requeſts *Daimbert*, Arch-Biſhop of *Sens*, to Excommunicate *Hugh*, Lord of *Puiſet*, as he had already done, for his violent and unjuſt practices againſt the Church of *Chartres*, and to interdict the uſe of Divine Service in the Village of *Merville*, which ſided with him.

In the CXIIth he tells the Dean and Chapter of *Paris*, that they have power to Excommunicate any under their Juriſdiction, as has the Church of *Chartres*, and ſeveral others: But he blames them for receiving into their Church *Hugh* Earl of *Puiſet*, and his followers, whom he had Excommunicated.

By the CXIIIth, he ſends word to *Daimbert*, Arch-Biſhop of *Sens*, that he is glad of the Election of *Manaſſes* to the Biſhoprick of *Meaux*, and is ready to aſſiſt at his Ordination, if it be at any place whither he may ſecurely come, or obtain a Paſs-port for his ſafety; otherwiſe, he would conſent and approve of it by Letters under his own hand. The CXVth Letter is to the ſame purpoſe.

In the CXIVth, he aſſures *John* Biſhop of *Orleans*, that his Conſcience cannot in the leaſt accuſe him of having done any thing that ſhould Offend King *Lewis*; (the Son of *Philip*, Surnamed *le Gros*,) and as to *Hugh* Earl of *Puiſet*, and his Companion, he cannot receive them into the Church, till they have given good ſatisfaction for their Offences.

In the CXVIth, he intreats *Adela*, Counteſs of *Chartres*, not to give credit to, nor encourage any malicious and falſe Stories that ſhall be brought to her againſt him.

By the CXVIIth Letter, he acquaints Pope *Paſchal*, that he had publiſh'd the Injunctions ſent him by his Holineſs, for the reforming ſome abuſes in the Church, which were ſo well receiv'd by his Brethren, the Clergy of his Dioceſs, that few ſhow'd any diſlike of them; but that ſome additions were thought neceſſary for the Honour and Liberty of the Churches, which he prays the Pope to confirm, that Poſterity may be oblig'd to obſerve them.

The CXVIIIth Letter to *Henry* King of *England*, requeſts him again, to beſtow ſomewhat on the Church of *Chartres*.

In the CXIXth, he tells *Daimbert*, that though the oppoſition made againſt the validity of *Manaſſes*'s Election was without any juſt ground, yet, to leave no room for ſuſpicion or calumny, he thinks it convenient that ſome of the Clergy of *Meaux* vouch for him upon their Oaths, and that then he may proceed to Conſecrate him publickly.

The CXXth Letter is to *Robert* Earl of *Ponthieu* and *Bellême*, whoſe Territories were put under an interdict, by the Biſhop of *Sées*. This Earl had ſent to *Ivo* for ſome of the Conſecrated Chriſm, which he tells him, he muſt be forc'd to refuſe him, becauſe the Canons abſolutely forbid a Biſhop's Communicating with any perſon Excommunicated by another Biſhop: He aſſures him nevertheleſs, that he is heartily ſorry for his ſufferings, and ſhould be glad if he might have an opportunity of doing him any ſervice.

In the CXXIſt, he expoſtulates with *Adela* Counteſs of *Chartres*, concerning the outrages committed by her Servants upon his Eccleſiaſticks, and aſſures her, he is ready to aſſiſt them in obliging her to do them Juſtice, if ſhe ſhall not think fit to endeavour it upon this third admonition from him.

The CXXIId to *Volgrin*, Arch-Deacon of *Paris*, aſſerts, that a *Jewiſh* Woman marrying with a Chriſtian Husband, and afterwards returning to *Judaiſm*, is not freed from her Conjugal Vow, nor, though ſhe leave him, can the Man marry with any other Woman during her Life.

In the CXXIIId to *Gaultier*, Library-Keeper of the Church of *Beauvais*, he gives his Opinion of a difficult caſe he had conſulted him upon, *viz.* how he ſhould proceed againſt a Prieſt, who had in a prophane manner, made uſe of other Ceremonies and words than are preſcribed in the Form of marriage? *Ivo* tells him, he had never yet heard of ſo foul a Sacrilege, nor was there any proviſion againſt it in the Canons; and therefore, this being a Crime wholly new and unparallell'd, ſome more than ordinary puniſhment ought to be inflicted on the Author of it: However, not to deal too ſeverely without Warrant and Authority from Scripture or the Eccleſiaſtical Laws, he thinks it ſufficient that ſuch Puniſhment be laid on him as the Canons order to be inflicted upon thoſe that violate the Sacraments and holy things.

In the CXXIVth, *Ivo* acquaints *Daimbert*, Arch-Biſhop of *Sens*, that *Hugh* Earl of *Puiſet* having reſtored to the Church of *Chartres* their Goods he had detained, and given ſecurity for what he had taken from himſelf and his Domeſticks, he deſires he may be Abſolv'd from the Excommunication he lay under: But, as to King *Lewis* (*le Gros*,) he tells him, that Prince will not be yet reconcil'd

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to him, becauſe he refuſes to beſtow Preferment on one who had begun a cruel Schiſm in the Church of *Chartres*.

In the CXXVth to the ſame Arch-Biſhop, he gives his Opinion, that thoſe whoſe Wives had Committed Adultery while they were abſent in the Holy-Land, ought either to be reconciled to their Wives, or, remain unmarried to any others during their Lives.

In the CXXVIth, he returns his thanks to the ſame Arch-Biſhop, for adviſing him to be reconcil'd with the Counteſs of *Chartres*, to which he tells him, he is very well inclin'd, but that he cannot releaſe his Clergy from an Oath they had oblig'd themſelves by, not to admit into their Church any but the Sons of Free-men.

By the CXXVIIth to King *Lewis*, he excuſes himſelf for not waiting on his Majeſty, becauſe he was not in a condition to take a Journey, when His Majeſty's Orders came to him: And beſides, having agreed with the Counteſs of *Chartres*, to refer the difference between them to the Biſhop of *Albane*, he thought it would look unfair or ſuſpicious in him to go to Court before the Arrival of that Biſhop.

In the CXXVIIIth, he ſends word to *Odon*, a Regular Canon of St. *Quintin* in *Beauvais*, that he does not care to enter into Conference, or to have any thing to do with the perſon he was ſending to him, who had been his bitter Enemy.

In the CXXIXth, he writes to *Geofry*, Earl of *Vendôme*, not to marry with the Vicounteſs of *Blois*, whoſe firſt Husband was his Kinſman, and threatens him with Excommunication if he venture to do it.

In the CXXXth, he ſends the ſame meſſage to the Vicounteſs of *Blois*, and adviſes her to defer the Marriage, at leaſt, till the ſcruple about their Conſanguinity be cleared and tried before him.

In the CXXXIſt, he adviſes *Volgrin*, Arch-Deacon of *Paris*, not to ſuffer a Prieſt who had reſign'd his Benefice to him, to re-enter it again by force; and if he attempt it to Excommunicate him and all that ſhall dare to aſſiſt him.

In the CXXXIId, he prays *Daimbert*, Arch-Biſhop of *Sens*, to puniſh a Prieſt of *Stampæ*, in his Dioceſs, who had abus'd a Clergy-man of the Church of *Chartres*; and asks his Advice about a Diſpute among the Clergy of that Church about Moneys that had been expended out of the common Stock, to defray the charge of a deputation to the King, to demand Juſtice againſt the bold enterprizes of the Counteſs of *Chartres*.

The CXXXIIId Letter is to *Richard*, Biſhop of *Albane*, the Pope's Legate, who had accus'd him of conniving at Simony in his Dioceſs: *Ivo* clears himſelf from this Aſperſion, and tells him, if the Dean and Chanter, and the other Church Officers demand a Fee of every one that is admitted to a Canonry, 'tis what he cannot prevent, and has endeavour'd to remedy, but a Cuſtom they plead Authority for, from the Example of the Church of *Rome*, where the Chamberlains and the other Officers of the Sacred Palace, exact of the Biſhops and Abbots that come for Conſecration exceſſive Sums, under the Specious names of Oblations, or Benedictions; and that though he has endeavoured, with all his might, to Baniſh this wicked cuſtom out of his Church, yet he is forc'd to yield to the practice of it by the iniquity of the Times.

In the CXXXIVth Letter, to *Daimbert*, Arch-Biſhop of *Sens*, he aſſerts, and proves from good Authorities, that a Daughter promiſed in Marriage by her Father, to another Man's Son, is not bound thereby when ſhe comes to Years of Diſcretion, though her Father be then Living. *Ivo* acquaints the Arch-Biſhop likewiſe, that *William*, Son of the Counteſs of *Chartres*, notwithſtanding, the Accommodation between them, and without any provocation given, had himſelf Sworn, and compell'd others to take an Oath at the Altar, to deſtroy him and his whole *Clergy*, if they will not yield to his unreaſonable pretenſions; that, thereupon, he had refus'd to Celebrate Divine Service, when they are in the Church, and to give them the Epiſcopal Benediction, daily us'd; but that he defer'd pronouncing them Excommunicate, till he had the advice and aſſiſtance of the Arch-Biſhop, and the reſt of his Brethren.

The CXXXVth, is ſent to Pope *Paſchal*, by a Knight, who came from the Siege of *Jeruſalem*: This Knight had caus'd a Prieſt of *Bonneval* to be Gelt, for detecting his Servants in a Robberry; for this unparallell'd preſumption, *Ivo* had caſhier'd him and enjoyn'd him a ſevere penance for Fourteen Years; to which he readily ſubmitted; but, his Enemies taking advantage of his misfortunes, and Beginning to be very troubleſom to him, the Knight begs leave of *Ivo* to permit him to uſe his Arms again, in his own defence; *Ivo*, upon great interceſſion made for him, recommends him to the Popes mercy for abſolution.

The CXXXVIth Letter is to *Adela*, Counteſs of *Chartres*, telling her that, if his inclinations were for War and broils, he had the offer of ſuch potent ſuccours, as might Enable him to create her great diſturbance; but, Peace he had always deſir'd, and thought it had been firmly ſetled between them, till he had the News of her Son *William*'s raſh Oath, to ruin him and his Church; that, out of reſpect to her, he had, hitherto, forborn to Excommunicate him, and hoped ſhe would contrive ſome means to prevent all ſuch irregularities for the future.

The CXXXVIIth is to the Chapter of *Beauvais*, concerning one of their Canons, who was proſecuted by an Action of Law in the King's Court of Juſtice: *Ivo* minds them, that by the orders of the Church, no Clergyman is to be Cited before any but the Eccleſiaſtical Judges, and that if they have Courage enough, they ought to endure any thing rather than the loſs of their Rights and Privileges; but if they cannot reſolve to ſuffer in defence of them, he can only adviſe them to ſubmit to what they cannot remedy, and aſſiſt them by his Prayers, for their prudent Behaviour and good Succeſs.

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The CXXXVIIIth Letter, to *Volgrin* and *Steven*, Arch-Deacons of *Paris*, is occaſion'd by the great conteſts among the Clergy of that City, about the Election of a Biſhop: *Ivo* declares, he will never conſent to any Election that is not made by the unanimous conſent of the Clergy, and People, and Confirmed by the *Metropolitan* and his Suffragans: he admoniſhes them not to be ſway'd by hatred or Ambition, and wonders at their conſenting to a hearing of this cauſe before the King.

In The CXXXIXth, he puts *Daimbert*, Arch-Biſhop of *Sens*, in mind, that the conteſt, about the Election of a Biſhop of *Paris*, ought to be determined by him in Conſiſtory, and that he ſhould Convene the Biſhops his Suffragans, for that purpoſe, when and where he pleas'd.

In The CXLth, he Aſſerts, that no Man ought to Scruple aſſiſting at Divine Service, or receiving the Sacrament from the hands of a Prieſt ſuſpected of Scandal, or notorious for an ill Life.

In The CXLIſt, he aſſures *Richard*, Biſhop of *Albane* and Legat of the Holy See, that he ſhould as heartily rejoyce at King *Philip*'s abſolution, as he had griev'd at his being Excommunicate, if it might be for the Honour of God and of the Holy See, to grant it; that, though he ſomewhat doubts of the Sincerity of the King's Converſion, yet he will not oppoſe his being Abſolv'd; but adviſes that the Ceremony be perform'd as publickly, and Solemnly as is poſſible, and rather at any other place than at *Sens*: He tells him, moreover, he would willingly appear at the Council he Summons him to, if he will obtain for him the King's Paſſport, without which he dares not venture abroad, his Majeſty having been incens'd againſt him for theſe Ten Years paſt. This Letter was written in the Year 1104.

The CXLIId is a Letter of Thanks to *Mathilda*, Queen of *England*, for the Bells ſhe had given to the Church of *Chartres*, and her promiſe of repairing and New-Adorning that Church.

The CXLIIId carries *Ivo*'s acknowledgments, to *Robert* Earl of *Meulan*, for the kind reception he gave to *Richard* Abbot of *Preaux*, and Prays him to haſten the Reſtitution of the goods of his *Monaſtery*.

The CXLIVth informs Pope *Paſchal* of what was done in the Aſſembly of Biſhops, call'd together at *Baugency*, by his Legat, *Girard*, Biſhop of *Albane*, to be witneſſes of the Separation of King *Philip* and *Bertrade*. He tells him, they were both ready to Swear, upon the Holy Evangeliſts, that they would *Forbear all Carnal knowledge of each other*; the Legate would have had the Biſhops have given judgment upon them, but they declin'd it, and ſo the whole came to Nothing: *Ivo* therefore, prays the Pope to put an End to this matter and diſpenſe with the King as far as he can. He acquaints the Pope, alſo, that *Gualon* not finding it poſſible to get poſſeſſion of the Biſhoprick of *Beauvais*, becauſe of King *Louis*'s Oath againſt admitting him, he hopes he may be Transfer'd to the See of *Paris*, to which he has been alſo Elected by the Clergy and People of that City.

In The CXLVth, he intreats *Manaſſes* Arch-Biſhop of *Rheims*, to determine, as ſpeedily as may be, whether *Gualon* ſhall continue Biſhop of *Beauvais*, or not.

In The CXLVIth, he acquaints *Daimbert*, Arch-Biſhop of *Sens*, that the Clergy and People of *Paris* have unanimouſly Elected *Gualon*, for their Biſhop, and that ſince no Biſhop can be Tranſlated to another See without Leave from his *Metropolitan*, and the Popes Diſpenſation, he prays him to uſe his intereſt at *Rome*, to obtain one for *Gualon*.

In The CXLVIIth, he intercedes with Pope *Paſchal* to diſpenſe with the Oath taken by the Chapter of *Chartres*, not to admit into their Fraternity, the Sons of ſuch as had been Servants to any one, ſo that they may hereafter be allow'd to admit the Sons of any of the Earl of *Chartres* Domeſticks, or the Officers of the King's Revenues; and aſſures his Holineſs that without abating of the Rigour of that Oath, the Church of *Chartres* could never enjoy any Peace.

In The CXLVIIIth, to *Hildebert*, Biſhop of *Mans*, he determines, that a certain Man who (as he writes) had promiſed Marriage to his Concubine in her Sickneſs, was bound by the Law of God, to acknowledge her, afterwards for his Wife.

In The CXLIXth, he exhorts *William* Arch-Biſhop of *Rouen*, to Expel out of the Dioceſs of *Liſieux* the Sons of Count *Ranulf Flambard*, who had ſeiz'd upon it, and to ſubſtitute in their place the Arch-Deacon of *Eureux*.

In the CLth, he excuſes himſelf to Pope *Paſchal*, for not coming to the Council held by him in the Month of *March*, of which he had not Notice time enough before hand.

In The CLIſt, he complains to *Walter* Biſhop of *Beauvais*, of his having Conſecrated *Odo*, Abbot of St. *Quintin*, in that City, without his conſent, and contrary to the Opinion and deſires of the Fraternity of that Houſe.

In The CLIId, he Stirs up *Ledger*, Arch-Biſhop of *Bourges*, to Vindicate a certain Earl of his Country, who had formerly ſhewn himſelf his true Friend, from the abuſes he ſuffers under.

In the CLIIId, he Earneſtly exhorts *William*, Arch-Biſhop of *Rouen*, and *Gilbert* Biſhop of *Eureux*, to drive out of the Biſhoprick of *Liſieux*, *Ranulf*, Biſhop of *Durham*, in *England*, and his two Sons, who had poſſeſs'd themſelves of that Dioceſs.

In The CLIVth, he adviſes *Robert* Earl of *Meulan*, to petition the King of *England* not to countenance the uſurpations of *Ranulf*.

In the CLVth, to *Odo*, Arch-Deacon of *Orleans*, *Ivo* Treats of this Queſtion; if a Woman who has commited *Fornication*, and is *great with Child* may Marry? and concludes that, in ſtrictneſs, no *great Bellied Woman*, ought to have *Carnal knowledge* of any Man; but conſidering the infirmity of the Fleſh, St. *Paul* adviſes Men to *uſe their own Wives*, for avoiding *Fornication*, although they are *with Child*; and therefore, by conſequence, a Man may Marry a Woman in that condition.

In the CLVIth, to *Ulric*, he ſolves another difficulty, *viz*, if, in Confeſſion to a Prieſt, a man have own'd himſelf guilty of a Crime deſerving Excommunication, the Prieſt ought publickly to refuſe him the Communion of the Church? to which *Ivo* anſwers, That unleſs the fault be publickly Known, the Prieſt is not to take Notice of it, before others, but only to abhor it in his own heart, and to give publick Notice to his People, in general Terms, that thoſe who are guilty of ſuch Crimes are already Excommunicate in the ſight of God.

In the CLVIIth, he gives Pope *Paſcal* an Account of what had hapned in the Dioceſs of *Liſieux*; that, after *Ranulf Flambard* was driven out, who had kept it ſeveral Years by violence, *William*, Arch-Deacon of *Eureux*, was Canonically Elected Biſhop, who deferring being Conſecrated, upon Account of his *Metropolitan*'s (the Arch-Biſhop of *Rouen*'s) being under Suſpenſion, *Flambard* had prevail'd with the Duke of *Normandy* to put one of his Clergy into that See. *Ivo* having, thereupon, Counſell'd *William* to appeal, in perſon, to the Pope, intreats his Holineſs to Confirm his Election, and to Conſecrate him at *Rome*.

In the CLVIIIth, he acquaints *Hugh*, Arch-Biſhop of *Lions*, that King *Philip* and his Son are reſolv'd to make void the Marriage of *Conſtance*, the King's Daughter, and *Hugh* Earl of *Troyes*, becauſe of their being too nearly Related, and deſires the Arch-Biſhop to ſend ſpeedily to all the Biſhops, ſummon'd to Court on this occaſion, the Genealogy of both Families.

In the CLIXth, he writes to Pope *Paſchal*, that, when any complain to him of Judgments given againſt them in the Court of *Rome*, he adviſes them to have recourſe again to the Holy See, for relief, not thinking it fit to remove into any other Court a Cauſe that has been determin'd there: This Method he has perſwaded the *Monks* of St. *Maur des Foſſez* to take, who had been forc'd by the Council of *Tours*, held, by Pope *Urban*, to Surrender to the Earl of *Angers* the Juriſdiction they had held for 300 Years, over the Monaſtery of St. *Maur de Glanfeuil*; and prays the Pope to examine, again, the Rights of their pretenſions.

The CLXth, to *Odo*, Abbot of *Jumieges*, prays him to receive kindly a *Monk* who had left his Monaſtery, and deſires to be admitted into it again.

The CLXIſt, to the Provoſt of the Church of *Rheims*, aſſerts, that, a Man, who promiſes Marriage to a Woman, and afterward Marries another, ought to be Divorc'd and return to his firſt Engagement.

In the CLXIId, he prays *John* Biſhop of *Orleans*, to degrade, in as publick and ſevere a manner as may be, a certain Prieſt, who profanely Treated the Sacraments of the Church, before a Womans Statue.

In the CLXIIId, he perſwades *Geofry*, Abbot of *Vendôme*, not to ſuffer one of his *Monks* to hold a Benefice he was poſſeſs'd of.

In the CLXIVth, *Ivo* reprimands *Geofry*, Abbot of *Blois*, for repenting of his having reſign'd his Abbey into the hands of the Pope's Legate, and giving his voice for *Maurice* to ſucceed him.

The CLXVth, is a Letter of Thanks and Friend-ſhip, to *Sampſon* Biſhop of *Worceſter*.

The CLXVIth, is to *Humbald*, Biſhop of *Auxerre*, acquainting him that *Hugh le Blanc* having made his complaint to *Bruno*, Biſhop of *Signi*, that *Pontius*, Nephew to the Biſhop of *Troyes*, had Married his Daughter *Mathilda*, by Force, who had been promiſed by her Parents to *Galeran*, the King's Chamberlain, and that the Legate having given Orders to the Biſhop of *Paris* to cite *Pontius* and *Mathilda* before him, to anſwer for themſelves, that Biſhop had Summon'd them to appear before a Council held by him, for that purpoſe, at *Paris*: There, *Mathilda* affirm'd that *Pontius* Married her without her conſent, or that of her Parents; *Pontius* could not anſwer any thing in his own Defence, but ſtole out of Court: Then, *Mathilda* brought Ten witneſſes to Swear ſhe had been eſpouſed to another Man, and was Married to *Pontius* againſt her will; upon which the Biſhops declar'd the Marriage Null, and that ſhe was free to Marry any other Man. *Ivo* acquaints the Biſhop of *Auxerre* with theſe particulars, underſtanding that one of his Dioceſs had a mind to Marry her, which he aſſures him he may doe without Scruple. This Letter was written in the Year, 1106.

In the CLXVIIth, he writes to the Biſhop of *Mans*, to hinder the Marriage of one who had already Engag'd himſelf to another Woman.

In the CLXVIIIth Letter, to *Daimbert*, Arch-Biſhop of *Sens*, he ſpeaks of the difference that [illegible] been between the Viſcount of *Chartres* and Count *Rotroc*, about a Farm, in the Dioceſs of *Char-*

The former of them had given it to *Ivo*, Lord of *Courbeville*, whom the party of *Rotroc* ſeiz'd [illegible] kept priſoner, though he were one of thoſe appointed to go to the Holy Land: The Viſcount of *Chartres* having complain'd of this matter to the Pope, his Holineſs appointed the Arch-Biſhop of *Sens*, the Biſhops of *Chartres* and *Orleans*, Commiſſioners to ſettle it.

Ivo Biſhop of *Chartres*, after he has, by this Letter, inſtructed *Daimbert* in the merits of the cauſe adviſes him to take care how he proceeds in it, and to conſider if it will be moſt adviſable for them to Excommunicate *Rotroc*, or to cite both parties before them: *Daimbert* is of opinion that they are oblig'd, by the Popes Letter to them, immediately to Excommunicate *Rotroc*; but *Ivo*, thinking this too hard meaſure, conſults *Gualon*, Biſhop of *Paris*, about it, in the 169th Letter; and in the 170th Letter, tells *Daimbert*, again, that he cannot joyn in ſo unjuſt an action, as cutting off one from the Communion of the Church, before he be found, upon fair Tryal, to deſerve it, eſpecially, ſince *Rotroc* is willing to ſtand to the Examination and Sentence of their Court, which his Adverſaries decline doing as much as they can. In his Letter, alſo, he determines that a Woman that Marries her Husband's Murderer ought not to be ſeparated from him, if ſhe can juſtify her ſelf from having a hand in the Murder, and the Man can offer reaſonable proof, that he had never Carnal knowledge of her during her Husband's Life, nor contriv'd his Death, to have the enjoyment of her to himſelf.

In the CLXXIſt Letter, he tells *Daimbert*, Arch-Biſhop of *Sens*, that he ſcarce knows how to adviſe him to deal with ſome he had Excommunicated for ſtealing the goods of the Church, and violating

violating the obſervation of Holy-Days; if he receive them to the Communion again, before they have made reſtitution, 'twill be directly contrary to the Laws; if he perſiſt in keeping them out, he muſt, of neceſſity, incur the King's diſpleaſure: And though, if he have Courage enough, he ought to ſee that the Rigour of diſcipline be obſerv'd; yet, becauſe ſuch ſeverity may occaſion diſmal inconveniences, he adviſes him to uſe moderation; chiefly becauſe the adminiſtration of temporal Affairs naturally belongs to Kings, who are not, unadviſedly, to be exaſperated, if they ſometimes go beyond the bounds of their Authority, but muſt be left to God's Judgment, when they will not yield to the humble admonitions and Remonſtrances of the Clergy. for his part, *Ivo* proteſts, that were he oblig'd, in obedience to his Superiors, to readmit an Excommunicate perſon in to the Church, without penance or ſatisfaction, he would do it by ſome ſuch Form as this; "Do "not deceive your Self; I admit you into the viſible Church, notwithſtanding the Crimes you are "guilty of; but I cannot open to you the Gates of the Kingdom of Heaven, and therefore I abſolve "you, no farther than I have power to do it; thoſe of more Courage and Piety, may find out bet-"ter methods in ſuch caſes. This ſeems to me proper enough; not that I hereby preſcribe to others, but to prevent farther miſchiefs to the Church, think it beſt to ſubmit, thus far, to the neceſſity of the Times.

The CLXXIId Letter contains a judgment given by *Ivo*, in Favour of the *Monks* of St. *Laurner* at *Blois*, againſt the Abbot and *Monks* of *Vendôme* concerning a Chappel, near *Baugency*, which he adjudges to belong to the Juriſdiction of the former, notwithſtanding the Abbot of *Vendôme*'s having appeal'd to the Holy See.

In the CLXXIIId, he relates to Pope *Paſchal*, what had paſs'd at the Tryal of *Rotroc*, who, he tells him, has now appeal'd to his Holineſs.

In the CLXXIVth, he aſſures *Mathilda*, Queen of *England*, that he will pray for the Soul of her Brother (*Edgar*, King of *Scotland*, who died, without iſſue, in the Year 1107.) for though he doubts not but his Soul is in *Abraham*'s boſom; yet ſince we cannot be certain of the State of Souls in the other World, it is a piece of commendable Devotion to pray even for thoſe in Heaven, that their happineſs may be augmented; and for thoſe in Purgatory, that their ſins may be forgiven them.

In the CLXXVth, he excuſes himſelf to Pope *Paſchal*, for not appearing at the Council he cites him to, (held at *Troyes*, Anno 1107.) by reaſon of his being very much indiſpos'd; but tells his Holineſs, he has ſent his three Arch-Deacons in his ſtead.

In the CLXXVIth, to the ſame Pope, he prays him not to oblige *Volgrin* Chancellor of the Church of *Chartres* to accept of the Biſhoprick of *Dol*, to which he was Elected by the Deputies of that Church in the Council of *Troyes*; and.

In the CLXXVIIth Letter, he acquaints the Clergy of *Dol*, that *Volgrin* will not accept of that Biſhoprick.

In the CLXXVIIIth, he Counſels *Geofry*, Biſhop of *Beauvais*, to puniſh one of his Clergy, who had admitted to Divine Service and conſorted with an Excommunicated perſon.

In the CLXXIXth, to *Adela*, Counteſs of *Chartres*, he complains of her denying the Clergy of his Church the privileges of Travelling the Roads and of buying Bread and Wine, and threatens her, in caſe ſhe do not Revoke the Orders ſhe has publiſh'd to this Effect, that the whole Clergy of the Province ſhall dayly curſe her at the high Altar.

The CLXXXth Letter gives *Ledger*, Arch-Biſhop of *Bourges*, advice to abate ſometimes the Rigour of juſtice; and not to be ſo wholly govern'd by ſome of his Clergy, as not to doe any thing but according to their Pleaſures, even in judicial matters; as hapned lately, in the caſe of *Arnoulf* of *Vierſon*, who was ſo exaſperated by his hard uſage, that he was forc'd to appeal to *Rome*, upon the very firſt hearing before them.

The CLXXXIſt is to *Richard*, Biſhop of *Albane*, the Popes Legate, upon a diſpute between the *Monks* of *Vezelay* and thoſe of St. *Lucian* at *Beauvais*, about a Church they both of them laid claim to.

The CLXXXIId is to *Daimbert*, Arch-Biſhop of *Sens*, concerning a difference between *Ivo* and the Chapter of *Chartres*, who had oppos'd and violently affronted him, for conferring the Office of Sub-Dean upon *Fulk*: The Arch-Biſhop is agreed upon to be Judge between them, and *Ivo* prays him to appoint the day and place, where their cauſe ſhall be heard, which he wiſhes may be at *Chartres*.

In the CLXXXIII, to *William*, Biſhop of *Paris*, he aſſerts, that if a Man challenge a Woman for his Wife, upon pretence that her Father promis'd her to him, he muſt bring witneſſes of ſuch promiſe, and that the Tryal by ſingle combat is not to be allowed in caſes of this Nature.

The CLXXXIVth, to *Walter*, Library-Keeper of *Beauvais*, maintains, that all Actions about Goods belonging to the Church are to be brought before Eccleſiaſtical Judges.

In the CLXXXVth, he gives anſwer to what *William*, Arch-Biſhop of *Rouen* had written him about one who had gotten himſelf Ordain'd Sub-Deacon, before he had paſs'd the inferior degrees of Holy Orders: In ſtrictneſs of Law, *Ivo* acknowledges, that he ſhould not be permitted to exerciſe the functions of the Order he has obtain'd, nor to Riſe to the higher Orders; however, if his Life and Converſation be unexceptionable and the good of the Church require it, he thinks the Arch-Biſhop may give him the Clerical Benediction, and let him aſſiſt at Ordinations, not to be Re-Ordain'd, but to Confirm him in his Orders.

In the CLXXXVIth Letter, he Anſwers ſeveral Queſtions propos'd to him by *Laurence*, a *Monk* of the Monaſtery of Charity: 1. He aſſerts that we are oblig'd to avoid only thoſe that are Excommunicated for the moſt notorious and abominable faults; 2. That of ſuch we are not to receive any thing, but in extream neceſſity, nor, are we to give them any thing but for their relief, in utmoſt want

want and miſery; 3. That thoſe of the Clergy who buy of Lay-men, goods that formerly belong'd to the Church, or receive ſuch from them by way of Gift, are much to blame, if they doe it with any other deſign but of reſtoring them to the Church: 4. That, they who, in private Confeſſion, diſcover themſelves to be guilty of the greateſt crimes are not, therefore, to be Excommunicated, nor put to publick penance, as publick offenders; however, they are to be admoniſh'd to abſtain from the Sacrament, and from the Functions of their Orders, if they are Eccleſiaſticks: 5. That the Sacraments are not the leſs profitable for being adminiſtred by wicked Prieſts, nor (6.) by Simoniacal ones, or ſuch as are Married: 7. That the People ought not to abandon their Prelate, nor fail in their obedience to him, though in many reſpects blameable, till he is publickly Condemn'd or Excommunicated: 8. That Confeſſion of common and ſmall ſins may be made to any Chriſtian, but that great faults are to be confeſs'd only to thoſe who have the power of binding and looſing: 9. That one may entertain an Excommunicated Perſon, provided he doe not Eat with him, nor ſalute him.

In the CLXXXVIIth, he admoniſhes the Counteſs of *Chartres*, to leave troubling the Abbot and *Monks* of *Bonneval* on Account of the murder of *Hugh* the Black.

In the CLXXXVIIIth, to *Ralph*, Arch-Biſhop of *Rheims*, he delivers his opinion, That a Woman who is deliver'd of a Child within two or three Months after her Marriage, is not to be divorced from her Husband.

The CLXXXIXth contains *Ivo*'s anſwer to the complaints of the Arch-Biſhop and Clergy of *Rheims*, againſt the Arch-Biſhop of *Sens*, for having Conſecrated King *Louis le Gros*: *Ivo* remonſtrates that the Conſecration could not be longer deferr'd, that it could not be perform'd at *Rheims*, becauſe *Ralph* was not then fully poſſeſs'd of that Archbiſhoprick, and the City of *Rheims* was under an Interdict; that, beſides, he knows no Law that Orders that Office to be perform'd there, but can prove that ſeveral of the Kings of *France* have been Conſecrated elſewhere, and by the Biſhops of other Cities.

In the CXCth, *Ivo* gives Pope *Paſchal* an Account of the Accommodation agreed to between the King and *Ralph* Arch-Biſhop of *Rheims*, on condition that *Ralph* take an Oath of homage to the King for his Archbiſhoprick: This he ſays they were oblig'd to conſent to, not as a thing neceſſary in it ſelf, but to procure Peace, and prevent farther diſtraction in the Nation.

In the CXCIſt, he intercedes with *Hugh* Abbot of *Cluny* in behalf of one of his Monaſtery, whom he had degraded, upon an accuſation brought againſt him of having procur'd abortion to a Woman great with Child, before he took the vow of a *Monk* upon him. *Ivo* thinks his puniſhment too ſevere, and that though the fact were clearly prov'd againſt him, as it is not, he ſhould not ſuffer for ever, for a fault he may have long ſince repented of.

In the CXCIId, to the *Monks* of *Colombs*, near *Nogent le Roi*, he diſſwades them from hearkning to the advice ſomebody had been giving them of quitting their Monaſtery, becauſe their Superiors had taken away ſome Tithes, belonging to the Biſhop's Juriſdiction; he ſhews them, that they ought rather to remain in ſubjection to their Superiors, and live upon ſuch Tithes as the Church ſhall in Charity allow to the Monaſteries, as ſhe does to Hoſpitals, than turn *Sarabaïtes* and live upon the goods of the poor, or the gain of uſury: nevertheleſs, he blames the Abbots and Superiors of Monaſteries for buying Tithes of Lay-men for their own uſes, to the damage of the Church, though this be no reaſon for the *Monks* to withdraw themſelves from the Monaſteries and the Subjection they have ſworn to them: he approves well enough of the Lives of ſuch Anchorets as, after having been train'd up in Monaſteries, retire wholly into Solitudes; but highly blames thoſe who make it their buſineſs to run from Town to Town to be admir'd at themſelves, and proudly deſpiſe all that are not of their profeſſion, deſiring to be thought Maſters, before they have been Scholars.

In the CXCIIId, he adviſes *Geofrey*, Biſhop of *Beauvais*, not to infringe the Privileges granted to the Monaſtery of St. *Quintin*, by the Biſhops his predeceſſors, and confirm'd to them by the Authorities of the Holy See and the King's Majeſty.

In the CXCIVth, he ſends Notice to *Hugh* Dean of *Orleans*, and *Volgrin*, his Arch-Deacon, that he has Excommunicated *Chenard*, belonging to his Dioceſs, and therefore, according to the direction of the Canon, they are not to entertain him.

The CXCVth, is a very ſevere Anſwer to a diſpleaſing Letter he had received from *Geofrey*, Abbot of *Vendome*, with whom, for the future, he renounces all correſpondence, till he behave himſelf better.

In the CXCVIth, to King *Louis le Gros*, he begs that Prince not to order proceſs againſt the Abbot of St. *Denys* for what he is charg'd with by a certain *Monk*, who having own'd himſelf a Criminal, his Teſtimony againſt the innocence of others is not to be receiv'd.

In the CXCVIIth to *William* Abbot of *Marmoutier*, he agrees with him that a Prieſt, who, to fright his Enemies, ſet fire to his own houſe, and thereby unhappily Burnt a Neighbours Child, ought to undergoe the penalties appointed by the Canons.

The CXCVIIIth, the CXCIXth, and the CCIſt Letters are about a difference, between *Giſlebert*, Nephew to the Arch-Biſhop of *Tours*, and *Geofrey* Canon of that Church, concerning the Government of *Syeurre*, the determination of which matter the Pope had put into the hands of *Ivo* Biſhop of *Chartres*, and the Biſhops of *Paris* and *Soiſſons*: By the two firſt Letters, he cites *Giſlebert*, to appear before them and by the laſt, he acquaints the Pope, that, upon his refuſing to own their Authority he had ſent *Geofrey* to his Holineſs for juſtice.

In the CCth Letter, he admoniſhes *Daimbert*, Arch-Biſhop of *Sens*, to correct two Scandalous practices in his Church; one, of the *Chaunter*'s holding another preferment, contrary to his Oath; the other, in one of the Chapter's keeping in his houſe two Women of very ill fame.

The CCIId Letter is a notable inſtance of the Liberty us'd by *Ivo*, in dealing with the greateſt Princes King *Louis* had ſent to him for ſome Outlandiſh Furrs; *Ivo* tells him, 'tis not decent for a King to

ask ſuch vanities of a Biſhop, nor is he bound to obey any ſuch Orders from a King; that he could not believe, at firſt, the Letter came from his Majeſty, and ſends this Anſwer, that he may not any more, make ſuch requeſts to him, or any other Biſhop, if he deſire they ſhould retain a due eſteem for his Majeſty.

In the CCIIId, to *Liſiard*, Biſhop of *Soiſſons*, he ſhews him, from good Authority, that he has a Right to demand of the Arch-Deacons of his Dioceſs, part of the profits due to the Biſhop, which they have taken upon them to receive for themſelves, both before and ſince his acceſſion to the Biſhoprick.

By the CCIVth, he informs Pope *Paſchal*, that he had Excommunicated *Guy* of *Puiſet*, for his Sacrilegious and outragious attempts againſt the Church of *Chartres*, and petitions his Holineſs to Confirm the Excomunication, and to Order the Arch-Biſhop of *Sens* and the Biſhops of *Paris* and *Orleans*, to publiſh it in their Churches: he informs the Pope, likewiſe, of a difference between the Dean and Sub-Dean of *Chartres*, and prays him to compoſe it.

The CCVth Letter is written to a Knight, who ſuſpected his Wife to have been with Child by another man, becauſe he had been abſent from her ſeven days longer than is uſual between the times of conception and bringing forth, and becauſe the perſon whom he ſuſpected of being too familiar with her had been Burnt in paſſing the Tryal of *Ordeal*: As to the computation of Time, *Ivo* tells him, that ought not to ſway him, ſince many Women goe much longer with Child, and, for the Tryal by fire, no heed is to be given to it, ſo that theſe two Reaſons prove nothing againſt the honeſty of his Wife, whoſe Oath and the good word of her Neighbours and Acquaintance ought fully to ſuffice in Vindication of her.

In the CCVIth Letter, to *Hildebert*, Biſhop of *Mans*, he Examines, by what Method an Eccleſiaſtick accus'd of Crimes or Mildemeanors is to purge himſelf; and ſays that, heretofore, his ſingle Oath was ſufficient, but that for better Security, the Oaths of ſix or ſeven other Clergymen have been requir'd, together with that of the party's.

The CCVIIth is a Letter of Thanks to the Biſhop of *Worceſter*.

In the CCVIIIth Letter, *Ivo* reproves *Geofrey*, Abbot of *Vendôme*, that, having quitted that place and retir'd into a private Cell, he entertains there *Monks* that are diſobedient to and abuſe their Abbot, and that he hinders thoſe who hold Eſtates of the Abbot from doing homage to him.

In the CCIXth he repreſents to *Hugh*, Earl of *Troyes*, that the Conſultation intended to be held at *Sens* about the validity of the King's Marriage with the Marqueſs *Boniface*'s Daughter, the Earls Kinſwoman, will neither be honourable, nor of any advantage to her: It will be to no purpoſe, becauſe the Marriage will certainly be declar'd Null by the Biſhops and Lords of the Realm; nor will it be for her honour, becauſe it will occaſion the illegitimacy of her Birth to be talk'd of; ſo that, *Ivo* adviſes the Earl to hinder, if he can, all debates about that matter.

In the CCXth he writes Pope *Paſchal* word that *Odo*, Biſhop of *Cambray*, complains of his Holineſs, for turning out of the Arch-Deaconry of his Church, one who was a zealous friend of the Holy See, and putting in one who is an Enemy to it.

In the CCXIth, to *Ralph*, Arch-Biſhop of *Rheims*, he deduces the *Genealogies* of the Earl of *Flanders*, and the Daughter of the Earl of *Rennes*, to ſhew they are nearly Related.

The CCXIIth to *Geofrey* Biſhop of *Beauvais*, is about the validity of a Donation granted to the Monaſtery of St. *Simphorien*.

In the CCXIIIth, to *John* Biſhop of *Orleans*, he proves that the Regular Clergy may have Cure of Souls and Pariſhes committed to them.

In the CCXIVth, to *Bruno*, Arch-Biſhop of *Treves*, he bemoans the ſad State of Religion, under the unhappy diviſions between the Church and the Civil Government.

The CCXVth is a Letter of compliment and friendſhip, to *Thomas*, Arch-Biſhop of *York*.

In the CCXVIth, and CCXVIIth Letters, he give *Richard*, Biſhop of *Albane*, Legate of the Holy See, an account of the diſpute between the *Monks* of *Bonneval* and thoſe of *Blois*, which he tells him he had us'd his beſt endeavours to accommodate, but could not yet effect it.

In the CCXVIIIth, he writes, to *Gualon*, Biſhop of *Paris*, that the Canon of that Church, who had lately been Married, ought to looſe his preferment and be degraded from being a Clergy-man, but that his Marriage muſt remain good and valid.

In the CCXIXth, he juſtifies himſelf, to Pope *Paſchal*, for having divided part of a Prebend of his Church among the Canons, by dayly diſtributions, for the Encouragement of ſuch as aſſiſted, conſtandy, in performing Divine Service.

In the CCXXth, to *Hildebert*, Biſhop of *Mans*, he ſhews, that when an appeal is made from one Judge to another, the party concern'd is, within five days after he appeals, to get a Letter from the firſt Judge to the other he appeals to, who is not elſe oblig'd to take cognizance of the Matter. He aſſerts, alſo, in this Letter, that it is not in the power of any Biſhop, to give up the Eſtate of a Religious Society to the ſole diſpoſal of the Abbot.

In the CCXXIſt Letter, to *John* Biſhop of *Orleans*, concerning a free-man's having Married a Slave, without knowing her to be ſo; *Ivo* ſays that, by the Civil Law, the Marriage is void, and he may quit her and marry another Woman; but that, by the Laws of God and of Nature, they ought to keep together, or at leaſt, if he put her away he may not marry again.

In the CCXXIId, to the Clergy of *Autun*, he inquires, if a Woman that has been guilty of Adultery, muſt neceſſarily be Divorc'd from her husband, and concludes that in ſtrictneſs, ſhe ought; but, by the wiſdom of the Goſpel, ſuch a Temper was preſcrib'd as may reconcile her to her husband.

In the CCXXIIId, to *Owen*, Biſhop of *Eureux*, he perſwades him to Excommunicate and deny Chriſtian Burial, to ſuch as embezil the Patrimony of the Church.

In

In the CCXXXIVth, he tells *Guy*, Abbot of *Molême*, that one of his *Monks* having been with him and acknowledged with great Sorrow, that he took Orders for the sake of Temporal gain only; though by the Rigour of the Canons he ought for ever to be turn'd out of the Clergy, yet having expres'd true Repentance for his Sin, he thinks he may be permitted to retain his Orders, and to Exercise the Functions of them.

In the CCXXXVth, to *Daimbert*, Arch-Bishop of *Sens*, he delivers his judgment, that a certain person who came and confess'd that, before he was Married, he had Carnal knowledge of his Wife's Sister, ought to be deem'd ever after, infamous, and his evidence not to be heard against any man; that he ought also to be Divorc'd from his Wife and live the rest of his Life unmarried; but that his Wife should have her Portion back again.

CCXXXVIth, he requests *Bernier*, Abbot of *Bonneval*, to receive kindly one of his *Monks*, who was sorry for having left his *Monastery*, and beg'd leave to come into it again.

The CCXXXVIIth is a Letter of Condoleance to Pope *Paschal*; and acquaints him that being desirous of bestowing a Prebend, in his Church, upon *Guarin*, he is oppos'd therein by the Dean and Chapter.

In the CCXXXVIIIth, to *Goubier*, a Priest, *Ivo* answers a Scruple he had propos'd to him, *viz.* How to reconcile these words of the Prophet *Ezechiel*, (At what time-soever a sinner shall Repent, and turn from the Evil of his ways, he shall save his Soul alive, or be forgiven,) with the Sentence and discipline of the Ecclesiastical Canons, which suspends, for some time, even penitents from the Sacrament of the Lords Supper? and how it comes to pass, that those whom Christ, who is the head, immediately releases, the Church who is the body should detain under the Penalty of sin: This difficulty, *Ivo* says, 'tis Easie to solve, if we consider the manner of God's remitting sins and the frailty of Mankind; that God, who knows the heart, forgives the sin as soon as he sees the heart is converted, but that the Church, which knows not the inward thoughts of a Man, cannot absolve a sinner till his Conversion be made evident by Publick Signs of it.

In the CCXXXIXth, to *Lisiard*, Bishop of *Soissons*, he declares that a Man who defames a Married Woman, to any of her Relations, by saying he had Carnal knowledge of her before her Marriage, ought not to be admitted in Court as an evidence against her, because he is criminal himself by his own Confession.

In the CCXXXXth, to *Hildebert*, Bishop of *Mans*, he asserts that a Jewish Woman who turns Christian may not quit her husband, nor Marry another, at least unless her husband were her near Relation.

In the CCXXXXIst, to *Pontius*, Abbot of *Cluny*, after giving some mystical reasons of the Elevation of the Chalice and the Host and the Signs of the Cross made upon those occasions, he delivers his opinion that a *Monk* who was forc'd to make himself an *Eunuch*, to prevent *Epileptick fits* he was subject to, may notwithstanding be allow'd to take Orders.

In the CCXXXXIId, to *Hildebert*, Bishop of *Mans*, he maintains that a Man who had been too familiar with his Wife's Mother before his Marriage, ought not to be Divorc'd from his Wife, but upon good proof of his having been carnally joyn'd to the Mother.

In the CCXXXXIIId, to *Henry* Abbot of St. *John d' Angeli*, he declares that he adheres to the opinion of the Popes, *Gregory* and *Urban*, touching Investitures given by Lay-men, and believes that they who allow them the power of bestowing Church-preferments are Schismaticks; nor is he affraid of hereby offending Pope *Paschal*, who has own'd in several Letters to him that what he had done with Relation to the Investitures, he had been constrain'd to do by the violence of others, but was still in his heart of another opinion.

In the CCXXXIVth, he perswades *William*, Abbot of *Marmoutier*, to end his quarrels with *Ralph*, Arch-Bishop of *Tours*; and in the CCXXXVth, he tells that Arch-Bishop, he is glad that the Bishops of *Mans* and *Angers* Labour to procure Peace between him and the Abbot.

The CCXXXVIth Letter is written in the Name of *Daimbert*, Arch-Bishop of *Sens*, and his Suffragans, to *John*, Arch-Bishop of *Lions*, who had summon'd them to a Council, call'd at *Anse*, near *Lions*, to consult about matters of Faith and the dispute of Investitures. They assure him, though they have a great respect for him, yet they will not go beyond the limits set them by their Ancestors, and that the Holy Fathers allow'd no Authority to the Bishop of the Chief See to call the other Bishops to any Council, out of their peculiar Provinces, unless by the Express command of the Holy See, or that, upon some Controversy, which could not be Terminated within the Province, any of the Bishops of it should appeal to the Primate. As to the matter of Investitures, propos'd to be Treated of in this Council, they tell him it cannot be done without discovering the nakedness of their Father the Pope; and besides, 'twould be needless to have any thing prov'd against persons they dare not pass Sentence upon; that the Pope may be excus'd for granting Investiture since he did it only by force and in cases of necessity; that 'tis foolishly done of some to bestow the name of heresie upon Investitures, since heresie can be only in matters of Faith, not in the Practice and Discipline of the Church; or at most, those only can be reckon'd guilty of error who suppose some Sacrament or Grace conferr'd by the Investiture, if ever any were so weak as to think so; that however, Investitures are an Invasion upon the Rights and Liberties of the Churches, and ought to be abolish'd in all places, where it may be Effected without endangering a Schism.

The CCXXXVIIth is the Arch-Bishop of *Lions*'s answer to the foregoing Letter, wherein he protests he did not mean to force them out of their Province, to a Council, but only desir'd to Confer with them, and ask their advises about the State of the Church; not but that the Church of *Lions* has such Authority over the other Churches of *France*: As to the persons he would have Treated about, he says, there is not one of them but ought to submit to the pleasure of a Council, even Kings and Emperors being subject to the Authority of the Bishops; that he did not design to uncover, but to hide the nakedness of their Father the Pope; that no dangers nor obstacles ought to hinder them from cou-

rageouſly defending the cauſe of the Church; that thoſe who approve of Inveſtitures remaining in the hands of the Laity are *Heretiks* in their hearts; that he will not uſurp any undue Authority over the Dioceſs of *Sens*, but prays them to remember, 'twas always Subject to the Primacy of the Arch-Biſhop of *Lions*.

In the CCXXXVIIIth Letter, to Pope *Paſchal*, *Ivo* endeavours to diſſwade him from conſtituting a Biſhop over the Church of *Tournay*, and exempting it from the Juriſdiction of the Biſhop of *Noyon*, it has been under theſe 400 Years; leaſt his Holineſs, by ſo doing, create a miſunderſtanding between the King and the Clergy, and raiſe ſuch a Schiſm as hapned in *Germany*.

In the CCXXXIXth, he Complaiments King *Loüis le Gros*, upon his intended Marriage with a Niece of the Earl of *Flanders*.

In the CCXLth, he warns a certain *Monk* of the Scandal he occaſions by his too great familiarity with a *Nun*.

In the CCXLIſt he writes to *Humband*, Biſhop of *Auxerre*, not to ſuffer a Cauſe, already determin'd in the *Eccleſiaſtical* Courts, to be brought again before the Earl, or any Secular Judge.

In the CCXLIId, to *Owen*, Biſhop of *Evreux*, he explains himſelf concerning his having given his opinion that a Free-man, who had Married a Slave, without knowing her to be ſuch, ought to be Divorc'd from her; and adds that this is not diſſolving a Lawful Marriage, but only declaring that 'tis unlawful for them to live together any longer, their Marriage being Null by Law.

In the CCXLIIId, to *Gualon*, Biſhop of *Paris*, he ſays that a Matriage concluded on by the Parents, betweeen two Children in their Cradles, is of no force.

The CCXLIVth is written to Pope *Paſchal*, in favour of *Hubert*, Biſhop of *Senlis*, accus'd by ſome of his Clergy, to the *Metropolitan*, of ſelling Holy Orders. He had met with hard uſage from the Biſhops of his own Province, and therefore appeals to the Pope, to whom *Ivo* recommends his Caſe.

The CCXLVth is to *Hugh*, Earl of *Troyes*, who having Liſted himſelf for the Holy Land, deſign'd to put away his Wife and live in Celebacy. *Ivo* commends his Reſolution, but adviſes him to do it with his Wife's conſent and to lead a Regular Life.

In the CCXLVIth to *Liſiard*, Biſhop of *Soiſſons*, he declares that 'tis not allowable for a Man to Marry two Siſters, ſucceſſively, though the Marriage with the former of them were not conſummated.

In the CCXLVIIth, to *John* Biſhop of *Orleans*, *Ivo* highly blames him that, upon a quarrel between the Earl of *Orleans* and *Ralph* Lord of *Baugency*, he and his Church had conſented that they ſhould decide it by ſingle Combat: And,

In the CCXLVIIIth, he adviſes the latter to carry himſelf reſpectfully towards the Earl of *Orleans*.

In the CCXLIXth, to *Gilbert*, Arch-Deacon of *Paris*, he affirms, that thoſe who had been aſſiſtant and conſenting to an Adultery, cannot be receiv'd as witneſſes againſt the Adultereſs.

In the CCLth, he intercedes with Pope *Paſchal*, that he will grant to *Ralph*, Biſhop of *Rocheſter*, Elected to the See of *Canterbury*, the Confirmation of that Dignity, and alſo the *Pallium* which he is not able to come and ask in perſon of his Holineſs.

In the CCLIſt to *Manaſſes*, Biſhop of *Meaux*, he tells him, he did well to refuſe adminiſtring the *Viaticum* (or laſt Sacrament) to a dying perſon, who was troubled with a conſtant vomiting.

In the CCLIId, he writes to *Ralph*, Arch-Biſhop of *Rheims*, that he thinks it unreaſonable that a Woman ſuſpected of Adultery by her husband, ſhould undergo the Tryal of *Ordeal*, but that it is ſufficient for her to purge her ſelf upon Oath.

In the CCLIIId, he recommends to King *Loüis*'s favour and protection *Godfrey*, Biſhop of *Amiens*, who had met with ill uſage in his Dioceſs.

In the CCLIVth, he vouches for *Geofrey*, Arch-Biſhop of *Roüen*, to Pope *Paſchal*, that it was not in his power to wait upon his Holineſs at *Rome*, as he would otherwiſe have done.

The CCLVth is a Letter of Conſolation to *Ralph* Abbot of *Fuſein*, in his ſickneſs; exhorting him to bear his afflictions patiently, and to ſee one choſen in his ſtead to govern the Monaſtery, if he find himſelf uncapable of doing it: telling him alſo, that the Extream Unction being a Sacrament needs not be Repeated.

In the CCLVIth, he diſſwades *Raimaud*, a *Monk*, from turning *Hermite*.

In the CCLVIIth, he gives *Philip*, Biſhop of *Troyes*, an Account of the Accommodation made by the Regular Canons of St. *Quintin*, at *Beauvais* between *Odo* Prior of St. *Georges*, and ſome of his Canons.

In the CCLVIIIth, he recommends to Pope *Paſchal* the Affairs of *Hubert*, Biſhop of *Senlis*.

In the CCLIXth, he expoſtulates with *Ralph*, Arch-Biſhop of *Rheims*, concerning a Judgment he had given againſt the Church of St. *Quintin*, at *Beauvais* with Relation to a Mill they claim'd Right to, and ſays before him the wrong he conceives done to them.

In the CCLXth, he aſſures *Steven* of *Guarland*, the King's Chancellor, that he may with a ſafe Conſcience, be Elected to ſucceed *Gualon*, Biſhop of *Paris*, who is to be remov'd to *Beauvais*.

In the CCLXIſt, he diſſwades *Henry*, King of *England*, from Marrying his Daughter to *Hugh*, an Earl in the Dioceſs of *Chartres*, there being too near a Relation between them.

In the CCLXIId, to *Pontius*, Abbot of *Cluny*, he ſhews him the reaſon, why in the Conſecration of the Cup, at the Lord's Supper, the words [*Myſtery of Faith*] are added, which were not us'd by our Saviour, at the Inſtitution of this Sacrament? and ſays, (among other things) that this is done becauſe we judge of the greatneſs of the Myſtery contained in it not by the Senſes but by Faith.

By

By the CCLXIIId, he represents to the Clergy of *Beauvais*, how much he is griev'd for their sufferings.

In the CCLXIVth, he intercedes with King [illegible] the Clergy and People of that City.

In the CCLXVth, he acquaints that Prince, how much he had been misinform'd by some, who had suggested to him that the Clergy of the Church of *Chartres*, do invade the Rights of the Chapter and represents to him, that they only hinder them from some exactions prohibited by the Holy See.

In the CCLXVIth to *Conon*, Bishop of *Palestine*, and Legate of the Holy See, in *France*, after giving him an Account of his having Excommunicated *Hugh*, for a breach of Peace, he prays him to make choice of wise and Religious Persons to be judges at the Tryal he is to have with the *Monks* of *Marmoutier*, for the Church of St *Nicholas de Courbeville*.

The CCLXVIIth Letter is to the same Legate, about the same Affair: *Ivo*, therein sends his excuse, that he could not wait on him in person to plead for himself.

In the CCLXVIIIth, he writes to the Bishops of *Beauvais*, *Chalons*, *Amiens* and *Senlis*, Commissioners for hearing this Cause, letting them know that judgment had already been given, in favour of the Bishop of *Chartres*, by *Hugh*, Bishop of *Die*, in a Council held at *Issoudun*.

In the CCLXIXth, he tells *Bernier*, Abbot of *Bonneval*, that he ought not to hinder one of his *Monks* from turning *Hermite*.

In the CCLXXth, to *Turgedas*, Bishop of *Auranches*, he advises him to submit to the decision of the Pope's Legate, or to send deputies to *Rome*, to plead there in his own behalf.

In the CCLXXIst, he thanks Pope *Paschal*, for granting to the Clergy of *Chartres* a Confirmation of their Privileges, to shelter them from the exactions of the Chapter: And whereas two of that body had disputed the Authority of the Popes Decree, and complain'd of it to the King, he prays his Holiness to do what he thinks farther necessary to enforce the Execution of it.

In the CCLXXIId, he exhorts *Reginald*, Bishop of *Angers*, to be reconciled to one *Mathilda*, of his *Diocese*, and to endeavour to reclaim her from ill courses.

In CCLXXIIId, he intercedes with *Conon*, the Pope's Legate, to moderate the Sentence of Excommunication, issued out by him against the Bishops of *Normandy*, in favour of the Bishop of *Bayeux*.

In the CCLXXIVth, he writes to Pope *Paschal*, concerning a Controversy he has with the *Monks* of *Marmoutier*, who to create him trouble, had appeal'd to *Rome* and cited him to appear there, though living at a great distance and very ill: he intreats the Pope to appoint some to judge between them at home, and wishes him not to grant any Clergy-man a dispensation to hold two Benefices.

In the CCLXXVth, he informs *Conon*, the Pope's Legate, that he has acquainted Count *Theobald* with the Sentence of Excommunication he had published against all that had a hand in taking the Earl of *Nevers*, and which would have its course against him, if he did not set the Earl at Liberty, by a time therein prefix'd him: He says the Count was somewhat surpriz'd that the King had refer'd this matter to the Ecclesiastical Judicature; since he is very ready to appear before the King's Judges, and doubts not but he can make it appear to them that not he but the Earl of *Nevers* is to blame, and offers, if they shall require it, to deliver him up to them.

By the CCLXXVIth, he recommends to Pope *Pascal Turstin* Arch-Bishop of *York* Elect.

In the CCLXXVIIth to *Aubert*, Bishop Elect of *Mans*, he tells him, he hears he was guilty of several irregularities, while he was an Arch-Deacon, and that he was not Canonically Elected to the Bishoprick. He refers him therefore to the witness of his own Conscience, and exhorts him not to take the Government of others upon him while he himself lies under any such guilt.

The CCLXXVIIIth is a Letter of Compliment, to *Robert*, Bishop of *Lincoln*.

In the CCLXXIXth to *Lisiard*, Bishop of *Soissons*, he perswades him to receive one of the Clergy of his Church, upon his submitting to Penance, or to give him leave to remove to some other Church.

In the CCLXXXth, to the same Bishop, *Ivo* determines, that a Married man may not be suffer'd to accuse his Wife of Adultery, upon suspicion only, nor to force her to pass the Tryal by red-hot irons.

In the CCLXXXIst, he writes to *Anselm*, Bishop of *Beauvais*, that he is ready at any time to attest, that the Clergy of St. *Peters*, in *Beauvais*, had granted to the Regular Canons of St. *Quintin*, in that City, the inheritance of a piece of Land they now lay claim to again.

The CCLXXXIId is an Instrument in Form, by which *Ivo* takes into the protection of the Church of *Chartres* an Hospital for poor People, lying at *Châteaudun*.

The CCLXXXIIId is an Act, for Consecrating a piece of ground near *Tiron*, for a Church-yard and putting it under the Jurisdiction of the Church of *Chartres*.

The CCLXXXIVth is a Deed making over, for ever, to the Monastery of *Bonneval* the Church of St. *Peter*, at *Châteaudun*, which some of the Clergy had redeem'd from a Lay-man, in whose possession it was before.

The CCLXXXVth is a Confirmation of the Gift of the Church of St. *Nicasius*, at *Meulan*, by *Robert* Earl of *Meulan*, to the *Monks* of *Bec*.

The CCLXXXVIth is the *Charter* of the Foundation of the Abby of St. *John du Val*, in the Suburbs of *Chartres*.

The CCLXXXVIIth is concerning the *Eucharist*, of which we have already given an Extract. It was written by *Ivo*, while he was a Regular Canon of St. *Quintin* at *Beauvais*.

The CCLXXXVIIIth is a Confirmation of a Grant, formerly made, to the Monastery of *Marmoutier*, of the Church of *Hanche* and a Chappel annex'd to it.

The Last is a Letter to the Abbot of the Monastery of *Marmoutier*, written in very pressing Terms, to perswade him and his *Monks* to stand to the Arbitration made by himself and the Earl of *Chartres*, of the difference between them and the Church of *Chartres*.

Of the Pannormia of Ivo.

Ivo, Bishop of *Chartres*, has left us two Collections of the Ecclesiastical Canons; one of them intituled *Pannormia*, which makes but a small Volume; the other pretty large commonly known by the Name of the Decretal; the former in Eight Books, the *Decretum* is divided into seventeen. The same Preface is prefix'd to both of them.

The *Pannormia* is suppos'd by some to have been written by *Hugh* Bishop of *Chalons*: and indeed, *Vincent*, Bishop of *Beauvais*, mentions an abridgment of the *Decretum* of *Ivo*, drawn by him: but that must be different from this we are speaking of, which is not an Epitome of any other Book, but an Original work. In all the Manuscripts, that can be found, it bears the Name of *Ivo's Pannormia*; particularly, in that in the Library of St. *Victor*, which was written before the time *Hugh* Bishop of *Chalons* liv'd in; which is an evident proof that the *Pannormia* cannot be his. The Decrees of Innocent IId, who was Pope since *Ivo*'s death, though added in the Editions, are not in the antient Manuscript, nor in several others, as has been observ'd by *Antonius Augustinus*. The *Pannormia* was compos'd before the *Decretal*.

Of the Decretum of Ivo.

THe *Decretum* is a Collection of Rules and Constitutions in Church-Affairs, taken out of the Letters of the Popes, the Antient Canons and Councils, the writings of the Fathers of the Church and the Laws of Catholick Princes. In the Preface, *Ivo* gives notice, that he has rang'd them under general heads, or Titles, for the easier finding out any Canon the Reader has occasion to consult. And admonishes that if one Canon shall seem to have a different meaning from that of another, we are not presently to conclude they are contradictory; but to remember that some are to be understood according to the Rigour of their import, others are to be taken with allowances; for that all Ecclesiastical Discipline aiming only at that Edification which is founded upon Charity, every Rule and Order of the Church is intended for the same End; upon which Account, the Spiritual Physicians, the Guides of Souls, Accommodate their Remedies and Prescriptions to the quality of the distempers and the condition of their patients: that moreover, we are to distinguish between what is laid down by way of advice, and what is deliver'd as a precept or command, what is forbid from what is permitted or tolerated only: and among those things that are commanded or forbidden, we must carefully consider that some of them are so, by an Eternal and Immutable Law; others, by the Laws of Men, which may be either changed, repealed, or dispensed with: Of all which distinctions, exceptions, restrictions and allowances he gives very pertinent instances and illustrations out of the Writings of the Fathers.

The Contents of the XVII Parts of the Decretal.

THe Ist Part treats of Faith, and of the Sacrament of Faith called Baptism, of the qualifications requir'd in those that are to be Baptiz'd, of the Ministration, the Ceremonies, the vertues and effects of Baptism and of Confirmation.

The IId is concerning the Sacrament of the Body and Blood of *Jesus Christ*, of the manner of receiving it, of the Celebration of the Mass, and of the Sanctity of this and the other Sacraments.

The IIId is of the Church and what belongs to it, and the Reverence and Observance due thereto.

The IVth treats of the observation of the Feasts and Fasts of the Church, of the Holy Scriptures, of the Customs and Councils of the Church.

The Vth of the Supremacy of the Church of *Rome*, the Rights of Primates, *Metropolitans* and Bishops; their Ordination and Soveraign Dignity.

The VIth is of the Conversation and Ordinations of the Clergy; how they are to be Tryed and punished for Offences.

The VIIth is of the Retirement and single Lives of *Monks* and *Nuns*; and of the penance to be undergone for breach of the vow of Continency.

The VIIIth of Lawful Marriages; of Virgins and un-veiled Widows; of Rapes, of Concubines, of Transgressions of the Marriage-vow; of the punishment of Adultery.

The IXth speaks of Incestuous Marriages and Fornication; of the Degrees of Affinity and Consanguinity, within which Marriage may not be Contracted; of the penances and punishments due to the violaters of these Laws.

The Xth of Murders voluntary and accidental, of all sorts; and of the guilt and punishments of them.

The XIth of Conjurers, Sorcerers, Juglers, Stage-players, and the penalties they are liable to.

The XIIth treats of Lyes and Perjuries, of Informers, Evidences, False-witnesses Judges, and Advocates.

The XIIIth contains the several Canons against Ravishers, Robbers, Usurers, Hunters, Drunkards, Riorers and *Jews*.

The XIVth is concerning Excommunication just and unjust; in what manner and for what offences to be Inflicted.

The XVth of Penances, and Commutations of Penances.

The

The XVIth ſets forth the duties of the Laity; and in what manner they are to be proceeded againſt, when they are guilty of any crimes or irregularities.

The XVIIth conſiſts of the Reflections and Speculations of the Fathers, particularly of St. *Gregory*, concerning Faith, Hope, and Charity.

BEſides the works already nam'd, there are 24 Diſcourſes or Sermons of *Ivo*, Biſhop of *Chartres*.

The Iſt of them concerning the Sacrament of Baptiſm:
The IId, of the Dignity of Holy Orders, and the Converſation and Duties of Churchmen.
The IIId, upon the Myſtical Significations of the Sacerdotal Habits.
The IVth, of the Dedication of Churches.
The Vth, of the agreement between the Holy Rites of the Old and New Teſtament.
The VIth, upon the Birth and Sufferings of our Bleſſed Saviour.
The VIIth, upon his ſecond *Advent*.
The VIIIth, upon the *Nativity*.
The IXth, upon the *Circumciſion*.
The Xth, upon the *Epiphany*.
The XIth, upon the *Purification* of the *Virgin Mary*.
The XIIth, upon the *Septuageſima*.
The XIIIth, upon *Aſhwedneſday*.
The XIVth, upon the *Lent*.
The XVth, upon the *Annunciation* of the Bleſſed Virgin.
The XVIth, upon *Palm-Sunday*.
The XVIIth, upon *Maundy-Thurſday*.
The XVIIIth, upon *Eaſter-day*.
The XIXth, upon our Saviour's *Aſcenſion*.
The XXth, upon *Whitſunday*.
The XXIſt, upon the day of St. *Peter's* being made Biſhop of *Rome*, (as is ſuppoſ'd.)
The XXIId, upon the Lord's Prayer.
The XXIIId, upon the *Apoſtle's Creed*.
The XXIVth, of the indecent apparel of Men and Women.

THere is alſo a ſhort *Chronicle*, of the Kings of *France*, from *Pharamond* to *Philip* the firſt, reckoned by ſome, to be written by *Ivo*, Biſhop of *Chartres*; but neither does this ſeem to be his, nor another much larger (aſcrib'd to him by ſome) from *Ninus* King of *Aſſyria*, to *Louis le Debonnaire*, which was written by *Hugo Floriacenſis*.

The *Panormia* of *Ivo*, Biſhop of *Chartres*, was printed at *Baſil*, in 1499. and at *Louvain* in 1557.

The *Decretum* was printed at *Louvain*, in 1561. And at *Paris*, in 1647, with the Letters and Sermons correctly publiſhed by Father *Fronto*, a Regular Canon of St. *Genevieve*: In which Edition are added the Learned Notes of *Juretus* Canon of *Langres*, and of *Souchet* Canon of *Chartres* upon the Letters of our Biſhop.

CHAP. II.

The Hiſtory of the Church of Rome *under the Popedom of* Paſchal II. Gelaſius II. *and* Calixtus II. *Containing the Riſe, Progreſs, and Concluſion of the Conteſts between the Holy See and the Empire, about the Right of Inveſtitures.*

Paſchal II. call'd, before he was Pope, *Rainier*, was a *Tuſcan*, the Son of *Creſcentius* and *Alſatia*. He embrac'd the Monaſtick Life, and practis'd it in the Abbey of *Cluny*, under the Abbot *Hugh*. He was Created Cardinal Prieſt of St. *Clement*, by *Gregory* VII. and made Abbot of the Monaſtery of St. *Stephen*, and St. *Lawrence* of *Rome*. After the Death of *Urban* II. the Cardinals caſt their Eyes upon him to advance him to the Papal Chair. When he had intimation of this, he abſconded for ſome time; but being afterwards diſcovered, he was Proclaimed Pope by all the Cardinals, with the loud Acclamations of the People, and Conſecrated the 14th day of *Auguſt*, in the Year 1099. The Election of *Paſchal* II.

The firſt thing he did was entirely to drive out the Anti-pope *Guibert*. He declar'd War againſt him, and forc'd him to fly to the Mountains of *Abruzzo*, where he Died, in the Year 1100. His Death did not put an end to the Schiſm which had laſted 20 Years already; for after him came three more Anti-popes, who ſucceeded one after another, but fell within a ſhort time. The firſt was *Albert* of *Atella*, whom *Richard* Duke of *Campania*, the great ſupporter of *Guibert*, caus'd to be Elected in his ſtead. At the end of four Months he was taken by Pope *Paſchal's* Friends, and ſhut up in the Monaſtery of St. *Lawrence*. After this the people of *Cava* a ſmall Town near *Paleſtrina*, undertook to beſtow the Pontificate on a *Roman* nam'd *Theodoric*, who enjoy'd the Title of Pope only three Months, and thought himſelf very happy in relinquiſhing it and becoming an Anchoret. *Maginulphus* who was Elected at *Ravenna*, by the name of *Silveſter* IV. ſeem'd to have a greater intereſt, The Death of *Guibert*. The Anti-popes who ſucceeded him.

intereſt, but he Dy'd within a ſhort time after. By this means *Paſchal* being freed from all his Rivals, retook *Caſtellano* and *Benevento* from the Prince of *Capua*, and the Town of *Ceva*, on which *Peter Collona* Abbot of *Farfa* had ſeized, and driven *Stephen Corſo* out of *Rome*, who having ſeiz'd upon St. *Paul*'s Church, annoy'd the *Romans* by his continual Incurſions.

The Deſigns of Paſchal II. *againſt the Emperor* Henry.

Having thus quieted *Italy*, his deſigns were aim'd againſt the Emperor *Henry*. *Conrad* the Son of that Emperor, who was Governor of *Italy*, Dying in the Year 1101. *Henry* had a deſign of paſſing into *Italy*, going to *Rome*, and holding a Council there the beginning of the Year 1102. to adjuſt the differences that had been between him and the Holy See. The Pope made no open oppoſition to it, nay, he invited the Emperor thither: But foraſmuch as they could not truſt each other, the Emperor would not venture to rely on the *Italians*, and *Paſchal* was not very ſorry that *Henry* did not come into *Italy*.

The Council of Rome *under* Paſchal II. *againſt the Emperor* Henry.

However, he held a very large Council at *Rome* about the end of Lent, where, *Henry* not appearing in Perſon, nor having ſent any Ambaſſadors thither, was Excommunicated with all his Adherents. And becauſe ſeveral maintain'd that there ought to be no regard had to ſuch kind of *Anathema*'s, the Pope in this Council drew up a Form in theſe Terms: "I Anathematize all Hereſie, and "chiefly that which diſturbs the State of the preſent Church, which teaches and maintains that "no regard is to be had to *Anathema*'s, and that one may lawfully contemn the Eccleſiaſtical Sanctions. I promiſe to obey Pope *Paſchal* and his Succeſſors; I approve and condemn what the Holy Catholick Church approves and condemns. The Pope exacted this Oath of all that aſſiſted at the Council, and on *Holy-Thurſday* publiſhed the Excommunication againſt *Henry*, drawn up in theſe Words: "Whereas *Henry* has not ceaſed from rending the garment of *Jeſus Chriſt*, that is, has not "ceas'd from ravaging the Church by Fire and Sword; from diſhonouring it by his Perjuries, Incontinence, and Homicides; he has been Excommunicated and Condemn'd for his Contumacy and "Diſobedience, by Pope *Gregory* of Bleſſed Memory, and by our Predeceſſor, *Urban* II. and we alſo "have anathematiz'd him for ever in our laſt Synod by the Judgment of the whole Church, which "we deſire may be notified to the whole World, and eſpecially to the people reſiding beyond the Mountains, that they may have no hand in his Iniquity.

The Rebellion of Henry V. *againſt his Father.*

Henry to avoid the ſtroke of this Excommunication, about the end of that Year order'd publication to be made that he intended to reſign the Empire to his Son *Henry*, and to Travel to the Holy-Land. He not only caus'd this to be publiſhed by Biſhop *Eginard*, but likewiſe engag'd himſelf by a Vow to undertake this Journey. This propoſal engag'd the affection of the Princes and Clergy of the Empire to him; and ſeveral of his Subjects made preparations to accompany him in this Expedition. But when they perceiv'd that he had no deſign to perform his Vow, they began to change their inclination towards him; which gave his Son *Henry* an occaſion of Rebelling againſt him, when by his Father's ſtay he ſaw his hopes of very ſuddenly enjoying the Empire fruſtrated. Having enter'd upon this Deſign by the wicked Counſels of three great Lords, he left his Father at *Mentz*, where he had ſpent the *Chriſtmas* Holy-days in the Year 1104. and withdrew to *Bavaria*, Religion being the cloak to cover this unatural Diſloyalty. He began by anathematizing the Hereſie of his Father, and by promiſing Obedience to the Pope. The Nobleſs of *Auſtria*, *Germany*, and the *Eaſtern* parts of *France* declaring for him, he enter'd into *Saxony*, where he was very well received; and having ſpent the *Eaſter* Holy-days at *Quiedlingburg*, he was acknowledg'd Emperor by all the Towns of that Countrey. *Rothard* Arch-Biſhop of *Mentz*, and *Gebehard* Biſhop of *Conſtance*, the Pope's Vicars in *Germany* entred into this Confederacy, and adviſ'd young *Henry* to reconcile all *Saxony* to the Holy See.

The Aſſembly of Northuſa *in the Year* 1105.

Young *Henry* to eſtabliſh his Power appointed a general Aſſembly of the Biſhops and Clergy to be held on the 29th of *May*, in the Year 1105. at *Northuſa*, a Royal Seat; wherein, they made ſeveral Orders with reſpect to the Diſcipline of the Church. They reform'd upon the Spot what they thought they might ſafely do; and what appear'd to be of the moſt conſequence they referr'd to the determination of the Holy See. They therein condemn'd the Hereſie of the *Simoniacal*, and that of the *Nicolaitans*, namely of ſuch Clerks as would not live in Celibacy. They therein fix'd the Summer *Ember-week*, which was to be the *Whitſon-week*; and order'd that thoſe perſons who had been Conſecrated by falſe Biſhops ſhould be reconcil'd the next *Ember-week*. *Henry* V. would not appear at that Council till after he had been invited thither; and when he came he ſeem'd to behave himſelf with a great deal of Modeſty, Humility, and Wiſdom. He declar'd to them, that he did not covet his Father's Throne, and was ready to reſign it to him, if he would but ſubmit to St. *Peter* and his Succeſſors. The Biſhops of *Hildeſheim*, *Paderborne*, and *Halberſtat*, throwing themſelves at the Feet of the Arch-Biſhop of *Mentz* their Metropolitan, declar'd, that they would ſubmit to the Holy See; whereupon their Cauſe was referred to be tried by the Pope.

The War between the two Henries.

No ſooner did this Aſſembly break up, but *Henry* V. marched towards *Mentz* at the Head of ſome Troops, in order to render himſelf maſter of that City, and to re-eſtabliſh the Arch-Biſhop thereof. The Emperor his Father being within the place, *Henry* would not venture to inveſt it, but drew his Forces off to *Wirtsburgh*, which he took by ſurprize, drove out thence Biſhop *Erlong*, and put *Robert* in his place. Afterwards he inveſted the Caſtle of *Nuremberg*, which Surrendred to him at the end of two Months; and being come to *Ratisbonn*, he was ſet upon by his Father who defeated him and retook that City. Young *Henry* without being ſhocked at this Overthrow rally'd up more Forces, and having been joyn'd by the *Saxons*, he encamped over againſt his Father's Army, being ſeparated from each other only by the River *Regen*. After ſeveral ſlight skirmiſhes, Young *Henry* found a way of winning over the Princes and Great Men who were in his Father's Army. They would not fight, ſo that the Emperor was forc'd to fly, and left his Son Maſter of the Field, who ſeiz'd on his Father's Treaſures that were at *Spires*.

About

About the end of the Year it was agreed that a Convention should be held at *Mentz*, to adjust the difference then on foot between the two Emperors. The Father came upon the *Rhine* with an intention of being there; but the Son being afraid he should not obtain all that he desir'd from this Convention, had recourse to Fraud and Treachery. He waited upon his Father, protested to him that he was very sorry for what had passed, accompanied him towards *Mentz*; but in the Road some body acquainted the Old Emperor that a very great number of Lords of *Suabia* and *Saxony* his Enemies were Arrived there: Upon this, his Son shew'd him that it would not be safe to trust himself in their hands, and perswaded him to retire to the Castle of *Binghen* near *Mentz*. He no sooner enter'd the place, but the Gates were shut upon him, where he was kept close Prisoner. Afterwards they sent to him requiring him to deliver up the Ensigns of his Imperial Dignity, that they might forthwith be conferred on his Son *Henry*. The Bishops of *Albany* and *Constance*, the Pope's Legates in this Assembly, repeated the Excommunication issued out against him. At last, they took him out of the Castle of *Binghen*, and carry'd him to *Ingelheim*, where they forc'd him to renounce the Empire, to confess that he had been in fault, and on his Knees to ask Absolution of the Bishop of *Albany*, who deny'd it him, and referr'd him to the Pope. Young *Henry* was Crown'd Emperor, and acknowledg'd as such by the Assembly of *Mentz*. He dispatched Six Bishops in the Quality of Deputies to *Rome* with several persons of Quality, to obtain a Confirmation of all that had been done at *Northusa* and *Mentz*.

Henry IV. is cast into Prison and Dethron'd.

However, Old *Henry* having made his Escape from *Ingelheim*, was receiv'd by *Henry de Limbourg*, Duke of the Lower *Lorrain*, and by *Obert* Bishop of *Liege* who held out several places upon the *Rhine* for him. The City of *Liege* was the place he made choice of for his Residence, from whence he wrote Letters to the King of *France*, to his Son, to the Bishops, and to the Princes of *Saxony* and *Germany*. Wherein he makes loud Complaints of the manner wherein he had been us'd, and protests against all that they had forc'd him to do by constraint. In the last Letters, he declar'd that he was ready to pay all manner of Respect to the Pope, to regulate all the Affairs of the Empire by the Advice of *Henry* Abbot of *Clugny*, and appeals to the Pope's Determination of all that had been done against him in *Germany*.

Henry IV. retires to Liege, and issues forth a Declaration.

His Son caus'd an Answer to be return'd to him in the Name of the Lords, to this Effect; "That "the miseries which he had brought upon both the Church and State had oblig'd them to depose him, "and set up his Son on the Throne in his stead: That he had acknowledg'd himself that he was "unworthy of the Empire, and had resign'd it into his Son's hands: That the promises he at present "made signified nothing, since they could not tell how to give any Credit to them: That however, "that he might have no reason to complain, they would consent to have the business examin'd over "again in an Assembly of the Lords and Commons.

The Reply of his Son Henry.

Notwithstanding this Young *Henry* pursued his Father, and after he had been beaten off from the Bridge of *Visel*, he invested *Cologne*, designing afterwards to march to *Liege*. But the Besieged held out more vigorously than he expected; and after two Months Siege, he was ready to break up, when he received the News of his Father's Death at *Liege*, the 7th of *August*, in the Year 1106. The people of *Liege* obtain'd their Pardon, upon Condition, that they would dig up the Body of the Late Emperor, which was carry'd to *Spires*, and put into a Sepulchre of Stone, where it remained without the Church unburied for five Years together: The Pope's Partisans were of Opinion, that since he Died Excommunicated, they could not give him Ecclesiastical Burial. *Guibert* the Antipope was us'd after the same manner, whom they dug up Six Years after his Burial, and cast his Bones to the Common-Shore to insult over his Memory.

The Death of Henry IV.

After the Death of the Emperor *Henry* IV. those Princes and people who had continu'd firm to his Interests were oblig'd to submit to the New Emperor. The Pope was invited into *Germany*, and left *Rome* with that Design. In the way, on the 19th of *October*, in the Year 1106. he held a Council at *Guastalla*, a Town of *Lombardy*, situated on the *Po*, therein to regulate what concern'd the Churches of *Germany* and *Lombardy*, which had been engag'd in the Schism. He therein declar'd that the Bishops, the Priests, and the other Clerks who had been Ordain'd during the Schism, should still keep their Orders, provided, they had not procur'd them by Simony or by force, nor were conscious to themselves of being guilty of any other Crimes. He therein renew'd the Decrees of his Predecessors against Investitures, and prohibited the Alienation of the Church Revenues. He took away from the Metropolis of *Ravenna* the Towns of *Æmilia*, that is, *Placenza*, *Parma*, *Reggio*, *Modena*, and *Bologne*, to punish it for its Rebellion.

The Council of Guastalla, in the Year 1106.

The Decree against Investitures was disliked by the Emperor, whereupon *Paschal* instead of going to *Mentz*, as he had design'd, retir'd into *France*; and after he had spent the *Christmas* Holy-days in the Abbey of *Clugny*, he went to implore the Protection of King *Philip*. However, the *German* Nobles and Bishops being conven'd at *Mentz*, resolv'd upon sending Deputies to the Pope, to let him know that the power of Creating Bishops had been granted by the Holy See to *Charlemagne* and his Successors; and that therefore he could not divest that Prince of it. These Deputies enter'd into a Conference with the Pope at *Chalons*, and the Arch-Bishop of *Treves* being their Prolocutor, after he had told the Pope that the Emperor wish'd him all manner of Prosperity, and profer'd to serve him to the utmost of his Power so long as it did not prejudice the Rights of the Empire, he declar'd that from the time of St. *Gregory* the *Great*, the Emperor had notice given him of the person to be chosen; that after he had given his Consent, the Election was publickly made; that then he who was Elected was Consecrated; and that after the Consecration he waited upon the Emperor, to receive from him the Investiture for the Royalties, by the Ring and Pastoral Staff, by which at the same time he did Homage and swore Allegiance to the Emperor: That this custom seem'd to be very reasonable, because without it the

The Contest between the Pope and the Emperor concerning Investitures.

The Reasons alledg'd by the Emperor's Deputies for the Investitures.

Biſhops could not enjoy the Cities, Caſtles, Territories, Fiefs, or any other Revenues depending on the Empire.

The Reaſons alledg'd by the Pope's Deputies for the Inveſtitures.

The Pope reply'd by the Biſhop of *Placenza*, that the Church being redeem'd by the Blood of *Jeſus Chriſt* was free, and therefore ought not to be put into Bondage: That if it could not chuſe its Prelates without the Conſent of the Emperor, it would become his Vaſſal; and that if theſe Prelates after their Election were oblig'd to receive the Inveſtiture from him by the Ring and Paſtoral Staff, this would be an Uſurpation on the Prerogative of God himſelf: That laſtly, it was unbecoming and beneath the Sacerdotal Order and Unction, that Hands Conſecrated by the Body and Blood of *Jeſus Chriſt* ſhould be put into Hands ſtain'd with Blood-ſhed.

The breaking up of the Conference about Inveſtitures.

The Emperor's Deputies withdrew, being very much diſſatisfied at this reply, threatning to put an end to this Debate at *Rome*, with their Swords in their Hands. The Pope would willingly have renew'd the Buſineſs with *Adelbert* the Emperor's Chancellor; but they could not come to an agreement in any one point, and the Emperor's Deputies return'd back into *Germany*.

The Council of Troyes *in the Year* 1107.

The Pope on his part Aſſembled a Council at *Troyes* in *Campagne*, about *Aſcenſion-day*, in the Year 1107. wherein after he had made ſeveral Inſtitutions about Church Diſcipline, he propos'd to renew the Decrees of his Predeceſſors againſt *Laicks* concerning themſelves with Eccleſiaſtical Dignities. The Emperor who had ſpent the *Eaſter* Holy-days at *Mentz*, made his approaches towards the Council, and ſent thither his Ambaſſadors to acquaint them that the Popes had formerly granted to *Charlemagne*, the Right of making Biſhops; and that if they would not conſent thereto, to declare that he would prevent the determining of that Affair in a ſtrange Countrey. Upon this remonſtrance the Council granted the Emperor a Years time, that he himſelf might come in perſon to *Rome*, there to plead the Cauſe in a general Council which ſhould determine it.

The Emperor's Journey into Italy.

The Emperor put off his Journey till ſuch time as he had fully regulated the Affairs of the Empire; after which, in the beginning of the Year 1110. he held a Convention at *Ratisbone*, wherein he declar'd that he had reſolv'd to go to *Rome*, there to receive the Imperial Crown, and to adjuſt the differences betwixt the Pope and him. He order'd the Princes of the Empire to prepare to wait upon him, and to raiſe an Army by *Auguſt*. At that time he ſet out according to his former reſolution. His Army conſiſting of 30000 Horſe, was divided into two Bodies; He put himſelf at the Head of the one at *Yurea*, and the other ſtay'd for him at *Novara*, and joyn'd him near *Milan*, where he was Crown'd King of *Lombardy*, by Arch-Biſhop *Chryſolaus*. Afterwards he croſs'd the *Po* and came to *Placenza*, where and at *Parma* he ſtay'd for ſome time, whilſt he ſent his Deputies to adjuſt matters with the Princeſs *Mathildis*, whom he continu'd in her Dominions, upon Condition, that ſhe ſhould not oppoſe his paſſage. The Seaſon being very far gone, he loſt a great many Sumpter Horſes in croſſing the *Appennine* Mountains, which oblig'd him to ſtay ſome time at *Florence*, where he ſpent the *Chriſtmas* Holy days. From thence he marched to *Suzri*, after he had in his Paſſage demoliſh'd the Town of *Arezzo*, which oppos'd his March.

The Treaty between the Pope and the Emperor.

The Embaſſadors which he had ſent to the Pope, waited upon him at this place, with the Legates of his Holineſs; and they agreed that the Pope ſhould Crown *Henry*, and that this Prince ſhould allow the Churches their Liberty, and grant no more Inveſtitures to Biſhops, upon condition that he ſhould retain the Dutchies, Counties, Marquiſates, Territories, the Rights of Money, Juſtice, and Marches, the Revenues, Fiefs, and other Eſtates which they held of the Empire. This agreement ſeem'd at firſt ſight to be very advantageous to the Church; but in reality ſtripp'd the Biſhops of their Eſtates and Dignities, for a Chimerical Honour, and reduced them to extream Poverty. The Emperor foreſeeing that one of theſe two things would happen, either that this Agreement ſhould be Executed, and he be a great gainer thereby; or that if the Pope could not prevail upon the Biſhops of *Germany* to quit their pretenſions to thoſe great Eſtates, he ſhould re-enter upon the Rights of Inveſtitures, made no ſcruple to ratify this Treaty, upon condition that the Pope would prevail upon the Biſhops to approve thereof. The Pope for his part, who loſt nothing by it, and was ſatisfied that by this means he ſhould humble the Biſhops of *Germany*, was likewiſe very well pleas'd with this Treaty. Whereupon it was ſign'd and ſworn to, and Hoſtages exchang'd on both ſides.

The Pope and Cardinals apprehended by the Emperor's Order.

After the Concluſion of this Treaty, the Emperor marched towards *Rome*, and on the 11th of *February* in the Year MCXI, arriv'd at the Town *Leonina*, where he was receiv'd by the Clergy and Laity, who came to wait upon him, and Conducted him with loud Acclamations to St. *Peter's* Palace, where he met with the Pope and the Cardinals who attended his coming on the Top of the ſtairs. He kiſs'd the feet of his Holineſs, and afterwards his forehead, Eyes and Mouth, and went into the Church on the Pope's Right hand, who celebrated Maſs. When they came to the Ceremony of the Coronation, the Pope ask'd the Emperor whether he was willing to obſerve the Treaty to which they had agreed, and remit his Right of Inveſtitures: The Emperor reply'd that he was ready to do it, provided the Biſhops of *Germany* would Conſent thereto; and that it was requiſite to know their Sentiments of the matter. The Biſhops of *Germany* oppos'd it all they could, and complain'd that the Pope was minded to diſpoſe of that which did not belong to him. The Pope in vain remonſtrated to them that theſe Eſtates were committed to them by way of Truſt, and that they needed not ſcruple to reſign them back to the Emperor; for they would never conſent to ſo diſadvantageous a Propoſition. Upon theſe debates, *Henry* ſummon'd the Pope to Crown him, and upon his Refuſing to do it, order'd his Guards to apprehend him and ſeveral Cardinals. The News of this being noiſ'd about the City, the *Romans* ran to their Arms, animated thereto by the Cardinals of *Freſcate* and *Oſtia*, kill'd ſeveral *Germans* ſtragling in the City, and ſet upon the Emperor's Forces very vigorouſly. The Engagement was very obſtinate on both ſides, the Emperor was in great danger of his Life, but at laſt repuls'd the *Romans*, and marched out of the City two days after, carrying along with him the Pope and Cardinals Priſoners.

He

He quartered near two Months about *Rome*, till at last the Pope to put an End to the War which was ready to break out, and to get his Liberty, resolv'd to grant him the Right of Investitures and to Crown him. Being thus agreed with the Emperor, they reenter'd *Rome* the thirteenth of *April*, and coming to St. *Peter's* Palace, the Emperor receiv'd the Imperial Crown at the hands of the Pope. They say that the Pope communicated to him a moiety of the Host which he had Consecrated, protesting that he gave it him as a Seal and Pledge of the Peace which he had made with him, and of the Concord that was between them; and that whoever of them should break this Concord or Violate this Peace, should have no part or portion in the Kingdom of *Jesus Christ*. The Pope likewise granted him a Bull of Confirmation of the Right of Investitures, importing that he granted and confirm'd the Privilege which the Emperors his Predecessors had of giving Investitures by the Ring and Crosier to the Bishops and Abbots of his Dominions Elected without Simony or Violence: That they should not be consecrated till after they had receiv'd Investiture, excepting such as were us'd to be invested by the Arch-Bishops or the Pope. This Concession is founded on these two Reasons; First, because the Predecessors of *Henry* had considerably enriched the Churches, by the Revenues of the Crown which they had bestowed on them: and Secondly because it was necessary that the Dissentions and Disturbances which might happen upon Elections, might be appeas'd by the Royal Authority. Lastly the Pope in this Bull denounc'd an *Anathema* against those who should oppose this Concession.

The Pope grants the Right of Investitures to the Emperor.

The Emperor having thus compass'd his design, departed from *Rome* being attended by the Pope. They parted very good Friends in appearance, by shewing to each other a Reciprocal Good Will and Affection. The Pope returned to *Rome*, and the Emperor as he went through *Lombardy*, took an Oath of Fidelity from all the Towns, and arriv'd at *Spires* August IV. Where he interr'd his Fathers Corps with great Magnificence, according to the Leave he had from the Pope, upon the Testimony given that he dy'd a Penitent.

Notwithstanding this, Pope *Paschal* at his Return, found a great many Cardinals offended that he had granted the Right of Investitures to the Emperor, and he excus'd himself as well as he could, upon the Account of the Extremity he was in, and the Miseries which threatned *Rome*, if he had not made this Condescention. These Reasons did not satisfy the more Resolute, who took an occasion from the Pope's going into the Country, to call an Assembly, wherein they cancell'd all that the Pope had done, renew'd and confirm'd the Decrees of his Predecessors against Investitures. The Pope having heard of it sent them Word, that though their intention might be good, yet their way of Proceeding was not to be tolerated: That he hop'd for the future to make amends for what he had done amiss, only to divert the Ruin of *Rome* and all the Country; but that they ought to have patience, and to take care that the Zeal they have for the Welfare of the Church does not prove prejudicial to it.

The Grant of Investitures disapprov'd by the Cardinals.

Bruno Bishop of *Signi*, Abbot of Mount *Cassin*, was one of those who was the freest in speaking against Investitures; and who solicited the Pope most to revoke what he had done, and to Anathematize the Emperor. The Cardinals who had been taken Prisoners with the Pope, were divided in their Sentiments; some were for what he had done, others disapprov'd it. The Pope offended that this Division rose so high, and fearing it would spread farther if the *Monks* of Mount *Cassin* follow'd their Abbot's Sentiments, order'd *Bruno* to retire to his Bishoprick, and another Abbot to be Elected in his Room. This Question was likewise debated out of *Italy*, and we are inform'd that *John* Arch-Bishop of *Lions*, would have call'd a Council to condemn what the Pope had done, and that *Ivo* of *Chartres* endeavour'd to dissuade him from it. Some maintain'd that one could not approve of Investitures without being guilty of Heresy; others believ'd that they might be tolerated, though they were irregular, and a third openly stood up in their Vindication. Pope *Paschal* was very sorry that he had deviated from the Decrees of his Predecessors, and desir'd nothing more than to revoke what he had done; but durst not undertake it on his own head after the Oath which he had taken, and the solemn Bull he had granted.

To wind himself out of this Difficulty, he assembled a Council of one hundred Bishops or thereabouts in the *Lateran* Church in *March* 1112. The chief Institution of which was the Repealing the Right of Investitures. For after they had renew'd against the Clerks, the Favourers of *Guibert* the Anti-pope, the Interdiction pronounced against them, the fifth day of the Session the Pope shew'd in what manner He and the Cardinals had been apprehended by King *Henry*, and how contrary to his Resolution he had been forc'd to grant to that Prince the Investitures for to obtain his Freedom, the Peace of the Church and the People: That he had taken an Oath that he would give him no farther disturbance about Investitures, and that he would pronounce no *Anathema* against his person: That though the King had not observ'd the Conditions of that Oath, yet he was resolv'd to stand to what he had done; that however he acknowleg'd that he had done amiss, and desir'd it should be redress'd, so that the Church might come to no prejudice. To clear himself the more fully from all Suspicion of Heresy, the next day he made a Profession of Faith, wherein he declar'd that he embrac'd the Faith and Doctrine contain'd in the Holy Scriptures, in the four General Councils, and in the Decrees of the Popes his Successors, especially those of *Gregory* 7. and *Urban* 2. that he approv'd of what those Pope approv'd, and that he condemn'd what they had condemn'd. After this Declaration, *Gerard* Bishop of *Angoulême* read a paper, importing that all those who were then present at that Council condemn'd, declar'd Null, and absolutely cancell'd the Privilege, or rather Pravilege extorted from Pope *Paschal*, by the Compulsion of *Henry*; particularly that which imply'd that those who should be Canonically Elected by the Clergy and People, could not be Consecrated till such time as they had Received Investiture from the King. This Sentence was approv'd by all the Prelates of the Council, consisting of twelve Arch-Bishops, an hundred and fourteen Bishops, and twenty three Cardinals, Priests and Deacons.

The Council of Lateran in the Year 1112.

The Decrees againſt Henry upon the account of Inveſtitures.

There was nothing done in this Council againſt the Perſon of the Emperor *Henry*, but *Guy* Arch-Biſhop of *Vienna* the Pope's Legat, a Man very zealous for promoting the intereſts of the Holy See, call'd a Council together in *September*, wherein he not only cancell'd the privilege of Inveſtitures, as had been before done in the *Lateran* Council; but farther declar'd, that it was Hereſie to receive Inveſtiture at the hand of any Laicks, and Excommunicated the Emperor *Henry*. He ſent the Pope word of what he had done in that Council, and deſir'd that he would be pleas'd to confirm it. The Pope who had already declar'd againſt what himſelf had done, made no ſcruple to grant his Requeſt. Cardinal *Conon*, Biſhop of *Paleſtrina*, and Legate of the Holy See in the *Eaſt*, thunder'd out Excommunications againſt *Henry*, as well in a Council held at *Jeruſalem*, as in thoſe he held at his return, in the Years 1114, and 1115. at *Beauvais*, at *Rheims*, at *Cologne*, and at *Chalons*. *Thierry* Cardinal and Legate of the Holy See appointed a Council to be held at *Cologne* in the *Chriſtmas* Holy-days, 1115. and ſet out with an intention of being there; but he dy'd by the way, however, the Council thunder'd out an Excommunication againſt the Emperor *Henry*.

The Emperor Henry V's. *ſecond Journey into* Italy.

That Prince perceiving himſelf to be thus fruſtrated of the hopes which he had conceiv'd of quietly enjoying the Inveſtitures, reſolv'd upon marching a Second time into *Italy*, and the rather becauſe his Preſence there was requiſite for the taking poſſeſſion of the Dominions of the Princeſs *Mathildis*, who dy'd the 24th of *July* 1115. Thereupon having enter'd into *Lombardy*, he made a ſtay near the River *Po*, to take poſſeſſion of the Eſtates left him by the Death of that Princeſs; and in the mean time ſent the Abbot of *Clugny*, and ſeveral other Deputies to the Pope, to endeavour an Accommodation with the Holy See.

The Lateran *Council in the Year* 1116.

The Pope held at that time a Second Council in the *Lateran*, which commenc'd the 6th of *March*, the three firſt Seſſions whereof were wholly taken up in diſcuſſing the private Affairs of ſome Biſhops. Several of thoſe who aſſiſted in this Council complained that they ſpent too much time on ſuch Affairs as were of little, or no conſequence to the Church, and required that they might enter immediately upon the Debate of that for which they were more eſpecially aſſembled, that they might know what the Pope's ſentiments were, and what they ought to teach when they were return'd to their Dioceſſes. Upon this Remonſtrance the Pope declar'd, that he freely acknowledg'd, that deſigning to put a ſtop to the Robberies, Burnings, Murders, and other Crimes which were daily committed; he had done amiſs in granting the privilege of Inveſtitures which now he condemn'd with an Eternal Anathema, and deſir'd they would do the ſame. All who were there preſent, cry'd out, *Let it be ſo, Let it be ſo.* *Bruno* of *Signi* immediately ſaid, "Let us give God thanks for that Pope *Paſchal* Preſident "of this Council has in our hearing condemn'd this wicked Privilege ſo full of Injuſtice and Hereſie. Moreover, a Biſhop averr'd, that ſince this Privilege was Hereſie, he who had granted it by conſequence was an Heretick. This diſcourſe mov'd Cardinal *John Cajetan*, who applying himſelf to that Biſhop, *How dare you* (ſays he) *in our preſence call the Pope Heretick? The Writing indeed which he granted was bad, but not Heretical.* Another added, that ſtrictly ſpeaking, it could not be call'd bad, becauſe it had been done to deliver the people of God: which according to the Goſpel was a good Work. The Pope who was out of patience to hear himſelf accus'd of Hereſie, caus'd ſilence to be made, and then with a loud Voice expreſſed himſelf thus. "Hark ye my "Lords and Brethren; † let the whole World know that the Church of "*Rome* has never been guilty of Hereſie, and that it has extirpated them "all: That the *Arian* Hereſie which laſted for 300 Years together was at "laſt condemn'd at *Rome*: That the Hereſies of *Eutychius* and *Sabellius* "were there likewiſe Condemn'd: That *Photinus* and the other Hereticks "receiv'd their Condemnation at *Rome*: That laſtly, 'tis for this Church the Son of God pray'd "juſt before his Paſſion, when he ſaid, *Peter, I have pray'd for thee that thy Faith fail not.* And thus ended the third Seſſion. At the fourth, which was held on *Thurſday*, the Pope was not preſent, becauſe he was taken up in giving Audience about the Emperor's Affairs to the Abbot of *Clugny*, to *John Cajetan*, and to *Peter Leo*, Prefect of the City of *Rome*, and to the other Favourers of *Henry*.

† *This is a bold aſſertion, and fit only for a Pope, an infallible Pope to make; but how true it is, we with him appeal to the Determination of the whole World.*

The fifth Seſſion on *Friday*, began with the Diſputes between *John Cajetan* and the other Defenders of the Emperor *Henry*, and *Conon* of *Paleſtrina*, who was abſolutely for Excommunicating him. The Pope to pacifie them, ſaid, that the Church in the Primitive times flouriſhed by its Martyrs; and by the Piety of its Profeſſors; that afterwards, when Emperors and Kings were Converted to the Faith, they Honour'd the Church by granting it Demeans, Revenues, and Temporal Rights and Dignities: That it was reaſonable ſhe ſhould enjoy the Benevolence of Princes, and beſtow thoſe Goods on her Sons as ſhe judg'd moſt convenient. He afterwards repealed the Privilege of Inveſtitures, and renew'd the Decrees of *Gregory* VII. but would pronounce nothing in particular againſt *Henry*'s Perſon. However, he confirm'd what Cardinal *Conon* of *Paleſtrina* had done againſt that Prince in *Syria*, in *Greece*, in *Hungary*, in *Saxony*, in *Lorrain*, and in *France*. This was paſs'd by the majority of Voices.

The next day the Pope diſcuſs'd in the Council the Conteſt between *Groſolanus*, or *Chryſolaus* and *Jordanes*, pretenders to the Arch-Biſhoprick of *Milan*; and after he had obſerv'd that the Tranſlations of Biſhops were never allow'd, but in caſe of neceſſity, or for the Churches greater benefit, he declar'd that of *Groſolanus* Null, which had been more prejudicial than advantageous to the Church. Afterwards he granted indulgences of forty days, to thoſe who would viſit the Sepulchres of the Apoſtles, and diſſolv'd the Council by giving his Bleſſing to the Prelates.

Henry enters Rome, *Paſchal withdraws.*

The Emperor *Henry* having heard of the proceedings of this Council, thought it requiſite that he himſelf ſhould appear perſonally at *Rome*, to prevent the Conſequences of the Excommunication, and maintain the Privilege which the Pope had granted him. He thereupon order'd his Army to advance towards that City. The Pope not venturing to ſtay his coming, retir'd to Mount *Caſſin*, and from thence for the greater ſecurity went into *Apulia*. The Emperor came to *Rome* and enter'd it without any oppoſition.

position, and caus'd himself to be Crown'd a Second time, by *Maurice Burdin* Arch-Bishop of *Brague*. This Arch-Bishop was *Limosin*, who went into *Spain* to wait upon *Bernard* Arch-Bishop of *Toledo*, who made him Arch-Deacon of his Church, from whence he was preser'd to the Bishoprick of *Conimbra*, and afterwards to the Arch-Bishoprick of *Brague*. He was come to *Rome* to defend the Rights of his Church against the Arch-Bishop of *Toledo*, and stay'd there two Years. The Emperor spent the *Easter* Holy-days at *Rome*, but was forc'd by the excessive hotness of the Season to draw off towards *Tuscany*, from whence he sent Ambassador to the Pope to promise him all manner of satisfaction, provided, he would but absolve him, from the Excommunication. The Pope return'd him this Answer that for his part he had not Excommunicated him, because he had engag'd himself upon Oath to do no such thing; but that he could not take off the Excommunication which others had denounc'd against him, till he had heard what they and he had to say for themselves in a Synod. In the mean time, the Pope return'd towards *Rome* with the *Norman* Troops of *Apulia*, and fell Sick at *Anagnia*. Being recover'd of his illness, he went and spent the *Christmas* Holy-days at *Palestrina*, and from thence advanc'd towards *Rome* and enter'd it; and as he was studying to bring his Enemies to submit, he Died two days after his return, in *January* 1118.

Paschal returns to Rome.

After his Death, the Cardinals met in a Monastery of the *Benedictines* of *Rome* call'd the *Palladium*, near to the Palace of *Franchipani*, and six days after Elected *John Cajetan* the Chancellor, who was call'd *Gelasus* II. and Proclaim'd Pope. *Cincius* of *Franchipani* being offended that they had not made choice of a Cardinal whom he had propos'd, enter'd the Monastery in a forcible manner, with Armed Men, fell upon the Pope, abus'd him, and carry'd him away Prisoner to his Palace. The *Romans* could not endure this Affront; the chief among them met, and sent to demand the Pope from *Cincius*, and the common people rose up in Arms to set him at liberty. Upon this, *Cincius* was forc'd to deliver him. He was put in possession of the Papal Chair, which he enjoy'd very peaceably till the Arrival of the Emperor, who being inform'd that *Gelasus* would not confirm the privilege of Investitures, march'd directly with his Army to *Rome*. The Pope made his Escape by Sea to *Cajeta*, where he was Consecrated by the Bishop of *Ostia*, in the presence of *William* Duke of *Apulia*, and *Robert* Prince of *Capua*. After his Consecration he came to *Capua*, where he heard that the Emperor had caus'd *Maurice Burdin* Arch-Bishop of *Brague* to be Proclaim'd Pope, under the Name of *Gregory* VIII. In the mean time *Gelasus* rais'd Forces, *William* of *Apulia* came in to his Assistance; they march'd towards the Territories of *Rome*, where the Emperor invested a place of some strength, who hearing that Forces were coming to its relief, rais'd the Siege immediately, and retir'd into *Germany*. The Pope retook several places in the Countrey, and enter'd privately into *Rome*; but his Enemies there being more powerful than himself, after he had settled his Affairs in a good posture, he went into *France*, and retir'd to *Clugny*, the usual Sanctuary of the Popes, where he Dy'd of a Pleurisie on the 29th of *January*, in the Year 1119. after he had nominated Cardinal *Guy* Arch-Bishop of *Vienna* for his Successor, upon the refusal of *Conon* Bishop of *Palestrina*.

Gelasus II. *Elected Pope.*

Henry comes to Rome and causes Maurice Burdin to be Proclaimed Pope.

This Choice was approv'd of by all the Cardinals then present at *Clugny* when the Pope Dy'd: They unanimously Elected *Guy* who was Nam'd *Calixtus* II. and their Election being confirmed by the Cardinals who were at *Rome*, he was Consecrated by the Bishop of *Ostia*.

The Election of Calixtus II.

The Emperor *Henry*, who had been Excommunicated afresh by *Conon* in two Councils held in *Germany*, to screen himself from these proceedings and to restore peace to *Germany*, held a Convention at *Tribur*, wherein it was propos'd to put an end to the difference between him and the Pope, by way of Accommodation. He promis'd to do it, and to go to the Council which the Pope had appointed to be held at *Rheims* on the 18th of *October*. In the mean time to prepare matters for the Peace, *William* of *Champeaux* Bishop of *Chalons*, and *Pontius* Abbot of *Clugny*, went to *Strasburg* to begin the Treaty. The Emperor demanded how he might put an end to this Affair without losing any thing of his Prerogative; to which the Bishop of *Chalons* reply'd, That if he were sincere in his desires of the Peace, it was requisite he should remit the Investitures, but that he would not thereby diminish the least of his Prerogative; because then the Case would be the same as it was in *France*, where, though the Bishops neither before nor after Consecration received their Investiture from the King, yet they were not thereby dispens'd from discharging their Duties to him, whether in paying Taxes, or contributing towards the Soldiery, or any other Dues whatsoever. The Emperor said, that he desired nothing more, provided, the Pope would do him Justice, and restore to his Subjects the Lands which they had lost during the War. These two Deputies having gain'd this Concession from the Emperor, went to wait upon the Pope who was hard by *Paris*, and propos'd the Business to him. He immediately sent the Cardinal Bishop of *Ostia*, and another Cardinal to finish the Treaty with him. They met the Emperor between *Metz* and *Verdun*, and agreed with him in Writing about the same things; and for a compleat consummation of this Affair, the Emperor promis'd to meet the Pope at *Mouzon* on the 24th of *October*.

The Conference between the Emperor and William of Champeaux concerning Investitures.

The Council of *Rheims* open'd on the 21st of *October*. The Pope and *Lewis* King of *France* were personally present at it, and it consisted of fifteen Arch-Bishops, above 200 Bishops of *France*, *Spain*, *Germany*, and *England*, and a great many Abbots and other Ecclesiasticks. The Pope made a Discourse on the Gospel for the Day, and *Conon* made another upon the *Pastoral Care*. In this Council, King *Lewis* preferr'd several Complaints against *Henry* King of *England*. *Geofrey* Arch-Bishop of *Roan* undertook to answer him, but was forc'd to be silent by the Noise that arose in the Assembly. Afterwards *Hildegarda* Countess of *Poictiers* appear'd in the Council, and complain'd that her Husband had left her and marry'd another Woman. The Bishop of *Saintes*, and other Prelates of *Aquitain* undertook the Defence of their Prince, and excus'd him for not appearing because he was sick. The Pope accepted of this Excuse, and put off the Tryal of this Cause till another time. The Contest which afterwards was started between *Audin* Bishop of *Eureux*, and *Amaury* who had turn'd him out of that Bishoprick, rais'd a great Heat between the *French* and the *Normans*. The Pope to lay

The Council of Rheims in the Year 1119.

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it, made a Diſcourſe on the Advantages of Peace and Unity, and declar'd that the Emperor had propos'd an Accommodation, and that he was to meet him at *Mouzon* to put an End to it; that he deſir'd the Prelates to ſtay till his Return which ſhould be very ſpeedy. The Cardinals who had waited upon the Emperor, the Biſhop of *Chalons*, and the Abbot of *Clugny*, gave an Account of their Negotiation to the Council.

The Negotiation between the Pope and the Emperor.

On the morrow the Pope took his Leave of the Aſſembly, recommended them to put up their Prayers and Wiſhes for the Peace, and the next day ſet out for *Mouzon*. He arriv'd there on the *Thurſday*, and after he had conferr'd with the Prelates whom he had brought along with him, and read over again the Projects of the Accommodation, he ſent the Deputies who had already commenc'd this Negotiation to the Emperor. That Prince at firſt deny'd that he had made any ſuch promiſe; afterwards they debated how the Pope ſhould receive him in giving him Abſolution, but could come to no agreement. On the morrow the Emperor deſir'd farther time, and the Pope perceiving that he ſought to procraſtinate the Buſineſs, retir'd to a Caſtle belonging to the Count of *Treyes* with an Intention of returning back again. The Emperor deſir'd time till *Munday*, but the Pope would not grant it; and after he had order'd him to be told that if he were ſincerely intent upon Peace, he was ready to grant it him either in or after the Council. He ſet out on *Sunday* Morning, and return'd with all expedition to *Rheims*. The next day being fatigued by his Journey, he could not ſtay long in the Council, he only gave them an Account of his Proceedings at *Mouzon*. On *Tueſday* he was not there at all, but on *Wedneſday* he appear'd. At firſt they debated of a great many private matters, and afterwards the Pope publiſh'd five Canons.

The firſt was againſt the Simoniacal, who either bought or ſold any Eccleſiaſtical Goods.

The ſecond was againſt Inveſtitures.

The Third againſt thoſe who either ſeiz'd or detain'd the Revenues of Churches.

The Fourth againſt thoſe who left them to their Heirs by way of Succeſſion, and againſt the Prieſts who exacted Money for the Adminiſtration of the Sacraments or for Burial.

And the fifth againſt the Prieſts, Deacons and Sub-deacons who had Wives or Concubines.

The Canon concerning Inveſtitures made a great Noiſe in the Council. It was drawn up in theſe Terms: *We abſolutely forbid the receiving the Inveſtiture of Churches or any other Eccleſiaſtical things from the hands of Laicks.* Several were of opinion that this Canon thus expreſs'd took away from the Eccleſiaſticks the *Tenths* and *Benefices* which they held or receiv'd from Laicks, ſo that the Conteſt ariſing upon this Article, hinder'd the Council from determining any thing about it that day. On the Morrow the Pope remov'd this Difficulty by mending the Canon and drawing it up in theſe Terms. *We abſolutely forbid the receiving the Inveſtiture of Biſhopricks and Abbeys from the hands of Laicks.* Afterwards they brought in 427 Candles, which were given to the Aſſiſtants, who roſe up and held them Lighted whilſt the Pope ſolemnly Excommunicated the Emperor *Henry*, the Anti-pope *Burdin* and all their Adherents; He likewiſe declar'd all the Emperor's Subjects diſſolv'd from their Oath of Alliegance to him, and forbad them to obey him, till he return'd to his Duty, and had made the Church ſatisfaction. Thus the Council broke up.

Calixtus II. is receiv'd into Rome and Burdin ſhamefully diveſted.

The next year *Calixtus* went into *Italy*, with a Deſign of going to *Rome*. He was joyfully receiv'd every where, and enter'd *Rome* as in Triumph. The Anti-pope *Burdin* being drove out of that City retir'd to *Sutri*, from whence he made ſeveral Excurſions, to the very Gates of *Rome*. *Calixtus* to rid himſelf of this Enemy, went into *Apulia* to deſire aſſiſtance from Duke *William*, and having rais'd a Conſiderable Army, he march'd to inveſt *Sutri*. The Inhabitants of this City perceiving they ſhould be taken by Storm, ſeiz'd upon *Burdin*, and deliver'd him up to the *Normans*, who by way of deriſion cloath'd him with a Goat's-Skin, made in the form of a Cope, ſet him on a white Camel, with his face towards the Tail which ſerv'd him for a Bridle, and in this manner led him through the whole City, heaping affronts upon him. Afterwards he was ſhut up in a Caſtle, and confin'd in a Monaſtery of *Cava*, where he ſpent the reſt of his days in a forc'd Penance.

The Treaty between Calixtus II. and Henry. V.

After this Victory the Pope becoming abſolute Maſter of *Rome*, where he caus'd the Forts of the *Franchipani* and of the other Favourers of the Emperor to be raz'd, ſent an Ambaſſy to *Adalbert* Arch-Biſhop of *Mentz*, a profeſs'd Enemy to the Emperor, and ſolicited him to ſtir up *Saxony* againſt that Prince. This Enterprize ſucceeded, and within a ſhort time all *Saxony* revolted, and rais'd an Army againſt *Henry*, who likewiſe for his part rais'd ſome Forces: So that there would have been a bloody War in *Germany*; if the Lords on both ſides had not agreed upon a Treaty of Peace, by which they agreed to reſtore to the Emperor what belong'd to him; that he ſhould likewiſe reſtore to the Churches the Revenues which had been taken away from them; and ſend Deputies to *Rome* to make up an Accommodation with the Pope. This Treaty was concluded at *Wirtzburgh* in the year 1121. *Bruno* Biſhop of *Spires* and *Arnulphus* Abbot of *Fulda* were choſen for this Deputation. They came to *Rome*, where they Negotiated this accommodation; and being agreed about it, the Pope ſent *Lambert* Cardinal Biſhop of *Oſtia*, and two other Cardinals, who met with the Emperor *Henry* at *Wormes* in *September* 1122. and there concluded the Treaty between the Pope and Him. The Emperor remitted the Right of Inveſtiture, which was given by the Ring and Croſier; and engag'd himſelf to leave to all the Churches within his Dominions, the Liberty of Elections and Conſecrations; to reſtore to the Church of *Rome* all the Revenues which had been taken away from it ſince the Beginning of this Conteſt, whether under his Reign, or during the Reign of his Father; to reſtore likewiſe to other Churches, Princes and private perſons as well Eccleſiaſticks as Laicks all the Revenues which have been taken away from them; to Live in peace with the Church of *Rome*, and aſſiſt it, whenever it ſhould have occaſion. The Pope on his part granted to the Emperor that the Elections of Biſhops and Abbots within the Kingdom of *Germany* ſhould be made in his preſence, without Simony and Force, upon Condition that in Caſe of any conteſt, he ſhould favour him, who ſhould be approv'd by the Metro-

Metropolitan and the Bishops of the Province. He consented that the person who should be Elected, should receive the Royalties from the Emperor by the Sceptre, except of such things as belong'd to the Church of *Rome*, and should faithfully perform what he was bound to by Virtue of those Royalties: That the Prelates of the other States of the Empire, should likewise receive the Royalties at the Emperor's hands, within six Months after their Consecration. He likewise oblig'd himself to assist the Emperor on all occasions, and lastly granted absolution to him and all his Adherents. These Articles of Peace were solemnly publish'd in the Emperor's Camp, and within a short time that Prince was receiv'd into the Communion of the Church by the Pope's Legates, who carry'd this Treaty to *Rome*, where it was confirm'd in the general Council of the *Lateran*, held in the Year 1123. and publish'd in *Rome*. Thus ended the Quarrel about Investiture, which Lasted six and fifty Years, and which had caus'd so much disturbance to the Church and Empire. We shall farther illustrate this by some Reflexions on the Original and Use of Investitures.

The Original and Progress of Investitures.

The Word Investiture signifies the Grant of any Fief, Territory, Dignity, Place of Trust, or Privilege, made by a Lord to his Vassal or Client, or by a Prince to his Subject, upon condition that he prove Faithfull to him, and do him all the Service and Duty requir'd of him. This Investiture was perform'd with certain Ceremonies, by putting into the person's hands to whom it was granted something as a Symbol or Sign of the Donation then made, such as a piece of Turf, a Staff, Green Boughs, the Ornaments or the Habits of the Dignity or Place of Trust, or other such like Tokens, which had resemblance to, or denoted the thing given. The Christian Church, which in the Primitive times had no other Goods than those of the Voluntary Oblations of the Faithful, or the Revenues of such Estates as had been bestow'd upon it by private persons, began in the time of *Pepin*, and *Charlemagne* to be possess'd of a great many Fiefs, with which those Princes enrich'd it. This render'd the Bishops and Abbots more considerable in the State, and engag'd them to take an Oath of Fealty and Homage to their Prince for the Fiefs which they held of him, to supply him with a Certain Number of Soldiers for the Wars, to go themselves thither in person, to concern themselves with the Affairs of the State, and to discharge the other Duties to which they were bound by virtue of the Fiefs and Dignities which they enjoy'd. According to Ancient Custom, after the death of those who had those Fiefs, the Lord of the Manner enter'd into the Possession of them and held them, till such time as the Heir or successor were invested anew, and had taken the Oath of Fealty and Homage. Upon this Account after the Death of a Bishop, the Princes and Lords enter'd into the Possession of his Fiefs, and held them till such time as the person elected in his stead had receiv'd Investiture from them, and had taken the Oath of Homage and Fealty. In process of time this Prerogative extended to all the other Revenues left by the Bishop, and the Princes granted indifferently the Investiture of all the Revenues of the Bishoprick to the person who was elected Canonically before he was Consecrated, but they never pretended by this Ceremony to confer any Spiritual Power or Mission to the Bishops. Some are of Opinion that this Right of Investiture was granted to *Charlemagne* by Pope *Adrian*, as 'tis related by *Gratian* Distinct. 63. *Ch. Adrianus*, which is taken out of the *Chronicon* of *Sigebert* of *Gemblours*, wherein 'tis said that that Pope in a Council held at *Rome* in the Year 774. granted to *Charlemagne* the Right of Electing Popes, and order'd that all Arch-Bishops and Bishops within his Dominions should receive Investiture at his hands before they were Consecrated. But most of the Learned are perswaded that this matter of Fact is forged, because neither *Eginard* who wrote the Life of *Charlemagne*, nor any other Coemporary Author, make any mention either of this Grant, or of *Charlemagne*'s, going to *Rome* this Year. This Constitution notwithstanding is cited by *Leo* viij. who renew'd it in favour of *Otho* 1. both with respect to the Election of the Pope, and to the Investiture of Bishops. But thô we cannot found the Original of Investitures upon *Gratian*'s Chapter intitled *Adrianus*, which is at least doubtful, yet we may be certain that this Custom commenc'd a long time before *Otho*, and soon after *Charlemagne*, and that it was observ'd not only by the Emperors, but likewise by the Kings of *France* and *England*, and by most of the other Christian Princes.

The Ceremonies us'd in Investitures.

We are not certain what Ceremony was us'd at first in the Investiture of Bishops and Abbots; but 'tis very probable that they made use of the Crosier, or the Ring, the Marks and Tokens of their Dignity; as the Custom was with regard to secular Offices. We find in the Author of the Life of St. *Romanus* Arch-Bishop of *Roan*, that when this Saint, was Elected, the Great men about Court unanimously advis'd the King to approve his Election, and that that Prince ('twas *Clovis* 2. or his Father *Dagobert*) having conven'd the Bishops and Abbots, gave him the Pastoral Rod, in consequence whereof he was Consecrated. The Author of the Life of *Aldric* Bishop of *Mans*, tells us that after the Election of that Bishop made in the Year 832. *Lewis* the *Gentle* having taken the Pastoral Rod from the hands of *Landramnus* Arch-Bishop of *Tours*, the Metropolitan of *Mans*, gave it to *Aldric*, and in giving it to him, committed to him the Care and management of that Bishoprick. *Glaber* in the Life of King *Robert*, relates that that Prince desiring to gratify an Abbot who had presented him with a fine Horse, demanded the Crosier of him, and that having put it into the hand of our Saviour's Statue, bad the Abbot take it again, and by Virtue thereof to enjoy his Dignity, without any manner of Dependance. We find that in the tenth Century, this Custom was become Common in *Germany*, and that those who were instituted into Bishopricks, carry'd the Pastoral Rod, and the other Ensigns of their Dignity, even before they were Consecrated. *Ivo* of *Chartres* takes notice that the King had inducted him into his Bishoprick, by giving him the Pastoral Rod. However this Ceremony was not so general nor so necessary, but it was sometimes omitted, or supply'd by some other. Investiture might be given by Writing, or by word of Mouth, or even by a dumb sign. Several Authors tell us that the Emperor *Henry* II. confer'd the Bishoprick of *Paderborne* on *Meinwercus*, by presenting him with one of his Gloves. Let this Account be how it will, 'tis certain that 'tis a

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thing very indifferent with what Ceremony, or after what manner the Inveſtiture was confer'd. Yet there can be no queſtion made but that commonly in granting the Inveſtitures of Biſhopricks and Abbeys they made uſe of the Paſtoral Staff, to which they afterwards join'd the Ring, becauſe theſe were the Tokens and Enſigns of the Epiſcopal Dignity.

The Beginning of the Conteſt about Inveſtitures.

When this quarrel about Inveſtitures firſt began, it was not the Ceremony, but the thing it ſelf which rais'd the Heat; and *Gregory* VII. in prohibiting Inveſtitures, not only oppos'd thoſe which were perform'd by the Paſtoral Rod and Ring, but in general all manner of Inveſtitures of Benefices granted by Laicks. The principal reaſon that induced him to prohibit them was, that it very much hinder'd the Liberty of Elections, and render'd Princes the Maſters and ſole Diſpoſers of all Benefices. For when a perſon canonically Elected could not enjoy his Benefice, nor be Conſecrated till he had receiv'd Inveſtiture from his Prince, it was unavoidably requiſite before they proceeded to an Election to know whether the Perſon they had an Eye to were agreable to the Prince or no; and in caſe they Elected one who was not ſo, the Election would be Invalid. By this means it abſolutely depended on the Will of the Prince to confer Biſhopricks and Abbeys on whomſoever he pleas'd. Oftentimes he granted them as a Reward for ſome Service done, or to the man who was the higheſt bidder. This was that Abuſe which mov'd *Gregory* VII. abſolutely to prohibit all Inveſtitures of Benefices; and he carry'd it ſo high, as to forbid Biſhops taking an Oath of Homage and Fealty to their Princes. *Victor* III. and *Urban* II. his Immediate Succeſſors prohibited likewiſe in general all manner of Inveſtitures. *Ivo* of *Chartres* tells us that *Urban* only forbad Princes the Corporal Inveſtiture: but that he never prohibited them from concerning them with an Election to which they had a Right, as being Heads of the People, and that he had not taken away from them the Right of Conceſſion. However that Pope in the Council of *Clermont* abſolutely prohibited all Inveſtitures, and even the Biſhop's Oath of Fealty to their Prince.

The State of the Conteſt in the time of Paſchal II.

It was in the time of Pope *Paſchal* II. that they began to have a more particular deſign upon the Ceremony of granting them by the Rod and Ring; and hence they rais'd a freſh Argument againſt Inveſtitures, by looking upon thoſe Ornaments as tokens of the Eccleſiaſtical Power appertaining to the Altar; from whence 'twas Concluded that the Prince in making uſe of this Ceremony ſeem'd to confer the Eccleſiaſtical Power. 'Tis thus that *Paſchal* explain'd himſelf in the Conference which he held at *Chalons* with the Emperor's Deputies; and 'tis chiefly upon this Reaſon thoſe men argu'd, who look'd upon Inveſtitures as an Hereſy worſe than Simony. The Princes on their ſide urg'd to no purpoſe, that they did not pretend by this Ceremony to beſtow any Spiritual Power: That their Intention was only to inveſt the Biſhops, as they did the other Lords, with the Temporalities which belong'd to the Church by the Grants of Princes. But the Enemies to this Right to render it the more odious would perſwade us that this Ceremony had another meaning. The Accommodation which was ſet on foot between Pope *Paſchal* II. and the Emperor *Henry* V. entirely remov'd the Difficulty: For it took away from the Biſhops all the Fiefs and other Temporalities which they poſſeſs'd by the Donation of the Emperors ſince *Charlemagne*, which were the only Ones for which the Princes could juſtly demand the Right of Inveſtitures; but it diveſted the Churches of great, real and ſolid Goods, for a chimerical, fanciful Independance: The Biſhops likewiſe did not reliſh this Accommodation, and ſo it came to nothing. The forc'd Conceſſion of Inveſtitures made by Pope *Paſchal* was reſented by ſome as an Hereſy, and conſider'd by others as a Dangerous Relaxation. There were ſome who would have it paſs for a neceſſary Toleration, and others for a thing reaſonable and Lawful.

The State of the Queſtion under Calixtus II.

In the Beginning of the Popedom of *Calixtus* II. the Difficulty ſeem'd to be reduc'd to the Ceremony of Inveſtiture with the Ring and Rod: At leaſt thoſe who were concern'd in the Negotiation thought ſo. *Henry* V. was very ready to renounce this, provide it did not prejudice his Prerogative; and if the Biſhops and Abbots would hold their Fiefs and Royalties of him; take to him the Oaths of Allegiance, and pay him all the Dues to which they were oblig'd by virtue of the Eſtates which they poſſeſs'd. But the Pope always inſiſted upon a General Prohibition of Receiving any manner of Inveſtiture or Eccleſiaſtical Benefices at the hands of *Laicks*; to which the Emperor would never conſent. The *French* themſelves would not admit this Prohibition to extend to Biſhopricks and Abbeys.

Remarks upon the Treaty concluded between Calixtus II. *and* Henry V.

In ſhort the laſt Accommodation made between Pope *Calixtus* and *Henry* was a great deal more Advantageous to the Princes than the Eccleſiaſticks. For the Princes pretended to theſe three things. (1.) That no Election of Biſhops or Abbots ought to be made without their Conſent. (2.) That the Perſon Elected ought to receive Inveſtiture with the Paſtoral Rod and Ring before he was Conſecrated. (3.) That he was oblig'd to take an Oath of Fealty to them, and do them Homage for the Fiefs and Royalties which were dependent on them. Now by this Treaty it was granted to them (1.) That the Elections of Biſhops and Abbots ſhould be made in their Preſence and Conſequently with their Conſent. (2.) That in *Germany* the Biſhop *Elect* ſhall be inveſted with the Royalties (that is all the Eſtates which he holds of the Crown, by the Sceptre, before his Conſecration; and in the other States within ſix Months after his Conſecration. (3.) It preſerves to them all the Dues and Services to which the Biſhops were oblig'd by Virtue of their Fiefs and Royalties. So that all the Alteration it made to the ancient Cuſtom of the Emperors conſiſted (1.) In that it took away the Ceremony of Inveſtiture by the Paſtoral Rod and Ring, and order'd that it ſhould be done with the Sceptre. (2.) That it reſtrain'd this Ceremony preciſely to the Royalties, that is, to ſuch Fiefs and other Eſtates which the Biſhops held of the Crown. (3.) In that it permitted the Conſecration of Biſhops out of *Germany* before they had receiv'd Inveſtiture, yet upon condition that they ſhould receive it within ſix Months after.

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The Treaty made between Pope *Calixtus* II. and the Emperor *Henry* V. was executed on both sides. But *Lotharius*, *Henry*'s Succeſſor, in the time of the Schiſm which was between Pope *Innocent* II. and his Adverſary *Peter de Leon*, thought he had a favourable opportunity of re-entring upon the Right of Inveſtiture. He made this Propoſal in the Conference which he had with Pope *Innocent* at *Liege*, letting him know that he would not acknowledge him but upon this Condition. This very much ſtartled the *Roman* Prelates, but Saint *Bernard* perſwaded that Prince not to inſiſt on this Pretenſion, and things remain'd in the ſame ſtate wherein they were before. *The Execution of the Treaty made with Henry.*

This is what relates to the Empire: As to *France* the Kings had never any Conteſt with the Popes about Inveſtitures: They enjoy'd them quietly even in the time of *Gregory* VII. who was not indeed pleas'd at it, but durſt not fall out with *France* upon that Subject. Under the ſucceeding Popes the Kings of *France* left off giving Inveſtiture by the Paſtoral Rod and Ring, and were pleas'd to confer it by a Writing or by Word of Mouth; ſo that the Popes whoſe chief deſign was to aboliſh that External Ceremony, left them in the quiet enjoyment of their Prerogative. *The Cuſtom of France with reſpect to Inveſtitures.*

This Affair made a greater Noiſe in *England* than in *France*: For S. *Anſelm* willing to be conformable to the Decrees of the Popes againſt Inveſtitures, refus'd to pay Homage and Fealty to the Kings. This Conteſt laſted a great many years, and neither the Popes, nor the Kings of *England* would yield the point: But at laſt they both conform'd themſelves to the Regulation of *Calixtus* II. *The Cuſtom of England with reſpect to the ſame.*

The Right of Inveſtitures was not the Peculiar Prerogative of Emperors and Kings; but Dukes, Counts and other Lords who had Biſhopricks or Abbeys in their States, poſſeſſing Fiefs or Revenues in their Dominions, did likewiſe enjoy the ſame Right. Thus it appears by a Letter wrote by *Gregory* VII. to *Radulphus* Arch-Biſhop of *Tours*, that the Counts of *Bretagne* had been in poſſeſſion of the Right of granting Inveſtitures to Biſhops, ſince that Pope commends them for having receded from that Cuſtom which they had ſo long enjoy'd, in compliance to the Holy See. Saint *Anſelm* tells us likewiſe that *Robert* Count of *Flanders* had been us'd to inveſt the Abbots after their Election. *Ivo* of *Chartres* in ſeveral places takes notice, that *Robert* Duke of *Normandy* granted Inveſtiture to the Biſhops and Abbots of that Province. The Counts of *Champagne*, *Anjou* and *Savoy* had the ſame Cuſtom, and even the petty Lords aſſum'd this Privilege to themſelves: As the Lord of *Rotrou*, whom we find in the *Chartulary* of St. *Denys* of *Nogent*, to have granted to *Hubert* the Inveſtiture of that Abbey with the Croſier, ſo that when *Gregory* VII. and the other Popes condemn'd Inveſtitures, this did not only Extend to Emperors and Kings, but likewiſe to Dukes Marquiſes, Counts, and in general to every Lay Perſon whether Man or Woman. *Inveſtitures granted to Petty Princes.*

The *Lateran* Council which approv'd of the Treaty about Inveſtitures, made between Pope *Calixtus* and the Emperor *Henry*, is that which is call'd the *firſt general Lateran Council.* It was held in *March* A. D. 1123. and compos'd of three hundred Prelates or thereabouts, according to the Teſtimony of *Sugerus* Abbot of Saint *Denys*, who was preſent at the Council, a more creditable Witneſs than the Abbot of *Uſperge*, who reckons four hundred Twenty Six; and than *Pandulphus* who tells us of almoſt a Thouſand. There were two and Twenty Canons made in this Council. *The firſt general Lateran Council in the year 1123.*

The Firſt renews the Canons made againſt the Simoniacal, and ordains that all thoſe who ſhall have obtain'd any Eccleſiaſtical Dignity for Money, ſhall be turn'd out of it.

The Second forbids the beſtowing the Dignities of a Provoſt, Arch-Prieſt or Dean on any but Prieſts, or that of Arch-deacon on any other but Deacons.

The Third renews the Prohibitions made by the Laws of the Church againſt Clerks having Wives or Concubines, or to live with Women, excepting ſuch as are exempted in the Canon of the Council of *Nice*.

The Fourth Imports that the Laicks, how pious ſoever they may be, ſhall not have the Diſpoſal of the Revenues of the Church, and that this ſhall be Peculiar to Biſhops, and declares thoſe Princes and Laicks who ſhall attribute it to themſelves Sacrilegious.

The Fifth renews the Prohibition of Marriages among Relations.

The Sixth declares the Ordinations made by the Arch-Heretick *Burdin* after his Condemnation, and thoſe that had been made by the falſe Biſhops whom he had ordain'd, to be Null and Void.

The Seventh Prohibits Arch-deacons, Arch-Prieſts, Provoſts and Deans from giving any Benefices having the Charge of Souls, or Prebends, without the Conſent and Approbation of the Biſhop.

The Eighth pronounces an *Anathema* againſt any Perſon whatſoever who ſhall ſieze upon the Town of *Benevento*.

The Ninth renews the Prohibitions made in the Canons, againſt admitting thoſe who had been Excommunicated by their Biſhop to the Communion.

The Tenth prohibits the Conſecrating of a Biſhop, who has not been Elected Canonically.

The Eleventh grants remiſſion of Sins to thoſe who go to *Jeruſalem* to aid the Chriſtians againſt the Infidels, puts their Perſons, their Families, and their Eſtates under the Protection of the Holy See; prohibits the offering any Violence to them under the Pain of Excommunication; and enjoyns all thoſe, who were Croſs'd to go into the Holy Land, or into *Spain*, and who having chang'd their Minds, had laid aſide their Croſs, to take it up again, and go that expedition within a year under the Pain of Excommunication.

The Twelfth aboliſhes the Cuſtom of ſiezing on the Eſtates of thoſe who dy'd without Heirs.

The Thirteenth Orders that they ſhall be declar'd Excommunicated who ſhall violate the Truce enjoyn'd for Certain Days.

The Fourteenth prohibits Laicks from ſeizing on any Oblations made to Churches, and from incloſing any Churches within the Bounds of Caſtles.

The Fifteenth is againſt Counterfeit Coiners.

The Sixteenth Excommunicates thoſe who Rob or exact any Tribute from the Pilgrims who go to *Rome* or to any other Places of Devotion.

The Seventeenth prohibits Abbots and Monks, from admitting Sinners to Publick Pennance, from viſiting the Sick, from performing the Extream Unction, and from ſinging Solemn and publick Maſſes, and enjoyns them to receive from their Biſhop the holy Chriſm, the holy Oyls, and Ordination.

The Eighteenth enjoyns that the Curats ſhall be Eſtabliſhed by the Biſhops, and that no perſon ſhall receive a Church or Tenths from the hand of Laicks without the Conſent of the Biſhop.

The Nineteenth imports that the Monaſteries ſhall continue to pay the Biſhops the Services and Duties which they have paid them ſince the time of *Gregory* VII. and it takes away from Abbots and *Monks* the Right of claiming the Poſſeſſion of Thirty years, in order to hold thoſe Churches which belong to the Biſhops.

The Twentieth provides for the Security of the Church Revenues.

The Twenty firſt does again prohibit Prieſts, Deacons, Sub-Deacons and Monks from having Wives or Concubines, and Declares the Marriages which they have contracted, Null. This is the Canon which expreſſly pronounces the Nullity of the Marriages of ſuch Perſons as are in holy Orders.

The Twenty ſecond declares the Alienations of Church Revenues made by Biſhops, Abbots, or any other Eccleſiaſticks Null, and Void.

This is the Summary of what we have left of the general *Lateran* Council, held under Pope *Calixtus* II. who dy'd the Year after. To compleat the Hiſtory of thoſe three Popes already mention'd, we have nothing more to do, than to give you an Extract of the Letters which they wrote.

The Letters of Paſchal II.

Paſchal II. was he who wrote moſt; of which a Collection is made of an hundred and ſeven, without reckoning the Fragments of ſeveral others which are to be met with in *Gratian*, and in the other Collectors of Canons.

In the Firſt he congratulates thoſe Perſons of the *Croiſade* in the Holy Land, for the Victories they had gain'd.

In the Second he confirms the Eſtabliſhment of a new Monaſtery in the Dioceſs of *Chalons*, and the Treaty which had been made between the Religious of that Monaſtery and thoſe of *Moleme* by the Arch-Biſhop of *Lions* according to the order he had receiv'd from *Urban* II.

In the Third he commends Saint *Anſelm* Arch-Biſhop of *Canterbury* for the Stedfaſtneſs he ſhew'd in ſtanding up for the Rights of the Church.

In the Fourth directed to *Bernard* Arch-Biſhop of *Toledo*, he confirm'd the Primacy of that Church.

The Fifth and Sixth are not two diſtinct Letters. The former of the two is only a fragment of the latter, whoſe inſcription has been chang'd: It is directed to an Arch-Biſhop of *Poland*, who ſcrupled to take an Oath to the Pope, in receiving the *Pall*. He therein magnifies the Dignity and Authority of the Church of *Rome*, and the Neceſſity of the *Pall*.

The Seventh is directed to *Robert* Count of *Flanders*, whom he commends for having executed his Orders touching the Church of *Cambray*; and whom he exhorts to perſecute the Emperor *Henry* IV. and the Inhabitants of *Liege*, to whom that Prince was retir'd.

The Clergy of *Liege* having procur'd a Copy of this Letter return'd a very ſmart reply to it: Wherein they made it appear how contrary that Order which the Pope gave in this Letter of making War againſt them, was to the Spirit of the Church, and to the Charity which the Pope, the Common Father of all the Faithful, ought to bear towards all the Churches. They ſay that they could not tell how to believe that the Pope had approv'd of the Deſtruction of the Church of *Cambray*, and the Outrages which had been there committed, had they not learn'd from his own Mouth, that all this was done by his Order; without mentioning the dividing of that Biſhoprick into two, and the Expulſion of *Gautier* who was Biſhop thereof. They make mention of ſeveral Inſtances to prove that one ought not to make uſe of the Sword, or engage in a War to put the Sentences of Excommunication in Execution: That moreover they have done nothing which deſerv'd either Death or Excommunication: That they were Excommunicated only becauſe they had paid to their Lawful Soveraign the Reſpect which they ow'd him, according as they were oblig'd by the Law of God: That they are not Simoniacal, but on the Contrary avoid thoſe who are ſo, and that they have no leſs abhorrence to thoſe who pretending to give Eccleſiaſtical Graces for nothing, ſell them under a pretence of Charity: That in fact they had not been Excommunicated by their Arch-Biſhop, and that they ſuppos'd they had not been Excommunicated by the Pope, ſince he could not do it without hearing them firſt. That no one could ſay that they were Excommunicated, becauſe they Communicated with their Biſhop, who would not fail in his Duty towards his Prince, ſince therein that Prelate had done his Duty, and had greater Reaſon to fear the Curſe which God had pronounc'd againſt thoſe who obey'd not his Commandments, than that which ſome Popes have within a while invented againſt thoſe who would not be Rebels to their Lawful Prince: That the Holy Fathers inform us that Kings ought not to be Excommunicated, or at leaſt but very rarely: That according to Ancient Cuſtom they ſtand to the Deciſions of their Metropolitan and of their Provincial Synod, and they did not recognize thoſe Legates à *Latere*, who ran from place to place to enrich themſelves, and who reform'd neither Manners nor Diſcipline, but were the Cauſe of rifling Churches and of the Wars: That they liv'd as Regular Clerks, according to the Rule of the Canon. Laſtly, they inveigh'd againſt the Memory of *Gregory* VII. who was the firſt that ſtirr'd up the People againſt their Emperor, and was for extending the Spiritual Power of binding and unbinding even to Temporalities; which they prov'd to be contrary to the Maxims and Practice of the Popes his Predeceſſors.

The Eighth Letter of *Paſchal* is directed to the Clergy and People of *Bamberg*, to whom he recommends *Otho* their Biſhop Elect.

By

By the Ninth directed to *Henry* King of *England* he exhorts that Prince to renounce his Right of Inveſtitures.

By the Tenth he adviſes *Didacus* Biſhop of *Compoſtella*, to take care that his Clergy live regularly, to hinder forbidden Marriages, and not to ſuffer the *Monks* to live with the *Nuns*.

The Eleventh is the Bull of Canonization of *Peter* Biſhop of *Anagnia*, by which he orders that his Feaſt ſhould be celebrated on the third of *Auguſt*.

In the Twelfth directed to *Gebehard* Biſhop of *Conſtance*, and to *Oderick* Biſhop of *Paſſau*, he determines that thoſe who unwillingly converſe with Excommunicated perſons by neceſſity or in duty, are not liable to Excommunication.

By the thirteenth he cites the Laity and Clergy of *Augsburgh*, who accus'd their Biſhop; and

By the fourteenth congratulates their being reconcil'd to him.

By the fifteenth he adviſes the Clergy and Laity of *Arles* to Elect another Arch-Biſhop in the place of *Gibbeline*, who had been made Patriarch of *Jeruſalem*.

In the ſixteenth he congratulates S. *Anſelm* for his being reconcil'd to the King of *England*, and grants him a Power of abſolving thoſe who had oppoſed the Decrees of the Holy See about the Inveſtitures of Benefices granted by Laicks, or who had done Homage to the King for Eccleſiaſtical Preferments.

In the Seventeenth he adviſes *Gerard* Arch-Biſhop of *York* to ſubmit to the Arch-Biſhop of *Canterbury*.

By the Eighteenth he writes to *Baldwin* King of *Jeruſalem*, to ſubject all the Churches which ſhall be conquer'd by him to the Church of *Jeruſalem* as their Metropolitan.

In the Nineteenth he grants this Privilege to *Gibeline* Patriarch of *Jeruſalem*.

In the Twentieth, he declares to *Bernard* Patriarch of *Antioch*, that he did not thereby intend to prejudice his Rights.

In the Twenty firſt he orders *Uraca*, the Daughter of the King of *Caſtile*, to part from *Alphonſo* King of *Arragon* her Kinſman in the third Degree.

The Twenty ſecond is the Draught of a Bull which he had thought of making, according to the firſt agreement which he had made with the Emperor *Henry* V. whereby he enjoyns the Biſhops and Abbots of *Germany* to abandon all the Fiefs and other Eſtates which they held of the Empire, upon Condition that the Emperor ſhould make no pretenſion to the Eſtates which had not been beſtow'd on the Church by the Emperor.

The Twenty third is written to *John* Cardinal Biſhop of *Freſcati*, to *Leo* of *Verceil*, and to other Cardinals, who were met at *Rome* to Cancel the Decree of Pope *Paſchal*, whereby he had granted the Right of Inveſtiture to the Emperor *Henry*.

In the Twenty fourth directed to *Guy* Arch-Biſhop of *Vienna*, he himſelf cancels this Decree, and declares the Conceſſion null and void.

In the Twenty fifth he advertiſes the Clergy of *Augsburgh*, that he had interdicted their Biſhop five Years ago, upon the Complaints that had been preferr'd againſt him; and that ſince that Biſhop never appear'd to clear himſelf of the Crimes laid to his Charge, he thought it not convenient to take off the Interdiction pronounc'd againſt him.

In the Twenty ſixth, he refers this Affair to the Determination of *Arnulphus* Arch-Biſhop of *Mentz*.

The Twenty ſeventh directed to the Chapter of *Augsburgh* does not at all agree with the two former. For he therein excuſes the Biſhop of *Augsburgh*, and refers his Affair to *Guy* Biſhop of *Coire*; which has made *Baronius* ſuppoſe that it was ſurreptitious.

In the Twenty Ninth written to the Patriarch of *Antioch*, he renews the Declaration which he had formerly made; that by the Letter which he had written in favour of the Patriarch of *Jeruſalem*, he did not pretend to prejudice the Rights of the Church of *Antioch*. He wrote the ſame thing to *Baldwin* King of *Jeruſalem* by the Twenty Ninth.

In the Thirtieth he wrote word to *Henry* King of *England* that he would not meddle with the Rights and Privileges of the Church of *Canterbury*.

In the Thirty firſt directed to the ſame Prince he complains of their having turn'd *Turſtin* Arch-Biſhop of *York* out of his Church, without having obſerv'd any forms of Juſtice.

In the Thirty ſecond written to *Pontius* Abbot of *Cluny*, he orders that in the Communion they ſhould give the Bread and Wine apart, which was contrary to the Cuſtom of *Cluny*, where ſometimes they dip'd the Hoſt in the Wine. However he excepts Infants and Infirm perſons.

In the Thirty third he ſent word to *Daimbert* Arch-Biſhop of *Sens*, that he had Conſecrated him who had been Elected Biſhop of *Paris* without prejudicing the Rights of the Church of *Sens*.

By the Thirty fourth directed to *Lambert* Biſhop of *Arras*, he confirms the Diſunion which had been made by his Predeceſſor *Urban* II. of the Biſhoprick of *Arras*, from that of *Cambray*; gives two Arch-Deaconries to the former, and orders it ſhould enjoy all the Territories which depended on it formerly.

By the Thirty fifth he wrote word to the Biſhops of the Provinces of *Rheims*, *Sens*, and *Tours*, that he had commiſſion'd them with *Lambert* Biſhop of *Arras*, to give King *Philip* Abſolution, in caſe he would ſincerely part with *Bertrarda*. To this Letter is annex'd the Oath which that Prince and *Bertrarda* took at *Paris* in the Year 1104. in the preſence of thoſe Biſhops, to have nothing more to do with each other.

In the Thirty ſixth he Commiſſions *Daimbert* Arch-Biſhop of *Sens* to try the Difference which was between the Abbot of *Vezelay* and the Abbot of *Flavigny*.

The Thirty ſeventh is the Bull of the Legation of *Gerard* Biſhop of *Angoulême*, in the Provinces of *Bourges*, *Bourdeaux*, *Auche*, *Tours* and *Bretagne*.

In the Thirty eighth directed to *Norigand* Biſhop of *Autun*, he confirms his Election, and orders that he ſhall freely enjoy all the Revennes of his Church.

The next written to *Stephen* Biſhop of *Autun* contains ſome thing like the former.

The Six next Letters are directed to Saint *Anſelm* Arch-Biſhop of *Canterbury*. In the forty ſecond he anſwers to ſeveral queſtions which that Arch-Biſhop had propoſed, eſpecially about the Inveſtitures of Churches, and he therein determines that a Biſhop may receive Eccleſiaſtical Revenues from the hands of Laicks, who beſtow them on the Church, provided it were within his own Dioceſs, but that he ought not to receive thoſe which are in another Dioceſs, and that Abbots ought not to receive them but from the hands of Biſhops: That one might not receive a Church from the King, as a Recompence of thoſe Eccleſiaſtical Revenues which he had ſeiz'd upon: That an Eccleſiaſtick ought not to pay Homage to a Lay Prince: That the Sons of Prieſts may be admitted into Holy Orders: That it was better in caſe of extremity one ſhould receive the *Viaticum* from the hands of a Married Prieſt, rather than not receive it at all.

In the forty ſixth, he wrote word to the Clergy of *Terrouane*, that they ought not to ſuffer any Marry'd Clergy amongſt them.

The forty ſeventh is a Privilege granted to the Monaſtery of St. *Sophia* near *Benevento*.

The forty eighth directed to *Richard* Arch-Biſhop of *Narbonne*, is a confirmation of the Revenues and Privileges appertaining to that Arch-Biſhoprick, with Prohibitions againſt making any attempts on them.

In the forty ninth he prohibits two Abbots from admitting into Communion two perſons Excommunicated by the Arch-Biſhop of *Narbonne*.

In the fiftieth directed to *Rhotard* Arch-Biſhop of *Mentz*, he wrote againſt the Inveſtitures of Churches, which Princes made with the Paſtoral Rod and Ring. He therein renews the Decree of the Council of *Placenza* under *Urban* II. againſt the Clerks Ordain'd during the Schiſm, and refers to a Council to determine how they ought to proceed againſt Excommunicate and Schiſmatical perſons who had procur'd themſelves to be Ordain'd Biſhops.

The fifty firſt is a Privilege granted to the Abbey of *Vezelay*.

The five next Letters are written in favour of that Abbey.

The fifty ſeventh and eighth confirm the re-eſtabliſhment of the Biſhop of *Arras*.

In the two next he nominates Umpires to decide the difference between the Clergy of *Arras* and the Monks of St. *Vaaſt*.

The next Letters to the ſeventy ſixth are particularly in favour of the Abbey of *Clumy*. He grants that Abbot a Power of wearing the Mitre and the Croſier, and the Pontifical Habits: but forbids him to cauſe the Holy Chriſm to be Conſecrated in his Abbey.

In the ſeventy ſixth he commends *Otho* Biſhop of *Bamberg*, for not accepting of that Biſhoprick from the hands of the Emperor.

In the ſeventy ſeventh, he recommends to the Clergy of *Paris*, *Gualon* their Biſhop, and exhorts them to joyn with him in the recovery and preſervation of the Revenues of their Church. He therein prohibits the Great Prebendaries from exacting Homage from the Demi-Prebendaries.

The four next are directed to *Guy* Arch-Biſhop of *Vienna*, Legate of the Holy See: In the firſt he confirms to him his Privileges: In the ſecond and third he orders him to determine the difference which was between the Canons of *Beſanzon* and thoſe of St. *Stephen* in the ſame City: And in the laſt he confirms what that Arch-Biſhop had done in the Council of *Vienna*. The Conteſt between the Canons of St. *John* and St. *Stephen* of *Beſanzon* was about the Right of the Cathedral. The Pope had referr'd the Determination thereof to *William* the Predeceſſor of *Guy*; afterwards the Cauſe was heard at *Rome*: The Pope there order'd that in caſe the Canons of St. *Stephen* could prove that they had been in quiet poſſeſſion of the right of the Cathedral for thirty years paſt, they ſhould enjoy it without any more diſpute. It was upon this and ſeveral other differences that their Cauſe was referr'd to the Arch-Biſhop of *Beſanzon*, who having call'd a Council at *Tornus*, in the Year 1115. found that the Canons of St. *Stephen* produc'd very ſorry Witneſſes to prove their Poſſeſſion, and thereupon adjudg'd the Right to the Chapter of St. *John*. Pope *Paſchal* was not ſatisfied with this Sentence, as appears by his third Letter written to *Guy*; but *Calixtus* II. confirm'd the Judgment of the Council of *Tornus*. But this did not put an end to the Diſpute, till Cardinal *Hugh* united thoſe two Churches by a Treaty concluded between them, *An. Dom.* 1253.

In the eighty fourth, he confirms the Limits granted to the Citradel of *Velitra* by *Gregory* VII.

In the eighty fifth, he wrote word to *William* Arch-Biſhop of *Melphi*, that he put down the Biſhoprick eſtabliſhed in the Burrough of *Lavella*, and confirms the Privileges of the Church of *Melphi*.

In the eighty ſixth directed to *Guy* Biſhop of *Pavia*, he confirm'd the Rights and Privileges of the Church of *Pavia*.

Moſt of the following Letters are confirmations of Privileges.

The ninety ſixth, ninety ſeventh, ninety ninth, the hundredth, hundredth and firſt and ſecond are written to *Henry* King of *England*, and to St. *Anſelm* about Inveſtitures, and about the Prohibition made againſt admitting the Sons of Prieſts into Orders.

The next Letters are likewiſe directed to the ſame Perſons, and have regard to the Affairs of *England*; ſuch as the Inſtitution of the Biſhoprick of *Ely*, and the Tranſlation of *Radulphus* from the Biſhoprick of *Rocheſter* to the Arch-Biſhoprick of *Canterbury*. In the ninety eighth directed to *Osborn* Biſhop of *Exon*, he determines that he ought to allow the Monks to have a Church-yard within their Monaſtery to Bury their Dead.

Theſe Letters are followed by ſeveral fragments of other Letters Attributed to this Pope, in the Collection of *Gratian*, ſeveral of which are againſt the Laicks who were for conferring the Inveſtiture of Churches,

Churches, or seiz'd on their Revenues; others about Tenths; some whereby the Monks were prohibited from claiming the Rights which belong'd to Bishops, or from exempting themselves from their Jurisdiction; and others against Marriages between Relations.

Pope *Gelasius* II. being but a short time on the Chair, wrote but a very few Letters. *The Letters of Gelasius II.*

In the first directed to all the Prelates of the Kingdom of *France*, he gives them to understand that the Emperor being unexpectedly come to *Rome* had drove him thence, and that afterwards he threatned to do him all the mischief he could, if he would not grant him what he desir'd. That he had return'd this Answer to him, that he was ready to determine the difference which was between the Church and the Empire, at *Milan* or at *Cremona*, about St. *Luke*'s-day, by those whom God had appointed to be Judges in the Church: That notwithstanding this proposal, he had set on the Chair *Maurice* Arch-Bishop of *Bragne*, Excommunicated by his Predecessor Pope *Paschal*: That thanks be to God the Emperor had not been favour'd by any of the *Romans* in this his proceeding; but only by those of the Faction of *Guibert*. He exhorts the Prelates of that Kingdom to find out ways of vindicating the Honour of the Church.

The second directed to *Bernard* of *Toledo*, is upon the same Subject.

In the third he exhorts the Clergy and Laity of *Rome* to have no Correspondence with *Maurice* the Intruder, who was both Perjur'd and Excommunicated.

In the fourth, he Congratulates *Gautier* Arch-Bishop of *Ravenna*, his being advanc'd to that Arch-Bishoprick, and the re-union which he had procur'd between that Church and the Holy See; in pursuance whereof, he restores to the Arch-Bishoprick of *Ravenna* all the Bishopricks of *Æmilia*, which had been taken away from it during the Schism, and granted him the Pall.

In the fifth he recommends to the Christians who were at the Siege of *Saragossa* to receive him whom he had Consecrated Arch-Bishop of that City, and grants Indulgences to all who should Die in that Expedition.

The sixth and seventh are Privileges granted to the Abbey of *Cluny*.

Calixtus II. wrote more Letters. *The Letters of Calixtus II.*

By the first he informs *Adalbert* Arch-Bishop of *Mentz* of his Election to the Popedom.

The second is a confirmation of the Constitutions of the Order of *Cisteaux*.

The third is a Confirmation of the Privileges, Rights, and Revenues of the Church of *Vienna*.

The fourth is written to the Bishops of *France*, about the taking of *Maurice Burdin*.

The fifth is a Congratulatory Letter to the Emperor *Henry* V. upon the Conclusion of the Treaty which he had made with the Holy See about Investitures.

By the sixth he confirms the Privileges of the Church of *Bragne*.

By the seventh and eighth those of the Church of *Bamberg*.

By the ninth and tenth those of the Abbey of *Vendome*.

In the eleventh, he refers to the Bishop of *Langres* a difference which was between the Monastery of St. *Peter the Lively* of *Sens*, and the Abbots of *Molesin*, and of St. *Rhemy* of *Rheims*.

The next are written in favour of the Chapter of St. *John* of *Besançon*, to whom he adjudg'd the Right of the Cathedral.

The four next are Privileges granted to the Abbey of *Tornus*.

The twenty first and second are other Privileges granted to the Abbey of *Cluny*.

The twenty third is a Letter of Compliment to King *Lewis* the *Gross*, to whom he recommends his Legat.

The twenty fourth is directed to *Gerbert* Bishop of *Paris*: He therein orders that all the Churches and Abbeys of his Dioces shall be subject to him, and that the Canon of his Church who had been made a Bishop, shall no longer hold his Prebend.

In the twenty fifth, he permits a certain Lord of *Germany* to found a Monastery; upon Condition, that the Revenues which he bestow'd should be under the Protection of the Holy See, to which the Monastery should give every fourth Year an *Albe* and some white Vestments; and that neither he nor his Successors should have any thing to do with what related to the Monastery.

In the twenty sixth and seventh, he approves the Institution of the Regular Canons in the Churches of *Benriad* and *Berchgetesgaden*.

By the twenty eighth, he Establishes *Gerard* Bishop of *Angoulême*, his Legat in the Provinces of *Bourges*, *Bourdeaux*, *Auche*, *Tours*, and *Bretagne*.

In the twenty ninth directed to the Bishops of *Orleans* and *Paris*, he confirms the Prohibitions made by his Legat against Celebrating Divine Service, where-ever *William* the Son of Count *Robert*, who had Marry'd the Daughter of the Count *Angers* his Kinsman, should be.

In the thirtieth directed to *Pontius* Abbot of *Aniana*, he adjudg'd to that Abbot a Priory, which was Contested between him and the Arch-Bishop of *Arles*, and the Monks of the Abbey *de la Chaise-Dieu*.

In the thirty first and second, he order'd that those who pillag'd the Revenues of the Village of *Mongodin*, belonging to the Chapter of *Mascon*, shall be Excommunicated.

In the four next, he confirms the Primacy of the Arch-Bishoprick of *Toledo*.

To these Letters is annex'd a Letter of *Lewis* the *Gross*, directed to that Pope, as an Answer to that which he had sent into *France* upon the taking of *Burdin*; wherein, after he had declar'd to him the Joy he conceiv'd at this Success, he returns him thanks for having superseded for a while the Sentence past'd against the Arch-Bishop of *Sens*, in favour of the Arch-Bishop of *Lions*; and desires he would be pleas'd wholly to revoke it, observing to him that he had laid this business very much to heart, and would expose himself and his Kingdom to the utmost dangers; rather than put up such an Affront. He puts his Holiness in mind of the great services which the Kings of *France* had always done to the

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Holy See, and of thoſe which in a particular manner he had done for him by being preſent at the Council of *Rheims*, wherein he had more regard to the Honour of the Holy See than to his own Intereſt. He conjur'd him as an acknowledgment of thoſe good turns, that he would be pleas'd to preſerve the Church of *Sens* in its Ancient Liberty, which could not be taken away from it by a Privilege granted by Stealth, and without his knowledge, to the Arch-Biſhop of *Lions*.

The four Sermons upon St. *James* attributed to *Calixtus* II. Publiſh'd by *Mariana*, and inſerted in the *Bibliotheca Patrum*, are ſuppoſititious pieces, and unworthy of that Pope.

CHAP. III.

The Hiſtory and Letters of the Popes, Honorius II. Innocent II. Celeſtine II. Lucius II. *and* Eugenius III.

Honorius II.

POPE *Calixtus* being Dead, *Leo Franchipani* forbad the Cardinals to proceed to a New Election till three days after, under pretence, that they might have time ſufficient to deliberate on the Choice they were to make, and to conſult the Canons, relating to Elections thereupon. *Franchipani*'s deſign was to get *Lambert* Biſhop of *Oſtia* Elected; the People were for the Cardinal of St. *Stephen*, whom *Franchipani* ſeem'd alſo to favour: But, the Cardinals caſting an eye upon *Thibaud*, Prieſt and Cardinal of St. *Anaſtaſius*, gave their Votes for him, and would have Proclaim'd him Pope under the Name of *Celeſtine* II. When in the mean time *Leo Franchipani*, obſerving the People were againſt this Election, propos'd to them the aforeſaid *Lambert*; who was ſoon after Proclaim'd by the common ſuffrage of the Clergy and People, was Clothed in his Pontifical Habit, and Nam'd *Honorius* II. Nevertheleſs, the better to gain the Cardinal's Approbation, in few days after he threw off his Papal Ornaments in their preſence; which won ſo extreamly upon them, that they were ſoon brought to acknowledge him and confirm his Election. He Govern'd Peaceably and Prudently the Holy See for five Years and two Months. In the Year 1125. he Excommunicated *Frederic* and *Conrade*, Nephews to the Emperor *Henry* V. who would have ſeiz'd upon the Empire, and who made War upon *Lotharius*. In 1127 he declar'd War himſelf againſt *Roger* Count of *Sicily*, who pretended to have a right to the Dutchies of *Calabria* and *Apulia* Independant from the Pope. The Year after he Excommunicated this Prince, and Dy'd the 14th of *February*, in the Year 1130.

Innocent II.

After the Death of *Honorius* II. the Cardinals that were then preſent, on the ſame day Elected *Gregory* Cardinal of St. *Angelo*, who was then Nam'd *Innocent* II. At the ſame time Cardinal *Peter* of *Leon*, formerly a Monk of the Abbey of *Cluny*, caus'd himſelf to be Elected, under the Name of *Anacletus*, by another Faction of Cardinals. The Party of Cardinal *Peter* was by much the ſtronger, which oblig'd thoſe that were for *Innocent* to retire to ſtrong Holds, and afterwards to fly with that Pope to the City of *Piſa*. This occaſion'd *Innocent* to come into *France*, where an Aſſembly of Prelates was held on his account at *Etampes*, in the Year 1130. to which St. *Bernard* was ſent. He ſpoke very notably in favour of *Innocent*, and his Opinion was follow'd by the whole Council. This Pope being thus acknowledg'd by *France* went immediately thither, and was ſplendidly receiv'd at *Orleans* by King *Lewis* the *Groſs*, and ſeveral Biſhops that came to wait on that Prince. From thence he ſet forwards to *Chartres*, where *Henry* I. King of *England* acknowledg'd him likewiſe. He had not long after the Approbation and Conſent of the Emperor *Lotharius*, whom he went to meet at *Liege* in the beginning of the following Year. This Prince receiv'd him very honourably, but however he would needs make uſe of this occaſion to get the Inveſtitures reſtor'd. This very much ſurpriz'd the [illegible], and St. *Bernard* labour'd all he could to diſſwade the Emperor from inſiſting on ſuch a Demand.

At the breaking up of this Conference, the Pope held a Council at *Rheims*, at which he Crown'd King *Lewis* the Younger, in the Room of his Brother *Philip*, then lately dead. After this Council was over he made ſome ſhort ſtay at *Auxerre* and thence return'd into *Italy*, having firſt comply'd with *Lotharius*, who thereupon promis'd to march to *Rome* and Re-Eſtabliſh him in the Papal Chair. Upon this *Lotharius* kept punctually to his word; came to *Rome*; put *Innocent* in poſſeſſion of the Palace of *Lateran*, and in recompence was Crown'd Emperor by this Pope in the Year 1133. But, notwithſtanding, all this; *Peter* of *Leon* and his Party, being become Maſters of all the Strong Holds in and about *Rome*, and *Lotharius* likewiſe being Oblig'd to Return home, *Innocent* was conſtrain'd to retire a Second time to *Piſa*, where he call'd a Council in the Year 1134. The Church of *Milan* ſoon came under the Obedience of *Innocent* II. thro' the perſwaſion of St. *Bernard* and the Legates which this Pope had ſent thither. But the Province of *Guienne* declar'd for *Peter* of *Leon* thro' the Subtilty of *Gerard* Biſhop of *Angouleſme*, who had perſwaded *William* Duke of this Province that this was the Rightful Pope, and who for recompence was made Legate in conjunction with *Giles* Cardinal Biſhop of *Freſcati*: Theſe condemn'd *William* Biſhop of *Poictiers*, caus'd him to be driven out of his Dioceſs and placed another in his Room. They likewiſe diſpoſſeſs'd the Biſhop of *Limoges* and inſtated *Ranulphus* of *Duras* in his See. Hereupon St. *Bernard* and *Geofrey* Biſhop of *Chalcedon*, went to *Guienne* and conferring with the Duke at *Pontigni*, eaſily enclin'd him to own *Innocent* for Pope. But whereas he would by no means conſent to the Re-eſtabliſhment of the Biſhops that had been ſuſpended, St. *Bernard* to ſurmount his Obſtinacy, took the bleſſed Sacrament and carrying it to the Place where the Duke was, conjur'd him in the Name of *Jeſus*, and with ſuch terrible words that the frighted Duke fell flat upon the Ground and was forc'd to be reconcil'd to the Biſhop of *Poictiers*.

The

The Bishop of *Angoulesme*, who had also possess'd himself of the Arch-Bishoprick of *Bourdeaux*, dy'd some small time after, whereby the Schism was entirely suppress'd in *Guienne*. *Roger* Duke of *Sicily* was now the only Prince that continu'd in the Interest of *Peter* of *Leon*, and this by reason that he had receiv'd the Title of King from him, and moreover was in possession of that part of the Patrimony of St. *Peter* which lay in the Province of *Benevento* which he had no mind to restore to the Holy See. Yet Duke *Ranulphus* having defeated him in a signal Battle, prevented his attempting any thing against Pope *Innocent*. *Peter* of *Leon* dy'd in the Year 1138. A little while after his death, those of his Party plac'd in his stead the Cardinal *Gregory* to whom they gave the name of *Victor*, but this Person finding his side too weak to hold out against *Innocent*, came and publickly surrender'd his Pretensions to him in the Year 1139. Afterwards *Innocent* held a Council at *Lateran*, in which the Favourers of *Peter* of *Leon* were solemnly condemn'd, and the Ordinations made by this Pope declar'd Null and Void. Some time after *Innocent* was taken by Duke *Roger* which occasion'd the Agreement afterwards made between them. This Pope dy'd the 24 of *September* in the Year 1143. The same day *Guy* a Priest and Cardinal of St *Mark* was chosen Pope by the Cardinals, and proclaim'd under the name of *Celestine* II. He had no Competitors in his Election, but his Pontificate was of no long continuance, for he dy'd 5 Months and a few days after, on the Eighth of *March* in the Year 1144. He was succeeded by *Gerard* Cardinal of the Holy-Cross, who took the name of *Lucius* II, whose Pontificate was very much molested by the War with *Roger* Duke of *Sicily*, with whom nevertheless he at length made a Truce, and by the Revolt of some *Italians* who had a mind to Assert the Authority of their Senators that were Assembled in the Capitol. This Pope dy'd of Grief as some will have it, but as others say, he was kill'd by the fall of a Stone about the End of the first Year of his Pontificate, the 26th of *February* in the Year 1145. Celestine II. Lucius II.

Bernard, Native of *Pisa*, Abbot of St. *Anastasius* and Disciple of St. *Bernard* was chosen in his place by the Cardinals under the Name of *Eugenius* III. This Pope the People would have Oblig'd before his Consecration to have confirm'd the Soveraignty of the Senators, to avoid doing which he retir'd to the Monastery of *Forsu* where he was proclaim'd and Consecrated Pope. Some time after his Consecration he retir'd to *Rome*, where he liv'd for a while in a strong hold; but at length, not thinking himself in sufficient Security, he retir'd to *Viterbe*. He was no sooner gone but *Jordanes*, who had taken upon him the Quality of a *Patrician*, made himself master of *Rome*, Pillag'd all the Cardinals and Great Mens House that would not submit to his Government, Built divers Citadels in the City, and also made one of the Church of St. *Peter*. Against him, *Eugenius* pronounc'd the severest *Anathema's* and by the Assistance of the Militia of *Tivoli* forc'd the *Italians* to make Peace, to abolish the Dignity of *Patricius*, and to receive a *Præfect* and Senators which he should depute to govern them in his Absence. This Agreement being Concluded, he return'd to *Rome*, and kept the Feast of *Christmas* there, but the *Romans* being unmindful of the Articles of the Peace, and given to Rebel, *Eugenius* was forc'd to get away secretly to *Tivoli*, whence he retir'd to *Pisa* and from thence into *France* in the Year 1147. He was there kindly receiv'd by King *Lewis* and had several Councils in favour of the Croisade, and continu'd above a Year in that Country. He return'd into *Italy* towards the End of the Year 1148. where after having undergon divers fatigues of War, he at length became Master of the Church of St. *Peter* in the Year 1150. He dy'd at *Tivoli* the Ninth of *July* in the Year 1153, His Body was carry'd to *Rome* and Interr'd in St. *Peter's* Church. Eugenius III.

The Letters of these Popes contain nothing very remarkable.

Honorius II. has writ but very few.

His first was upon occasion of the Death of *Pontius* a *Monk* of *Cluny* who dy'd out of his Abbey. He gives *Peter* the Venerable Abbot of *Cluny*, to Understand that he had bury'd him in holy Ground out of respect to that Abbey whereof he had formerly been *Monk*. *The Letters of* Honorius II.

The Second and Third are writ concerning the *Pall* which he Grants to *William* Elected Arch-Bishop of *Tyr* and Consecrated by the Patriarch of *Jerusalem*.

In the Fourth he recommends to the King of *Denmark* the Legat which he had sent into his Kingdom.

By the Fifth he receives *Henry*, Son of *Lewis* VI. of *France* being design'd for the Church, under the Protection of the Holy See.

In the Sixth, directed to the Clergy of *Tours*, he confirms the Excommunication pronounc'd by his Legat against *Fulcus* Earl of *Angers*, by reason that he did not break the Marriage between his Daughter and *William* Son of Lord *Robert*.

The Seventh is a Confirmation of the Privileges granted the Abbey of *Cluny* by his Predecessors.

The Three following relate to the Legateship of Cardinal *John de Creme* into *England*.

The Last is Address'd to the Bishops of the Province of *Tours* to exhort them to Observe the Decrees of the Council of *Nantes*.

The Letters of Innocent II *are very many.*

In the First he confirms the Judgment of the Council of *Jouare* against the Associates of *Thomas* Prior of St. *Victor* as likewise against those of *Archembaud* Sub-Dean of *Orleans*, adding several Punishments which were before Omitted. *The Letters of* Innocent II.

By the Second he gives all the Land which the Princess *Matilda* enjoy'd in *Italy*, and which she had left to the Holy See, to the Emperor *Lotharius* and *Henry* Duke of *Bavaria* his Son in Law, on condition that they swear Fealty and do Homage to the Church of *Rome*, and moreover to pay yearly a Hundred Pound in Gold.

The

The Third is a Confirmation of the Immunities and Revenues belonging to the Church of *Piſtoia* in *Tuſcany*, Addreſs'd to the Biſhop of that City.

The Five Letters following are written to the Patriarch of *Jeruſalem* and *Antioch*, and the other Biſhops of the Eaſt for Conſervation of the Dignity and Rights of *Fulcus* Arch-Biſhop *Tyr*.

In the Ninth he confirms the Grant made by Pope *Honorius* II. to *Roger*, of the Kingdom of *Sicily*, Dutchy of *Apulia* and Principality of *Capua* together with the Title of King.

The Next following contain the Condemnation of *Peter Abaëlard* and *Arnold de Breſſe*.

The Twelfth is a Privilege granted to the Abby of St. *Memme*.

In the Three Next he confirms the Power of the Arch-Biſhop of *Hambourg* over the Biſhopricks of *Denmark*, *Sueden*, and *Norway*.

In the Sixteenth he Admoniſhes *Hugh* Arch-Biſhop of *Roan* to comply with the King of *England* his Maſter, and to permit the Abbots of *Normandy* to pay Fealty and Homage to him.

In the Seventeenth, he acquaints King *Lewis* that he is Arriv'd in perfect Health at *Cluny*.

By the Eighteenth he commands *Geofrey* Biſhop of *Chartres*, and *Stephen* Biſhop of *Paris*, to reſtore to *Archembaud* Sub-Dean of *Orleans* and his fraternity, the Benefices and Goods that had been taken from them.

In the Nineteenth, he orders the ſame Biſhop of *Paris* to take off the ſuſpenſion which he had awarded againſt the Church of St. *Genievefve*.

The Four next relate to the Abbey of *Vezelay*, to which he orders an Abbot, and whoſe Privileges he confirms.

In the Twenty fourth, he commands *Aloiſius* Abbot of *Anchin* to take care of the Church of *Arras*, of which he was Elected Biſhop.

In the Twenty fifth, he confirms the Rights and Privileges of the Biſhop of *Bamberg*.

In the Twenty ſixth, he receives *Hugh* Arch-Deacon of *Arras*, under protection of the See of *Rome*.

The Fourteen Letters which follow, concern the Privileges and Revenues of the Abbey of *Cluny*: and in the fifteenth, he recommends himſelf to the Prayers of this Monaſtery.

The Forty ſecond is a piece of a Letter wrote to *Otho* Biſhop of *Lucca*, concerning thoſe Witneſſes who are related to either Party.

In the Forty third, he acquaints *Guigue* Prior of the Great Charter-Houſe, that he has Canoniz'd *Hugh* Biſhop of *Grenoble*, and farther Commands him to write what he knows of his Life or Miracles.

There are alſo five more Letters which belong to *Innocent* II. and relate to the Affairs of *Germany*, and two concerning the Church of *Angers*. The firſt are at the end of the 10th Tome of the Councils, and the two laſt in the 2d Tome of the Miſcellanies of Monſieur *de Baluze*.

We have but three Letters of Celeſtine II.

The Letters of Celeſtine II.

IN the Firſt he acquaints *Peter*, the Venerable Abbot of *Cluny*, with his Acceſſion to the Pontificate.

In the Second, he confirms the Donation of the Church of St. *Vincent*, to the Order of *Cluny*, by the Biſhop of *Salamanca*.

In the Laſt, he orders the Arch-Biſhop of *Toledo* to reſtore to the Biſhop of *Orenſe* ſome Pariſhes which the late Biſhop of *Aſtorga* had ſeiz'd upon.

The Letters of Pope Lucius II. *are about Ten.*

The Letters of Lucius II.

BY the Firſt he gives *Peter* of *Cluny* to underſtand that he has made a Truce with *Roger* King of *Sicily*.

By the Second he demands aid of King *Conrade* againſt the *Italians*, who were revolted, and who had choſen *Jordanes* for a *Patrician*.

In the Third and Fourth, he confirms the Primacy of the Church of *Toledo* over all the Churches of *Spain*.

The Fifth contains a Privilege granted to the Abbey of *Cluny*.

In the Sixth he ſubmits the Monaſtery of St. *Sabas* to the Abbey of *Cluny*.

By the Seventh, he Commands the Abbot of St. *Germain's* of *Auxerre* to diſcharge the Servants of the Abbot of *Vezelay*, who were Bail for him, and he moreover removes the Suit before *Godfrey* Biſhop of *Langres*.

In the Eighth, he confirms the Judgment given by Pope *Paſchal* againſt thoſe that had kill'd *Artaud* Abbot of *Vezelay*, and forbids their being receiv'd any more into any Monaſtery.

By the Ninth he orders the Count of *Nevers* to reſtore to the Abbey of *Vezelay* whatever he had taken from it.

And by the Tenth, he enjoyns St. *Bernard* to warn the ſaid Count from exacting any thing from the aforeſaid Abbey.

The Letters of Eugenius III. *are in a far greater number.*

Eugenius III.

THE Firſt Addreſs'd to *Lewis* King of *France*, is an exhortation to the *Croiſade*, to encourge the retaking the City of *Edeſſe*, with all others that had been Conquer'd, and in a word, to defend the Holy-Land from Invaſion. He therein confirms all the Privileges granted to the Knights of the

Croſs

Croſs by his Predeceſſor *Urban*, and moreover puts their Wives, Children and Eſtates under protection of the Churches and Biſhops; then he prohibits any Proceſs being iſſu'd out in prejudice of the ſaid Knights till they were either Dead or return'd from their Voyage. Next, his Will is, that they be paid Intereſt for the Money they had, Permits them to Mortgage their Eſtates to the Churches without equity of Redemption; warns them not to be at a needleſs charge about unprofitable Equipage, but to lay the moſt part out in Arms, Horſes and other Inſtruments of War. And laſtly, he grants them Remiſſion and Abſolution of all their Sins, which they ſhall have Confeſſed with an humble and contrite Heart. *The Letters of* Eugenius III.

By the Second directed to *Thibaud*, Arch-Biſhop of *Canterbury*, he Commands and Provides that the Biſhop of St. *David's* ſhall be ſubject to the See of *Canterbury*, and likewiſe requires the two ſaid Biſhop's Attendance at *Rome* the Year following, on St. *Luke's* day, that he may Judge farther of the matter.

The Third is Addreſſed to *Hildegarda* Abbeſs of *Mont St. Rupert*, commending her Spirit of Prophecy, and adviſing her to preſerve by her humility God's Grace granted to her, and moreover, always to make uſe of Prudence in the unfolding of thoſe Myſteries which God had reveal'd to her.

The Fourth and Fifth are againſt ſome Eccleſiaſticks of *Rome*, who follow'd the Doctrine of *Arnaud de Breſſe*.

By the Sixth he comforts King *Conrade* on his ill ſucceſs in his Expedition to the *Eaſt*.

The Seventh comprehends the Ceremonies of the Canonization of the Emperor *Henry* II.

The Eighth is an anſwer to the Biſhops of *Germany*, wherein he ſignifies his diſlike of the intended Tranſlation of *Guieman* Biſhop of *Naumbourg* to the Arch-Biſhoprick of *Magdebourg*.

The Ninth contains a grant of the fourth part of all the Offerings made in the Church of St. *Peter*, to the Canons of that Church. This is ſigned by the Pope and ſeveral Cardinals.

The Tenth is another Act to confirm the Rights and Privileges of the Church of *Colen*. This is likewiſe Signed by divers Cardinals.

The Eleventh is a Conſolatory Epiſtle written to *Sugerus* Abbot of St. *Denys* upon the Death of his Nephew.

In the Twelfth written to the ſame Abbot, he Demands the Names of thoſe *French* Biſhops who had refus'd to aſſiſt him in the defence of the Kingdom, and likewiſe thanks him for his kind offer of the place which he deſir'd to hold a Council in. He therein alſo ſpeaks of the Excommunication of the Duke of *Lorrain*, and of a favour which this Abbot had requeſted of him for a certain Church.

The Thirteenth is likewiſe written to *Sugerus*: He therein exhorts him to place the Monks of St. *Martins* in the Fields, in the Church of St. *Genevieve*; and accordingly gives the Canons of the ſaid Church notice thereof in the Letter following. But however, having afterwards alter'd his mind, he orders in the Fifteenth the Regular Canons to be receiv'd in ſtead of the Monks, which was ſpeedily obey'd by *Sugerus*, as he gives his Holineſs to underſtand, and which the Pope approves of by the Sixteenth, Eighteenth, Nineteenth, and Twentieth Letters, all written to *Sugerus*.

The Seventeenth is writ to the ſame, relating to him that had been choſen Biſhop of *Arras*, notwithſtanding an Appeal made to the Holy See.

In the Twenty firſt, he gives this Abbot to underſtand that *Lewis* King of *France* is return'd from the *Holy-Land*, and Arrived in *Sicily*.

In the Twenty Second, he exhorts the ſaid Abbot to govern the Kingdom of *France* with Fidelity during the King's Abſence. And moreover, acquaints him that he has written a Letter to the Arch-Biſhops and Biſhops of that Kingdom, by which, he Commands them to Excommunicate all thoſe that diſturb the publick Tranquility, and likewiſe Commands the ſaid Abbot to convene the Prelates of the Kingdom to provide whatever ſhall be neceſſary for the good of the State.

The Twenty third is the ſame mention'd before, written to the Arch-Biſhops and Biſhops of *France*.

The Twenty fourth relates to a particular Affair of two Prieſts of *Meaux* accus'd by *Goſlin* whoſe cauſe he refers to *Sugerus*.

By the Twenty fifth, Twenty ſixth, and Thirtieth, he alſo refers to *Sugerus* the Judgment pronounc'd againſt a Prieſt of the Dioceſs of *Sens* who had been depriv'd of his Benefice by the Arch-Deacon for having refus'd to give him ſuch Sums as he demanded.

By the Twenty ſeventh, he alſo refers to the ſaid Abbot the difference between *Joſſelin* Canon of *Meaux* and another Eccleſiaſtick.

By the Twenty eighth, he exhorts the ſame Abbots to redeem the Treaſure of St. *Genevieve* which had been pawn'd.

In the Twenty ninth, he ſpeaks to him concerning the Croiſade of King *Lewis*.

In the Thirty firſt, he deſires him to relieve the Church of St. *Medard* of *Soiſſons*, from which *Ives* Count of *Soiſſons* demanded a great Sum.

In the Thirty ſecond, he thanks him for his Care of the Churches of the *Eaſt*, and moreover recommends to him the re-eſtabliſhment of Religion in the Church of *Campiegne*.

The Thirty third is Addreſs'd to *Stephen* King of *England*, whom he deſires not to uſe the Biſhop of *London* ill, though he had refus'd to take the Oath of Fidelity to him. He recommends the ſame matter to *Maud* Queen of *England* by the Thirty fourth Letter.

The following Letters to the Sixtieth, concern the differences which *Pontius* Abbot of *Vezelay* had with Count *Nevers*, and the Biſhop of *Autun*, concerning the Immunities and Privileges of his Abbey. *Eugenius* III. takes this Abbot's part very ſtrongly, and writes in favour of him, to ſeveral Princes and Biſhops.

The Sixty firſt is written to *Eberhard* Biſhop of *Bamberg*, whom he Commands to retain the Regular Canons Eſtabliſh'd in the Church of *Hildeſheim* by *Gebehard* Biſhop of *Eichſtat*, and to drive out the Secular Canons which the Arch-Biſhop of *Mayence* had introduc'd there. He writes about this matter to the ſaid Arch-Biſhop in the following Letter.

The Sixty third is the Title of the Re-Eſtabliſhment of the Biſhoprick of *Tournay* written to the Clergy and People of that City, by which he gives them to underſtand that he has ordain'd for their Biſhop, *Anſelm* Abbot of St. *Vincent* of *Laon*, enjoyning them to receive him, and conſequently promiſes to diſpenſe with their Oath of Fidelity which they ſhould have taken to the Biſhop of *Noyons*. By the following Letter he acquaints *Lewis* VII. King of *France* with the Re-Eſtabliſhing of this Biſhoprick and recommends to him the Perſon that he had Ordain'd Biſhop of *Tournay*.

The Three following Letters are written to *Moſes* Arch-Biſhop of *Ravenna* concerning him that had been Elected Biſhop of *Placenza*, and who ought to have been Conſecrated by this Arch-Biſhop his Metropolitan.

In the Sixty eighth he ſeverely reprimands *Samſon* Arch-Biſhop of *Rheims* for having Crown'd the King of *France* in the City of *Bourges* to the Prejudice of the Arch-Biſhop of that City, whereupon he Orders him to reſtore to the Church of *Bourges* the Offerings and Gifts which he had receiv'd upon that Occaſion, Interdicts him the *Pallium*, and moreover Cites him to *Rome* together with the other Biſhops who had Aſſiſted at that Coronation.

The Sixty ninth contains his Grant and Confirmation of the Arch-Biſhop of *Bourges* his Primacy over the Provinces of *Bourges* and *Bourdeaux*.

By the following Letter he commands the Biſhop of *Saintes* to permit a new Church to be Built at *Rochelle*.

The Seventy firſt is a Confirmation of the Conſtitutions and Privileges and of the Order of White Friars.

The Seventy Second with the following till you come to the 83 and laſt, are Addreſs'd to the Biſhops of *Spain* Relating to the Primacy of *Toledo*.

There are alſo three Letters of *Eugenius* III. wherein he commands the Abbots of St. *Pons*, and *de Grace* to preſent to the Arch-Biſhop of *Narbonne* the Prieſts which they have a mind to place in Curacies belonging to them, to the End that they might receive their Orders from him and pay him accordingly their Firſt Fruits and Oblations.

Monſieur *Baluze* in his II Tome of Miſcellanies, has given us a Letter of this Pope's written to the Biſhops of *Reggio* and *Foro-Julio*, whereby he forbids the ſaid Biſhops to exact any thing from the Church of *Barſole*, ſince it was under protection of the Holy See. He alſo Excommunicates the Biſhops of theſe Dioceſſes for having Interr'd Excommunicated perſons in Conſecrated Ground.

There is alſo a Privilege in favour of the Biſhops of the Province of *Bourges*, whereby *Eugenius* confirm'd the Liberty granted them by the Kings of *France*, and which had been approv'd by the Popes, *Innocent* and *Lucius*, which was that they might be Elected without being Oblig'd to do Fealty or Homage to the Papal-Chair.

The Letters of Anacletus II. the Anti-Pope.

To the Letters of theſe Popes we may here Add thoſe of *Anacletus* II. the Anti-Pope, which have been lately publiſh'd by *Chriſtianus Lupus*, at the End of his Collection of Letters printed at *Louvain* in the Year 1682.. They are in all 38, whereof the moſt conſiderable have been written about his Election, which he maintains to have perform'd according to Cuſtom; and with the Unanimous Conſent of the Clergy of *Rome*. He there Accuſes *Aimeric* Chancellor of the Church of *Rome* to have been the Cauſe of his Adverſaries being Elected, and of the Troubles which Enſu'd. Theſe Letters are writ in a good ſtile, and with ſome ſort of Elegance and *Force*.

CHAP. IV.

The Life of St. Bernard *together with his Works.*

The Life of Bernard.

SAint *Bernard* was Born in the Year 1091. at *Fontaine* a Village of *Burgundy* whereof his Father, call'd *Teſchelin*, was Lord. His Mother, nam'd *Alethe* Daughter to Count *Montbart*, had 7 Children, ſix Boys and one Girl, all which ſhe Educated very diſcreetly and pioufly. St. *Bernard* was very much inclin'd to Virtue from his Infancy, and took betimes a reſolution to retire from the World. He alſo engag'd all his Brothers and ſeveral Friends in the ſame Reſolutions, who after they had liv'd for ſome time retir'd in their own houſes, in the year 1113. met together and went to *Ciſteaux*, there to enter into a Monaſtical Life. This Monaſtery is Situated in the Dioceſs of *Chalons* about Five Leagues from *Dijon*. It had been Built about 15 Years before, in 1098, by *Robert* Abbot of *Moleſme* who retreated thither with about one and Twenty *Monks*, who all embrac'd an Auſtere and Rigid Life. But in the Year following *Robert* being Oblig'd by the Pope's Order to return to *Moleſme*, *Alberick* Prior of *Ciſteaux*, was made Abbot who dying in 1109. *Steven Hardingve* became the Third Abbot. He Govern'd this Monaſtery, reduc'd to a ſmall Number of *Monks* by reaſon of the Auſterity of their Lives, when St. *Bernard* and 30 of his Companions came into it. This extreamly augmented the Zeal of this Order which then began to encreaſe; for the firſt year after the Abby of *la Tetté*, firſt Daughter of *Ciſteaux*, was founded near *la Grone* in the Dioceſs of *Chalons*. The year following there was another Eſtabliſh'd at *Pontigni* four Leagues from *Auxerre*, and in the

year

year 1115. thoſe of *Clairvaux* and *Morimond* were founded in the Dioceſs of *Langres*. Abbot *Stephen* ſent St. *Bernard* and his Brothers to that of *Clairvaux*. He choſe, although he was very Young, to govern this Monaſtery. He was Conſecrated Abbot by *William de Champeaux* Biſhop of *Chalons*, by reaſon of the Vacancy of the Epiſcopal See of *Langres*. The Reputation of St. *Bernard*'s ſingular Piety, and the ſtrict Manner of living in his Monaſtery, drew People from all parts to be Admitted of it. Inſomuch that in a little time ſeveral *Monks* went out thence to Eſtabliſh themſelves in other Monaſteries where they liv'd according to the ſame Rule. That of the *Three Fountains* was firſt founded in the Dioceſs of *Chalons* in the year 1118. That of *Fontenay* a little while after in the Dioceſs of *Autun* in the Year 1121. Next there was one Eſtabliſh'd at *Foigny* in the Dioceſs of *Laon*, and that of *Igny* in the Dioceſs of *Rheims*, and Laſtly the fourth Off-ſpring of *Clairvaux* was founded in the year 1127. All theſe Monaſteries had for their firſt founders the *Monks* of *Clairvaux*, who were all Abbots ſucceſſively. But St. *Bernard* had a general ſuperviſorſhip over all the reſt. The Learning and Virtues of this Saint were too bright to continue long hid within the Walls of a Cloyſter, for they quickly render'd him ſo famous in the Church that nothing of Moment paſs'd there wherein he was not Employ'd. He was call'd to the Councils of *Troyes* and *Chalons*, held by *Matthew* Cardinal Biſhop of *Albani*: The firſt in the year 1128. and the ſecond in 1129. The Schiſm and Factions which hapned in the Church of *Rome* after the Death of Pope *Honorius* II. between *Innocent* and *Peter* of *Leon*, gave a great deal of Trouble to St. *Bernard* who was the principal Defender of *Innocent* for eight years together. The King of *France* before he would declare for either of theſe Competitors aſſembled a Convocation of his Prelates at *Etampes* to examine which of the two had the greater Right. To this Aſſembly St. *Bernard* was call'd, and the ſole Deciſion of ſo important a matter refer'd to his Judgment. Whereupon he gave his Opinion for *Innocent* II. and all the Aſſembly acquieſced in it. This Pope being thus acknowledg'd by *France*, poſted thither with all imaginable diligence, and St. *Bernard* waited on him all along during his ſtay there. He carry'd him from *Orleans* to *Chartres* where he perſwaded *Henry* King of *England* to Acknowledge him. From thence he follow'd this Pope into *Germany*, and was preſent at the Conference his Holyneſs had with the Emperor at *Liege*. He there ſpoke with a great deal of freedom to this Prince, perſwading him to alter his reſolutions of requiring the Pope to re-eſtabliſh Inveſtitures. At his Return from *Liege*, His Holyneſs held a Council at *Rheims* in the year 1131. which when ended he retir'd to *Auxerre*, after having Viſited *Cluny* and *Clairvaux*, which did not go in Proceſſion before him clad in ſplendid Ornaments, but cloath'd in Courſe Cloath, carrying a homely Crucifix and ſinging leiſurely and modeſtly Hymns and *Anthems*. The year following St. *Bernard* accompany'd the Pope into *Italy*, and brought over to him both the *Piſantines* and *Genoeſes*. At length he came with him to *Rome*, whence he was not long after ſent into *Germany*, to make Peace between *Conrade* and *Lotharius*. Having happily Negotiated this Affair he was recall'd to *Piſa*, whither the Pope was forc'd to retire a ſecond time. St. *Bernard* Aſſiſted at the Council which his Holyneſs held in this City in the Year 1134, after the Concluſion of which the Pope ſent him to *Milan* to reconcile the *Milaneze* to the Church of *Rome*. He ſent alſo along with him two Cardinals in quality of Legates, *Guy* Biſhop of *Piſa*, and *Matthew* Biſhop of *Albani*, and this to the end that they might purge the City of *Milan* of the Schiſm which *Anſelm* a favourer of *Peter* of *Leon* had ſpread there, and bring back all that were ſtray'd from the Church of *Rome*. St. *Bernard* took alſo along with him *Geofrey* Biſhop of *Chartres* to Adviſe with upon occaſion. The *Milaneze* who had long deſir'd St. *Bernard* ſhould come among them, met him before he came to the City, and receiv'd him with all imaginable Reſpect and Honour, ſo that by his means the Church of *Milan* was ſoon brought over to the Obedience of the See of *Rome*. After this St. *Bernard* return'd into *France*, but he was no ſooner got there, but he was forc'd to leave his Monaſtery to go to *Guienne* with the Pope's Legate, to reduce the Duke of that Province to the Obedience of the Holy See, and to re-eſtabliſh the Biſhops of *Poictiers* and *Limoges* who had been Expuls'd. He Overcame the Obſtinacy of this Prince by an Action of ſurprizing Boldneſs, for when he ſaw the Dukes reſolution, not to reſtore the Biſhop of *Poictiers*, was inflexible, he went to perform the Divine Office, and as ſoon as the Conſecration was over, he plac'd the Wafer upon the Chalice, walk'd out of the Church and with Eyes full of fury and a terrible Meen he accoſted the Duke after this manner. *Hitherto* (Quoth He) *We have Pray'd and Pray'd, and you have ſtill ſlighted us. Several Servants of God who were preſent at the Aſſembly, have Join'd their Prayers with ours, yet you have never minded them. Now therefore the Son of God, who is the Lord and Head of that Church which you perſecute, is come in Perſon to See if you will Repent. Here is your Judge at whoſe name every Knee bends both in Heaven, Earth and Hell. Here is the Juſt revenger of your Crimes into whoſe hands this Obſtinate Spirit of yours ſhall one day fall. Will you deſpiſe and flout at him? Will you be able, think you, to ſlight him as you have done us his Servants? Will you.* Here the Duke not being able to hear any more, fell down in a Swoun; whereupon St. *Bernard* took him up and commanded him forthwith to be reconcil'd to the Biſhop of *Poictiers*, which the poor Aſtoniſh'd Prince immediately condeſcended to; ſo that the Biſhop was quickly after reſtor'd and all Schiſm aboliſh'd in that Province. In the year 1137. he was recall'd into *Italy* by the Pope to quell the remaining Party of *Peter* of *Leon*. He went thither and after having brought over ſeveral to Pope *Innocent*'s ſide, he was deputed to *Roger* Duke of *Sicily*, who was then the only Prince that continu'd to ſupport *Peter* of *Leon*, there to Defend his Maſter *Innocent* againſt Cardinal *Peter* of *Piſa* who was to Oppoſe him. He enter'd into a Conference with this Cardinal, and ſoon made him change his Opinion and Party. After *Peter* of *Leon*'s Death, the Perſon that was intended to ſucceed him in his Attempt, came to beg of St. *Bernard* that he would Intercede to Pope *Innocent* for his Pardon. Peace by theſe means being reſtor'd to the Church of *Rome*, and Schiſm entirely extirpated, St. *Bernard* return'd to his Monaſtery of *Clairvaux*, and after his arrival ſent the Pope ſome of his *Monks* to Inhabit the Monaſtery of St. *Anaſtaſius* newly re-built. One of theſe call'd *Ber-*

nard, formerly Official of the Church of *Piſa*, was choſen for their Abbot, who afterwards came to be Pope under the name of *Eugenius* III. after the Death of *Celeſtine* and *Lucius*, ſucceſſors to *Innocent* II. both who liv'd no long time. It was about this time that St. *Bernard* diſputed with *Abaëlard*, a Famous Philoſopher of the Univerſity of *Paris*, at the Council of *Sens* in the year 1140. He had often ſent to him privately to correct his Errors, maintain'd in his Books, but this Obſtinate Author neglecting ſo to do, and Appealing to the Arch-Biſhop of *Sens*, St. *Bernard* was ſent to the Council held there, whither he went though againſt his will. *Abaëlard* not daring to ſupport his Errors, Appeal'd to the Pope, but his Doctrine being condemn'd by this Council, he retir'd to *Cluny*; where after having renounc'd his ſentiments, he Dy'd in the Communion of the Church of *Rome*. Under the Pontificate of *Eugenius* III. St. *Bernard* was deſir'd to Preach up the Croiſade, at the Requeſt of *Lewis* the Younger, who had thoughts in his Head to undertake a Voyage into the Holy-Land. St. *Bernard* acquitted himſelf in his Duty with ſo much zeal, that great numbers of people reſolv'd to accompany *Lewis* in that Expedition. He was preſent at three Councils, held in the Year 1147. at *Etampes*, *Auxerre*, and *Paris*. The ſame Year he was ſent into *Aquitaine*, by *Alberic* Cardinal-Biſhop of *Oſtia*, to Combat the Hereſies which *Henry* had promulg'd there. He quickly confounded them, as well by his Preaching as a great many Miracles which he perform'd. In the Year 1148. *Gillebert of la Porrée*, Biſhop of *Poitiers*, being Convinced by St. *Bernard* at the Council held at *Rheims*, retracted his Errors, and came over to the Church. At length, St. *Bernard* having been choſen towards the end of his days, to be Mediator between the people of *Mentz* and ſome Neighbouring Princes, after having happily and Prudently concluded all differences between them, on his return, he fell Sick of a weakneſs in his Stomach, and Dy'd the 20th of *Auguſt*, in the Year 1153. He left near 160 Monaſteries of his Order, Founded by his Care. Divers Churches deſir'd to have him for their Biſhop: Thoſe of *Langres* and *Chalons* Courted him exceſſively; and thoſe of *Genoa* and *Milan* offered him their Arch-Biſhopricks. And laſtly, *Rheims* earneſtly requeſted him for its Paſtor, but notwithſtanding all theſe Solicitations, he perſevered in his Reſolutions never to be Advanc'd to the Epiſcopacy.

St. *Bernard*, did not only render himſelf worthy of Eſteem by the Piety of his Life, and his many Illuſtrious Actions. His Works alſo ſpeak high in his behalf; in which, he diſcovers as much Wit and Elegancy, as Knowledge and Piety. We ſhall proceed to give an exact Hiſtory and Abridgment of them, as we find them rank'd in the laſt Edition, Publiſh'd not long ſince by Father *Mabillon*. The Firſt Volume, Contains all his true Works, and begins with the Letters which Compoſe the firſt Tome.

The Letters of St. Bernard.

The Firſt Letter was written to his Son *Robert*, to exhort him to return to the Monaſtery of *Clairvaux*, which he had left for that of *Cluny*. The Author of St. *Bernard*'s Life, ſays, that this Letter was dictated to *William*, who was afterwards Abbot of *Rievaux*, in the middle of a Field while it Rain'd hard, yet the Paper was never wet. This Letter is full of Profeſſions of Love and Charity towards his Son, which ſhews, how extreamly St. *Bernard* was griev'd at his Abſence. *I have long and impatiently expected* (ſays he,) *My Dear Son* Robert, *That God in his Mercy would pleaſe to touch thy Heart, and mine at the ſame time, inſpiring thee with a hearty Compunction, and giving me the Pleaſure of ſeeing thy Converſion: But having hitherto been all along fruſtrated in my hopes, I can no longer conceal my Grief, contain my Sorrow, nor diſſemble my Sadneſs. 'Tis that which obliges me, contrary to the Order that ought to be obſerved, to call home him who has Offended me; To Court one that has ſlighted me; To give ſatisfaction to one that has Affronted me; and in a word, to Beg of him that ought to Petition me. For when a Man is once touched with extream concern, He deliberates not, has no Shame, Conſults not his Reaſon, Thinks not of abaſing himſelf, obſerves no meaſure, and his Soul is entirely employed in the ſearch or recovery of what he has loſt or deſires. You will tell me perhaps that you have never Offended nor Slighted me, but that it was I only that have abus'd you, and that you left me but to avoid the ill Uſage which I made you undergo. I grant it: You had reaſon, but let us talk no more of what is paſt, nor enquire into the cauſe of it; the preſent time only demands our Conſideration. Let me conſider then what makes me unhappy, what ſo diſcompoſes me? Is it not becauſe I have thee no more, becauſe I ſee thee no more, and becauſe I live altogether without thee, who art only able to give me Life? I ask not why you went away, but I heartily Grieve that you are not returned. Come but a little and I ſhall be at quiet. I own it was my fault that you left me; I was perhaps too rigid towards a young tender Youth, and dealt perhaps too hardly by thee, yet ſtill it may be I could excuſe my ſelf and ſay that the follies of unexperienc'd Youth ought to be ſuppreſs'd by a ſevere Diſcipline, and our firſt Years ſhould be corrected by the ſevereſt Teſt of Reaſon: But I will not inſiſt upon this; I will as I ſaid before, take all upon my ſelf; I only am in the wrong; Pardon me, for I confeſs it; I will never do the like again: You ſhall find me quite another Man: Return only and have no more fear of any thing. Others now might lay your Crime home to you; Fright you into thoughts of Guilt; Lay the Contents of your Vow before you; Threaten you with God's Judgments; Condemn your Diſobedience, and accuſe you of Apoſtacy; but I had rather bring you over by fair means, and reclaim you with kind Words.* St. Bernard next deſcribes after what manner *Robert* had been ſeduc'd to *Cluny*, and how he had been led away by the Converſation which a Prior, who was ſent by the Abbot of *Cluny*, had with him. *This Preacher of the New Goſpel*, (ſays he,) *I ſuppoſe, cry'd up good Cheer, and Condemn'd Self-denial and Parſimony; and told him, I imagine, that voluntary Poverty was a real Miſery, and Faſts, Watchings, Prayer, and Labour a meer Folly. To Idleneſs, it may be, he gave the Title of Contemplation, and that of Diſcretion to Gormandizing, Babling, and Niceneſs. Perhaps he demanded of him if God could ever be Pleas'd with tormenting us; Or, if the Scripture Commanded us any where to Murther our ſelves? What Religion there could be in digging of Ground, Cutting of Wood, Carrying of Dung, or the like? Who was the Wiſe Man, he that hated his own Fleſh, or he that cheriſh'd it? This poor Youth might eaſily be ſeduc'd by ſuch inſinuating Diſcourſe, and conſequently is led to* Cluny, *where they Shave his Head, Waſh his Bo-*

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dy, Tear off his courſe and homely Habits, and put on ſuch as were New and more Coſtly. Next is he led in Triumph about the Monaſtery; every Body Commends him, and Congratulates his coming among them; and, in a Word, he is ſoon placed above thoſe of a longer ſtanding. But however, they think fit to ſend to Rome *to have what they do Authorized by the Holy See, and that the Pope may the better yield to their Requeſt, they pretend that being a Child he was offer'd by his Parents to their Monaſtery. No body was then at* Rome *that could refute this Reaſon, and therefore his Holineſs has paſs'd his Judgment in favour of the preſent, to the prejudice of the abſent; by a Privilege too ſevere he has confirm'd an Abſolution too eaſie; and, in a Word, has forc'd my Son to take up a new Profeſſion and make new Vows.* From this allowance of the Pope's, St. *Bernard* Appeals to the Determination of God, and the Tribunal of Chriſt, and demands which ought to prevail moſt, the Vows of a Father for his Son, or thoſe of a Son made for himſelf, principally when he has enter'd into a Vow of any great importance. For it is certain, that *Robert* had never been any otherwiſe than promis'd, and never had been given to the Monaſtery of *Cluny*, ſince his Parents had not requir'd them to receive him, and he had not been offer'd in the preſence of Witneſſes, neither had his Head been cover'd with the *Pallium* of the Altar. They likewiſe gave out that there was a Portion given with him to their Monaſtery. *But* (Quoth St. *Bernard*) *If they had a Portion with him, why do they not think themſelves oblig'd to keep him as well as the Portion? Is it becauſe they have greater regard to the Money than the Perſon, and love the Pence better than the Soul? If he has been offer'd to the Monaſtery, why do they ſuffer him to live at large in the World, for it is from the World and not from* Cluny *that you came,* Robert, *to* Ciſteaux? *You have earneſtly entreated and beg'd to be receiv'd into that Brotherhood, but notwithſtanding, they delay'd two Years before they would admit you, yet at length you got in, and after having been a Year Probationer, you became Profeſs'd, and quitted the Secular Habit for the Regular.* It is here that St. *Bernard* ſeverely reproaches him for the breach of his Vows, and for his Ingratitude, and that in making him ſenſible of the care and pains he had been at in his Education. Afterwards in terms the moſt moving imaginable, he expreſſes the Agonies he has endur'd by his Abſence. He gives him moreover to underſtand, that a Lazy and Luxurious Life, which they all lead in the Order of *Cluny*, is very dangerous to his Salvation, and likewiſe exhorts him to do his beſt endeavours to be in a Condition to obſerve Abſtinence, Watching, Faſts, Silence, Labour and other Auſterities, practis'd in *Clairvaux*, and all which the Life he leads in *Cluny*, will very much diſuſe him from. This Letter was writ in the Year 1119.

The Letters of St. Bernard.

In the Second he Reproves *Fulcus* a Regular Canon inaſmuch that having accepted of the Deanery of *Langres* at his Uncles requeſt, he thereupon quitted his Cloyſter for a ſecular Life. Altho' St. *Bernard* had no poſitive Authority over this young Man, yet his Zeal oblig'd him to rally him ſeverely, and openly to blame the Conduct of his Uncle. He endeavours to convince him, that to convers with the World is dangerous, and therefore the beſt way to be ſav'd were to avoid that. At length he Admoniſhes him to return to his Cell, and promiſes he will put up his petitions to God on his behalf. In this Letter there is an Elegant Paſſage relating to the uſe of Church-Goods. *You may imagine* (ſays he) *that what belongs to the Church belongs to you while you Officiate there. But you are miſtaken, for tho' it be reaſonable that one that Labours at the Altar ſhould live by the Altar, yet muſt it not be either to promote his Luxury or Pride. In a word whatever extends beyond bare Nouriſhing, and ſimple, plain Cloathing is Sacrilege and Rapine.* This Letter was writ in the year 1120.

In the Third, directed to the Canons of *Audicour*, in the Dioceſs of *Chalons*, after having rejected, with a great deal of Humility, the commendations which they gave him, he acquaints them that he has receiv'd, with permiſſion of the Biſhop of *Chalons*, ſome Regular Canons into his Monaſtery who had a mind to embrace a Monaſtick Life.

The Fourth was written about the year 1125. to *Arnold* Abbot of *Morimond* about his having quitted his Monaſtery with ſix of his Brothers without leave, firſt Obtain'd from the Abbot of *Ciſteaux*. He had acquainted St. *Bernard* with what he had done, and beg'd of him not ſo much as to mention his return to his Monaſtery. This Letter S. *Bernard* anſwers, and tells him that it is not in his power to forbear Adviſing him to return, and moreover acquaints him that if he had known where to have met him, he would have run into his Arms, thrown himſelf at his feet, Beg'd, Conjur'd and Endeavour'd both by Tears and Words to have reclaim'd him: But ſince he had thought fit to deprive him of that pleaſure, he earneſtly entreats him to hearken to an Abſent Friend, that is ſorry for his Crime, and cordially concern'd at his Peril. He likewiſe ſhews him that it is to be fear'd that his fall may draw others into the ſame ſnare, and therefore tho' he has little regard to himſelf yet ought he to take care of thoſe he has the Charge of. He conjures him to think how much he Expoſes both them and himſelf, and laſtly he Adds that for his part he cannot think he did well to leave his Convent even on a worldly Account, becauſe he did it without the Conſent of his Brothers; the Monks, the reſt of the Abbots, and without the Permiſſion of his Superior.

That which follows is Addreſs'd to *Adam* one of the Monks that went away with Abbot *Arnold*. He Reproaches him for his Inconſtancy and Fickleneſs.

In the Sixth he entreats *Brunon*, who was afterwards Arch-Biſhop of *Colen* to do all in his power to cauſe ſome of theſe ſtragling Monks of *Morimond* that lurked about in his Dioceſs, to Return to their Cloyſter.

Arnold being dead, St. *Bernard* reinforc'd his Requeſt to *Adam*, that ſince his Abbot was dead and he conſequently diſcharg'd of his Obedience, he might make no difficulty to return. And farther upon this Abbots having commanded his Monks to follow him, St. *Bernard* examines into theſe caſes how far Superiours are to be Obey'd. He lays down for an Unqueſtionable Maxim that they are not to be Obey'd when they command any thing that is ill, becauſe in that caſe they cannot be comply'd with without diſpleaſing God. Afterwards he proceeds to reckon up three ſorts of things that may be commanded: 1. Abſolutely Good, 2. Abſolutely bad, and 3. Indifferent, which may be either good

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or bad according to the ſeveral Circumſtances and Perſons. He obſerves that the Law of Obedience which relates to men, has regard only to the laſt of the three for the firſt may not be Omitted tho' any body commands it. Nor the ſecond permitted tho' a Superiour would have it ſo, but in the third and laſt a Superiours Pleaſure is to be preferr'd to our own will, and we are to Obey equally what they Command or forbid. Moreover he urges that what had been commanded him by his Abbot to quit his Monaſtery and go along with him, was among the Number of thoſe things which are forbidden by God, and that even the Pope himſelf could not have given him permiſſion to have done it, for that the Diſpenſation which he had Obtain'd was a frivolous Remedy that ſerv'd rather to palliate a Diſeas'd Conſcience than cure it. *We have* (ſay They) *Ask'd leave of the Holy See, and we have obtain'd it; but would to God* (ſays Saint Bernard) *that you had not Ask'd Leave but rather demanded Counſel; that would have been more for your Good and my ſatisfaction. But again, why did you Ask this Leave? Was it not becauſe you had a mind to do what you ought not? Now what you ought not to do is ill when done, and you it ſeems have got a Permiſſion to do ſo. You will ſay perhaps that what you Ask'd was only ill where leave had not been Obtain'd, but being once permitted it ceaſed any longer to be ſo. But I have already ſhewn that your Petition was not of this kind, but a Publick Scandal forbidden by the Law of God; ſo that this Action of yours was not leſs blameable by being allow'd of by the Pope, who I'm confident would never have conſented to your Demands, had he not been either deceiv'd or forc'd by Importunity.* After having ſhewn farther by ſeveral Arguments, that it was in vain for this Monk to pretend to Excuſe himſelf on pretence of Obedience to, and Command of his Abbot, he remarks that two things are principally to be obſerv'd in Monaſteries; which are Obedience to their Abbot, and Continuance in the ſame Place. *Here You may Ask me perhaps* (ſays he) *how I can reconcile that with the continuance which I vow'd to* Ciſteaux? *I Anſwer that in truth I was Profeſs'd at* Ciſteaux, *but that I was ſent by my Abbot to the Place where I now reſide, without Diſcord and Scandal, purſuant both to Order and Cuſtom. There is alſo another Objection rais'd againſt me. If I condemn* (ſay They) *thoſe that have left their Monaſteries by the Command of the Abbot, how comes it to paſs that I have receiv'd and retain'd ſuch as have done ſo? The Anſwer to this is eaſy, tho' I do not know whether it will pleaſe every body. I receive them* (continu'd he) *becauſe I cannot think it a Crime to Aſſiſt them to Obſerve their Vows in one Place which they could not do in another, and ſo to recompence the Omiſſion of Reſidence by a ſtrict Performance of all the Other Precepts of a Monaſtick Life. But why, ſays one to me, do you condemn all thoſe that do not live in every particular like your ſelf? No; I do not do ſo, I know there are many Holy Men that do not live after the ſame manner with me; I only give a reaſon why I receive thoſe that deſire it of me without blaming thoſe that don't deſire it. Excuſe the one without Accuſing the Other. The Envious only I cannot nor will not Excuſe. In reſpect to others, if there be any that deſign to practiſe a Monaſtick Life in its Purity, but dare not for fear of Scandal, or cannot by reaſon of ſome Infirmity, I do not believe they commit any Sin, providing they live ſoberly, juſtly, and devoutly in the place where they are; and if they are ſometimes Oblig'd to live a little more looſely than our Rules preſcribe, they may be Excus'd either by Charity that covers a Multitude of faults; or Humility, which makes them ſenſible of their own Weakneſs and Imperfection.*

The Eighth Letter of St. *Bernard* is written to *Brunon* Arch-Biſhop of *Colen*, who had demanded of him, If he might accept that Arch-Biſhoprick. To which he Anſwers That no Mortal Man ought to reſolve that Queſtion; becauſe if God calls one to it no body ought to diſſwade one from it, and if God does not call one to it no body ought to Adviſe one to Accept it, for the Holy-Ghoſt alone is able to determine who is call'd and who not; that what troubles him more than this is that he made a confeſſion of his Sins to him, but he fears, has not ſufficiently repented of them; ſo that when he conſiders that he has been call'd from the State of a ſinner to that of a moſt Reverend Miniſter without Repenting, he hopes he will beg of God a ſpeedy Commiſeration and Forgiveneſs; but yet there is a great deal of difference between Meriting Pardon for Sins, and being advanc'd all of a ſudden to ſo great a Dignity, that it is true St. *Matthew* was call'd to the Apoſtle-ſhip even in the very Act of his Profeſſion, but nevertheleſs he thought it Adviſable to repent heartily before he Accepted of his Miſſion. St. *Ambroſe* alſo was rais'd from a Profeſſion of the Law to that of the Goſpel, but he had all along led an Innocent and Inoffenſive Life. That the Converſion of St. *Paul* likewiſe is a Miracle which cannot be paralell'd. But in fine he ſays that in this Caſe he can give no other Anſwer than that he will pray God to Manifeſt his pleaſure, and that if he doubts of any thing more, he may conſult *Norbert* who being a great Scholar, and always with him may be able to give him due Satisfaction.

Brunon at laſt reſolves to Accept the Arch-Biſhoprick of *Colen*; which St. *Bernard* having Underſtood, he writ him the two following Letters by which he exhorts him to do his Duty, and acquit himſelf in all things as he ought to do. Theſe Letters were writ about the year 1132.

The Eleventh Letter is written to *Guigue* Prior of the Great *Charter*-Houſe and to his Monks. He therein Diſcourſes upon Charity and its Effects with its ſeveral kinds, and Laſtly Aſſerts that it can have no perfection in this Life.

In the Twelfth writ to the ſame, he deſires their Prayers.

By the Thirteenth he requeſts of Pope *Honorius* II. a Confirmation of the Election of *Alberic* to the Biſhoprick of *Chalons*. This *Alberic* was Native of *Rheims*, a fellow-Diſciple with *Abaelard*, and a learned Divine. He was Elected Biſhop of *Chalons* in the year 1126. after the death of *Ebalus*, but he was never Ordain'd nor Inducted into this Biſhoprick. He was Tranſlated in the year 1139 to the Arch-Biſhoprick of *Bourges*. This Letter of St. *Bernard*'s was written ſoon after the Election of *Alberic* to the Biſhoprick of *Chalons*. This is the firſt which he wrote to Pope *Honorius* II, and yet he did not put his name to it, but ſubſcrib'd himſelf a Poor Monk and great Sinner.

In the Fourteenth he recommends to the ſame Pope an Affair of the Church of *Dijon*.

He recommends alſo the ſame thing in the two following Letters, to the Cardinals *Haimeric* and *Peter*.

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In the Seventeenth he excuſes himſelf to the laſt of theſe Cardinals, that he did not come to wait on him, becauſe he had made a Reſolution never to ſtir out of his Monaſtery. He moreover writ to him, that he knew not what his Eminence meant by the Books he ſpeaks of, and that he knows not what he had ever writ, which could in the leaſt be worthy of his judicious peruſal. That ſome of his Monks indeed might probably have copy'd what they heard him ſpeak, and that he believ'd *Gebuin* the Chanter and Arch-Deacon of *Troyes* might likely have a Copy by him; but for his own part, he had none to his knowledge; yet if he ever found any, or writ any thing for the future, which he thought might be agreeable to him, he would certainly ſend it. *The Letters of St. Bernard.*

In the following Letter addreſs'd to the ſame, he enlarges upon the vanity of Humane Praiſe, and the Eſteem which Men have of us. *I am proud,* (ſays he) *of the good Character you have honoured me with, but my Pride is extreamly diminiſhed, when I conſider that it is not my Actions, but the Opinion which others have of me, that has procur'd me this Eſteem. I am aſham'd to be ſo puff'd up, when I perceive that I am not ſo much Lov'd and Honour'd for what I am, or for what I am thought to be; for it is not I that am ſo well belov'd, but a certain* Je ne ſcay quoy *which is ſuppos'd to be in me, and perhaps is not.* He ſhews afterwards that there is nothing in any Creature which deſerves perfectly to be Lov'd, and Commended; *nevertheleſs* (ſays he) *there is an univerſal Vanity ſcatter'd amongſt the Generation of Men, which makes all covet to be prais'd, although they are never ſo blame-worthy. All Commendation beſtowed on us is Flattery, and the Joy we conceive thereupon a fruitleſs vanity. They that let themſelves be Commended are moſt commonly vain Fools, and ſuch as Commend themſelves for the moſt part are impudent Lyars.* Towards the end of this Letter, he promiſes to ſend him ſome of his Works. Theſe Letters are thought to have been written about the Year 1127.

The Two next Letters, are likewiſe writ to the ſame Cardinals. He Recommends to them an Affair of the Church of *Rheims.*

The Twenty Firſt is directed to *Matthew,* the Pope's Legat in *France.* In it he excuſes himſelf for not being able to wait on him, by reaſon of his illneſs; as alſo complains of being ſollicited to come out of his Cloyſter to embroil himſelf with the Affairs of the World. This Letter was written ſome ſhort time before the Council of *Troyes,* which was held in the Year 1128.

In the Twenty ſecond, he recommends to *Humbaud* Arch-Biſhop of *Lyons,* an Affair belonging to the Biſhop of *Meaux.*

In the Twenty Third, he Commends *Atton* Biſhop of *Troyes,* for having diſtributed all he had among the Poor, when he once lay ſick. *Moſt commonly,* (ſays he,) *Wills are not wont to be Executed till after our Deaths, and conſequently we then give what we are no longer able to enjoy, but this Perſon being between the hopes of Life and Fear of Death, gave away all his Goods to the Poor, to the end that his Charity might ſubſiſt Eternally, even in deſpite of his Fate.* He afterwards rejoyces that this Biſhop recover'd from his Diſeaſe. Theſe Two laſt Letters were written about the Year 1128.

In the Twenty Fourth, he Commends *Gilbert* Biſhop of *London,* for living Poor whilſt he enjoy'd ſo conſiderable a Benefice. "It is no great wonder (*ſays he,*) That *Gilbert* is a Biſhop, but it is ſomewhat "extraordinary that a Biſhop of *London* ſhould live ſo meanly. The exalted Dignity of his Epiſcopacy "could not augment the Glory of ſo great a Man, when his humble Poverty has not a little advanc'd "him. To undergo want patiently is the effect of an ordinary Virtue, but to court it voluntarily is "the Sign of a great Soul.

In the Twenty Fifth, he exhorts *Hugh,* Arch-Biſhop of *Roan,* to Patience, and to temper his Zeal by Charity. "A Biſhop, (*ſays he,*) muſt not only be Patient, that he may not be overcome by Evil, but "he muſt be alſo a Peace-maker, to ſurmount the Evil with Good, inſomuch, that he ought to ſup- "port even the Wicked, and Reform them that he ſupports. Be you therefore Patient, becauſe you "are amongſt Wicked Men, and a Peace-maker, that you may be able to govern ill-doers. Let your "Charity be full of Zeal, but let your ſeverity be tempered with Reaſon.

The Twenty Sixth is a Letter to *Guy* Biſhop of *Lauſane,* which Comprehends in few Words the neceſſary Qualifications and Virtues requir'd in a Biſhop. "You have (*ſays he to him,*) undertaken a dif- "ficult Task, you need therefore to have force to go through it: You have took upon you to watch "over *Iſrael,* you ought to have a great deal of Prudence. You expoſe your ſelf both to Fools and "Wiſe Men, therefore Juſtice is likewiſe neceſſary, and, in a word, you will have occaſion for Tem- "perance to moderate your Paſſion upon the greateſt Provocations.

The Twenty Seventh and Twenty Eighth, contain much the like inſtructions to *Arduition* Biſhop of *Geneva.*

In the Twenty Ninth, he congratulates *Stephen,* Biſhop of *Mets,* upon the Peace reſtored to his Church.

In the Thirtieth he exhorts *Alberon* of *Mets* to wait patiently for the execution of an affair which he was treating about with his Biſhop. Theſe two Letters were written after the Year 1126.

In the Thirty Firſt he congratulates *Hugh* Count of *Champaign,* on his being made a Knight of *Jeruſalem* (of the Croſs.) This Count was the firſt founder of the Abby of *Clairvaux,* which occaſions St. *Bernard* to ſay that he can never forget the great Friendſhip he has for him, on account of his Noble Beneficence to his Monaſtery.

The Thirty Second is addreſs'd to *Joran* Abbot of St. *Nicaiſe* of *Rheims,* who complained that the Order of *Ciſteaux* had received into their Fraternity, one of his Monks call'd *Dreux.* St. *Bernard* gives him to underſtand, that he does not approve of ſuch a Proceeding, and that if that Monk had aſked his Advice, he ſhould not have counſell'd him to ſuch an Action, and that he would not have receiv'd him himſelf, had he been Abbot of that Monaſtery. He likewiſe acquaints *Joran* that he partakes of his Concern, and would aſſiſt him to his Power; but that he was able to do nothing more, than to write to the Abbot of *Ciſteaux* to reſtore the ſaid Monk. He moreover counſels him not to take that matter

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ſo much to Heart, but to ſubmit freely to the good pleaſure of God, and ſuppreſs his juſt Indignation by the example of a certain Saint, who being ſollicited to look after a ſtray'd Monk, anſwer'd, *I ſhall not do it; for if he be a good Chriſtian, wherever he be he is ſtill mine.* St. *Bernard* adds further, that he himſelf had made uſe of the Counſel which he gave; for that having had a near Relation receiv'd by the Monaſtery of *Cluny* againſt his Will, though he is ſenſibly griev'd for his Loſs, yet is he reſolved to reſt ſatisfy'd, praying both for the Monks that they would reſtore him, and for the Perſon himſelf, that God would give him Grace to return. This ſhews plainly, that this Letter was written before *Robert*'s return, about the Year 1120.

Although St. *Bernard* had thus written to the Abbot of St. *Nicaiſe*, nevertheleſs, his Opinion was not that this Monk was obliged to return to his Cloyſter, therefore having written before to *Hugh*, Abbot of *Pontigni*, that had receiv'd this Monk, that he thought him obliged to reſtore him, he was forc'd to write a ſecond Letter to undeceive him, whereby he ſignified that it was never his Intention to adviſe him to give up this Monk, but that on the contrary, he commended what he had done, and likewiſe congratulated him in it. But having been powerfully ſollicited by the Arch-biſhop of *Rheims*, and by an Abbot, who was one of that Monks Friends, he could not prevent writing that Letter and requeſting what he feared ſhould come to paſs. He believed at the ſame time that he had given ſome umbrage of his meaning by writing at the end of his Letter, that if he choſe rather to ſuffer Diſpleaſure, than to releaſe this Monk, he might do as he pleas'd, but that for his part, he would have no manner of hand in it. In fine, he tells him, that he did him a great deal of wrong, to ſuſpect that he had a mind to ſeduce this Monk to his own Monaſtery.

In the Thirty Fourth, he congratulates this Monk on the Reſolution he had taken, and exhorts him to perſevere in it.

The Thirty Fifth is addreſs'd to *Hugh Farſite*, Abbot of St. *John* of *Chartres*, whom he deſires to recommend the cauſe of *Humbert*, to the Count of *Chartres*. He withal aſſures him, that he has not burnt the Letter which he ſent him, although there were ſtrange Notions in it concerning the Sacraments.

Hereupon this Abbot wrote him an Anſwer to this effect, That he had forgot that he had given him any cauſe of Concern, but having ſent him a right Orthodox Confeſſion of Faith, St. *Bernard* makes known to him by the Thirty Sixth Letter, that he eſteemed him a very good Catholick, and that he verily believes he gave wrong Sentiments of his Mind. He counſels him moreover, not to injure the Memory of a Holy Biſhop, with whom he never had any difference whilſt he liv'd.

In the Thirty Seventh, Thirty Eighth, Thirty Ninth, Forty and Forty Firſt, St. *Bernard* recommends ſeveral things to *Thibaud* Count of *Champagne*.

The Forty Second written to *Henry* Arch-Biſhop of *Sens*, is to be found among St. *Bernard*'s *Opuſcula*.

In the Forty Third and Forty Fourth, he deſires that Arch-biſhop to do Juſtice to the Abby of *Moleſme*, concerning what he claim'd from the Church of *Sevan*, which belonged to that Abby.

The Forty Fifth Letter is written in the name of the Abbot, and the whole Order of *Ciſteaux* to *Lewis* the *Groſs*, King of *France*, concerning his perſecuting of *Stephen*, Biſhop of *Paris*. He makes them ſpeak to this King with a great deal of freedom, and declare that if His Majeſty did not think fit to do Juſtice to this Biſhop, they would aſſuredly write to the Pope about it.

This King not having made ſatisfaction to the Biſhop of *Paris*, The Arch-Biſhop pronounc'd a Suſpenſion againſt him, but the King having afterwards humbled himſelf to Pope *Honorius* II. procur'd it to be taken off, which oblig'd *Hugh* Abbot of *Pontigni*, and St. *Bernard*, to write the Forty Sixth Letter to this Pope, ſignifying to him, that they were ſurpriz'd that his Holineſs would ſuffer that Suſpenſion to be taken off, when if it had been continu'd, the King would certainly have done that Biſhop Juſtice, and this becauſe the Conſtancy and Courage of the Prelates of that Nation had conſiderably wrought upon the Temper of that Prince.

St. *Bernard*, caus'd alſo the ſame thing to be written to the Pope, by *Geofrey* Biſhop of *Chartres*, in whoſe Name the Forty Seventh Letter was writ. He Acquaints his Holineſs that the King having been frightned with the Interdict, had promis'd to reſtore to the ſaid Biſhop of *Paris*, all that he had taken from him, but that ſince he had obtain'd Abſolution, he refus'd to perform his Promiſe.

In the Forty Eighth, he juſtifies himſelf to *Haimeric*, Chancellor of the Holy See, concerning the Accuſations which had been made againſt him. He deſires to know if they are grounded on the Biſhoprick of *Verdun*, being taken from a Perſon that was unworthy to enjoy it, or upon *Fulbert* Abbot of the Holy Sepulchre, at *Cambray*'s being forc'd to yield his Place to *Porvin*, or by reaſon that at *Laon* a place of Debauchery was become one of Devotion, by driving out of the Monaſtery of St. *John* Monks which led an Irregular lewd Life, and by putting thoſe of St. *Nicaiſe* in their room. He ſays, if theſe things are laid to his Charge, he takes it for an Honour, but that to his great Grief he was not the Author of them, and by conſequence could neither deſerve the Merit nor the Blame. He adds, that the Biſhop of *Albani* was the occaſion of the Firſt, the Arch-Biſhop of *Rheims* of the Second, and the Third ought to be Attributed to the ſame Arch-Biſhop, in Conjunction with the Biſhop of *Laon*. All that is to be found fault with in him, he ſays, is, that he was preſent when theſe matters were tranſacted, when he ought to have been ſhut up in his Cloyſter, and not to have medled in the Affairs of the World. He owns he was there preſent. "But, (*ſays he,*) It was becauſe I was Summon'd and forc'd thither, which if it be diſpleaſing to my Friends, it is leſs pleaſant to me, and would to God I had never gone to any of theſe ſorts of Aſſemblies. He then earneſtly entreats the Chancellor, That ſince his Endeavours have been eſteem'd unacceptable, he might for the future never be Order'd out of his Monaſtery. "Let theſe Clamorous and Troubleſome Frogs (*ſays he,*) for the future be confin'd to their Marſhes; Let them no more be heard in Councils, nor ſeen any more at Court: and let neither Neceſſity nor Authority drag them out

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of their Solitude. It may be by theſe means your Friend may avoid the ſuſpicions of being thought bold. For my part I am reſolv'd henceforward never to ſtir abroad unleſs it be about the Affairs of the Order, and that too only upon Command of the Pope's Legat or my Biſhop.——If by your means I can obtain the favour to go no more out of my Cell upon any account whatever, I ſhall be at reſt, and envy no body. But although I am permitted to remain in ſilence, yet I cannot believe that the Church will ever be at quiet as long as the Court of Rome *perſiſts to prejudice the abſent, by obliging and humouring the preſent. This Letter was writ in the Year* 1130.

The Forty Ninth and Fiftieth, are Addreſs'd to Pope *Honorius* II. in the Name of the Abbots of *Ciſteaux*, *Pontigni*, and *Clairvaux*, in favour of the Arch-Biſhop of *Sens*, perſecuted by King *Lewis* the *Groſs*. They beg of his Holineſs to permit this Arch-Biſhop to have recourſe to the Holy See for Juſtice.

In the Fifty Firſt, he recommends the ſame Affair to *Haimeric*, Chancellor of the Church of *Rome*.

In the Fifty Second, Addreſs'd to the ſame, he ſays, That the Biſhop of *Chartres* was in the right not to undertake the Voyage to the Holy-Land. He moreover begs of this Chancellor to uſe his Intereſt to the Pope that he may be employed no more abroad.

The Two following are Letters of Recommendation, Addreſs'd to *Haimeric*. Theſe Six Letters were writ about the Year 1127.

In the Fifty Fifth directed to *Geofrey*, Biſhop of *Chartres*, he prays that Biſhop to receive again a Recluſe Monk, who had repented of leaving his Cell.

In the Fifty Sixth, he acquaints the ſame Biſhop that he does not know whether *Norbert* will go to *Jeruſalem* or no. He ſays, he is not of the Opinion of that Holy-Man, who Affirm'd that Anti-Chriſt would certainly come before the Century he Lived in was expir'd, and that he ſhould not die before he had ſeen a general Perſecution in the Church. He alſo recommends to the Biſhop of *Chartres* the Affair of *Humbert*.

In the Fifty Seventh writ to the ſame Biſhop, he ſays, that a Vow made to go to *Jeruſalem* ought not to hinder a Man from being receiv'd to make a better Vow.

In the Fifty Eighth writ to *Ebalus*, Biſhop of *Chalons*, he recommends to him to admit for Prior of the Regular Canons of his City, him whom the ſaid Canons had choſen, being a good and Religious Perſon; or if they would not do ſo he propos'd to them another of a Regular and virtuous Life, and not ſuch a one as they would have to favour their Libertiniſm.

In the Fifty Ninth, he adviſes *Guilencus* Biſhop of *Langres* to deliver up to the Church of St. *Stephen* of *Dijon*, ſome Goods fell to them by the Death of the Arch-Deacon *Garnier*.

In the Sixtieth Addreſs'd to the ſame Biſhop, he Recommends to him the Care of the Church of *Moleſme*.

By the Sixty Firſt, he ſends a Penitent that had Addreſs'd himſelf to him, to *Ricuin* Biſhop of *Toul*, he being not us'd to enjoyn Penance to any but ſuch as were under his Care. *For* (ſays he,) *would it not be an unpardonable raſhneſs in us to intermeddle with the Affairs of Biſhops, when we our ſelves have recourſe to them in matters of great difficulty. Ricuin* Dy'd in 1128. ſo that this Letter muſt neceſſarily precede that Year.

In the Sixty Second, he deſires *Henry* Biſhop of *Verdun*, to receive a Penitent that had Addreſs'd himſelf to him.

In the Sixty Third, he aſſures this Biſhop that he has never utter'd any thing to his Prejudice. This *Henry* is he whom St. *Bernard* perſwades to lay down his Biſhoprick, and which is mention'd in the Forty Eighth Letter.

The Sixty Fourth is written to *Alexander*, Biſhop of *Lincoln*, whoſe Conſent he asks to permit a certain Clerk of his Nam'd *Philip*, who had left his Cloyſter, with deſign to Travel to *Jeruſalem*, to remain a Monk in his Monaſtery of *Clairvaux*, and he farther deſires him to pay the ſaid Monk's Debts out of the Revenues of his Prebend.

In the Sixty Fifth written to *Aloiſius*, Abbot of *Anchin*, in *Flanders*, he Commends him for being ſo much concern'd at the Death of a Monk of his call'd *Godwin*, who Dy'd in his Monaſtery of *Clairvaux*. He alſo excuſes himſelf for having receiv'd him.

In the Sixty Sixth, he entreats *Geofrey* Abbot of St. *Medard* of *Soiſſons* to make peace with *Aloiſius*.

In the Sixty Seventh, he excuſes himſelf to the Monks of St. *Germer de Flay*, for having received one of their Fraternity into his Monaſtery. He tells them that he never heard any thing of them but very lately; That this Monk came to him after he had been an Hermit above Seven Months, and that he had ſeveral times refus'd to admit him. Alſo having ask'd him why he would not return to his Cloyſter, that he had anſwer'd; his Abbot would not have him only in quality of a Monk, but alſo oblig'd him to ſerve as Phyſician. But at length being over-perſwaded by his importunities that he had receiv'd him; and as he had not forc'd him to come into his Monaſtery, ſo he would not oblige him to go out of it.

Theſe Monks being not well ſatisfy'd with this Anſwer, and having writ again to St. *Bernard*, to this effect; That he did not do well to receive one of their Monks whom they had Excommunicated. He Anſwers by the following Letter, That if they have Excommunicated him, he underſtands it was ſince he admitted him, which was not likewiſe well done on their part. And ſince they accus'd this Monk for a Vagabond that could never reſt in a place, and who was always diſobedient to his Abbot, they ought to rejoyce on account of his Converſion, and in regard that he liv'd now in a Monaſtery where he ſhould perform the ſtricteſt Vows. Theſe two Letters are thought to have been written about the Year 1125.

In the Sixty Ninth, he Comforts *Guy* Abbot of the *Three-Fountains*, who was extreamly concern'd in that being about to Celebrate Mass he hapned to Consecrate a Chalice, in which, there had been nothing but water put, through carelesness, because this Crime was rather the effect of Inadvertency and Negligence than a Design. He nevertheless enjoyns him and the Person that serv'd them at the Altar the Penance of repeating till *Easter* the Seven Penitential Psalms, as likewise to receive fifteen lashes of a Scourge each day. He approves of what he did when he saw there was no Wine in the Chalice, which was to pour a little Wine upon part of the Consecrated Host; because though it was not transmuted by a proper and Solemn Consecration into the Blood of Christ, it was nevertheless become Sacred by the bare contact of his Body. He adds moreover, That there is a certain Writer who maintains that the Sacrifice cannot be Valid, unless there be both Wine, Bread, and Water, in a manner, that if there be but one of these wanting the rest signifie nothing. He says likewise, That in this case every one may do as he pleases, but for his part, if any such Accident should happen to him, he would do the same thing with him to whom he writes, or would begin Mass with these Words. *Simili modo postquam cœnatum est*, &c. and would finish the rest of the Sacrifice, not in the least doubting but that the Bread was Consecrated separately.

In the Seventieth, he Counsels the same Abbot to treat one of his Monks more kindly, and to revoke the several rigorous Judgments he had pass'd against him.

In the Seventy First Address'd to the Monks of this Abbey, he acquaints them that he has not yet had an opportunity to make them a visit, and moreover Condoles them upon the Death of the Abbot *Roger*.

The Seventy Second is written to *Rainaud* Abbot of *Foigni*. He writes to him concerning the Title of Father, which this Abbot had given him, and refuses to accept of any other but Brother.

In the Seventy Third and Seventy Fourth, he comforts and fortifies this Abbot who had been melancholy and seem'd dissatisfy'd with his having been elevated to this Dignity.

In the Seventy Fifth, he disswades *Artaud* Abbot of *Prully* from sending any of his Monks to found a Monastery in *Spain*.

In the Seventy Sixth, he Counsels the Abbot of the Regular Canons of St. *Pierre-Mont*, in the Diocess of *Toul*, to exert all their force in reclaiming one of their Monks who had stray'd into the World, and was there marry'd.

The Seventy Seventh is the 14th of the *Opuscula*.

In the Seventy Eighth, he Congratulates *Sugerus* Abbot of St. *Denys*, for having made a reformation in his Monastery, and quitted the exterior Pride which was in it before. He likewise Commends him for having taken so Pious a Resolution. Towards the end of this Letter, he exclaims against *Stephen de Garlande* Deacon, who was then Steward of the King's Household, bore Arms, and enjoy'd divers Benefices. This Letter was writ in the Year 1127.

The Seventy Ninth was written to *Luke* Abbot of *Cons'y* of the Order of *Austin-Friars*, in the Diocess of *Laon*. Whom he advises to send a certain Friar of his who had committed the Sin of the Flesh, to some place far distant from his Cloyster, where he might do Penance.

In the Eightieth, he Comforts *Guy*, Abbot of *Malesme*, upon a certain Injury done him; and moreover, exhorts him not to think of Revenge upon that occasion, but to Pardon freely him that did him the wrong.

By the Eighty First, he assures *Gerard*, Abbot of *Poictiers*, in the Diocess of *Langres*, That he never writ any thing to the Count of *Nevers* in his prejudice, but only for his Churches Benefit, that it might continue in Peace.

In the Eighty Second he disswades *Stephen* Abbot of St. *John* of *Chartres*, from quitting his Monastery to go on Pilgrimage to *Jerusalem*.

In the Eighty Third he comforts *Simon* Abbot of St. *Nicholas of the Woods* in the Diocess of *Laon*, about the Persecution which he suffer'd on account of his Monks. We understand by the Letters of *Sampson* Arch-Bishop of *Rheims*, and *Josselin* Bishop of *Soissons*, to Pope *Innocent* II. that these Monks were dissatisfy'd with their Abbot by reason that he had restored to the Church of *Arras* some Curacy which they were in Possession of.

By the following Letter written to the same Abbot, he entreats him to receive and use kindly a certain Monk which he sends him.

The Eighty Fifth Address'd to *William* Abbot of St. *Thierry*, is a Christian and Spiritual Compliment to serve for Answer to an Obliging Complaint which this Abbot had made him, who did not believe himself so well belov'd by St. *Bernard* as he lov'd him.

In the Eighty Sixth he writes to the same Abbot that he sends him a Monk who had stray'd out of his Monastery. He acquaints him that he has reprimanded him severely and desires of him to do as much, and then to send him back to his Abbot with a Letter of Recomendation. He disswades this Abbot from quitting his Cloyster to turn Hermit.

In the Eighty Seventh he blames the Conduct of *Ogier*, a Regular Canon, who after having laid down a Curacy by the consent of his Bishop, which he had as 'twere extorted from him, on condition that he should remain in his Bishopriek, he Address'd himself to the Metropolitan to Obtain leave to Return to his Abby. Being return'd he entreated St. *Bernard* to Instruct him how he should live. Whereupon this Saint disapproved altogether of his Conduct, yet would not have him nevertheless charge himself anew with the care of his Curacy. He advises him to be thoroughly Sensible of his fault, for that he considers his Retreat as an Action of no great Virtue. He afterwards gives him a great deal of good Advice in this Letter, and in the three which follow, being all likewise writ to him. He excuses himself in the Eighty ninth for not writing him long Letters, because he is Oblig'd to si-

lence,

lence, which is interrupted as well as the Tranquility of Mind by Dictating and Compoſing, and Moreover ſo much as his Profeſſion is not to Inſtruct others but bewail his own Sins.

The Ninety First is Addreſs'd to a General Chapter of *Benedictine* Abbots, Aſſembled at *Soiſſons* for Reformation of their Monaſteries. St. *Bernard* exhorts them earneſtly to Labour about it, *for feat* (ſays he) "That the World ſhould ſay, you were met together to no purpoſe. Do all in your pow-"er to render your Actions and Occupations perfect. They cannot be ſo too much, becauſe a Man "cannot be too Juſt, too Wiſe nor too Virtuous. Hearken not to ſuch as will ſay: We will not be better "than our Fathers, Owning thereby that they are the Off-ſpring of Luke-warm and Looſe People: "Or if they pretend to be Children of Saints, let them Imitate their Sanctity and not their Indul-"gence and Depravity. There is no living in this World without either Advancing or Retrea-"ting, Riſing or Deſcending: If a Man has a mind to continue in the ſame State, he ſhall preſently "fall. He that deſires not to be better was never really Good; and whoever ceaſes endeavouring to "be good ceaſes to have any worth.

The Four following Letters are Letters of Compliment, the Firſt is Addreſs'd to *Henry* King of *England*, and the others to the Prelates of his Realm.

In the Ninety Six he commends *Richard* Abbot of *Fontaine* in the Dioceſs of *York*, for having embrac'd the Order of *Ciſteaux* with 12 of his Monks in the Year 1132.

In the Ninety Seventh he diſſwades Duke *Conrade* from making War upon the Count of *Savoy*.

In the Ninety Eighth He Anſwers a queſtion which had been put to him. Why of all the Saints that are in the Old Teſtament, the Church Obſerves Feaſts for none but the *Macchabees*? The Anſwer is that the Church takes Notice of them becauſe they are not unlike our Chriſtian Martyrs, having ſuffer'd Death for not Abjuring the Law of God.

In the Ninety Ninth he writes to a Monk whoſe going out of the Monaſtery he was Jealous of; but having by a Letter Underſtood the occaſion of it, his Suſpicions ſoon vaniſh.

In the Hundredth he commends the great Charity of a certain Biſhop towards the Poor. *It is* (ſays he) *a thing ſo well becoming a Biſhop; It is a great Ornament to his Function in that not being able to be Poor by reaſon of his Revenues, he Nevertheleſs has regard to the Poor and Indigent; for it is not Poverty that is a Virtue, but the Love of the Poor, and the Poor in Goods are not pronounc'd happy by the Goſpel, but the Poor in Spirit.*

In the Hundred and Firſt, he begs of a Monaſtery to receive a Monk again that had left them without Permiſſion.

In the Hundred and Second, He Counſels an Abbot to try all means to bring a certain Monk to his Duty, and to expell him if he found him Irreclaimable.

In the Hundred and Third he exhorts a Perſon to forego the inordinate Love that he had for Riches.

In the Hundred and Fourth he Adviſes another to quit the World.

The Letters following to the Hundred and Fifteenth, are Exhortations to ſeveral Perſons to embrace a Monaſtick Life which he greatly commends.

In the Hundred and Fifteenth he diſſwades a Monk from turning Hermit.

The Six following Letters contain only Compliments and Thanks.

The Hundred Twenty Second is a Letter of *Hildebert*, at that time Arch-Biſhop of *Tours* Addreſs'd to St. *Bernard*, in which he greatly commends him and begs his Friendſhip, which Letter St. *Bernard* Anſwers after a very Obliging manner in the 123. and in the 124 he Admoniſhes him to embrace the Intereſt of Pope *Innocent* II.

By the Hundred Twenty Fifth, he ſends to *Geofrey* of *Lotoux*, to engage in the Defence of this Pope againſt *Peter* of *Leon*.

In the Hundred Twenty Sixth. Addreſs'd to the Biſhops of *Limoges*, *Poictiers*, *Perigueux* and *Saintes*, he vigorouſly defends the Cauſe of *Innocent* II. againſt *Gerard* Biſhop of *Angouleſme* whom he accuſes to have engag'd in the Intereſt of *Peter* of *Leon* thro' Ambition.

The Hundred Twenty Seventh is written in the name of *Hugh* Count of *Burgundy*, to *William* Count of *Poictiers*, whom he Admoniſhes to quit the Party of *Peter* of *Leon*, and to Acknowledge Pope *Innocent*.

In the Hundred Twenty Eighth, St. *Bernard* Reproaches Count *William*, in that having once procur'd peace to the Church of *Poctiers*, he had afterwards drove the Clergy of *Hilarius* out of the City. He Adviſes him to ceaſe that Perſecution.

In the Hundred Twenty Ninth, he Counſels the *Genoeſe* to live Peaceably with the Citizens of *Piſa*, and to continue faithful both to the Pope and Emperor.

In the Hundred and Thirtieth, he Adviſes likewiſe the *Piſantines* by reaſon of the great Affection they had to the Pope.

By the Hundred Thirty Firſt, he puts the *Milaneſe* in mind of their reconciliation with the Church of *Rome*, and Pope *Innocent*, and earneſtly exhorts them to continue their Obedience and ſubmiſſion accordingly.

The Three following are written to the Clergy and People of *Milan* upon the ſame Account.

In the Hundred Thirty Fifth he rejects, with a great deal of Humility, the Praiſes which *Peter* Biſhop of *Pavia* had given him; and moreover commends that perſon for his Charity.

In the Hundred Thirty Sixth, he deſires Pope *Innocent* to Pardon a Man that was diſpos'd to make ſatisfaction.

In the Hundred Thirty Seventh, he implores the Clemency of the Empreſs upon the *Milaneſe*, whom the Pope had not receiv'd into favour till after they had Acknowledg'd *Lotharius* for their King and Maſter.

In the Hundred Thirty Eighth, he requires *Henry* King of *England* to Aſſiſt Pope *Innocent*.

In the Hundred Thirty Ninth, he excites the Emperour *Lotharius* to revenge the Church upon Schiſmaticks.

In the Hundred and Fortieth, he recommends the *Piſantines* to this Prince.

In the Hundred Forty Firſt, he ſharply Reproaches *Humbert* Abbot of *Igny* for having quitted his Abby.

In the Hundred Forty Second, he condoles the Monks of the Abby of the *Alps* for the loſs of their Abbot *Guarin*, who had been advanc'd to the Biſhoprick of *Sion* in *Switzerland*.

In the Hundred Forty Third, he excuſes his long Abſence to the Monks of *Clairvaux*, aſſuring them that he has been no leſs concern'd than they about it, and exhorting them to Perſevere in their Duty.

The Two following Letters are written upon the ſame Account, with the ſame Tokens of Tenderneſs and Affection.

All theſe Letters were written under the Pontificate of *Innocent* II. from the year 1132 to the year 1137.

In the Hundred Forty Sixth, he congratulates *Burchard* Abbot of *Balere*, inaſmuch that the care he has taken to reform his Abby has not been fruitleſs, and ſays the Glory of it is due only to God.

The Hundred Forty Seventh, is a Letter of Thanks to *Peter*, Abbot of *Cluny*, for having Comforted him in the pains he had been at in procuring Peace to the Church. He therein expreſſes his ſatisfaction in that the Schiſm was at length extirpated thence.

The following is a Letter of Compliment written to the ſame.

In the Hundred and Forty Ninth, he Admoniſhes this Abbot not to take ſo much pains to bring the Monaſtery of St. *Berthin* to ſubjection.

In the Hundred and Fiftieth, he Commends Pope *Innocent* for having made a Reformation in the Monaſtery of *Vezelay*, St. *Bennet* on the *Po*, and thoſe of St. *Meme*, and St. *Satyre*. As likewiſe for the reſolution he had ſhewn at *Liege* in refuſing to grant Inveſtitures at the requeſt of the Emperor *Lotharius*, and for Excommunicating the Clerks that diſturb'd the Church of *Orleans*. He exhorts him to employ the like Zeal in oppoſing *Philip*, Nephew to *Giſlebert* Arch-Biſhop of *Tours*, who had ſeiz'd upon the See of that Church.

The Hundred and Fifty Firſt is Addreſſed to this *Philip*, whom he acquaints with his concern to ſee him ingaged in ſo pernicious an undertaking. Theſe two Letters were writ in the Year 1133.

In the Hundred and Fifty Second, he writes to Pope *Innocent* in Favour of the Biſhop of *Troyes*, who was moleſted by his Clergy. He there ſays, that the Inſolence of the Inferior Clergy occaſioned by the Biſhop's neglect, has every where diſturb'd the Peace of the Church: That Biſhops give Holy things to Dogs and throw Pearls to Swine, who afterwards turn upon them and trample them under their Feet: That ſuch as they prefer, ſuch are they oblig'd to bear with; that they firſt enrich them with the Spoils of the Church without correcting them, and afterwards they are forc'd to ſubmit to their Inſolencies, for Prieſts that enjoy the Fruits of other's Labours live without Gratitude to their Benefactors, inſomuch, that their Iniquity moſt commonly proceeds from their abundance. Towards the end of this Letter, St. *Bernard* excuſes himſelf for not having gone to wait on the Pope as he had been deſir'd.

In the Hundred and Fifty Third Addreſs'd to *Bernard*, Prior of the Charter-Houſe of *Portes*, near the Town of *Bollay*, which had deſir'd of him an Expoſition of the Canticles, after having ſpoken of this Work in a very humble manner, he promiſes to tranſcribe and ſend his Expoſition at the beginning of that Book.

In the following Addreſs'd to the ſame, having ſent him this Diſcourſe, he expreſſes his Sorrow that he had not leiſure to go Viſit that Charter-Houſe.

In the Hundred and Fifty Fifth, he Acquaints Pope *Innocent*, who had given this Prior a Biſhoprick in *Lombardy*, that he is very worthy of that Honour, but that he is not a proper Perſon for the Place, inſomuch, that the *Lombards* being a headſtrong wicked People, a young Man that has always Liv'd in a Cloyſter, would find it a difficult matter to govern them, ſo that he deſires this Pope to beſtow on him another Place.

In the Hundred Fifty Sixth, he Recommends to this Pope the Church of *Orleans*, whoſe See was vacant.

In the Hundred and Fifty Seventh, he Recommends to *Haimeric*, Chancellor of the Church of *Rome*, the Provoſt and Canons of the Church of *Meun*, in the Dioceſs of *Orleans*. Theſe Two Letters with the foregoing, from the Hundred and Fifty Firſt, were written in the Year 1135.

The Hundred and Fifty Eighth is written to Pope *Innocent*, concerning the Murther of *Thomas* Prior of St. *Victor* in *Paris*, who had been kill'd near *Gournay*, by the Relations of *Thibaud* Arch-Deacon of *Paris*, in his return with *Stephen* Biſhop of *Paris*, to the Abbey of *Chelles*, whither they went to make a Reform in that Abbey. The Biſhop of *Paris* was ſo concern'd with this Aſſaſſination that he after pronounc'd Excommunication againſt the Murtherers and all their Adherents, reſerving to himſelf only their Abſolution, he retir'd to *Clairvaux*, whence he wrote to the Pope, and to *Geofrey* Biſhop of *Chartres*, his Legate, to encline them to do Juſtice upon the Aſſaſſines. This Letter St. *Bernard* writ to the Pope in his Name to exite his Zeal againſt ſo deteſtable an Action, and to beg of him to Puniſh the Arch-deacon of *Paris*, as being Acceſſary to this Murther.

The following Letter is that which was writ to the Pope in the name of the Biſhop of *Paris*, upon the ſame Account.

About

About the ſame time there was another Murther Committed on the Body of *Archembaud*, Sub-Dean of the Church of *Orleans*, at the Inſtigation of a Canon of that Church. St. *Bernard* writes alſo concerning the Murther to the Pope, by his Hundred and Sixty Firſt Letter, to the end, that ſo Barbarous a Crime might meet with an exemplary Puniſhment, not only in the Perſon of thoſe who had committed the Crime, but alſo in thoſe who were the cauſe of it.

There are moreover Three other Letters which follow thoſe, which are the Hundred Sixtieth, the Hundred Sixty Second, and Hundred Sixty Third, by which, he Recommends this Affair to *Haimeric*, Chancellor of the Church of *Rome*, and to another Cardinal.

Geofrey Biſhop of *Chartres*, the Pope's Legat, upon occaſion of theſe Murthers, Commanded the Biſhops of the Provinces of *Rheims*, *Roan*, *Tours*, and *Sens*, to meet at the Council of *Joarre* to Condemn the Authors thereof, purſuant to the utmoſt rigour of the Canons. We have not the Tranſactions of this Council of *Joarre*, but we are Aſſur'd by a Letter of Pope *Innocent* II. Addreſs'd to the aforeſaid Biſhops, that they Excommunicated all that were in the leaſt concern'd in theſe Murthers. The Pope confirms their Decree by this Letter, and becauſe it ſeem'd to him that this Judgment was not ſevere enough, he order'd farther, That no Maſs ſhould be Celebrated in any of thoſe places where theſe Murtherers were found, and that *Thibaud*, *Noterius*, and all others concern'd in the ſaid Murthers ſhould for ever be depriv'd either of enjoying or acquiring any Benefice. He pronounc'd alſo *Anathema's* againſt any that receiv'd or conceal'd theſe Aſſaſſines. All this hapned in the Year 1133. as Father *Mabillon* teſtifies in his Notes.

The Hundred Sixty Fourth Letter of St. *Bernard* is writ to Pope *Innocent*, concerning the difference which aroſe in the Church of *Langres*, about the Election of a Biſhop, in the room of *William*, who Dy'd in 1138. *Peter* Arch-Biſhop of *Lions*, and *Hugh* Duke of *Burgundy*, would have choſen a Monk of *Cluny*, yet *Robert* Dean of the ſaid Church, *Pontius* the Arch-Deacon, *Olric*, and the other Canons would not acquieſce in this Election, but demanded an Accuſtom'd liberty of chooſing whom they pleas'd. The Pope writ to them not to make choice of any without the Advice of ſome Pious Men, whereupon, they had recourſe to St. *Bernard*, and promis'd to do nothing but with his Conſent. This Arch-Biſhop of *Lions* Agreed to, and the Pope likewiſe approved of the Choice they had made of St. *Bernard*, who was then at *Rome*. In his return, St. *Bernard* underſtanding that they were about to Conſecrate a Biſhop of *Langres* at *Lions*, which he thought not worthy, and whom the Dean and Canons would not receive, he went immediately to the Arch-Biſhop, and repreſented to him, that having agreed to be determined by him, they ought to do nothing without him. The Arch-Biſhop laid all the blame on *Hugh*, Son to the Duke of *Burgundy*, but promis'd, that for the future there ſhould be nothing done without his Knowledge. St. *Bernard* propos'd to leave the matter to a Debate in a general Convocation of the Biſhops and Clergy. That Monk of *Cluny* who was about to have been Elected, dar'd not appear, but being arriv'd on *Friday* went away on *Saturday*. The Arch-Biſhop of *Lions* at the ſame time wrote Two Letters to the Chapter of *Langres*, quite contrary to each other, for by one, he order'd them to proceed to an Election, and by the other, told them that he had not altogether rejected, but only put off to another time the Ordination of this Monk of *Cluny*. Whereupon, this Monk obſerving his Ordination to be ſtopp'd, went to the King, and obtain'd from him an Inveſtiture, and afterwards aſſign'd a day for his Ordination. Soon after *Falcon* Dean of *Lions*, *Pontius* Arch-Deacon of *Langres*, *Bonami* Canon of the ſame, with two Monks of *Clairvaux*, Appeal'd to the Holy See, and Cited thither as well the Perſon that would have been Conſecrated, as the Perſons that would have Conſecrated him. St. *Bernard* inform'd the Pope of all matters that related thereto by this Letter.

In the following Letter written to Dean *Falcon*, and *Guy* Treaſurer of the Church of *Lions*, he commends them for the Zeal they had ſhown in this Affair.

Notwithſtanding the Appeal to the Court of *Rome*, yet the Arch-Biſhop of *Lions*, and the Biſhops of *Autun*, and *Maſcon*, Inſtalled and Conſecrated the Monk of *Cluny*; which extreamly nettled St. *Bernard*, for he wrote very earneſtly about it to the Pope and Cardinals, in the Hundred Sixty Sixth, Hundred Sixty Seventh, and Hundred Sixty Eighth Letters. At length he wrought ſo much upon his Holineſs as to cauſe him to diſapprove of this Election, and to give the Chapter leave to proceed to a New Election, after having taken Advice of St. *Bernard*. Whereupon, they immediately went to wait upon him accordingly, and he after having made them all Friends, ſent them back to make their Election, as he Acquaints his Holineſs by the Hundred Sixty Ninth Letter. Hereupon they Elected *Godfrey* Prior of *Clairvaux*, a relation to St. *Bernard*, who having met with ſome difficulty on the Courtſide, St. *Bernard* writ the Hundred and Seventieth Letter to *Lewis* the Younger, in which, he proteſts that no body had a greater Veneration for His Majeſty than himſelf, and afterwards Aſſures him that the Election of his Prior to the Biſhoprick of *Langres* was altogether againſt his Intention and good liking, ſince it depriv'd him of the principal Comfort of his Age and Infirmity, yet that he muſt nevertheleſs ſubmit to the Will of God: That it was neither in the power of himſelf nor the King to oppoſe it; and that he was perſwaded His Majeſty would not attempt it, but leave the Church of *Langres* to remedy its Affliction, having been long vacant together with that of *Rheims*: That he humbly thank'd His Majeſty for what he writ him thereupon, and would have been conformable, had not he ſeen the danger of delays, as likewiſe that the Revenues of that Church were in Huckſter's hands: That this was that which gave him the greateſt trouble, and procur'd no ſmall Diſhonour to His Majeſty, it being his Duty to preſerve the Goods of the Church: That the Election had been made altogether according to Form; That the Perſon Elect was faithful, for that he would not have been for him had he not firſt conſented to do Homage to His Majeſty for the Lands held of the Crown; That he had all along this Precaution given him; That he was not yet put into poſſeſſion, nor yet enter'd into the City; That for his part he had meddled but little with the mat-

ter

ter, tho' he had been Invited to do it by the Clergy and People, and that the Oppreſſion of ſeveral and Prayers of Good Men might well have engag'd him deeper in it. That as the caſe now ſtands, it was for his Majeſty's Honour and the Publick Good to defer the Confirmation no long[illegible] and that if he did not Return an Anſwer by thoſe that gave him this Letter, he would peradventure raiſe the Spirits of divers Religious Men againſt him, and moreover Prejudice the Revenues of the Crown annex'd to this Biſhoprick. There is great likelihood that the King comply'd with St. *Bernard*'s requeſt, for the year following, *Falcon* Dean of the Church of *Lyons*, having been Elected Arch-Biſhop thereof, *Godfrey* and St. *Bernard* wrote in his favour to Pope *Innocent*, which are the 171 and 172 Letters.

In the Hundred Seventy Third, St. *Bernard* recommends to *Falcon* the Monks of the Monaſtery of *Beniſſon-Dieu*.

The Hundred Seventy Fourth is the famous Letter which he writ to the Canons of *Lyons*, concerning the Feaſt of the Conception which they had newly Introduc'd. This Letter he begins with Commending of the Church of *Lyons* which (ſays he) "Has always been Preferable to all the reſt of *France* "not only on account of the Dignity of its See, but alſo by the ſtrict Order there kept. For is there "any where a better Diſcipline to be found, a greater Authority Eſtabliſh'd and of a more venerable "Antiquity, principally in regard of Eccleſiaſtical Duties, it having never hitherto introduc'd any No- "velty, nor ſuffer'd its ſelf to be debauch'd by any change? This has been the occaſion (continues he "that we can never enough wonder that ſome of you could have the Boldneſs to Introduce a Feaſt) "which the Church has not the leaſt knowlege of, which neither is ſupported by reaſon, nor back'd "by any Tradition: Are we, to think our ſelves more knowing or Devout than our Fore-fathers? and "is it not a dangerous Preſumption to pretend to do what they thought not proper? But (ſay you) "we ought to Honour the Mother of our Saviour: Why ſo we ought in all reaſon, but ſtill the ho- "nour paid to a Queen demands Diſcretion. This Royal Virgin has no need of falſe Honour ha- "ving Several true Titles, and being of a Quality truly Honourable. Honour then the Purity and "Piety of her Life, Admire her ſupernatural Fecundity and Adore her divine Off-ſpring; Commend "her in that ſhe conceiv'd without Concupiſcence, and brought forth without trouble: Affirm that "Angels reſpected her, All Nations have deſir'd her, that the Patriarchs and Prophets have been ac- "quainted with her, and that ſhe was choſen above all Women, and Preferr'd to all her Sex.——— "The Church teaches me to have an Uncommon Veneration for the day when ſhe dy'd, and when "ſhe was receiv'd with an unexpreſſible Joy into Heaven. The ſame Church learns me to honour "the day of her Birth, being verily perſwaded that like *Jeremiah* and St. *John Baptiſt*, ſhe was ſanctifi- "fy'd in her Mothers womb. Yes, the Mother of our Lord was Holy before ſhe was Born, and "therefore the Church cannot err in believing that the day of her Birth was alſo Holy, nor in "keeping it ſolemnly as ſuch: I alſo am thoroughly perſwaded that ſhe was endu'd with ſo many Graces "that not only her Birth was ſanctify'd, but alſo all the reſt of her Life, which was exempt from "all Sin; a favour that never yet was granted to any Other of the Off-ſpring of Man.——What "then are we able to contribute to theſe Honours? Let her conception alſo have Honours (ſay they) "ſince it preceeded her Birth, becauſe had not this Conception preceeded, her Birth could not have "been extant to be honour'd. Very well! for the ſame reaſon any one might Celebrate the Feaſts "of their Father and Mother, and mount upwards even to their remoteſt Anceſtors. Then we ſhould "have a prodigious Number of Feaſts indeed, and which would be more proper for the Eternity of "the other Life than the poor circumſcrib'd Limits of this. But there is a Book produc'd where this "Feaſt is Authoriz'd, as they pretend by Divine Revelation. Why this might very well be, and I my "ſelf could ſooner compoſe one in favour of any of my Anceſtors. For my part I am not willing to "Credit any of theſe Books which have neither Reaſon nor Authority on their ſide: For "what Conſequence is there that a Conception muſt be Holy becauſe the Birth was ſo? was it "made Holy by its Precedence? Whence had it this Sanctity to communicate to the Birth? and on "the contrary is it not becauſe this Conception was not Holy, that it was thought neceſſary to Sancti- "fie the Virgin afterwards? Whence proceeds the pretended Sanctity of this Conception? Will "any one ſay that it was occaſion'd by Grace to the End that ſhe might be conceiv'd "Holy? But then ſhe could not receive the Appanage of her Divinity before ſhe was Divine, and "that ſhe could not poſſibly be before her Conception. Some will ſay perhaps that ſhe was conceiv'd and "ſanctify'd in the ſame Moment, but that is what they cannot reaſonably make out, for how can Holy- "neſs be where ſin is? and how can any one deny that ſin is not to meet where Concupiſcence is to be "found. If they will not Affirm ſhe was conceiv'd by the Holy Ghoſt, which I preſume no body will "Offer to Aſſert? ſo that not having been Sanctify'd before her Conception, becauſe ſhe then was no- "thing, nor at her Conception, becauſe ſhe was then in the State of Sin, ſhe muſt have been ſanctify'd "in the womb of her Mother after her Conception, and that tho' her Birth was Holy her Conception "was not. In a word her good Fortune of being conceiv'd in Sanctity, is owing only to Jeſus Chriſt, "for all the other Children of *Adam* have been conceiv'd in Sin. This being thus, what reaſon can "there be for Introducing a Feaſt of the Conception? How can it be maintain'd that a Conception "which proceeds not from the Holy Ghoſt, but rather from ſin, can be Holy? Or how could they con- "jure up a Holy-day on Account of a thing that is not Holy in it ſelf? The Church may have "reaſon to boaſt indeed of a Feaſt which honours ſin or Authorizes a falſe Holyneſs; Yet whatever "People may think ſhe will never be brought to Approve of an Innovation contrary to her Uſual "Cuſtom that being the Mother of Raſhneſs, Siſter of Superſtition, and Daughter of Levity. More- "over if they had proceeded rightly in Introducing this Feaſt, they ſhould firſt have conſulted the "Holy See, and not follow'd blindly and without Deliberation the ſuggeſtions of ſome hair-brain'd "Ideots. St. *Bernard* adds that he has underſtood this error, was in other Places; That he had hi- therto forborn taking Notice of it out of a Veneration, he had for the Holy Virgin which pro-

ceeded

to spread it self over the whole Church, of which he was a Member, he could no longer dissemble his resentments without Offending all. He concludes, with saying, that he submits his Judgment to the more Sage and Experienc'd, and chiefly the Authority of the Church of *Rome*, to whom, he reserves the Decision of this matter, being ready to alter his Opinion if the Holy See shall be of another Mind.

Some Authors have undertaken the Defence of the Feast of the Conception of the Virgin, and among others, a certain Person has written a Treatise on this Subject, commonly Attributed to St. *Anselm*, wherein, he attacks St. *Bernard* without naming him. Likewise an *English* Monk call'd *Nicholas* writ a little after St. *Bernard*'s Death against his Letter. This Monk has been refuted by *Peter* Abbot of *Cellos*; and at the same time *Peter* Priest and Monk of *Prom* blam'd those that had receiv'd three new Feasts, which were that of the most Holy Trinity, of the Transfiguration, and of the Conception of the Virgin, all which he esteem'd very extravagant. In the Century following, *John Beleth*, and *William Durand*, Bishop of *Mande*, disapprove also of this Feast, but notwithstanding it was Authoriz'd in the Fifteenth Century by the Council of *Basil*. It must here be understood with Father *Mabillon*, that St. *Bernard* means by Conception that same instant, in which the Body of the Virgin was Conceiv'd, and not with the School-Divines the moment of the Union of the Soul with the Body, for he could not have overthrown those that say that she was Sanctify'd this Instant, but only such as maintain she was Sanctify'd before she was animated, if he should have compar'd her Sanctification with that of *Jeremias* and St. *John Baptist*, but he plainly insinuates that she was not Sanctify'd before her Soul was United to her Body. Thus it may be observ'd, that St. *Bernard* had no very favourable Thoughts of the Immaculate Conception of the Virgin *Mary*.

The Hundred Seventy Fifth Letter of St. *Bernard*, is an Answer to one writ to him by the Patriarch of *Jerusalem*, wherein, he Recommends to him the Knights of the *Cross*. This Patriarch was *William* of *Flanders*, who had been formerly a Hermit at *Tours*.

The Hundred Seventy Sixth is written in the Name of *Alberon*, Arch-Bishop of *Treves*, to his Holiness Pope *Innocent*. This Arch-Bishop not being able to go in Person to wait on the Pope, writes him this Letter, to assure his Holiness of the unfeigned Obedience of the Churches on this side the Mountains; and moreover exhorts him not to concern himself at the loss of *Benevento* and *Capua*, which *Roger* of *Sicily* had taken from him, and likewise assures him, that the Emperor *Lotharius* was preparing to march to his Relief. This Letter was written in the Year 1135.

The Hundred Seventy Seventh is also written to the Pope, in the Name of the same Arch-Bishop, who complains of the Fatigue and Care he is like to undergo in his Arch-Bishoprick. He says, he accepted it not without regret; that he is plagu'd by his Suffragans who are young persons of Quality, and who rather oppose than assist him; that Right, good Manners, and Religion, are extinct in their Suffraganships; that he thinks himself oblig'd to Acquaint his Holiness with what he will not give him leave to reform; that notwithstanding, he undergoes patiently all these Affronts rather than act any thing contrary to the Obedience he owes to the Papal Chair. But that he begs of his Holiness to consider that these Injuries fall on the Papal See, and that the Contempt had of him renders also the Holy See despis'd: That in a word, he has several more complaints to make to him, of which his Holiness may be better inform'd by the Deputy he has sent.

In the following Letter written also in the Name of the former Person, and Address'd to Pope *Innocent*. St. *Bernard* lays open all the causes of Complaint which the Arch-Bishop of *Treves* had against the Pope, grounded upon the frequent usage of Appeals, which brought all matters before the Holy See, and quite destroy'd the Authority of the Arch-Bishops and Bishops. Observe how St. *Bernard* represents this matter to the Pope. *I speak to you*, (says he,) *with a great deal of Freedom, because I have a more than ordinary Affection for you, which could not be, should I use Dissimulation. The Arch-Bishop of* Treves *his Complaint is not his alone, but proceeds from the Sentiments of several others, and chiefly those that love you best. They complain that Justice is no more to be found in the Church, that the Keys thereof become of no use, and the Episcopal Authority is rendred Despicable, by reason that the Bishops have now no more power to revenge the Injuries done to God, nor to punish the Offences committed in their Dioceses. The fault of all which is laid upon you and the Court of* Rome. *It is affirm'd that you abolish what they have well establish'd, and that you have establish'd what they abolish'd with Reason; That all Criminals and disobedient Persons, whether they be of the Clergy or Laity have immediately recourse to you, and boast when they return, that they have not met with Protectors who ought rather to have been Punishers of their Crimes.* What a shame is this! What occasion for Laughter to the Enemies of the Church! *Friends finds themselves Confounded, the Faithful Affronted, Bishops become the Subjects of Scorn and Contempt, and your Authority much lessen'd by the weakness of your Decisions. 'Tis those only have a true value for the Holy See, who labour heartily to procure the Peace, and advance the Grandeur of the Church of* Rome. *Why therefore will you your self weaken your own Strength?* He afterwards proceeds to represent to the Pope the mischiefs occasion'd in the Churches of *Toul*, *Verdun*, and *Metz*, by the Protection which the Holy See has unadvisedly bestow'd. He Accuses the Bishops of *Metz*, and *Toul*, of Tyranny and Misgovernment, and complains that the Holy See has upheld them in it, and particularly that the Bishop of *Metz* had quash'd a free Election made with all form, in his Chapter, and plac'd by his Authority, a Probationer in the Church. At length he gives the Pope an extraordinary Character of the Arch-Bishop of *Treves*, assuring him, that he is a much more faithful Person both to the Church and the Holy See.

In the Hundred and Seventy Ninth, and Hundred and Eightieth Letters, he Recommends to this Pope the Affair which this Arch-Bishop had with the Abbot and Monks of St. *Maximine* and desires his Holiness to revoke the Brief which these last had obtain'd. *One of the greatest Advantages of the Holy See*, (says he,) *is, that it can revoke whatever it finds it has been overseen in granting. It is certainly*

ly very juſt and commendable that a Perſon ſhould not get any advantage by his Crime, and above all with the Holy See and Sovereign Biſhop. This is what engages me in a boldneſs to requeſt your Favour in behalf of the Arch-Biſhop of Treves, and to lay before you ſuch inſtances of his Integrity as I am pretty well aſſur'd will ſucceed. All his Crime is having wreſted a Monaſtery out of the hands of Laicks, and endeavouring to purge it of its Errors.——— May God always fortifie your Holineſs with his Divine Grace, that the Monks may at no time over-reach you: Theſe Monks that hunt not after Liberty more than they fly Order and Diſcipline.

The Hundred and Eighty Firſt, is a Letter of Thanks to *Haimeric*, Chancellor of the Holy See.

In the Hundred and Eighty Second, he writes very earneſtly to *Henry*, Arch-Biſhop of *Sens*, concerning his inflexibility, which, he ſays, has procur'd him a great many Enemies.

In the Hundred and Eighty Third, he exhorts *Conrade* King of the *Romans*, to be Obedient to the Pope.

In the Hundred and Eighty Fourth, he excuſes himſelf to Pope *Innocent*, for not being able to ſend him ſome Religious Perſons, as he promis'd, by reaſon of three late Foundations he had made.

In the Hundred and Eighty Fifth, he exhorts *Euſtace* who had poſſeſs'd himſelf of the Church of *Valence*, not to perſiſt in his deſign thro' a falſe Glory, and by being Adviſ'd by Flatterers who play'd upon him.

In the Hundred Eighty Sixth, he recommends to *Simon* Son of the *Chaſtelan* of *Cambray*, the Monks of the Monaſtery of *Vaucellei*, and deſires him to confirm the Donation which his Father had made them.

The following Letters were writ in the Year 1140. againſt *Peter Abaelard*.

The Hundred Eighty Seventh is Addreſs'd to thoſe Biſhops that were to Aſſemble at the Council of *Sens* all whom he exhorts to promote zealouſly the intereſt of Religion.

In the Hundred Eighty Eighth, he makes the ſame Entreaty to the Biſhops and Cardinals of the Court of *Rome*. He in general accuſes *Peter Abaelard* of Contemning the Fathers; raiſing trifling Queſtions upon elevate Subjects, and, in a word, for confiding too much in his Wit, and not contenting himſelf with the plainneſs of Faith, and afterwards deſcending to particulars, *Read* (ſays he, to thoſe to whom he writes) Peter Abaelard's *Book, which he calls his* Theology. *It is eaſie to be found, becauſe it is to be Sold, and there are a great many Perſons at the Court of* Rome *who Read it. See there how he advances upon the Holy Trinity, the Generation of the Son of God, the Proceſſion of the Holy Ghoſt, and ſeveral other matters which both the Ears and Minds of Catholicks are but little Accuſtom'd to. Read likewiſe another which is ſaid to be his Book of Proverbs, but which is Entituled,* Noſce Teipſum: *There you may obſerve how full his Works are of Sacrilege and Errors. What ſtrange Opinions has he concerning the Soul and the Perſon of Jeſus Chriſt, of his Deſcent into Hell, and the Sacrament of the Altar; of the power of binding and of looſing, Original Sin, Concupiſcence, the Sin of Pleaſure, the Sin of weakneſs, the Sin of Ignorance, of the Action of Sinning, and the Will of Sinning. If you find hereby that I have reaſon to be mov'd, be you alſo the like, but that you may not be ſo to no purpoſe, be ſure to beſtir your ſelf ſuitable to the Rank, Dignity, and Authority of your Power. Lay theſe Works of Darkneſs open, Reprehend and Condemn them publickly, and ſtop the Mouths of thoſe that ſpeak Evil.*

In the following Letter to Pope *Innocent*, he expreſſes his concern in that Schiſm had not been ſooner extinguiſh'd, and that the Errors of *Peter Abaelard*, and *Arnauld* of *Breſſe* had not ſooner been aboliſh'd. He Acquaints his Holineſs, that he has been invited by the Arch Biſhop of *Sens*, to enter the Liſts with *Abaelard*. That he came at the time appointed, and in the Preſence of the King, Biſhops, Abbots and ſeveral Learned Men, he produc'd divers Articles againſt him, but as they were going to be Read, this Heroe all of a ſudden went out of the Aſſembly, and Appeal'd to the Judges that he had choſen, which I hope (ſays St. *Bernard*,) will not be approv'd of. In his Abſence, the Articles propos'd were examin'd into, and found repugnant both to Faith and Truth. He concludes this Letter by earneſtly exhorting the Pope not to grant protection or encouragement to a Perſon that was at variance with the Eſtabliſh'd ſentiments of St. *Peter*.

The Hundred and Ninetieth is a Treatiſe againſt the Errors of *Peter Abaelard*, which is alſo inſerted amongſt his *Opuſcula*.

The Hundred Ninety Firſt is written to Pope *Innocent*, in the ſeveral Names of *Sanſon*, Arch-Biſhop of *Rheims*, *Joſſelin* Biſhop of *Soiſſons*, *Geofrey* of *Chalons*, and of *Aloiſius* of *Arras*, againſt *Peter Abaelard*. They are made to Accuſe him of Preſumption, Error, and Hereſie, and alſo obſerve, that his Book of the Trinity has already been Condemn'd to be Burnt by a Legat of the Holy See; and moreover, that having been lately Accus'd by the Abbot of *Clairvaux*, to avoid his Condemnation, he had Appeal'd to the Holy See, without cauſe or reaſon, againſt the Judges which he himſelf had made choice of; And that the Biſhops who were Aſſembled about that Affair would not Decree any thing againſt him out of reſpect to the Holy See, but only Condemn'd ſome few Articles drawn out of his Books. In a word, that it was neceſſary that his Holineſs ſhould apply ſome ſpeedy remedy to a miſchief which daily encreaſed.

In the Hundred Ninety Second, he Counſels *Guy*, Cardinal of the Church of *Rome*, not to favour the Errors of *Abaelard* on account of Friendſhip for his Perſon, and to frighten him the more from it, he tells him, that he treats of the Trinity like *Arrius*, like *Pelagius* of Grace, and like *Neſtorius* concerning the Perſon of *Jeſus Chriſt*.

In the Hundred Ninety Third, he writes to another Cardinal Nam'd *Ives*, acquainting him that he is ſurpriz'd that *Abaelard* ſhould find ſo many Friends and Protectors at *Rome*.

By the Hundred Ninety Fourth Letter, Pope *Innocent* Anſwers *Henry* Arch-Biſhop of *Sens*, *Sampſon* Arch-Biſhop of *Rheims*, the Biſhops their Suffragans, and St. *Bernard* Abbot of *Clairvaux*, that he has been

been as much concern'd for the Novelties advanc'd by *Abaelard*, as joyful at the Zeal they have ſhewn to oppoſe him in his Innovations, and declares that by the Advice of the Biſhops and Cardinals of the Church of *Rome*, he had Condemn'd the Articles which they had ſent him, and all the falſe Doctrines of *Peter Abaelard*, together with their Author, on whom he has enjoyn'd perpetual ſilence, as being a Heretick; and moreover, that he eſteems all the Followers and Defenders of theſe Errors, to be worthy of being put out of the Communion of the Church.

In the Hundred Ninety Fifth, he Counſels the Biſhop of *Conſtance* to expel *Arnaud* of *Breſſe* out of his Dioceſs, he having already been driven out of *Italy* and *France* for his Errors.

In the Hundred Ninety Sixth, he gives the ſame Advice to *Guy* the Pope's Legat, to whom this *Arnaud* was retir'd for ſhelter.

In the Hundred Ninety Seventh, he reproves *Peter* Dean of *Bezanſon*, for diſturbing the Abbot and Monks of *Cherlieu*.

In the Letter following, he earneſtly Recommends their Caſe to Pope *Innocent*, who refers it to *John* Abbot of *Bonneval*, then Biſhop of *Valence*, and to the Biſhop of *Grenoble*. Theſe determin'd in favour of the Abbot of *Cherlieu*. But *Peter* not being willing to acquieſce in their determination, continu'd to importune the Holy See for redreſs, which occaſion'd St. *Bernard* to write the Hundred Ninety Ninth Letter to Pope *Innocent*, to beg of him to confirm the Judgment Pronounc'd by the Biſhops.

The Two Hundreth is written to *Ulger* Biſhop of *Angers*, concerning a difference between this Biſhop and the Abbeſs of *Fontevrault*.

In the Two Hundred and Firſt, he admoniſhes *Baudouin* Abbot of the Monaſtery of *Realino*, and recommends to him in particular three things, Firſt, to inſtruct others by his Diſcourſe, Secondly, to give them good Example by his Works, and Thirdly, to apply himſelf to Prayer.

In the Two Hundred and Second, he exhorts the Clergy of *Sens* not to proceed too raſhly in the Election of an Arch-Biſhop, but to wait for the Opinion of the Suffragan Biſhop's, and conſent of the Perſons of Rank in the Dioceſs to prevent that befalling them which hapned before to the Churches of their Neighbourhood, *Orleans* and *Languedoc*. He Recommends to them, moreover to proclaim a Faſt, Aſſemble the Biſhops, Summon the Monks, and in fine, to omit none of the requiſite Ceremonies in this Election. This Letter was written after the Death of *Henry*, Arch-Biſhop of *Sens*, who was ſucceeded in the Year 1144. by *Hugh* Abbot of *Pontigni*.

In the Two Hundred and Third Letter, he Counſels the Biſhop and Clergy of *Troyes* not to ſuffer the Sub-Deacon *Anſelle* to be Marry'd and carry Arms.

The Two Hundred and Fourth, contains a Chriſtian Compliment to the Abbot of St. *Aubin*.

The Two Hundred and Fifth, is an Anſwer to the Biſhop of *Rocheſter*, who wrote to him ſomewhat ſeverely about cauſing *Robert Pallus* to Live at *Paris*, when he thought it neceſſary.

In the Two Hundred and Sixth, he Recommends one of his Kindred to *Meliſenda* Queen of *Jeruſalem*, and wiſhes her a long and happy Reign.

The Three following Letters Addreſs'd to *Roger* King of *Sicily*, contain nothing remarkable.

The Two Hundred and Tenth, and the Eight following, are Letters of Recommendation Addreſs'd to Pope *Innocent*. In the Two Hundred and Thirteenth, he complains that this Pope took little or no notice of the Reconciliation made by his means with *Peter* of *Piſa*. In the Two Hundred and Sixteenth, and Two Hundred and Seventeenth, he Complains that *Radulphus* Count of *Vermandois*, having put away one Wife and Marry'd another, was ſeemingly vindicated by the Court of *Rome*. He likewiſe Commends *Thibaud* Count of *Burgundy*, for taking the part of the firſt Wife which was his Niece. In the Two Hundred and Eighteenth, he juſtifies himſelf to the Pope againſt a ſuſpicion had of him concerning the Goods of the Cardinal *Ives*, aſſuring his Holineſs that they had been embezled contrary to his knowledge.

The Two Hundred and Nineteenth is Addreſs'd to *Alberic*, Biſhop of *Oſtia*, *Stephen* of *Paleſtrine*, *Igmar* of *Freſcati*, and *Gerard* Chancellor of the Church of *Rome*, concerning a difference which happened between the King of *France* and the Pope, on account of the Arch-Biſhop of *Bourges*. This Arch-Biſhoprick being vacant, the King had given the Clergy of *Bourges* leave to chooſe any other for their Arch-Biſhop than *Peter*, whom the Pope had caſt a favourable Eye upon. He was nevertheleſs Elected afterwards, and Conſecrated at *Rome* by the Pope. Whereupon, the King having made an Oath, that he ſhould never be Arch-Biſhop during his Life time, would not receive him, but declar'd War againſt the Count of *Champagne*, to whom he was retir'd. This caus'd the Pope to interdict the Dominions of *France*, and it was upon this occaſion that St. *Bernard* writ this Letter, by which, he wills the Prelates of the Court of *Rome*, that they might have learnt by the Perſecution of *Gilbert*, and undertakings of *Burdin* and *Peter* of *Leon*, how much Schiſm is to be dreaded, and how hazardous it is to raiſe any difference between the Regal and Sacerdotal Power. That therefore they muſt Act with Prudence, and manage Matters with Lenity not to incur the danger of a New Schiſm: That he can by no means excuſe the King for having made an Oath, which it was both a Crime and Sin to keep; nay, though he was in a manner forc'd to perform it, being a cuſtom among the *French* to obſerve any, though never ſo unjuſt; that his Intention was not to excuſe the King of *France*, but ask Pardon for him; and laſtly, that the concern he was in, his Age and Majeſty, do in ſome meaſure deſerve it, without being like to do any great wrong to the Church.

In the Two Hundred and Twentieth Letter, he writes to King *Lewis*, that he cannot hinder the *Anathema's* being renew'd againſt *Radulphus*; and endeavours to perſwade his Majeſty, that that ought not to ſet him at variance with Count *Thibaud*.

In the Two Hundred Twenty Firſt, he ſpeaks high to this Prince, and takes a great deal of Liberty to reprove him, Affirming that he is an Enemy to Peace; that he has violated the Treaties which he

has made; that he has communicated with Excommunicated Perſons; that he has encourag'd Murthers, Theft, Robbery, and the Deſtruction of Churches; that not contented to aſſume an Authority over the Church of *Bourges*, which did not belong to him, he alſo hinders the Church of *Chalons* from having a Biſhop, as likewiſe permits his Brother to ſeize upon the Revenues of the Biſhopricks. He Admoniſhes him to forbear ſpeedily theſe Exactions, and prevent the anger of God by Repentance after the Example of the King of the *Ninevites*.

In the Two Hundred Twenty Second, he writes to *Joſſelin* Biſhop of *Soiſſons*, and *Sugerus* Abbot of St. *Denys*, likewiſe the Kings Miniſter, concerning the occaſions pretended at Court for making War upon Count *Thibaud*, as alſo touching the wrong which the King did to the Churches.

Theſe Letters written with all the freedom imaginable, extreamly incens'd the King and his Miniſters againſt St. *Bernard*, who having underſtood as much by the Anſwer which *Joſſelin* ſent him, he ſignifies again to him in the Two Hundred Twenty Third Letter, that perhaps he had been a little bold, but that his Preſumption was meerly caus'd by Grief, and the Zeal he had for the Welfare of the Church, and moreover that it was to have been wiſh'd that they had made uſe of the ſame Liberty, and endeavour'd to reclaim the King by the like Admonitions.

In the Two Hundred Twenty Fourth, he acquaints *Stephen* Biſhop of *Paleſtrine* with the damage which the King had done to the Churches of *France*, putting him in mind that he ought to Repent, having written to *Rome* in favour of this Prince.

In the Two Hundred Twenty Fifth, he exhorts *Joſſelin* to endeavour a Peace.

The Two Hundred Twenty Sixth is written to the King in the Name of *Hugh* Biſhop of *Auxerre*, as likewiſe in his own, wherein he Admoniſhes this Prince, who had juſt before fruſtrated a Negociation begun at *Corbeil*, to renew the ſame and to have more advantageous thoughts for the good of the Church.

In the Two Hundred Twenty Seventh, he conjures *Joſſelin* to uſe his Intereſt that no damage may come to him eſpecially from the King, who was not a little incens'd againſt him. All theſe Letters were writ in the Years 1142 and 1143.

The Two Hundred Twenty Eighth, is a very Civil Anſwer to a Letter of *Peter* Abbot of *Cluny*'s lately written to him, whereby he gives him to Underſtand that he could heartily wiſh to renew the Friendſhip that had formerly been between them, and which was now Interrupted by ſome differences as well on account of the Biſhop of *Langres*, as by reaſon that Pope *Innocent* had diſcharg'd the Order of *Ciſteaux*, of the Tithes which they paid to *Cluny*.

The following is the Anſwer which *Peter* of *Cluny* gives to this Letter, in which after having heaped on St. *Bernard*, a great many Complements, he ſearches into the Reaſons, why the Orders of *Cluny* and *Ciſteaux*, which ought to live in good Intelligence with each other, ſo continually jar and diſagree; and he makes it plainly appear, that they have no reaſonable Cauſe to be ſo divided: For in the firſt place, if their Difference be about Lands or other temporal Goods, they have proper Judges who may regulate thoſe Matters, and make Peace between them. Secondly, they ought not to diſagree about their Monaſtical Obſervances, becauſe if the different Cuſtoms of different Churches, hinders not the Union of the Spirit and Charity among Chriſtians, no more ought the diverſity of Practices and Ceremonies to be a cauſe of Diviſion among Monks, who although they are all of one Order, yet may have different Uſages and Cuſtoms, St. *Bennet* himſelf having been ſenſible that his Order might be ſubject to ſome Moderation or Explication. He then brings examples of theſe Differences, and ſhews that both Orders may obſerve their Cuſtoms ſeparately, and with ſimplicity of Heart, without condemning each other in them. Thirdly, he affirms that the different Colours of Habits ought to be a leſs ſubject of Diviſion, ſince nothing is more ridiculous than for Men to fall out on ſuch trifling Accounts. And laſtly, he lays the blame on the Spirit of Pride, which (he ſays) had divided the Monks of *Cluny* and *Ciſteaux*; the former being unwilling that the latter ſhould be preferr'd to them, and the latter Glorying that they had been reſtorers of the Order, and of Monaſtick Diſcipline. He concludes by exhorting both Parties to live in Peace, and to preſerve a mutual Eſteem and Value for each other.

In the Two Hundred and Thirtieth he writes to the Cardinals of *Oſtia*, *Freſcati* and *Paleſtrine*, to relieve the Church of *Mets*, which for ſome time had rather been in the hands of a Woolf than a Shepherd. He ſpeaks of *Stephen* Biſhop of that City, and Nephew to Pope *Calixtus* II. who came to the Biſhoprick whilſt he was young, which occaſions St. *Bernard* to ſay, that he began like a little Woolf, but now being become a great one, he ravaged the Herd of Chriſt by Rapines, Conflagrations and Murthers.

The Two Hundred Thirty Firſt is written to the ſame Cardinals, in favour of the Abbot of *Lagny*, accus'd at *Rome* to have refus'd receiving the Pope's Nuncio, to have torn his Holineſſes Letter, to have impriſoned certain Monks, and to have given divers Lands of his Monaſtery to his Relations. St. *Bernard* after having exceedingly commended this Abbot, proceeds to reply to his Accuſations. Firſt he ſays he did not entertain the Nuncio which his Holyneſs ſent into *England*, by reaſon that the Provoſt *Humbert* promis'd to do it for him; that the Letter which he was accus'd to have torn, was yet whole; that he never impriſoned any Monks, but only ſent ſome that were of a very turbulent Spirit to other Monaſteries, and as for giving away the Monaſtery Lands to his Relations, he never did without a Clauſe of Reverſion, and a Rent reſerv'd according to Cuſtom, and which likewiſe was executed in preſence of the Biſhops of *Soiſſons* and *Auxetre*, and of *Thibaud* Count of *Champagne*, Conſervator of the Rights and Privileges of the Monaſtery. As to the reſt, he ſaid it was unaccountable that a proud, rebellious and ambitious Monk, ſhould obtain his Liberty of the Holy See. *Formerly* (ſays he) *you have been accus'd of domineering over the Clergy, and the Conſciences of all the World, contrary to the precept of the Apoſtle; and now you add ſomething more to this Preſumption, in ſhewing an Inclination to diſpoſe abſolutely of all Religious Perſons; inſomuch, that I know not what remains for you*

to

to desire more, unless you would likewise command over the Angels. I do not impute this to my Lord Pope Innocent, *who might easily have been over perswaded, being but a Man, and I beg of God not to impute it to him, not in the least doubting, but when he shall come to a knowledge of the Truth, he will abhor the favouring of so pernicious and dangerous a Person as that Monk was.*

In the Two Hundred Thirty Second, he writes to the same Cardinals, that if the Abbot of St. *Theofroy*, commonly called St. *Chaffre*, in the Diocese of *Puy* in *Vellay*, be guilty of those things whereof he is accused, they ought not to favour, but speedily punish him.

In the Two Hundred Thirty Third, he writes to *John* Abbot of *Busey*, in the Diocese of *Nantes*, perswading him to return to his Abby, which he had quitted for some time before.

In the Two Hundred Thirty Fourth, he desires *Herbert* Abbot of St. *Stephen* of *Dijon*, to pardon one of his regular Canons, though he had written injuriously against him.

In the Two Hundred Thirty Fifth, written in the Year 1143 to Pope *Celestine* II. He writes very bitterly against *William*, who had got possession of the Arch-Bishoprick of *York*, being guilty of several Crimes which he was not clear'd from but by a false Oath. The Cause was removed to *Rome*, and he obtain'd of Pope *Innocent* a Bull in his Favour, whereupon St. *Bernard* begs of *Celestine* not to suffer so ill a Man to continue in possession of the Arch-Bishoprick of *York*.

In the following Letter he writes upon the same subject, and after the same manner, to the Prelates of the Court of *Rome*.

In the Two Hundred Thirty Seventh, he writes to the same, concerning the Elevation of *Bernard*, Abbot of St. *Anastasius*, to the Sovereign Pontificate (*Eugenius* III. who succeeded *Lucius* II. in the Year 1145.) He admires how they could draw him out of his Cloyster where he was at quiet, to bring him into the World, and lay the whole Care of the Church upon him, which he says makes him very much doubt whether he will be able to sustain the Weight, and therefore recommends to them to support him therein.

The Two Hundred Thirty Eighth is Addressed to Pope *Eugenius*, then but newly rais'd to the Holy See. St. *Bernard* acquaints him with his Joy, intermixt with Grief and Fear for his Elevation to that Dignity. And afterwards he exhorts him to sustain with Apostolick Zeal, the sublime Ministry which was committed to him, and to endeavour to answer the Opinion people generally had of his Virtue. He writes to him particularly concerning the irregular Lives of the Arch-Bishop of *York* and the Bishop of *Wincheſter*. At length he recommends to him to abolish the wicked Custom crept into the Court of *Rome*, of bestowing Favours for Money; and moreover admonishes him to remember at all times that he is a Man, and to think often of Death by Reflecting how little time the Pontificates of several of his Predecessors have lasted.

In the Two Hundred Thirty Ninth, and the Two Hundred and Fortieth, he writes again to the Pope against the Arch-Bishop of *York*, and presses his Holiness to suspend him.

The Two Hundred Forty First is written to *Hildefonsus*, Count of *Tholouse*, concerning the Errors of *Henry*, Disciple to *Peter de Bruys*, whom this Count favoured. "How many Disorders (*says he*) "do we every Day hear that *Henry* commits in the Church of God? That ravenous Wolf is within "your Dominions cloathed in a Sheeps' Skin, but we know him by his Works. The Churches are "forsaken, the People are without Bishops, and the Bishops are no more respected. In a Word, the "Christians are without Christ, the Church are like Synagogues, the Sanctuary despoil'd of its Holy-"ness, the Sacraments look'd upon as prophane Institutions, the Feast days have lost their Solemnity, "Men grow up in Sin, and every day Souls are born away before the Terrible Tribunal of Christ, "without being first reconciled to and fortify'd with the Holy Communion. In refusing Christians Bap-"tism, they are denyed the Life of Jesus Christ. A Man that Teaches and Acts so contrary to the "Will and Word of God, cannot be from God. And yet alass! he is hearkened to by many, and finds "those that are ready to believe him. He would have People believe that the Church of God is at an "End, and reduc'd only to that small number that he imposes on: After having been driven out of "*France*, he nevertheless finds an *Asylum* in your Dominions. Consider with your self, Great Prince, "if this Person does you any Honour; he is an Apostate; for after having quitted his Cloyster to "live loosely, and not being willing to tarry in his own Country, or rather having been whipp'd out "of it, he went about begging his Bread, and Preaching for a wretched Sustenance, and whenever it "hapned that he got any thing over and above, he did not fail to consume it at Play, or at other "means more shameful. This famous Preacher has been often found with Women of ill Lives. In-"form your self therefore, I beseech you, how he has been driven out of *Lausane*, *Mons*, *Poictiers* "and *Beurdeaux*, and what Reputation he has left behind him in those Places. St. *Bernard* sends this Prince word, that he is coming to reform the Disorders that this Prince has caused in the Churches of his Dominions; that he has Authority for that Purpose; that he shall do his utmost endeavours to extirpate this pernicious Plant, with assistance of the Bishops, and particularly by the Authority of the Cardinal of *Ostia*, who will be sent on purpose by the Holy See. He takes notice to him, that it will be for his Interest to receive this Cardinal Kindly, and to joyn his Authority with theirs, to the end, that the Pains they shall take for the Salvation of him, and his People may not prove of no effect.

In the Two Hundred Forty Second, written by St. *Bernard* after his return from this Country, he exhorts the People of *Tholouse* to shun Hereticks, obey their Bishop, exercise Hospitality, and not to suffer any Preachers among them, but such as have either Ordination from their Bishop or the Pope.

These Letters were writ in the Year 1147.

The Two Hundred Forty Third, is Address'd to the Lords and People of *Rome*, after they had driven out Pope *Eugenius* III. He reproaches them severely for this Action, and conjures them to reconcile themselves speedily to him.

In the Two Hundred Forty Fourth, he exhorts *Conrade*, King of the *Romans*, to Re-eſtabliſh the Pope, and Puniſh the Rebels of *Rome*; giving him to underſtand, that it is as much for his Intereſt as for that of the Holy See, that the City of *Rome* which is Metropolis of the Empire, ſhould be under his Subjection.

In the Two Hundred Forty Fifth, he Commends the Zeal which Pope *Eugenius* ſhew'd in oppoſing King *Lewis* the Younger's obliging *Elias* Biſhop of *Orleans* to quit his Biſhoprick.

In the Two Hundred Forty Sixth, he Recommends this Biſhop to the Pope, being before but an humble Monk, and entreats his Holineſs to take pity on his Condition, and to provide for the Payment of his Debts, out of the Revenues of his Biſhoprick.

In the Two Hundred Forty Seventh, he Prays the ſame Pope to permit *Sampſon*, Arch-Biſhop of *Rheims*, to make uſe of the *Pallium* which he had been forbidden, on account of his having Crown'd King *Lewis* in the Church of *Bourges* in preſence of the Arch-Biſhop of that City.

In the Two Hundred Forty Eighth, he adviſes this Pope not to ſuffer himſelf to be over-reach'd by the Biſhop of *Seez*, who was coming to wait on him, to get himſelf re-eſtabliſh'd.

In the Two Hundred Forty Ninth, he recommends to the ſame *Oribert* the Prior of *Chaiſe-Dieu*, Biſhop Elect of *Valence*, choſen in the Year 1145.

In the Two Hundred and Fiftieth, he Acquaints the Prior and Monks of *Portes*, that they ought not to take it amiſs that the Pope would not allow one of their Fraternity to be Biſhop, though he was choſen. He ſays, that perhaps his Holineſs would not admit of him, becauſe he was too Young, and that he would have nothing to be ſaid afterwards againſt the Election. And as for his own part, he ſays, he never oppos'd it in the leaſt. Afterwards, he tells them, that he is ſorry that the Abbot of *Troyes* had written to them ſo very harſhly, and he concludes his Letter with theſe Humble Words. *My Monſtrous Life and my Afflicted Conſcience Cry towards you for Compaſſion, for I am a kind of Amphibious Creature, that neither live altogether as an Eccleſiaſtick nor a Recluſe; and it is now a long while ſince I have quitted the Life of a Monk without forſaking the Habit. I eſteem it needleſs to acquaint you with what you may eaſily hear from others, that is, what I do, what I employ my ſelf about; what hazards I expoſe my ſelf to in the World, and through what dangers I am compelled to go: If you are not acquainted with theſe I beſeech you to inform your ſelves of them, and when you have thoroughly learnt them, to favour me with your Aduice and Prayers.*

In the Two Hundred Fifty Firſt, he intercedes to Pope *Eugenius* in behalf of the Monks of *Baume*, whom this Pope had puniſh'd by changing their Abbey to a Priory, for their having ſlighted the Authority of the Holy See.

In the Two Hundred Fifty Second, he conjures the ſame Pope to put in execution the Sentence pronounc'd by *Innocent* II. againſt the Arch-Biſhop of *York*.

The Two Hundred Fifty Third is an Anſwer to a Letter from *Hugh* Abbot of *Premontre*, who had made ſeveral Complaints againſt the Monks of *Clairvaux*. St. *Bernard* tells him, he did not do well to complain of him and his Order, ſince he has always had an eſteem for that of *Premontre*, and that he has done them ſeveral Services upon divers occaſions: He brings ſeveral Examples of what he aſſerts, and at length juſtifies himſelf againſt what that Abbot had alledged againſt his Order. Towards the end, he admoniſhes them not to break the Union betwixt them, Acquainting them that for his part he ſhall never be wanting in the Duties of Charity and Friendſhip.

In the Two Hundred Fifty Fourth, he Commends *Guarini*, Abbot of the *Alpes*, in endeavouring to reform his Monaſtery, and exhorts him, not to diſcontinue ſo good a Work out of fear of not being able to accompliſh it while he lives, ſince the ſhort time we have to live is not ſufficient excuſe for not endeavouring to make our ſelves perfect, and that ſuch as do not labour after a progreſs in Spiritual Affairs go backwards inſtead of advancing.

In the Two Hundred Fifty Fifth, he exhorts *Lewis* the *Groſs*, King of *France*, not to hinder the holding of a Council which he believes neceſſary for the good of the Church. It is of the Council of *Piſa* that he ſpeaks, conven'd in the Year 1134. ſo that this Letter ought to precede the others by many Years.

In the Two Hundred Fifty Sixth, he exhorts Pope *Eugenius* not to be diſheartned becauſe of ſome loſſes the Chriſtians had ſuſtain'd in the Eaſt, but to ſuccour and aſſiſt them to his power. He moreover tells him, that he was more than ordinarily ſurpriz'd when he heard that he was pitched upon for General of the Army, that was to go thither, being no ways qualify'd for that Employ.

In the Two Hundred Fifty Seventh, he writes to this Pope in favour of *Philip*, who was become a Monk of *Clairvaux*, after he had been ſuſpended from his Biſhoprick of *Tarentum*, and deſires his Holineſs to be kind to him.

The Three following Letters were writ concerning *Rualenus*, who had been choſen Abbot of St. *Anaſtaſius*. St. *Bernard* after having requeſted of his Holineſs by the firſt of theſe Letters to diſcharge him from his Burthen. In the Second, conſents that he ſhall continue it, ſince his Holineſs deſires it, and by the Third, he Admoniſhes this Abbot not to be uneaſie under his Vocation.

In the Two Hundred Sixty Firſt, he deſires *Eugenius* to take off the Excommunication pronounc'd againſt the Abbot of St. *Urban*, who had beſtow'd the Habit of that Order on a Knight Templar.

The Two Hundred Sixty Second, is a Letter of Recommendation to the Pope, in favour of the Monks of *Mouzon*.

The Two Hundred Sixty Third is Addreſs'd to the Biſhop of *Soiſſons*, in favour of the Abbot of *Cheſy*.

The Two Hundred Sixty Fourth is a Letter from *Peter*, Abbot of *Cluny*, to St. *Bernard*, in which, he extreamly Commends St. *Bernard*, and begs of him to ſend him his Secretary *Nicholas*.

The

The Two Hundred Sixty Fifth is St. *Bernard*'s Anſwer, in which, he rejects the Praiſes given him, and moreover informs him, that he cannot ſend the Perſon he deſires, by reaſon, that he was with the Biſhop of *Auxerre*, where he was ſo Sick that it was impoſſible he ſhould come to *Clairvaux* without great inconvenience.

The Two Hundred Sixty Sixth is written to *Sugerus*, Abbot of St. *Denys*, a little before his Death. He exhorts him to prepare courageouſly for Death, and profeſſes a great deal of Friendſhip for him.

By the Two Hundred Sixty Seventh, he tells Pope *Eugenius* that he was groſly deceiv'd when he rais'd to the Eccleſiaſtical Dignity a Perſon Convicted of Crimes and Condemn'd for them, by *Lambert* Biſhop of *Angouleſme*, and therefore begs of his Holineſs to revoke what he had done.

In the Two Hundred Sixty Ninth, he ſends him word that he would not have him give Credit to a Letter he lately wrote him, about a Perſon who had over-reach'd him by a Recommendation from the Biſhop of *Beauvais*.

In the Two Hundred and Seventieth, he writes again to the Pope, in favour of *Anthelmus*, Prior of the Great Charter-Houſe, who having expell'd ſome of his Monks for Diſobedience and Irregularity, they had gone to *Rome*, and obtain'd a Re-eſtabliſhment from the Pope. St. *Bernard* ſays, that from the firſt foundation of this Order, he had never heard that a *Carthuſian* who forſook his Cloyſter had ever been receiv'd again, without making ample Satisfaction; that theſe Monks who had thus forſaken their Order did yet worſe in returning to it. "And what good *(ſays he to the Pope)* does your Holi-"neſs believe, that theſe Monks could do, whoſe leaving their Monaſtery was an effect of Diſobedience, "and their returning to it the Product of Pride? They rejoyce for the Ill they have done, and inſult "over thoſe whom they have Offended; and, in a word, they even Triumph for having obtain'd the "Victory. The Prior is no more Prior; he bears his Office with regret, not being willing to ſee "the Deſtruction of his Order, and he would have left his Monaſtery long ſince, could he have gone "out alone.——Conſider therefore moſt Holy Father, (*continues he*,) how you have been over-"reach'd, and what Puniſhment he deſerves, who has thus deceiv'd you!—— Take Care then that "the Prior be reſtor'd, to the end, that Iniquity may not Triumph over Juſtice. He afterwards Ac-quaints the Pope with the Death of *Raymond*, Abbot of *Ciſteaux*, and that *Gozvin*, Abbot of *Boine-val*, had ſucceeded him. This Abbot Dy'd in the Year 1151. This Letter therefore belongs to that Year.

In the Two Hundred Seventy Firſt, he excuſes himſelf to *Thibaud*, Count of *Champagne*, for not caring to be concern'd in promoting his Son's having Benefices while he was but a Child, and this for Conſcience ſake, well knowing that Eccleſiaſtical Dignities ought only to be beſtow'd upon ſuch as are able to acquit themſelves of their Functions, and moreover, it being not allowable for one perſon to enjoy ſeveral Benefices at a time, unleſs by Diſpenſation or ſome other conſiderable reaſon that the Church may have.

In the Two Hundred Seventy Second, he exhorts the Biſhop of *Laon*, (*Gautier* Abbot of St. *Martin* who was made Biſhop of that See in the Year 1151.) to be reconcil'd to the Bearer of that Let-ter.

The Two Hundred Seventy Third, is written to the Abbot and general Chapter of *Ciſteaux*: He gives them to underſtand that he could heartily wiſh his Affairs would give him leave to Aſſiſt in their Chapter, and moreover Admoniſhes them to Labour in the Reformation of their Order.

In the following he thanks Pope *Eugenius* for the Letter full of Charity and Zeal which he had written to his Chapter, and moreover entreats him to continue always the ſame good will towards his Order. He acquaints him towards the End that he is Sorry that he had taken from them *Hugh* Abbot of the *Three Fountains*, to make him a Cardinal.

In the Two Hundred Seventy Fourth, he gives this Abbot of the *Three Fountains*, to Under-ſtand, that he Repents having writ to *Rome*, in favour of the Nephew of *Hugh* Biſhop of *Auxerre* then lately Dead.

In the Two Hundred Seventy Fifth, he Acquaints the Pope with the Diſturbances that had happned in the Election of a Biſhop to the Church of *Auxerre*, and what he had been Inform'd by one of his Monks, ſent thither concerning the double Election there made.

In the Two Hundred Seventy Sixth, he Acquaints him likewiſe that the will of the late Biſhop of *Auxerre*, had been made by ſuggeſtion of Deacon *Stephen*, at whoſe Requeſt he had given his Ne-phew ſeveral Benefices and Church-Lands.

In the Two Hundred Seventy Seventh, written alſo to the Pope, he recommends to him *Peter* Abbot of *Clumy*, who was on his Journey towards *Rome*, and begs that his Holyneſs would not give him leave to quit his Abby altho' he ſhould deſire it.

The Two Hundred Seventy Eighth is a Letter of Recommendation to the Pope in favour of *Henry* Biſhop of *Beauvais*.

In the Two Hundred Seventy Ninth, Addreſs'd to *Henry* Son of *Thibaud* Count of *Champagne*, he begs of him to do Juſtice in behalf of the Abbot of *Chatillon*, on the Lord of *Belfort*, whoſe Servants had taken ſeveral Cattle from him.

The Two Hundred and Eightieth is written to the Pope concerning the Election of a Biſhop of *Auxerre*. The Pope having Underſtood that there were two different Elections, deputed St. *Bernard*, with two other Perſons to proceed to a New one, St. *Bernard* and one of the Electors pitched upon one Perſon who is thought to have been *Alain* who got the better, but the Third gave his Vote for another. Here-upon St. *Bernard* prays the Pope to procure the Conſent of the Third Perſon, Aſſuring his Holyneſs, that he could not have thought of a more proper Perſon to ſerve the Church, and to prevent the De-ſigns of the Count of *Nevers* upon the Church of *Auxerre*.

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The Two Hundred Eighty Firſt contains a Reprimand which he gave the Abbot of *Cheroal*, for the Liberty he had taken to talk injurioufly of him.

In the Two Hundred Eighty Second, he exhorts *Lewis* the Younger, King of *France* to give his Conſent to the Election which had been made of a Biſhop of *Auxerre*.

In the Two Hundred Eighty Third, he writes to Pope *Eugenius* touching the reſtitution demanded by the Monks of the Monaſtery of the *Mirrour*, of the Order of *Ciſteaux*, upon the Monks of *Gigny* of the Order of *Cluny*, of 30000 *Sols*. Hereupon the Abbot of *Cluny* and St. *Bernard* had endeavour'd to accommodate the Difference; and the Monks of *Gigny*, having little to ſay for themſelves, St. *Bernard* has recourſe to the Pope, that he would be pleas'd to do juſtice in behalf of thoſe of the *Mirrour*.

In the Two Hundred Eighty Fourth he recommends to this Pope the Arch-Biſhop of *Rheims*, the Biſhop of *Arras*, the Abbot of *Aucourt*, and ſome others.

The Three following Letters were written in favour of *Odon* Succeſſor of *Sugerus* in the Abby of St. *Denys*. The Two Firſt are Addreſs'd to the Pope, and the Third to *Hugh* Cardinal Biſhop of *Oſtia*.

In the Two Hundred Eighty Eighth Addreſs'd to *Andrew* his Uncle, a Knight Templar, he acquaints him with his concern for the ill Succeſs of the Croiſade occaſion'd by the ill Conduct of the Chriſtian Princes, and ſays he hopes to ſee that Enterprize accompliſh'd before he dies.

In the Two Hundred Eighty Ninth, he gives wholeſom Advice to *Meliſenda* Queen of *Jeruſalem*.

In the Two Hundred and Ninetieth, Addreſs'd to *Hugh Cardinal*-Biſhop of *Oſtia*, he writes againſt the Conduct of *Jordain des Urſini*, Cardinal Legate of the Holy See in *Germany*. *Your Legate* (ſays he) *has left behind him ſhameful Marks of his Expedition where-ever he has been, for he has fill'd all the Churches of* Germany, France, *and* Normandy *with Sacrileges. It is ſaid that he has done a great many Ill Things unworthy of his Character, Robb'd the Churches where-ever he came, and every where plac'd Young Men in Eccleſiaſtical Dignities; That ſeveral have paid him great Sums of Money to keep him out of their Country; That by his Emiſſaries he has Extorted and Exacted Money from thoſe places whither he could not go himſelf: In a word he is become the By word of the World: Every Body ſlights and ſpeaks ill of him: The Poor Monks and Other Clergy complain of him: Thoſe of his Profeſſion have the greateſt Abhorrence of his Life and Converſation; and Laſtly he has little reſemblance with* John Paperans, *who was Legate at that time in* Ireland, *and who was juſtly Honour'd and Rewarded for his faithful and Prudent Miniſtry.* St. *Bernard* deſires his Letter may be Read to the Pope, to Aſſiſt him in his Proceedings againſt this looſe Legate.

In the Two Hundred Ninety Firſt, he prays the Pope to have compaſſion on the Monaſtery of St. *Eugende* on *Mont-Jura* which was almoſt ruin'd.

In the Two Hundred Ninety Second, he reproves a Man of the World for having endeavour'd to diſſwade one of his Relations from turning Monk.

In the Two Hundred Ninety Third, he writes to *Peter* Abbot of *Celles* concerning a Monk of the Abby of *Cheſy* whom he had receiv'd into his Monaſtery.

In the Two Hundred Ninety Fourth, he recommends to the Pope, *William de Paſſavant* Biſhop of *Mans*, Accus'd by one of his Clergy.

In the Two following Letters he recommends alſo the ſame Perſon to the Cardinals *Henry*, and *Hugh* Biſhop of *Oſtia*.

In the Two Hundred Ninety Seventh, he ſends back a Monk of the Abby of *Montier-Ramey* who had quitted his Monaſtery, and now was deſirous to return to it.

In the Two Hundred Ninety Eighth he writes to the Pope, that *Nicholas* who came from the Abby of *Montier-Ramey* to his of *Clairvaux*, and who alſo had been his Secretary, was run from him, and had taken away ſeveral Books, a great Sum of Money and divers Seals of Value. That he had for ſome time been Jealous of him, but that he all along hop'd that God would convert him or that he would betray himſelf as he now had done. That he does not queſtion but he has written to ſeveral People in his Name. At length he deſires his Holyneſs not to receive him.

In the Two Hundred Ninety Ninth, he writes to the Count of *Angouleſme* in behalf of the Monks of the Monaſtery of St. *Amand de Boiſſe*.

In the Three Hundredth he comforts *Matilda* Counteſs of *Blois* concerning the extravagant Courſes of her Son, and that he hop'd Age would work an Alteration upon him, but however he Adviſes her to treat him with Mildneſs.

In the Three Hundred and Firſt, he prays *Sancha*, Siſter to the King of *Spain*, to Accommodate a difference that had hapned between the Monks of the Order which ſhe had newly Eſtabliſh'd in *Leon*, and the Other Monks of the Country.

The Three Hundred and Second is written in favour of the Arch-Biſhop of *Mentz*, to the Legates of the Holy See ſent into *Germany* to determine the matter. This Arch-Biſhop was *Henry* and the Legates were the Cardinals *Bernard* and *Gregory* who ſuſpended this Arch-Biſhop, notwithſtanding the recommendation of St. *Bernard*, having as was ſuppos'd been corrupted by Money.

In the Three Hundred and Third, he writes to King *Lewis* the Younger that he ought not to let a Lord of *Britany*, being Excommunicated for Adultery, have the Eſtate that belongs to his Wife.

In the Three Hundred and Fourth he thanks this King for his kind Enquiry after his health, and Moreover recommends to him *Robert* Couſin to this Prince.

In the Three Hundred and Fifth, he ſends Pope *Eugenius* word that he has hindred *Henry* Biſhop of *Beauvais* from going to *Rome*; as likewiſe recommends to him the Affair of this Biſhop, deſiring him to delegate the Arch-Biſhop of *Rheims* for its Determination.

In the Three Hundred and Sixth, he acquaints the Cardinal of *Oſtia* that he has not been able to encline the Monks of the *Three Fountains*; to Elect *Nicholas* for their Abbot whom this Cardinal deſir'd might

might succeed in this Abby, yet notwithstanding the Monks had chosen *Turolde*; that he knew nothing in that Person which could deserve that Dignity, and that if he had a mind to out him of it, for his part he would not oppose it.

In the Three Hundred and Seventh, he excuses the Conduct of the Bishop of *Beauvais* to this Cardinal, altho' he says he does not deserve it. He promises him to recall as soon as possible *Robert* his Monk who was with that Bishop; and moreover sends him word, that *Heraclius*, Arch-Bishop of *Lyons*, was on his Journey to *Rome*, but that falling Sick at *Montpelier*, he had spent all the Money he had laid apart for his Voyage. He gives him likewise to understand, that he had been almost at Death's-Door, but was now somewhat recover'd.

The Three Hundred and Eighth is address'd to *Alphonso* King of *Portugal*. He writes him word, that he will do all in his Power to comply with his Commands; gives him some Account of his Brother *Peter*, and likewise acquaints him, that one of his Monks nam'd *Roland*, brings him a Letter from the Pope, whereby his Holyness grants him many Favours. He lastly recommends this Monk to him, as also all of his Order within his Majesty's Dominions.

The Three Hundred and Ninth was written before the foregoing, in the Life time of *Sugerus*, Abbot of St. *Denys*, whom he thereby recommends to the Pope.

The Three Hundred and Tenth, Address'd to *Arnaud*, Abbot of *Bonneval*, is the last which he writ before his Death. He therein gives his Friend to understand the sad Condition he is in, and desires his Prayers.

These Three Hundred and Ten Letters, compose the Ancient Collection of those of St. *Bernard*, compil'd by his Disciples, and left in the Monastery of *Clairvaux*. There have since been found several others which are those which follow, continuing the Number.

The Three Hundred and Eleventh is Address'd to *Haimeric*, Chancellor of the Holy See, and written in the Name of *Hugh* Abbot of *Pontigni*, and of St. *Bernard*. It contains Complaints against those who envy other Men's good Actions, and excessive Commendations of *Haimeric*'s Conduct in his Ministry.

The Three Hundred and Twelfth is a Letter of Compliment to *Rainaud* Arch-Bishop of *Rheims*.

In the Three Hundred and Thirteenth, written to *Geofrey* Bishop of *York*; he says that those Monks that have a mind to quit a——Life for amore Austere, ought not to be hinder'd, but after having embrac'd it, they are not to be releas'd, for fear of becoming Apostates.

The Three Hundred and Fourteenth is written to Pope *Innocent* II. about the time that St. *Bernard* negotiated the Affair of the People of *Lombardy* with his Holyness. He sends him word, that he can neither prevail upon those of *Cremona*, nor those of *Milan*.

In the Three Hundred and Fifteenth, he begs of *Maud* Queen of *England*, to grant him what he had formerly requested of her in favour of the Abbot of *La Chapelle*.

In the Three Hundred and Sixteenth, he desires also *Henry* Arch-Bishop of *Sens*, and *Haimeric* Chancellor of the Church of *Rome*, not to oppose the Restitution of some Ecclesiastical Goods, which a certain Lord has a mind to make to the Monks. "When Laicks (*says he*) who are in possession of Churches or Church-Revenues have a mind to quit them, it is commendable; and when they are disposed to give "them to the Ministers of God, it is doubly so. But this being to be done only by the hands of the Bishop, he cannot refuse it without being guilty of two Faults, nor consent to it, without being cause "of two good things. This Lord requests a thing of you which you ought to have asked of "him; for which do you think does it better become to be in Possession of Church Revenues, a Soldier "or a Saint? No body that has heard of this Action, but has been surprized. Make then no "more difficulties to receive from Laicks what belongs to the Church and the Ministers of God's "Word.

In the Three Hundred and Seventeenth, written from St. *Bernard* to *Geofrey* Prior of the Monastery of *Clairvaux*; he gives him to understand that the Church of *Rome* is at present in Peace; that the party of *Peter* of *Leon* have done Fealty and Homage to Pope *Innocent*; that in like manner, all the Clergy that had sided with that Cardinal were come over to the Pope: And in fine, that God having thus fulfill'd his Wishes, he shall be speedily on his Return. This Letter was written in the Year 1138.

In the Three Hundred and Eighteenth, he acquaints Pope *Innocent* II. with the Danger the Church of *Rheims* was in, by reason of the great Contests about the Election of an Arch-Bishop.

In the Three Hundred and Nineteenth, he exhorts *Turstin* Arch-Bishop of *York*, not to lay down his Arch-Bishoprick, or in case that he be obliged to do it for some secret Reason, or in Obedience to the Popes Commands, he advises him to enter into the strictest Cloyster.

In the Three Hundred and Twentieth, he admonishes *Alexander*, Prior of the Monastery of *Fountain* in *England*, to take care that the Election of a new Abbot be made without Heats and Dispute.

In the Three Hundred and Twenty First, he enjoyns *Henry de Murdach* to accept of the Abby of *Fountain*, in case he be Elected.

The Three Hundred and Twenty Second contains wholsom Instructions to a young Monk, which he gives to *Hugh*, then but a Probationer, and afterwards Abbot of *Bonneval*.

The Three Hundred and Twenty Third is written in favour of the Arch-Bishop of *Treves*, against the Abbot of St. *Maximin*.

The Three Hundred and Twenty Fourth is a Compliment to *Robert* Abbot of *Dunes*, who was afterwards successor to St. *Bernard*, in the Abby of *Clairvaux*.

In the Three Hundred and Twenty Fifth, he writes to the same Abbot, that he is not to admit a Probationer, if he have not well acquitted himself during his Probation-ship.

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The Three Hundred Twenty Sixth is a Letter from *William* Abbot of St. *Thierry*, to *Geofrey* Biſhop of *Chartres*, and to St. *Bernard*, againſt the Error of *Abaelard*, which he has there reckon'd up. We ſhall ſpeak more of this when we treat of the Doctrine of *Abaelard*.

The Three Hundred and Twenty Seventh is an Anſwer of St. *Bernard*'s to this Letter, wherein he acquaints him that he intends ſpeedily to have a Conference with him upon that Subject.

The Three Hundred Twenty Eighth is written to Pope *Innocent* II. againſt him that had been choſen Biſhop of *Rhodes*.

The Three Hundred Twenty Ninth is written to the Biſhop of *Limoges* againſt the ſame.

The Nine Letters following were written in the Year 1140. againſt *Peter Abaelard*. The Three Hundred and Thirtieth, and the Three Hundred Thirty Seventh to Pope *Innocent*, and the reſt to the Cardinals. The Three Hundred Thirty Seventh is written in the Name of the Biſhops of *France*, and contains a Relation of what had paſſed againſt *Abaelard* in the Council of *Sens*.

In the Three Hundred Thirty Ninth, he recommends to Pope *Innocent*, *Aloiſius* Biſhop of *Arras*, and ſays that thoſe who have accus'd him are only Calumniators.

In the Letter following he recommends to the ſame Pope *Ulger*, Biſhop of *Angers*.

The Three Hundred Forty Firſt is written to *Malachy*, Arch-Biſhop of *Armagh* in *Ireland*, who had ſent two young Monks to him, to learn the manner of living in *Clairvaux*, with deſign to found a Monaſtery of the ſame Inſtitution. St. *Bernard* promiſes to ſend them back well inſtructed in a ſhort time.

In the Three Hundred Forty Second, he writes to *Joſſelin* Biſhop of *Soiſſons*, to appeaſe the King who had been incens'd without cauſe againſt *Geofrey de Loroux*, Arch-Biſhop of *Bourdeaux*, who had incurred the Diſpleaſure of this Prince, by ordaining *Grimoard*, who had been canonically elected Biſhop of *Poitiers*, in the Year 1140.

The two following Letters were written by *Bernard*, Abbot of St. *Anaſtaſius*, and afterwards Pope *Eugenius* III. The firſt to Pope *Innocent* II. and the ſecond to St. *Bernard*. In both he expreſſes a great deal of Concern, for having been forced from the Monaſtery of *Clairvaux*, and ſent into *Italy*.

The Three Hundred Forty Fifth is a Letter of St. *Bernard*'s to the Monks of St. *Anaſtaſius*, to whom he recommends living always in ſtrict obſervance of their Order, and in Charity one towards another. He moreover tells them, that though any of the Monks be ſick, they muſt make uſe only of ſome common ſorts of Herbs, it being repugnant to the Spirit of Religion to buy Drugs, to ſend for Phyſicians, or to take Phyſick.

In the Three Hundred Forty Sixth, he exhorts Pope *Innocent* II. not to favour the unjuſt cauſe of *William* Arch-Biſhop of *York*.

In the Three Hundred Forty Seventh, he recommends to him the Deputies which went to *Rome* to complain of this Arch-Biſhop.

In the Three Hundred Forty Eighth he recommends to the ſame Pope *Arnone*, Elected Biſhop of *Liſieux*, who had a Diſpute in the Court of *Rome*, about his Election, with *Geofrey* Count of *Angers*.

The three following, are alſo Letters of Recommendation to the ſame Pope.

The Three Hundred Fifty Second contains a Privilege granted by Pope *Innocent* to St. *Bernard* and his Succeſſors, in conſideration of the great Services he had done the Church of *Rome*, during the Schiſm caus'd by *Peter* of *Leon*, by which this Pope takes under the Protection of the Holy See, all Revenues preſent, and to come, belonging to the Abby of *Clairvaux*; as likewiſe, grants to the Monks of *Ciſteaux*, leave to choſe an Abbot out of their Order, and to the Abbeys which have others under them; he grants permiſſion to choſe any of thoſe Abbots for their Head, or any of the Monks belonging to ſuch Orders. He forbids the Biſhops to conſtrain the Abbots of *Clairvaux*, and the other Abbots of the Order of *Ciſteaux*, to come to any Council, providing it be not about matters of Faith. He prohibits all Perſons to receive any Fryars of their Order, after they are profeſs'd; and laſtly, declares the Monks of this Order exempt from paying Tithes of Fruits or Cattle.

In the Three Hundred Fifty Third, he Comforts *William* Abbot of *Rivau*, in the Dioceſs of *York*, in that the Arch-Biſhop of that See has been Countenanc'd at *Rome*, Aſſuring him withal, that the Sacraments Adminiſtred, and Ordinations made by bad Miniſters are Valid, ſince it is God that Baptizes and Conſecrates.

In the Three Hundred Fifty Fourth, he Comforts *Meliſenda*, Queen of *Jeruſalem*, for the Death of *Fulk* her Husband, and exhorts her to govern her Kingdom with Prudence and Juſtice.

In the Three Hundred Fifty Fifth, he Recommends to this Queen the Monks of *Premontre*, who were on their Journey to the Holy Land.

By the Three Hundred Fifty Sixth, he ſends back to *Malachy*, Arch-Biſhop of *Armagh*, the Monks which he had ſent him. He likewiſe Recommends them to him in the Letter following.

In the Three Hundred Fifty Eighth, he writes to Pope *Celeſtine* II. to Pardon *Thibaud*, Count of *Champagne*.

The Three Hundred Fifty Ninth, is written to the ſame Pope, in the Name of the Monks of *Clairvaux*, who beg of his Holineſs not to permit *Rainaud* Abbot of *Morimond*, to quit his Monaſtery to go to *Jeruſalem*.

In the Three Hundred and Sixtieth, he again exhorts *William* Abbot of *Rivau*, to bear patiently with the Arch-Biſhop of *York*.

In the Three Hundred Sixty Firſt, he recommends to *Thibaud* Arch-Biſhop of *Canterbury*, *John* Biſhop of *Salisbury*.

In the Three Hundred Sixty Second, he recommends to *Robert Pallus*, Cardinal and Chancellor of the Church of *Rome*, to behave himſelf becoming his Dignity, to *Eugenius* III. newly Elected Pope.

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In the Three Hundred Sixty Third, he exhorts the Christians of *France* and *Bavaria* to take up Arms for relief of the Holy Land; and moreover admonishes them neither to put the *Jews* to Death, nor so much as to persecute them.

In the Three Hundred Sixty Fourth, he invites *Peter* Abbot of *Cluny* to an Assembly to be held after *Easter* at *Chartres*, there to deliberate on the manner of relieving the Christians of the Holy Land.

In the Three Hundred Sixty Fifth, Addressed to *Henry* Arch-Bishop of *Mayence*, he writes against a Monk named *Radulph*, who by his Preaching, authoriz'd killing of the *Jews*.

The Three Hundred Sixty Sixth is Address'd to *Hildegarda* Abbess of *Mont-Saint-Robert* near *Binghen*, in the Diocess of *Mayence*. After having rejected the Praises given to him, he congratulates her upon the extraordinary Gifts she has received from God, and exhorts her to make a suitable return thereto by Humility and Devotion.

The Three Hundred Sixty Seventh is a Letter of Recommendation to *Guy* Chancellor of the Church of *Rome*, in favour of *Stephen* Bishop of *Metz*.

The Three Hundred Sixty Eighth is a Letter of Compliment to a Cardinal, which contains wholesome Advice to wean him from the Cares of the World.

In the Three Hundred Sixty Ninth and Three Hundred and Seventieth, he congratulates *Sugerus* Abbot of St. *Denys*, in having reform'd the Church of St. *Genevieve*, by introducing regular Canons into it. He exhorts him to do the same thing in the Church of St. *Victor*.

In the following Letter Address'd to the same, he dissuades him from making the Match between the Count of *Angers* and the King's Daughter, by reason of their near Kindred.

In the Three Hundred Seventy Second, he commends *Peter* Bishop of *Palenzade*, for his Humility and Application to the reading of good Books.

The Three Hundred Seventy Third is a Letter of the Abbot of *Epine*, in the Diocess of *Palenza*, Address'd to St. *Bernard*, by which this Abbot testifies the great Concern he has for having been drawn out of the Abby of *Clairvaux*, and charg'd with the Government of a Monastery, which he earnestly entreats St. *Bernard* to get him discharged from.

In the Three Hundred Seventy Fourth, he comforts the Monks of his Order in *Ireland*, for the death of their Abbot St. *Malachy*.

In the Three Hundred Seventy Fifth, he complains to *Ida* Countess of *Nivernois*, that her Servants molest and detain those who go to the Abby of *Vezelay*.

In the Three Hundred Seventy Sixth, he exhorts *Sugerus* Abbot of St. *Denys*, to hinder the Duels which certain *French* Lords were engaged in against each other.

In the Three Hundred Seventy Seventh, he commends this Abbot in that he design'd to Assemble the Clergy for the publick Good.

The four Letters following are likewise Address'd to *Sugerus*, whereof the two first are Letters of Recommendation. The Third is concerning the Estate the Church of the East was then in; and in the last, says that he is sorry that this Abbot is accus'd of the disturbances in the Kingdom, and wills him therefore to do his utmost to prevent 'em, and not to suffer any in his Abby, which are any ways the cause of them.

In the Three Hundred Eighty Second, written to *Leonius* Abbot of St. *Berthin*; he expresses his Gratitude for the Favours he has received from him, and moreover acquaints him, that *Thomas* of St. *Omer* who had left his Order to come to his of *Clairvaux*, could not possibly return.

In the Three Hundred Eighty Third, Address'd to the same, he thanks him for the many proofs of Friendship which he has received from him. He passes the same Compliment on the Monks of St. *Berthin* in the following Letter; and in the Three Hundred Eighty Fifth, he commends them for having reform'd themselves, and exhorts them to endeavour to perfect themselves every day more and more.

The Three Hundred Eighty Sixth, is written to St. *Bernard*, by *John* Abbot of the House of St. *Mary*, in the Country of *Verulo*, to comfort him about the unsuccessful Expedition to the Holy-Land, whereof St. *Bernard* had been the Promoter. He imputes the Fault thereof to the wickedness of those that had the management of it.

The Three Hundred Eighty Seventh, is written to *Peter* Abbot of *Clumy*, to whom St. *Bernard* excuses himself about a sharp Letter written in his Name, affirming that the Blame ought not to be cast on him, but on the Authors of it; to which *Peter* Abbot of *Clumy*, Answers by the following Letter, expressing a great deal of Value and Esteem for St. *Bernard*, professing himself well satisfy'd with his Excuse; and moreover mentioning a Legacy deposited in the Treasury of *Cluny*, which was left to the Monasteries of *Clairvaux* and *Cisteaux*, which he says he will not contend with him about, nor concerning the Election of a Bishop of *Grenoble*, which the *Carthusians* oppos'd.

St. *Bernard* gives a short Answer to this Letter, by the Three Hundred Eighty Ninth.

The Three Hundred and Ninetieth, written to *Eskile*, Bishop of *London* in *Denmark*, and Legate of the Holy See in *Sweedland*, contains only matter of Compliment, in which St. *Bernard* Assures him of his Affection, and thanks him for that which he had profess'd for him.

The Three Hundred Ninety First is Address'd to the Abbess of *Tavernay*, in the Diocess of *Bezançon*, whom he Admonishes to endeavour to re-establish the Religious Houses, and to reform the Monastick Discipline.

The Three Hundred Ninety Second, contains Instructions concerning Humility given to *Radulph* Patriarch of *Antioch*.

The following Letter contains the like, being Address'd to *William* Patriarch of *Jerusalem*.

In the Three Hundred Ninety Fourth, he blames the Arch-Biſhop of *Lyons*, for having depos'd the Abbot of *Aiſnay*, and admoniſhes him to revoke his Decree,

In the Three Hundred Ninety Fifth Addreſs'd to *Alviſus* Biſhop of *Arras*, he acquaints him that *Thomas* a Monk of St. *Berthin* being enter'd into the Monaſtery of *Clairvaux*, cannot reaſonably be expected to return to *Berthin*.

In the Three Hundred Ninety Sixth written to *Ricuin* Biſhop of *Toul*, he excuſes himſelf for having receiv'd into his Monaſtery a Clerk of his Church without knowing of him.

In the Three Hundred Ninety Seventh written to *Odon* Abbot of *Marmoutier*, in the Name of *Hugh* Abbot of *Pontigni* and of St. *Bernard*, they give him to underſtand that his Monks ought not to take it ill that they have loſt ſome Churches which they pretended to by the Arbitration and final Determination of *Geofrey* Biſhop of *Chartres*, and *Thibaud* Count of *Champagne*, therefore perſwades them to acquieſce in that Judgment. They further Obſerve in this Letter, that Churches and Church-Revenues belong naturally to the Clerks who are Oblig'd to ſerve at the Altar, and conſequently ought to live by it. When the Profeſſion of Monks and the Examples of their Predeceſſors learn them that they are to get their living with the ſweat of their Brows, and not to ſubſiſt on the Profits of the Church. Nay even tho' the Church ſhould be neglected by the Clerks they are not to partake of the Revenues tho' they do of the Trouble. *For* (ſays he) *with what Face can you, O Monks, pretend to the Wine of the Vines which you have not planted, and to the Milk of the flock which you have not govern'd? How comes it that you would exact ſome thing from them for whom you never did any Service? And if you will needs lay claim to it, why don't you Baptize their Children, Bury their Dead, Viſit their Sick, Give Benedictions in Marriage, Inſtruct their Ignorant, Reprimand Sinners, Excommunicate ſuch as deſpiſe Inſtruction, and give Abſolution to Penitents? In a word why don't ye Open your Mouths and Preach, you whoſe duty it is to live in Repoſe and ſilence? But it is a moſt Odious thing to reap where you did not Sow, and live upon the gains of another.* Laſtly St. *Bernard* ſays that altho' they had the right they pretended, yet ought they not to Diſſent from their Abbot who had already Agreed to the Judgment of the Arbitrators.

In the Three Hundred Ninety Eighth he writes to *Guy* Abbot of *Montier-Ramey*, and to the Monks of his Monaſtery who had deſir'd St. *Bernard* to compoſe Leſſons and Hymns for them to read on the Feaſt of St. *Victor*, whoſe body they pretended was bury'd in their Church, to which he Anſwer'd that he durſt not undertake a work ſo much above his Capacity, and which requir'd a Perſon of greater Authority, of a Life more Holy, and who was maſter of a better Stile. He Adds moreover that in the Celebration of ſo ſolemn a Feaſt, New Prayers of ſmall Authority ought not to be made uſe of, but rather Authentick and Ancient Compoſitions which may be proper to edify the Church, and which Savour of Eccleſiaſtical Gravity. That if there be a Neceſſity for ſomething new and the ſubject ſo requires it, ſuch Pieces ought only to be us'd as command reſpect from the Grandeur of their Style and the Pious Life of their Author. *As for the reſt* (ſays he) *the Expreſſions therein contain'd ought to be of Unqueſtion'd Veracity; They ought to inſpire Juſtice, Teach Humility, Inculcate Equity, Enlighten the mind, Model the Manners, Extirpate Vice, Inſtill Devotion and reſtrain the Liberties of the Senſes. The Singing ought to be Grave, without intermixing any thing either Effeminate or Ruſtick. It ought to be Agreeable without being too delicate, and ſhould Affect the Heart by ſurprizing the Ear. And in a word it ſhould comfort ſadneſs, and Appeaſe Diſcontent, but not drown the Sound of the Words but rather encreaſe it; for it is no ſmall disadvantage to a ſpiritual Life when the Charms of Singing divert the Attention from Thoughts, and fix them rather upon Modulating the Voice, than comprehending the ſence of the Words.* Theſe are the Sentiments of St. *Bernard* concerning Prayers and Celebrating the Divine Office, and altho' he had all the Qualifications which he requir'd in an Author of this kind, yet would he not undertake what was requeſted of him, and contents himſelf with ſending only two Sermons on the Life of St. *Victor* to the Monks of *Montier-Ramey*.

The Three Hundred Ninety Ninth is a Letter of Recommendation which he gave to a Monk of the Monaſtery of St. *Michel*, who was about to go in Pilgrimage to *Jeruſalem*. He endeavours to diſſwade him from this Deſign by reaſon that he thought a Monk, however Criminal he were, could not do Pennance better than within the Walls of his Monaſtery. He deſires *Lelbert* Abbot of this Monaſtery to receive him.

The Four Hundredth is another Letter of Recommendation granted to *Robert* a Monk of *Lieſſies* that his Abbot might uſe him more kindly.

The Two Letters following contain nothing remarkable.

In the Four Hundred and Third Addreſs'd to *Henry* Arch-Deacon of *Orleans*, he Anſwers to a Queſtion propos'd to him, to wit, If a Child who was in Danger of Death had been baptiz'd by a Laick under this form. *I Baptize you in the Name of God and of the Holy and true Croſs*, whether the Baptiſm had been Valid; or whether providing the Child had liv'd it muſt have been Baptiz'd again. St. *Bernard* is of the mind that it had been well Baptiz'd, becauſe he cannot think that the difference in words can prejudice the Truth of the Faith, and the good Intention of him that Baptiz'd it. His reaſon is becauſe under the word *God* the Trinity is comprehended, and by Adding the Holy and True Croſs he had made mention of our Saviour, That when one is baptiz'd according to the Cuſtom of the Church in the Name of the Father, Son and Holy Ghoſt, and as we may read in the Acts of the Apoſtles that ſome were baptiz'd in the Name of *Jeſus Chriſt* only, it cannot be doubted but that thoſe who have been baptiz'd in the Name of the Holy Croſs, have been ſufficiently ſanctify'd, inſomuch that the Confeſſion of the Croſs implys the Confeſſion of *Jeſus Chriſt* Crucify'd. Moreover that in reſpect of him who had baptiz'd, his ſimplicity and good Intention excus'd him, but nevertheleſs that if any ſhould endeavour to Introduce this manner of Baptiſm they would be Inexcuſable. This Opinion of St. *Bernard* diſagrees with that of the Divines, who maintain that Baptiſm of this kind is *ipſo facto* Null and Void.

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The Four Hundred and Fourth is Addreſs'd to *Albert* a Recluſe Monk, who deſir'd of St. *Bernard* that he might faſt after his own faſhion, and Permit Women to enter into his Cell. St. *Bernard* Anſwers that he has no power to Command him, but that he has ſeveral times Advis'd him to Eat at leaſt once a day to receive no viſits from Women and to live by hard Labour.

In the Four Hundred and Fifth he takes Notice to an Abbot that one of his Monks was qualify'd to be Profeſs'd, and therefore he ought not to diſpenſe with him.

The Four Hundred and Sixth is Addreſs'd to the Abbot of St. *Nicholas* in the Woods, to whom he recommends a certain Monk.

In the Four Hundred and Seventh he blames *Odon* Abbot of *Beaulieu*, for not having paid a Legacy to a Poor Man, and tells him he had better have Sold a Chalice from the Altar, than have ſuffer'd this Perſon to want.

In the Four Hundred and Eighth he recommends to *William* Abbot of the Regular Canons of St. *Martin* of *Troyes* a Clerk who had a mind to retire from the World, and who was not able to undergo the way of Living at *Clairvaux*.

In the Four Hundred and Ninth Addreſs'd to *Rorgon* Abbot of *Abbeville*, he makes him a compliment upon his deſiring to ſee him, and deſires him to beſtow a ſpare piece of Ground belonging to his Abby, to the Monks of *Alchy*.

In the Four Hundred and Tenth he recommends to *Gilduin* Abbot of St. *Victor* of *Paris*, Peter *Lombard* who was come from *Bulloign* in *France*, and had been recommended to St. *Bernard* by the Biſhop of *Lucca*.

The Four Hundred and Eleventh is written to *Thomas* Provoſt of *Beverlake* in *England*, and contains Exhortations to a Holy Life.

The Letter following is written upon the ſame ſubject to a young Man who had enter'd into a Vow to embrace a Monaſtick Life.

In the Four Hundred and Thirteenth he recommends a Probationary Monk to *Rainaud* Abbot of *Foigny* Adviſing him to ſend him back after he had corrected his Faults.

In the Letter following he blames a Monk of this Monaſtery for having Oppos'd the return of this Perſon.

By the Four Hundred and Fifteenth he exhorts a Man to perform the Vow he had made to become a Monk of *Clairvaux*.

In the Four Hundred and Sixteenth he Anſwers a certain Perſon who had complain'd to him that he had had no ſhare of the Alms given by Count *Thibaud*, that he was not concern'd in the Diſtribution of them.

The Two following Letters contain nothing remarkable.

Theſe are all the Letters which are moſt commonly Aſcrib'd to St. *Bernard* tho' Father *Mabillon* has Added ſome others which are doubtful, and might very probably have been written by other Perſons. He alſo adds ſome Charters which may reaſonably admit of the ſame doubt, all which nevertheleſs continue the foregoing Numbers.

The Four Hundred and Nineteenth is An Exhortation to Probationers the which Father *Mabillon* believes does not belong to St. *Bernard*, by reaſon that the Stile is more reſtrain'd, and contains Maxims unlike thoſe of St. *Bernard*, ſuch as this, *That we muſt Praiſe God even for our Damnation.* It likewiſe appears to me that this Letter differs in ſtile from thoſe of St. *Bernard*.

The Two following Letters are alſo Unlike the ſtile of St. *Bernard*.

The Four Hundred and Twenty Second is only a ſhort Billet Addreſs'd to King *Lewis*.

The Four Hundred and Twenty Third is a draught of a Letter concerning the Croiſade which might probably be his as well as the Letter following. He therein recommends the Son of Count *Thibaud* going to the Holy War to *Emanuel Commenes* Emperour of *Conſtantinople*.

The Four Hundred and Twenty Fifth is a Copy of the Twenty Sixth Letter of St. *Bernard*.

The Four Hundred and Twenty Sixth is a Judgment by Arbitration pronounc'd by St. *Bernard* between *Hugh*, Biſhop of *Auxerre*, and *William* Count of that City.

The Four Hundred and Twenty Seventh is a Letter from *Geofrey* Biſhop of *Chartres*, to *Stephen* Biſhop of *Paris*, by which he adviſes him to Refer himſelf to St. *Bernard* touching the diſpute he had with *Stephen de Guarlande*.

The Four Hundred and Twenty Eighth from *Bernard* Abbot of St. *Anaſtaſius*, to St. *Bernard* Abbot of *Clairvaux*, concerning a diſobedient and haughty Monk.

The Four Hundred and Twenty Ninth is an *Elogium* of St. *Bernard* ſent to him by *Hugh Metellus* a Regular Canon of St. *Leon*.

The Four Hundred and Thirtieth is a Letter from the ſame written to St. *Bernard* which contains an Apology for his Monaſtery.

The Four Hundred and Thirty Firſt is alſo from the ſame written in the Name of *Siebaud* Abbot of St. *Leon* to Abbot *William*, to excuſe him for having Anſwer'd the Calumnies of *Herbert* with too great ſeverity.

The Two following Letters are written by *Haimon* Arch-Deacon of *Chalons*, to St. *Bernard*; In the Firſt he acquaints him with his ſickneſs, and in the other he ſends to him for his Sermons.

The Four Hundred and Thirty Fourth is a Letter Addreſs'd to St. *Bernard* to excuſe *Thierri* Biſhop of *Amiens* from his Voyage to the Holy Land.

The Four Hundred and Thirty Fifth is a Charter by which *Sampſon* Arch-Biſhop of *Rheims* gives to the the Congregation of *Clairvaux* the Church of *Mores*, which he had Obtain'd from the Monks of St. *Denys* there to Build a Monaſtery of his Order.

By the Four Hundred and Thirty Sixth *Henry* Biſhop of *Troyes* makes the like Gifts of the Church of *Billencourt* to the Abby of *Clairvaux*.

The Four Hundred and Thirty Seventh is a Letter of *Hugh* Cardinal Biſhop of *Oſtia*, to the general Chapter of *Ciſteaux*, concerning the death of Pope *Eugenius* III.

The Four Hundred and Thirty Eighth, is a Letter of *Bartholomew*, a Monk of *Foigny*, who had been Biſhop of *Laon*, Addreſs'd to *Sampſon* Arch-Biſhop of *Rheims*, by which he juſtifies himſelf againſt his being accus'd, that he had embezelled the Goods of the Church of *Laon*, while he was Biſhop there.

The Four Hundred and Thirty Ninth, is a Letter from *Turſtin* Arch-Biſhop of *York*, to *William* Arch-Biſhop of *Canterbury*, containing a Relation of what had happened to him when he had endeavoured to introduce the Cuſtoms of *Ciſteaux* into the Monaſtery of St. *Mary* at *York*.

The Four Hundred and Fortieth, is a Letter of *Eaſtrede* the Fourth Abbot of *Clairvaux*, to an Abbot of his Order, whom he blames for going too richly dreſs'd, and living too delicately. He therein renews the Maxim of St. *Bernard*, *That a Monk ought not to make uſe of any external Remedies.*

The Four Hundred and Forty Firſt, is written by *Peter de Roye*, a Probationer of *Clairvaux*, to the Provoſt of the Church of *Noyon*, in which he ſhews the difference between the Life led in *Clairvaux*, and that which is led at large in the World.

The Four Hundred and Forty Second, is a Letter of a General Chapter of the Province of *Rheims*, who were call'd the Black Monks, to Pope *Adrian* IV. whereby they beg that *Godfrey* Abbot of *Lagny* may be ſuſpended.

The Letter following is from the ſame, Addreſs'd to Pope *Alexander* III. upon the ſame Subject.

Laſtly, the Four Hundred and Forty Fourth, is a Letter from an unknown Hand, Addreſs'd to the Abbot of *Reatino*, which contains nothing remarkable.

St. Bernard's Treatiſe of Conſideration.

The Second Tome of St. *Bernard's* Works, comprehends divers Treatiſes, whereof the firſt is Entituled, *Of Conſideration*, divided into V. Books, and Addreſs'd to Pope *Eugenius* III. to ſerve him for Inſtruction. The Conſideration he treats of in this Work, is as himſelf deſires it, the Thoughts which he employs in ſearch after Truth, and more particularly relating to the Duties of his Profeſſion. In the firſt Book, he ſhews that the Condition of a Sovereign Pontiff would be but very unhappy, had he no regard to himſelf, for it would be a very indiſcreet thing of him to ſpend all his time in hearing and deciding other Mens Differences, and all the while neglect to employ himſelf ſometimes in Contemplation. He exclaims againſt the great number of Cauſes that are brought into the Eccleſiaſtical Courts, as likewiſe againſt the many Abuſes committed there. He ſhews that this is more conſiſtent with the Secular Power than the Eccleſiaſtical. He ſays he would not have *Eugenius* follow the Examples of his Predeceſſors, who applyed themſelves more to Buſineſs than Contemplation, but that he ſhould imitate St. *Gregory*, who when *Rome* was threatned to be beſieg'd by the *Barbarians*, labour'd on an Expoſition of the moſt difficult paſſage of the Prophet *Ezekiel*. He there proves that Conſideration ſerves to form and employ the four Cardinal Virtues. Laſtly, he takes Notice of the unbecoming Bickerings at the Eccleſiaſtical Bar, and exhorts Pope *Eugenius* to endeavour after a Regulation.

In the ſecond Book, after having juſtify'd himſelf for adviſing the expedition of the *Croiſade*, which had been unſucceſsful; he admoniſhes Pope *Eugenius* to conſider as to his Perſon, who he is, and as to the Dignity of his Profeſſion, what he is. Firſt he is to reflect whence he is deſcended, which may ſerve to abate his Pride. He gives him to underſtand, that he is not ſet over others, to domineer over them, but to be their Miniſter and watch over them; that if this Dignity has procur'd him great Riches, he is not to think they belong to him by the right of Apoſtleſhip, ſince St. *Peter* had no power to diſpoſe of what he never enjoyed: That he indeed had given him the charge of all Churches, but not an arbitrary Dominion over them, which he expreſly forbids, and the Goſpel diſallows. That the ſame Perſon cannot well execute the Civil Government and the Papacy, and therefore he who graſps at both, ought juſtly to loſe both. In a word, he adviſes him particularly to avoid being haughty on account of his Supremacy, "for *(ſays he)* you are not ſupreamly perfect by being ſupream Biſhop, and "take notice, that if you think your ſelf ſo, you are the worſt of Men. But let us conſider you, as "you ſtand in the Church of God, and what Figure you make. You are the Chief Prieſt, the Sove-"reign Pontiff, the firſt among the Biſhops, the Heir of the Apoſtles, *Abel* in Priority, *Noah* in Go-"vernment, &c. 'Tis to you that the Keys of Heaven have been entruſted, and to whom the Care of "the Flock has been committed; but there are other Door-keepers of Heaven, and other Paſtors be-"ſides you; yet you are ſo much the more above them, as you have receiv'd the Title after a different "manner. They have every one a particular Flock, but you are ſuperintendent over them all; you "are not only Supream Paſtor over all the Flocks, but likewiſe over all the Shepherds. He eſtabliſhes this Privilege upon the Words of our Saviour in the Goſpel, and he adds ſome Lines afterwards.—— "Others are but call'd to a part of the Care, when the full Power is confided to you. Their Power "is limited, when yours extends even over thoſe who have a power over others; for it is your Buſi-"neſs to excommunicate a Biſhop, and ſuſpend him, if you ſee occaſion. This is what you are at pre-"ſent by your Office to remember alſo what you were, and who you are Perſonally, for you are ſtill "what you were once, and the Dignity which has been ſuperadded to you, has not been able to diveſt "you of your Nature. You were born a Man; you have been made a Sovereign Biſhop, yet you "are ſtill a Man, ſo that you ought to conſider your ſelf as a Man; draw the Veil which covers you, "diſperſe the Clouds that environ you, and you will find your ſelf to be no better than a Poor, Naked, "Wretched Creature, that is diſſatisfy'd with his Nature; that is aſham'd of being Naked; that "grieves for being Born; that murmurs at being deſtin'd to Labour, and not to Eaſe; and in a word, that "is born in Sin, with a ſhort Life abounding in Miſeries, and full of Fears and Complaints. From theſe two Conſiderations he paſſes to a Third, which is to conſider his Manners and Conduct, wherein he Counſels *Eugenius* to make a ſerious Reflection upon thoſe things. He admoniſhes him in the

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Concluſion of this Book to be conſtant in Adverſity, and humble in Proſperity; to fly ſloth and unprofitable Diſcourſe, and to practiſe no manner of Partiality in his Judgments.

In the Third Book he Treats of the Conſideration that the Pope ought to have towards thoſe that are under him, and they are the Faithful over all the World. He admoniſhes him again not to affect an arbitrary Power over them *which he repeats* (ſays he) *becauſe there is no Poiſon nor Arms that he ought to dread more than the Spirit of Tyranny.* He afterwards proceeds to treat of the Duty of a Pope towards his Inferiours, and firſt in reſpect to thoſe who are out of the Church, as well *Jews* and *Infidels*, as Chriſtians and Schiſmaticks. He ſays it is a Pope's Duty to bring over thoſe that are in an Error, to keep thoſe from ſtraying that are already brought over; and laſtly, to reconcile and fix Wanderers. For this purpoſe he muſt pitch upon unbyaſſed Preachers, and who ſhall be apt to be mov'd neither by Ambition nor Avarice: Such as theſe now adays ſwarm in the Court of *Rome*, and that is the reaſon that there is ſo little good done, and that Religion ſeems as it were at a ſtand. He ſpeaks afterwards againſt the grievance of appealing to the Court of *Rome*: 'We muſt (*ſays he*) make 'a ſevere Reflection upon theſe Appeals, for fear a Remedy prove fruitleſs when it is eſtabliſhed, 'for it ſeems to me, that a great deal of Miſchief may be occaſioned by theſe means, if moderation be 'not made uſe of. Every Body appeals to your Holyneſs; 'tis a badge of your Primacy, yet if you 'are wiſe, you will rather endeavour to procure the welfare of the Church, than inſiſt upon the gran-'dure of your See. Men appeal to the Pope, and would to God it was to a good end. Would to God 'that thoſe who oppreſs others, would feel the effect of protection granted to ſuch as are oppreſſed. 'But on the contrary, nothing is more common, than for the Oppreſſors to have cauſe to rejoyce, and 'for the Oppreſſed to have reaſon to mourn. The Court of *Rome* ſeldom conſiders, either the Fatigue 'or Expence of a Journey in a juſt cauſe, and rarely are incens'd againſt him or them that were the 'cauſe of it. Rouze thee then, O Man of God, when theſe things happen: Be touch'd with Com-'paſſion for the Sufferer, and mov'd with Indignation againſt the Oppreſſor: Let the firſt be comforted 'by a Redreſs of his Grievance, by a full ſatisfaction for the Injury done him, and let the laſt repent 'of what he has done, and let him have no power to do the like again. The ſame puniſhment is to 'be inflicted upon thoſe that appeal without cauſe, for no ſmall Injury accrews that way; Men may 'be permitted to appeal where they are injured, but to appeal with deſign to injure others, is an inju-'ſtice that ought not to be ſuffer'd. One may reaſonably appeal from a Sentence, but it would be ill 'done to do ſo before any be pronounc'd, inſomuch that as then no manifeſt wrong appeared. Who-'ever appeals without being injured, has either deſign to moleſt his Adverſary, or to gain more time 'for his Defence. He adds, that every Body complains and murmurs againſt the great Number and confuſion of Appeals made to *Rome*, and that they are the occaſion of innumerable Miſchiefs. He confirms this by ſome Examples; and moreover Counſels the Pope not to ſuffer any longer ſuch as promote injuſtice. He alſo in this Book condemns the Abuſe of Exemptions. 'I have a mind (*ſays he*) 'to ſpeak of the Complaints and Murmurings of the Churches who cry continually that they are torn 'to pieces and diſmember'd, and that there are few or none, but either feel this Damage or fear it. If 'you ask wherefore? It is becauſe the Abbys are wreſted from the Juriſdiction of their Biſhops, the Bi-'ſhops from that of the Arch-Biſhops, and the Arch-Biſhops from that of the Patriarchs or Primates. 'Does this conſiſt with Order? Can this be any ways excus'd? You may thereby indeed ſhew the ab-'ſoluteneſs of your Power, but it is to be fear'd you can at the ſame time produce but little Juſtice. You 'do thus becauſe you have a power to do it, but the Queſtion will be only whether you ought to 'have done it. You are ſet above others, only to preſerve to every one his Rank and Quality, 'and not to injure any one. He proves afterwards that theſe Exemptions are neither Juſt nor Profita-ble; that they confound the Oeconomy of the Church; that they occaſion a great deal of Trouble, and raiſe a contempt as well of the lawful Powers eſtabliſh'd by God Almighty, as of thoſe of the Pope; and in a word, that they deſtroy the Eccleſiaſtick Hierarchy eſtabliſh'd in imitation of that of the Angels. *But what (may it be objected in the Pope's Name) will you then forbid me to grant Diſpenſations? No certainly, but to ruin the Church you ought not. I know you are eſtabliſh'd univerſal Diſpenſer, but ſtill it is to Edifie and not to Deſtroy. When there is a neceſſity for Diſpenſation it is excuſable; when it is profitable it is likewiſe commendable, but when there is neither of theſe, it is rather Diſſipation than a faithful Diſpenſation. There are ſeveral Monaſteries in moſt Biſhopricks, which belong peculiarly to the Holy See, according to the Will of their Founders, but then muſt thoſe be diſtinguiſh'd which have been gain'd on account of Devotion, from thoſe that have been coveted by Ambition.* And laſtly, St. *Bernard* ſays, that the Pope ought in general to watch over the Church, and ſee ſtrict Diſcipline and Eccleſiaſtical Inſtitutions duly obſerved. He recommends to him more particularly to take care of the Reform, enjoyn'd by the Council of *Rheims*, relating to the Habits and Manners of the Clergy, as likewiſe to the Age and Qualifications of ſuch as were to be admitted to Benefices.

In the Fourth Book, St. *Bernard* conſiders the Pope's Duty towards the Clergy, the Inhabitants of *Rome*, the Cardinals, and other Officers of his Court. He tells him his Clergy ought to be extreamly regular in all their Actions, becauſe it is they that are to ſet Examples to others. In relation to the People, he obſerves that it is enough to ſay, it is the People of *Rome* to denote what diſorders they live in. That it is a People that have never been accuſtomed to Peace, that love Diſturbances and Tumults, that are Cruel and Untractable, and who never ſubmit, but when they have no power to reſiſt: That he is nevertheleſs obliged to exhort them, though they ſeem irreclaimable. He farther admoniſhes the Pope in particular to endeavour a Reformation of Luxury and Sumptuouſneſs. He gives him a great deal of Advice, concerning the Qualifications that are to be requir'd in Cardinals and other Miniſters, which he ſhall pitch upon to be near his Perſon, and counſels him to take care that they be neither Selfiſh nor Arrogant; and in a word, he admoniſhes him to diſcharge his Domeſtick Affairs with true Oeconomy. Laſtly, he makes a Recapitulation of all the principal Qualities that a Pope

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ought to have. *Conſider above all things* (ſays he to him) *that the Church of* Rome *over which God hath plac'd you as Supream, is the Mother, and not the Commandreſs of other Churches; and moreover, that you are not a Soveraign Lord over the other Biſhops, but only one among them; that you are a Brother of thoſe that love God, and a Companion of ſuch as fear him; that you ought to be a living Example of Juſtice, a mirrour of Holyneſs, a model of Devotion, the ſupport of Truth and defence of Faith, the leader of Nations and guide of Chriſtians, the Friend of the Bridegroom, and conducter of the Bride to her Spouſe; the Ordainer of the Clergy, the Paſtor of the People, the inſtructer of the Ignorant, the Sanctuary of the Oppreſſed, the Advocate of the Poor, the Hope of the Miſerable, the ſupport of the Fatherleſs, the Judge of Widows, the Eye of the Blind, the Tongue of the Dumb, the ſtaff of Age, the revenger of Crimes, the Terror of the Wicked, and Glory of the Good, the Rod of the Powerful, the Scourge of Tyrants, the Father of Princes, the mitigator of Laws, the diſpenſer with Canons, the Salt of the Earth, the Light of the World, the pontiff of the moſt High, the Vicar of Chriſt, the Anointed of the Lord; and laſtly, the God of Pharaoh.*

In the laſt Book, he admoniſhes Pope *Eugenius* to conſider the Power that is above his, that is, that of God and the Angels, which gives him occaſion to treat of the Angels and of the Divinity.

St. *Bernard* began this Work in the Year 1149, and the firſt Book of it was finiſhed the ſame Year. The ſecond was ſent to Pope *Eugenius*, in the Year 1150. after the ill ſucceſs of the Croiſade. The third in 1152, and the two laſt, ſome ſmall time after.

Theſe Books *Of Conſideration* were follow'd by a Treatiſe of the ſame Nature, addreſs'd to *Henry* Arch-Biſhop of *Sens*, concerning the Manners and Duty of Biſhops. St. *Bernard* therein ſhews how difficult it is to behave ones ſelf in that Office, and the Neceſſity there is for having good Counſel. He afterwards lays down the Obligations for Biſhops to prove an Honour to their Miniſtry by their Virtues, and not by Vanity and Luxury. He treats more particularly of the Virtues requir'd in a Biſhop, ſuch as Chaſtity, Humility and Paſtoral Care; and laſtly, he blames the Conduct of thoſe Abbots who had a mind to exempt themſelves from the Epiſcopal Juriſdiction, and wear Pontifical Habits. This Treatiſe was compos'd about the Year 1127.

About the ſame time St. *Bernard* being at *Paris*, writ a Diſcourſe to the Clergy of that City, Intituled, *Of Converſion*, which follows the Treatiſe of the Duty of Biſhops. It contains a Moral Exhortation to Repentance and change of Life, and towards the End, he ſpeaks againſt Ambitious and incontinent Clerks.

The Treatiſe *of Commands and Diſpenſations* was compos'd by St. *Bernard*, about the Year 1131. to ſerve for Anſwer to the Monks of St. *Peter* of *Chartres*, who had conſulted him upon this Subject, and which is addreſs'd to *Roger* Abbot of St. *Colombe*, near *Sens*, and not to theſe Monks of *Chartres*, becauſe they had written to him with the leave of their Abbot. The firſt queſtion he treats of, is whether all thoſe things which are contained in the Order are Obligatory to them who profeſs them, or whether they are only Monitory and Inſtructive. And again, if one part ought to be taken for Precepts, and the other for Counſel. He anſwers, that the Order of St. *Bennet* is propos'd to all Mankind, but not offer'd to be forc'd upon any Body. That any Perſon is free to be admitted of it, but when one is once engag'd in it, it becomes neceſſary ſo to continue; ſo that excepting a few particulars which relate to Spiritual Matters, ſuch as Charity, Humility, &c. which are inſtituted only by God, and therefore not to be chang'd, all the other Rules of the Order are only Inſtructions and good Counſel to them who are not yet profeſs'd, but to ſuch as are, they become Commands, and it is Criminal to violate them; that they are voluntary to the firſt, and compulſory to the laſt; yet however they may be diſpens'd with upon an extraordinary occaſion: That this power of diſpenſing belongs only to Superiours, and who cannot do it upon juſt Grounds, and not meerly out of Fancy. To explain the utmoſt extent of theſe Diſpenſations. St. *Bernard* reckons up three ſorts of neceſſary things which are one eſtabliſh'd, two Inviolable, and three Immutable. The eſtabliſh'd are thoſe which are found to be ſo very neceſſary, that every Body is not allow'd to alter them but Superiours only: Theſe are Monaſtick Rules, which having been inſtituted by Saints, are as it were eſtabliſh'd, and cannot be chang'd by private Perſons, but as thoſe who eſtabliſh'd them were Men, thoſe Men alſo who by a Canonical Election have ſucceeded to theſe Saints, have authority to give Diſpenſations without Abuſe and Diſorder, according to the circumſtances of Time, Place and Perſons; and moreover, theſe having been inſtituted for the encreaſe and preſervation of Charity, as long as they are conducing thereunto they cannot be alter'd, even by Superiours; but if it at any time happens that they become contrary to the intereſt of Charity, in the Obſervation and Judgment of thoſe that are oblig'd to inſpect them, then it is but reaſonable that what was at firſt inſtituted for the benefit of Charity, ſhould be either omitted, interrupted or alter'd for the ſake of Charity, and it would be unjuſt, that what had been eſtabliſh'd on account of Charity, ſhould ſubſiſt and flouriſh in prejudice thereof. Theſe things we term eſtabliſh'd, are fixt and immoveable, even in regard to Superiours, but then it muſt be as long as they are Serviceable and Aſſiſting to Charity. The ſecond ſort of neceſſary things are call'd Inviolable, for that not having been inſtituted by Men, but eſtabliſh'd by the Commandments of God, they cannot be chang'd but by the Authority of God himſelf who was the Author of them. As to the third kind of neceſſary things which he terms immutable, are thoſe which are of ſuch a Nature, that even God himſelf could not change them on whatſoever account. Under this kind are comprehended all the Inſtructions which Chriſt gave his Diſciples on the Mount, and moreover, ſuch as both the Old and New Teſtament have ordain'd relating to Charity, Humility, &c. all theſe things being ſuch in their Nature, it would not be either allowable or profitable to retrench them, their Excellency being immutable and founded on the principles of the Law of Nature. Of theſe three neceſſary things, the firſt is covenanted by free Will and a Promiſe. The ſecond proceeds from the Authority of him that Commanded. And the third is grounded on the dignity of Precept.

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From theſe Principles St. *Bernard* concludes, that an Abbot cannot diſpenſe with any thing that belongs to Spirituals in his Order, and as to Outward Obſervances he muſt not be guided by his Pleaſure, and Fancy, but by Charity, becauſe he is not above the Order which he Profeſſes himſelf a Member of: That the Letter of the Rules muſt give way to Charity when Neceſſity ſo requires it: That even Superiours cannot reſtrain the Obligation of a Vow, unleſs upon an abſolute Neceſſity; nor Extend it, unleſs the Inferiours Conſent: that Nevertheleſs an Inferiour whoſe Obedience does not exceed his Vow is Imperfect, becauſe perfect Obedience is not comprehended within any bounds, but embraces willingly and accepts courageouſly whatever it is commanded: That there is no Diſobedience but what is to be avoided, but that ſeveral kinds of it are not equally Criminal: That there ought to be a difference put between the Perſon that commands and the things commanded: That in regard of the Perſons we ought to be moſt Affraid of Offending our Superiours who have the greateſt Authority over us; for it is better to obey God than Man, our ſuperiours than our equals, and amongſt our ſuperiours thoſe of our own Country rather than ſtrangers: That in relation to Commands we ought to take more care of thoſe which are of Importance than of thoſe of leſs conſequence, and that a Perſon is more or leſs culpable according as the Command is of more or leſs Importance: That this difference is in the Commandments Eſtabliſh'd by Men, becauſe they command with more or leſs Affection according as they ſee Occaſion: That Perfect Obedience conſiſts in not ſlighting the leaſt commands and Obeying the Greateſt, conforming ones ſelf to the Intent of the Superiour: That ſlight matters, ſuch as forbidding laughing or ſpeaking when they are once commanded become Obligatory, and they who diſobey them commit a ſin, tho' no Crime, providing they do it not with contempt; but when they contemn the Law they are more than ordinarily Faulty: That God is to be Obey'd, as likewiſe is Man that commands in his name providing the command be not contrary to the Law of God: That in doubtful Matters the commands of ſuperiours are to be follow'd: That all Sins of Diſobedience are not equal; and that in reſpect of thoſe which are committed againſt the Monaſtick Rules, ſome are more conſiderable than others: That it ought not to be thought that the Obſerving of Monaſtick Rules is Impoſſible, becauſe that cannot be but either thro' Neglect or Inadvertency.

St. *Bernard* proceeds afterwards to Anſwer ſome Particulars which theſe Monks had propos'd to him.

The Firſt was why an Erroneous Conſcience does not ſometimes change the Bad to Good in like manner as the Good to Bad? He Anſwers that to the End that an Action may be good, it ought to be Effected by the Knowledge and Love of God: That he that does a good Action believing it to be bad, has not the Love of Good in him, and by conſequence his Action muſt be bad, but that he that does a bad Action believing it to be Good, is ignorant of what is Good, and therefore his Action cannot be eſteem'd Good tho' his Intention was ſo: That his good will ſhall not be altogether depriv'd of a Reward, altho' thro' a deceiv'd ſimplicity he be not altogether exempted from Ill. But what (Perhaps you may ſay) did not he Act according to his Conſcience? Yes, (replys St. *Bernard*) but according to a falſe and erroneous Conſcience which does not exempt him abſolutely from ſin.

Next he Anſwers this Second Queſtion, which was If in relation to Commands Diſobedience be proportionably as Criminal as Obedience is Meritorious? He ſhews that in certain caſes Obedience is more Meritorious than Diſobedience Criminal.

They had likewiſe demanded of him how far they were Oblig'd to be reſident, and where they might take a Liberty to quit their Monaſtery. He Anſwers that a good Monk ought never to forſake his Monaſtery without leave firſt Obtain'd from his Abbot when he is able to Undergo the Injunctions of his Order; but if the ill Lives of thoſe which he lives amongſt, hinder him from ſo doing, then is he to chuſe and go to another Monaſtery where he may accompliſh thoſe Vows, he could not ſo well perform there: That altho' it be not allowable for a Monk who is in a well regulated Monaſtery tho' leſs Auſtere, to leave it without permiſſion of his Superiour for one more Auſtere; yet if it happen that one having left it enters into another, none ought to Adviſe him to return, unleſs the Monaſteries be near to each other, and he be ſpeedily recall'd.

The Fourth Queſtion they propos'd to him was Why St. *Gregory* the Great receiv'd a Perſon that had quitted his Order, into the Communion, and did not rather Oblige him to return to a Monaſtick Life. and why St. *Auſtin* Teaches that a Marriage contracted by ſuch as had made a Vow of Continence is not to be Diſſolv'd. St. *Bernard* owns freely that he is not of thoſe holy Biſhops Opinion: And that it belong'd to them to make good what they had Aſſerted.

He moreover Anſwers a Fifth Queſtion Concerning the Biſhops which St. *Gregory* had Cloyſter'd up in Monaſteries by reaſon of the Crimes they had committed, the Queſtion was Whether they were to continue their Epiſcopal Habit there or to wear that of the Monks. He ſays He knows little of the matter but that it is likely they ought not to take upon them the Habits of the Order becauſe they had never before done it, and becauſe they were to continue in thoſe Monaſteries but for a time, and that they were confin'd to theſe Places only that they might have more leiſure to Repent.

The Sixth Queſtion which he Anſwers, is why of all the kinds of Repentance that among Monks has the Privilege of being term'd a Second Baptiſm? He ſays he believes it is by reaſon that they have abſolutely renounc'd the World and Practiſe a ſpiritual Life after a very excellent and extraordinary Manner; That they are anew cloath'd with *Jeſus Chriſt*, and retire from the darkneſs of ſin into the Light of Piety and Virtue.

The Seventh Queſtion they Ask'd St. *Bernard*, is If when an Abbot dies or is Depos'd, they have during the Interval a Liberty to go out of their Monaſteries to go to another? St. *Bernard* Anſwers they have not, becauſe the Vow they made is not to be limited by the death of the Abbot, but only Authoriz'd by his Preſence, and that therefore a Monk ought to conſider his Vow by the limits of his own Life, and not by that of another.

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They alſo demanded of him what a Monk ought to do that has a ſecret Averſion to his Abbot, whoſe Election he looks upon to be Inconſiſtent with the Rules of the Order? to which St. *Bernard* Anſwers that when the Election is not manifeſtly Irregular the Monks ought to Obey.

The other Queſtions of theſe Monks being of leſs Conſequence St. *Bernard* Anſwers them in few words, and there is but one which deſerves to be Mention'd, which is, If a Perſon who has offended another be ſo diſpoſed as not to deſign to do him any harm, and yet is not concern'd if any happen to him, be in a condition to Approach the Altar. St. *Bernard* Anſwers that he ought not to do it till his paſſion and Reſentments be over.

St. Bernards *Apology to* William *Abbot of* Thirey.

St. *Bernard's* Apology Addreſs'd to *William* Abbot of St. *Thierry*, is a Work in which he undertakes to Juſtify himſelf and thoſe of his Order againſt their being Accus'd of ſpeaking ill of the Order of *Cluny*, that is to ſay of all the Benedictin Monks who had not embrac'd the Reform of *Ciſteaux*. Altho' this work be entitled an Apology, he nevertheleſs ſeverely reproves in it the Monks of *Cluny*; but to have the better colour for doing ſo with greater freedom, he begins by declaring that neither he nor any of his Monks have ever ſpoken ill of that Order. He Approves of the different kinds of Religious Orders, and particularly commends that of *Cluny*. He exclaims againſt thoſe that Judge raſhly of the manner of living of this Order, who think themſelves more holy, becauſe they lead an auſterer Life. He ſhews that Spiritual Exerciſes are more profitable than Corporal, and that a Man may be a good Monk without practiſing all theſe Auſterities, and that alſo all theſe Auſterities are Unprofitable when they are not accompany'd with Charity and Virtue. But for fear that he may not ſeem to Approve of the Irregularities which were practis'd in the Abby of *Cluny*, he falls upon and condemns them in the Second part of this Work. He ſays that the manner of Living among the Order of the Abby of *Cluny* ſeems to be a work of Saints, becauſe being willing to ſave a great many Perſons they have temper'd the Rigour of the Rules of this Order in favour of the Weak without altogether ruining it at the ſame time. But I cannot believe they have nevertheleſs allow'd of the Many Diſorders that are to be found in moſt Monaſteries. *For I can never enough Admire* (ſays he) *how ſo great a Licentiouſneſs in Meals, Habits, Beds, Equipages, and Horſes can get in and be Eſtabliſh'd as it were, among Monks; Inſomuch that thoſe who have thus wholly Abandon'd themſelves to theſe Exceſſes, ſeem to have had a mighty regard to the Spirit and Religion of their Anceſtors: In a manner that by theſe extravagant Proceedings they have procur'd Vices the name of Virtues, and on the contrary Virtues the Name of Vices. When a Moderate Expence ought to be call'd Covetouſneſs; Sobriety, if not Extraordinary, Auſterity; and ſilence, ſadneſs; they on the contrary call a looſe behaviour the Effect of Diſcretion; Profuſeneſs, Liberality, and much Talking but common Civility. Immoderate Laughing with them is no more a Vice, but goes under the Name of a Neceſſary Gaiety. Luxury in Habits and Pride in Horſes are look'd upon as the good Breeding of a Monk; and ſuperfluous Ornaments are the furniture of his Chamber. Yet whatever they thus laviſh away can it be call'd Charity? No; Unhappy Charity that deſtroys the True! Irregular Diſcretion that confounds in us that of Virtue! Cruel Pity that has greater regard to the Body than the Soul! What a ſtrange Charity is this, to provide ſo well for the Fleſh, and to take no care of the Spirit! What Diſcretion to give all to the Body and Refuſe all to the Soul!* He afterwards proceeds to compare the Sobriety of the Antient Monks with the Intemperance of thoſe of his Time, and gives a very lively Deſcription of the Exceſſes of theſe laſt, whereof ſome of his Expreſſions follow. *Are not their Mouths and Ears equally fill'd with Victuals and confus'd Voices? And while they thus Spin out their Immoderate Feaſts, is there any one who offers to regulate the Debauch? No certainly: Diſh dances after Diſh, and for Abſtinence which they Profeſs, two Rows of fat fiſh appear ſwimming in ſauce upon the Table: Are you Cloy'd with theſe? The Cook has Art ſufficient to Prick you up Others of no leſs Charms? He'll provide Sauces as different as your Diſhes. Thus Plate is devoured after Plate, and ſuch natural Tranſitions are made from one to the other, that they fill their Bellies, but ſeldom blunt their Appetites, for the Palate is always ſo agreeably entertain'd with ſo many Novelties that it has not leiſure allow'd it to be ſatisfy'd. Now Hunger is reviv'd again, the Appetite is Awaken'd and they fall on with the ſame greedineſs and Guſt. The Belly having no Eyes ſees not how much it takes in, and it is at laſt rather fill'd than Glutted. And becauſe the ſimplicity of Nature is not entertaining enough, we make Mixtures and Hotchpotches of different kinds, and by exquiſite and elected Sapours ſupport and encourage our Intemperance, yet notwithſtanding tho' we recede ſo much from Nature, yet are we not able to fill the vaſt Bounds of our Deſires. He then reproves very ſeverely, their Exceſs and Niceneſs in Drinking, and ridicules a pleaſant cuſtom of ſome Monks who being Young, Healthy and Strong, would retreat at Sacrament time into the Infirmary to Eat and Drink. From their Exceſs in Eating and Drinking he proceeds to Dreſſing. We don't think our ſelves well Dreſt* (ſays he) *unleſs we have the beſt of every thing on our Backs. We don't ſearch after the moſt decent and commodious but the Gayeſt Cloaths. We don't enquire for the warmeſt but the fineſt cloath. In a word, we don't deſire (purſuant to our Vows) what may be moſt ſerviceable to us, but what may cover us moſt with Vanity?* ——— *Don't we ſee every day that thoſe Habits which were given to the Monks as Marks of Humility, are ſo contriv'd that they ſerve rather to exalt their Pride? ſcarce can a whole kingdom furniſh them ſuitable to their Extravagant Deſires. The Soldier and the Monk almoſt participitate of the ſame Habit in the Field and the Cell. Will not a Monks Habit now a days become a Man of the World? A Prince likewiſe, providing he were in faſhion, would not look Amiſs in their Garments. But You'll tell me perhaps with the Proverb, That* the Habit does not make the Monk, *and that it is Virtue alone which governs the Heart tho' the Perſon be never ſo ſplendidly cloath'd. Very well: Then I would Ask you when you Traverſe the Town, viſit all Fairs, and the Merchants Houſes, Overturn the Magazines, Unfold the Silks, Feel them with the Fingers, View them with your Eyes, Hold them up to the Light, Reject ſome and like others, Whether you have not more Vanity than Virtue?* He Adds moreover that the Abbots do not only Neglect to Reform theſe Diſorders, but even Authorize and Encourage them by their Silence and Example. "I am Accus'd (ſays he) of being Arrogant; No matter I cannot hold "my Tongue; I muſt always take the Liberty to enquire how the Salt of the Earth comes to be ſo

"deprav'd:

" deprav'd: What occasions Men, who in their Lives ought to be Examples of Humility, by their " Practice to give Instructions and Examples of Vanity? And to pass by many other Things, what a " Proof of Humility is it to see a vast Retinue of Horses with their Equipage, and a Confused train of " Valets and footmen, so that the Retinue of a single Abbot outshines that of two Bishops. May I be " thought a Lyar if it be not true that I have seen one single Abbot attended by above 60 Horse. Who " could take these Men for the Fathers of Monks and the Shepherds of Souls? Or who would not be " apt to take them rather for Governours of Cities and Provinces? Why, tho' the Master be Four Leagues " off, must his Train of Equipage reach to his very Doors? One would take these mighty Preparations " for the Subsistence of an Army, Or for Provisions to Travel thro' a very large Desert. Cannot Wine " and Water be pour'd Undefil'd out of the same Cup? Cannot a Candle Give Light but in a Gold or " Silver Candlestick? Cannot you sleep upon any other Bed but one of Tissue? Will not one Servant " suffice to guide the Horse, serve at Table and make the Bed? If you tell me it is to save charges in an " Inn that you carry so many things, then will I ask you why every one does not carry his own Provisions. He also does not spare the Monks in their Buildings. " But all this (says he) is little or nothing. Let " us proceed to matters of greater Consequence, and so much the greater as by how much they are more " Common. I shall not take Notice of the Dimensions of our Churches, of their Stately Heighth, of " their Excessive Length and Superfluous Breadth, of their Sumptuous Ornaments and Curious Pictures " which, attracting the Eyes of the Congregation do not a little, I fancy, divert their Devotion, and " which seem to me not much more allowable than the Ceremonies of Ancient Judaism. As for my part " I would have all Devotion and Places of Worship tend to the Glory of God. I would feign Ask the " Monks (for I am a Monk my self) a Question which a Pagan heretofore demanded of Pagans. Tell " me ye Priests (says he) what has Gold to do in Holy Places? Now I would make use of his Sence tho' " not of his words. Tell me Poor Souls then say I (if you may be call'd Poor Souls) what has Gold to " do in the Sanctuary? I do not speak of Bishops and their Churches, for they may take a greater Liberty, " but I speak of the Churches of Monks. We know that Bishops are endebted both to Wise Men and " Fools, and must be allow'd to stir up Devotion in the People by Images, and other such Sensible ob- " jects, which they could not raise by their Preaching. But we that are now no more of the World; " that have forsaken all the Pleasures and Riches of Life, for *Jesus Christ* his Sake; who have cast at our " feet all that Glitters in the Eyes of the World, and have fled from Concerts of Musick, Fragrant smells " and Feasting our senses, shall we (I say) Interrupt our Devotion by these Bawbles which we have " left for its sake? What can we expect if we should Acquiesce in all these Vanities? The Admiration of " Sots or the satisfaction of Fools. Is it not the Commerce we entertain'd with the World that causes us " to offer Incense to it's Idols? and to speak more plainly, Is not Avarice the Cause, the very worst of " Idolatries? Is it not true that we have greater regard to the Peoples Riches, than their Salvation? If " you ask me how comes this to pass? I will discover the wonderful Secret to you. There is a certain " Art to multiply Riches by Exhausting them, and like a River to make them encrease while they flow, " for here Profuseness is the Cause of their Abounding. Here the Eyes and minds of the spectators are so " seduc'd by these costly Vanities, that instead of Offering their Hearts to God they Sacrifice their Purses " to Man. Thus you may see how Riches swallow up Riches, and how the Money of the Monks proves " a bait for that of Fools; for Men have I know not what Inclinations to throw Water into the Sea, and " to heap Riches upon those that have 'em in Abundance. The Monks cover the Relicks with Rich Ar- " tire, and the Pilgrim for fear of being dazled approaches them with shut Eyes and an Open Purse. " The best Adorn'd of these Images are ever the most Holy. Men crowd to pay them Devotion, but " first they must be Consecrated with the Holy Water, and after are led to the Image where they for the " most part Admire the Ornaments more than the Thing it self. Next the Church is hung round not " with Crowns of Thorns, but Rows of Pearls. The Lights of the Lamps are heightned by the Lustre " of Diamonds, and instead of Candlesticks you see great Branches of Brass mounted, whose weight and " Work-man-ship are equally to be Admir'd. What do you think can be the cause of all these fine things? " Are they more to put you in mind of your Sins than to move your Admiration? No Certainly. O " Vanity of Vanities? But this is not so much a Vanity as Folly. The Church shines in its Walls and " Suffers in its Poor. It covers its stone with costly Garments and leaves its Children the Misfortune of " being Naked. Here the Eyes of the Rich are fed with the Bread of the Poor. The Curiosity of Men is " Indulg'd when the Miseries of the Indigent are Neglected. Nevertheless if we are Insensible of the " Wants of Men, we ought to have more respect to the Images of our Saints, than to Pave our Chur- " ches with them. What shame is it for us to Spit in the Mouth of an Angel, and Tread on the face of " a Saint? But all this while if we have an Indifference for the Carving, why do we not spare the Beauty " of the Painting? Why do we paint with our Hands, what we intend to deface with our Feet? Why " do we take so much pains in embellishing what we Intend to defile the next Moment? What signify " so many fine stroaks when they are immediately to be cover'd with Dust? In a word what occasion is " there for all these Vanities among Poor Monks who have renounc'd the World, unless we have a mind " to Answer this Pagan Poet with *David*; *Lord, I have been all Enflam'd with Zeal for the Honour of thy House* " *and the Tabernacle of thy Glory.* Well then I Agree with you; I consent to these Excesses in the Church. " the simplicity and Devotion of Prayers may possibly sanctify that that would be a Crime in a " Prodigal; but in Cloisters, to what purpose are those Paintings Cawings, before people who weep " for their Sins. Towards the End of this Treatise he makes an Apologue for what he had said before. " I hope in God (says he) that no body will be Offended at what I have writ, for I do not question but " that in Reproving Vice so severely, I have a little grated the Ears of some that Practise it. But it may " be if God is so pleas'd to have it, that even those whom I may be thought to have anger'd, may not " be so. But this cannot possibly happen unless they cease to be what they are, unless they cease to Ca- " lumniate every day according to Custom; to Judge ill of their Brethren by reason they do not visibly

"lead ſo auſtere a Life; and if on the contrary thoſe that are leſs mindful of exteriour Rigour, do not "take care to retrench all their ſuperfluities. Laſtly he blames thoſe who thro' their Inconſtancy go from one Order to another. "I have known ſome (ſays he) who had a mind to change the Moderation "of their Order, for the Auſterity of ours; What had they a mind to do then? Why what but to de- "prive their Brethren of the Scandal of their Inconſtancy, and bring it to us? and they have not been "leſs troubleſome to us by their wretched Converſation, than they were to them by their lea- "ving them; and becauſe they have deſpiſed through Pride the profeſſion which they had embrac'd, "and preſum'd to aſſume a new one beyond their Abilities, God's Juſtice has ſuffered their Baſeneſs to "appear, for they have been obliged to quit our Order through the ſame Imprudence that they engaged "in it, and ſhamefully to reſume that which through Inconſtancy they had forſaken, for not having "entered on it, but by the Impatience they had to continue in their own, and not through an hearty "deſire of living with us, they have ſufficiently ſhewn what they were, and going thus from one to "the other, they have left Scandal with both. I don't here mean every Body, for thanks be to God, "we have found ſome, who as they have begun generouſly, have perſever'd honeſtly; for it is much "better to perſevere in what we undertake, than to undertake what we are not able to perſevere in. "But above all, let us all take care with the Apoſtle, that our Actions be conceiv'd in the Spirit of Charity.

St. Bernard's Treatiſe in Commendation of the New Militia.

The Treatiſe in commendation of the New *Militia* Addreſs'd to *Hugh*, Great Maſter of the Knight Templars, was written by St. *Bernard*, about the Year 1135. This Order had been eſtabliſh'd in the Year 1118. by ſome pious Knights who had made a Vow to the Patriarch of *Jeruſalem*, that they would live like regular Canons in Chaſtity, Obedience and Poverty. The firſt that made this Vow, was *Hugh de Paganis*, and *Geofrey de* St. *Aldemar*. The King of *Jeruſalem* gave them for their Habitation a place near the Temple, whence they afterwards took upon them the names of Knights-Templars. The Patriarch and Biſhops gave them for Employment the guard of the High-Roads that led to *Jeruſalem*, to defend the Pilgrims from Robbers. The firſt Great Prior of this Order was this *Hugh de Paganis* to whom this Treatiſe of St. *Bernard* is dedicated. In the beginning of this Inſtitution they were but nine Knights, but afterwards their Number ſoon encreaſed. Their Inſtitution was approved of by the Council of *Troyes*, in the Year 1128. who drew up the Rules they were to obſerve; ſome believe they were drawn by St. *Bernard*, but it is certain that it was *John de* St. *Michael*, nam'd by the Council and by St. *Bernard*, who drew them up according to the relation of the Great Prior and the other Knights; and as may appear in the Prologue of theſe Rules. The Treatiſe of St. *Bernard* which we ſpoke of, does not conſiſt of Rules, but is an *Elogium* on this Order, and an Exhortation to the Knights of the Temple, to acquit themſelves well of their Duty. *The World hears* (ſays he) *with Aſtoniſhment, that there is a new Militia eſtabliſh'd in the Country, which Chriſt honoured with his Corporal Preſence, to the end, that as he had exterminated the Prince of Darkneſs from thence by the force of his Arm, he might likewiſe at preſent drive away his Guards by the proweſs of his Courageous Soldiers, and conſequently redeem his People anew. This kind of Militia is altogether new, and paſt Ages, have known nothing like it. They are engaged in two Combates at once, one againſt the Fleſh, and the other againſt the Enemies of Chriſt; in one they reſiſt a Corporal Foe by force of Arms, and in the other declare War againſt Vice and the Devil.* He adds, that the occaſion and deſign of this Inſtitution is not leſs to be admir'd; for whereas all Wars among Men, are either begun on account of Anger, Ambition or Vain Glory, or out of a deſire of getting poſſeſſion of ſomething, and the end propos'd is always ſome Temporal Intereſt. Theſe Knights of the Temple acted by a quite different Motive, and had quite another end in their Enterprizes. Their Buſineſs was to fight the Battles of the Lord, without fear of Sinning, if they kill'd their Enemies; or Periſhing, if they were kill'd themſelves; becauſe whether they kill or were kill'd, it was altogether to further the cauſe of *Jeſus Chriſt*. In a word, the Lives and Behaviour of theſe Knights ought to ſhame all thoſe, who now-a-days practiſe the Art of War, for they did nothing but by command of their Prior, had nothing but what he gave them, us'd nothing ſuperfluous in their Habits, liv'd regularly without Wives and Children, pretended to nothing of their own, nor even ſo much as wiſh'd for more than they had; they moreover never gave their Minds to any Sports, delighted in no Shows, nor ſought after any Honour, but wiſely and diligently waited for the Victory of the Lord. After this great Commendation, St. *Bernard* exhorts them to acquit themſelves courageouſly in their ſeveral Poſts, having always a ſtrict regard not to prophane the Holy Places upon which he makes divers Myſtical Reflections.

St. Bernard's Treatiſe of the Degrees of Humility and Pride. His Treatiſe of the love of God.

The firſt of the Works compos'd by St. *Bernard*, is his Treatiſe on the Degrees of Humility and Pride, which follow in order of the Edition the Treatiſe which we have juſt mentioned before. The Title ſufficiently acquaints you with the Subject: It ſuffices to obſerve that it is very moving, conſiſting of abundance of Piety and good Matter.

The Treatiſe of the Love of God was written ſome time after the foregoing. St. *Bernard* therein treats of the Manner, Reaſons, Source, Degrees and Obligation of loving God. He ſays, that the manner of loving God, is to love him without Reſerve; the reaſon of loving him, is becauſe he is God, and loves us, for the Recompence of loving him, is the Love it ſelf which makes our Happineſs; then that the Source and Origin of this Love is Charity, which God affords us through Mercy. Laſtly, that four degrees of this Love may be diſcover'd; the firſt is that by which Men love themſelves; the ſecond, whereby they love God for their own ſakes; the third, by which they love God, both for him and themſelves; and the fourth, whereby they love God on his account only. This fourth Degree is the ſupream perfection to which it is impoſſible to arrive in this Life, which even the Martyrs never did, and which the Souls of the Bleſſed cannot attain to, till they are ſeparated from their Bodies, to which they have always a natural Tendency. He moreover diſtinguiſhes Chaſt and Pure Love from that which is intereſſed; the Love of Slaves from that of Children, and at length, in reſpect of the Obligation to the Love of God he ſhews that it is natural ſo to do, and that it has an univerſal influence upon Mankind.

The

The Treatiſe of Grace and Free-Will, Addreſs'd to *William* Abbot of St. *Thierry*, was written by St. *Bernard*, about the Year 1128. upon occaſion of a Conference in which a certain Perſon had objected to him, that he had allowed too much to Grace, becauſe that ſpeaking of the Graces which God had done him, he had ſaid that God had prevented him in doing Good, for that he ow'd to his Divine Grace all the Progreſs which he had made therein, and that he hop'd that he would in time grant him a full Perfection. One of the ſtanders by, hearing him talk thus, ſaid to him, *What have you done then of your ſelf, and what Reward can you expect when you confeſs God has done all?* This Queſtion occaſion'd St. *Bernard* to write upon this Subject to explain the agreement of Free-Will with Grace. He therein follows the principles of St. *Auſtin*, and firſt he ſays, that Free-Will is ſav'd by Grace, together with which it cooperates in conſenting voluntarily to its Motions; that this Conſent is effected by Grace it ſelf, but that it is not leſs Free, becauſe it is without conſtraint and voluntary. *Where-ever there is conſent* (ſays he) *there is a Will, and where there is a Will, there is a Freedom or Liberty.* Ubi voluntas, ibi Libertas: *The Will is a reaſonable Movement, which preſides over the Senſes, and the Appetite which reaſon accompanies, follows and inſtructs without impoſing any Force on it, ſo as that it may either incline to Ill by purſuing inordinate Deſires, or to Good, by following Grace. The Will only is capable of both Happineſs and Miſery, and 'tis by its Conſent and Approbation, that Men are either Wicked or Good, Happy or Miſerable.* He afterwards divides Freedom into three ſorts, 1. Freedom or Exemption from Sin. 2. Freedom or Exemption from Miſery. 3. Freedom or Exemption from Neceſſity. He calls the laſt Freedom that of Nature, the ſecond, that of Grace, and the firſt, the Freedom of Life or Glory; for firſt, ſays he, Man was made an excellent Creature, with a Will altogether Free; ſecondly, he has been re-eſtabliſh'd in Innocence to be a new Creature in Jeſus Chriſt; thirdly, he is tranſlated into Glory, to become a perfect Creature in Spirit. The Freedom of Neceſſity is to be found in all rational Creatures in whatever Condition they be; in Angels as well as Men, in the Bleſſed as well as the Damn'd, in the Righteous as well as the Wicked. They that would do well and cannot, are free from this Freedom, but they are not nevertheleſs free from the freedom of Sin, which ought rather to be call'd Free Advice than Free-Will. This ſecond Freedom is found only in ſuch as have Grace, as the Freedom of Miſery, which he calls *Liberum Complacitum*, is to be met with alone among the Bleſſed, becauſe thoſe only can enjoy the Good that pleaſes them, and be exempt from the Ill that diſpleaſes them, they being only endued with Grace that can do Good, Grace being abſolutely requiſite to do it; ſo the Will of Free-Will to be abſolutely perfect, has need of two Gifts of God, *viz.* of Converſion to Good and Confirmation in it, the firſt is granted through Grace to the Juſt in this Life, and the ſecond is the effect of Beatitude. The firſt Man over and above the Freedom of Nature, had likewiſe the Freedom of Counſel and the Freedom of Compliance, but nevertheleſs in an imperfect Degree; for theſe two Freedoms have both their Degrees, one being ſuperiour, and the other inferiour. The firſt Man in the ſtate of Innocence had this laſt, but loſt it by his fall, inſomuch that he afterwards retain'd only Free Will. He fell by his Crime, and the ill uſe he made of his Will, but then he could not raiſe himſelf again by the ſame Power, by reaſon that he might not have fell unleſs he had ſo pleas'd, but being once fallen, it was not allow'd him to riſe. What then ſays one, is Man's Free-Will loſt becauſe he cannot avoid Sinning? No, anſwers he, but rather the Free Warning he had not to Sin. He ſays moreover, that 'tis by reaſon of this treble Liberty of the firſt Man, that he was created after the Image, and in the reſemblance of his Maker; that the Bleſſed have this reſemblance in the greateſt perfection, becauſe they enjoy this treble Freedom, after a more excellent manner than the firſt Man, and that thoſe redeem'd by Jeſus Chriſt, during their ſtay on Earth, through Grace receive a part of this Freedom, becauſe that though they cannot be altogether free from Sin and Miſery, yet with the aſſiſtance of Grace, they may be able to prevent being Over-come by Sin and Miſery. Let no body think then, ſays he, that Free Will is ſo call'd becauſe it keeps as it were, the Will in balance betwixt Good and Evil, in a manner that it can do one as eaſily as the other, for if this were ſo, neither God, the Angels nor Saints, who can do no Ill, could be exempted from doing it no more than the very Devils, who can do no Good. It is rather call'd Free-Will, becauſe let the Will be inclin'd either to Good or Ill, it is ſtill Free, it being in the power of no Perſon to be either Good or Bad, without the conſent of his Will: Now Grace does not take away this Freedom, becauſe it ſets the Will at work, and changes the Evil to Good; but nevertheleſs, by its free Conſent: So thoſe who act through fear of Death or Puniſhment, do not fail to act with Freedom, becauſe the Will cannot be conſtrain'd but by its ſelf, and that cannot be forced by a violence purely paſſive on its own part. That in a word, excepting original Sin only, all others are an effect of the Will which inclines to Sin without being oblig'd by any exteriour Force: That we cannot pretend to any thing meritorious without Grace, but alſo that Grace cannot make us to merit without our Will. Merit conſiſts in the conſent that Free-Will gives to Grace, but at the ſame time this Conſent does not proceed from Free-Will, becauſe that cannot have a good Thought of it ſelf, and that God is the occaſion of all Good in us, whether it be the product of Thought, Will or Action, for he does as it were prevent us by inſpiring us with good Thoughts, and changes our bad Will by making us conſent to Good, which he alone cauſes us to perform. That he effects the firſt without us, the ſecond with us, and the third by us, for the beginning of our Salvation proceeds from God; we our ſelves are not the occaſions of it, neither are we preſent at its being done, but the Conſent and Action, although they do not proceed from us, yet are they not without us, inſomuch, that we ought to take care when we feel good motions in us, not to attribute them to our Will which is weak, but to the ſole Grace of God. Theſe are the Principles and Maxims which St. *Bernard* eſtabliſhes in this Treatiſe, which agree with the Doctrine of St. *Auſtin*, concerning the Nature of Free-Will, and the neceſſity and efficacy of Grace, without which Man could not perform any thing towards his Salvation.

St. Bernard's *Treatiſe of Grace and Free-Will.*

St. Bernard's *Letter to* Hugh of St. Victor.

The Tenth Treatiſe of St. *Bernard*, is a Letter addreſs'd to *Hugh of St. Victor*, againſt ſome Opinions which an *Anonymous* Author had laid down; which were,

1. That the Baptiſm of Jeſus Chriſt had been obligatory ever ſince our Saviour had ſaid to *Nicodemus, Whoever is not born anew by Water and the Holy Spirit, ſhall never enter into the Kingdom of Heaven.*

2. That no Body can be ſav'd without actually receiving the Sacrament of Baptiſm, or Martyrdom in its ſtead.

3. That the Patriarchs of the Old Teſtament had as clear a knowledge of the Incarnation of the Chriſtians.

4. That there is no ſuch thing as a Sin of Ignorance.

5. That St. *Bernard* was miſtaken in that paſſage of his Homilies, where he ſays, that even the Angels were not acquainted with God's Deſign touching the Incarnation.

As to the firſt, he ſays that it would be a hard caſe, that what Jeſus Chriſt ſpoke in particular, ſhould be taken for a general Precept, to oblige all Mankind. He is of Opinion, that Original Sin was remitted to the *Jews* by Circumciſion, during the time of the antient Law, and to the faithful amongſt the Gentiles, either by their own Faith, or by that of their Parents, and that the Obligation of being Baptiz'd under penalty of Damnation, did not commence till after the Promulgation of the Goſpel.

As to the ſecond, he is of Opinion that the Adult may be ſav'd without actually receiving Baptiſm, if ſo be they cannot be Baptized, although they deſire it, becauſe that actual Baptiſm is here ſupply'd by Faith and Vows. This he proves from divers paſſages out of St. *Ambroſe* and St. *Auſtin, who* (ſays he) *are two Authorities which I cannot poſſibly diſſent from, but with whom I am always reſolved to be, either in the right or the wrong.* He adds, that what ſupplies Baptiſm in caſe of Martyrdom is not the Pain, but the Faith of him that ſuffers. In relation to Infants who can have no Faith, he owns that they cannot be ſaved without Baptiſm, although they might be ſav'd by the Faith of others, when they actually receive it.

As to the third, he ſays that if the faithful of the Old Law had as clear a knowledge of our Myſteries, as we our ſelves, God would have been either too liberal to them, or too reſerv'd towards us: That the Goſpel would not have been then above the Law; that St. *Paul* would have been in the wrong, to boaſt that he and the other Apoſtles received the firſt Fruits of the Spirit of God; that this would be to do a conſiderable Injury to St. *John Baptiſt*. And laſtly, that the Prophets have not been all equally enlightned with our Myſteries, and that even among Chriſtians, ſome have more knowledge in thoſe matters than others.

As to the fourth, he affirms that there are Sins of Ignorance, and that the Author of this Propoſition ought to agree with him, ſince he has before maintain'd that the Precept of Baptiſm given to *Nicodemus* in private, obliged thoſe who could have no knowledge of it; that it was moreover evident by the Holy Scriptures, that there are Sins of Ignorance, for that the Prophet *David* expreſly prays to God not to lay his Sins of Ignorance to his Charge; alſo *Moſes* ſpeaks of Sins committed through Ignorance, and St. *Paul* is ſaid to have perſecuted the Church without knowing what the Church was; and our Saviour Chriſt beg'd of his Father to forgive them that Crucify'd him, in that they were ignorant of the Sin they committed.

As to the fifth, he explains what he had ſaid concerning the Angels, knowing nothing of the myſtery of the Incarnation before *Gabriel* came to acquaint the Virgin of the Circumſtances of time, and place of the Incarnation, the manner thereof, and the Perſon choſen to be the Mother of God.

The Life of St. Malachy, *&c.*

We will forbear ſpeaking of the Treatiſe againſt the Errors of *Abaelard*, till we come to the Hiſtory of that Author, ſo that there remains no more of the Treatiſes of St. *Bernard* in this ſecond Tome, than the Life of St. *Malachy*, and the Tract concerning Singing, neither of which require any Obſervation.

St. Bernard's *Sermons.*

The third Tome contains St. *Bernard*'s Sermons throughout the whole Year, upon the ſeveral Feaſts, and other matters of Moment. Theſe are his other Works, being writ with as elborate as Spirit, and abounding with lively and ſolid Thoughts, very proper to move the Heart. He preach'd moſt of them to his Monks, whom moſt commonly he exhorted publickly every day. Father *Mabillon* ſhews in his Preface, that although there might have been ſeveral Converts among theſe Monks who did not underſtand Latin, yet for the moſt part theſe Sermons were delivered in that Language, as their ſtyle ſufficiently demonſtrates. He owns alſo that St. *Bernard* might ſometimes have preach'd in the Vulgar Tongue, for the benefit of thoſe that did not underſtand Latin.

The laſt Tome of the firſt Volume of St. *Bernard*'s Works, contains his Sermons upon the *Canticles*, amounting to the number of 86, and being upon the two firſt Chapters, and the firſt Verſe of the third Chapter, they comprehend an infinite number of both Moral and Spiritual Thoughts which he draws out of the words of the Text, either by explaining the Text after a myſtical manner, or giving it an allegorical Sence, or adapting it to other Subjects. It is a wonderful thing to conſider how ready he is at this manner of writing, and how he could be capable of compoſing ſo vaſt a Work of ſuch different matters upon two ſuch ſhort Chapters as thoſe of the *Canticles*.

Gilbert *Abbot of* Hoiland.

The ſecond Volume of Works that go under St. *Bernard*'s Name, is divided into two Tomes. The firſt contains a Continuation of the Commentary on the *Canticles*. This belongs to *Gilbert* of *Hoiland*, a little Iſland between *England* and *Scotland*, where there was a Monaſtery of Monks and Nuns, whereof he was Abbot, depending on the Biſhop of *Lincoln*. He was of the Order of *Ciſteaux*, and dy'd in the Year 1172, in a Monaſtery of the Dioceſs of *Troyes* in *Champagne*. This Continuation is of the ſame Nature with the Work of St. *Bernard*, and is divided into forty eight Sermons, all which do not go beyond the 10*th*. Verſe of the 5*th*. Chapter. This is follow'd by ſeven other *Aſcetical* Treatiſes, and four Letters by the ſame Author.

This Tome contains several other Tracts, attributed to St. *Bernard*, although it is certain he was not the Author of them.

The first is a Letter or a Book address'd to the Fryars of *Mont-dieu*, which is a Charter-House in the Diocess of *Rheims* near *Mouzon*. This Book has been quoted under the name of St. *Bernard*, by *Gerson* and others; but nevertheless, several ancient Manuscripts assure us that it was written by *William* Abbot of St. *Thierry*, since Monk of *Signy*, as well as the Treatises *of the Contemplation of God*, and that *of the Nature and Dignity of Love*, both which go under St. *Bernard*'s Name, and come next after. This *William* was native of *Liege*; he came to *Rheims* with his Brother *Simon*; they embraced a Monastick Life in the Monastery of St. *Nicaise*; afterwards *Simon* was made Abbot of St. *Nicolas*, in the Diocess of *Laon*, and *William* succeeded *Geofrey*, translated from the Abby of St. *Thierry*, to that of St. *Medard* of *Soissons*, in the Year 1120. He had a very particular Correspondence with St. *Bernard*, and retir'd to the Monastery of *Signy* of the Order of *Cisteaux*, in the Year 1135, where he dy'd about the Year 1150. His Works over and above the first Book, being the Life of St. *Bernard*, and the three Treatises just mentioned, comprehend a Treatise call'd the *Mirrour of Faith*; another intituled the *Ænigma* of Faith; a Book of Meditation; A Treatise of the Nature of the Body and the Soul; Another against *Abaelard*; a Book of the Works of *William de Conches*; A Treatise upon the Sacrament of the Altar; and lastly, an Exposition of the *Canticles*. All these Works are to be met with in the fourth Tome of the *Bibliotheque* of *Cisteaux*. There is moreover mention made of a Collection of Proverbs and Sentences, being only a Manuscript, with some other Works which are lost. The Abridgment of the two first Chapters of the *Canticles*, which immediately follows the preceeding Works is only an extract of remarkable things in the one and fifty first Sermons of St. *Bernard* upon the *Canticles*.

William Abbot of St. Thierry.

The Declamations and Discourses on the words of St. *Peter* with our Saviour Christ, are the Work of *Geofrey* Abbot of *Igny*, extracted out of the several Works of St. *Bernard* whose Disciple he was.

Geofrey Abbot of Igny.

The Treatise *of the Ladder of the Cloyster, or the method of Praying*, which was found among the Works both of St. *Austin* and St. *Bernard*, has been since restor'd to *Guigue*, Prior of the Grand Charter-House, upon the Credit of a Manuscript of the Charter-House of *Colen*, having in the beginning of it a Letter of this *Guigue*, address'd to *Gervase*, and which serves for a Preface to the Book.

Guigue Author of the Ladder of the Cloyster.

The pious Meditations concerning the knowledge of Human Nature, found amongst the Works of *Hugh of* St. *Victor*, belong neither to him nor St. *Bernard*, but rather to some more Modern Author.

Works belonging to Anonymous Authors, found among those of St. Bernard.

The Treatise of the Edification the Inner House or of Conscience, found also among the Works of *Hugh of* St. *Victor*, belongs to some Monk, in all probability of the Order of *Cisteaux*, who liv'd much about the same time with St. *Bernard*. The same Judgment may be given concerning another Treatise of Conscience, and of another Treatise of the model of Life and Manners, which follows this.

The Treatise of Charity is composed of Matters drawn out of the Works of *Richard of St. Victor*, *Peter of Blois*, and of *St. Bernard*.

The Treatise Entituled the Mystical Vine, upon the words of our Saviour Christ, *I am the true Vine*, though it does not belong to St. *Bernard*, yet was written by some Author not long after him.

The Meditation on the Passion and Resurrection of Jesus Christ, which bears the name of St. *Bernard* in some Manuscript, yet is not at all like his Stile, no more than the Lamentation on the Passion of our Saviour, and the Treatise on the three principal Mysteries of our Religion.

The Treatise of Virtues is not likewise of St. *Bernard*'s Stile, but rather belongs to some *Benedictin* Monk, who writ it for Probationers, on the three Virtues of Humility, Obedience and Charity.

The Exposition on the Lord's Prayer belongs to the same Author.

These Treatises are follow'd by some Sermons of St. *Aelreda*, of *Nicholas* Disciple and Secretary to St. *Bernard*, who came from the Monastery of *Montier-Ramey* to *Clairvaux*, and who left this in disgust to St. *Bernard*; of *Oger*, Abbot of *Lucedio*, in the Diocess of *Verceli*, who liv'd a little while after St. *Bernard*; and of some other Sermons whose Authors are unknown; but which are attributed to St. *Bernard*, together with some other *Opuscula* of Piety of the same Nature, without Authors Names, among which there is a Treatise on these Words, *Why are you come?* Which is printed in the *Bibliotheca Patrum*, under the Name of *David* of *Ausbourg*, of the Order of *Minorites*, with another Treatise on the manner of living well, dedicated by an *Anonymous* Author to his Sister.

This Tome ends with some pieces of Prose, likewise falsely attributed to St. *Bernard*.

The Works of Gueric, Abbot of Igny.

The Sixth Tome contains the Sermons of *Gueric*, Abbot of *Igny*, whom St. *Bernard* brought to *Clairvaux*, in the Year 1131, from *Tournay*, where he was a Canon, and whom he had made Abbot of *Igny*, about the Year 1138, after that *Humbert* had laid down. Some Spiritual Letters of *Guigue*, fifth Prior of the Grand Charter-House, Author of the ancient Statutes of this Order. And the Historians of the Life of St. *Bernard*, whereof the first Book was composed, as we have said before, by *William* Abbot of St. *Thierry*. The second by *Arnaud*, Abbot of *Bonneval*, and the three last by *Geofrey*, Secretary and Disciple to St. *Bernard*, who had before been a follower of *Abaelard*, and who after having been Abbot of *Igny*, succeeded in the Year 1162, in the Abby of *Clairvaux* at *Fastrede*, and in the Year 1175, retir'd to *Fossa Nova* in *Italy*, of which he was Abbot, as also afterwards of *Haute-Combe*, about the end of this Century. He also writ a Commentary on the *Canticles*, the Life of St. *Peter* of *Tarantaise*, and divers other Treatises or Sermons which were never Printed. Cardinal *Baronius* has given us a Letter of this *Geofrey*, Address'd to *Henry* Cardinal-Bishop of *Albani*, against *Gilbert* of *La Porre*, which Father *Mabillon* has also placed at the end of this Volume, together with a Sermon of

Lives of St. Bernard.

Works of Geofrey, Disciple to St. Bernard.

the

the ſame Author for the Anniverſary on the Death of St. *Bernard*, and a Letter of the ſame to *Foſbert* on the Lord's Prayer.

The Hiſtory of the Miracles of St. Bernard.

The five Books of the Life of St. *Bernard* are follow'd by two Others containing an Account of his Miracles, one whereof conſiſts of divers Pieces, that is of three Letters. One of *Philip* a Monk of *Clairvaux* to *Sampſon* Arch-Biſhop of *Rheims*. The Other writ by the Monks of this Monaſtery to the Clergy of *Colen*, and the third by *Geofrey* Abbot of *Igny* to the Biſhop of *Conſtance*: The Second is drawn out of the Book entituled *The Great Beginning of the Order of Ciſteaux*.

Other Lives of St. Bernard.

Beſide theſe Authors Father *Mabillon* gives us likewiſe the Life of St. *Bernard* compos'd by *Alanus*, who from being Abbot of *Larivoir* was made Biſhop of *Auxerre* in the year 1153. and retir'd to *Clairvaux* in the year 1161 where he dy'd in the year 1181. Alſo ſome Fragments of a third Life of St. *Bernard* which was believ'd to belong to *Geofrey*. And a fourth Life of St. *Bernard* written to-about the year 1180. by *John* the Hermit, who had liv'd with St. *Bernard*'s Diſciples. He alſo Adds a Poem of the Monk *Philotheus* of the Life and Praiſes of St. *Bernard*, with Verſes likewiſe of other Authors in his Commendation. And Laſtly the Bull of the Canonization of this Saint together with the Teſtimonies that divers Authors had given of him which concludes this Volume.

Nicholas a Monk of Clairvaux.

He might alſo have put into this Volume the Letters of *Nicholas* of *Clairvaux* Secretary to St. *Bernard* Publiſh'd by Father *Picart* a Regular Canon of St. *Victor*, and Inſerted in the 22 Tome of the laſt *Bibliotheca Patrum*. They are about 55. all full of wit and written in a very engaging Style; but they contain nothing remarkable either on account of Doctrine or Church-Diſcipline. This *Nicholas* after having left *Clairvaux*, retir'd into his Monaſtery of *Montier-Ramey*, where he dy'd about the year 1180. *M. Baluze* has alſo given us two of his Letters in the Second Tome of his Miſcellaneous Works.

The Character and Judgment of St. Bernard.

St. *Bernard*'s Style is Lively, Noble and Conciſe; his Thoughts Sublime and his Diction Pleaſant and Curious. He equally abounds with good Matter, Tenderneſs and Force. He is ſweet and Violent: He engages the Mind by his Inſinuating Manner, and touches the heart with his Movements. His Exhortations are Preſſing; His Admonitions full of Gravity; His Reprimands Efficacious; His Reproaches ſo temper'd with good nature that it is eaſie to perceive that he is in Charity with the Perſon that he Rallies and reproves rather to correct than to inſult or domineer over him. He knows how to commend without Flattery, and to tell Truth without Offending. He diverts, recreates and pleaſes; He Inſtills dread and Inſpires Love; his knowledge is more uſeful and wholeſome Doctrine than Curious Learning. He is ſo full of the Holy Scriptures that ſcarce a Period paſſes but he has ſome words or expreſſions out of them. St. *Ambroſe* and St. *Auſtin* are thoſe of the Fathers which he has follow'd moſt, and which he conſiders as two Patterns that he is Indiſpenſably bound to Imitate. He alſo Underſtood very well the Canons and Rules of Diſcipline of the Church; but he more particularly apply'd himſelf to Divinity and Morality. His Moral Sentences are noble, lively, weighty, and contain a great deal of ſence in few words. He is Ingenious and very fertil in Allegories. He treats of Doctrines after the manner of the Ancients, and not According to the Methods of the Scholaſticks, and Controverſiaries of his Time, which has gain'd him the Title of the *Laſt of the Fathers*. Altho' he has taken moſt of his Thoughts from the Ancients, yet has he manag'd them with ſo great Addreſs that they ſeem to be his own. He was in ſo great Reputation for Piety and Learning while he liv'd, that all Potentates deſir'd to have their Differences determin'd by him, and they look'd upon his Deciſions as Indiſpenſable Laws. The Proudeſt Kings and Princes have willingly condeſcended to obey him; The Biſhops not only had recourſe to his knowledge, but likewiſe regarded his Deciſions as ſo many Oracles; and have Referr'd themſelves to him about the moſt Important Affairs of the Church. The Popes themſelves have taken his Advice and look'd upon it as the greateſt ſupport of the Holy See. And all People had a very profound Reſpect and particular Veneration for his Perſon and Character. In a word, it may be ſaid of him that even in his ſolitude, he govern'd all the Churches of the Weſt. But what is moſt remarkable is that he knew how to join the Love of ſilence and a Retreat with ſo many Occupations and Employs, as likewiſe a Profound Humility with ſo great an Elevation.

Editions of St. Bernards Works.

No Father of the Church has had his works ſo often printed as St. *Bernard*. The Firſt Edition is that of his Sermons on the Times and Saints, Printed with his Book Dedicated to the Knights Templars, in the year 1475 at *Mayence* by *Peter Schoiffer*. About the ſame time the Treatiſe of Conſideration, the Apology to *William* Abbot of St. *Thierry*, and The Treatiſe of Commands and Diſpenſations were printed at *Rhoan*. In the year 1481. his Letters with his Sermons were Printed at *Bruſſels*. This Edition was follow'd by that of *Paris* in the year 1494. which contains 310 Letters with his Sermons on the Canticles. The Editions of *Breſſe* of the year 1495. of *Spire* in the year 1501. and of *Venice* in the year 1503 are alſo very Imperfect. That of *Paris* in the year 1508 contains almoſt all this Saints Works: They were Collected by the care of *John Bouchard* and Printed by *John Petit*. In the year 1515 *Joſſe Clictou* Printed them at *Lyons* with the Sermons of *Gilbert de Hoiland* on the Canticles. This Edition has been ſeveral times Reprinted at *Paris* and *Lyons*. In the year 1520 two Monks of *Clairvaux* Publiſh'd a New Edition of St. *Bernard*'s Works more correct than the former, Printed the Firſt time at *Lyons*. Some time after *Francis Comeſtor* of the College of *Sorbonne* revis'd the works of this Saint, and Printed a new Edition at *Paris* in the year 1547. Whilſt this Edition was ſelling and Reprinting, *Anthony Marcellin* publiſh'd another at *Baſil* in the year 1552. In which St. *Bernards* works are rang'd after a New Order, and Divided into four Parts: The Firſt containing his Sermons: The Second his Letters: The Third his Treatiſes: and the Fourth his ſuppos'd Works. In the year 1566 *Francis Comeſtor*'s Edition was Re-printed as Printed with the Additions found in the Edition of *Baſil* and ſome other Treatiſes. After this *John Gillot* undertook to preſent the Publick a New Edition of St. *Bernard*'s Works, more Correct and more Ample than the former; This was Printed at *Paris* by

Nivelle

Nivelle in the year 1572. and afterwards Re-printed ſeveral times, particularly in the year 1586. In the beginning of the following Century, *Edmund Tiraqueau* a Monk of *Ciſteaux* publiſh'd a new Edition of St. *Bernard*'s Works, in the year 1601. And Eight years after *John Picart* gave another which was reprinted ſeveral times at divers Places. At length *James Merlon Horſtius* labour'd ſeriouſly to get a good Edition of this Fathers works, and after a conſiderable time and a great deal of pains taken, he Produc'd one and Printed it in the year 1641. This Edition was receiv'd with Applauſe, and Reprinted in divers Places. Nevertheleſs *Horſtius* having paſt over ſeveral Faults in the Text, which might be corrected by Aſſiſtance of the Manuſcripts, Father *Chantelon* of the Congregation of St. *Maur* undertook to reviſe his Edition and Preſented the Publick with his Sermons on the Times, and the Saints corrected, in ſeveral Places. This Father dying before he had finiſh'd his Deſign, Father *Mabillon* was pitched upon to continue what he had ſo well begun, who Publiſh'd this Saints Works entire in the year 1666. in a Great and ſmall Volume according to the Model of *Horſtius*, and review'd and corrected by divers Manuſcripts. But as this Edition was the firſt work of this Learned Monk, he ſometime after diſcovered ſeveral Errors which he had pretermitted before, and therefore Undertook a Second Impreſſion at *Paris* in two Volumes in Folio in the year 1690. In which the Order is altogether New, and which is moreover enrich'd with fine Prefaces, and divers ſhort Notes at the bottom of the Pages, and which reach to the end of the firſt Volume. It is this Edition we have follow'd in theſe Extracts which we have made.

CHAP. V.

The Life and Writings of Peter, *Sirnam'd the* Venerable *Abbot of* Cluny.

Peter *the Venerable Abbot of* Cluny.

PEter *Maurice* Sirnam'd the *Venerable*, the Ninth Abbot of *Cluny*, deſcended from a Noble Family of *Auvergne*. His Father *Maurice*, and his mother *Rungarda* preſented him to the Monaſtery of *Cluny*, where he took upon him the Habit of that Order at the hands of *Hugh* the firſt Abbot of *Cluny* of that name. Whilſt *Pontius* was Abbot he was made Prior of *Vezelay*, and then of *Domnus*; and at laſt Elected Abbot of *Cluny* in the year 1123. on our Lady's Aſſumption day, when he was but Thirty years Old or thereabouts. He dy'd in the year 1157. on *Chriſtmas* day.

Whilſt he was Abbot he wrote a great many Letters, of which they have made a Collection divided into ſix Books. In the Laſt Book is inſerted a Treatiſe againſt the *Jews*, and another Tract againſt the *Petrobuſians*. He likewiſe compos'd two Books containing the Narratives of ſeveral Miracles which happen'd in his time; four Sermons; a particular Letter againſt thoſe who maintain'd that *Jeſus Chriſt* was not in expreſs Terms call'd GOD in the Goſpel; ſeveral pieces of Proſe, one an *Encomium* of our Saviour, another upon St. *Benedict*, a Third upon the Reſurrection of our Saviour, and a fourth in Honour of St. *Hugh*; two Hymns, the one upon the Virgin *Mary*, and the other upon *Mary Magdalen*; and a diſcourſe in Proſe upon the Virgin *Mary*. He procur'd the *Alcoran* to be turn'd out of *Arabick* into *Latin*, and made a Treatiſe to refute it in oppoſition to *Mahometaniſm*.

We have almoſt all theſe Works printed a-part at *Paris* in the year 1522. at *Ingoldſtat* in 1546. in the Library of *Cluny*, and in the laſt *Bibliotheca Patrum*.

Among this Authors Letters there are ſeveral which contain ſeveral conſiderable Points both of the Hiſtory and the Diſcipline of theſe times; ſo that we cannot forbear giving you an Abſtract of them.

The Firſt Letter of the firſt Book is directed to Pope *Innocent* II. He acquaints him that the Arch-Biſhop of *Bourdeaux* who was a zealous promoter of the Intereſts of his Holyneſs, had given him intelligence of the News he had receiv'd: That he was heartily glad at the happy ſucceſs of his Affairs, and that he congratulated him for the great care he took in Reforming the Church. He declares to him that he is very much concern'd that he is not in a poſture of being an Aſſiſtant in ſo great an undertaking. He exhorts him to perſevere in the vigorous maintenance of his Dignity, in hopes that God, who had already ſubdu'd part of his Enemies, would at laſt bring the reſt under his feet. He aſſures him that he ſhall always be inviolably at the Devotion of his Holineſs, and that where or in what Circumſtance ſoever he ſhould be, he would always regard him as the Soveraign *Pontiff*. In the Cloſe of this Letter he intreats the Pope to remember that the Church increaſed at firſt by Sufferings and Perſecutions, and that it ſurmounted all oppoſition by Patience: That he had combated againſt its Enemies Seven years already, that in the Eighth it was to be hop'd, he would ſing Praiſes of Joy and Exultation. This Concluſion makes it appear that this Letter was wrote in the ſeventh year of the Pontificate of *Innocent* II. *Anno Chriſti* 1137.

In the Second of the ſame Book he wrote word to the Biſhop of *Albani*, that the Biſhop of *Troyes* was ready to beſtow one of the Prebends of his Church on the Monks of *Cluny*, as formerly the Prebends of *Chartres*, and *Orleans* had been beſtow'd on them. He intreats him to promote this Buſineſs at *Rome*, if he thought in Conſcience he could ſafely do it. He likewiſe intreats him to prevail upon the Pope to remit to him the Tryal of a Prieſt within his Juriſdiction, who was gone to *Piſa*, where the Court of *Rome* then was, in order to have his Cauſe heard there.

In the Third he wrote to *Haimerick* Chancellor of the Church of *Rome*, concerning the Affair of the Monks of *Aniana*, who had preferr'd great complaints againſt the Biſhop of *Bezius*. He therein takes notice that in his time the Members of the Church were very much diſjoynted in his Country, that the ſuperiors inſulted over the Inferiors, and the Biſhops over the Monks; *ſo that* (ſays he) *it ſeems as if their Aim*

and

Peter the Venerable Abbot of Cluny.

and Deſign was not to feed their Flocks like Shepherds, but fleece and drain them like Hirelings.

In the fourth he acquainted *Hugh* Arch-Biſhop of *Roan* of the Death of one of his Clerks, whom he had aſſiſted in the laſt Moment of his Life. He takes notice that they had given him the Extreme Unction before the *Viaticum*, and that afterwards he receiv'd the Sacrament twice.

In the Eleventh he intreats Pope *Innocent* to be favourable to the Church of *Orleans* by confirming the Election of *Heli* Abbot of St. *Sulpicius* to the Biſhoprick of that Church.

By the Fifteenth he acquaints *Adela* of the death of *Henry* King of *England*, who departed this Life on the ſecond of *December* 1135. after he had receiv'd all his Sacraments, as he obſerves in this Letter.

In the Seventeenth he acquainted Pope *Innocent* II. of the Murders committed on the Sub-dean of *Orleans*, and *Thomas* Arch-deacon of *Paris*, and prays him to confirm by his Apoſtolick Authority, the Sentence paſs'd in *France* againſt the Murderers.

The Twentieth directed to Monk *Ciſtebert* contains a long Inſtruction about the Duties and Virtues of Monks.

In the Twenty Third he declares to Pope *Innocent* that he had much ado to reſolve upon ſending any of his Religious to re-eſtabliſh the Abbey of *Luxeu*, becauſe he fear'd it would prejudice his Monaſtery by drawing off the Monks from thence; and that beſides it was eaſier to found new Monaſteries than to re-eſtabliſh Old Ones: That however in obedience to the Commands of his Holineſs, he had offer'd to the Monks of the Abbey of *Luxeu*, who had waited upon him, to ſend them an Abbot and ſome Officers; but that they had rejected the Religious which he had offer'd them.. He intreats the Pope, that if they were ſtill reſolv'd to have a Monk of *Cluny* for their Abbot, he would not grant them Liberty to chooſe whom they pleas'd, but order them to be ſatisfyed with his Choice.

In the Twenty Seventh he complains to the ſame Pope, of the outrages offer'd to the Arch-Biſhops, Biſhops and Abbots, among whom he was preſent in the Town of *Luni*.

The Twenty Eighth is an Apology for the Order of *Cluny* againſt that of *Ciſteaux*, directed to St. *Bernard*; wherein after he had paſs'd ſeveral Compliments upon him for his Learning and Piety, he relates the Points, upon which the Monks of *Ciſteaux* pretended, that thoſe of *Cluny* deviated from the Rule of St. *Benedict*; which are as follow. (1.) That they beſtow'd the Monaſtick Habit on Novices as ſoon as they were preſented, without ſtaying till their probation Year was over, according as the Rule preſcribes. (2.) That they made uſe of Habits made with Skins. (3.) That they wore Breeches always, though it was not permitted by the Rule, unleſs in caſe of Travelling. (4.) That they had thicker covering on their Beds than was preſcribed by the Rule. (5.) That they had more than two Diſhes ſerv'd up at Table with a ſecond Courſe. (6.) That they always admitted the Religious Apoſtates, tho' the Rule preſcribes that they ſhould admit them only thrice. (7.) That they did not obſerve the Faſts which the Rule preſcribed. (8.) That they did not inure themſelves to any Manufacture. (9.) That when they entertain'd Strangers, they did not bow to them, and that the Abbot did not waſh their Hands and Feet, as the Rule preſcribes. (10.) That the Abbot kept not an Inventory of all the Tools and Utenſils of the Monaſtery. (11.) That when they are out of their Monaſtery, they do not bow the Knee, as uſual in ſaying their Office. (12.) That the Table of the Abbot is not ſet apart for the Entertainment of Strangers. (13.) That when two Monks chance to meet, the Younger does not ask Bleſſing of the Elder. (14.) That they do not make one of the eldeſt Monks Porter of the Monaſtery Gate. (15.) That the Porter does not reply *Deo Gratias*, i. e. *Praiſed be God*, to thoſe who knock at the Gate of the Monaſtery. (16.) That they renew the Vows that they have made in one Monaſtery, when they admit themſelves into another. (17.) That they admit the Monks of another Monaſtery into theirs, without the leave of their Abbot. (18.) That they would be exempted from the Juriſdiction of their Biſhop. (19.) That they hold Pariſhes and *Tenths*, which are only the Propriety of thoſe who Preach and Adminiſter the Sacraments. (20.) That they are poſſeſſors of Lands, and concern themſelves with the Affairs and Buſineſs of this Life, as if they were mere Seculars having Territories, Seignories, Vaſſals, Banks, and Monks who are employ'd as Sollicitors and Advocates.

He returns a Reply to all theſe Objections, in the Name of the Monks of *Cluny*, and at firſt ſays in General, that they who make thoſe Objections, are an upſtart ſort of *Phariſees*, who were for diſtinguiſhing themſelves from other Folks, and would be reckoned better than them. He asks them how it comes to paſs that they who boaſt to be ſuch ſtrict obſervers of the Rule, forget at the ſame time the Obſervation of one Article, wherein the Monks are enjoyned, not only to call, but alſo ſincerely to eſteem themſelves to be the refuſe and vileſt of all Mankind. "Is it (ſays he) the effects of this "Article, which injoyns us to believe and aſſert our ſelves to be worſe than others, to undervalue "their Actions, and overprize our own, to contemn them, and ſet too high an eſteem upon our ſelves? "——You ſtile your ſelves the only true Monks now extant in the World, and treat all other Monks as "Impoſtors and Corrupt; you wear an Habit of extraordinary Colour to diſtinguiſh your ſelves from "others, and you brag to be the white Monks in the midſt of black ones, though the black habit was "made choice of by our Fathers out of Humility; and though we read that St. *Martin*, that admira- "ble true Monk, wore a long black Habit, and not a ſhort white one as yours is. Now don't you "violate the Rule of which you pretend to be ſo great Obſervers, ſince it declares it ſelf againſt Monks "being concerned for the Colour or the Quality of the Stuff which they wear? Are not you Pre- "varicators in changing that Colour which is moſt conformable to Humility and Auſterity for ano- "ther more glaring and the emblem of Joy.

After he had made theſe Reflections on the Monks of *Ciſteaux*, he maintains that thoſe of *Cluny* do not tranſgreſs the Rule, in following the Traditions of their Fathers, ſince they derive them from the Saints, who authorize them by the Sanctity of their Lives, and by their Miracles, and who had a Privilege of preſcribing Laws to them. Afterwards he returns a more particular and direct Anſwer to the

fore-

foremention'd Objections. (1.) That as to what related to the Admittance of Novices, they therein follow'd the Rule of *Jesus Christ*, who order'd the Rich Man in the Gospel who desir'd to be perfect, immediately to sell all he had, to give it to the Poor and to follow him; and who order'd the man that was willing to go bury his Father before he would follow him, to leave the Dead to bury the Dead, and to follow him without any more ado. And that they therein imitated the Example of the Apostles who follow'd *Jesus Christ* as soon as ever he call'd them, and who receiv'd into the *Christian* Church all those who offer'd themselves. He owns that the Letter of the Rule is against this Custom; but withall averrs that the End and Intention of the Rule being Charity and the Salvation of our Neighbour, which are in force so long as any one practises the Rule even in the strict and Literal Sense, one may with reason deviate from the Letter of the Rule. He adds that since the Discipline of the Church has been alter'd with respect to a great many points, 'tis no such extraordinary matter that the Monastical Discipline should be subject to the same Alterations. (2.) That St. *Benedict* in his Rule had prescrib'd nothing directly concerning Habits: That he had no where prohibited the Wearing of Leather; that he only order'd that they should be different according to the Variety of Climats: That a Leathern Habit was most suitable to Austerity and Solitude. That the Prophets, *Elias*, St. *John Baptist*, and the Ancient Hermits were cloath'd with Leathern Garments: That we find in story, that St. *Benedict* himself wore such an Habit: That lastly it must be left to the discretion of the Abbot to prescribe the Quality of Habits, according to the Climate, the Season, and the Constitution of those who wear them. (3.) That they wear Breeches for Decency and Modesty's Sake. (4.) That the Rule leaves the Abbot full power to prescribe what sort of Covering the Monks should have on their Beds. (5.) That with respect to Eating, we ought not Scrupulously to adhere to the express Terms of the Rule, since St. *Benedict* gives the Abbot liberty to Augment the portion of Bread and Wine, if they have work'd more than ordinary: And that 'tis well said of him, that 'tis Enough to allow the Monks two dishes of Meat upon the Account of their Infirmities, that so if they have no Stomach to the One they may eat of the other; but that if it should so happen that they could not eat of either of these two dishes, he has no where prohibited the allowing them a third or fourth Dish: Lastly that we ought to proportion the Quality and the Quantity both of Meat and Drink to the Constitution and strength of men, and to refer all to Charity, which is that Soveraign Rule, by which we ought to be rul'd and govern'd. (6.) That in receiving the Religious as often as they were willing to return, they did nothing but what was agreable to the Evangelical Law, and to the Practice of the Church: That what St. *Benedict* says on this subject in the Rule was only by way of Commination. (7.) That as to the Fasts they observ'd what was prescrib'd by the Rule, *viz.* from the 13th of *September* to the Beginning of *Lent*, they did not eat on any day (except Sundays) till None: but that from *Whitsontide* to the 13th of *September* they did always eat at Noon, tho' the Rule seems to prescribe that on Wednesdays and Fridays they should not eat till the Hour of *None*, because it leaves the Abbot at his Liberty to augment or diminish the Fast. (8.) That they had particular Reasons for not working with their hands, since such a Labour was injoyn'd the Monks only to keep them from being Idle, and that they being engag'd in other more useful Employments, were dispens'd from that. (9.) That it was a sort of Childishness to condemn the Order of *Cluny*, because the Religious and the Abbot of that house did not prostrate themselves before all the strangers that came to them, nor wash their Feet; and besides that this Employment would wholly divert the Monks from all their other Duties by reason of the great Number of the strangers: That however to avoid the total neglect of what the Rule prescrib'd each Monk every year washes the Feet of three strangers, and presents them with Bread and Wine. (10.) That the Abbot was discharg'd from the Care of keeping an Inventory of the Tools and Utensils of the Monastery, provided another man did it, since it is impossible for him to do all things himself. (11.) That they do not omit those *Genuflections* which they are requir'd to make during the Office, tho' they say it abroad, unless when the badness of the Weather hinders them, and that then they say *a Miserere*. (12.) That the Abbot orders an allowance of meat and Drink to be given to all strangers, but that it was not proper to introduce all manner of persons without distinction into the *Refectory*; nor that he should leave the Religious to wait upon Others. (13.) That the Young Monks do ask blessing *viva voce* of the Elder, when they meet them out of the Bounds of their Monastery; but that within those Bounds they only ask it by a low Bow without saying any thing, that they might preserve their Silence. (14.) That if they do not place at their Gate an Elderly Monk, yet they set one there of known and approv'd fidelity and Wisdom; that the Monastery-Gates are almost always open in the day time, and that 'tis sufficient that they have one to open them when they are shut. (15.) That 'tis not at all necessary that the Porter should cry *Deo-Gratias* to all Comers. (16.) That there was no inconveniency for the Monks when they change their Monastery to renew their Vows, and that the Rule it self in express terms permits the Renewing of the Vow of Constancy. (17.) That they are satisfied that a Monk cannot leave his Monastery without the leave of his Abbot, so long as that Abbot discharges the Duty of a Pastor; that is so long as he takes care to provide for the Bodily necessities of his Religious: But that if it should so happen that a Monk cannot Live or be safe under an Abbot in one Monastery, he may leave that Monastery without the Licence of his Abbot: That 'tis upon this account that the Abbot of *Cluny* has obtain'd a Privilege from the Holy See, of entertaining all the Religions who are forc'd to leave their Monastery for either of these reasons. (18) That they have for their Bishop the Chief of all Bishops, and the Bishop of all the Churches, namely the Bishop of *Rome*, who has granted them the Privilege of being exempted from the Interdictions or Excommunications of all other Bishops besides himself: That notwithstanding this they receive the holy Chrism, the holy Oyls, holy Orders, and the Consecration of their Churches from the hands of other Bishops: That to find fault with their Privileges is the same thing as to question the Authority of the Holy See; that several other Monks enjoy the same Privileges; and that Saint *Gregory* granted such to a great many Monasteries.

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(19.) That the Pope has given them leave to have Pariſhes, and to enjoy *Tenths*: That 'tis reaſonable for them who offer up continual Prayers for the Faithful to live by the offerings of the Faithful; and that as Secular Clerks have a Right to enjoy the Revenues of Eccleſiaſtical Eſtates, becauſe they adminiſter the Sacrament, and preach the Goſpel, ſo the Monks likewiſe may receive the Oblations of the Faithful, upon the account of the Pſalms which they repeat in their behalf, upon the account of the Tears which they pour out to divert the Juſtice of God, and upon the account of the Alms, and other good Works which they practiſe. (20.) That the Religious are not forbid holding Temporal Eſtates of what kind ſoever; and that they may maintain their Eſtates by all manner of juſt and lawful ways. Laſtly, he obſerves that we ought to make a diſtinction between two ſorts of Precepts the one Immutable, which can never be chang'd, ſuch as our Love to God and our Neighbour, whatever elſe is commanded by the Laws of God, and others which may be chang'd for a greater Good, or for the avoiding a greater Evil; and he avers, that whatever they had alter'd in the Rule of St. *Benedict*, was of the latter kind; and that they did not change it but only for the greater Benefit, and to fulfil Chriſtian Charity, which ought to be the Supream Rule and Law.

☞ [*And now upon this whole Debate or Controverſie between the Monks of* Ciſteaux *and thoſe of* Cluny, *we cannot forbear making this one Remark, that according to our old courſe* Engliſh *Proverb, here has been a great Cry, but little Wool; a great noiſe and clamour about the Externals, but ſcarce one Word ſaid, Pro, or Con, about the Internals of Religion; which ſufficiently ſhews, that when Men are once wedded to any party in Religion, their greateſt Heats happen about the Circumſtantials of Religion, to which that Party adheres, and that they have little or no Concern for the Fundamentals of the truly Catholick and Chriſtian Church.*]

The Twenty Ninth Letter is likewiſe written to St. *Bernard*, upon a particular Quarrel about one of the Monks of *Cluny* elected to the Biſhoprick of *Langres*, whereof St. *Bernard* makes mention in his 164th. Letter, and in thoſe that enſue. *Peter* of *Cluny* in this Letter ſays, that Saint *Bernard* being prejudic'd againſt this Monk upon ſome falſe Reports, oppos'd his Ordination.

The Thirty Third is written to Pope *Innocent*, about another Difference between the Monks of *Cluny*, and thoſe of *Ciſteaux*. This Pope in the Year 1132, had exempted the Monks of *Ciſteaux* from paying *Tenths*. This was a conſiderable Prejudice to the Monks of *Cluny*, particularly to the Abbey of *Gigny*, who had conſiderable Tithes to receive from the Lands belonging to the Monaſtery of *Miroir*. The Monks of *Gigny* were for demanding them, for which the Pope had interdicted their Church; whereupon *Peter the Venerable* conjures him not to deprive the Monks of *Gigny* of a Right which belong'd to them, and to ſuſpend the Interdiction which he had pronounc'd againſt them, that ſo they might have time to inform him of the juſtice of their Cauſe. About the ſame time he wrote upon the ſame Subject, the Thirty Fourth Letter to *Haimeric*, Chancellor of the Church of *Rome*, whereby he repreſents to him more at length the injuſtice which he pretends was done to his Order; and directed another Letter to the Chapter General of *Ciſteaux*, whereby he exhorts them to quit this their Pretenſion. This is the Thirty Fifth Letter, which is written with a great deal of Smartneſs and Diſcretion. However, becauſe ſeveral Abbots of the Order of *Ciſteaux* were diſpleaſed at it; the next Year he ſent them a Letter of Excuſe, which is the Thirty Sixth and laſt of this Book. The Monks of *Gigny* not being able to obtain of the Pope what they deſired, were for doing themſelves Juſtice, and ſome few Years after went to the Monaſtery of *Miroir*, where they committed great Outrages. Pope *Eugenius* III. *Innocent*'s Succeſſor being inform'd thereof, wrote to *Peter the Venerable* about it, and threatned the Monks of *Gigny* to puniſh them ſeverely, in caſe they did not make Reparation for the wrong which they had done to the Monks of *Miroir*. St. *Bernard* and *Peter the Venerable*, met at *Cluny* to adjuſt the Affair; the Damage was eſtimated at above Thirty thouſand Sols; but the Monks of *Gigny* having made but very inconſiderable offers of Reparation, St. *Bernard* wrote to the Pope about it. At laſt the Affair terminated in an Accommodation made after the Death of St. *Bernard*, in the Year 1155.

The Firſt Letter of the Second Book is wholly Doctrinal. He therein proves againſt a Man, who was faln into the Error of the *Apollinariſts*, that the Humanity of *Jeſus Chriſt* was compoſed both of Soul and Body.

The Second is directed to *Peter* Arch-Biſhop of *Lions*. He congratulates his being advanc'd to the Primacy of a Kingdom, which acknowledg'd no other Superiour than the Holy See, and which had an Authority over all the Churches of *France*. He exhorts him to uſe his utmoſt Diligence for the Reſtoration of Piety, particularly within his Dioceſs. In this Letter, he gives us a Deſcription of the Irregularity of the Manners of the Eccleſiaſticks and Religious.

In the Third he complains to Pope *Innocent* of the Coldneſs which he ſhew'd to the Cardinal Biſhop of *Albany*, to whom he lay under great Engagements; and exhorts him to leave him in *France* with Authority, where he was capable of doing a great deal of Good, till ſuch time as he could recall him with Honour to *Rome*.

In the Fourth he exhorts *Gilo* Biſhop of *Freſcati* to abandon the Party of *Peter de Leon*, which could not be the true Church, ſince it was reduc'd to a ſmall Number of People ſhut up in ſeveral Forts of *Italy* or *Poitou*. The Thirty Fourth is likewiſe directed to the ſame Biſhop, upon the ſame Subject.

In the Seventh he ſhews *Theotard Prior de la Charité*, that he is bound both in Duty and Obedience not to quit his Charge.

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In the Tenth, he with a great deal of Freedom remonſtrates to Pope *Innocent*, that he does not do well in recalling the Cardinal of *Albani* to *Rome*.

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In the Eleventh he complains to that Cardinal, that they had turn'd out ſeveral Monks out of the Monaſtery of *Verdun* to put ſome Clerks into their places.

The Sixteenth is a Circular Letter to all the Superiours of the Monaſteries of his Order, whereby he recommends to their Prayers his Mother *Raingarda*, who departed this Life on the 22d. of *June*, and orders them to ſay thirty Maſſes for the Peace of her Soul, and to feed twelve poor People in the Monaſteries where it could be done, and that in the others, the Prieſts ſhould ſay two Maſſes, beſides the General Maſs.

In the next Letter, he tells us after what manner he receiv'd the News of his Mother's Death, who was become a Religious of *Marſigny*. He therein makes her Encomium, and deſcribes the Circumſtances of her Death, which was wholly Chriſtian. Theſe and the following Letters inform us that ſhe dyed at the time of his Return from the Council of *Piſa*, held in the Year 1134.

The Twenty Sixth is a Letter of Pope *Innocent* directed to *Peter* of *Cluny*, wherein he recommends himſelf to his Prayers, and diſpenſes him from coming to *Rome*, becauſe of his Infirmity.

In the Twenty-Eighth, *Peter* Abbot of *Cluny* intreats Pope *Innocent*, not to take the Prior of *Vezelay* out of his Monaſtery, to make him Biſhop of *Langres*.

The Thirty Firſt is written to *William* Biſhop of *Orange*, who had interdicted the Monaſtery of *Puy*, becauſe the Monks retain'd a Church which had been given them by the Predeceſſor of that Biſhop. *Peter* of *Cluny*, prays him to do them Juſtice, if not, to appoint a day wherein he would have the Affair diſcuſs'd before the Pope's Legat.

The Thirty Third is written to *Atto* Biſhop of *Troyes* about the Difference which had been between him and the Biſhop of *Auxerre*, about the Ordinations of ſeveral Monks of the Order of *Cluny*, made at *La Charité* upon the *Loire*. *Peter* of *Cluny* was willing to ſend him the Privileges of the Holy See, which allow the Monks of *Cluny* to be Ordain'd by what Biſhop they pleas'd, when he once could underſtand that this Affair was adjuſted. He deſires he would be pleas'd to ſend him an account thereof, and writes to him about two other private Affairs, the latter of which relates to a Clerk of his Church nam'd *Guarin*, who deſir'd to have the firſt vacant Prebend conferr'd upon him.

The next Letter is written to the ſame Biſhop, about *Gebwin* his Arch-Deacon, who was gone to *Rome* about ſome Difference which he had with his Biſhop. In his Journey he ſtop'd at *Cluny*, and had promis'd *Peter* to return to *Troyes*, and adjuſt Matters with his Biſhop.

Atto in the Thirty Fifth Letter returns an Anſwer to the foregoing Letter.

The following Letters of *Peter* of *Cluny* contain nothing in them of moment, till you come to the Seventh of the Third Book; wherein he replies to the Queſtions which had been propos'd to him by one of his Monks nam'd *Gregory*, who was a great Student. The firſt Queſtion was, whether the *Virgin Mary* had received an Increaſe of Grace, in receiving the Holy Ghoſt with the Apoſtles on the day of Pentecoſt. *Peter* of *Cluny* replies, that ſhe had received no increaſe of Charity or of ſanctifying Grace, ſince throughout her whole Life, ſhe had a fulneſs of Grace and Sanctity; but that ſhe might have receiv'd an Augmentation of ſome particular Gifts, ſuch as Knowledge, Prophecy, the power of working Miracles, of ſpeaking ſeveral Tongues, which yet was not very certain. The ſecond Queſtion is, how the Virgin *Mary* could poſſibly be ignorant of any thing after ſhe had conceived the Son of God. *Peter* of *Cluny* proves, that ſhe was ignorant of a great many things, nor is he of Opinion, that ſhe had ſuch a perfect Knowledge of God, as the Angels and Souls of good Men made Bleſſed have; and he poſitively denies, that here below ſhe enjoy'd Beatitude, though he owns that ſhe had more Knowledge and Wiſdom with reſpect to Spiritual things, than all other Mortals? The third Queſtion is upon a paſſage of St. *Gregory*, wherein that Father ſeems to aſſert that the Word was united to the Manhood, before it was born of the Virgin-*Mary*. *Peter* of *Cluny* ſays, that this paſſage has given ſome an occaſion of aſſerting that our Lord brought down his Humanity from Heaven, which is entirely contrary to the Sentiment of St. *Gregory*, who explains his Thoughts by ſaying, that though *Jeſus Chriſt* was not yet born of the Virgin, yet the Union of the Perſon of the Divine *Logos* with the Manhood was already typifyed and foretold, though it was not as yet known or reveal'd.

[*We cannot but here obſerve, that this is one of the moſt modeſt accounts of the Perfections of the Virgin* Mary *to be met with among any* Romaniſts, *and ſuch as does not at all favour the Notions of ſome of the modern Papiſts.*]

In the Third Letter of the Fourth Book, he writes to Pope *Innocent* in favour of *Lewis* the *Younger*, King of *France*, and intreats him to have ſome condeſcenſion for him. If his Youth had inclin'd him to do any thing that was not convenient. This was written upon the occaſion of the Difference between that Prince and the Arch-Biſhop of *Bourges*. He likewiſe gave the Pope to underſtand, that the Monaſtery of *Luxeu*, which he would have reform'd the laſt Year, by ſending thither ſeveral Monks of *Cluny*, was ſtill wholly irregular, and in a worſe Condition than before.

The Fourth is that Letter which he wrote to the ſame Pope about *Abaelard*.

By the Fifth, he recommends to that Pope a Canon of *Lions* nam'd *Heraclius*.

In the Seventh, he writes again to that Pope in favour of *Arnulphus*, Arch-Deacon of *Seez*, Elected and Conſecrated Biſhop of *Lizieux*, that the Pope might confirm him in ſpite of the Attempts made by the Count of *Angers*, to the contrary.

In the Eighth, he complains to *Milo* Biſhop of *Terrouanne*, for his having publickly declaim'd in his Church againſt the Monks of *Cluny*, accuſing them of being Proud and Diſobedient to Biſhops. He ſhews him, that if he had any thing to ſay againſt their Conduct, he ought to let them know of it, and reprove them for it privately, and not to declaim againſt them ſo publickly. Afterwards he

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clears them of the Accuſation, and complains that that Biſhop had hinder'd the beſtowing a Canonſhip of *Abbeville* on them, though it did not belong to his Dioceſs, but to the Dioceſs of *Amiens*.

In the Ninth, he recommends to Pope *Innocent* the Biſhop of *Salamanca*, Arch-Biſhop Elect of *Compoſtella*, and intreats him to approve of this Tranſlation.

In the Tenth, he intreats him to grant *Hugh* Arch-Biſhop of *Tours*, leave to return to his Arch-Biſhoprick. For *Hugh* in his Journey to *Rome* fell ſick in the Monaſtery of *La Charite*, where he had taken upon him the Habit of that Order.

In the Eleventh, he exhorts the Arch-Biſhop of *Narbonne*, who was very old and infirm, to quit his Arch-Biſhoprick, and to retire to *Cluny*. This Letter was written from *Spain*, to which place he had travelled.

The Sixteenth is the Two Hundred and Twenty Eighth Letter of St. *Bernard*, to which *Peter* of *Cluny* reply'd by the Seventeenth, which is likewiſe the Two Hundred and Twenty Ninth of St. *Bernard*'s Letters, of which we have given you an Abſtract. *Peter* of *Cluny* does therein at firſt declare, that the Difference which had been between them, whether about the Biſhoprick of *Langres*, or for *Tenths*, had abated nothing of the Charity, Friendſhip or Eſteem which he had for him. In the cloſe of this Letter he ſends him word, that he therewith ſent him a Verſion of the *Alcoran*, which he had tranſlated whilſt he was in *Spain*, to ſhew the Errors and Follies of the *Mahometan* Religion. Afterwards he gives him a ſhort account of *Mahomet* and of his Doctrine.

The Eighteenth is a Letter of Compliment to Pope *Celeſtine*, upon his Advancement to the Popedom.

The Nineteen is written to Pope *Lucius*, to whom he likewiſe made ſeveral Compliments, and asked him whether he ſhould ſend him the thirteen Religious, according as he had order'd him when he was at *Rome*. This Pope by the next Letters return'd him Anſwer, that he would do him a great Favour in ſo doing.

The Twenty Firſt is that which he wrote to *Heloiſſa*, upon the Death of *Abaelard*.

The Twenty Second is written to *Lucius*, in favour of the Biſhop of *Orleans*, who was accus'd by ſeveral of his Clergy.

By the Twenty Fourth, he recommends to him the Religious whom he ſent him.

In the Twenty Fifth, he wrote to Pope *Eugenius* III. in favour of the Arch-Biſhop of *Beſancon*.

In the Twenty Seventh, he exhorts *Atto* Biſhop of *Troyes* to retire to *Cluny*.

In the Thirtieth, he blames thoſe who caus'd to be ſung or recited ſuch Hymns or Hiſtories in the Church, as are full of Fictions; and he ſays that not long ago he was very much put to the Bluſh in being forc'd to hear Sung, and to ſing himſelf in the Church an Hymn in Honour of St. *Benedict*, which contains twenty falſities at leaſt, without mentioning the Impropriety of the Language, and the falſeneſs of Quantity; which had engaged him to make another Hymn in Honour of that Saint.

The Thirty Sixth is written to King *Lewis* the Young, exhorting him to puniſh the *Jews*, not by putting them to Death, but by taking away from them ſuch effects as they had unjuſtly gotten by their Uſuries and Extortion.

In the Fourth Letter of the Fifth Book, he writes to Pope *Eugenius* III. the Cauſes which the Abbot *de la Chaiſe-Dieu* alledg'd againſt the Arch-Biſhop of *Arles*, and the Biſhop of *Viviers*, nominated by his Holineſs to take Cognizanae of the Difference which was between the Biſhop of *Niſmes* and that Abbey.

In the Fifth he wrote to the ſame Pope, about the refuſal which the Arch-Biſhop of *Bourdeaux* had made of ordaining him, who had been elected Biſhop of *Angoulême*.

In the ſeventh, he replies to ſeveral queſtions which had been propos'd to him by *Thibald* Abbot of St. *Colomba* of *Sens*. Among the reſt was this, Why they repeat the Unction of the Sick at *Cluny*. *Peter* the *Venerable* ſays, that the Caſe is not the ſame with the Unction of the Sick, as with the Unctions of Baptiſm and Confirmation, whoſe Efficacy is ſimple and only One; nor the ſame as with the ſacerdotal Unction, or the Unctions of Churches and Holy Veſſels, which imprint a Conſecration which can never be effac'd. Whereas the effect of the Unction of the Sick being only Remiſſion of Sins, wherein Men fall after they are recovered of their Sickneſs, it ought to be repeated in the next Sickneſs.

The Sixth Book contains ſeveral Letters of *Peter* of *Cluny* to St. *Bernard*, and of St. *Bernard* to *Peter* of *Cluny*, of which the fourth is ſomewhat remarkable. *Peter* of *Cluny* therein intreats St. *Bernard* to procure an Union between the Monks of *Cluny* and of *Ciſteaux*, by ordering that whenever the Monks of *Cluny* ſhould come into the Monaſteries of thoſe of *Ciſteaux*, they might be entertain'd as the Monks of the Monaſtery, and admitted into the Refectory; the Dormitory, and the other Regular Places.

There are likewiſe in the ſame Book ſeveral Letters to Pope *Eugenius* III. in one of which (*viz.* the Ninth) he aſſures him that the Arch-Biſhop of *Vienna* does not at all oppoſe the Intereſts of the Order of *Cluny*, as the Pope had ſuppos'd, and ſent him word in the preceeding Letter.

In the Twelfth, he advertiſes him of the Diviſion which was in *Chartreux* the *Great*, upon occaſion of a Perſon Elected to the Biſhoprick of *Grenoble*.

In the Twenty Fifth, he gives him to underſtand of the Irregularities of the Biſhop of *Clermont*.

In the Twenty Seventh he wrote to him in favour of *Humbert* of *Beaujeu*, who returning from beyond Sea, was ſetled in the Neighbourhood of *Cluny*, and had put a ſtop to the Wars and Robberies committed there in his Abſence, and had quieted all the Countrey thereabouts; but becauſe he had quitted the Order of *Knights Templars*, and taken his Wife again, the Pope could not endure that he ſhould live in the World. *Peter* of *Cluny* in this Letter remonſtrates to him, that it was very proper

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for him to uſe his Indulgence towards this Lord, and to grant him a Diſpenſation of living with his Wife, and of leading a ſecular Life. Peter *the Venerable Abbot of* Cluny.

In the Twenty Eighth he wrote to him againſt the Provoſt, Abbot, and other Eccleſiaſtical Lords of *Brioude*, who had turned a Clerk out of his Church, and his demeans without any form of Juſtice, nay, ſo much as denying him to clear himſelf by the Tryal of Fire, as he had offered them to do.

The Forty Second, Forty Third, Forty Fourth, and Forty Fifth Letters are likewiſe written to *Eugenius* III. The firſt in favour of the Abbot of *Brems*, and the ſecond in favour of *Guy* Lord of *Domnus*, who had been interdicted by the Pope, for having marryed a ſecond Wife in the Life time of his firſt. *Peter* of *Cluny* ſhews the Pope the Reaſons upon which he believes that the firſt Marriage ought not to ſtand, and prays him to determine this Affair according to this Remonſtrance, and to take off the Interdiction which he had iſſued out againſt this Lord. The Third is in favour of the People of *Placenza*, who were unwilling to admit of a Biſhop, conſecrated by the Arch-Biſhop of *Ravenna*, and they thought they had reaſon for it, becauſe they were to admit of no Biſhop but who was ſent by the Pope. In the laſt, he acquaints the Pope of a Treaty which he had made with a Lord of his Neighbourhood.

The Fifteenth Letter of this Book, is a circular Letter written by *Peter* of *Cluny*, to all the Superiors of the Houſes of his Order, wherein he warmly reproves the Abuſe which was eſtabliſh'd among the greateſt part of his Religious, of eating Meat every day in the Week except *Friday*. He ſhews, that this was forbidden by the Rule of St. *Benedict*, which enjoyns them to eat nothing but Fiſh, and by the Example and Inſtitution of *Odo*, one of the Founders of their Order.

The Seventeenth, Eighteenth, Nineteenth and Twentieth Letters, are about the *Croiſade*. *Peter* of *Cluny* had been invited by *Sugerus* Abbot of St. *Denys*, and by St. *Bernard* to meet at that Aſſembly which was to be held at *Chartres* upon this Deſign, he excuſes himſelf from coming by two of his Letters, but withal commends that deſign.

In the Twenty Sixth written to *Everard*, Grand-Maſter of the Order of *Knight Templars*, he commends their Inſtitution, and interceeds for *Humbert* of *Beaujeu*, who had left them.

The Thirty Ninth written to his Nieces, is in commendation of a Virgin Life.

The Seventh Book contains three Letters written by *Peter* of *Cluny*, to *Sugerus* Abbot of St. *Denys*, an Anſwer of that Abbot; three Letters of St. *Bernard*, and one Letter of *Peter* of *Celles*, written to *Peter* of *Cluny*.

Beſides the Letters we have already mentioned, there are a great many others, which are either Letters of Compliment, or on Affairs of little Moment, and ſeveral other Moral ones about the Spiritual Monaſtick Life, ſuch as the Ninth and Tenth of the firſt Book; the Twelfth, Fifteenth, Twenty Second, and Fiftieth of the Second; the Fourteenth, Thirty Ninth, Fourtieth, Fourty Firſt and Fourty Second of the Fourth Book; the third of the Fifth; and the Thirteenth and Fourteenth of the Sixth. All theſe Letters are penn'd with a great deal of Purity and pleaſantneſs of Stile, full of Life and ſolid Thoughts. They are not indeed ſo Airy as the Letters of St. *Bernard*, nor ſo full of Turns and playing upon Words, but the Style is more Correct, Even and Pure.

Theſe Letters are follow'd by the Tracts of *Peter* of *Cluny*.

The firſt is dedicated to *Peter* of St. *John*'s, who in a Conference which they had together, had told him, that ſome of thoſe with whom he convers'd, had aſſerted that *Jeſus Chriſt* is not expreſly call'd God in the Goſpel. *Peter* of *Cluny* in this Treatiſe, proves the contrary from all thoſe Paſſages in the Goſpel where *Jeſus Chriſt* is ſtiled *God*, and has ſuch Attributes apply'd to him, as belong to none but God.

The Second Tract is againſt the *Jews*, wherein he proves the Divinity of *Jeſus Chriſt*, that he is the *Meſſias* who had been foretold by the Prophets, and refutes ſeveral Fables of the *Jewiſh Talmud*.

To theſe two Tracts are annexed two Prefaces, the one is *Peter*'s of *Cluny*, and the other *Robert*'s of *Redines*, upon the Verſion of the Alcoran, with an Abridgment of the Hiſtory and Errors of *Mahomet*. The Five Books which *Peter* of *Cluny* has compos'd againſt the *Alcoran*, have not as yet been printed.

We ſhall ſpeak of the Treatiſe againſt the *Petrobuſians*, when we come to treat of thoſe Hereticks.

The two Books of Miracles contain the Relation of a great many Miracles that happened in his time. In the ſecond we meet with the Life of *Matthew Prior* of St. *Martin* in the Fields, and afterwards Biſhop of *Albani*, and the Account of the Conteſt between *Pontius* and *Peter* the Venerable, about the Abbey of *Cluny*.

Of the Four Sermons penn'd by *Peter* of *Cluny*, we have only that about the Transfiguration remaining.

The pieces of Poetry which we have of his, are an Apology in Hexameters, or Pentameters againſt thoſe who found fault with the Verſes of *Peter* of *Poitiers*; ſeveral pieces of Proſe on the Life of *Jeſus Chriſt*, on the Reſurrection, in Honour of the Bleſſed Virgin, upon St. *Mary Magdalen*, and in praiſe of *Hugh* Abbot of *Cluny*. Two Hymns, one on the Feſtival of St. *Benedict*, and the other upon the tranſlation of his Body; and ſeveral Epitaphs on Count *Euſtachius*, *Bernard* Prior of *Cluny*, *Reginald* Arch-Biſhop of *Lyons*, and *Peter Abaelard*. It had been well if he had written as well in Verſe as in Proſe.

Peter of *Cluny* made likewiſe a Collection of the Statutes of his Order, which were made whilſt he was Abbot, and at the end of each Statute, has explain'd the Reaſon of their being enacted. Theſe ſtatutes relate to the Divine Service, to Faſts, the form of Habits, and ſeveral other Cuſtoms of the Monks of that Fraternity.

Father

Father *Mabillon* in the third Tome of his *Analects*, p. 481. has given us two Letters of this Author, of the Aſſociation of Prayers for the Dead, between thoſe of *Chartres*, and the Senators of *Venice*.

CHAP. VI.

An Account of the Hereſies which prevailed in the Twelfth Century.

The Hereticks of the Twelfth Century.

WE have already obſerved, that in the beginning of the foregoing Century, there appeared in ſeveral parts of *France*, ſuch Hereticks as were accus'd of impious Doctrines, who openly attacked the Sacraments of the Church, and ſubverted its moſt ſacred Rites and Ceremonies. The Severity with which thoſe who were taken were condemn'd, did not prevent the Sect from ſpreading further, nor this Doctrine or ſome ſuch like, from over-running the Kingdom, ſo that in this Century, a great many Hereticks appeared, whoſe chief Aim was to divert Men from the receiving of the Sacraments, and to overthrow the Hierarchy and Diſcipline of the Church.

An account of the Heretick Henry.

The firſt who appeared were *Peter* of *Bruis*, and an Hermit nam'd *Henry*, his Diſciple. They firſt began to broach their Doctrine in *Provence*, from whence the latter went to *Lauſune*, and afterwards into the Country of *Mans*. We will give you the Deſcription which the Hiſtorian of the Biſhops of *Mans* made of him, in ſpeaking of *Hildebert*. "About this time there aroſe in that Country a certain "Hypocrite, who for his wicked Actions, for his corrupt Morals, and for his abominable Doctrines, "deſerv'd the ſevereſt Puniſhments. This Man conceal'd the Rage of a Ravenous Wolf, under the ap"pearances of an innocent Sheep. His Countenance and Eyes look'd like a ruffled and tempeſtuous "Sea: He was as yet very young: He wore ſhort Hair, his Beard ſhav'd, was large in ſtature, but "very ſorrily cloath'd; walk'd apace, and bare-footed even in the hardeſt time of Winter; he was "pretty Affable, had a ſtrong terrifying Voice, and liv'd in a manner quite different from others. His "ordinary Retreats were the Cottages of Peaſants; he liv'd all day under Portico's; eat and ſlept on "ſome Hill or other in the open Air, and had acquir'd a great Reputation of Sanctity. The Women "applauded him, cry'd him up for a great Servant of God, and gave out that no perſon could have "a greater Faculty than him of converting the moſt obdurate Hearts; and that he was endued with "the Spirit of Prophecy, to diſcern the moſt inward receſſes of the Conſcience, and the moſt private "Sins. This Fame having rendred him very deſirable in the Dioceſs of *Mans*. He ſent thither two "of his Aſſociates and Diſciples, who liv'd in the ſame manner as he did. Thoſe Men arrived at "*Mans* on *Aſh-Wedneſday*, where they were received by the People as Angels. In imitation of their "Maſter they carryed Staffs, on the top of which was an Iron Croſs, and they wore the Dreſs of "Penitents. Biſhop *Hildebert* was ſurprized at the Sight, and received them kindly. He juſt upon his "departure for *Rome*, ordered his Arch-Deacons to give *Henry* leave to come into his Dioceſs, and "permit him to preach to the People. He was no ſooner come, but they flocked from all parts to "hear his Sermons, and the Clergy themſelves excited the People thereto. He had a Natural Elo"quence, and a Tone of Voice reſembling Thunder. He ſoon ſpread his Errors in his Sermons, and "ſtirred up the People againſt the Clergy, ſo that a great many Eccleſiaſticks were abus'd by them. "The Chapter of *Mans* perceiving this Diſorder, wrote to him, and gave him notice by one of the Ca"nons, that they prohibited him from preaching any more, either in publick or private within their "Dioceſs. The People had like to have kill'd the Canon who brought him this Meſſage, and *Henry* con"tinued to preach in the Churches of St. *Germain* and St. *Vincent*. He taught, that the Women who had not liv'd continently, ought to ſtrip themſelves, to burn their Hair, and to renounce their worldly Goods, to lead a Life of Poverty, by marrying likewiſe poor Men. 'Tis eaſie to gueſs how much diſturbance ſuch a Doctrine put in Practice would raiſe in the Dioceſs. *Hildebert* being returned from *Rome*, *Henry* retired into the Caſtle of *Calais*, and continued there to vent his Doctrines, and the People ſtill follow'd him, and were ſo far infatuated, that they would ſcarce aknowledge their Biſhop, or receive his Benediction. The Biſhop to undeceive the People, went to *Henry*, and entring into a Conference with him, ask'd him what profeſſion he was of. He anſwered him that he was a Deacon. The Biſhop asked him whether he had aſſiſted that day at Divine Service? He ſaid no; then reply'd the Biſhop, let us ſay our Matins. *Henry* declared that he could not ſay his Office; the Biſhop began to recite the Pſalms of the Office of the *Virgin-Mary*; but *Henry* was ſtill as ignorant as ever, ſo that being in a Confuſion, was forc'd to own that he knew nothing at all, but that he had made it his Study to make Diſcourſes to the People. *Hildebert* having gain'd the Conqueſt over him, prohibited him from preaching or ſtaying any longer in his Dioceſs. Two of his Diſciples nam'd *Cyprian* and *Peter*, recanted and left him, after they underſtood that his Life was infamous, and his Doctrine Heretical, as *Hildebert* informs us in his 78th. Letter. All this happened about the Year 1110.

The Errors of Peter of Bruis.

Whilſt *Henry* preach'd in *France*, *Peter* of *Bruis* continued likewiſe to publiſh his Errors in *Provence*. *Peter the Venerable* Abbot of *Cluny*, who has refuted them, makes mention of five. (1.) His denying that Baptiſm was of any advantage to Infants, and maintaining that only adult Perſons ought to be Baptized; a Doctrine which they put in practice by Re-baptizing all thoſe who initiated themſelves into their Sect. (2.) His condemning the uſe of Churches, Temples and Altars, and beating them down. (3.) His rejecting the Worſhip of Croſſes, and breaking them. (4.) His believing that the Maſs was uſeleſs, and that none are oblig'd to celebrate it. (5.) His Teaching, that Alms and Prayers for the Dead are of no avail, and forbidding to ſing the Praiſes of God. He likewiſe takes Notice that a great

great many accus'd them of wholly rejecting all the Canonical Books of the Old and New Testament, and of not believing either in *Jesus Christ*, or the Prophets, or the Apostles; but he would not impute the Error to them, which was only attributed to them by common Fame. 'Tis no hard matter to comprehend how much Trouble such a seditious Doctrine must needs raise both in Church and State. In *Provence* there was nothing else to be seen but Christians Re-baptized, Churches Prophan'd or Destroy'd, Altars pull'd down, and Crosses burnt. The Laws of the Church were publickly violated, the Priests beaten, abus'd and forc'd to marry, and all the most sacred Ceremonies of the Church abolish'd. These Disorders excited the Zeal of the Bishops of that Country, who with the assistance of the Princes drove out this Heretick, and put a stop to the fury of his Followers. But he went from thence into *Languedoc*, where he vented the same Errors at *Tholouse*, and in other Cities, till he was apprehended and burnt alive at St. *Giles*'s in *Languedoc*.

The Publication of the Errors of Henry and of Peter of Bruis.

His Disciple *Henry* who was likewise returned to *Languedoc*, after he had been driven out of *Mons*, preach'd there the same Doctrine, and added thereto several new Errors, so that within a short time, that Country was so infested with those detestable Maxims, that there were to be seen (as St. *Bernard* says) *a great many Churches without People, a great many People without Priests, a great many Priests despised by their People, and a great many Christians without* Jesus Christ. *The Churches there were become like so many Synagogues; the Sanctuary was divested of its Sanctity; the Sacraments looked upon as prophane things; the Festivals lost their Solemnity; Men dy'd in their Sins, without Absolution, and without receiving the Communion, Baptism was deny'd to Infants; they divided the Prayer and Sacrifices for the Dead, and the invocation of Saints; the Excommunications of Bishops, the Pilgrimages made for the sake of Devotion, the Consecration of the Holy Chrism and of the Holy Oyls. And in a Word, a general Contempt was cast on all the Ceremonies and Customs of the Church.* St. *Bernard* brought into that Country by *Alberic*, Cardinal Bishop of *Ostia*, and Legat of the Holy See; put a stop to those Disorders, and undeceiv'd part of the People by his Preaching and his Miracles. *Henry* thought of making his escape, but was apprehended and carryed in Chains to *Tholouse*, and put into the Bishop's Hands. St. *Bernard* undertook the Journey in the Year 1147.

The Heretick of Perigueux.

'Tis very probable that the Hereticks of *Perigueux* were the Disciples of *Peter de Bruis* and of *Henry*. We will give you an account which a Contemporary Monk nam'd *Herbert* has left us of them in a Letter address'd to all Christians, wherein he admonishes them to beware of of these false Prophets. "There are (says he) in the Country of *Perigueux* a great many Hereticks, who boast that "they lead an Apostolical Life, eat no Flesh, and drink no Wine, unless in a very little quantity, and "that from one three days end to another, who fall upon their Knees an hundred times a day, and receive no Money. Their Sect is very Corrupt and Hyyocritical; they do not say the *Gloria Patri*, "but instead of it say, *because yours is the Kingdom, and you have a Power over all Creatures for ever and* "*ever, Amen.* They make no account of Alms-giving, because they believe that no Man ought to "possess any thing as his own Property. They bear no regard to the Mass, and teach that one ought "not to receive the Communion, but only a piece of Bread. If any one of 'em out of Hypocrisie "says Mass, he never recites the Canon, nor receives the Communion, but throws the Host besides the "Altar, or into the Missal. They do not adore Crosses or Crucifixes, and condemn those of Idola"try who do them any Honour. This Sect is mightily increased, and not only a great many "Persons of Quality leave their Estates to be of their Number, but likewise a great many Eccleſia"sticks, and a great many Religious of both Sexes follow them. The most stupid and senless among "them, within less than eight days time became very expert and fit to teach, and be examplars to the "rest. 'Tis a hard matter to take them, for wherever they be apprehended, the Devil helps them "out of Prison again. They do work some Miracles, such as filling a Vessel with Wine, by pouring "some drops of Water into it. The chief of this Sect is called *Pontius*. St. *Bernard* in his Journey confronted likewise these Hereticks.

The Hereſie of Tancheline.

About the same time *Tancheline* vented the same Errors in *Flanders*. He was a Laick who ventured to preach, and became so proud, that he caus'd extraordinary Respects to be paid him, and he carryed his extravagant Folly so far, that (if we may believe *Abaelard* in the Case) he caus'd himself to be styled by the People the Son of God, and a Temple to be built in Honour of him. That which is more certain, is that he taught "that the Churches were only places of Prostitution; that the Eucha"rist which the Priests consecrated signifyed nothing. That the Sacraments were rather Abominati"ons than sacred things; that the efficacy of the Sacraments depended on the Sanctity of the Mi"nisters. The Bishop of *Tournay* established in the Church of St. *Michael*, a Congregation of twelve "Eccleſiasticks to oppose these Errors. This Church was afterwards bestowed on St. *Norbert*. *Tan*"*cheline* went as far as *Rome* with a Priest nam'd *Evervachier*, who was one of his principal Follow"ers. 'Tis not known what became of him afterwards, but for the Priest he returned to *Utrecht*, where he made a great many Disciples. The Bishop of *Utrecht* sent word thereof to *Frederick* Arch-Bishop of *Cologne*, who oppos'd the Heresie in its very Birth, which began to spread it self in his Dioceſs, as is observ'd in the Letter of the Church of *Utrecht* to that Arch-Bishop.

The Hereticks of Cologne.

In spight of all his endeavours it was established there, and there continued, as we are informed by a Letter of *Enervin*, Provost of *Stemfeld* near *Cologne* written to St. *Bernard*, wherein he gives him to understand, that within a short time they had discovered several Hereticks near that City, some whereof had abjur'd their Errors; and two others having maintain'd them obstinately, had been burnt by the People. These Hereticks taught, that they were the only Persons among whom the true Church had subsisted, because they alone had follow'd the Example of *Jesus Christ*, and had possess'd nothing of this Worlds Goods. They forbid the eating of Milk meats, and the Flesh of Beasts. They would not discover what their Sacraments were; however they had own'd that they believe that the Bread and Wine which they did eat every Day was consecrated by the Lord's Prayer, for the nourishment of those who were the Members and the Body of *Jesus Christ*, that

The Hereticks of the 12th Century.

in this Senſe it became the Body of *Jeſus Chriſt*; that Others had not the true Sacraments but only the Appearance of them, and that they held a falſe Tradition of men. They admitted of a Baptiſm by Fire and the Holy Ghoſt as more Excellent than the Baptiſm of Water, for which they had no great Eſteem. They believ'd that their *Elect* had a power of Baptizing and Conſecrating. They diſtinguiſh'd three ſorts of Perſons among them, *Hearers*, *Believers* and the *Elect*. Laſtly they condemn'd Marriage without giving any reaſon for it.

The ſame Author likewiſe takes notice that there were likewiſe in that Country ſeveral other Hereticks different from the former, (who had been even inſtrumental in diſcovering them) who deny'd that the Body of *Jeſus Chriſt* was Conſecrated on the Altar, becauſe all the Prieſts of the Church are not Conſecrated, and that the Miniſtry is corrupted by the ſecular and prophane lives of the Eccleſiaſticks: That therefore they have no other power than to teach and Preach, and that all their Sacraments are Null except the Baptiſm of Adult perſons; for they did not believe that Infants ought to be baptiz'd. They likewiſe taught that only Marriages contracted between a Man and Maiden were lawful, and that all others were no better than Fornication. They had no truſt or Confidence on the Mediation of Saints. They Aſſerted that Faſts and other Mortifications were not at all neceſſary for the Juſt, no nor for ſinners themſelves. They ſtyl'd all the Uſages of the Church which were not Eſtabliſh'd by *Jeſus Chriſt* and the Apoſtles, Superſtitions. They deny'd Purgatory, and maintain'd that the Souls departed immediately went into the Place allotted for them, and by conſequence they render'd the Prayers and Sacrifices of the Church for the Dead Null and Void.

Theſe are the Errors which *Enervin* attributes to thoſe two Sorts of Hereticks to oppoſe which he excites the Zeal of Saint *Bernard*, who at that time in diſcourſing upon theſe Words in the *Cantieles*, *Take us the little Foxes*, took an occaſion from this Text to write againſt thoſe Modern Hereticks, whom he compares to Foxes. At the Firſt he repreſents their Morals in the 65th Sermon, wherein he accuſes them of Being Proud, Lovers of Novelties; of making no ſcruple to ſwear and forſwear themſelves; of concealing their Myſteries; of leading diſſolute Lives; of being too familiar with marry'd Women and Maids; of being Cheats and Hypocrites. Afterwards in the 66th Sermon he refutes in particular their Errors about Marriage, Abſtaining from Meats, Infant-Baptiſm, Purgatory, Prayers for the Dead, the Efficacy of Sacraments and the like. Laſtly he ſpeaks of their falſe Conſtancy which made them ſuffer Death and the greateſt Torments: and he reproves ſeveral Princes, and even ſeveral Biſhops who tolerated thoſe Hereticks by receiving preſents from them. Thoſe Sermons of Saint *Bernard* were written about the year 1140. which ſerves to fix the *Epocha* of the time wherein thoſe Hereticks of *Cologne* firſt appear'd.

Theſe are the ſame Hereticks whom ſometime after *Ekbert* Abbot of St. *Florin* in the Dioceſs of *Treves* oppos'd in his Tracts dedicated to *Reginald* Arch-Biſhop of *Cologne*. He had often had Conferences with them whilſt he was Canon in the Church of *Bonne*, and whereas they were frequently diſcovered to be in the Dioceſs of *Cologne*, he thought himſelf oblig'd to expoſe their Errors and refute them. This is what he has done in his ſix Diſcourſes which are to be met with in the *Bibliotheca Patrum*. He therein takes notice that thoſe Hereticks in *Germany* were call'd *Cathari*, in *Flenders Piphri*, in *France Fiſſerani*, and makes them to be the off-ſpring of the *Manichees*. We will now give you an Account of the Errors which he attributes to them and refutes in thoſe Diſcourſes. "They condemn "(ſays he) Marriage, and threaten Damnation to thoſe who dy'd in a marry'd ſtate. Some among "them only condemn ſuch Marriages as are contracted between any beſide ſuch as have never been "marry'd. They eat no fleſh becauſe they believe it to be unclean; which is the Reaſon which they "give of it publickly; but in private they ſay that Fleſh is the Devils Creature. They have divers "Opinions about Baptiſm: ſome of them ſay that 'tis of no uſe to Infants: in ſecret they add that the "Baptiſm with Water is of no avail, for which reaſon they re-baptize thoſe who enter into their Sect "in a particular Way, and aſſert that 'tis the Baptiſm of the Holy Ghoſt and of Fire. They Believe "that the Souls of the Departed enter the very day of their Death into a State of Everlaſting Happineſs "or of Everlaſting Miſery; and do not believe Purgatory: By conſequence they reject the Prayers, "the Alms, and the Maſſes for the Dead. If they come to Church, hear Maſs, and communicate "there, 'tis only for ſhow; for they ſuppoſe that the Sacerdotal Order is utterly extinct in the Church "and only ſubſiſts in their Sect. They do not believe that the Body of *Jeſus Chriſt* is Conſecrated on "the Altar, but call their own Fleſh the Body of *Jeſus Chriſt*, and in taking of Food ſay, that they "make the Body of *Jeſus Chriſt*. I have heard (adds He) from a man who had left their Sect, "after he had diſcover'd the Turpitude and the Errors thereof, that they aſſerted that *Jeſus Chriſt* was "not born of the Virgin; that he had not real Fleſh; that he did not riſe again really, but in a Fi-"gure: he believ'd that 'tis for this Reaſon that they keep not *Eaſter*, but have another Feſtival which "they call *Bema*. Laſtly he accuſes them alſo of teaching that the Souls of Men are thoſe Apoſtate "Angels who were turn'd out of Heaven.

The Hereticks of Toul.

This Sect had likewiſe ſome Followers in the Dioceſs of *Toul*, as we are inform'd by the Letter of *Hugh Metellus*, a Regular Canon of that Dioceſs, written to his Biſhop *Henry*, wherein he gives him to underſtand that in his Dioceſs there were dangerous men who began to ſtart up, whom one might rather ſtile Beaſts than Men, becauſe they led a Life wholly Brutal: who deteſt Marriage; abominate Baptiſm; deride the Sacraments, and Abhor the Name of *Chriſtian*.

In

In *Italy* there were likewise Hereticks of the same Nature, who went under the Name of *Cathari*. *Bona-cursus*, who had been formerly one of their Teachers at *Milan*; has given us a Tract of them after his Conversion, publish'd by Father *Luke Dachery* in the Thirteenth Tome of his *Spicilegium*. He therein says that some of them maintain'd that God created all the Elements: that others say, It was the Devil who created them; but that they all believ'd that it was the Devil who separated and rang'd them in their Order: That they likewise believ'd that it was he who fram'd the Body of *Adam* out of the Clay of the Earth, and that he therein infus'd an Angel of Light: that he likewise made *Eve*, and lying with her, begat *Cain* of her Body: That they assert that the Fruit which *Adam* was forbidden to Eat, was the Carnal Knowledge of *Eve*: That they maintain that all the Bodies which are in the Air, on the Earth, and in the Water were made by the Devil: That it was the Devil who appear'd to the Patriarchs, and who is the God of the Old Testament whom they reject: That they likewise condemn St. *John Baptist*: That they Teach that *Jesus Christ* had not a Body animated with a Soul, and that he neither drank, or Eat, or did any other humane Action really, but only in appearance: That they did not believe either his descent into Hell, or his Resurrection, or his Ascension: That they do not believe him to be Equal to the Father: That they affirm that the Cross is the Character of the Beast: That Saint *Silvester* is Antichrist: that ever since the Pontificate of that Pope the Church had been extinct; and that no person could be sav'd in a Marry'd State: That they condemn the Holy Fathers: That they forbid the Eating of Flesh, Eggs, Milk and every thing else that proceeds from Animals: That they do not believe that the holy Spirit is conferr'd by the Baptism of Water; nor that the Visible Substance of the Bread and Wine is chang'd into the Body and Blood of *Jesus Christ*; and that they assert that all those who swear shall be damn'd: That they say that no man can be sav'd but by Imposition of Hands, which they Stile Baptism: That they assert that the Sun is the Devil: that the Moon is *Eve*, who Ly together as Man and Wife once a Month: That all the Stars are Dæmons; and Lastly that no man can be sav'd, unless he be of their Sect.

The Hereticks of Italy call'd Cathuri.

The same Author speaks of other Hereticks whom he calls *Passagians*, who Taught that one ought to observe the Law of *Moses* even in the Literal Sense; and that the Sabbath, Circumcision, and the other Ceremonial practices of the Law ought to be still in force: That *Jesus Christ* was not equal to his Father: That the Father, Son, and Holy Ghost were distinct Substances.

The Passagians.

Lastly he speaks of the *Arnoldists*, the Disciples of *Arnold* Native of *Bresse*, who went from *Italy* into *France*, where he was the Scholar of *Peter Abaelard*. Upon his Return to his own Country he took upon him the Habit of a Monk, and his head was full of this thought, that neither the Pope nor the Clergy ought to hold any Demeans. Upon this Footing he set himself to preach, that the Clerks who held any Demeans, as their own Property, the Bishops who were possess'd of Royalties, and the Monks who enjoy'd any Lands could not be sav'd; that all those things appertain'd to Princes. Beside this, he taught the same Errors as other Hereticks, about Infant Baptism and the Sacrament of the Altar. He was forc'd out of *Italy* by Pope *Innocent* II. and oblig'd to retire into *Switzerland*. After that Pope's Death he return'd into *Italy* and went directly to *Rome*, where he stirr'd up a Sedition against Pope *Eugenius* III. and afterwards against *Adrian* IV. who interdicted the People of *Rome* till such time as they had drove out that Heretick and his Followers. This Menace had its Effect; the *Romans* siez'd upon the strong Houses which those Hereticks kept in, and forc'd them to retire to *Otricoli* in *Tuscany*, where they were kindly receiv'd by the People, who look'd upon *Arnold* as a Prophet. However he was apprehended sometime after by Cardinal *Gerard*, and in spight of the Endeavours of the Vicounts of *Campania*, was brought to *Rome*, and condemn'd by the Governor of that City to be ty'd to a stake and burnt to Ashes, for fear the People should pay any Honour to his Relicks.

The Hereſy of Arnold *of* Bresse.

Thirty of those Hereticks cross'd over from *France* into *England* about the year 1160. where they would likewise willingly have sown the same Doctrine. But they were apprehended and exterminated, and communicated that Error only to one Woman, who recanted. The Author which makes mention of this takes notice that they were call'd *Poblicans* or *Publicans*. *William* of *Malmsbury* the Historian, who did not live much after this time, says that those Hereticks being examin'd; answer'd pretty well about the Nature of the Heavenly Physician, namely *Jesus Christ*; but that when they were told of the Remedies which he has left us, namely the Sacraments, they then reply'd very ill, and declar'd that they condemned Baptism, the Eucharist, and Marriage; and that they despis'd the Catholick Unity.

All that we have hitherto related concerning the Hereticks of the Twelfth Century is taken out of Cotemporary Authors, and shews that two sorts of Errors were predominant at that Time; One sort common to all those Hereticks, and others were Peculiar. Their Common Errors regarded the Sacraments, the Practices of the Church, and the Hierarchical Order, against which they had all conspir'd. The particular Errors were such as had some relation to *Manichæism*, to *Arianism*, and other Impieties into which many had been led by a strange sort of Blindness.

The Condemnation of the Hereticks in the Council of Toulouse in the year the 1119.

These Hereticks were condemn'd in several Councils. The first which pass'd a Law against them was that of *Tolouse* in the Year 1119. held in the presence of *Calixtus* II. the third Canon whereof runs thus. *We Condemn and turn out of the Church of God as Hereticks those who under pretence of Religion reject the Sacrament of the Body and Blood of* Jesus Christ, *Infant Baptism, Priesthood, Holy-Orders, and Lawful Marriages. We enjoyn that they be suppress'd by*

the Secular Powers. We ſubject their Defenders under the ſame Commendation, if they do not repent. This Canon was repeated in the ſame Words and confirm'd in the ſecond general *Lateran* Council held under *Innocent* II. in the year 1139. in the 23d Canon.

The Condemnation of the ſame in the ſynod of Oxford.

Thoſe who went into *England* were convicted and Condemn'd in an Aſſembly of Biſhops held at *Oxford* in the Reign of *Henry* II. King of *England* in the year 1160. This Prince order'd them to be branded with a Red hot Iron in their Cheek, to be whip'd publickly, to be driven out of the City half-naked, and left them to be ſtarv'd to Death.

Their Condemnation in the Council of Tours.

The Council of *Tours* held in the year 1163. enjoyns that for the ſuppreſſing of that Hereſy which ſpread it ſelf in *Gaſcogne* and in other Provinces, all thoſe ſhould be Anathematiz'd who held any Correſpondence with thoſe Hereticks: That the Princes ſhould confiſcate their Goods, and prevent their Meeting.

The Council of Lambez to the Hereticks.

In the year 1176. A Solemn Sentence was paſs'd in a ſynod held at *Lombez* againſt ſeveral of thoſe Hereticks; going then under the Name of *Bons hommes*, who had been apprehended by the Inhabitants of that City. The Judges pitch'd upon by both Parties were *Girald* Biſhop of *Albi*, *Gaucelin* of *Lodeba*, the Abbot of *Caſtro*, and three other Abbots, and Judgment was paſſed in the preſence of *Pontius* Arch-Biſhop of *Narbonne*, *Arnulphus* Biſhop of *Niſmes*, the Arch-Biſhop of *Toloufe*, the Biſhop of *Agda*, ſeveral Abbots and Superiors of Monaſteries who aſſiſted at the Synod. The Biſhop of *Lodeba* by the Order of the Biſhop of *Albi*, interrogated thoſe *Bons hommes*, and in the firſt place ask'd them, whether they receiv'd the Law of *Moſes*, the Prophets and the Books of the Old and New Teſtament. They reply'd that they did not receive the Law of *Moſes*, nor the Prophets nor the *Pſalms*, nor any part of the Old Teſtament; but only the Goſpels, the Epiſtles of Saint *Paul*, the Seven Canonical Epiſtles, the Acts of the Apoſtles and the Apocalypſe. In the Second place he demanded of them an Explanation of their Faith: They return'd him Anſwer that they would not explain it unleſs they were conſtrain'd to do it. The third Queſtion was about Infant-Baptiſm: They reply'd that they had nothing to ſay on that head. The Fourth Queſtion was about the Euchariſt, where and by whom it was Conſecrated, who were the perſons who receiv'd it, and whether it were better Conſecrated by a Good than by a Wicked Prieſt. They return'd him Anſwer that thoſe who receiv'd it unworthily ſhould be damned, but withall averr'd that it might be Conſecrated by any good man, whether Prieſt or Laick. The Fifth was about Marriage. They declar'd that they had nothing elſe to reply to that than what Saint *Paul* has ſaid, *viz.* That a Man and Woman are joyn'd together to avoid Incontinence and Fornication. The Sixth Queſtion was whether Repentance at the hour of Death could ſave any man; and whether one was oblig'd to confeſs ones Sins to the Prieſts, or whether one might confeſs them to Laicks. They reply'd that the Sick might confeſs them to whom they pleas'd: As to others they were not willing to determine any thing, becauſe the Apoſtle Saint *James* ſpeaks only of the Sick. Then they were ask'd whether Contrition and Confeſſion alone were ſufficient to obtain Remiſſion of Sins, without thinking it neceſſary to make Satisfaction, to obſerve Penances, Faſts, Almsgiving, and other Auſterities. They reply'd that the Apoſtle Saint *James* had order'd nothing elſe beſide Confeſſion as neceſſary to Salvation. They declar'd likewiſe without being ask'd, that they believ'd that one ought not to take an Oath: That all thoſe who were ordain'd without having the Qualifications preſcrib'd by Saint *Paul* for Biſhops, were Wolves and Devourers, to whom no Obedience ought to be paid. Thoſe Errors were refuted by *Pontius* Arch-Biſhop of *Narbonne*, by *Arnulphus* Biſhop of *Niſmes*, and by two Abbots, which ſerv'd only as Teſtimonies of the New Teſtament. Afterwards the Judges declar'd theſe *Bons hommes* Heretical, condemn'd *Oliver*, and his Followers, and all who were of the ſame Opinion with the Hereticks of *Lombez*, and authoriz'd their Judgment by ſeveral Paſſages out of the Holy Scripture, oppos'd to the Errors which we have been relating. This Sentence was pronounc'd by the Biſhop of *Lodeba*. Thoſe Hereticks proteſted againſt it, by ſaying that the Biſhop who had pronounc'd it was an Heretick, an Hypocrite, their Enemy, their Perſecutor, and that they were ready to demonſtrate by the Teſtimony of the Goſpel and the Apoſtles, that neither he nor any of the Biſhops were Paſtors, but Mercenaries and Hirelings. The Biſhop reply'd upon them that his Sentence was Juridical, and that he was ready to demonſtrate in the Court of Pope *Alexander*, in the Court of *Lewis* King of *France*, and in that of the Count of *Toloufe* or of the Counteſs his preſent Wife, and of the Lord *Trencavelle* who was likewiſe there preſent, That thoſe whom they had condemn'd were Hereticks. Upon this they being thus convinc'd turn'd about to the People, and declar'd that they would make a Profeſſion of their Faith out of Charity, and for the Honour of the Aſſiſtants. The Biſhop bid them obſerve that they did not ſay *for the Honor of God*, but *for the Honor of the Aſſiſtants*. They made profeſſion of all the Articles of the Creed, and added that they acknowledg'd that they ought to confeſs with their Mouth the Faith which they conceiv'd in their Hearts: That they believ'd that no perſon was ſav'd, unleſs he receiv'd the Body of *Jeſus Chriſt*, which is not preſerv'd but in the true Church; that none elſe beſide Prieſts had Power of Conſecrating it; and that the Bad conſecrated it as well as the Good; that no Body could be ſav'd without Baptiſm, and that Infants are ſav'd by this Sacrament; That Men and Women may be ſav'd tho in a Married State: That every one ought to receive with Heart and Mouth Repentance from the Prieſt, and to be baptiz'd into the Church; and that Laſtly they were ready to acknowlege all that could be demonſtrated to them by the Authority of the Evangeliſts and the Epiſtles of the Apoſtles: The Biſhop urg'd them to ſwear that they would keep to the Doctrine, and to declare whether they ever had any other Opinions. They reply'd that they could not ſwear, becauſe the Goſpel had prohibited all Oaths. The Biſhop determin'd that they ought

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to swear, if they would be credited, and prov'd by several Instances taken out of the New Testament, that Oaths were not absolutely forbidden. They reply'd that the Bishop of *Albi* had promis'd them that they should not be oblig'd to swear at all. The Bishop of *Albi* deny'd that he had made them any such promise, and confirm'd the Sentence pronounc'd by the Bishop of *Lodeba*, which was sign'd by all the Assistants.

Some time after this there appear'd a great many of those Hereticks in *Toulouse*: The Pope's Legate went thither in the year 1178. attended by several Bishops. They constrain'd them to submit to publick Penance, raz'd the Forts wherein they met, Excommunicated and Banish'd those Hereticks who retir'd into *Albigensis*, where they were secure. For *Roger* Count of *Albi* Countenanc'd and made use of them in detaining the Bishop of his City Prisoner. From this time forward they went under the Common Title of *Albigenses*. There were a great Number of them not only in that Country, but likewise in all *Languedoc* and *Gascogne*. There were likewise *Banditi* in those Provinces without Law or Gospel, who ran about the Countrey, ravag'd, pillag'd and Massacred all without Distinction of Estate, Age or Sex; and in an especial manner Assaulted Churches and Monasteries; some of them were call'd *Barbancons*, others *Arragonists*, *Navarrists* and *Bascani*; others *Cotteraux* and *Triverdini*. The General Council of the *Lateran* held in the year 1179. Excommunicated all of them, prohibited the Interring them in holy Ground exhorted the Catholick Princes to wage War against them, to confiscate their Goods, and to make them slaves; granted to those who took up Arms against them proportionable to their Services and according to the Discretion of the Bishops, Excommunicated those who gave them any protection, suffered them in their Territories or had any Commerce with them.

The Hereticks condem'd at Toulouse.

The Condemnation of the Albigenses in the Lateran Council A.D. 1179.

That Council says that the Hereticks of *Albi* were call'd *Cathari*, *Patarini*, *Publicans*, and went under a great many other Names: which shews that they were descended from the Hereticks who appear'd in the Beginning of this Century, and were so call'd. The *Publicans* or *Poblicans* held a great many Castles in *Gascogne*. In the year 1181. *Henry* Abbot of *Clairvaux* Bishop of *Albi* being in the Quality of Legate, rais'd a great many Troops, and went to give them a Visit. To divert this storm they pretended to Abjure their Errors; but the danger once past they follow'd their old Course of Life again.

This Infection spread it it self in several Provinces on each side the *Loire*. One of those false Apostles nam'd *Terrick*, who lay a long time conceal'd in a Grott at *Corbigny* in the Diocess of *Nevers*, was taken and burnt. Several others suffer'd the same Punishment in other parts, particularly two old Women in the City of *Troyes*, to one of whom 'tis said that this *Terrick* gave the name of *Church*, and to the other the name of Saint *Mary*, that so when his followers were examin'd; they might swear by Saint *Mary* that they held no other Faith than that of the Holy *Church*.

The Hereſy of Terrick.

These *Publicans* were likewise condemn'd in the Council held at *Sens* in the year 1198. which depos'd the Abbot of Saint *Martin's* of *Nevers*, and suspended the Dean of the Church of that City, accus'd of that Heresy, and referr'd them to the Holy See.

The Publicans.

There was in the same Century a Visionary who was presented to Pope *Eugenius* III. at the opening of the Council of *Rheims*. He was a Gentleman of *Bretagne* nam'd *Eon de l' Etoile*, who was so Ignorant, that having heard it sung in the Church: *Per Eum qui venturus est judicare vivos & Mortuos*, he imagin'd and asserted that it was he who was to Judge the Quick and the Dead. He was follow'd as a great Prophet: sometimes walk'd with a great train of People at his heels, sometimes liv'd in Solitude, and afterwards appear'd in greater splendor than before. Tis said that he was a Magician and that to draw the Mob after him he made great Entertainments, but that they were meer Illusions, and that the Victuals which were eat at his Table, and the Presents which he made bewitch'd mens minds. The Arch-Bishop of *Rheims* having apprehended him, presented him to his Holiness, and the Council. His Answers were so full of Frenzy and Enthusiasm, that they look'd upon him as a Fool, and shut him up in a close Prison, where he dy'd soon after. A great many of his Disciples a great deal more senseless than himself, chose rather to be burnt than to renounce him.

The Errors Eon de l' Etoile.

These were the Heretical Sects which appear'd in the Twelfth Century, and were so full of Extravagant Errors. If we enquire into the Causes of the Amazing Progress which they made in so short a time, we shall find that the Relaxation of Church Discipline, the Avarice and Covetousness of Eccleſiasticks, the Common Abuse which was made of the Sacraments, the Credulity and Ignorance of the People, the pretended Virtues of those new Preachers, and the Desire of Reformation contributed very much to the spreading of those Upstart Opinions.

CHAP. VII.

The Hiſtory of Peter Abaelard, *of his Writings, Errors and Condemnation.*

The Life and Adventures of Abaelard.

THE famous *Peter Abaelard* has himſelf given us an account of his Life and Adventures, which are both Diverting and Singular. We have the Relation thereof in his firſt Letter written to one of his Friends, of which we now give you the Abſtract. He was born in the Village call'd *Le Palais*, about three Leagues from the City of *Nantes*. His Father *Berengarius*, though a Man of Arms, was yet ſomewhat given to Study, and took care to give all his Children Learning. *Abaelard* who was the Youngeſt, and very much inclin'd to Letters, renounc'd the Profeſſion of War, to give himſelf up wholly to the ſtudy of Philoſophy. With this deſign he left his Native Country, and after he had frequented ſeveral Schools, came to *Paris*, where that Science was then in Vogue, and choſe for his Maſter *William* of *Champeaux* Arch Deacon of *Paris*, the moſt famous Profeſſor of that time. After he had liv'd for ſome time with him in good Repute, he incurr'd his Diſpleaſure, becauſe he undertook to refute his Opinions, and to diſpute againſt him with ſo much Strength, that he ſometimes ſeemed to have the Advantage over him. The great Opinion which he had of his own Parts, made him though but young, very deſirous of teaching others and of ſeeking out a convenient place where he might profeſs publickly. The Caſtle of *Melun*, which was then a Royal Seat, was pitch'd upon by him as very proper for his Purpoſe, becauſe of its being near to *Paris*. He obtain'd a Licenſe to teach there publickly, in ſpite of the Oppoſition which *William* of *Champeaux* made, who did not like that *Abaelard* ſhould teach ſo near *Paris*, for fear that the Reputation which he acquir'd would leſſen his. In effect *Abaelard* had no ſooner begun to teach Logick, but the Reputation of *William* began to ſink, which inclin'd *Abaelard* to go and ſettle at *Corbeil*, that ſo being nearer *Paris*, the Diſputes might be more frequent. Some time after, this *Abaelard* was conſtrain'd by a Sickneſs contracted by his great Application to Study to return to his own Country. During his Abſence, *William* was made Regular Canon in the Monaſtery of St. *Victor*, that ſo (as was ſuppos'd) he might with greater eaſe obtain a Biſhoprick, as happened accordingly, being within a ſhort time after elected Biſhop of *Chalons*. Whilſt he ſtay'd at *Paris* he continued his Lectures in St. *Victor*; and *Abaelard* being returned to that City, had ſtudied Rhetorick under him, and renewed the Diſputes in Philoſophy, which he had formerly with him, eſpecially concerning that Univerſal *à Parte rei*, which he urged ſo far, that *William* was forc'd to change his Opinion, which acquir'd *Abaelard* ſo much Credit, that the Perſon who had ſucceeded *William* in teaching Logick at *Paris*, ſurrendred his place to him. *William* ſoon after outed both of them, ſo that *Abaelard* return'd to *Melun*, from whence he ſoon came back to *Paris*, and held his publick Lectures at St. *Genevieve*, where he had a great many Pupils, who were very frequently engag'd in Diſputes with the Scholars of *William*. But when his Father became Monk, and his Mother *Lucia* was deſirous likewiſe to live retiredly, *Abaelard* was forc'd to take a Journey into his own Countrey. At his return, he found that *William* was made Biſhop of *Chalons*, and he went to that City to ſtudy Divinity under *Anſelm*, Canon and Dean of the Church of *Laon*, who profeſs'd it with a great deal of Repute. *Abaelard* did not find that this Man's Learning anſwer'd the Fame thereof, and ſoon left off going to his Lectures. Several of the Scholars having ask'd him what he thought of reading the Holy Scriptures; he reply'd, that it was a very uſeful Study, but that he wonder'd that Men of Learning ſhould not be ſatisfyd with the Commentaries and Gloſſes of the Holy Fathers, without having recourſe to other Maſters. When they ſmil'd at the Propoſal, he told them that he was ready to make it appear to them that it was Poſſible, and to give them an Experiment by explaining to them the moſt difficult Books of the Scriptures, with one ſingle Commentator. They took him at his Word, and made choice of the Prophecy of *Ezekiel*. He began to explain it on the Morrow, and thoſe who were preſent at his Explication, thought he had acquitted himſelf ſo well, that they brought a great many others to hear his enſuing Lectures. *Anſelm* began to grow jealous of him, and moved thereto by *Alberic* of *Rheims*, and *Lotulphus* or *Leutaldus* of *Novar*, who had the repute of being his beſt Scholars. He forbid *Abaelard* to continue his Lectures, under a pretence, that if he ſhould advance any erroneous Opinion, it might be imputed to him. Hereupon *Abaelard* return'd to *Paris*, where for ſome time he profeſs'd very quietly, continuing to expound the Holy Scriptures. The Repoſe which he enjoy'd, the Applauſes which he receiv'd, and the Money which he got by this Profeſſion, puff'd him up with Pride, and caſt him into a debauch'd courſe of Life. But God puniſh'd him for both, by permitting him to be depriv'd of thoſe parts which had ſerv'd as an inſtrument to his Luſt, and to be conſtrain'd to burn with his own Hands that Book which he prided himſelf moſt upon; ſo that he became Chaſt by neceſſity, and humble by Force. We will give you now an account how this came about. There was at *Paris* a young Woman nam'd *Helloiſſa*, Niece to *Fulbert*, Canon of *Paris*, handſome and well ſhap'd, whom her Unckle who lov'd her tenderly, brought up to Learning. *Abaelard* who was her Tutor, immediately fell paſſionately in Love with her, and that he might the more eaſily enjoy her, he pray'd

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the young Woman's Unckle to take him to Board, under a pretence that he could beſtow more time upon her, lodging in the ſame Houſe, that beſides he would do him a Kindneſs by eaſing him of the Trouble of Houſe-Keeping, which was not ſuitable to a ſtudious Man. The Unkle who neither diſtruſted the Virtue of his Niece, nor the prudence of *Abaelard*, who had hitherto liv'd very regularly, accepted freely of the Propoſal, and intruſted him with *Helloiſſa*, whom *Abaelard* courted ſo much the more eaſily, becauſe the pretence of ſtudy furniſh'd him with an opportunity of being often alone with her. *Sub occaſione diſciplinæ* (ſays *Abaelard* himſelf) *amori penitus vacabamus, & ſecretos receſſus, quos Amor optabat, ſtudium Lectionis offerebat: Aperti itaq; Libri plura de Amore quam de Lectione verba ſe ingerebant, plura erant oſcula quam ſententiæ.* i. e. *Under the pretence of Learning we had our full of Love, and our ſtudy afforded thoſe private Receſſes which our Love required. We opened our Books indeed, but Love not the Leſſon was the Burthen of our Diſcourſe, and more Kiſſes were intermingled than Sentences read.* The young Woman it ſeems was not ſo hard-hearted, but ſhe anſwered his Flame, and in a ſhort time the Buſineſs was known to every Body; beſides the Unckle who was the laſt that found it out. As ſoon as he was inform'd of it, he turn'd *Abaelard* out of Doors; within a few days time after, *Helloiſſa*, whoſe Love was ſtill the ſame, notwithſtanding this Separation, writ word to *Abaelard* that ſhe was with Child. He brought her off from her Unckle's Houſe, and carryed her to his own Countrey, diſguis'd in the Habit of a Nun, where ſhe was brought to Bed of a Boy, who was nam'd *Aſtrolabe*. The Unkle of *Helloiſſa* overwhelm'd with Grief at the loſs of his Niece, would have reveng'd the Affront upon *Abaelard*'s Perſon, had he not been affraid that ſhe would have underwent the ſame Fate. *Abaelard* to pacifie him, went to wait upon him, and offered to marry his Niece, provided the Marriage were kept ſecret. The Unkle conſented to it, and *Abaelard* went away immediately to fetch her and make her his Wife. She oppos'd the Reſolution a long time, foreſeeing that ſhe ſhould be the Ruine of the Fortune, and the Reputation of a Perſon whom ſhe paſſionately lov'd. At laſt, yielding to the preſſing Importunities of *Abaelard*, ſhe return'd with him to *Paris*, where ſhe was marryed privately in a Church in the preſence of her Unckle, and of ſeveral of their Friends. After they were marryed they parted, and came together very ſeldom and very privately. The Unkle and his Friends immediately publiſh'd the Marriage abroad; but *Helloiſſa* who preferr'd the Honour and Intereſts of *Abaelard* to her own, and who fear'd that if the Marriage were diſcover'd, he would loſe a Prebend which he had, and his Reputation too; ſwore that nothing could be falſer. This gave her Unkle an occaſion of abuſing her, ſo that *Abaelard* reſolv'd upon putting her into the Monaſtery of *Argenteuil*, where ſhe had been formerly Educated, and making her take upon her the Habit of a Nun, but without the Veil. This made her Unkle and her Relations believe that he mock'd them, and deſign'd to abandon her; whereupon they reſolv'd upon being reveng'd of him after a moſt barbarous manner, and in effect, enter'd the Chamber of *L'Auberge*, where he was; and puniſh'd him, by depriving him of thoſe parts whereby he had injur'd them. It cannot be imagined what Confuſion *Abaelard* was in, to ſee himſelf in that Condition. He owns that it was this more than Devotion, which induc'd him to embrace the Monaſtick Life, after he had perſwaded *Helloiſſa* to become a Nun. They both made profeſſion at the ſame time; *Abaelard* at St. *Denys*, and *Helloiſſa* at *Argenteuil*. The Diſgrace which *Abaelard* fell into, did not hinder ſeveral Perſons from waiting upon him at St. *Denys*, and intreating him to continue his Lectures to them; ſo that the Abbot and the Religious of St. *Denys* made uſe of this pretence, to ſend him to teach School in one of their Houſes, that ſo they might be free from the Reproaches which he caſt upon them for their Diſorders. His Reputation drew thither ſo many Scholars from all parts, that the place where he was, was not capable of receiving them, nor the Country of providing for them. He taught them the Liberal Arts and Theology. This great concourſe of Scholars, ſoon rais'd the Jealouſie and Envy of other Maſters againſt *Abaelard*; who to ſuſpend him from all ſorts of Profeſſions, gave out that it was not proper for a Monk to teach the Liberal Arts, and that he could no longer expound the Holy Scriptures, ſince he had learn'd it without a Maſter.

The Life and Adventures of Abaelard.

The Treatiſe which he compoſed about the Unity of God and about the Trinity, gave his Adverſaries an occaſion of accuſing him of Error. *Alberic* and *Lotulphus* who taught at *Rheims*; and who would after the Death of *William* of *Champeaux* and *Anſelm* of *Laon*, ſucceed alone to their Reputation, being jealous of *Abaelard*, excited *Rodulphus* Arch-Biſhop of *Rheims* againſt him, who having ſent for *Conon* Biſhop of *Paleſtrina* the Pope's Legat in *France*, held a Council at *Soiſſons*, in the Year 1121. and cited *Abaelard* thither, ordering him to bring his Book along with him. He obey'd that Order, preſented his Book to the Pope's Legat, and ſubmitted it to his Judgment, aſſuring him, that if he had written any thing contrary to the Catholick Faith, he was ready to correct it, and to make Satisfaction. The Legat order'd him to put his Book into the hands of the Arch-Biſhop of *Rheims*, who ordered it to be ſhown to his two Adverſaries, who read it over and over, to ſee if they could find any Error in it. *Alberic* met with a paſſage, wherein *Abaelard* deny'd that God could be ſaid to generate himſelf. *Abaelard* juſtifi'd it by the Authority of St. *Auguſtin*, which he had cited, and maintained to his Face, that if he ſhould aſſert the contrary, he would fall into the ſame Hereſie with thoſe who believed that the Father was the Son of himſelf. *Alberic* was not ſatisfi'd with this Reply, but continu'd his Proſecutions againſt *Abaelard*. In the laſt Seſſion of the Council, they put it to the Queſtion, what Order they ſhould make about his Book and about his Perſon. *Geofrey* Biſhop of *Chartres* ſaid, that they ought to interrogate *Abaelard*, and give him liberty to make his Defence, but his Adverſaries would not venture to ſtand it out with him. The Legat thought it adviſeable to refer

The Council of Soiſſons.

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this Affair to a more numerous Council; and in the mean time to ſend *Abaelard* back to his Monaſtery, where he ſhould be tryed. But his Adverſaries made the Legat alter his mind, and perſwaded him to condemn his Book, to order it to be burnt publickly, and to ſhut up the Author for ever in a Monaſtery; ſaying there was ſufficient Grounds to condemn him for having undertaken to teach publickly, without having had a Miſſion from the Pope or the Church. When the Biſhop of *Chartres* perceived that this Reſolution was taken, he advertiſed *Abaelard* of it, and adviſed him to ſuffer it patiently, and the rather, becauſe this Violence would be more prejudicial to his Enemies than to himſelf, aſſuring him that he ſhould not be long confin'd, becauſe the Legat who did all this againſt his Will, would quickly ſet him at liberty. Upon this Promiſe he came into the Council, caſt his Book into the Fire with his own Hand, and there recited St. *Athanaſius*'s Creed as a Declaration of his Faith. Afterwards he was ſhut up in the Abby of St. *Medard* of *Soiſſons*. The Monks of that Monaſtery treated him very civilly, and did what they could to comfort him, but he was a great deal more concern'd at the Affront which had been then offer'd him, than at that Misfortune which happened to him formerly. However the Legat kept to the Promiſe which the Biſhop of *Chartres* had made him, and within a few days after ſent him back to his Monaſtery. He was as unacceptable to his fellow Monks, as he had formerly been, and they took occaſion to give him freſh Diſturbance, becauſe he had aſſerted that St. *Denys* of *France* was not the *Areopagite*, founding his Aſſertion on what *Bede* ſays, that the *Areopagite* had been Biſhop of *Corinth*, whereas 'tis believed that *Denys* of *France* had been Biſhop of *Athens*. This Propoſition did ſo far incenſe the Abbot and the reſt of the Religious againſt him, that he not thinking himſelf ſecure in that Abby, made his eſcape by Night, and retired into the Territories of *Thibaud*, Count of *Champagne*, and dwelt in *Provence* in an Hoſpital belonging to the Monks of *Troyes*, the Prior whereof was one of his Friends. His Abbot would fain have had him out again, but dy'd within a ſhort time after. *Abaelard* with much ado, obtain'd leave by the Intereſt of ſome great Lords to live in what place of Solitude he would, provided he would not enter into any other Monaſtery. After he had obtain'd this leave, he retir'd to a Solitude near *Troyes*, where he built a Chappel in a Field, which was given him by ſome private Perſons of the place, by conſent of the Biſhop of *Troyes*. He was no ſooner ſettled there, but he was follow'd by a great number of Scholars, who built little Cells round about his Lodge, ſo that one would have thought that they were rather Hermits than Scholars. They furniſhed him with all that he had occaſion for, either for his Nouriſhment or Refreſhment, and built him a Church which was dedicated to the Holy Trinity. *Abaelard* gave it the Title of *Paraclete*, in memory of the Conſolation which he had received in that place. His Adverſaries found fault at that Appellation, pretending that one could not dedicate a Church to the Holy Ghoſt alone. Upon this *Abaelard* obſerves, that the name of *Paraclete* might be very well applyed to all the three Perſons of the Trinity; and that if it were only the peculiar Title of the Holy Ghoſt, yet one might without any ſcruple dedicate a Temple to the Holy Ghoſt, though it might not be ſo Cuſtomary. His Enemies perceiving that they were not ſtrong enough of themſelves to ruin him, ſtirred up two great Perſons againſt him, who were Men of the higheſt Eſteem. One was the reſtorer of the ancient Life of the regular Canons, and the other of the Life of the Monks. ('Tis St. *Norbert* and St. *Bernard* which he here means.) Theſe two Men declaim'd againſt both his Life and Morals, before the Eccleſiaſtical and Secular Powers. To eſcape this Storm, he accepted of the Abby of St. *Gildors* of *Ruy*'s in the Dioceſs of *Nantes* in *Bretagne*, though the Monks thereof were very Barbarous and Cruel, with whom it was very difficult for him to converſe. This happened at the ſame time when the Abbot of St. *Denys* took to himſelf the Abbey of *Argenteuil*, and the Nuns of that place being diſpers'd, *Abaelard* gave to *Helloiſſa*, who was Prioreſs thereof, and to ſeveral other of the Religious who had follow'd her, the Church of the *Paraclete* and its Dependencies. This Donation was confirmed by the Biſhop of *Troyes*, and by Pope *Innocent* II. and by Degrees, this Covent which was very poor at its firſt Riſe, was plentifully endowed by the liberality of the Faithful. *Abaelard* went often thither to aſſiſt them in their Needs, which gave occaſion to the Malicious of accuſing him, of having ſtill a Paſſion for *Helloiſſa*, and of attributing to the Motions of his fleſhly Luſts, what he did out of a pure motive of Charity, or to avoid the ill treatment of his Monks, who perpetually ſought for an Opportunity to get rid of him.

The Letters of Helloiſſa *to* Abaelard.

This Letter of *Abaelard* fell into the Hands of *Helloiſſa*, whereupon ſhe ſent him word, that having known his Hand-writing, ſhe could not forbear to read it over with all the eagerneſs which the Paſſion ſhe had for him could inſpire into her. That it was but very reaſonable ſince ſhe had ruin'd him, that ſhe might at leaſt receive ſome Conſolation by the reading of his Letters. That this however had very much afflicted her, by putting her in mind of the Miſeries which had happened to him, and letting her know of the Danger wherein he was: That ſhe conjur'd him to ſend her often word how he did, that ſo ſhe might partake with him either in his Grief or his Joy: That ſince he had been pleaſed for the ſatisfaction of his Friend to ſend him an account of his Misfortunes, he lay under greater Obligations to write to her and her Religious, whom he ought to eſteem not only as his Friends, but as Perſons entirely at his Devotion; not as Companions, but as his own Daughters, who were beholden to him alone for the Monaſtery which they were in poſſeſſion of: That it was he who firſt rendred that ſolitude Habitable, and was the Founder of that Houſe: That it was his Duty likewiſe to beſtow all his Cares upon it; and that having done ſo much for others, it was very reaſonable he ſhould be ſerviceable to them alſo. That he was farther oblig'd thereto, upon Conſideration of the Relation ſhe had to him, of the extream Love which ſhe always had

had for him, and the great loss which she had suffer'd by parting from him. Afterwards she expresses the Sentiments of her *quondam* Passion to him, so as not only to say that she never lov'd any thing in him beside his own Person, but also that the name of *Concubine* seemed more Eligible to her than that of *Wife*, because it would wound his Reputation less, and have made her a greater Sacrifice. She adds, that when the Emperor would have had her in Marriage, and bestowed the whole Empire upon her; yet she chose to be *Abaelard*'s Mistress, rather than Empress. (By this you may perceive the Violence of a Womans Passion.) To this she subjoyns the Remembrance of several other reciprocal Testimonies of Love, which they had given each other; and afterwards she upbraids him for that, though in Obedience to him she was made a Nun; yet that he had so far slighted or rather forgot her, that she had received no Refreshment by his Visits, nor Comfort by his Letters. *Is it* (says she) *because the Bond which tyed you to me was rather the Heat of Lust than the Force of Love?* She avows, that it was not out of Devotion, but in Obedience to her Husband's Commands, that she had embrac'd the Monastick Life; that she could not expect any Reward from the Lord for it, for whose Sake she had not done it: That she had follow'd, or rather preceeded her Husband, and that one of those things which troubled her most was, that he had ingag'd her to dedicate her self to God, before he had resolv'd upon it himself, as if he had some distrust of her Fidelity. She assures him, that even at present, she had him still in her Mind, and lov'd him still. She intreats him to consider what a piece of Ingratitude it would be in him to refuse to visit her, and comfort her with his Letters, since that would be a means of her serving God with the less Detraction. And lastly, that since he had formerly writ so many Love Letters to excite a dishonourable Passion in her, it was very reasonable that he should write some to her now to incline her to God.

Abaelard's Letter to Heloissa.

Abaelard return'd an Answer, That it was not out of Negligence that he had deferr'd writing to her, but because he had so much Confidence in her Piety and Learning, as to think that she stood in no need of his Advice: That if she thought that she wanted it, she might inform him of the Points wherein she desir'd his Instruction, and that he would satisfie her therein. He thanks her for being so kind as to participate in his Afflictions, and recommends himself to her Prayers, and the Prayers of her Fraternity. From this he takes an occasion to shew how grateful the Prayers of Holy Virgins are to God. In particular he takes notice to her of a Form of Prayers which he desired, that they would say for him at the Close of the Canonical Hours; and tells her, that after his Death, he would have his Body be brought to their Monastery to be there interr'd, that they might pray to God for the quiet of his Soul.

Another Letter of Heloissa.

This Letter very sensibly affected *Heloissa*, because *Abaelard* therein speaks of his Death, as if near at Hand. She had so much Affection for him, that she could not bear this thought, without being very much disturbed at it. She declares those thoughts to him in a very pathetical manner in the Letter, which she sent back to him, wherein she could not forbear reflecting upon the Misfortune which had happened to *Abaelard* through her means. She desir'd that she might undergo a Penance worthy of her Fault, and owns that she is still so weak, as not to efface out of her Memory the remembrance of past Pleasures, but that they continually present themselves to her Mind, which gives her great cause of Humiliation, and of rejecting the Praises which he had bestowed upon her.

Abaelard's Reply.

Abaelard endeavoured to comfort her by excusing himself of the Reproaches which she had cast upon him in that Letter, which he reduced to four Heads. The first was about the Complaint which she made of his having nam'd her first in the Inscription of this Letter. The Second about the Reproach which she had cast upon him, of having increased her Grief, rather than afforded her any Consolation. The Third about the Reflections which she had made upon their past Misfortunes. And the last about her refusal of the Praises which he had given her. As to the first Head, he satisfyed her by saying, that since she was become the Spouse of *Jesus Christ*, she was according to St. *Jerom's* Phrase his Mistress, and that upon that account, he had reason to name her first. From thence he took an occasion to give her some Instructions about the Virtues requisite for the Spouse of *Jesus Christ*. Upon the Second Head, he says that he had not mention'd any thing of his Death, or the Danger wherein he was in his Letter, if she had not conjur'd him to do it. Upon the third Head, he approves of her rejecting all Praises, provided it were sincere, and if she did not contemn them out of a principle of Pride. As to the Fourth Head, he intreats her to make no farther Complaints of a Misfortune which he really deserv'd, as due to his Sins, whereof he was throughly sensible. He advises her rather to give God Thanks for the favour he had shewn to both of them, by bringing them out of a disorderly Course of Life, to lead a more regular one. He look'd upon that Pain which had been inflicted on him as very light, in Comparison of the Crimes which he had committed, and thought himself very happy in being deliver'd from that which had been the cause of his Sin. He concludes with a Prayer which the Religious of the Nunnery of *Paraclete* ought to say for him and *Heloissa*.

The Letter of Heloissa.

In the next Letter *Heloissa* in Obedience to the Order which *Abaelard* had given her, made no more mention of their Misfortunes, but intreated him on behalf of her self and her Religious, in the first place to inform them of the Original of their Order, and of the Authority thereof. In the Second place, to compose a particular Rule, and such as might be proper for them, which had not as yet been done, the Monks and Nuns professing the same Rule of St. *Benedict*, wherein were a great many things which were only applicable to Men; as for instance, that which is said about Habits, Functions, the Abbot, the entertaining of Strangers, Manufactures, and other practises which their Sex was not capable of: That if according to the Intention of St. *Benedict*, the Rule

ought

ought to be moderated in favour of the Weak, it was very reaſonable to do ſo in favour of the Virgins; that the external Exerciſes which are ſuch as they were the leaſt capable of, were likewiſe the leaſt neceſſary. For this Reaſon ſhe exhorts *Abaelard* to draw up a Diſcretionary Rule for them, which might be ſuited to their Weakneſs, particularly with relation to the Faſts and Service of the Church, it being very reaſonable that he who under God was the Founder of their Monaſtery, ſhould be likewiſe the Inſtitutor of their Rule.

Abelards *Reply to* Heloiſa. *Abaelard* anſwers the firſt Queſtion of *Heloiſſa* in the Seventh Letter, wherein he pretends that the Monaſtical Orders as well of Men as of Women, drew its Original from the manner of *Jeſus Chriſt*'s livnig here on Earth. That there were ſeveral Examples of this in the Old Law: That the Women who attended our Saviour and the Bleſſed Virgin, who liv'd in common with the Apoſtles; the Virgins and Widows of the Primitive Church, led a Religious Life. Afterwards he enlarges himſelf on the Praiſes of the Sex, and particularly on thoſe of Virgins, of whom he makes a learned *Encomium* throughout the whole Letter.

He ſatisfied *Heloiſſa* in her ſecond Demand, by ſending to her a full inſtruction about Continence, voluntary Poverty, Silence and Solitude, to which are annex'd particular Conſtitutions for the Abbeſs, and for the other Officers of the Covent, and about the Order which they ought to obſerve in the Divine Service, in Meats, in Habits, and in reading of the Holy Scriptures, to which he adviſes them above all things. This Rule is full of very uſeful Inſtructions, and of fine Paſſages out of Scripture, and the Writings of the Fathers apply'd very much to the purpoſe. There is to be found in the Manuſcript of the Abbey of *Paraclete* another Collection of particular Rules which are attributed to *Heloiſſa*.

The Letters of Abaelard. *Fulcus* Prior of *Deuil* bore likewiſe a ſhare in the Misfortune which happened to *Abaelard*, and wrote him a Conſolatory Letter upon that Subject, wherein he adviſes him to ſtay in his Monaſtery, and not to undertake a Journey to *Rome* to demand Juſtice of the Canon, who had been the Cauſe of his being ſo abus'd. This is the firſt Letter of the ſecond Collection which relate to *Abaelard*.

The Second is a Memoir of *Abaelard*, directed to *Adam*, Abbot of St. *Denys*, and to the Monks of that Monaſtery, and to prove againſt the Teſtimony of *Bede*, that *Denys* the *Areopagite* was not Biſhop of *Corinth*, but Biſhop of *Athens*.

In the Third directed to a Regular Canon, who deſpis'd the Monks and extoll'd the Regular Clerks, and maintained that the Monaſtical Order was inferiour to the Clerical; *Abaelard* takes the Monks part, and maintains that the Monaſtical Order was not in the leaſt inferiour to that of the Regular Canons, whether one regard the Figure which they make among Men, or that which Religion gives them in the ſight of God. The Reaſons which he alledges for this were, that we ſee every day Clerks who embrac'd the Monaſtical Life, and that after they had done ſo, were not permitted to re-enter into the Clerical Order. That the Monks who were made choice of to execute the Clerical Functions, never quit their Habit: That they often made choice of Monks to make them Biſhops, whereas they never choſe Clerks to preſide over Monaſteries: That in the Litanies and Prayers of the Church, the ſuffrages of the Monks were implor'd: That the Monks are advanc'd to Holy Orders, and even to Prieſthood it ſelf: That St. *Jerom* prefers the Monaſtical State to that of Clerks, as being more perfect: That St. *John Baptiſt* quitted the Prieſthood to lead a ſolitary Life: That the Monks are in leſs danger of their Salvation, than the Clerks who are oblig'd to converſe ſo much with the World: That the Monks embrace the Contemplative Life which our Saviour preferr'd before the Active Life: That the Regular Canons whoſe Inſtitution was but new, imitate the Monks in living in Common in Cloyſters: That laſtly, the Life of Monks is more painful and more Auſtere than that of the Clerks.

The fourth Letter is againſt thoſe who condemn the uſe of Logick. *Abaelard* compares them to the Fox in the Fable, who ſlighted the Fruit at which he could not get. He ſays, that thoſe Doctors do in the ſame manner deſpiſe Logick, becauſe they have not a Genius to comprehend it. He makes it appear, that the Holy Fathers, and particularly St. *Auguſtine* have commended this Art, and thought it neceſſary for the right Explication of the Holy Scriptures. He owns that one ought to avoid the love of Diſputing, and the deſire of deceiving others by Sophiſms; but he would have Men have an inſight both into Logick and Sophiſtry, to diſcern good Argumentations from falſe Ones. He maintains, that without Logick 'tis very difficult to refute Hereticks.

The Fifth is writ to St. *Bernard*, about the Intelligence which *Abaelard* had received from *Heloiſſa* Abbeſs of *Paraclete*, that that Saint coming to that Monaſtery, had obſerved them to repeat the *Lord's-Prayer* quite different from what was done in other Churches, and looked upon it as a Novelty, which he though *Abaelard* had introduc'd. All the difference conſiſted in that they ſaid our *Super-ſubſtantial Bread*, inſtead of *our Daily Bread*. *Abaelard* obſerves, that the firſt Phraſe being in the Text of St. *Matthew*, who has given us the *Lord's-Prayer* more entire and compleat than Saint *Luke*, and whoſe Phraſes are follow'd except in this; it ſeem'd more reaſonable to change nothing in the Text, and to make uſe of the Phraſe which St. *Matthew* has uſed, than to inſert into St. *Matthew*'s Text a Phraſe taken out of St. *Luke*'s Goſpel. That therefore one ought not to accuſe thoſe of a Novelty, who in repeating the Lord's-Prayer, ſay, *Give us our Super-ſubſtantial Bread*, inſtead of *our Daily Bread*, ſince they are the very Words uſed by St. *Matthew*, whoſe Form was follow'd. That however he did not blame the contrary Uſage; but that he did not believe this Uſage was to be preferr'd to the Truth, and the rather, becauſe the *Greek* Church had retain'd the proper Terms of St. *Matthew*'s Goſpel. That St. *Bernard* had the leaſt reaſon of any Man

Man to find fault with this Alteration, ſince there were in his Order a great many Novelties contrary to the Ancient Cuſtoms and Uſages of the Monks and Clerks, even in the Divine Service; ſuch as for inſtance the Singing of New Hymns, the Singing of the ſame Hymn on different Feſtivals; the not repeating the Suffrages which were elſewhere ſaid after the *Lord's Prayer*; the omitting the Commemoration of the Virgin, and of the Saints at the End of the Office; the having excluded almoſt entirely the Uſage of Proceſſions; the Singing *Alleluiah* even to *Quinquageſima-Sunday*; the not reciting the Apoſtles Creed at *Prime* and the Veſpers, and the Singing of the Invitatory, the Hymn and the *Gloria Patri* the laſt three days in the holy Week. Tho' thoſe Practices were contrary to the common Uſage of the Church, yet Saint *Bernard* did not think himſelf oblig'd to leave them, becauſe he eſteem'd them more reaſonable and more Conformable to the Rule. From hence *Abaelard* concludes, that upon a ſtronger Reaſon one could not well diſapprove the Alteration which he had made in the *Lord's Prayer*, tho' it might ſeem a Novelty; and the Rather becauſe the Novelties which are prohibited are not thoſe of Expreſſions, but thoſe of Opinions, ſince the Church has invented new Phraſes to explain our Myſteries: That Laſtly there be a World of different Cuſtoms in the Church with reſpect to Ceremonies; That in *Rome* no Church beſide the *Lateran* obſerves the ancient Uſage of the holy See: That in *Milan* only the Cathedral Church obſerves its ancient Rites: That the Church of *Lions* is the only Church which has retain'd it's Ancient Office; and that the Diverſity of Ceremonies has likewiſe it's Advantages. Laſtly he concludes by ſaying that every one might abound in his own Senſe, and repeat the *Lord's Prayer* in the way which he ſhould think moſt proper: That he does not pretend to perſwade others to imitate him therein: That he left thoſe who would at their Liberty to change the Words of *Jeſus Chriſt*, but for his part he would endeavour all he could to keep to the proper Terms of *Jeſus Chriſt*, as well as to his Words.

The ſixth Letter is an Exhortation to the Religious of *Paraclete* to ſtudy that they might be capable of Reading and underſtanding the Holy Scriptures: It hardly conſiſts of any thing elſe but paſſages out of Saint *Jerom* upon that Subject. He congratulates their Happineſs in having ſuch a Learned Abbeſs as was able to teach them *Latin*, *Greek*, and *Hebrew*; the Languages which were neceſſary for their rightly underſtanding of the Scriptures. He recommends to them the having recourſe to the Original Text which is the foundation of all Verſions, and to ſtudy *Hebrew* and *Greek*, the Study whereof he complains was very much neglected in his Time. He wiſhes that thoſe Nuns would recover that Learning, which the Men had ſuffer'd to be loſt. And takes notice that they might apply themſelves to it the more eaſily, becauſe they were leſs Capable of working with their Hands than Men, and were the more oblig'd to it by the Quietneſs and Sedateneſs of their Lives, and becauſe the Weakneſs of their Sex render'd them more liable to temptations, which they might divert by being thus employ'd.

The Seventh is a *Panegyrick* on Saint *Stephen* dedicated to the Nuns of *Paraclete*.

The Charge brought againſt Abaelard.

From the year 1121. wherein *Abaelard* was forc'd in the Council of *Soiſſons* to caſt his Book of Theology into the Fire, he had met with no diſturbance about his Doctrine, tho' he had ſtill continu'd to write and teach the ſame things as before. The firſt who renew'd the Charge of Errors againſt him was *William* Abbot of Saint *Thierry*, who having read two Books of *Theology* compos'd by *Peter Abaelard*, and therein found ſuch Propoſitions as put him to ſome diſturbance, and which he thought to be contrary to ſound Doctrine, ſent an account of them to *Geofrey* Biſhop of *Chartres* and to Saint *Bernard* Abbot of *Clairvaux*; exhorting them to declare themſelves againſt thoſe Novelties and to get them to be condemn'd. His Letter is the three hundred and twenty ſixth among the Letters of Saint *Bernard*. He therein ſays that he is very much abaſh'd to ſpeak his mind at a time wherein thoſe whoſe duty it was to do it held their Peace; but that he could not be ſilent when he ſaw the Faith of the Church corrupted by Very Dangerous Errors, and the rather becauſe the Conteſt was about the Faith which related to the Trinity, the Perſon of our Mediator, the Holy Ghoſt, the Grace of *Jeſus Chriſt*, and the Sacrament of our Redemption; and becauſe the New Notions which *Peter Abaelard* taught and writ, were ſpread through the World, and taught and Maintain'd publickly, and had (as 'tis ſaid) ſome repute even in the Court of *Rome*. He exhorts *Geofrey* and Saint *Bernard* to undertake the Defence of the Faith, and tells them that he apply'd himſelf more particularly to them, becauſe *Abaelard* fear'd them more than all the World beſide. He afterwards relates thirteen Propoſitions which he ſaid he had taken out of the Writings of *Abaelard*: viz. (1.) That he defin'd *Faith* to be the Idea of things not ſeen. (2.) That he aſſerts that the Names of Father, Son and Holy Ghoſt, are not properly applicable to God. But that 'tis only a Deſcription of the Plentitude of the Soveraign Good. (3.) That the Father is a full Power, the Son a Certain Power, and the holy Ghoſt no Power at all. (4.) That the Holy Ghoſt does not partake of the Subſtance of the Father and the Son, in the ſame manner as the Son does of the Subſtance of the Father. (5.) That the Holy Ghoſt is *Anima mundi*, i.e. *the Soul of the World*. (6.) That one may do either Good or Evil by one's own free Will without the Influence and Aſſiſtance of the Grace of God. (7.) That *Jeſus Chriſt* was not made man, and did not ſuffer to deliver us from the Bondage of the Devil. (8.) That *Chriſt* as God-Man is not one of the three perſons of the Trinity. (9.) That in the Sacrament of the Altar, the form of the Subſtance of Bread and Wine which was there before the Conſecration, remains the ſame afterwards. (10.) That he maintains that the Suggeſtions of the Devil are infus'd into Man by Phyſical Cauſes. (11.) That we do not contract the Guilt, but the puniſhment only

ouly of *Original Sin.* (12.) That there is no Sin, unleſs in the Conſent we give to Sin, and in the Contemning of God. (13.) That there is no ſin of Concupiſcence, Luſt or Ignorance. Theſe are the Articles which *William* Abbot of *Thierry* ſays that he drew out of the Book of *Abaelard*'s Divinity. He adds that he heard ſay that he had written likewiſe ſeveral other *Opuſcula*, whereof one was Intituled *the Yea* and the *No*; another, *Know thy ſelf*, and ſeveral others, the Doctrine of which he was affraid was as Monſtrous as the Titles were extraordinary and ſingular. After this Letter *William* writes a Treatiſe levell'd expreſsly againſt thoſe Errors, which is to be met with in the Library of *Ciſteaux*, and to which this Letter ſerves as a Preface.

Saint *Bernard* return'd *William* this Anſwer, that he perceiv'd that the Zeal which he expreſs'd againſt the Errors of *Abaelard* was reaſonable and neceſſary, and that the Book which he had compos'd to refute him ſeem'd very uſeful, tho' he had not as yet time but only to read it curſorily, and not exactly; but that ſince this was a buſineſs of great Conſequence, he deſir'd to have a Conference with him about it, which yet he thought could not be before *Eaſter*, for fear of interrupting his Devotions in the Seaſon of *Lent*. That beſides he would not have been ſo long ſilent, if he had had a perfect Knowledge of the Errors of *Abaelard*.

When he was inform'd of them and had examin'd *Abaelard*'s Book himſelf, he very charitably admoniſh'd him to retract his Errors and to correct his Books, and adviſ'd his Diſciples to read them no more. This Admonition ſerv'd only to exaſperate *Abaelard*, who made loud complaints againſt Saint *Bernard*: So that this Saint perceiving that the private Admonition which he had given him prov'd ineffectual, he thought it his Duty to tell it the Church, and wrote againſt him to *Innocent* II. and to ſeveral Prelates of the Court of *Rome*, accuſing him of making Degrees in the Trinity with *Arius*, of preferring Free-Will before Grace with *Pelagius*, of dividing *Jeſus Chriſt* with *Neſtorius*, by excluding him out of the Number of the perſons of the Trinity. He exhorts them warmly to oppoſe thoſe Errors and Condemn them. This is the Subject matter of the hundred and Eightieth, the three hundred and thirtieth, the three Hundred and thirty firſt, thirty ſecond, thirty third, thirty fourth, thirty fifth, and thirty ſixth Letters of Saint *Bernard*.

The Decrees of the Council of Sens againſt Abaelard.

Abaelard ſeeing himſelf thus accus'd, made his Application to *Henry* Arch-Biſhop of *Sens*, and intreated him that he would ſummons Saint *Bernard* to the Council which was to be held, that ſo he might enter into diſpute with him about the Principal Errors which he imputed to him. The Arch-Biſhop of *Sens* wrote to Saint *Bernard* to come on the day appointed on the *Octave* of *Pentecoſt* in the year 1140 to the Synod, that he might enter into a Conference with *Abaelard* in preſence of the Biſhops. Saint *Bernard* made ſome Scruple at firſt of coming thither, whether he thought (as he ſaid) that he was too ſtrong for him in Diſputes, or whether he thought that the truths of the *Chriſtian* Faith ought not to be expos'd to the Argumentation of Humane Reaſonings. He at firſt anſwer'd that the Writings of *Abaelard* were ſufficient to convince him, and that it was not his Buſineſs, but the Biſhops to whom of right did belong the Determination of the Doctrines of Faith. *Abaelard* made an Advantage of this Refuſal, and ſpread abroad that he would be at *Sens* on the day appointed to anſwer Saint *Bernard*. Upon this, Saint *Bernard*'s Friends fearing that his Abſence would prove an Offence to the People, and create a Confidence in his Adverſary, and confirm his Error, adviſ'd him to go to the Council of *Sens*. He adverti-ſes the Biſhops and his Friends of it in a Circular Letter, which is his hundred and Eighty ſeventh, and exhorted them to undertake the Defence of a Cauſe which was more properly theirs than his own.

The Biſhops met at *Sens* on the *Octave* of *Whitſontide*, when the Relicks were to be ſhown in the Cathedral Church of that City. All the Biſhops of the Province of *Sens* met there, except the Biſhops of *Nevers* and *Paris*, viz: *Geofrey* of *Chartres* Legate of the holy See, *Elias* of *Orleans*, *Hugh* of *Auxerre*, *Hatto* of *Troyes*, *Manaſſes* of *Meaux*. *Sampſon* Arch-Biſhop of *Rheims* was likewiſe there with three of his Suffragans, viz: *Joſſelin* Biſhop of *Soiſſons*, *Geofrey* of *Chalons*, and *Alviſus* of *Arras*; a great many Abbots, Deans and perſons of Learning and Piety were likewiſe there. The King himſelf (*Lewis the Young*) was likewiſe preſent with *William* Count of *Nevers*. The Council being ſet, Saint *Bernard* produc'd there *Peter Abaelard*'s Book, recited the Erroneous or Abſurd Propoſitions which he had extracted thence, and urg'd *Peter Abaelard* either to diſown that he had writ them, or if he would acknowledge them to be his, to prove or retract them. *Peter Abaelard* had recourſe to ſhifts, and would not anſwer expreſly, tho' he had Liberty given him to do it, had very favourable Judges, and was in a place where he need not to fear any thing: But whether he fear'd an Inſurrection of the People, if *Otho* of *Friſingen's* Word be to be taken in the Caſe, or whether he thought he ſhould have greater Advantage at *Rome*, where were Cardinals and Prelats who thought it an honor to be his Diſciples, he appeal'd to the Pope, and afterwards withdrew from the Aſſembly attended with thoſe of his Party. Thô' the Biſhops were of Opinion that this Appeal was not Regular, becauſe he appeal'd to Judges of his own Chooſing; yet out of Reſpect to the holy See, they would not pronounce any ſentence againſt his perſon; but they condemn'd his Opinions after they had been read over ſeveral times and refuted Publickly by Saint *Bernard*. This Sentence being paſs'd, the Arch-Biſhop of *Sens* and his Suffragans, and the Arch-Biſhop of *Rheims* with his three Suffragans who were at the Synod wrote ſeverally to Pope *Innocent* II. to deſire him to confirm the Sentence which they had paſs'd againſt the Errors of *Abaelard* and to intreat him to prevent his teaching any Longer, and his having any Countenance at the Court of *Rome*. Their Letters are the hundred and Ninety firſt,

and

and the three hundred and thirty ſeventh among the Letters of Saint *Bernard*, who doubtleſs compos'd them himſelf. He wrote likewiſe in his own Name to the Pope the hundred and Eighty Ninth Letter wherein he earneſtly exhorts him to proſcribe the Errors of *Abaelard*, and to hinder him from having any Countenance in the Court of *Rome*. He likewiſe ſent him the Heads which he had found fault with in *Abaelard*'s Book, with an Ample Refutation of his Errors. This is the hundred and Ninetieth, or Ninty firſt *Opuſcule*. Laſtly to prevent *Abaelard* from making uſe of that Credit which he had at *Rome* in his favour, he wrote to three Cardinals his Friends, to do what they could, that *Abaelard* might not ſucceed in his Deſigns. This is the Subject Matter of the hundred and ſecond, the hundred and third and three hundreth and thirty Eighth Letters.

The Confirmation of the Sentence paſs'd by the Counſil of Sens by the Pope.

The Pope return'd Anſwer to the Prelates of the Council of *Sens*, and to Saint *Bernard*, that he commended the Zeal which they had expreſs'd againſt the Errors of *Abaelard*: That after he had advis'd with the Biſhops and Cardinals he had condemn'd the Heads which they had ſent him, and all the Errors of *Peter Abaelard* with the Author of them, on whom he impos'd a perpetual ſilence as on a Heretick, and that he had adjudg'd that all the Followers and Defenders of his Errors ought to be Excommunicated. This Letter which is the hundred and Ninty fourth among Saint *Bernard*'s bears date *July* the 16*th* in the Year 1140. In an Order of the ſame or the foregoing day, directed to the ſame Biſhops and Saint *Bernard*, he joyns *Peter Abaelard* to *Arnulphus* of *Breſſe*, and orders the Biſhops to impriſon them, and to burn their Books where-ever they found them.

Abaelard's Apology.

Abaelard to juſtify himſelf compos'd an Apology, or rather a Confeſſion of Faith, wherein after he had taken Notice, that it was a hard matter, when one writ, to avoid reproach; he proteſts in the preſence of God, that he is not at all ſenſible of being guilty of thoſe things whereof they accus'd him; and that if he were ſatisfied of his having advanc'd any Error, he was reſolv'd to maintain it no longer: That it might happen that by careleſneſs he might have writ what he ought not to have writ; but that he calls God to Witneſs, that as to thoſe Points whereof he was accus'd he had advanc'd nothing out of an ill Deſign, or Pride; That he always ſpoke in Publick, and never conceal'd his Writings: That if in that great Number of Lectures which he had held, he had faln into any extravagancies, he would never be ſtiff in the Maintenance of them, but would be always ready to give ſatisfaction by Correcting or blotting out what he might have advanc'd improperly: But that as it was his Duty to correct the faults which he had committed, he was likewiſe oblig'd to refute thoſe Accuſations of Error which had been falſly laid to his Charge, becauſe as Saint *Auguſtine* ſays, *he who is negligent of his Reputation is an Enemy to himſelf*, and ſilence is a kind of Confeſſion: That 'tis for this Reaſon that he Anſwers thoſe Heads which are publiſh'd againſt him, to let all the Faithful know that he is a true Son of the Church; that he receiv'd whatever it receiv'd; that he rejected whatever it rejected, and that he always continu'd in the Union of the Church, tho' he were not equal to others in the ſanctity of his Life. He thereupon in this Apology rejects the Errors whereof he was accus'd, and profeſſes the Contrary Truths, by declaring (1.) That he abhorr'd the Propoſition which had been maliciouſly imputed to him, That the Father had a perfect Power, that the Son had only a Certain Power, and that the holy Ghoſt had no Power at all; and he profeſſes that he believes that the Son and Holy Ghoſt are of the ſame Subſtance with the Father, and that they have the ſame Power, and the ſame Will, and pretends that it was either out of Malice or Ignorance that they had accus'd him of having ſaid that the Holy Ghoſt was not of the ſame Subſtance with the Father. (2.) That he profeſſes to believe that the Only Son of God was made man to deliver us from the Slavery of Sin and from the Bondage of the Devil, and to open an Entrance to us to Heaven by his Death. (3.) That *Jeſus Chriſt* is the true and only Son of God, Born of the Subſtance of the Father before all Worlds; and that the holy Ghoſt is the third perſon of the Trinity who proceeded from the Father and the Son. (4.) That the Grace of God is ſo neceſſary to all men, that neither Nature, nor Free-will are ſufficient to Salvation, becauſe Grace Prevents us that we may Will, follows that we may do what we Will, and accompanies us that we may perſevere. (5.) That God cannot do any thing but what is agreeable to his Nature for him to do, and that he has indeed Power of doing a great many things which he will never do. (6.) That there are ſins of Ignorance, eſpecially when it proceeds from an Omiſſion of having learn'd what we are oblig'd to know. (7.) That God often hinders Evils, either by preventing the Evil Wills of Wicked men, or by changing them. (8.) That we have All contracted the Guilt and Puniſhment of *Adam*'s Sin, which has been the Cauſe and Original of all our Sins. (9.) That thoſe who crucified *Jeſus Chriſt* committed a notorious ſin by nailing him to the Croſs. (10.) That the Perfection of Charity was in *Jeſus Chriſt*. (11.) That the Power of Binding or Unbinding was granted to the Apoſtles and their Succeſſors, and that all Biſhops be they Worthy or Unworthy have that Power, ſo long as the Church acknowledges them as Biſhops. (12.) That all thoſe who are equal in Charity, are equal likewiſe in Perfection and Merit. (13.) That the Father is as Wiſe as the Son, and the Son as Beneficent as the holy Ghoſt, becauſe the Glory of the three perſons of the Trinity is coequal. (14.) That one cannot Attribute to the Father the laſt Judgment or Advent. (15.) That the Soul of *Jeſus Chriſt* did not only deſcend into Hell in Power, but likewiſe really and ſubſtantially. (16.) That he had not maintain'd, that neither Action, nor the Will, nor Luſt, nor Pleaſure were ſins, and that we ought not to pray for the quenching of our Luſts. Laſtly he aſſerts that they did him wrong attributing a Book of Sentences to him which he had never compos'd; and conjures all the

Faithful not to injure his Innocence, which the Truth ſhelters from all the faults aſcribed to him, and the rather becauſe Charity requires us to put the beſt Senſe on Doubtful matters.

The Retreat of Abelard to Cluny and his Death.

After he had publiſh'd this Apology, he ſet out on his Journey towards *Rome*; but being arriv'd at *Cluny*, he was detain'd there by *Peter the Venerable*, Abbot of *Cluny*. Whilſt he was there, the Abbot of *Ciſteaux* coming thither likewiſe, endeavour'd to bring him to make his Peace with Saint *Bernard*. *Peter the Venerable* urg'd the ſame thing to him alſo, perſwaded him to go and Wait upon him with the Abbot of *Ciſteaux*, and adviſ'd him that in caſe he had ſaid or writ any thing which might be Offenſive to the Ears of the Catholicks, to advance no ſuch thing for the future, and to ſtrike it out of his Books. He took his Advice, waited upon Saint *Bernard*, and was reconcil'd to him by the Mediation of the Abbot of *Ciſteaux*. He return'd afterwards to *Cluny*, where he reſolv'd to ſpend the reſt of his Days in Repoſe free from the Hurry and fatigue of the Schools. *Peter the Venerable* thought himſelf oblig'd to allow this favour to his Age, to his Weakneſs and to his Piety; not queſtioning withall but that his Learning would be very advantageous for the Inſtruction of his Monks. He wrote about it to Pope *Innocent* and pray'd him to grant that *Abaelard* might ſpend the remainder of his Life with them. 'Tis to be believed that the Pope granted him that favour; for *Abaelard* reſided in that Community till he dy'd, and behav'd himſelf with a great deal of Piety and Humility for two Years together. Towards the End of his Life he found himſelf very much oppreſs'd with Infirmities, and was ſent to the Monaſtery of Saint *Marcellus* of *Chalons* upon the *Seyne*, as being a more healthful and pleaſant place, where he dy'd in the year 1142. in the ſixty third year of his Age. *Peter the Venerable* acquainted *Heloiſſa* of his Death by a Letter, wherein he gives her an *Encomium* of his manner of Living ever ſince he had retreated to their Society, annexes thereto an Epitaph in his praiſe, and ſent his Body to the Abbey of *Paraclete* to be there interr'd. He afterwards went himſelf to viſit that Abbey, where he ſaid Maſs, made an Exhortation to the Religious in the Chapter houſe, gave them the Euchariſt, and promis'd *Heloiſſa* to put up Prayers to God for her in the Society of *Cluny* for thirty days together after her Death. She thank'd him for all thoſe Favours in a Letter which ſhe ſent to him, and at the ſame time intreats him to ſend her *Abaelard*'s Abſolution, and to procure a Prebend for her Son *Aſtrolabe*. *Peter the Venerable* ſent her this Abſolution, and promis'd her to do his beſt for the procuring a Prebend for her Son, tho' the Biſhops were very Scrupulous in granting thoſe Sort of Benefices.

The Works of Abaelard.

The Works of *Abaelard* which are now extant are the Letters which we have mention'd in the Courſe of his Hiſtory, Expoſitions of the Lords Prayer, of the Apoſtles Creed, and of the Creed of Saint *Athanaſius*, A Reply to the Queſtions or Problems propos'd by *Heloiſſa*, a Book about Hereſies, a Commentary on the Epiſtle to the *Romans* divided into five Books, thirty two Sermons on the Feſtivals of the year, an Introduction into Theology divided into three Books, the laſt of which is imperfect. Thoſe which are loſt, or have not as yet been printed, are his Logick, of which he makes mention in his firſt Letter and in the third Book of his Theology; his Notes upon *Ezekiel*, his Morals intituled *Noſce Teipſum, Know thy ſelf*; another Book intituled, *Sic & Non, Yea and No*, which is to be met with in Manuſcript in the Library of Saint *Germain* of *Prez*, ſo intitul'd, becauſe 'tis a Collection of ſuch Sentences out of holy Writ, as are in appearance contrary to each other, and a Treatiſe of the Creation of the World, dedicated to *Heloiſſa*, which is likewiſe a Manuſcript in the ſame Library.

In abſtracting his Works we will begin with his Introduction into Theology; which is the Book which has made ſo great a Noiſe in the World, it being that which Contains the Principles of his Doctrine, and the Heads upon which he was reprehended and condemn'd.

He begins the Firſt Book with the Explication of Faith, Hope and Charity; he ſays that there are three things neceſſary to Salvation, Faith, Charity, and the Sacrament; for he believes that Hope is comprehended in Faith, as a *Species* in its *Genus*. He defines Faith to be the Eſtimation or Idea of Inviſible things; and Hope the Expectation of ſome *Good Faith*, according to him, has Reſpect to Good and Evil, both preſent and future; whereas Hope has only regard to future Good. He defines Charity to be an honourable Love directed to its due End or Object; and Luſt on the Contrary to be a ſhameful and diſhonourable Love. Love in General is that Good Will and Affection which one has for another, whereby one wiſhes to an other ſome Good upon the Sole Eſteem which he has for him: Charity is the Love of God; Luſt or Concupiſcence is the Love of the World: God is the Ultimate End or Object of the former, Man is the Ultimate End or Object of the Latter. He obſerves that Man is the Cauſe, but ought not to be the End of his Actions, and that what he does for himſelf ought to have a Reſpect to God. As for the Sacrament he defin'd it to be an outward and Viſible Sign of the Inviſible Grace of God: Thus for inſtance (ſays he) when a man is baptiz'd the outward waſhing of the Body which we behold, is the ſign of the Inward Waſhing of the Soul. Faith is the Foundation of other Virtues, becauſe we only hope for what we believe: For which reaſon 'tis defin'd by the Apoſtle Heb. 11. 1. to be the Subſtance, i. e. the Foundation and Origin of things hop'd for; things Inviſible or future are properly the Object of Faith, tho' ſometimes we apply this Term to things which are ſeen. Among the things which may be believ'd, there be ſome which 't is no matter whether they be believ'd or no; ſuch as whether it pleaſe God it ſhould or ſhould not rain to morrow: But when one ſpeaks of Faith, one means only that which relates to ſuch things which we are oblig'd to believe under the Pain of Damnation; and which belong to the Catholick or Univerſal Faith, the which is ſo neceſſary that without it no man can be ſav'd. This Faith has for it's Object the Nature of God and his Benefits ſhown to mankind. In the firſt place 'tis requiſite to retreat of

that

that which relates to the Nature of God, and to explain how there is but one God and three persons. *The Works of* Abaelard.

After he had Establish'd the Unity, Simplicity, and Immutability of God, he treats of the Trinity of Persons. He says that one of the Divine Persons is not the Other; That the Father, for Instance, is not the Son, nor the Son the holy Ghost, because they are of the same nature and distinguish'd only personally; That the Property of God the Father is, not to be begotten: That of the Son, to be begotten, but not made nor Created; That of the holy Ghost, to proceeed from the Father and the Son, but not made nor Created. The Names of the three persons comprehend the Essence which is supremely or infinitely perfect. The Power of God is denoted by the Name of Father, the Wisdom by that of the *Logos* or the Son, and the Love of God towards men by that of the Holy Ghost, the three things which make up the Supreme Good. The Distinction of these three persons serves to perswade men, to render to God the Worship and Adoration which they ow to him; for two things inspire into us Respect, *viz*, Fear and Love: The Power and Wisdom of God make us to fear him, because we know that he is our Judge; that he can punish us, and that nothing is hid from his Eyes; and his Goodness makes us to love him, because 'tis but just and reasonable to love him who does us so much Good. This likewise serves to render the Works of God the more admirable; since he can do whatsoever he pleases; that he knows how to preserve what he has made, and Wills that every thing should be made and subsist in its Order. He takes notice that yet we ought not to believe that those Attributes do so agree to each of the Divine Persons, but that they may be common to them all; so that we are not to believe that the Father is only Powerful, the Son Only Wise, and the holy Ghost only Merciful; but on the Contrary that these three persons have the same Power, Wisdom and Mercy: That these three Properties are only attributed to the three Divine Persons in an Especial Manner, as their particular Operations are attributed to them, tho' all the Divine Operations which relate to the Creatures, are Common to all the three Persons, namely the Creation to the Father, the Incarnation to the Son, and the Regeneration to the holy Ghost. Afterwards he proves the Mystery of the Trinity by several passages out of the Old Testament, and by the Testimonies of the heathen Philosophers of whom he quotes a great many.

He foresaw that these Citations out of the Heathen Philosophers concerning the Mystery of the Trinity would seem extraordinary, and displease a great many People, therefore he makes use of part of the Second Book to justifiy himself in this particular. (1.) By the Example and Testimonies of Saint *Jerom* and the other Fathers. (2.) By demonstrating that Logick and the other Sciences are not useless to Religion, provided a right use be made of them. (3.) By showing that 'tis usefull to explain Mysteries as well as one can, by Instances and Comparisons, and to demonstrate that they are not contrary to Reason, especially when they were to treat with Jews, Heathens, and Hereticks. (4.) By refuting those who maintain'd that one ought not to make use of Reason, but only Authority to prove the Mysteries of Faith. (5.) By maintaining that one might have some Knowledge of Mysteries, and that as we have Terms whereby to explain them, 'tis requisite likewise that we have Ideas to answer those Terms. (6.) Because without taking any Notice of Jews and Pagans, there are likewise some Hereticks or Persons erroneous about our Mysteries; *viz*. a certain Laick nam'd *Tacheline* in *Flanders*, who caused himself to be stil'd by the People the Son of God; and *Peter* of *Bruis* in *Provence*, who had so far subverted the Order and Discipline of the Church, as to oblige a great many People to be rebaptiz'd, and taught that one ought not to Celebrate the Sacrament of the Altar any Longer, nor make use of the Cross; That it was not requisite any longer to pass by in silence the Publick Professors who taught Errors contrary to the Catholick Faith and Sound Doctrine, among whom he opposes four, one in *France*, another in *Burgundy*, a third in *Angers*, and a Fourth in *Bourges*. He gives a particular account of their Errors, which it may not be amiss to insert here. "The "first (says he) asserts that several of those who liv'd before the Coming of *Jesus Christ* were "sav'd without having believ'd his future Coming; That our Saviour proceeded out of the Vir-"gins Womb after the same manner as Other Men, and that God begat himself. The Second tea-"ches that the three Properties which distinguish the three Divine Persons, are three Distinct Essen-"ces of the same Person, and of the Divine Nature: That the Body of our Saviour did not "increase, but was of the same Bigness in the Virgins Womb and in the Manger, as it was upon "the Cross. That the Marriages of Monks or Nuns are Valid, and that one ought not to di-"vorce them, but only to injoyn them Penance. The third not only maintains that the Attri-"butes of the Divine Persons are things distinct from the Godhead, but likewise that all the other "Attributes, such as Justice, Mercy, &c. are Qualities and things distinct from God. The fourth "has been so Extravagant, as to assert that since things may happen otherwise than God foresaw "they would, 'tis possible for him to be deceiv'd.

From this Digression he returns to his Subject, and treats of the Divine Nature. He says that God is not an Accident, nor properly a Substance, if you take that word to signifie an Essence which supports Accidents; that he may be call'd an Essence; that he is not comprehended under any of *Aristotle*'s Ten Categories; that we want proper Terms whereby to express his Nature and Perfections, but that we make use of Energical and figurative Terms, and give Examples and Similitudes to explain imperfectly what agrees to this ineffable Nature. He produces several of these about the Mystery of the Trinity, and in the first place observes that things may be One, either by Resemblance, or in Number, or in Propriety, and that as in one and the same thing there are a great many properties, so in one and the same Divine Essence there are three distinct Persons who have distinct Properties, because the Father begets, the Son is begotten, and

The Works of Abaelard.

Holy Ghoſt proceeds from the Father and the Son. That 'tis true indeed, that we have not among created Beings any Inſtance wherein one and the ſame Eſſence are three Perſons; but that we are not to ſeek for a perfect Reſemblance, ſince 'tis ſufficient to bring ſome Compariſons. He produces that of a Seal, compoſed of the Material, and the Figure engraven thereon. The Seal is neither the ſimple Material, nor the ſimple Figure, but a ſort of an Integer compoſed of both, and yet in reality the Seal is nothing elſe but the Material, thus or thus engraven, though the Figure is not the Material, nor the Material the Figure.

After this he diſtinguiſhes between the proceſſion of the Holy Ghoſt, and the Generation of the Word, in that the *Logos* being Wiſdom, partakes of the power of the Father, and may therefore be ſaid to be of the ſubſtance of the Father; whereas the Holy Ghoſt being denoted by the Name of Love or Charity, which is not a Power, is not of the ſubſtance of the Father. He immediately corrects the Notion of Arianiſm, which thoſe Words ſeem to imply, by ſaying that the Holy Ghoſt is of the ſubſtance of the Father, in the Sence that he ſo proceeds from him, as to have the ſame ſubſtance with him; but that though he be Conſubſtantial to the Father, yet properly ſpeaking, he is not begotten of his ſubſtance. (This is a hard and improper Expreſſion, contrary to the manner of the Father's ſpeaking, and conformable to that of the Arians, though *Abaelard* rejects their Error.) He ſays that the Holy Ghoſt proceeds from the Father and the Son, becauſe Love, or rather the effect of Love proceeds from Power and Wiſdom, ſince the Reaſon of God's doing Good, is becauſe he has Power to do it, and Wiſdom to know that it is Good.

This gives him an occaſion of refuting the Opinion of the Greeks concerning the Proceſſion of the Holy Ghoſt from the Son alone, and of ſhewing that one might add ſomething to the Creed, provided it were not contrary to the Faith. He explains the Coeternity of three Divine Perſons, by the Inſtance of the Light and Rays which proceed from the Sun, and which exiſt the ſame moment with the Sun. Laſtly, he pretends that the Heathen Philoſophers have acknowledg'd the Trinity.

In the Third Book he treats particularly of the Power of God, and maintains that God cannot do any thing but what he does do, and cannot do all that he does not do, becauſe God can only do what he Wills; but he cannot Will to do any thing but what he does do, becauſe it is neceſſary for him that he ſhould Will whatever is convenient; from whence it follows, that whatever he does not do is not convenient; that he cannot Will to do it, and conſequently cannot do it. He himſelf owns, that this is his own particular Notion, that ſcarce any Body elſe is of this Opinion, that it ſeems contrary to the Doctrine of the Saints and to Reaſon, and to derogate from the greatneſs of God. Hereupon he ſtarts a very difficult Objection. "A Reprobate (ſays he) may be ſav'd; "for he knows no Being but what God does ſave, wherefore God may ſave him, and conſequent-"ly do ſomething which is not neceſſary to be done." To this he replys, that one might very well aſſert that ſuch a Man may be ſav'd by the Relation to the poſſibility of Human Nature, which is capable of Salvation; but that it could not be affirm'd that God could ſave him, if we have reſpect to God himſelf, becauſe 'tis impoſſible that God ſhould do any thing, but what he ought to do. He explains this by ſeveral Examples: A Man who ſpeaks may hold his Tongue, but that 'tis impoſſible for one who ſpeaks to be at the ſame time ſilent. A Man's Voice may be heard, but one who is Deaf cannot hear it. A Field may be Cultivated and Till'd, though a Man may not cultivate it, &c.

From the Power of God he proceeds to his Immutability; he ſays that God does not change himſelf when he produces new effects, becauſe in him there are not ſuch new Motions and new Inclinations as are in us, but only new effects proceeding from an Eternal Will; that he cannot change Places, ſince he is Omni-preſent, and that when 'tis ſaid that he deſcended into the Virgin's Womb, 'tis to denote his Humiliation; but that in being made Man, he was not chang'd, becauſe the Divine Subſtance is united to the Humane Nature without a change of its Nature; and that the Perſon of Jeſus Chriſt is a Compound of the Divine Logos, the Soul, and of the Fleſh; That thoſe three Natures are united in ſuch a manner as that they retain each their own Nature; and that as the Soul is not chang'd into Fleſh, ſo the Divine Nature is not chang'd, though it be perſonally united to the Soul and the Fleſh. Laſtly, he treats of the Divine Knowledge and Wiſdom. He ſays that God has foreſeen and pre-ordained all things; and ſo with reſpect to God nothing happens by chance, though his preſcience does not deſtroy Free-Will. He defines it to be a free Determination of the Will, and aſſerts that it has been frequently experienc'd, that the Will is not conſtrain'd by any Violence, and that it has a power of doing or not doing a thing. He obſerves that this kind of Freedom in the Will does not relate to God, but only to Men, who may alter their Will, and do or not do a thing. He produces the Opinion of ſome who believ'd that this Freedom conſiſts in a Power of doing both Good and Evil; but he maintains that thoſe who are ſo happy as to have no power of Sinning, are nevertheleſs Free, and are ſo the more becauſe of their being delivered from the ſervitude of Sin. From hence he concludes, that generally and properly ſpeaking Free-Will is when one may voluntarily and without conſtraint accompliſh that which it has reſolved upon; a Liberty which is in God as well as in Men, and in all who are not deſtitute of the Faculty of Willing. He adds ſeveral Philoſophical Niceties about the Preſcience and Determination of Propoſitions concerning future Contingencies.

The Explications of the Lord's-Prayer, and of the Creeds of the Apoſtles, and of St. *Athanaſius*, contain nothing in them which is very remarkable.

The Problems or Queſtions which were propos'd to him by *Heloiſſa*, are almoſt all of them upon hard Texts of Scripture, which *Abaelard* explains with a great deal of Juſtice and Accuracy.

The Book of Hereſies is a ſummary Account of the principal Errors of the Hereticks, againſt which

which he produces ſeveral Paſſages out of the Holy Scriptures. He therein particularly refutes the Errors againſt the Sacraments of the Euchariſt and of Baptiſm, againſt the Adminiſtration of Penance, againſt the Ceremonies of the Church, and againſt the Invocation of Saints. Some have thought that this Piece was not *Abaelard*'s; but 'tis not unworthy of him, and there is nothing to hinder us from thinking it to be his. Abaelard's *Doctrine examin'd.*

The Commentary upon the Epiſtle to the *Romans*, is a literal Explication of that Epiſtle, wherein he ſhews the Coherence and Conſequence of the Apoſtle's Diſcourſe, and renders his Terms intelligible by paraphraſing upon them.

Abaelard's Sermons are not very Eloquent, but ſuch Diſcourſes as contain in them Reflections upon the Words of Scripture, which agree to the Myſteries whereof he Treats, together with ſeveral Moral Inſtructions. The Sermon upon St. *John the Baptiſt*, is a very ſharp Satyr againſt ſome Monks, and ſeveral Canons of his time, and particularly againſt St. *Norbert*.

St. *Bernard* in the general, accuſes *Peter Abaelard* of treating of the Trinity like *Arius*, of Grace like *Pelagius*, and of the Incarnation like *Neſtorius*; of having bragg'd that he was ignorant of nothing, and of being never willing to ſay, *Neſcio*, i. e. I do not know; of being willing to expound inexplicable things, and to comprehend incomprehenſible Myſteries: Of giving a reaſon for that which was above Reaſon; of believing nothing but what Reaſon diſcovers to us, of placing Degrees in the Trinity, Terms and Limits to the Majeſty of God, and Numbers in Eternity. Theſe are the general Reflections which he caſt upon him. Abelaard's *Doctrine Examined.*

In particular, he finds fault with thoſe Expreſſions of *Abaelard* concerning the Holy Ghoſt, *viz.* That he is not of the ſame ſubſtance with the Father, as the Son is. He is aſtoniſh'd to find him on one ſide, owning that he is Conſubſtantial to the Father and the Son; and on the other ſide, denying that he proceeds from the ſubſtance of the Father and the Son. He maintains that the abſolute Attributes of God, ſuch as his Omnipotence, Wiſdom and Mercy, does not agree more to one than to another of the Three Divine Perſons. He oppoſes *Abaelard*'s Compariſon taken from a Seal and the material whereof 'tis made. He finds fault with the Definition of Faith which *Abaelard* makes uſe of, becauſe he therein gives to Faith the name of Eſtimation, which is of too looſe a Signification.

He omits ſpeaking to ſeveral other Propoſitions of *Abaelard*; that Jeſus Chriſt had not the Spirit of Fear: That the fear of God will not ſubſiſt in the other Life: That the Accidents of the Bread and Wine after the Conſecration are in the Air: That the Demons do not tempt Men, but only by the Virtue of ſome Stones, and of ſome Herbs, which they know and make uſe of: That the Holy Ghoſt is the Soul of the World. Proceeding afterwards to what relates to the Incarnation, he in the firſt place cites the Propoſition wherein *Abaelard* maintain'd that Jeſus Chriſt did not come into the World on purpoſe to redeem Mankind; upon this he urges the Buſineſs very home to him, and ſhews, that neither Scripture nor Tradition acknowledge any other end of the Incarnation, beſide the redeeming of Mankind from the Bondage of the Devil, into which they had faln by the Sin of their firſt Parent. He charges him with ſuch things as he only advanc'd in his Commentary by way of Query. He demonſtrates in oppoſition to *Abaelard*, that the end of Redemption does not conſiſt in the Love of Jeſus Chriſt, ſince Infants are redeem'd by Baptiſm, before they arrive to the uſe of Reaſon, and conſequently before they are capable of loving at all. Laſtly, he conſiders three things in the Incarnation; The example of Humility which God has given us by thus abaſing himſelf; The meaſure of Charity, which he extended ſo far as to the Death upon the Croſs; and the Sacrament of Redemption, whereby he has deliver'd Men from Death by his Death. Theſe are the Heads whereof St. *Bernard* treats in his large Letter againſt *Abaelard*, directed to Pope *Innocent* II. which makes the Eleventh of his Opuſcula.

But to come to an exact knowledge of all the Errors charg'd upon *Peter Abaelard*, 'tis ſufficient only to conſult the Collection of the Propoſitions extracted out of his Works, which was read in the Council of *Sens*, and ſent to the Pope. It conſiſts of Fourteen Propoſitions. The firſt is the Compariſon which he makes of a Seal of Copper, to explain the myſtery of the Trinity. The ſecond is that which he ſays of the Holy Ghoſt, *viz.* That the Holy Ghoſt is not a Power, nor of the ſubſtance of the Father, though the Three Perſons of the Trinity are of the ſame ſubſtance. The third, that God cannot do any thing elſe but what he does do. The fourth, that the end of the Incarnation of Jeſus Chriſt, was not only to redeem Mankind, but to inlighten the World with the Luſtre of his Wiſdom. The fifth, that ſpeaking properly and without a Figure, we cannot ſay that Jeſus Chriſt is a third Perſon of the Trinity. The ſixth, that God has not given more Grace to him who is ſav'd, than to him who is not, before the former has cooperated with his Grace; that he offers his Grace to all the World, and that it depends on the Freedom of Men's Will, whether they will make uſe of it or reject it. The ſeventh, that God ought not nor cannot hinder Evil. The eighth, that when 'tis ſaid that Infants contract Original Sin, this ought to be underſtood of the Temporal and Eternal Puniſhment, which is due to them becauſe of *Adam*'s Sin. The ninth, that the Accidents which remain after the Conſecration of the Euchariſt, are not joyn'd to the ſubſtance of the Body of Jeſus Chriſt, as they were to the Bread and Wine, but are in the Air: That the Body of Jeſus Chriſt retains its Figure and Lineaments, and that what we ſee are falſe appearances under which the Body of Jeſus Chriſt is hid. The tenth, that 'tis not the outward Action, but the Will and the Intention which render Men either Good or Bad. The eleventh, that the Jews who crucified Jeſus Chriſt in ignorance and out of Zeal for the Law, did not commit any Sin in ſo doing, and ſhall not be condemn'd for this Action, but for their former Sins which merited this Blindneſs. The twelfth, that thoſe Words, whatſoever you ſhall bind on Earth ſhall

Abaelard's *Doctrine examin'd.*

be bound in Heaven, are to be underſtood thus: Whatſoever you ſhall bind in this preſent Life, ſhall be bound in the preſent Church: That none but the Apoſtles had this Power, and that if it had been communicated to their Succeſſors, 'tis to be underſtood only of thoſe who have the Holy Ghoſt. The thirteenth, that neither the Suggeſtion nor the Pleaſure which follows it are ſinful, but the conſenting to an Evil Action, and the contempt of God. The fourteenth, that Omnipotence belongs only to the Father as a Perſonal Attribute.

Abaelard in his Apology diſowns the Heretical meaning of thoſe Propoſitions, but the Queſtion which ſtill remains is to know in what Senſe he advanc'd them. It cannot be deny'd, but that he had Catholick Notions about the myſtery of the Trinity, and did believe that the Three Divine Perſons were of the ſame Nature. The Compariſon of a Seal which he makes uſe of to explain this Myſtery is not altogether exact, nor does he pretend that it is; but he owns that we can find nothing among the Creatures, which perfectly reſembles this incomparable Myſtery. Nor does he deny that Power, Wiſdom and Love are ſuch Attributes as are common to the Three Divine Perſons; he declares the contrary even in expreſs Terms; but he attributes Power to the Father, Wiſdom to the Son, and Love to the Holy Ghoſt, only by way of Appropriation; wherein he ſeems not to diſagree from the Doctrine of the Fathers and Divines. But in the third Propoſition, he does not agree with others in the manner of thinking and expreſſing his Thoughts; wherein he ſays that God can only do what he does do, and cannot do what he doth not do. This does not proceed from his diſ-believing, that the Power of God in its own Nature can extend it ſelf to other Objects; but he pretends that it being conſider'd as joyn'd to the Wiſdom and Will of God, he could not do any thing beſide what he Wills, nor does any thing beſides what he Wills and actually does.

As to that which relates to the end of the Incarnation, (which is the fourth Propoſition) 'tis not to be believ'd that he deny'd that Jeſus Chriſt had redeemed and deliver'd Men from the ſlavery of Sin by his Death; he aſſerts the contrary in ſeveral places; but he might have pretended that this redemption of Mankind from the Captivity of Sin and the Devil, was not the only Motive of the Incarnation, nor the only Advantage which Men reap'd from thence, and the Divine *Logos* was likewiſe come into the World to enlighten the Nations thereof, and to give them an Example of Virtue; the Holy Fathers have ſaid the ſame thing in a great many places of their Writings.

The fifth Propoſition is only a Queſtion about a Name. He owns that the Divine *Logos* is one of the Perſons of the Trinity; but diſapproves of this Expreſſion, *viz.* That Jeſus Chriſt is a Third Perſon in the Trinity, a way of ſpeaking which is not uſual in the Fathers or the Schoolmen.

The ſixth Propoſition about Grace, is not agreeable to St. *Auguſtine*'s Principles, nor is it Pelagianiſm nor Semipelagianiſm, ſince he acknowledges the Neceſſity of Grace for the producing of any Good in us, and only maintains that God has given equal Grace to all Men, whereof every one might make a good uſe or reject.

The ſeventh Propoſition is a Conſequence from his way of ſpeaking in the third.

The eighth is not to be met with in *Abaelard*'s Writings which are now extant; he acknowledges on the contrary in his Apology, that Original Sin conſiſts in the Guilt.

The Ninth depends upon a Philoſophical Diſpute about the nature of Accidents, and is of no prejudice to the Faith about the myſtery of Tranſubſtantiation, which *Abaelard* own'd; and when he ſays that they are falſe Appearances, by this he underſtands that they reſemble Bread which is not there.

The Tenth may be taken in a good Senſe, ſo that by Works we underſtand only the external Actions, which are not expreſly Good or Bad, but as they become Voluntary.

The eleventh Propoſition is inſufferable.

The twelfth is an extraordinary and intolerable Expoſition of our Saviour's Words about the Power of Binding and Looſing.

He diſowns the thirteenth as that which he never writ.

With reſpect to the Fourteenth we have explained in what ſence he attributes Power to the Perſon of the Father. He declares in his Apology, that when he deny'd the Fear of God to be in Jeſus *Chriſt* and in his Elect, he thereby only underſtood a ſervile Fear and not a filial Fear, which he owns will laſt to all Eternity: And he therein maintains that he had never deny'd that the Soul of *Jeſus Chriſt* deſcended really into Hell. By the Name of Eſtimation which he applys to Faith, he does not mean an uncertain Opinion, but an Idea which we form to our ſelves of the Myſteries which are reveal'd to us, and which we firmly believe.

As to the General Reflections which are caſt upon him, it muſt be own'd that his Way of ſpeaking and explaining the Myſteries was Novel; that he rely'd too much upon his own Reaſonings; and that he was for prying too curiouſly into Incomprehenſible Myſteries. But at the ſame time it muſt likewiſe be own'd that he happen'd to be in ſuch times when this kind of Learning was in its Infancy; and that if in ſome places he ſwerv'd from the Truth, yet he argues very juſtly and very ſolidly on a great many Subjects. In a Word no body can deny but that he had great parts, much Learning and Logick, a profound Genius and penetration of Thought. We have only one Edition of his Works publiſh'd by the care of *Francis Amboeſa* Councellor of State, and printed at *Paris* in 4to. in the Year 1616.

CHAP. VIII.

CHAP. VIII.

An Account of the Errors and Condemnation of Gillebert de la Porree, *Bishop of* Poitiers.

GILLEBERT DE LA PORREE, a Native of *Poitiers*, after having been Professor of Divinity in that City, was chosen Bishop of the same Diocess, *A. D.* 1141. He had the most able Divines of his time for his Tutors, viz. *Hilary* at *Poitiers*, *Bernard* at *Chartres*, *Anselm* and *Radulphus* at *Laon*; but forasmuch as it is difficult, when one takes too great a Latitude in Philosophizing on the Mysteries of the Christian Religion, not to wander out of the right way; he maintain'd in his Commentaries on the Book of Psalms, on St. *Paul*'s Epistles, and on the Works of *Boethius*, certain Propositions about the Godhead, which gave Offence to those who were not accustomed to handle Theological Matters after such a manner. He was more especially censur'd for asserting four Points concerning the Godhead, *viz.* 1. That the Divine Essence was not God. 2. That the Properties of the Divine Persons were not the Persons themselves. 3. That the Divine Persons were not an Attribute in any Proposition. 4. That the divine Nature was not incarnate; as also upon account of two other Articles, which were look'd upon as less considerable, *viz.* That there is none that Merits but Jesus Christ, and that the Elect only are truly Baptiz'd. *The particular Opinion of* Gillebert de la Porree.

Gillebert continuing to maintain this Doctrine, even when advanc'd to the Episcopal Dignity, and not forbearing to assert those Propositions, in a Discourse that he made to his Clergy; an Information was brought against him by his two Arch-deacons, *Arnold* and *Calon* to Pope *Eugenius* III. who was then at *Sienna*, ready to set forward in his Journey to *France*. The Pope deferr'd the taking cognizance of the Affair till his arrival in that Kingdom; and the Arch-deacons in the mean while engag'd St. *Bernard* on their side.

The Examination of *Gillebert*'s Doctrine was begun at *Auxerre* in an Assembly conven'd there in the beginning of the Year 1147. and continued in another held at *Paris* on the Festival of *Easter* in the same Year. *Gillebert* appear'd in the latter before the Pope, the Cardinals, the Bishops and the other Prelates of the Assembly, whilst two Doctors, viz. *Adam de Petit Pont* Canon of *Paris*, and *Hugh de Champfleuri*, the King's Chancellor vigorously oppos'd him, deposing upon Oath, That they had heard him justifie some of the Errors of which he was accus'd; but St. *Bernard* was the first and principal of his Accusers. *Gillebert* deny'd that he maintain'd those Opinions that were laid to his charge, and some of the Bishops, who had been his Pupils, were call'd to Witness on his behalf, among whom were *Raoul* or *Radulphus* Bishop of *Evreux*, and *Ives* Doctor of *Chartres*, who declar'd that they never heard him assert any thing of the like nature. Therefore to convict him, his Adversaries demanded that his Commentary on *Boethius*'s Book of the Trinity might be produc'd, in which (as they averr'd) those Errors were laid down in divers places. But this Book not being to be found, certain Propositions were alledg'd, taken out of the loose Papers of his Scholars, and amongst others, That as Man is call'd Wisdom, by reason of the Form of Wisdom; after the same manner, God is said to be his Goodness, his Wisdom, *&c.* St. *Bernard* oppos'd that Expression, and *Gillebert* continu'd to deny, that he ever taught or wrote, That the Godhead was not God, or that there was in God any Form or any Essence that was not God himself. He prov'd what he said, by the Testimony of the two Persons but now mention'd, and nevertheless maintain'd in the heat of the Dispute, That that which constituted God the Father, was different from that which constituted him God: This Expression gave Offence to *Josselin* Bishop of *Soissons*. *Gillebert* was likewise censur'd for calling the three Divine Persons, in a *Prose* or Hymn on the Trinity, three *SINGULARS*; and *Hugh* III. Arch-bishop of *Rouen* on the contrary affirm'd, that it ought to be said, That God was a *SINGULAR*. The Pope wearied with these Disputes, which continued two days, and not having at hand, *Gillebert de la Porree*'s Book, that was call'd in question, thought fit to refer the determination of that Affair to the Council of *Rheims*, which was held in *Lent* in the following Year. *The Council of* Paris *about the Affair of* Gillebert de la Porree.

In the mean while *Gillebert* sent his Commentary on *Boethius*'s Book of the Trinity to Pope *Eugenius*, who deliver'd it to be examined by *Goteſcalchus* Abbot of Mount St. *Eloy*, of the Order of *Premontre*, afterwards ordain'd Bishop of *Arras*, who having carefully perus'd it, made an Extract of some Propositions, which he judg'd to be erroneous, and annex'd to them certain Passages of the Fathers contrary to those Opinions: He presented this Memorial to the Pope with *Gillebert de la Porree*'s Book. *Alberic* Cardinal Bishop of *Ostia*, and Legate of the See of *Rome* in *Aquitaine*, in like manner made an enquiry into *Gillebert*'s Life and Conversation, and about the Errors that he had spread abroad; but he died before the meeting of the Council of *Rheims*. In that Council, the Propositions contain'd in the Memorial which the Abbot *Gotheſchalchus* had drawn up, were examin'd, but in regard that he had not a ready *A Council at* Rheims.

Tongue, the Pope caus'd the ſaid Paper to be put into St. *Bernard*'s Hands. The Council was compos'd of the Pope, the Cardinals, and divers Biſhops of *France*, *Germany*, *England* and *Spain*; the chiefeſt among thoſe of *France* were *Geffery de Loroux* Arch-biſhop of *Bourges*, *Gillebert*'s Metropolitan, *Milo* Biſhop of *Terouane*, *Foſſelin* Biſhop of *Soiſſons*, and *Suger* Abbot of St. *Denis*, who had the Adminiſtration of the Government in the abſence of King *Lewis* the Young, during his Expedition in the Holy Land. Theſe Prelates publickly condemn'd *Gillebert de la Porree*'s Propoſitions, except *Geffrey*, who acted more cautiouſly, becauſe he had heard it given out, that the principal Cardinals were inclin'd to be favourable to the accus'd Party.

The Condemnation of Gillebert de la Porree, *in the Council of* Rheims.

On the firſt day of the Aſſembly, *Gillebert* caus'd large Volumes of his Works to be brought, ſaying, That his Adverſaries only produc'd a few mutilated and miſ-interpreted Paſſages taken out of them. Then a certain Propoſition found in his Book, was alledg'd, *viz.* That the Name of God does not ſignify the Subſtance that is, but that by which he is. When that Propoſition began to be debated, St. *Bernard* told *Gillebert de la Porree*, That 'twas not neceſſary to enter upon ſuch Diſputes, and that the Scandal proceeded only from hence, that many were perſuaded that he was in an Error, and that he gave it out, That the Eſſence, or the Nature of God, his Godhead, Wiſdom, Goodneſs, and Omnipotence is not God, but the Form by which he is God. *Now declare* (ſaid he to him) *whether this be your Opinion or not?* *Gillebert* had the boldneſs to reply, *That the Form of God, or the Godhead by which he is God, is not God himſelf.* Then St. *Bernard* ſaid, we have an Anſwer to our Queſtion, let this Declaration be committed to Writing: The Pope order'd the ſame thing, and *Henry* of *Piſa*, Cardinal brought Pen, Ink and Paper. *Gillebert*, as he was writing, cry'd out to St. *Bernard*, *Write that the Godhead is God*: St. *Bernard* anſwer'd without any heſitation, *Yea, let it be written with a Steel-pen and on a Diamond, or let it be engrav'd on Stone, That the Divine Eſſence, Form, Nature, Godhead, Goodneſs, Wiſdom, Virtue, Omnipotence and Greatneſs is truly God.* Afterwards that Propoſition was debated, and St. *Bernard* preſs'd *Gillebert de la Porree*, telling him, *That if the Form of God were not God, it would be more perfect than God.* He likewiſe cited divers Proofs out of St. *Auguſtin*'s Works, which he ſent for from the Library of the Church of *Rheims*, in which that Saint aſſures us, That the Goodneſs, Omnipotence and other Attributes of God, are not different from God himſelf. *Geffrey*, afterwards Abbot of *Clairvaux*, objected againſt *Gillebert*, that he diſown'd the preceding Year the ſame Propoſition that he now aſſerted. *Gillebert* reply'd, That whatever he ſaid then, he maintain'd it at preſent.

Afterwards they paſs'd from that Propoſition to a ſecond, *viz.* That one God is not the three Perſons, nor the three Perſons one Thing; altho' they be one God by the ſame Godhead, as far as they are one by the ſame Thing. This Propoſition was likewiſe committed to writing, and St. *Bernard* oppos'd divers Paſſages of the Fathers. The next day, they continued to produce many other Teſtimonies of the Fathers contrary to that Doctrine; and then the other two Articles were propos'd and written, *viz.* That the Perſonal Properties and the Eternal Attributes of God, are not God, and that it cannot be ſaid, That the Divine Nature aſſum'd the Humane Nature, but that it ought to be ſaid, That the Perſon of the Son took our Nature. When they had diſputed for a long time about thoſe Propoſitions, the Cardinals declar'd in the end of the Aſſembly, that after having duly conſider'd what was alledg'd on both ſides, they would decide the Matter, and determine what ought to be believ'd. The Arch-biſhops and Biſhops being juſtly offended, that the Cardinals ſhould take upon them arbitrarily to paſs their Judgment in that Affair, and fearing leſt they ſhould acquit *Gillebert de la Porree*, whom they apparently favour'd; went the next day to meet St. *Bernard*: Then they drew up with his Advice, a Writing that contain'd *Gillebert*'s Propoſitions, as alſo a contrary Confeſſion of Faith; and after having Sign'd it, put it into the Hands of *Hugh* Biſhop of *Auxerre*, and of *Milo* of *Terouane*, with Orders to make application to the Abbot *Suger*, to get it preſented to the Pope and the Cardinals; and to acquaint them, that they had patiently heard ſeveral Diſcourſes which ought not to have been made, purely out of reſpect to their Character; but being inform'd that they deſign'd to proceed to Sentence, they thought fit to offer them their Confeſſion of Faith, to the end that they might be enabl'd to paſs a right Judgment between both Parties: Laſtly, That their Eminences already had *Gillebert*'s Confeſſion, who deliver'd it with a Proteſtation to Correct it, if they ſhould judge it expedient; but as for their parts, they proteſted that they would not ſuffer any alteration to be made in their Form. The Cardinal at firſt took it very ill, that the Biſhops and St. *Bernard* had prepar'd a Confeſſion of Faith before-hand, and by that means prevented their Judgments; imagining, that it belong'd only to the Holy See to make ſuch Forms, and to judge definitively of Matters of Faith. But St. *Bernard* qualify'd their Reſentments, by remonſtrating to them, That neither he, nor the Biſhops pretended to exhibit a final Deciſion, but only an Explanation of their Sentiments. Whereupon the Pope declar'd that they all approv'd the Doctrine contain'd in the Biſhops Confeſſion of Faith, and that if ſome of the Cardinals were favourable to *Gillebert*'s Perſon, yet none approv'd his Errors. However, he did not confirm this Determination by a ſolemn Decree, but contented himſelf only to cauſe *Gillebert* to appear in an Aſſembly held in the Arch-biſhop's Palace at *Rheims*; and after having oblig'd him to retract his four Propoſitions,

positions, he condemn'd them, and forbid the reading or the transcribing of his Book, till it were corrected by the Church of *Rome*. *Gillebert* promis'd to do it, but the Pope answer'd, that he should not be left at liberty to correct it at his pleasure: But nothing was decreed against his Person, so that he return'd to his Diocess reconcil'd with his Arch-deacons. St. *Bernard* was satisfy'd, that his Recantation was sincere, and that he really acquiesc'd in the Judgment of the Synod; nevertheless, some of his followers could not be persuaded to abjure his Opinions, but still persisted to maintain them, and therefore St. *Bernard* endeavours to confute those Miscreants, in his 80th Sermon on the *Canticles*, and treats them as Hereticks. Those erroneous Doctrines were likewise impugned by *Geffrey* Abbot of *Clairvaux*, in a Treatise written purposely on that Subject, in which he collects divers Passages of the Fathers, directly opposite to *Gillebert*'s four Propositions.

Some other Errours were also attributed to him, but forasmuch as they were not found in his Books, 'twas judg'd sufficient to tear in pieces the loose Papers that were in the Hands of his Scholars or Pupils, and in which they were written. *Geffrey* cites a passage taken out of this Author's Gloss on the *Psalms*, in which he asserts, that the Humanity of Jesus Christ ought not to be ador'd with a Worship of *Latria*, but with that of *Dulia*; as also another extracted out of his Gloss on St. *Paul*'s Epistles, where he says, That the name of God, and of the Son of God, is not attributed to the Humane Nature in Jesus Christ, unless by Adoption.

The Works of *Gillebert de la Porree*, were never as yet Printed, except one Letter on the Eucharist, publish'd by Father *Luke Dachery* in the Notes on *Guibert de Nogent*. His Commentaries on the *Psalms*, and on St. *Paul*'s Epistles, and his Theological Treatise of the Trinity, are extant in Manuscript in divers Places; but we may judge by the Passages that are cited out of them, that the too great subtilty of that Man's *Genius*, caus'd him to fall into Expressions contrary to the simplicity of the Faith; a Misfortune that very frequently happens to those, who deviate from the Scripture and Tradition to Philosophize on the Mysteries of the Christian Religion. He died, *A. D.* 1154. *The Writings of* Gillebert de la Porree.

The Letter but now mention'd, is directed to *Matthew* Abbot of St. *Florin*, who had consulted him to know what ought to be done, in reference to a certain Priest, who thro' inadvertency had perform'd the Consecration, when there was no Wine in the Chalice, and having perceiv'd his mistake, made a new Consecration of the Bread and Wine. He returns for Answer, that 'twas requisite that that Priest should forbear saying Mass for some time, and that he should do Pennance for his Transgression. For the rest, that he had done ill, in making a new Consecration of the Bread and Wine, because the Body of Jesus Christ is altogether entire under each *Species*, and in regard that his Body and Blood was under the *Species* of Bread, altho' no Wine were consecrated: And that therefore the Communion might have been administer'd with the consecrated Bread; as Children receive it under the single *Species* of Wine, and sick Persons under that of the Bread. This Letter is very remarkable. Gillebert de la Porree's *Letter.*

CHAP. IX.

An Account of the Lives and Letters of the Popes who possess'd the See of Rome *from* Eugenius III. *to the end of the Century.*

ANASTASIUS IV. was a Citizen of *Rome*, and was call'd *Conrad* before his promotion to the Papal Dignity. He was at first Abbot of St. *Anastasius*, in the Diocess of *Velitri*, afterwards Cardinal Bishop of St. *Sabina*, and succeeded Pope *Eugenius July* 10. *A.D.* 1153. He possess'd the See of *Rome* only during one Year four Months and some Days, and died *December* 4. 1154. Anastasius IV.

He had for his Successour ADRIAN IV. an English-Man by Nation, who was nam'd *Nicolas Break-spear* before he attain'd to that Station, and was Cardinal Bishop of *Albano*. *Eugenius* III. sent him in quality of a Missionary into *Norway*, where he converted a great number of Infidels. He was generally reputed to be a Man of a gentle and liberal Disposition. In the beginning of his Popedom, *Arnold* of *Brescia* and his followers excited some troubles in *Rome*, and wounded Cardinal *Gerard*. Whereupon the Pope having suspended the City from Divine Service till the *Romans* had expell'd him and his Adherents, so that the latter were forc'd to make their escape by flight and retir'd to *Otricoli* in *Toscany*, where they were favourably receiv'd by the People; who look'd upon *Arnold* as a Prophet, but he was apprehended soon after, and notwithstanding the opposition made by the Viscounts of *Campania*, who had rescu'd him, he was deliver'd up to the Prefect or Governour of *Rome*, who caus'd Adrian IV.

him to be burnt at a Stake, and his Aſhes to be thrown into the River *Tiber*, leſt the People ſhould honour him as a Saint. This Pope pronounc'd an *Anathema* againſt *William* King of *Sicily*, who had refus'd to receive his Letters, becauſe he did not give him the Title of King, and who had ſeiz'd on ſome Territories belonging to St. *Peter*'s Patrimony. Then his Holineſs went as far as *Sutri* to meet *Frederic*, who was arriv'd in *Italy*, accompany'd him to *Rome*, and ſet the imperial Diadem on his Head. A little while after, he made Peace with *William* King of *Sicily*, and granted him the Royal Style of King of both *Sicilies*. In writing to the Emperor *Frederick* about the Affair of the Biſhop of *London*, he incurr'd the diſpleaſure of that Prince, by inſinuating that the Empire was a Donation receiv'd by him from the Holy See; inſomuch, that the Pope was oblig'd to explain himſelf in a ſecond Letter, and to ſay, that he meant only with reſpect to his Coronation and Conſecration. However this did not fail to ſet them at variance, and their Quarrel was inflam'd, becauſe his Holineſs refus'd to confirm a certain Perſon, whom the Emperor had nominated to be Arch-biſhop of *Ravenna*. 'Tis alſo reported that the Pope deſign'd to excommunicate the Emperor if he had liv'd longer, but he died of a *Quinſie* in the City of *Anagnia*, *September* 1. *A. D.* 1159. But his Body was tranſlated to *Rome*, and interr'd in St. *Peter*'s Church.

Alexander III.

After the ſolemnization of his Funeral Obſequies, 23 Cardinals met together, and choſe at the end of three Days, *Roland* Cardinal Prieſt, with the Title of St. *Mark*, and Chancellor of the Church of *Rome*, who was nam'd ALEXANDER III. But there were three Cardinals, *viz.* *Octavian*, *John* of St. *Martin* and *Guy* of *Crema*, who undertook to carry on another Election, and *Octavian* having obtain'd the Suffrages of the two others, aſſum'd the Quality of Pope, and the Name of *Victor* III. Afterwards he caus'd himſelf to be Cloathed in the Pontifical Habit; took poſſeſſion of St. *Peter*'s Church by force, and ſet a Guard of Senatours over *Alexander* and his Cardinals, who were confin'd in the Fort during nine Days. The latter was remov'd to a Caſtle on the other ſide of the *Tiber*, and after having been ſhut up therein three Days, the People began to raiſe a Mutiny, inſomuch, that he was conducted with divers Biſhops and Cardinals a-croſs the City, to a Place call'd *Nero*'s *Victory*, and there Conſecrated. The Emperor *Frederick* was then in *Italy* beſieging *Cremona*, and the two Competitours having made application to him to get their Intereſt maintain'd, he order'd them both to repair to *Pavia*, to take their Trial in a Council. *Alexander* not thinking fit to go thither, retir'd to *Anagnia*; and the Emperor in the mean while caus'd the Parties to be ſummon'd to the Council which he had conven'd: The former refus'd to appear, but *Octavian* preſented himſelf according to Order. Then the Emperor after having inform'd the Biſhops, that the Right of calling Councils belong'd to Princes, referr'd the Deciſion of that Quarrel to their Judgment. The Council was compos'd of fifty Arch-biſhops and Biſhops, and of a great number of Abbots. *Victor*, who was preſent there without an Adverſary, carry'd the Cauſe without any difficulty, upon making Proof, that he was firſt inveſted with the Pontifical Mantle; put in poſſeſſion of the Holy See; and acknowledg'd by the Clergy. Thus his Election, notwithſtanding its irregularity, was confirm'd by the Council, and that of *Alexander* declar'd null: The next Day, the latter and his Adherents were ſolemnly excommunicated. We have ſtill in our poſſeſſion the Acts of that Council, held, *A. D.* 1160. with the Synodical Letter of the Fathers aſſembled therein, that of the Emperor, that of the Biſhop of *Bamberg*, and that of the Canons of St. *Peter* at *Rome*, concerning the Election of *Victor*, and the Judgment paſs'd in his favour. They accuſe the Cardinals, who choſe *Alexander*, of having met together even in Pope *Adrian*'s Life-time, to ſubſtitute *Roland* in his room, and of having carry'd on the laſt Election in a tumultuous manner. *Alexander* being inform'd of what was tranſacted againſt him in the Aſſembly of *Pavia*, excommunicated the Emperor *Frederick*.

The Declaration of the Kings of England and France, in favour of Alexander.

The other Princes of *Europe* were ready to do more Juſtice to Pope *Alexander*; for *Henry* II. King of *England* and *Philip* II. King of *France*, being perſuaded by their Prelates of the equity of their Cauſe, favour'd him under Hand; but not to do any thing raſhly in an Affair of that importance, they call'd Aſſemblies of the Prelates of their reſpective Kingdoms, *viz.* the former at *Newmarket* in *England*, and the other at *Beauvais* in *France*. It was agree'd in thoſe Conventions that *Alexander*'s Right was moſt preferrable; but the Princes before they openly declar'd their Sentiments, ſollicited *Frederick* to own him as Pope, and to abandon *Octavian*. But perceiving him to be altogether inflexible to authorize their Declaration to the beſt advantage, they call'd a general Aſſembly of the Prelates and Noble-men of their Kingdoms, in which the Legates of the two Competitors were alſo preſent, in order to take a full cognizance of the Cauſe, and afterwards to declare for him, who ſhould be acknowledg'd as lawful Pope in that Aſſembly, for hitherto out of reſpect to the Emperor they did not think fit publickly to eſpouſe *Alexander*'s Cauſe, altho' they were well inform'd of the validity of his Right. The matter being debated for ſome time in the Council, it evidently appear'd, from the Relation of the Cardinals, the Teſtimony of many Witneſſes, and even the Confeſſion of thoſe of *Victor*'s Party, That the latter ſeiz'd on the See of *Rome* by force; was Cloath'd in the Pontifical Veſtments by Lay-men, without any Canonical Form; was excommunicated before his Conſecration; and was choſen by three excommunicated Perſons: On the other ſide, That *Alexander* was elected by all the other Cardinals; that he might have been immediately inveſted with the Pontifical Ornaments, if he had not at firſt refus'd to accept of them thro-

thro' Humility; that he afterwards assum'd them in a solemn manner; and receiv'd Consecration from the Hands of those, who had a right to administer it. It was also made appear, That the Emperor declar'd for *Octavian*, a long time before the meeting of the Assembly of *Pavia*; that that Convention was not compos'd of 153 Bishops, as his Imperial Majesty gave it out, but only of 44; that the Prelates had taken a Resolution to suspend their Judgment, and not to own either of the two Competitors as Pope, till a general Synod were call'd, consisting of the Prelates of divers Kingdoms, or till they knew which of them was approv'd by the sound part of the Church; that they agreed to give the same Advice to the Emperor, but that he could not be induc'd to follow it; and that on the contrary, he had compell'd the Bishops, to confirm him whom he had already receiv'd; except 24, among whom was the Bishop of *Pavia*, in whose City, that Assembly was held: Therefore the Prelates of *England* and *France*, being well satisfied with these Reasons, acknowledg'd *Alexander* as lawful Pope, at the same time Excommunicating *Octavian* with his Adherents, and the two Kings in like manner follow'd the Judgment of the Council.

The Emperor being inform'd of the Transactions in *France*, held a second Assembly at *Lodi*, in which assisted *Pilgrin* Arch-bishop of *Aquileia*, *Guy* elect Arch-bishop of *Ravenna*, divers Bishops, a great number of Abbots and some Noble-men. He caus'd the Election of *Octavian* to be confirmed therein, and several Letters of Excuse were read, that (as it was given out) were sent by the Kings of *Denmark*, *Norway*, *Hungaria* and *Bohemia*, as also by six Arch-bishops, twenty Bishops, and many Abbots, as well of the Order of *Clairvaux* as of other Congregations, and in which they acknowledg'd *Octavian* as Pope: *Hubert* Arch-bishop of *Milan*, the Consuls of that City, and the Bishops of *Placentia*, *Brescia*, *Bononia* and some others were excommunicated in that Council, which was held in the Month of *June*, A. D. 1161. and continu'd during some Days.

In the mean while *Alexander* took Sanctuary in the Dominions of *William* King of *Sicily*, because the Emperor *Frederick* was Master of a great part of *Italy*, and waited for a favourable Opportunity to pass over from thence into *France*, where the distress'd Popes always met with a Place of Refuge, during the Persecutions that were rais'd against them. At last he found means to set out to Sea, and arriv'd in *France* on the Festival of *Easter*, A. D. 1162. where he was receiv'd by the Kings of *France* and *England*, who went to meet him as far as *Torcy sur Loire*, alighted in his presence, and conducted him on the Road, each of them holding the Reins of his Horse's Bridle. *Frederick* perceiving that *Alexander* retir'd to a place of safety, and was own'd by all the Christians of *Europe*, except the *Germans* and some *Italians*, caus'd a Proposal to be made to the King of *France*, that there should be an Interview between them at *Avignon*, or in some other Frontier-Town; that he would bring *Victor* along with him, and that the King should in like manner cause *Alexander* to appear there; that the Election of both should be thoroughly examin'd in an Assembly compos'd of the Prelates of *Germany*, *France* and *Italy*, and that all Parties should entirely submit to their final Decision. His Design was to cause both Competitors to be rejected, and to procure the Election of a third Person. However, the King of *France* approv'd his Proposal, and went to the Place appointed, but *Alexander* being more mistrustful than that Prince, refus'd to accompany him, and contented himself only to send some Cardinals thither to maintain his Right. The Emperor was highly offended, that the King had not brought *Alexander*, and forasmuch as he was the stronger 'twas much to be fear'd lest he should hem him in on every side, and take him Prisoner, if the King of *England* had not speedily caus'd his Troops to march on purpose to rescue him. This unexpected Recruit having broken *Frederick*'s Measures, he caus'd another Proposal to be made to the King, *viz.* that he should come to meet him with the Prelates of his Kingdom, to receive the Sentence that should be pronounc'd by the Prelates of the Empire, as to the Contest between the Competitors to the Popedom; affirming, *That they only had a right to judge of the validity of the Election of a Pope*: The King reply'd, *That his Prelates and Clergy being the Sheep of the Pope of* Rome, *'twas their Interest to take cognizance of the Person, who was to be their supreme Pastor.* Whereupon the intercourse was discontinu'd, and the King retir'd with his Forces.

Alexander passes into France.

A Conference at Avignon.

Pope *Alexander* arriv'd at *Paris*, A. D. 1163. and at his departure from that City, held a Council at *Tours*, where he renew'd the *Anathema*'s publish'd against *Octavian* and *Frederick*. The Antipope *Octavian* died the next year at *Lucca* on the Festival of *Easter*, and his followers substituted in his room, *Guy* of *Crema*, who took the Name of *Paschal* III. The Death of *Octavian* weaken'd his Party, and the *Italians* wearied with the Emperor's tyrannical Government, began to incline towards *Alexander*'s side; besides that *Conrad* chosen Arch-bishop of *Mentz*, and many other Bishops of *Germany*, declar'd in his favour. Therefore *Alexander* taking the advantage of so favourable a Conjuncture return'd to *Italy*, and made his publick Entry into the City of *Rome* in the Month of *November*, 1165. after having resided three Years in *France*. He was joyfully receiv'd by the People: But on the other side, *Frederick* us'd his utmost endeavours to maintain *Paschal* the Antipope, and to that purpose call'd an Assembly at *Wurtzburg*, A. D. 1166. in which he himself took an Oath, and caus'd the like Oath to be given to the most part of the Lords and Prelates of the Assembly, that they would not acknowledge any other Pope but *Paschal*, and that they would cause all those who depended

A Council held at Tours, *by* Alexander III.

Alexander III. *returns to* Rome.

An Assembly at Wurtzburg *in*, 1166.

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on them, to submit to his Authority. The Deputies of the King of *England*, who was at variance with Pope *Alexander*, by reason of the Contests he had with *Thomas* Arch-bishop of *Canterbury*, took the same Oath.

Afterwards *Frederick* appear'd at the Head of an Army, and pass'd into *Italy* to put *Paschal* in possession of the Papal See: He enter'd *Lombardy*, besieg'd *Ancona*, and the next Year encamp'd near *Rome*; then he defeated the *Romans* in Battel; took part of the City; seiz'd on St. *Peter*'s Church, and would have made himself Master of the whole City, if a Distemper, that rag'd in his Army had not oblig'd him speedily to retire to *Lombardy*. *Alexander* being thus deliver'd form so imminent a danger, had recourse to his thundering Bulls, and pronounc'd a Sentence of Deposition against *Frederick* in a Council held at *Lateran*, A. D. 1168. The *Italians* animated by that Sentence, revolted against the Emperor, submitted to *Alexander*, and expell'd the Schismatical Bishops. *Frederick* having attack'd the *Milanese* Troops, lost Twenty thousand Men, and was forc'd to shut himself up in *Pavia*, but not believing himself to be safe there, in regard that the whole Country of *Lombardy* had declar'd against him, he at last found means to escape into *Germany*, not without much difficulty. In the mean while *Paschal* continu'd in possession of St. *Peter*'s Church, and *Alexander* resided at *Benevento*: The latter return'd from thence in the end of the Year 1169. and receiv'd the City of *Frascati* under his Protection: Whereupon the *Romans* were incens'd against him, and only promis'd to give him admittance into *Rome*, as their Sovereign, on condition that he should cause the Walls of *Frascati* to be demolished. He did it accordingly; but the *Romans* not having kept their word, he caus'd that Place to be fortified again, left a Garrison therein, retir'd to *Anagnia*: and from thence pass'd to *Benevento*, where he receiv'd in 1170. the Proposal made to him by *Manuel Comnenus* Emperor of the *East*, to re-unite the *Greek* Church to the *Latin*, and to own the supreme Authority of the See of *Rome*, on condition that he should Crown him Emperor of the *West*. The Pope commended his Design about the Re-union of the two Churches, and promis'd to contribute, as far as 'twas possible towards the carrying it on; but as for the demand of the Empire, he answer'd, That the matter appear'd to him to be too difficult, and that it did not lye in his Power to grant what he desir'd.

Some time after, *Paschal* the Antipope died at *Rome*, and those of his Party chose for Pope, *John* Abbot of *Struma*: Altho' *Frederick* had own'd his Authority, yet he did not forbear to send the Bishop of *Bamberg* to *Alexander* to negotiate a Treaty of Peace with him. That Prelate had a Conference with *Alexander* in *Campania*, and told him that his Master did not design any longer to act contrary to his Interest, but forasmuch as he refus'd to declare plainly, that he would acknowledge him as lawful Pope, or to promise Obedience to him, they parted without concluding any thing. Altho' *Alexander*'s Affairs prosper'd every day more and more; nevertheless the *Romans* could not be induc'd to receive him into their City, and he usually resided either at *Frascati* or in *Campania*.

Frederick carry'd on a War in *Italy*, A. D. 1175. but not being successful in his Enterprizes, he renew'd the Negotiations of Peace; so that the Pope sent Legates to treat with him about it, but they were not able to come to any Agreement. The next Year *Frederick*'s Army was entirely defeated by the *Milanese* Forces, insomuch that he was constrain'd to send Ambassadors to *Alexander* to conclude a Treaty of Peace: The Conditions were propos'd and were at last ratify'd in 1177. at *Venice*, where the Emperor and the Pope had an Interview: The former abandon'd the Party of *Octavian*, *Guy* and *John* of *Struma*, and promis'd Obedience to *Alexander*, who took off the Excommunication denounc'd against *Frederick*, and re-admitted him to the Communion of the Church of *Rome*. Some Authors relate divers fabulous Circumstances concerning this Reconciliation, and amongst others, that the Pope made an escape to *Venice* in a Disguise; that he was forc'd to implore the assistance of the Doge; that the Emperor sent his Son *Otho* with a Fleet to oblige the *Venetians* to deliver up the Pope into his Hands; that they defeated him and took him Prisoner; that the same Son agreed upon certain Articles of Peace with the Pope; that *Frederick* came in Person to confirm the Treaty; that he prostrated himself before all the People, at the Feet of the Pope, who set his Foot on his Neck, pronouncing these Words; *It is written, thou shalt tread upon the Basilisk, and trample under Foot the Lion and the Dragon*; that *Frederick* answer'd, *I do not obey you but* Peter; and that *Alexander* reply'd, *both me and* Peter. All these particulars are so many Fables, the Falshood of which is prov'd by *Alexander*'s Letters, and by the Testimony of the Historians of that time. 'Tis worth the while to observe, after what manner *Alexander* speaks upon occasion of that Peace in his Letter.

" On the 21st Day of *July* (says he) by the Emperor's Order, the Son of the Marquess *Albert*, " and his Imperial Majesty's Chamberlain, took an Oath in the presence of divers Ecclesia- " stical and Secular Princes of the Empire; that upon the Emperor's arrival at *Venice*, he should " ratify by Oath, the Articles of the Peace of the Church that were already agreed upon; " that he should grant Peace to *William* King of *Scicily* for fifteen Years, and a Truce for Se- " ven, to the *Lombards*. On the 24th Day of the same Month, the Emperor came to the " Church of St. *Nicolas*, at the distance of a Mile from *Venice*, and having abjur'd the Schism, " as well as all the Bishops and *German* Princes, he receiv'd Absolution with them; after- " wards being arriv'd at *Venice*, he gave us the marks of his Obedience, with all man-

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" ner of Humility, at the entrance of St. *Mark*'s Church, in the preſence of an innumerable " Multitude of People; receiv'd from us the Bleſſing of Peace; gave us the right Hand; " and conducted us with Devotion to the Altar. The next day, being the Feſtival of St. *James*, " we went to St. *Mark*'s Church to celebrate Maſs; the Emperor came to meet us without " the Church; gave us the right Hand; re-conducted us when Divine Service was ended; " held the Stirrup, whilſt we got up on Horſe-back; and perform'd all the Devoirs and Re- " ſpects due to us, that his Predeceſſors were wont to do. The Matters of Fact are thus re- lated by the Pope himſelf in three Letters.

The next day, the Emperor went to pay a Viſit to the Pope, and on *Auguſt* 1. he himſelf took an Oath, the ſame thing being likewiſe done by the *German* Lords, to obſerve the Peace that was concluded. Afterwards Abſolution was given to thoſe that had taken part with the Antipopes, and who promis'd for the future, to obey Pope *Alexander* and his Succeſſors. On *September* 16. the Pope held a Council of the Biſhops of *Italy* and *Germany*, in which the Treaty of Peace was confirm'd, and the *Anathemas* renew'd againſt the Schiſmaticks, who were not as yet return'd to the Boſom of the Church, and the Emperor ratify'd it by publick Letters. Laſtly, the Emperor before he left *Venice*, concerted with the Pope Matters relating to the reſtitution of the Revenues of the Church of *Rome*; and ſet forward in his Journey to *Lombardy*, whilſt the Pope went to *Anagnia*, where he arriv'd *December* 14. and from whence the next Year, he was re-call'd to *Rome* by the Clergy, Senate and People of that City. Thus an end was put to the Schiſm of the Church of *Rome*, and *Alexander* continu'd in the peace- able Poſſeſſion of that See till his Death, which happen'd in the Month of *Auguſt*, A. D. 1181.

Cardinal HUMBALD, a Native of *Lucca*, was choſen in his Place, and ſirnam'd LUCIUS III. He was expell'd *Rome* by the Senators, and retir'd to *Verona*, where he died, *November* 25. A. D. 1185. Lucius III.

LAMBERT Arch-biſhop of *Milan*, ſucceeded him under the Name of URBAN III. Theſe two Popes had ſeveral Conferences at *Verona* with the Emperor *Frederick*, about the putting of the Treaty of Peace in Execution, and the Election of the Arch-biſhop of *Trier*. The lat- ter had alſo ſome Conteſts with the Emperor, about certain Territories left by the Princeſs *Mathilda* to the Church of *Rome*; the diſpoſal of the Eſtates of the Biſhops after their de- ceaſe, which the Emperor claim'd as his Right; and the Taxes that were allotted to be paid to the Abbeſſes. And indeed, Matters were carry'd to that height, that *Urban* threaten'd to excommunicate the Emperor, and that Prince call'd an Aſſembly of the Prelates and Princes of *Germany* at *Geinlenhuſen*, A. D. 1186. to maintain his Rights, in which it was determin'd to write to the Pope about that Affair. Their Letter extremely incens'd his Holineſs, and caus'd him to take a reſolution to denounce a Sentence of Excommunication againſt the Em- peror, which would have been actually put in Execution, if the Inhabitants of *Verona* had not entreated him not to do it in their City. Therefore he departed from thence with that deſign, but was prevented by Death, which happen'd *October* 17. A. D. 1187. Urban III. *An Aſſembly at* Geinlen- huſen *in* 1186.

The next day, *ALBERT*, Cardinal Prieſt of St. *Laurence*, and Chancellor of the Church of *Rome*, was plac'd on that See, and bore the Name of GREGORY VIII. His Popedom did not continue during two entire Months; for he died *December* 16. in the ſame Year. Gregory VIII.

After a vacancy of twenty days, the See of *Rome* was fill'd up by *PAULINUS* Cardinal of *Paleſtrina*, choſen *Jan.* 26. A.D. 1188. and nam'd CLEMENT III. Under his Popedom the Chriſtian Princes undertook a Cruſade for the recovering of the Places that *Saladin* had taken from them in the *Levant*. The Emperor *Frederick*, *Richard* I. ſirnam'd *Cœur de Lion* King of *England* and *Philip* II. King of *France*, were engag'd in that Expedition. The firſt was drowned in 1190. as he was waſhing himſelf in a ſmall River between *Antioch* and *Nice*, and his Son *Henry* ſucceeded him in the Imperial Dignity. Pope *Clement* III. died *April* 10. A. D. 1191. Clement III.

HYACINTHUS, Cardinal Deacon with the Title of St. *Mary*, was choſen in his Place, under the Name of CELESTIN III. and after having been ordain'd on Holy Saturday, was plac'd in St. *Peter*'s Chair on *Eaſter*-day. At that time, *Henry* arriv'd with an Army near *Rome*, and determin'd to enter the City to be Crown'd Emperor. Foraſmuch as the Pope put him off from time to time, the *Romans* ſent Deputies to promiſe him, That if he would engage to preſerve their Rights and Privileges, and to demoliſh the Caſtles that were built at *Fraſcati*, they would admit him, and would oblige the Pope to ſolemnize his Coronation. He accordingly conſented, and took an Oath before the Pope, at the Door of St. *Peter*'s Church, that he would maintain the Eccleſiaſtical Rights; reſtore St. *Peter*'s Patrimony; and raſe the Citadel of *Fraſcati*. Afterwards the Pope caus'd him to enter the Church, and actually Crown'd him Emperor, and *Conſtance* his Wife, the Daughter of *Roger* King of *Sicily*, Empreſs. *William* ſirnam'd the Good King of *Sicily*, the Nephew of that Princeſs, dying, ſhe laid claim to the Crown; but *Tancred* her Baſtard Brother excluded her, and got Poſſeſſion of the Throne, which gave occaſion to the War that *Henry* undertook to ſubdue that Kingdom. He march'd into *Italy* with a formidable Army, *A. D.* 1196. and treated the Nobility of *Sicily* in ſo outragious a manner, that his own Wife being ſenſibly afflicted with the Calamities of her Nation, joyn'd with them againſt her Husband, and compell'd him by force to grant them reaſonable Celeſtin III.

reaſonable terms of Peace. *Henry* did not long ſurvive that Reconciliation, for he dy'd at *Meſſina* in 1197. Pope *Celeſtin* excommunicated him ſome time before, for detaining Priſoner, *Richard* King of *England*, whom *Leopold* Duke of *Auſtria* had ſold to him, after having ſeiz'd on that valiant Prince in his Territories, as he was returning from his Expedition to the Holy Land. Upon account of that Excommunication, the Arch-biſhop of *Meſſina* refus'd to bury him in conſecrated Ground, till he had conſulted the Pope. Therefore he went to meet his Holineſs, and requeſted of him three Things, *viz.* 1. A Licence to interr the Emperor's Body according to due Form. 2. The deliverance of *Marcowald* his Imperial Majeſty's Chief Juſtice, who was beſieged by the *Romans*. And 3. That *Frederick* the Son of *Henry*, might be Crown'd King of *Sicily*. *Celeſtin* reply'd as to the firſt Article, That the Emperor could not be bury'd without the conſent of the King of *England*, and till the Mony were reſtor'd to that Prince, which he had exacted from him for his Ranſom: As to the ſecond Article, That the ſetting of *Marcowald* at Liberty depended on the Pleaſure of the *Romans*. He granted the laſt Article, on condition that the Sum of a thouſand Marks of Silver ſhould be paid to him, and as many to the Cardinals; and after that the Empreſs had taken an Oath upon the Holy Goſpels, That *Frederick* was begotten in lawful Wedlock of Her and *Henry*: As for the Succeſſion to the Empire, it was conteſted between *Philip* the Brother of *Henry* deceaſed, and *Otho* the Son of the Duke of *Saxony*, as we ſhall have occaſion to ſhew hereafter. Pope *Celeſtin* did not long ſurvive the Emperor *Henry*; for he fell Sick on the Feſtival of *Chriſtmas* in the ſame Year, and died *Jan.* 8. A. D. 1198.

It remains only for compleating the Hiſtory of theſe Popes, to give ſome account of their Letters.

Anaſtaſius IV's *Letters.*

The Letters of *Anaſtaſius* IV. are few in number. In the Firſt, he reprehends *Engebaud* Arch-biſhop of *Tours*, for neglecting to acquaint him with the high Miſdemeanours of which the Biſhop of *Treguier* is accus'd, and orders him inceſſantly to Summon that Prelate to appear in his Court; and if he find him guilty of the Crimes laid to his charge, that is to ſay, of having riotouſly waſted the Revenues of his Church; of having conferr'd Orders contrary to the Canonical Conſtitutions; and of having committed Simony and Perjury; to ſend him to the Holy See, to the end that he might be puniſh'd according to the ſeverity of the Canons.

In the Second, he writes to *Hugh* Arch-biſhop of *Sens* and to his Suffragans, to look upon the Inhabitants of *Vezelay*, as under a Sentence of Excommunication, by reaſon of the Perſecutions that they rais'd againſt *Ponce* Abbot of the Monaſtery of that place. He writes the ſame thing to the Count and Lords of *Burgundy* in the Third, which only differs from the former in the Superſcription.

By the Fourth, he orders *Peter* Arch-biſhop of *Bourges* to excommunicate the Count of *Nevers* and the Inhabitants of *Vezelay*, unleſs they gave Satisfaction to the Abbot and Monaſtery of *Vezelay*, within thirty days after the Monition is exhibited to them.

He writes again on the ſame Subject to *Lewis* VII. King of *France*, to the Biſhops of that Kingdom, and to *Ponce* Abbot of *Vezelay*, in his Fifth, Sixth and Seventh Letters.

In the Eleventh, he confirms the Statutes of the Regular Canons of St. *John* at *Lateran*.

In the Twelfth, he takes into his Protection, the Order of the Knights of St. *John* at *Jeruſalem*, and ratifies their Privileges.

Adrian IV's *Letters.*

The Firſt of the Letters attributed to Pope *Adrian* IV. is a Privilege granted to the King of *England*, to make himſelf Maſter of *Ireland*, referr'd to by *Matthew Paris*. But it is a very doubtful Piece, and there are no grounds to rely upon it.

The Second, is the Letter that gave offence to *Frederick*, and in which the Pope complains, That the Biſhop of *London* was miſus'd in the Emperor's Dominions, as he was returning from the Holy See, and that he did not take care to revenge that Indignity. To induce him to do it, he entreats him to call to mind, with what kindneſs he was receiv'd at *Rome* the preceding Year, as alſo the Honour and Dignity that he had conferr'd upon him in ſetting the Imperial Crown on his Head. He declares at the ſame time, That he does not repent of having given him Satisfaction, and that he ſhould be very glad to find an opportunity, to beſtow on him greater Favours if it were poſſible.

This Letter being deliver'd to *Frederick*, by *Bernard* Cardinal of St. *Clement*, and by *Roland* Cardinal Prieſt of St. *Mark*, whom the Pope had ſent on purpoſe to bear it: That Prince at firſt entertain'd them very honourably, but at the ſecond Audience, having read that Paſſage of the Letter, in which it was expreſs'd, That the Pope had conferr'd on him the notable Benefit of the Crown, he fell into ſo great a Paſſion, that he could not forbear reviling the two Legates who had brought it, ordering them immediately to retire out of his Dominions. After their departure, he prohibited all his Subjects to go to *Rome*, and ſet Guards on the Frontiers, to ſtop thoſe who were about to travel thither. *Adrian* having heard this News, wrote the Third Letter to the Biſhops of *France* and *Germany*, in which after having related the Matter as it happen'd, he entreats them to uſe their utmoſt endeavours to oblige *Frederick* to return to his Duty. At the ſame time he wrote to him in the Fourth Letter, That it was not his meaning that the Word *Beneficium* ſhould be taken for a *Fee*, but for a good Action; that in that

that ſenſe, it might well be ſaid, That he had done him a Favour in conferring on him the Imperial Crown, becauſe he perform'd an Act of Kindneſs in ſo doing; and that when he wrote, that he gave him the Imperial Crown, *Giving* denotes no more than that he ſet it upon his Head: That they who had otherwiſe interpreted thoſe Terms, were ſpiteful Perſons, that only ſought for an opportunity to diſturb the Peace of the Church and of the Empire: Laſtly, if that Expreſſion were offenſive to him, he ought not nevertheleſs to have acted as he had done, nor to forbid all his Subjects in general to go to *Rome*, but he might have given him notice of it by his Ambaſſadors. He gives him to underſtand that he ſent two other Cardinals, by the advice of *Henry* Duke of *Bavaria*, and entreats him to receive them favourably, to the end that the Buſineſs might be accommodated through the Mediation of that Duke.

The Letter in which *Frederick* deſires the confirmation of *Guy* the Son of the Count of *Blandrata* choſen Arch-biſhop of *Ravenna*, follows the former. It is written in very reſpectful and ſubmiſſive Terms.

The Pope denies him that favour in the Fifth Letter, under pretence, that he was unwilling to remove *Guy* from the City of *Rome*; and in the Sixth, complains of *Frederick*'s Letter, becauſe he ſet his own Name before that of the Pope, exacted Homage and Fidelity of the Biſhops; refus'd to admit his Legates to Audience, and hinder'd his Subjects from going to *Rome*.

The Seventh is written to the Arch-biſhop of *Theſſalonica*, whom he exhorts to be reconcil'd with the Church of *Rome*, and to procure the Re-union of the *Greek* Church.

The Eighth is a Confirmation of the Treaty made with *William* King of *Sicily*.

The Fifteen following, are taken out of the fourth Tome of the Hiſtorians of *France* by *Du-Cheſne*. The Ten firſt and the Twenty Fourth, are written in favour of *Hugh*, Chancellor of that Kingdom, to whom he grants an Arch-deaconry of *Arras*, and the Revenues of a Prebend in the Cathedral of *Paris*: He likewiſe wrote to the Biſhops of *Arras* and *Paris*, and to ſome other Perſons on the ſame Subject. The Three other Letters are directed to King *Lewis*; and in the Twenty firſt, he adviſes him to bring the Inhabitants of *Vezelay* under ſubjection to the Abbots of that place, and to oblige them to reſtore what they had taken from him.

The Twenty fifth, twenty ſixth, Twenty ſeventh and Twenty eighth, relate in like manner to the Abbey of *Vezelay*.

By the Twenty ninth, he renders the Abbey of *Baune* in the Dioceſs of *Beſanſon*, ſubject to the Juriſdiction of that of *Cluny*, as a Priory that ought to depend on it.

The Six following, relate to the Primacy of *Toledo*, and the Affairs of *Spain*.

The Thirty ſixth, Thirty ſeventh, Thirty eighth, Thirty ninth and Fortieth, treat of Matters concerning the Primacy, Patriarchate and Rights of the Arch-biſhop of *Grado*.

In the Forty ſeventh and laſt, publiſh'd by M. *Baluzius* and directed to *Berenger* Metropolitan of *Narbonne*, he confirms the Declaration made by *Ermengarda* Lady of the Mannor of *Narbonne*, by which ſhe prohibitted the Alienation of the Revenues and Eſtates of the Arch-biſhop of that Province after his deceaſe, and denounces an *Anathema* againſt thoſe who ſhould preſume to do it.

Father *Dachery* has inſerted in the firſt Tome of his *Spicilegium*, a Privilege granted by Pope *Adrian* IV. to the Monaſtery of *Caſaure*.

The Firſt Letter of *Alexander* III. is written to the Canons of *Bononia* about his Election. Alexander III's *Letters.*

The Second to *Arnulphus* Biſhop of *Liſieux* on the ſame Subject, and about the Aſſembly of *Pavia*.

The Third is the Bull for the Canonization of *Edward* I. King of *England*.

The following relate to the Affair of *Thomas Becket* Arch-biſhop of *Canterbury*, except the Thirty ſecond, which is an Inſtruction to the Sultan of *Iconium*, who was deſirous to embrace the Chriſtian Religion.

The Forty fifth, Forty ſixth and Forty ſeventh, are the Letters which were written by him, concerning the Treaty of Peace, that he made at *Venice*, with the Emperor *Frederick*.

In the Forty eighth, he recommends to a certain *Indian* King, commonly call'd *Preſter John*, the Legate, whom he ſent into his Country.

In the Forty ninth, he returns thanks to *Hugh*, for a Book which he had ſent to him, and entreats him to endeavour to procure the Reconciliation of the Emperor of *Conſtantinople*, with the Church of *Rome*.

The Fiftieth, is the Letter for the calling of the General Council at *Lateran*.

The Fifty firſt, is a Letter about the Opinion of *Peter Lombard*, who maintain'd, That Jeſus Chriſt, *quatenus* Man, is not a Thing.

The Fifty ſecond, is a Confirmation of the Rights and Privileges of the Arch-biſhop of *Colen*.

The Two following, relate to the Erection of the Biſhoprick of *Alexandria della Paglia*, a City newly built in the *Milaneſe* Territory. He nominated the firſt Biſhop, but to the end

that that Nomination might not be prejudicial to the Inhabitants, he left them the liberty of proceeding to an Election for the future.

The Fifty fifth, Fifty sixth and Fifty seventh, contain the Confirmation of the promotion of *John* to the Bishoprick of St. *Andrew* in *Scotland*, against *Hugh* who was nominated by the King.

By the Fifty eighth, directed to *Casimir* Duke of *Poland*, he ratifies certain Constitutions made by that Prince for the preservation of Church Revenues.

The Fifty ninth, is a circular Letter directed to all the Christian Princes, in which he exhorts them to afford succours to the Christians of the Holy-Land, and renews to those that do so, the Privileges and Immunities granted by *Urban* and *Eugenius* his Predecessors, and puts their Estates, Wives and Children under the protection of the Holy See.

The Sixtieth, is directed to all the Bishops of Christendom on the same Subject, to the end that they might publish the preceding Letter in their respective Dioceses, and induce the Princes and People to so pious an Undertaking.

In the Three following Letters, directed to certain Prelates of *England*, he gives them an Account after what manner he concluded a Treaty of Peace with the Emperor at *Venice*.

These are the Letters of Pope *Alexander* III. that are contain'd in the first Collection, to which three Additions have been since annex'd; the first of those Additions comprehends Fifty six Letters, publish'd by Father *Sirmondus*, in the end of the Works of *Peter* Abbot of *Celles*.

In the first Eighteen, which are almost all directed to *Peter* Abbot of St. *Remy* at *Rheims*, he nominates him in a Commission with others to determine divers particular Affairs.

The Nineteenth, directed to the Arch-bishop of *Upsal* in *Sweden* and his Suffragans, contains several Constitutions against Simony, and against the Privileges of Clergy-men, taken out of the Councils and the Decretals of the Popes.

In the Twentieth, he recommends to the Charity of the Northern Christians, *Fulcus* Bishop of the *Estons*, a People of *Sweden*.

In the Twenty first, he exhorts the Northern Kings and Potentates, to perform the Duties of Christian Princes, to endeavour to procure the advancement of the Church by encountering its Enemies.

In the Twenty second, directed to the Arch-bishop of *Upsal* and his Suffragans, he specifies the Pennances that they ought to impose for the Crimes of Incest and Uncleanness, and inveighs against two Abuses that prevail'd in their Country, *viz.* the first, That the Priests were wont to celebrate Mass with the Lees of Wine, or with Crums of Bread steept in Wine; and the second concerning clandestine Marriages, that were contracted without the Benediction of the Priest.

The following relate to many particular Affairs of Churches or Monasteries, which he himself decides, or for the determination of which he grants a Commission to other Persons in the respective places.

In the second Addition, are compris'd 109 Letters directed to *Lewis* VII. King of *France*, or to the Prelates of his Kingdom, the greatest part of which relate to the Affairs of the Churches of *France*; as also some to the Contest between *Alexander* and *Victor*, and others are only recommendatory Letters or full of Compliments. They are taken out of the Collection of the Historians of *France*, by *Du-Chesne*.

The last Addition contains 22 Letters, of which the six first are written on the Schism rais'd by *Victor*; the two following treat of the Privileges of the Canons of *Challon*: In the Ninth, he acquaints *Henry* Arch-bishop of *Rheims*, after what manner he was receiv'd in *Rome*: The five following were written in favour of the Church of *Vezelay*: In the Fifteenth, he commends *Hugh* Bishop of *Rhodez*, for establishing a general Peace in his Dioces: The Seventeenth and Eighteenth, are the Bulls for the Canonization of *Edward* King of *England* and St. *Bernard*: The Twentieth, Twenty first and Twenty second, are Acts of Approbation of the Order of the Knights of St. *James* in *Spain*; of that of the Monks of the Abbey of St. *Saviour* at *Messina*; and of that of the *Carthusians*, and of their Constitutions. There are also in the Addition to the Tenth Tome of the Councils, five other Letters attributed to *Alexander* III. of which the four first relate to the Immunities of the Schools and Chapter of *Paris*, and the last to those of the Chapter of *Anagnia*.

Lucius III's *Letters.*

Lucius III. having possess'd the See of *Rome* but a little while, has left us only three Letters.

By the First, he takes off the Excommunication of *William* King of *Scotland* and the Suspension of his Kingdom, denounced by the Arch-bishop of *York*, in Pope *Alexander*'s Life-time, for opposing the Consecration of *John*, elected Bishop of St. *Andrew*.

The Second Letter is directed to *Henry* II. King of *England*, in which he exhorts that Prince to permit a Tax to be rais'd in his Kingdom, for the Relief of the Holy-Land.

The Third is a Decree against the Hereticks of that time, in which he pronounces a perpetual *Anathema* against the *Cathari*, the *Patarins*, those that style themselves the *Humbled or the poor People of* Lyons, the *Passagians*, the *Josepins* and the *Arnoldists*, and prohibits all sorts of Persons to profess Divinity or to Preach publickly, unless they have obtain'd a License from

from the Holy See, or from the Diocesan Bishop. He likewise condemns all those who presume to maintain any Doctrines or Practices different from those of the Church of *Rome*, concerning the Sacrament of the Body and Blood of Jesus Christ, Baptism, the Remission of Sins, Marriage, or the other Sacraments, with their Abetters and Adherents: He ordains, That Clergymen, convicted of those Errors shall be depos'd, and Laicks deliver'd up into the Hands of the Secular Judges to be punish'd, unless they immediately abjure them, without allowing any Pardon to Relapses: He enjoyns the Arch-bishops and Bishops to make a Visitation every Year, either Personally or by their Arch-deacons, in order to discover such Miscreants: He exhorts the Counts, Barons, Lords and Magistrates vigorously to aid and assist the Clergy-men in the Prosecution of those Hereticks, under pain of Excommunication, and Privation of their Dignities: And in that Case, he grants a peculiar Jurisdiction to the Arch-bishops and Bishops, over such Persons as enjoy certain Immunities and are subject only to the Holy See, provided they be obey'd as the Pope's Delegates, notwithstanding all manner of Privileges.

Urban III. gave notice to all the Bishops, of his Election by a circular Letter, dated *January* 11. A. D. 1186. which is the first of his Letters. Urban III's *Letters.*

The Second, dedicated to *William* King of *Scotland*, relates to the Contest between the Bishops of St. *Andrew* and *Dunckell*, the Tryal of which was referr'd to the See of *Rome*, in the time of his Predecessor, but could not be determin'd, till the Popedom of *Urban*, who entreats the King in this Letter to take the Bishop of *Dunckell* into his Protection, and makes the same Request in the following, to *Jocelin* Bishop of *Glasco*.

In the Fourth, he writes to *Baldwin* Arch-bishop of *Canterbury*, about the building of a new Church in Honour of St. *Stephen* and St. *Thomas*.

In the last, he approves the Foundation of a House of Hospitallers at *Bononia*, and ratifies their Constitutions and Privileges.

Gregory VIII. was no sooner advanc'd to the Papal Dignity, but he wrote a Circular Letter to all the Faithful, to exhort them to relieve the Holy Land. He gives a lively description of the most deplorable Calamities that befel the Christians, when the City of *Jerusalem* was taken by *Saladin*, and earnestly presses the Faithful to undertake an Expedition for the recovery of it out of the Hands of that implacable Enemy of Christianity. He grants Indulgences to those, who shall take upon them the Cross for the Holy War, and renews in their favour, the special Privileges that were allow'd by his Predecessors in the like Case. Gregory VIII's *Letters.*

In the Second Letter, he ordains, That to deprecate the Wrath of God, the Faithful should be oblig'd to fast during five Years, on all *Fridays* from *Advent* to *Christmass*, and that they should abstain from Flesh on *Wednesdays* and *Saturdays*.

By a Third Letter, he confirms the Orders that his Predecessors had given to all the Ecclesiastical Judges to determine the Law-suits of private Persons.

The Five first Letters of *Clement* III. relate to the Contest that arose between *John* and *Hugh* about the Bishoprick of St. *Andrew* in *Scotland*. Clement III's *Letters.*

In the Sixth, he confirms the Rights and Immunities of the Church of that Kingdom.

The Seventh, is the Act for the Canonization of *Otto* Bishop of *Bamberg*.

The First Letter of *Celestin* III. is directed to the Prelates of *England*, whom he orders to excommunicate all those, who shall refuse to obey *William* Bishop of *Ely* Legate of the Holy See and Regent of the Kingdom in the absence of King *Richard*, who was engag'd in the Expedition to the Holy Land. Celestin III's *Letters.*

By the Second, he takes off the Excommunication denounced by *Geffry* Arch-bishop of *York*, against *Hugh* Bishop of *Durham*.

The Third is the Act for the Canonization of St. *Ubald* Bishop of *Eugubio*.

The Fourth, is an elegant Exhortation to induce the Christian Princes to make Peace, that they may be in a Condition to regain the Holy Land.

In the Fifth, directed to the Bishop of *Lincoln*, he gives him a Commission to take cognizance of the Misdemeanours and Crimes of which the Arch-bishop of *York* was accus'd.

The Sixth, sent to the Dean and Arch-deacon of the Church of *Lincoln*, is written on the same Subject.

In the Seventh, he constitutes *Hubert* Arch-bishop of *Canterbury*, his Legate in *England*; and in the Eighth, orders the Bishops of *England* to acknowledge and obey him in that Quality.

The Ninth, is a Fragment of a Letter directed to the Arch-bishop of *Sens*, in which he declares null the Divorce that *Philip* King of *France* had made with Queen *Batilda*, the Daughter of the King of *Denmark*, under pretence of nearness of Kin, and enjoyns him to re-take her.

In the Tenth, he entreats *Hubert* Arch-bishop of *Canterbury*, to levy Recruits to be sent into the Holy Land to King *Richard*.

The Three following Letters are written about the Disorders caus'd in the Church of *York* by the Arch-bishop: He commits the Care and Reformation of that Church to *Simon* Dean of the Chapter; and forasmuch as the Arch-bishop had appeal'd to the Holy See, before the Bishop of *Lincoln* exhibited an Information against him, he allows him time to come to *Rome* till the Festival of St. *Martin*; but in case he do not then appear, he orders the Bishop of *Lincoln* to proceed against him, and in the mean while suspends him from the Government of his Province.

In the Fourteenth, he orders *Hubert* Arch-biſhop of *Canterbury*, to oblige thoſe who had taken upon them the Croſs for the Expedition to the Holy Land, to ſet forward on their Journey, at leaſt, unleſs they were prevented by a lawful Impediment.

This Letter is follow'd by that of *Philip* Biſhop of *Beauvais*, written to Pope *Celeſtin*; in which that Prelate complains, That the King of *England* enter'd the Territories of *Beauvaiſis* with his Forces in a hoſtile manner, and took him Priſoner. The Pope return'd an Anſwer in the following Letter, That he had no reaſon to make a Complaint of the Misfortune that befel him, ſince he preſum'd to take up Arms contrary to the Duty of his Profeſſion; beſides, that the Conduct of the King of *England* ought not to be blam'd, in regard that the King of *France* had unjuſtly taken from him divers Towns, contrary to the ſolemn Promiſe that he had made to that Prince not to commit any Hoſtilities againſt him, 'till his return to his Dominions: That inſtead of performing that Promiſe, he determin'd to take the advantage of his Confinement: And that the King of *England* being at laſt ſet at Liberty, had good reaſon to oppoſe the Enterprizes of the King of *France*.

In the Sixteenth, he enjoyns the Arch-biſhop of *Canterbury*, the Biſhop of *Lincoln*, and the Abbot of St. *Edmund*, to re-eſtabliſh in one of the Churches of *England*, the Monks that were turn'd out under colour of the Pope's Bull got by ſurprize, upon a falſe Exhibition.

In the laſt, directed to *William* King of *Scotland*, he confirms the Rights and Privileges of the Churches of that Kingdom.

CHAP. X.

A Relation of the ſeveral Conteſts that Thomas Becket *Arch-biſhop of* Canterbury *had with* Henry II. *King of* England.

The Life of Thomas Becket, before he was Arch-biſhop of Canterbury.

THOMAS BECKET was a Native of the City of *London*, the Capital of *England*: His Father was nam'd *Gilbert* and his Mother *Matilda*. *Gilbert*, in his Youth, took upon him the Croſs for the Holy War, but upon his arrival at *Jeruſalem*, he was taken Priſoner and made a Slave by the *Saracens*. During his Impriſonment, he found means to obtain the favour of the Admiral's Daughter, in whoſe Houſe he was confin'd, and ſhe conceiv'd ſo great an Affection for him, that *Gilbert* having at laſt made his Eſcape, ſhe travell'd to *London* on purpoſe to meet him; was baptiz'd there, and afterwards marry'd to *Gilbert*, by whom ſhe had our *Thomas*, who was born *A. D.* 1119. Before his Birth, *Gilbert* return'd to the Holy Land, where he continu'd three Years and a half, having left his Wife in *England*. This Gentlewoman took great care of the Education of her Son, who in the very firſt blooming of his Youth, ſhew'd the marks of what might be expected from him in a riper Age. He began his Studies at *London*, and after having loſt both his Father and Mother, compleated them at *Paris*. Upon his return to *England*, he was employ'd in the management of Affairs, and put himſelf into the Service of *Theobald* Arch-biſhop of *Canterbury*. At that time, *Henry* Biſhop of *Winchester*, Brother to King *Stephen*, was Legate in *England*, who abus'd his Quality and Authority, treating the other Biſhops, and even his Metropolitan, with intolerable Arrogancy. *Thomas* adviſ'd *Theobald* to ſhake off the Yoke, and was ſent by him to Pope *Celeſtin* II. to obtain a Revocation of *Henry*'s Commiſſion; inſomuch, that being arriv'd at *Rome*, he negotiated that Affair ſo ſucceſsfully, that the Pope depriv'd *Henry* of his Dignity, and conferr'd it on the Arch-biſhop of *Canterbury*. *Thomas* was no ſooner return'd to *England*, but *Theobald* entruſted him with the management of the Affairs of his Church, made him Arch-deacon of it ſome time after, and beſtow'd on him many Benefices. Afterwards King *Stephen* dying, and *Henry* II. Duke of *Normandy* ſucceeding him, *Thomas* was conſtituted Chancellor of *England*, A. D. 1158. and obtain'd the Adminiſtration of the publick Affairs of the whole Kingdom.

Election of Thomas Arch-biſhop of Canterbury.

At laſt he was nominated by the King to the Arch-biſhoprick of *Canterbury* in 1161. after the Death of *Theobald*, and was ordain'd on *Whit-ſunday* in the ſame Year. This Prelate was no ſooner advanc'd to that high Station, but he vigorouſly apply'd himſelf to the maintaining of the Intereſts and Liberties of the Church. In the beginning of his Government, he found means to wreſt the Eccleſiaſtical Revenues out of the Hands of the Noble-men who had uſurp'd them, and perſuaded the King to fill up the Epiſcopal Sees of *Hereford* and *Worceſter*, which had been vacant for a long time. But it was difficult for him who had undertaken ſtifly to maintain the Rights of the Church, to avoid falling out with his Prince about particular Intereſts; upon which account, he was oblig'd to reſign the Office of Chancellor. After that ſtep, he made a demand again, with much reſolution, of the Revenues and Rights which he

pretended

pretended to belong to the Church of *Canterbury*, and which were in the poſſeſſion of the King and of the Nobility: He vehemently oppos'd the Outrages and Exactions, with which the great Lords were wont to oppreſs the People and the Clergy: He endeavour'd to aboliſh the Cuſtom that was introduc'd in *England*, of adjudging to Princes the Revenues of vacant Churches, and of deferring to ſupply thoſe Churches with Miniſters, in order to enjoy them longer; and he aſſerted, That Clergy-men, guilty of Miſdemeanours, were not under the Juriſdiction of Civil Magiſtrates; but that they ought to be brought before the Biſhop, to be degraded and condemned to Eccleſiaſtical Penalties, without delivering them up to the Secular Power; nevertheleſs, if in proceſs of time they committed new Crimes, the Temporal Juſtice might then apprehend them, becauſe they were no longer to be look'd upon as Clergy-men.

The original of the Conteſts between the King of England *and* Thomas Becket.

The obſtinate defence of the laſt Article, chiefly caus'd *Thomas* to incur the King's diſpleaſure, and gave occaſion to the Quarrel: For a Canon of *Bedford* nam'd *Philip Brock* having abus'd one of the King's Officers, before whom he was ſummon'd, that Prince determin'd to bring him to condign Puniſhment. The Arch-biſhop ſuſpended the Canon from his Eccleſiaſtical Functions and Benefice for ſeveral Years, but the King not being ſatisfied with thoſe proceedings, requir'd that he might be put into the Hands of the Secular Juſtice: Upon the Arch-biſhop's refuſal to do it, the King held an Aſſembly of the Biſhops of his Kingdom, in the Abbey of *Weſtminſter*; where he made a Remonſtrance, that it was expedient for the publick Benefit, that Clergy-men ſhould be tryed by the Civil Magiſtrates and condemned to afflictive Puniſhments, by reaſon that the ſcandal of Degradation did not at all move thoſe, whom the Sanctity of their Function could not reſtrain from the committing of Crimes. *Thomas*, who was at the Head of that Aſſembly, after having debated with the other Biſhops, reply'd to the King, That the Biſhops could not relinquiſh a Right, which was granted to them by *Henry* I. his Grand-Father, and confirm'd by the ſolemn promiſe of King *Stephen*; and that they entreated his Majeſty to call to Mind the Oath that he took on the Day of his Coronation, to maintain the Church in its Liberty and Rights. Whereupon the King demanded whether they were diſpoſed to obſerve the Cuſtoms and Conſtitutions of his Kingdom? *Thomas* reply'd, that they were ready to do it, provided their Rights were ſecur'd, *Salvo Ordine Suo*, and all the Prelates made the ſame Anſwer, except the Biſhop of *Chicheſter* nam'd *Henry*, who chang'd the laſt Words, and ſaid, that he would punctually obſerve thoſe Cuſtoms.

King *Henry*, was extremely incens'd at the reſtriction they put on their Promiſe, after he had ſo often preſs'd them to no purpoſe, to engage abſolutely to obſerve the Cuſtoms of the Kingdom without any limitation, and left the Aſſembly, quite tranſported with Anger. The next Day, he ſent to demand of the Arch-biſhop of *Canterbury*, the Grants for all the Governments that were conferr'd on him, whilſt he was Chancellor of *England*, and ſpeedily departed from *London*, ſhewing evident marks of his high diſpleaſure againſt the Biſhops. Inſomuch that their dread of his Anger and of the ill effects that it might produce, and the ſollicitations which that Prince caus'd to be made, induc'd many of them to yield to give ſatisfaction to his Majeſty, and theſe us'd their utmoſt endeavours to bring the others to the ſame Temper. *Thomas* ſtood to his Reſolution for a long time, but being at laſt overcome by the frequent and preſſing entreaties of the Prelates and of his beſt Friends, he ſuffer'd himſelf to be prevail'd upon; went to meet the King at *Oxford*, and promis'd to obſerve the Cuſtoms of the Kingdom for the future, without any manner of Reſtriction.

An Aſſembly at Clarendon.

The King to render this Declaration more Authentick, call'd an Aſſembly of the Biſhops and Noble-men of the Kingdom at *Clarenden*, A. D. 1164. in which he oblig'd the Arch-biſhop of *Canterbury* and the other Prelates to take an Oath, that they would carefully obſerve the Cuſtoms of the Kingdom, and at the ſame time caus'd a verbal Proceſs to be drawn up containing the Articles of thoſe Cuſtoms that were to be acknowledg'd by the Biſhops, and which were ſixteen in Number. The Firſt imports, That when any Conteſts ariſe between the Laity and Clergy, about the preſentation to Benefices, they ought to be regulated in the King's Court: The Second, That the Revenues of Mannors depending on the King's Demeans cannot be made over to Churches, without his Majeſty's Conceſſion: The Third, That the Clergy-men acquited or impeached by the King's Officers, ſhall be oblig'd to repair to his Court, to the end that enquiry may be made, whether they ought to be tried there, or whether they ought to be ſent back to the Eccleſiaſtical Courts of Judicature; and that being thus ſent back, the King's Chief Juſtice, ſhall depute a Perſon to be Witneſs of the Proceedings of that Court: That if the Clergy-man be convicted, or confeſs his Crime, the Church cannot have a Right any longer to protect him. The fourth Article declares, That the Arch-biſhops, Biſhops, and the King's other Subjects cannot depart the Kingdom, without his Majeſty's leave, and in caſe it be granted, they ſhall give him good aſſurance, that they will not act contrary to his Intereſt: The Fifth, That excommunicated Perſons ſhall not be obliged to give ſecurity for their continuing in the Country, but only to ſtand to the Judgment of the Church, when it ſhall be thought fit to grant them Abſolution: The Sixth, That no other Informers or Witneſſes ſhall be admitted againſt Laicks, but ſuch as are allowed by the Laws: The Seventh, That all thoſe who hold any Lands of the King, or are of the number of his Officers, cannot be excommunicated, nor their Territories ſuſpended from Divine Service, unleſs due notice be

firſt

firſt given to the King or to his Chief Juſtice, to the end that that which belongs to the Juriſdiction of the King's Court, may be tried there, and that which ought to be tryed in the Eccleſiaſtical, may be referr'd to it: The Eighth, That an Appeal may be brought from the Arch-deacon's Court to the Biſhop's, and from the latter to that of the Arch-biſhop, and if the Arch-biſhop has not done Juſtice, application may be made to the King, to the end that the Cauſe may be decided in the Arch-biſhop's Court, without liberty to enter an Appeal, unleſs by his Majeſty's ſpecial allowance: The Ninth, That in caſe a Conteſt ariſe, between a Clerk and a Lay-man, about an Eſtate, which one aſſerts to depend on the Church and the other on a temporal Lordſhip, the Chief Juſtice ſhall ſend for twelve Aſſiſtants, to examine to what Juriſdiction it ought to be appropriated; that if they judge it to belong to the Church, the Cauſe ſhall be tried in the Eccleſiaſtical Court, but if they find it to belong to the Lay-Fee, it ſhall be referr'd to the cognizance of the Lord of the Mannor. The Tenth, That if any Perſon be cited by his Arch-deacon or his Biſhop to anſwer to an Accuſation, and he refuſe to appear, he may be ſuſpended, but cannot be excommunicated, till the Chief Juſtice of the Place has ſummon'd him to make his appearance; and that if that Judge ſhould neglect to do his Duty, the King ſhall take the matter in Hand: The Eleventh does not relate to Eccleſiaſtical Affairs: The Twelfth ordains, That the King ſhall enjoy the Revenues of the Arch-biſhopricks, Biſhopricks, Abbeys and Priories during a Vacancy; that to fill it up the King ſhall iſſue out a *Conge d' Elire* to the moſt eminent Men of the Place, who ſhall carry on the Election in his Chappel, with the King's Conſent, and by the Advice of the Lords, who ſhall be conven'd for that purpoſe, and that the Perſon elected ſhall do Homage to the King before he be ordain'd: The Thirteenth Article imports, That the King ſhall cauſe Juſtice to be done to the Biſhops, and the Biſhops to the King: The Fourteenth, That Cattel ſeiz'd on for a Treſpaſs ſhall not be detain'd by the Clergy, but put into the Cuſtody of the Officers of the Royal Court: The Fifteenth, That Courts of Judicature ſhall be kept by the King's Juſtices: The Sixteenth, That the Sons of the Peaſants ſhall not be ordain'd, but with the Conſent of their Lords. Theſe Articles were not ſign'd by the Biſhops, but were acknowledg'd in the Aſſembly, and three Copies of them were taken, *viz.* one for the King, the Second for the Arch-biſhop of *Canterbury*, and the Third for the Arch-biſhop of *York*.

The Arch-biſhop of Canterbu-*ry repents of having ſign'd the Articles.*

The Arch-biſhop of *Canterbury* being retir'd, his Friends and Domeſticks began to murmur: Some of them excus'd him, in regard that he could not act otherwiſe, by reaſon of ſo unhappy a Conjuncture of Affairs, and others complain'd on the contrary, That all the Immunities of the Church of *England* were ruin'd by that compliance. His Croſs-bearer who was more bold than the reſt, preſum'd to make a remonſtrance to that effect, and the Arch-biſhop being perſwaded that he had done ill, was affected with a ſenſible grief, took a reſolution to do Pennance, and abſtain'd from celebrating Divine Service, till Pope *Alexander* III. who then reſided at *Sens*, wrote to him not to do it any longer, and gave him Abſolution for the Offence he might have committed, upon condition that he ſhould confeſs it to a Prieſt.

The retreat of Thomas Becket.

As ſoon as the King underſtood, that the Arch-biſhop repented of what he had done, he fell into a ſtrange Paſſion againſt him. In the mean while *Thomas* being inform'd thereof, retir'd to his Abbey of *Alintere* ſituated near the Sea-ſhore, and embark'd twice to paſs over into *France*; but the Wind continuing contrary, he return'd to *Canterbury*, and preſum'd even to preſent himſelf before the King, by whom, he was very ill treated. At laſt that Prince deſpairing to bring over the Arch-biſhop to his Intereſt, made application to the Pope, to compaſs his Deſign; to which purpoſe, he ſent the Biſhop of *Liſieux* and the Arch-deacon of *Poitiers* to prevail with him to conſtitute the Arch-biſhop of *York* his Legate in *England*, and to order *Thomas* and the other Prelates to obſerve the Cuſtoms of his Kingdom. The Pope having refus'd to do both, the King ſent new Deputies to demand the ſame thing again with greater importunity, and to entreat him to confirm the Cuſtoms and Privileges of his Kingdom, by the authority of the Holy See. The Pope abſolutely deny'd the latter requeſt, but to amuſe him, he conferr'd the Dignity of Legate on the Arch-biſhop of *York*, nevertheleſs upon condition, that he ſhould not have any juriſdiction over the Perſon or Arch-biſhoprick of *Thomas*, and without exempting the Biſhops of *England* from the Obedience they ow'd to their Primate. Foraſmuch as this Reſtriction render'd the authority of the Arch-biſhop of *York* uſeleſs with reſpect to the King's deſign, which was to depoſe *Thomas*, he ſent back the Letter to the Pope, with indignation.

Negotiations between the King and the Pope.

The Pope wrote another Letter to divert him from making any further attempts on the Rights of the Churches of his Kingdom; but that Prince inſtead of ſubmitting to his Admonitions, caus'd the Arch-biſhop of *Canterbury* to be ſummon'd to appear in Perſon before his Majeſty, to anſwer to divers Informations that were brought againſt him. *Thomas* on the other ſide, entreated the King not to take it ill, that he ſtood to the Privileges of his Dignity, which exempted him from appearing before Secular Judges. The King being much more exaſperated by that excuſe, gave Orders to the Biſhops and Temporal Lords of his Kingdom to meet together in his Royal Caſtle at *Northampton*, and compell'd the Arch-biſhop of *Canterbury* to repair thither in quality of a Criminal rather than of a Judge. The Firſt thing done in the Aſſembly, was to pronounce Sentence againſt him for neglecting to make a perſonal

An Aſſembly at Northampton *againſt* Thomas Becket.

ſonal appearance, when he receiv'd a Summons from the King, and his Eſtate, Goods and Chattels were Confiſcated, upon condition nevertheleſs, that the execution of that Sentence ſhould depend on his Majeſty's pleaſure. Afterwards he was convey'd into one of the Halls of the Court, where he being lock'd in, an Account was demanded of him of the Revenues of the vacant Biſhopricks and Abbeys, that he had enjoy'd for ſeveral years, when he was Chancellor. He reply'd, That he would take advice about the matter. *Henry* Biſhop of *Winchester* ſaid, that he remember'd, that when *Thomas Becket* was choſen Arch-biſhop, he had a general Diſcharge. *Gilbert* Biſhop of *London* propos'd that he ſhould reſign his Arch-biſhoprick to appeaſe the King's Anger, and the other Prelates, except the Biſhop of *Winchester*, were of the ſame Opinion. *Thomas* would not hearken to that propoſal, but to be ſet at Liberty, he expreſs'd his deſire to ſpeak with two Lords, who were with the King; when they were come, he deſir'd that he might be allow'd time till the next day, and ſaid, that then he would make ſuch an Anſwer as God ſhould direct him. Whereupon the Aſſembly deputed the Biſhops of *London* and *Rocheſter* to deliver that Meſſage to the King; but the former ſaid, that the Arch-biſhop was deſirous to have time, in order to look over his Papers, and to prepare to give an account to his Majeſty. The King being ſatisfy'd with that Declaration, ſent him word by the two Lords, with whom he deſir'd to ſpeak, That he was willing to grant him the time he ſued for, provided that he kept his word, in giving an account of the things that were committed to his Charge. *Thomas* forthwith declar'd that he never made ſuch a promiſe: However, he was permitted to depart, and that very Night he was ſeiz'd with a violent fit of the Colick, which hindred him from riſing the next Morning.

The King ſent two Lords of his Court to enquire whether he were Sick, and at the ſame time to give him a Summons. He excus'd himſelf for the preſent, by reaſon of his Indiſpoſition, of which they were Witneſſes, and promis'd to appear the next day. In the mean while a report was ſpread abroad, that if he went to the Royal Palace, he would be Aſſaſſinated or arreſted, the next day ſeveral Biſhops us'd their utmoſt endeavours to perſwade him to make a reſignation of his Arch-biſhoprick and of all his Poſſeſſions to the King, in regard that they were much afraid leſt he ſhould loſe his Life if he did not ſubmit. He did not ſeem to be at all concern'd at their Remonſtrance, but forbid all the Biſhops to aſſiſt at the Proceedings that were to be carried on againſt him, and declar'd that he appeal'd to the Holy See. The Biſhop of *London* proteſted againſt the Prohibition ſhe then made, and retir'd with all the Biſhops, except thoſe of *Winchester* and *Salisbury*, who continu'd with *Thomas Becket*. However that Prelate after having Celebrated Maſs went to the Palace, bearing his Croſier Staff himſelf. The King refus'd to admit him into his Preſence, and retiring into a private Chamber, ſent for the other Biſhops, and made great complaints to them againſt *Thomas Becket*. The Biſhops approv'd the King's Reſentments, avouching that that Arch-biſhop was a perjur'd Traytor, and that it was requiſite to proceed againſt him as guilty of High Treaſon. However they durſt not bring him to a Formal Tryal, but only ſent him word by *Hilary* Biſhop of *Chicheſter*, That forasmuch as after having promis'd Obedience to the King, and Sworn to obſerve the Cuſtoms of the Kingdom, he acted contrary to his Oath, they did not take themſelves to be any longer obliged to obey him, that therefore they put their Perſons and Churches under the Popes Protection, and cited him to his Tribunal.

The King likewiſe ſent him word by *Robert* Earl of *Leiceſter*, that he expected an account of the Things committed to his Charge. *Thomas* proteſted that he was diſcharg'd by the King's Son, when he was made Arch-biſhop of *Canterbury*. Afterwards he refus'd to ſubmit to the Judgment of the King, Biſhops and other Lords of the Kingdom; declar'd that he would acknowledge no other Judge but the Pope; and cited the Biſhops before him. After having made this Declaration, he went out of the Palace, the Doors of which he open'd, with the Keys that were found hanging on the Wall, and was accompanied to his Houſe by a crowd of poor People. On that very Night he took a reſolution to retire, and to the end that it might be done more ſecretly, he feign'd an inclination to lie in the Church, and made his eſcape, having chang'd his Cloaths and Name, but before he embark'd he took ſome turns about the Coaſts of *England* to avoid being apprehended: Then he paſs'd over into *Flanders*, arriv'd at *Graveline*, and retir'd from thence to the Abby of St. *Berthin*, where he diſcover'd himſelf and ſent Deputies to *Lewis* VII. King of *France*, to inform him of his preſent diſtreſs, and to entreat his Majeſty to permit him to ſtay in his Kingdom. They were prevented by the Deputies of the King of *England*; but the French King did not receive them favourably, and declar'd on behalf of *Thomas Becket* even before the arrival of his Deputies. Theſe laſt were kindly entertain'd, and the King promis'd all manner of Protection to the Arch-biſhop, in his Kingdom, and ſaid that in that Point, he only follow'd the Cuſtom of the Kings his Predeceſſors, who by a very peculiar Privilege, were always in a capacity to afford a Sanctuary in their Dominions, to Perſecuted Biſhops, and to defend them againſt all their Enemies.

Thomas Becket's Retreat to France.

The Deputies of the King of *England*, and thoſe of the Arch-biſhop, went to the Pope, who was then at *Sens*; The former brought over ſome of the Cardinals to their ſide, but the Pope ſtood for the Arch-biſhop, nevertheleſs he gave Audience to the Deputies of the King of *England*, who preſs'd him to oblige the Arch-biſhop to return to *England*, and entreated

The Pope's Declaration in his Favour.

ed him to ſend a Legate *a latere* to take cognizance of that Affair, and to accommodate it, or to determine it without Appeal. The Pope refus'd to do any thing till the Arch-biſhop arriv'd in Perſon; and having declar'd his reſolution to the Deputies, they departed very much diſſatisfy'd. A little after, *Thomas Becket* accompanied by the Arch-biſhop of *Trier*, and the Abbot of *Berthin* came to *Soiſſons*, where King *Lewis* admitted him into his Preſence, and reiterated the promiſes he had made to his Deputies. Afterwards he went to *Sens* to meet the Pope, whom he ſoon made ſenſible of the Juſtice of his Cauſe, by ſhewing him the Articles that were drawn up at *Clarendon*, which with common conſent were found contrary to the Intereſt and Liberty of the Church. The next day, he proffer'd to quit his Metropolitical Dignity, and entreated his Holineſs to nominate another Perſon to ſupply his place. But the Pope would by no means allow it, order'd him to keep his Arch-biſhoprick, and recommended him to the Abbot of *Pontigny*, into whoſe Monaſtery he retir'd.

The King of *England* being informed of the Pope's Anſwer by his Deputies, confiſcated the whole Eſtate and Goods of the Arch-biſhop of *Canterbury*, with thoſe of his Relations and Friends; baniſh'd them from his Kingdom, and publiſh'd new Ordinances more prejudicial to the Liberty of the Church, than the former. *Thomas Becket* wrote to him, as alſo to ſome Biſhops of *England* about that Matter; but thoſe Remonſtrances prov'd ineffectual. However he propos'd a Conference in which the Pope was to aſſiſt; but his Holineſs being return'd to *Rome*, the King ſent Deputies to him, whom he caus'd to paſs through *Germany*, where they aſſiſted in the Aſſembly of *Wurtzburg* againſt Pope *Alexander*, and bound themſelves by an Oath, with the Biſhops of *Germany*, to ſtand for *Paſchal* the Antipope; nevertheleſs they did not forbear to continue their Journey, and to meet *Alexander*, to whom they deliver'd the Letter of their Prince, who threaten'd to withdraw himſelf from his Obedience, if he did not give him ſatisfaction as to the affair of *Thomas Becket*.

Thomas Becket made Legate of the Holy See in England.

The Pope to advance a Perſon, whom the King thought fit to depreſs, conſtituted him Legate of the Holy See throughout the whole Kingdom of *England*, except the Province of *York*. *Thomas* being Inveſted with this new Dignity, thought himſelf obliged to ſhew the effects of it. Therefore he condemn'd and aboliſh'd the Cuſtoms, that were publiſh'd at *Clarendon*; Excommunicated all thoſe who obſerv'd 'em, or caus'd 'em to be obſerv'd by others; ſent word to the Biſhops, that they were by no means oblig'd to the Oath they had taken, and threaten'd the King of *England* with an *Anathema*. On the other ſide, the King to prevent him, appeal'd to the Holy See, by the advice of the Prelates of *Normandy*, and diſpatch'd *John* of *Oxford* to *Rome*, to entreat the Pope to ſend a Legate *a latere* into *England*, to the end that they might determine or make up the Buſineſs. However, he threatn'd the Monks of *Ciſteaux* to deſtroy all the Monaſteries that they had in his Dominions, if they entertain'd the Arch-biſhop any longer at *Pontigny*. Therefore he was forc'd to depart from thence and made choice of the Monaſtery of St. *Columba* in the City of *Sens* for the place of his abode. He Excommunicated many Perſons of the Kingdom of *England* and ſome Biſhops, more eſpecially the Biſhop of *London* his greateſt Enemy.

John of Oxford's Negotiation at Rome.

In the mean while *John* of *Oxford* having gain'd the favour of part of the Court of *Rome*, by his Preſents, aſſur'd the Pope, That the King of *England*, would no longer inſiſt upon the Cuſtoms that he caus'd to be receiv'd in the Aſſembly of *Clarendon*, and procur'd *William* Cardinal Biſhop of *Pavia*, to be nominated Legate, to determine the Affair of the Arch-biſhop of *Canterbury*; but in regard, that he might be ſurpriz'd, by reaſon of the intimate Correſpondence that there was between him and the King of *England*, the Pope appointed Cardinal *Otho* to be his Collegue. He alſo gave Abſolution in particular to *John* of *Oxford*, whom *Thomas Becket* had Excommunicated, granted him the Deanry of *Salisbury*, and Suſpended *Thomas*'s Authority, till the arrival of his Legates. Theſe advantages, which it ſeems, the King of *England* obtain'd at the Court of *Rome*, ſtartled the Arch-biſhop of *Canterbury* and his Friends; inſomuch that *Peter Lombard* wrote about it to the Pope, as well as *Thomas Becket*, who excepted againſt the Judgment of the Cardinal of *Pavia*. Theſe two Legates being arriv'd in *France*, inform'd the Arch-biſhop of the occaſion of their being ſent by the Pope, and the Cardinal of *Pavia* told him, that he came to put an end to the Difference between him and the King of *England*. *Thomas* had prepar'd a very ſharp Anſwer, but he ſuppreſs'd it by the advice of *William* of *Salisbury*, and wrote to him with greater Moderation.

The Negotiations of the Pope's Legates in England.

The two Legates could not immediately execute their Commiſſion, by reaſon that they were oblig'd to mediate a Peace between the Kings of *England* and *France*. The Cardinal of *Pavia* openly maintain'd the Intereſt of the former, and gave occaſion of complaint to the other; nay the Pope upon his ſollicitation, prohibited *Thomas* to pronounce any Sentence of Excommunication againſt the Perſon of the King of *England*, or of Suſpenſion againſt his Dominions. At laſt the Legates gave notice to the Arch-biſhop, to make his appearance on *Novemb.* 10th. *A. D.* 1168. on the Frontiers of the two Kingdoms; but he deſir'd and obtain'd a delay for ſeven days, to get together again the Companions of his Exile. At laſt he appear'd with a numerous retinue at *Giſors*, the place appointed for the Conference, and there met with the two Legates, accompanied by the Arch-biſhop of *Rouen*, who repreſented to him the inflexibility of the King of *England*, and the Calamities that the Church endur'd by the

the Perſecution, of which he was the Cauſe. Afterwards they inſiſted upon the Grandeur and Power of that Prince, the Kindneſs and Reſpect that he always expreſs'd for the Holy See, and the extraordinary Favours that he had Confer'd on the Arch-biſhop of *Canterbury*: They related with exaggeration the complaints that he made againſt him, accuſing him of having induc'd the King of *France* and the Count of *Flanders* to make War with his Majeſty. Laſtly they exhorted the Arch-biſhop to humble himſelf, and to teſtifie his Obedience to his Sovereign, by making a voluntary ſubmiſſion, and by ſuppreſſing his Anger, and the fierceneſs of his natural Diſpoſition.

Thomas Becket reſolutely made his defence, and clear'd himſelf from the ſuſpicions, that the King of *England* had conceiv'd againſt him, and more eſpecially, as to the particular accuſation, that he had excited the War between that Prince and the King of *France*, who condeſcended ſo far as to give Teſtimony to his Innocence, by declaring upon Oath, that it was not true, that he ſollicited him to undertake that War. The Arch-biſhop of *Canterbury* added that he was well perſuaded, that a Biſhop ought not to have recourſe to thoſe ſorts of means; That he was ready to ſhew to the King all manner of ſubmiſſion and deference, provided that the Glory of God, the Honour of the Apoſtolick See, the Liberty of the Church, the Dignity of the Prieſthood, and the Church-Revenues might receive no detriment. They propos'd that he ſhould promiſe the King to obſerve all the Cuſtoms that were in uſe, in the time of the Arch-biſhops his Predeceſſors, or at leaſt that he ſhould tolerate them, and conceal his reſentments: But he would not engage to do either, no not ſo much as to keep ſilence. Then they inſiſted that he ſhould reſign his Archbiſhoprick, in caſe the King could be prevail'd with, to renounce the Cuſtoms that were conteſted, but he likewiſe rejected that Propoſal. Laſtly the Legates asked him, whether he were willing to acknowledge them as competent Jugdes for the deciding of the Differences between him and the King or not. He was ſomewhat perplex'd at this Demand; for on the one ſide, he was unwilling openly to diſown their Authority, and on the other ſide, he did not look upon it as ſafe, that he ſhould be tryed in any other Tribunal but that of the Pope himſelf. Therefore he reply'd; That when the Goods and Chattels, of which he was depriv'd, were reſtor'd to him, he would readily ſubmit to the Judgment of the Pope, or to that of any other Perſons to whom he ſhould grant a Commiſſion to be his Judges. Thus ended this Conference, which had no effect.

Thomas Becket gave an account of all theſe particular Circumſtances to the Pope in a Letter, and the two Legates went to Communicate them to the King of *England*: Whereupon that Prince and the Prelates of his Kingdom demanded of the Legates, whether they had not receiv'd Orders from the Pope to bring *Thomas Becket* to his Tryal, or whether they were not impower'd to do it, by vertue of their Office? They declar'd that they had no ſuch Power, and that all that they could do, was only to cauſe the Pope's Letters to be read publickly; by which he prohibited the Arch-biſhop of *Canterbury*, to Excommunicate the King, or to paſs any Sentence of Suſpenſion on his Kingdom; as alſo to inform him of the purport of them, with a prohibition to attempt any thing to the prejudice of that Order; and to confirm the Abſolutions that were given to the Biſhops, and other Excommunicated Perſons, under pretence, that the Pope allow'd that ſuch Abſolution ſhould be granted them, in caſe they were in danger of Death, and that thoſe Perſons being conſtrain'd by the King's Orders to paſs over the Sea, ran the hazard of loſing their Lives. But the Pope having permitted it only upon Condition, that they ſhould reſtore the Church-Revenues, and the greateſt part of them not having done it, *Thomas Becket* wrote to the Legates, that they ought to oblige them to make reſtitution, if they were deſirous that their Abſolution ſhould be ratify'd. The Pope himſelf likewiſe wrote to the ſame effect; but the Cardinal of *Pavia* eluded that Order; alledging, that he could not put it in execution without offending the King.

In the mean while *Thomas Becket* made great complaints againſt thoſe Proceedings, and ſent word to the Court of *Rome* at the ſame time, entreating the Pope to recall thoſe two Legates, who ſhewed too much partiality; inſomuch that his Holineſs not being able to withſtand the importunity, of thoſe who adher'd to the Intereſt of that Arch-biſhop at *Rome*, immediately ſent for the Legates and depriv'd them of all manner of Authority. Cardinal *Otho* before his departure us'd his utmoſt endeavours to induce the King of *England* to do Juſtice to the Arch-biſhop, whereupon his Majeſty reply'd, that he would conſent that that Prelate ſhould return to *Canterbury*, and poſſeſs his Church in Peace, and that he for his part would renounce the Cuſtoms, that were not in uſe in the time of his Predeceſſors; but that he would not hear talk of doing him Juſtice, and thoſe of his Party, as to the Eſtates they enjoy'd for a long time, pretending that they had put them to a good uſe. The Cardinal in like manner ſpoke to the King much to the ſame effect, but all their Remonſtrances ſerv'd only to draw upon them the diſpleaſure of that Prince, who complain'd when they came to take leave of him, that he was betray'd by the Pope and threatn'd to yield him Obedience no longer, if he did not take care to do him Juſtice with reſpect to the Arch-biſhop of *Canterbury*.

An Interview between Thomas Becket *and* King Hen. II. *in the presence of the King of* France.

Afterwards, the King of *France* interceded at the sollicitation of the Pope to accommodate that Busines with the King of *England*, and procur'd an Interview, during which the Archbishop of *Canterbury* threw himself at King *Henry*'s Feet, and after having implor'd his Clemency, declar'd that he would resign to him, every thing that had occasion'd the differences between them, provided that the Glory of God might be indemnify'd. His Majesty receiv'd that Restriction, with a great deal of dissatisfaction, and propos'd to the King of *France*, that he would leave *Thomas* in the quiet possession of the See of *Canterbury*, saying, That he expected to enjoy'd the Rights that were enjoy by the Kings his Predecessors in the time of the Predecessors of the Arch-bishop; who should likewise enjoy the Immunities that his Predecessors had actually enjoy'd. This proposal seem'd reasonable to the Assistants, and even to the King of *France*; nevertheless *Thomas Becket*, would not accept of it, alledging, that his Predecessors had Tolerated some Abuses, which his Adversaries would fain compel him to approve against his Conscience. This refusal caus'd a murmuring among the Lords of both Nations, and gave no manner of satisfaction to the two Kings. The Enemies of the Arch-bishop accus'd him of Arrogancy, and even many of his Friends did not approve his Inflexibility. However the King of *France* soon alter'd his Mind, commended the constancy of that Prelate, and instead of Banishing him out of his Dominions, as it was expected, he admitted him into his Presence, suffer'd him to reside at *Sens*, and continu'd to assist him. King *Henry* sent Envoys to complain to that Prince, that he treated a Rebel so kindly, who had refus'd to accept of Peace upon reasonable Terms; but perceiving that the French King, was resolv'd not to abandon him, he sollicited the Pope again by two Deputations, and prevail'd with the King of *Sicily*, and the Estates of *Italy* to joyn their entreaties to his, against the Arch-bishop of *Canterbury*.

Other Legates sent into England *and their Negotiation.*

However all that could be obtain'd of the Pope, was, that he would send two other Legates to endeavour again to procure a Reconciliation between them. *Gratian* the Nephew of Pope *Eugenius* III. and *Vivian* Advocate of the Church of *Rome*, were chosen for that purpose. The Pope deliver'd to them the Articles of the Agreement ready drawn up, and oblig'd them to take an Oath, not to go beyond the Orders he had given them. He prohibited them to receive any thing of the King of *England*, till the conclusion of the Treaty, and order'd them to declare to that Prince, that if he neglected to make Peace upon the Conditions prescribed by him, he would enjoyn the Arch-bishop of *Canterbury*, to make use of the Authority of the Church against him. These Legates manag'd divers Negotiations in the Year 1169, but none of them took Effect. King *Henry* offer'd to permit *Thomas Becket* to return to *England*, and to re-establish him in his Arch-bishoprick, and in the possession of his Estate, but would have this Condition annexed, *Provided always that the Rights of the Kingdom be maintain'd*; but the Legates refus'd to admit that Clause, unless this were also Inserted *Provided that the Liberties of the Church be not infringed.* There was also an Interview at St. *Denis* between the two Kings, the Legates and the Arch-bishop which prov'd ineffectual, So that the Legates return'd without coming to any manner of Agreement. The King of *England* who was not well satisfy'd with these Legates, demanded others of the Pope, with much importunity, and even with Menaces. His Holiness was not of Opinion that his request ought to be deny'd; and even Suspended the Arch-bishop's Authority till the Differences were finally determin'd. He nominated *Simon* Prior of *Mont Dieu* and *Bernard de Corila*, to be his Legates, on that occasion, and gave them two Letters for King *Henry*, *viz.* one full of Exhortations and gentle Admonitions, and the other of severe Reprimands and Threats, with Orders to deliver the former at first; and in case he obstinately persisted in his Resolution, to add the second. These two Legates conducted the Arch-bishop to the Place appointed for the Interview, where the two Kings were Present, and admonish'd him to humble himself before his Sovereign: He followed their Advice, and only insisted that the Glory of God might be secur'd in these Terms, *Ad honorem Dei.* King *Henry* was offended at that Expression, and requir'd, That the Arch-bishop should promise and bind himself by Oath, as a Priest, and a Bishop in the presence of the whole Assembly, sincerely to observe the Customs, that were follow'd by the Reverend Arch-bishops, under the Kings his Predecessors, which he had also engag'd to do upon another occasion. The Arch-bishop promis'd to be faithful to him in every particular, as far as it was possible, *Salvo ordine suo*, and added, That for Peace sake, he would engage to observe, as far as his Dignity would allow, such Customs as were in use amongst his Reverend Predecessors. The King peremptorily insisted, That he should promise to observe the Customs of his Kingdom, without any manner of Restriction; but the Arch-bishop would by no means consent to it, and upon that refusal his Majesty departed out of the Assembly. The Legates having exhorted him to re-admit the Arch-bishop to his Favour, and to Restore him to his Church, he reply'd, That perhaps he might one day be prevail'd upon to do the latter, but that he would take care never to make him his Confident. During a second interview between the two Princes, they presented to King *Henry*, the Pope's menacing Letter, but he was not at all concern'd at it, and always insisted upon the Promise that the Arch-bishop of *Canterbury* had made to act conformably to the Customs of the Kingdom, which the Arch-bishops his Predecessors had observ'd before him: *Thomas Becket* made Answer, That he was ready to obey his Majesty, as far as it could be done, without infringing the Privileges

leges of his Dignity, and thus this Negotiation took no more effect than the others; inſomuch, that the Pope being wearied with the delays of the King of *England*, revok'd the Suſpenſion of the Arch-biſhop's Authority, and left him at liberty to act as he ſhould think fit.

Some time after, King *Henry* deſigning to Crown his eldeſt Son, appointed the Arch-biſhop of *York* to perform that Ceremony; but the Pope being inform'd of his Intention, prohibited that Arch-biſhop and all others, under pain of Suſpenſion, to make any attempt upon a Right that apparently belong'd to the Arch-biſhop of *Canterbury*. *Thomas Becket* likewiſe wrote to the Arch-biſhop of *York* and to his Collegues to notifie to them the ſame Prohibition; whereupon the King was ſo extremely incens'd, that he took a reſolution to oblige his Subjects to take an Oath, That they would not obey the Pope, nor the Arch-biſhop of *Canterbury*, and caus'd his Son to be actually Crown'd by the Arch-biſhop of *York* at *Weſtminſter*, in a Church belonging to the Juriſdiction of *Canterbury*. The young King in like manner took an Oath, to obſerve the Cuſtoms of the Kingdom, that were publiſh'd at *Clarendon*: In the mean while the Pope being preſs'd by the Remonſtrances of the King of *France*, of the Arch-biſhop of *Canterbury*, and of *William* Arch-biſhop of *Sens*, declar'd the Arch-biſhop of *York* ſuſpended from all manner of Eccleſiaſtical Functions, and pronounc'd the ſame Sentence againſt all the Biſhops who aſſiſted at that Ceremony. He ſent word at the ſame time to *Rotrou* Arch-biſhop of *Rouen*, and to *Bertrand* Biſhop of *Nevers* to meet the King of *England*, in order to admoniſh him the laſt time in his Name to make Peace; and in caſe he refus'd to do it, to ſuſpend all his Dominions from Divine Service, that were ſituated on the hither ſide, or beyond the Sea. At the ſame time, he diſparch'd a ſmart Reprimand to the King of *England*, requiring him in the Name of God, and by Virtue of the Apoſtolick Authority, to be reconciled with the Arch-biſhop of *Canterbury*, and to give Peace to the Church, if he deſign'd to avoid an *Anathema*, like to that which was pronounc'd againſt the Emperor *Frederick*; inſomuch, that thoſe urgent Threats oblig'd King *Henry* to bethink himſelf ſeriouſly of an Accommodation, and perſonally to entreat the Legates to uſe their utmoſt endeavours to procure it.

The King of England *reconciled to* Thomas Becket.

Whereupon *Thomas Becket* went to meet the King, accompanied with the Arch-biſhop of *Sens*; and his Majeſty receiv'd him with ſuch particular Marks of Kindneſs, as he never ſhew'd him ſince their falling out. The Arch-biſhop demanded Juſtice for the Indignities put upon the Church of *Canterbury*, and more eſpecially for the injury he had lately done him, by the Coronation of his Son: The King promis'd to give Orders that that Prince ſhould be Crown'd again, and then *Thomas Becket* caus'd Interceſſion to be made by the Arch-biſhop of *Sens* (who began to ſpeak,) that his Majeſty would vouchſafe, to reſtore to him the Church of *Canterbury*, with all the Revenues belonging to it, and to do him Juſtice, as to what relates to the Coronation of the Prince his Son; he for his part, engaging at the ſame time, to yield to his Majeſty, all the Reſpect, Obedience and Submiſſion, that is due from an Arch-biſhop to his Sovereign Prince, according to the Ordinance of God. The King accepted of thoſe Terms, and thus the Peace was at laſt effectually concluded. Afterwards the Arch-biſhop of *Canterbury* humbly entreated the King his Maſter, that he might have liberty to take leave of the King of *France*, to return Thanks for the many ſignal Favours he had receiv'd from him. He alſo continu'd ſome time longer in *France*, with a deſign not to paſs over into *England*, till he had receiv'd Information, that thoſe Perſons were actually put in Poſſeſſion of the Revenues of the Church of *Canterbury*, whom he ſent thither for that purpoſe. In the mean while, the Arch-biſhop of *York* and the Biſhops of *London* and *Salisbury*, us'd all poſſible means to break off the Agreement, and further, to incenſe King *Henry* againſt the Arch-biſhop. At that time, one *Renulphus*, who was the Miniſter of the Arch-biſhop of *York*'s Fury, made no difficulty to pillage the Revenues of the Church of *Canterbury*; but neither that Injury nor the Coldneſs with which the King then treated *Thomas Becket*, were ſufficient to divert him from the reſolution he had taken to return to *England*, notwithſtanding the Advice of his Friends to the contrary, and the Threats of his Enemies.

Thomas Becket's *return to* England

Therefore he embarked at *Calice* in the end of the Year 1170. and arriv'd at *Sandwich*; but before his departure, he ſent into *England*, the Letter that the Pope had directed to him and which he kept till that time. By vertue of that Letter, his Holineſs ſuſpended the Arch-biſhop of *York* with the Biſhops, who aſſiſted at the Coronation of the young King, and excommunicated or ſuſpended for divers Cauſes, a great part of the Prelates of the Kingdom. The publication of that Sentence extremely exaſperated the Minds of the Prelates and Engliſh Nobility. The Arch-biſhop upon his arrival, met with divers Perſons who attempted to take away his Life; and he was no ſooner at *Canterbury*, but ſome of the King's Officers accompanied with *Renulphus* and three Clergy-men, came (according to the Order they had receiv'd from the Arch-biſhop of *York* and two other Prelates) to require him in his Majeſty's Name to abſolve all the Biſhops who were ſuſpended or excommunicated; alledging, That what he had done againſt them, was prejudicial to the King himſelf, ruin'd the Cuſtoms of the Kingdom, and was contrary to the Tranquillity of the State. They promis'd at the ſame time, That when the Suffragan Biſhops of the Metropolitan See of *Canterbury* were abſolved, they would readily ſubmit to his Injunctions, as far as they could do it, without impairing

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the Dignity of the Crown. The Arch-biſhop reply'd, That it did not lie in his power to repeal a Sentence paſſed by the Holy Apoſtolick See; but they perſiſted in preſſing him more earneſtly, and threaten'd that if he refus'd to do it, the King would revenge the Indignity on the whole Church. *Thomas Becket* proffer'd, That if the excommunicated or ſuſpended Biſhops would take an Oath in his preſence, in due Form, to ſubmit to what he ſhould think fit to ordain, for the ſake of Peace and upon account of the Reſpect that he bore to his Majeſty, he would do all that he could in their favour. But they could by no means be perſuaded to take ſuch an Oath, without informing the King of its purport, nor to ſubmit in ſuch a manner to the Will and Pleaſure of the Arch-biſhop of *Canterbury*.

Then the three Prelates above-mention'd, went to meet the King, implor'd his Aſſiſtance, and repreſented to him, that the Arch-biſhop of *Canterbury* had diſturb'd the Peace of the Kingdom by his Arrival, openly accuſing him of Arrogancy and Tyranny. The King being highly provoked by that Diſcourſe, ſaid in a Paſſion, *That he was unfortunate in meeting with none that could take Vengeance of one ſingle Prelate, who created him more Trouble, than all his other Subjects, and endeavour'd by all manner of Means to make void his Royal Authority.* The letting fall of theſe Words, gave occaſion to four of his Courtiers to form a Conſpiracy againſt the Arch-biſhop's Life: For they immediately ſet out, and being arriv'd in *England*, ſhew'd him an Order from the King, to abſolve the excommunicated or ſuſpended Biſhops, and to take an Oath of Allegeance. But the Arch-biſhop having refus'd it, they took up Arms, enter'd the Cathedral Church of *Canterbury*, where he was Officiating, and Aſſaſſinated him at the Altar, one of the laſt days of the Year, 1170. which was the 52 of his Age, and the 9th ſince his promotion to the Metropolitan Dignity. As ſoon as the News of that baſe Act was brought to King *Henry*, he expreſs'd a great deal of Trouble for his Death, and ſent Deputies to *Rome* to aſſure the Pope, That he was by no means conſenting to the Fact. The Pope was tranſported with Grief and Indignation; but the King's Deputies having depos'd upon Oath, that their Maſter was not at all acceſſory to that Murder, and that he was ready to clear himſelf by Oath; his Holineſs contented himſelf only to excommunicate the Aſſaſſins and their Accomplices, and ſent the Cardinals *Theodin* of St. *Vitalis*, and *Albert* of St. *Laurence*, to receive the King's Oath, and to oblige him to give Satisfaction to the Church.

A Conſpiracy againſt Thomas Becket, *and his Death.*

Theſe two Legates being arriv'd in *Normandy*, found the King altogether diſpos'd to ſubmit to every thing that the Church ſhould enjoyn him. He took an Oath upon the Holy Goſpels, That he neither commanded nor was deſirous, that the Arch-biſhop of *Canterbury* ſhould be kill'd, and that he was more ſenſible of Grief at his Death, than at that of the King his Father; but he confeſs'd, that he had been in ſome Meaſure the cauſe of it, by reaſon of the Animoſity which he ſo often expreſs'd againſt his Perſon, and that therefore he was ready to undergo ſuch Penance, as the Legates ſhould think fit to impoſe on him. The two Cardinals order'd him, 1. To maintain 200 Soldiers during a whole Year, for the defence of the Holy Land. 2. To revoke all Cuſtoms and Ordinances introduc'd under his Reign to the prejudice of the Church, and to reform by the Pope's advice, ſuch as were eſtabliſh'd. 3. To reſtore to the Church of *Canterbury* all its Revenues and Territories, and to make the ſame reſtitution to all others that were pillaged. 4. and laſtly, To deliver *Spain* from the Oppreſſion of the Infidels, in caſe it were requir'd by his Holineſs. They likewiſe privately enjoyn'd him, Faſting, Alms-giving and ſome other particular Penances. The King accepted of all thoſe Conditions, with the Marks of an extraordinary Humility, and the Legates gave him Abſolution at the Church-door. The young King took an Oath to obſerve the ſame things, obliging himſelf, that if his Father died without fulfilling his Penance, to perform, what was ordain'd, in his ſtead.

The Canonization of Thomas Becket.

Afterwards *Thomas Becket* was canoniz'd for a Saint, *A. D.* 1173. and King *Henry* being attack'd by his unnatural Son, who rebell'd againſt him, implor'd his Aſſiſtance, going barefooted to his Tomb, as it were an humble Suppliant.

His Letters.

There are ſtill extant Six Books of the Letters of this Prelate, and of thoſe that were written to him during his Troubles, which were collected by *John* of *Salisbury*, publiſhed by *Chriſtianus Lupus*, and printed at *Bruxels* in *Quarto*, A. D. 1682. with a Relation of his Life, taken out of four contemporary Authors, viz. *Herbert* his Clerk, *William* of *Canterbury*, the Abbot *Alanus* and *John* of *Salisbury*. The Life and Actions of that famous Man, ſufficiently ſhew his Character, *viz.* That he was reſolute, of an undaunted Courage, and inflexible to the higheſt degree; and his Letters, that he was eloquent, had the Art of ſtirring up the Affections, and was endu'd with pious and generous Principles.

CHAP.

CHAP. XI.

An Account of the Lives and Writings of the principal Authors who flouriſh'd in the Twelfth Century.

GEFFREY *Abbot of* VENDOME.

GEFFREY was a Native of *Angers* deſcended of a noble Family, was educated by *Garnier* Arch-deacon of that City, and enter'd very Young, into the Monaſtery of *Vendome*, which was founded *A. D.* 1050. by *Godfrey Martel* Count of *Angers*. A little while after, he was made Abbot in 1093. being as yet only a Deacon. *Ives* of *Chartres* gave him the *Benediction*, and exacted of him an acknowledgment, that he ſhould be ſubject to the Juriſdiction of the Biſhop of *Chartres*. However, that Abbot ſoon repented of what he had done, and caus'd himſelf to be freed from that engagement by the Pope; neither could his Succeſſors be induc'd to renew it, becauſe the Monaſtery of *Vendome* depended immediately on the Holy See. To diſcharge that Obligation to his Holineſs, *Geffrey* took a Journey to *Rome*, the ſame Year that he was conſtituted Abbot, where he did Pope *Urban* II. a very notable piece of Service, in ſupplying him with means for the recovery of the Palace of *Lateran*, out of the Poſſeſſion of *Ferruchius*, who kept it for *Guibert* the Antipope: He receiv'd the Order of Prieſthood from the Hands of that Pope, who made him Cardinal of St. *Priſca*. Afterwards returning to *France*, in 1094. laden with Honour, he took upon him the Government of his Monaſtery of *Vendome*, and was employ'd in the Adminiſtration of the moſt important Affairs of the Church and State. He was invited by the Popes to divers Councils, and was choſen by *Lewes* the Groſs King of *France*, to be Arbitrator of a Difference that aroſe between that Prince and the Count of *Angers*. He vigorouſly maintain'd the Intereſts of the See of *Rome*; paſs'd over the *Alps* Twelve times for the Service of the Popes; was taken Thrice by his Enemies, and at laſt for his own part, was involv'd in many Law-ſuits, with Biſhops, Abbots and ſecular Lords, about the Rights and Poſſeſſions of his Monaſtery, which he preſerv'd entire, and even augmented conſiderably. 'Tis not preciſely known in what Year he died, but he was ſtill living in the time of Pope *Honorius* II. *A. D.* 1129.

Geffrey *Abbot of* Vendome.

The firſt Book of the Letters of this Abbot contain 31 directed to the Popes *Urban* II. *Paſchal* II. *Calixtus* II. and *Honorius* II. and to the Legates of the See of *Rome*. They are almoſt all written for the preſervation of the Immunities and Poſſeſſions of his Abbey, demanding the Protection of it of the Popes, as a Right unqueſtionably belonging to him; in regard that all the Revenues of his Monaſtery by its Foundation, were an allodial Tenure of the Holy See, for which he paid a certain Duty.

In the ſecond Book are compris'd 32 Letters directed to *Ives* Biſhop of *Chartres*, and to *Geffrey* his Succeſſor, in the greateſt part of which he vindicates the exemption of his Monaſtery, avouching that it depends ſolely on the Holy See; that the Biſhop of *Chartres* has no right either over their Perſons or Poſſeſſions; that they are not to be look'd upon as † *Acephala*, becauſe they have *Jeſus Chriſt* for their Head, and after him the Pope; that the Promiſe he made to *Ives* Biſhop of *Chartres*, was extorted by ſurprize, and afterwards declar'd null by Pope *Urban*. Some of thoſe Letters relate to the Conteſts that he had with the Monks of *Marmoutier*, and the Counteſs of *Vendome*. In the Nineteenth, he diſcuſſes the Queſtion concerning the Reiteration of Extreme Unction, and concludes with *Ives* of *Chartres*, that it ought not to be re-iterated, by reaſon that it is a Sacrament.

† *Deſtitute of a Head.*

The Third Book comprehends 43 Letters written to ſeveral Biſhops, more eſpecially to thoſe of *Angers* and *Mans*: Some of them purely relate to Morality, others to the Monaſtical Diſcipline, and many others to particular Affairs. 'Tis aſſerted therein that a Monk accuſed by his Abbot, ought not to be left to his arbitrary Proceedings. This Author likewiſe vigorouſly oppoſes the Inveſtitures; ſhews that Biſhops are forbidden to exact a yearly Salary, for the uſe of the Altars, which they grant to Monks; and laſtly obſerves, that 'tis reaſonable, that thoſe Churches which have Poſſeſſions in the Territories of other Churches, ſhould pay the Tithes of them to the latter.

The Fourth Book contains fifty Letters directed to Abbots or Monks, which for the moſt part relate either to Morality, or to particular Affairs; among which the 47th directed to *Robert d' Arbriſelles* has been much talkt of. It is written to adverti'ſe that Abbot Founder of the Order of *Fontevrault*, that there was a report concerning him, about a Buſineſs, which did not tend to his Credit, and which he ought ſpeedily to reform, if that report were really true, *viz.* That he convers'd ſo familiarly with Women, that he permitted them to co-habit with him; that he kept private Correſpondence with them; and that he was not aſhamed even to ly with them, under pretence of mortifying himſelf by enduring the Stings of the Fleſh, which is a new kind of unheard of Martyrdom, but very dangerous, and of a very bad

bad Example. We have alſo in our poſſeſſion another Letter written by *Marbodus* Biſhop of *Rennes*, which paſſes the ſame Cenſure on *Robert d' Arbriſſelles*. Indeed theſe two Letters plainly prove, that the Enemies of *Robert* had caus'd thoſe falſe Reports to be ſpread abroad againſt him; but they are no proof that he was guilty of ſuch enormities as were laid to his charge, and his Conduct is ſufficiently juſtify'd, by the advantageous teſtimonies that are given of him by the Writers of that time, who look'd upon him as a Man of great Sanctity.

However, the Monks of *Fontevrault* imagin'd, that the better to vindicate the Memory of their Founder, it was requiſite to call in queſtion the truth of thoſe two Monuments, and to make them paſs for ſpurious Pieces. Father *Mainferme* has exhibited this Charge againſt them in the Name of his Collegues, and has made it a part of the Subject of his Book call'd, *The Buckler of the Order of* Fontevrault. Amongſt all the Conjectures alledged by him againſt *Geffrey*'s Letter, there is only one direct, that deſerves any conſideration, *viz.* that *Abaelard* in one of his Letters, ſays that *Roſcelin*, of whom we have made mention in the preceeding Century, wrote an invective Epiſtle againſt that excellent Preacher of Jeſus Chriſt *Robert d' Arbriſelles*, whence Father *Mainferme* concludes it to be that of *Geffrey*, or that of *Marbodus*, or perhaps both; but he has miſtaken *Abaelard*'s meaning: For that Author does not ſay, that *Roſcelin* compos'd one or two Letters under the Name of another Perſon, to declaim againſt *Robert d' Arbriſelles*, but that he wrote a Letter againſt him and St. *Anſelm*, ſo that this has no relation to thoſe of *Geffrey* and *Marbodus*. As for that of *Geffrey* now in Queſtion, it cannot be denied but it belongs to him; for, 1. 'Tis apparently his Style, and if it be never ſo little compar'd with the others, we ſhall ſoon be perſwaded, that it was written by the ſame Author. 2. It is not only extant in the Manuſcript of *Mans*, which Father *Sirmond* made uſe of; but alſo in Two other Manuſcripts, *viz.* one in the Library of *Chriſtina* Queen of *Sweden*, and the other in that of *Santa Croce* at *Florence*, which are referr'd to the time of *Robert d' Arbriſelles*; Father *Mabillon* having alſo ſeen and cited the latter in the Relation of his Voyage to *Italy*.

In the fifth Book are contain'd 28 Letters directed to divers particular Perſons, which are full of moral Diſcourſes and Compliments. In the Sixteenth, he aſſerts the neceſſity of making Confeſſion of all ſorts of Sins; and in the laſt, he maintains, that a Man, who has once aſſum'd the Monaſtick Habit, and liv'd for ſome time in a Monaſtery, cannot return to a ſecular courſe of Life, altho' he made no expreſs Profeſſion nor receiv'd the Benediction.

Theſe Letters are follow'd by ſeveral Tracts about divers Eccleſiaſtical Affairs; the Firſt of which is a Treatiſe of the Body and Blood of *Jeſus Chriſt*, in which he endeavours to prove the changing of the Bread and Wine into our Saviour's Body and Blood in the Euchariſt; ſo that after the Conſecration, nothing remains of the matter or ſubſtance of the Bread and Wine, but only the outward appearances, and that 'tis really the very ſame Body of *Jeſus Chriſt*, that was born of the Virgin *Mary*, and which ſuffer'd on the Croſs. He adds, That the Wicked receive it in the Sacrament, but do not receive the Effects nor Graces of it, which are only beſtow'd on thoſe, who are in a ſtate of Righteouſneſs.

The Second is made about the Election of Biſhops and againſt the Inveſtitures: He maintains in the former, that as Baptiſm makes a Chriſtian, ſo Election and Conſecration Conſtitute a Biſhop; and as it is impoſſible to be a Chriſtian without receiving Baptiſm, ſo it is likewiſe impoſſible to be a Biſhop without Election and Conſecration. That thoſe two Qualifications are ſo abſolutely neceſſary, that Conſecration without Election, and Election without Conſecration, are not ſufficient to make a Biſhop: That Conſecration ſuppoſes a Canonical Election, and that whoſoever receives it without being Canonically Choſen, is rather Curſed than Conſecrated; by reaſon that nothing can diſannul the Order of Election and Conſecration eſtabliſh'd by *Jeſus Chriſt*, who himſelf choſe and conſecrated his Apoſtles: That the Clergy ſupply our Saviour's Place in the Election and the Biſhops in the Conſecration: That all the other Chriſtians have a right to demand a Biſhop, but they cannot Elect nor Conſecrate him: That upon that account, all thoſe who aſpire to Eccleſiaſtical Preferments, by any other means, than Canonical Election, ſubvert the Order of the Church: That the Church of *Rome* cannot diſpenſe with that Inſtitution, or permit it to be done otherwiſe; becauſe the Pope cannot do that, which St. *Peter* himſelf had no power to do. Now *Jeſus Chriſt* only empower'd St. *Peter* to bind that which ought to be bound, and to looſe that which was of neceſſity to be looſed, and not to looſe that which ought to be bound, or to bind that which ought to be looſed; and when St. *Peter* was about to act otherwiſe, St. *Paul* tho' a Novice in the Faith, withſtood him to the Face: Laſtly, that the Church of *Rome* ought not to repeal the Laws eſtabliſhed in the Holy Scripture, but to maintain them, nor to make uſe of the Power given by *Jeſus Chriſt*, according to a capricious Humour, but according to our Saviour's Tradition.

Afterwards he paſſes to the Inveſtitures, and ſays, That to know the Doctrine of the Catholick and Apoſtolick Church, as to that Point, 'tis requiſite only to peruſe the firſt Article of the Council, held under *Gregory* VII. in which that Pope excommunicates and treats as Hereticks all thoſe Clergy-men, who ſhall preſume to receive the Inveſtiture from the Hand of Laicks: That that ſort of Hereſy is a more heinous Crime than Simony, in regard that Simony is only practis'd in ſecret, but the Inveſtitures are always made publickly: That the

Apoſtles

Apoſtles forbid Laicks to aſſume the Power of conferring Eccleſiaſtical Orders, and that therefore the Inveſtiture, which is a Sacrament or ſacred Sign, by which the Biſhop is diſtinguiſh'd from other Men, and put in poſſeſſion of the Government of the Church, ought not to be receiv'd from the Hands of Laicks, but from that of the Clerk, who perform'd the Conſecration: And in fine, that Lay-men, who cannot adminiſter the Sacraments of the Church, ought not to deliver the Ring and the Paſtoral Staff, which are Sacraments, ſuch as the Salt and Water, the Chriſm and the Conſecrated Oils, when they are Adminiſter'd by thoſe who have a rightful Power, and with the requiſite Ceremonies.

The Third Tract is written in like manner againſt the Inveſtitures, in which he repeats the ſame Arguments, and concludes that they are to be reputed no leſs Hereſie, than Simony.

He continues to handle the ſame Matter in the Fourth Tract, and proves that Kings cannot confer the Inveſtiture even of ſpiritual Benefices, with the Ring and Staff; becauſe it is an Eccleſiaſtical Ceremony, and that to ſpeak properly they cannot beſtow the Inveſtiture of Eccleſiaſtical Poſſeſſions, by reaſon that they already belong to the Church. But he acknowledges that after a Canonical Election and Conſecration, they may grant the Royal Inveſtiture of Church Revenues, and put him that has the Title, in poſſeſſion of them, affording him their Aſſiſtance and Protection, which may be done by certain outward Signs, that are not at all prejudicial to the Rights of the Church: And laſtly that it is not expedient to Excommunicate Princes upon that account, in regard that ſuch proceedings, would occaſion a greater Miſchief.

In the following Tract, he lays down a Principle, which alſo has relation to the buſineſs of Inveſtitures, *viz.* That Condeſcenſion may be ſometimes allow'd, and the granting of Diſpenſations; but 'tis requiſite that it be done with a good intention for the Benefit of the Church, or in caſe of neceſſity, and not for Mony or Favour; and that that which is abſolutely evil, ought never to be tolerated or permitted.

In the Sixth, he maintains three Principles, *viz.* That the Church ought to be Catholick, Free and Chaſte: That *Quatenus* Catholick, it can neither be Bought nor Sold; that as it's Free it ought not to be brought into Subjection to any Secular Power; and that as 'tis Chaſte, it ought not to be corrupted with Preſents.

The Seventh Tract contains certain Allegorical Explications of the Ark of the Covenant, and of the Tabernacle with reference to the Church.

In the Eighth, he explains, what are the effects of Baptiſm, Confirmation, Extreme Unction, and the Euchariſt. He ſays, That Baptiſm remits Sins by the Vertue of the Holy Ghoſt, That in Confirmation the Holy Ghoſt is invoked that he would vouchſafe to take up his abode in the Habitation which he has Sanctified; that he would alſo Defend and Protect it: That that Sacrament is Adminiſter'd by the Biſhops to ſhew, that it gives the higheſt Perfection: That the Extreme Unction of Sick Perſons confers on them Remiſſion of Sins; to the end that Chriſtians may obtain Mercy both in their Life time, and at the hour of Death: And laſtly, That in the Communion of the Body and Blood of *Jeſus Chriſt* the Chriſtian Soul is Healed of all the Diſeaſes of its Vices, re-eſtabliſh'd in a State of Everlaſting Salvation, and made one Body with *Jeſus Chriſt*.

In the Ninth, he Treats of the re-iteration of the Sacraments, and ſays, That thoſe are not reiterated; in which it ſeems, as if there were an intention to begin again that which was already done; but the ſame Ceremony may be re-iterated when 'tis perform'd for a different end, and has another effect: That therefore the Holy Chriſm is put on the Fore-head, after having anointed the top of the Head with it; becauſe thoſe ſeveral Unctions produce different Effects: But that Extreme Unction cannot be re-iterated by reaſon that it is a Sacrament.

In the Tenth, he proves, That the Biſhops ought not to exact any thing for Benedictions and Ordinations, and aſſerts it to be a kind of Simony in a Biſhop, not only to receive Money for the Benediction of an Abbot, but alſo to exact of him an acknowledgment, by which he binds himſelf by promiſe to his Dioceſan.

The Eleventh is a Conſtitution about the manner how Monks ought to proceed in accuſing others, and in defending themſelves in their Chapter.

In the Twelfth, he explains in a few words, three Vertues neceſſary for Paſtors of the Church, *viz.* Juſtice, Diſcretion and Fore-ſight.

The Thirteenth and Fourteenth, are certain Dialogues between God, who upbraids the Sinner with his Ingratitude, and the Sinner, who acknowledges his Offences, and implores the Mercy of God.

The Fifteenth and Sixteenth, are Prayers made by a Sinner to God, in which he humbly ſues for his Mercy, and begs pardon for his Tranſgreſſions.

Theſe Tracts are concluded with four Hymns or Proſes, *viz.* one directed to the Virgin *Mary*, and the three others on the Repentance of *Mary Magdalen*.

All theſe Works are follow'd by eleven Sermons on the Nativity, Reſurrection and Aſcenſion of *Jeſus Chriſt*; On the Purification and Feſtivals of the Virgin *Mary*; On *Mary Magdalen*, whom he confounds with the Sinner; On the penitent Thief; and on St. *Benedict*. Theſe

Sermons

Sermons are dry and barren, containing nothing that is Eloquent; and indeed, generally ſpeaking, all the Pieces of this Author are not written with much Elegancy or Politeneſs. However his Compoſitions are very natural, and his Explications eaſy and familiar. Father *Sirmond* caus'd them to be printed at *Paris A. D.* 1610. from two Manuſcript Copies, and annex'd Annotations on the Letters, which are very ſerviceable to make known the Perſons, and to illuſtrate many Hiſtorical Matters of Fact that are mentioned therein.

HILDEBERT

Biſhop of Mans, *and afterwards Arch biſhop of* Tours.

Hildebert *Biſhop of* Mans.

HILDEBERT Born at *Lavardin* in the Dioceſs of *Mans*, of Parents of mean Condition, joyn'd the Study of the Liberal Sciences to that of Divinity, and was choſen Biſhop of *Mans*, *A. D.* 1098. His firſt Exerciſes of the Epiſcopal Functions were diſturbed by the War that broke forth between *William* II. Sirnam'd *Rufus* King of *England*, and *Helie* Count of *Mans*, who being taken Priſoner by that Prince, the City of *Mans* fell into the Hands of *Foulques* Count of *Angers*. The King of *England* was Marching at the Head of an Army to take it, when the Biſhop and Inhabitants, fearing leſt the Count of *Angers* ſhould make an Agreement at their Coſt, Surrendred it to him, on Condition that their Count ſhould be ſet at Liberty. Afterwards the Count having got together ſome freſh Troops, re-enter'd the City of *Mans*, and Beſieg'd the Forts that were poſſeſs'd by King *William*'s Forces; but he was repuls'd, and the King remain'd Maſter of the City. *Hildebert* was accuſed of having been concern'd in that enterprize, and oblig'd to paſs over into *England* to clear himſelf. The King enjoyn'd him to cauſe the Towers of his Church to be pull'd down, and *Hildebert* returning with that Order, found his Church laid waſte by the outrages that were committed againſt the Clergy, by the pillaging of its Revenues and the burning of the City. But the King of *England* dying a little while after, *A. D.* 1100. Count *Helie* re-took the City, granted a Compoſition to the King's Soldiers, who were in the Forts, and re-eſtabliſh'd Order and Peace in thoſe Parts. When *Hildebert* ſaw his Native Country reſtor'd to its former Tranquillity, he undertook a Journey to *Rome*, and went to viſit Pope *Paſchal* II. by whom he was very kindly entertain'd and returned from *Rome* laden with Honours and Preferments. Some time after, he was apprehended at *Nogent le Rotrou*, where he went to bear the laſt Will and Teſtament of the Count of *Rotrou*, who was detain'd Priſoner at *Mans*. At laſt having procur'd his Liberty, he ſolemniz'd the Conſecration of the Cathedral Church of *Mans* newly re-built, and continu'd to Govern his Dioceſs in Peace, till the Year 1125. when he was tranſlated to the Arch-biſhoprick of *Tours* after the Death of *Guillebert*.

Hildebert, not long after his Promotion to that Dignity, fell out with *Lewis* the Groſs, King of *France*, having refus'd to diſpoſe of the Benefices belonging to that Church, more eſpecially the Deanry and Arch-Deaconry at the pleaſure of his Prince, who caus'd the Revenues to be ſeiz'd on, and prohibited him to enter his Dominions. The Perſon who was nominated Dean, was at variance with the Canons, who were maintain'd by the Court, which gave occaſion to diſturbances in the Church of *Tours*. At laſt theſe diſſenſions being appeas'd, he was reſtor'd to the King's Favour, and died, *A. D.* 1132, after having poſſeſs'd the Epiſcopal See of *Mans* 27 Years, and the Metropolitan of *Tours*, ſix Years and as many Months.

The Letters of this Author are the moſt valuable Pieces amongſt his Works. They are written in a fine Epiſtolary Style, after a very Natural manner, and contain divers Important Points of Morality, Church-Diſcipline and Hiſtory. We ſhall here produce the Extracts of thoſe that Treat of theſe Matters, omitting the others which relate to meer Compliments, or to particular Affairs, ſuch as the ſix firſt.

Therefore we ſhall begin with the ſeventh, in which the Author determines, That a Virgin Betroathed before ſhe was Marriageable, whoſe Husband died without knowing her Carnally, cannot Marry the Brother of her former Husband; becauſe Marriage does not conſiſt in Carnal Copulation, but in the conſent of the Parties. The ſeventeenth is likewiſe written on the ſame Subject.

In the Ninth, he declares, That he refus'd to aſſiſt at the Conſecration of one who was choſen Biſhop of *Angers*; becauſe he was a Young Man, and not as yet in Orders, and was not Canonically Elected by the Clergy, but proclaim'd in a Popular Tumult, againſt whoſe Election, the Dean, the Chanter, the Arch-Deacons, and the greateſt part of the Chapter had proteſted. He declares the ſame thing to that Elected Perſon in the Twelfth and Thirteenth Letter, and exhorts him not to ſuffer himſelf to be Conſecrated.

By the Fourteenth, he depoſes a certain Perſon, who had given Money, to be Ordain'd a Deacon.

The Eighteenth, is a Letter directed to *Paſchal* II. and Compos'd with a great deal of Art, to excuſe the Canons of *St. Martin* at *Tours*, who had given offence to the Pope, by inſiſting too much on their Privileges.

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In the Nineteenth, he excuſes himſelf for not being able to be preſent in a certain Council, by reaſon that his Church and City were pillag'd and oppreſs'd by the Tyranny of the Counciſs; alledging alſo, that he was oblig'd to paſs over into *England*, to give an Account why he refus'd to demoliſh the Towers of his Church; and that he was ready to undertake another Voyage to *Rome*, which would put him out of a Capacity of defraying the Charges, that were requiſite for a Journey to the Council.

In the Twenty firſt, he entreats a certain Biſhop of *England* to furniſh him with St. *Anſelm's* Diſputation againſt the *Greeks* in the Council of *Bari* concerning the Proceſſion of the Holy Ghoſt, and returns thanks to that Prelate, in the following Letter, for ſending it to him.

In the Twenty third, he intercedes with an Abbot, in behalf of a Monk who return'd to his Monaſtery, after he had left it, to treat him favourably.

In the Thirtieth, he ſharply reproves a Prieſt, who caus'd a Perſon to be put to the Rack, whom he ſuſpected to have committed a Robbery.

In the Thirty firſt, he gives excellent Inſtructions to a Lady who had forſaken the Vanities of the World, and in the Thirty Third, he reprehends a certain Rich Lord for his Pride and Covetouſneſs.

In the Thirty fourth, he declares that he refus'd to approve the intended Marriage of a Count with one of his Kinſ-women; altho' it might put an end to a War that was carry'd on between him and his future Father-in-Law.

In the Thirty ſixth, he repreſents to a Chriſtian Virgin the advantages of a ſingle Life, and gives her wholeſome Advice, more eſpecially relating to the Vertue of Humility.

In the Thirty Seventh, he comforts a certain Perſon, who was much troubled, in regard that he was diverted from the Contemplative Life, to take upon him the Paſtoral Charge, and ſhews, by Examples taken out of Holy Scriptures, that it is profitable to joyn the Active to the Contemplative Life.

In the Thirty eighth, he acquaints the Biſhop of *Angouleme* the Pope's Legate, with the Irregularities of the Monks of St. *Evron*, to the end that he might ſend him Word, after what manner he ought to proceed againſt them.

The Thirty ninth, is a Circular Letter written to the Biſhops and Prieſts, and in general to all Chriſtians concerning his Impriſonment. He was ſent for by the Count of *Rotrou*, who was then a Priſoner; and having receiv'd his Confeſſion, with his laſt Will and Teſtament by which that Noble-man bequeath'd his Eſtate to the Church, carry'd that Will to his Mother, who gave him good Entertainment. But the next day, *Hildebert* himſelf was taken Priſoner by Count *Hubert* Chancellor of *Rotrou*, who detain'd him, notwithſtanding the entreaties of the Inhabitants of the Country and the Sentence of Excommunication publiſh'd by the Biſhop of *Chartres*, and would not releaſe him till he paid his Ranſom. He declares that ſuch an Act is unworthy of a Biſhop, and that he choſe rather to loſe his Life, than to redeem it with Money.

In the Fortieth, he exhorts *Serlo* Biſhop of *Seez* to Excommunicate *Hubert*, who kept him in Priſon.

The Forty firſt contains wholeſome Inſtructions to a Young Widow, who after having lead a diſorderly Life for ſome time, devoted her ſelf to God. He furniſhes her with proper Remedies againſt Temptations.

In the Forty ſecond, he adverties a Biſhop, that *Lifiard* ought not to be Excommunicated for committing Sacrilege and a Rape; ſince the Virgin whom he took to Wife, was only put into a Monaſtery, to be Inſtructed, and in regard that ſhe left it to Marry him, by the Order of her Mother and Aunt.

In the Forty fourth, he determines, that a Prieſt, who offer'd the Sacrifice of the Maſs, with ordinary Bread, having no other at Hand, ought to be puniſh'd, rather upon the ſcandal he had given, than for the Fault, which was not great.

In the Forty ninth, he commends the Action of a Biſhop, who had hinder'd the removing of certain Perſons out of the Church, who had taken Sanctuary therein.

The Fifty firſt, is a large Confutation of a certain Perſon, who reviv'd the Error of *Vigilantius*, and maintain'd, that the Invocation of Saints was unprofitable, becauſe they do not hear our Prayers, and have no knowlege of Tranſactions on Earth. This Man gave it out, that *Hildebert* was of his mind; which oblig'd him not only to diſown that Opinion, but alſo to ſhew, by the Teſtimony of the Fathers, that the Saints hear our Prayers, and that they make Interceſſion for us with God.

In the Fifty third, he excuſes himſelf to *Clarembaldus* Canon of *Oxford*, for not having ſent to him ſooner, the Hiſtory of the Miracles which happen'd in that City, becauſe they had ſlipt out of his Mind: He gives him to underſtand, That the ſecond *Memorandum*, which he directed to him, contain'd ſome of the ſame Miracles, with different Circumſtances; but nevertheleſs, he did not judge it expedient to alter his firſt Relation, yet he left him at liberty, either to correct or to ſuppreſs it according to his Diſcretion.

In the Fifty fifth, he congratulates the Biſhop of *Clermont*, for beſtowing an Arch-deaconry, on one of the Sub-deacons of the Church of *Mans*, a Perſon very worthy to be promoted to that Dignity, upon account of his Learning and Virtue; and declaims againſt the Cuſtom that was introduced to retain Spiritual Livings in a Family, as it were by right of Succeſſion; citing divers Paſſages againſt that Abuſe.

The Fifty ſixth, is a conſolatory Letter to a King, upon occaſion of the Death of his Son. It contains divers excellent Moral and Chriſtian Maxims, touching the Conſtancy, with which Wiſe and Chriſtian People ought to bear Afflictions.

In the Fifty ninth, he diſſuades a certain Count, from undertaking a Voyage to St. *James* of *Compoſtella*, becauſe his Duty oblig'd him to continue in the Country, where his Preſence was neceſſary.

In the Sixtieth, he writes to the Biſhop of *Chartres*, with reference to a Prieſt, who having been attack'd by a Robber, knock'd him on the Head with a Stone, ſo that he died of the Wound. His Biſhop after having ſuſpended him for ſeven Years from the Celebration of Divine Service; at laſt conſulted *Hildebert*, to know whether he ought to reſtore him to his Functions. The latter declares, That it ſeem'd to him, that a Prieſt who has committed Man-ſlaughter, ought no longer to offer the Holy Sacrifice, although he did it in his own defence. He maintains with St. *Ambroſe*, That it is not lawful for one Man to kill another, even in defending his own Life; and although it were permitted, yet it ought not to be done. He concludes, That if the like caſe had happen'd to one of his Dioceſans, he would have referr'd the Matter to the Holy See.

In the Sixty firſt, he reproves certain Monks, who refus'd to entertain the Biſhop of *Chartres* at their Table: He ſhews, that the perfection of the Monaſtick Life does not conſiſt in performing the outward Duties, but in the Practice of Humility and Charity: As for what thoſe Monks alledg'd as an Excuſe for their neglect, *viz.* That they were not able to give Entertainment to the Biſhop, by reaſon of their Poverty; he aſſerts, That they ought to ſell or pawn the Ornaments of their Church, to exerciſe Hoſpitality towards their Dioceſan.

In the Sixty ſecond, he recommends to a Widow, who had devoted her ſelf to God, the giving of Alms to the Poor.

In the Sixty third, he commends the Counteſs *Adela*, in regard that after her Converſion, inſtead of undertaking a Pilgrimage to the Holy Land, ſhe had embrac'd the Monaſtick Life.

In the Sixty fourth, he cenſures the Cuſtom of a Monaſtery, where both the *Species* of the Euchariſt were not adminiſter'd ſeparately; but that of the Bread ſteept in the other of the Wine. He maintains, That the ſopt Bread which our Saviour gave to *Judas* was not the Euchariſt.

In the Sixty fifth, written by *Hildebert*, as well as the next, after his Tranſlation from the Biſhoprick of *Mans* to the Arch-biſhoprick of *Tours*; he acquaints the Pope, That he had taken a Journey to *Bretagne*, where he held a Synod at *Nantes*, A. D. 1127. for the Reformation of the Church, chiefly as to what concerns inceſtuous Marriages, and the Succeſſion of Relations to Eccleſiaſtical Preferments: That the Prince had remitted in that Synod, the Right which was claim'd by the Lords to ſeize on the moveable Goods of deceaſed Perſons, and even his own Royal Prerogative, by vertue of which all manner of Wracks at Sea belong to his demeans: That it was alſo ordain'd, That the Biſhops ſhould publiſh in their Synods, and the Prieſts in their Churches, That thoſe who preſume to contract unlawful Marriages, for the future, ſhall be excommunicated; and that the Children born in ſuch Wedlock were declar'd illegitimate: That the Eccleſiaſtical Conſtitutions were reviv'd, concerning the Qualities requiſite in Perſons, who deſign to receive Orders: That it was prohibited to ordain the Sons of Prieſts, unleſs they turn'd Regular Canons or Monks; and that as for thoſe who were already ordain'd, they were not allow'd to ſerve their Fathers Pariſhes in that Quality, leſt they ſhould find means to ſucceed them: And laſtly, That very ſtrict Prohibitions were made that Benefices ſhould be tranſmitted, as it were by Succeſſion. He entreats the Pope to confirm what they had done, more eſpecially the Reſignation that the Prince had made of his Right to the Shipwracks. Pope *Honorius* II. grants him this Confirmation in the Letter which immediately follows that of which we have but now made mention.

In the Sixty ſeventh, he complains to that Pope, that the King of *France* had confiſcated the Revenues belonging to his Church, and would not ſuffer him to enter the Territories of his Kingdom, becauſe he refus'd to diſpoſe of the Benefices according to the pleaſure of that Prince. He likewiſe wrote to him about the Conteſts that happen'd in the Church of *Tours*, between the Dean and ſome of the Canons, which was carry'd on to that height, that one of the Canons was maimed, by one of the Collegues and by the Dean's Friends. The latter was accuſed of being acceſſory to the Fact, but he deny'd it, and no Proof being brought againſt him, he clear'd himſelf by his own Oath, and by that of ſeven other Prieſts.

In the Sixty eighth, he tells the Pope, that the had done what his Holineſs requir'd of him, having reſtor'd *Bracerius* to his Prebend, which he deſerv'd to loſe, by reaſon of the enormity of his Crimes, and in ſending to him *Radulphus* Dean of St. *Maurice*, of whom mention is made

made in the preceding Letter. He justifies the Innocence of that Dean, and acquaints the Pope with the Judgment passed in his favour.

In the Sixty ninth, he entreats the Pope to confirm a Donation, that the King of *England* made to the Church of *Fontevrault*.

In the Seventieth, he comforts the Queen of *England* for her Barrenness, and gives her to understand, that she ought not to look upon it as a disgrace, but as the means of procuring her Salvation, by adopting the Poor for her Children.

In the Seventy first, he exhorts to perseverance, a Countess, who had quitted worldly Affairs to embrace the Monastick Life.

The Seventy fourth, is a Reprimand given to a Clergy-man, who did not lead a regular Course of Life.

In the Seventy fifth, he complains that none of his Friends undertook to maintain the Interests of his Church, in the Court of the King of *France*.

In the Seventy ninth, he determines, That Nuns who live in a Monastery, ought not to go out of it alone, but accompanied with one of their Matrons: He reproves those who act otherwise on Holy-days; and observes, that about thirty Years were pass'd since he wrote a Treatise of Virginity. Lastly, he declaims against some Nuns, who dwell in private Houses, to lead a more dissolute Course of Life.

The Eightieth, is a Letter by *Marbodus* Bishop of *Rennes*, which we shall mention in its proper place.

The Eighty second is an excellent Letter directed to Pope *Honorius*, in which he expresses himself with Submission and Freedom, against the Appeals made to the See of *Rome*, which were so frequent in that Age. He entreats him at first not to be offended at his Letter, nor to attribute that to Presumption, which he was oblig'd to do by necessity, and lest the Church should be oppress'd by force of Arms; the effects of which he himself knew by Experience. He adds, that he has reason to hope that his Remonstrance will not be unacceptable to him, because it is written for the sake of Justice. Afterwards he declares, That that Custom was never approv'd on the hither side of the *Alpes*, and that it is not an Article grounded on the Ecclesiastical Laws that all sorts of Appeals should be receiv'd at *Rome*: That if that Innovation prevail, the Authority of the Popes will be disannull'd, and the whole vigour of Church-Discipline will be subverted: "For (says he) where is the Oppressor that does not "enter an Appeal, as soon as he is threaten'd with an *Anathema*? Where is the Clerk who "will not continue in his exorbitant Courses, defending himself by a declinatory Appeal? "Or by what means can the Bishops inflict any Punishment for the least Act of Disobe-"dience? An Appeal will certainly put a stop to his Censure, weaken his Constancy, baffle "his Resolutenes, impose Silence upon him, and cause all manner of Crimes to go un-"punished. However, *Hildebert* owns, that the Church on the hither side of the *Alpes* has acknowledg'd some Appeals, and 'tis but reasonable that those who have lawful Grievances, should get them redress'd by that means, as also that those Persons, whose Judges are their Enemies, or suspected, or who fear the Outragiousness of the People, should have the same liberty to secure themselves: But he maintains, that Appeals which are only enter'd on purpose to put a stop to the Course of Justice, and to procrastinate Affairs, ought not to be authoriz'd; and therefore he entreats the Pope no longer to admit any of that Nature.

The Eighty third Letter, which is the last of this Collection, does not belong to *Hildebert*, but is part of the Preface written by *Ives* of *Chartres* on his Decree. Therefore that Piece was only inserted amongst *Hildebert*'s Letters by a Mistake.

Father *Dacbery* publish'd in the Fourth Tome of his *Spicilegium*, Nine Letters of *Hildebert*, among which are Three very eloquent ones about the Imprisonment of Pope *Paschal* II. and afterwards the same Author set forth Fifteen others, which are annexed in the end of the Thirteenth Tome. There are some amongst these last, that relate to the Persecution which *Hildebert* suffer'd by reason of the displeasure of the King of *France*, and the Quarrel that arose between the Dean of *Tours* and his Canons. In the Ninth, he entreats the Pope not to grant the Pall to the Bishop of *Dol*.

Hildebert's other Pieces, are two Hymns on our Saviour's Nativity; A Paraphrase on the Canon of the Mass in Verse; A Sermon on these Words of *Isaiah*, Chap. 35. *Then the Eyes of the Blind shall be opened*; Another on these Words of *Jesus Christ* in St. *Luke*, Chap. 12. *Unto whomsoever much is given, of him shall be much required*; A Synodical Discourse to his Curates. All these Works and Letters are extant in the Collections call'd *Bibliotheca Patrum*.

There are also to be seen in different places, some other Works attributed to *Hildebert*; viz. The Life of St. *Hugh* Abbot of *Clumy*, in the *Bibliotheca Cluniacensis*, publish'd by *Du-Chesne*; The Epitaph of *Berenger*, referr'd to by *William* of *Malmesbury*; A Letter written to *Reginald* the Monk, and the Preface to the Life of St. *Radegonda*, set forth by Father *Mabillon* in the First Tome of his *Analecta*, with the beginning of that Life, of which that Father has a Manuscript Copy in his Possession. *Rosweida* makes mention of the Life of St. *Mary* the *Egyptian*, in Verse by *Hildebert*, which (as they say) is kept in the Library of *Lipsick*. There are also in the Libraries, several Tracts ascribed to *Hildebert*, but we have lost his Trea-

tise of Virginity. Besides these Works, Father *Hommey* has likewise published some in his Collection, which he attributes to *Hildebert*, but it is not probable, that they belong to that Author.

The other Works of *Hildebert*, fall very much short of the Elegancy and Politeness of his Letters. His Poetical pieces are gross; neither has he observ'd the Rules of Quantity. His Sermons are written in like manner, in a weak and very mean Style. However he was a noted Prelate, who shew'd a great deal of Prudence, Discretion and Constancy in the Management of Affairs, during the whole Course of his Life.

GUIBERT *Abbot of* Nogent.

Guibert *Abbot of* Nogent.

GUIBERT Abbot of *Nogent sous Coucy*, was born in a Village belonging to the Diocess of *Beauvais*, of a rich and noble Family. He lost his Father *Evrard* in his Youth, and was brought up by his Mother, who took a particular care of his Education, but having afterwards retir'd to a Monastery, and being inform'd, that her Son did not follow the Instructions she had given him, she oblig'd him to take Lodgings in the Abby of *St. German* in the Diocess of *Beauvais*, to live under the conduct of his old Tutor, who became a Monk in that Abbey. *Guibert* did not continue long there, before he had an inclination to assume the Monastick Habit, and actually put that Design in execution, contrary to the Advice of his Mother and Tutor. After having turn'd Monk, he was afflicted with many Temptations, but at last was deliver'd from them, by the means of Prayer and Study, and was chosen Abbot of *Nogent sous Coucy* in the most remote part of the Diocess of *Laon*, where he died in 1124.

A certain small Tract about Preaching, is usually prefix'd to *Guibert's* Works, being the Preface to his Moral Commentaries on the Holy Scripture, which is full of Instructions, and very methodical. He begins with observing, that it is very dangerous for a Person obliged to Preach by the Duty of his Function, to neglect the performance of that Duty, by reason that as it is a matter of pernicious Consequence to shew bad Examples; so it is a very great Offence, not to endeavour to contribute somewhat to the reclaiming of Sinners by wholsom Instructions. He adds, That Men have different Motives to abstain from Preaching; that some are induc'd to do it by Pride, for fear of passing for Preachers, a Quality commonly reputed contemptible in the World; others by Envy, not to communicate their Knowledge to others, and others by Disgust or Slothfulness, in regard that they do not think themselves to lie under any Obligation, because they have no cure of Souls. He maintains, that all Christians, who have attain'd to any Knowledge of the Holy Scriptures, are oblig'd to Preach the Word of God, and that they ought to propose no other end of their Preaching, but God himself, who is the Subject of it: That Bishops, Abbots, Curates and all Christians in general, are not only obliged to abstain from doing Evil, and from giving bad Examples, but are also under an obligation to do all manner of Good that lies in their power, both by their Example and Doctrine. He concludes from that Principle, that the practice of Virtues and the Instruction of others ought to be joyn'd together: Thus a Preacher ought to lead an innocent Life, and he who lives well, ought to apply himself to the Instructing of others.

This Author advises that Preaching be preceded by Prayer, to the end that the Soul inspir'd with the Love of God, may ardently express the Sentiments it has of God, to inflame the Hearts of the Auditors with the same Zeal, with which it is transported it self. "For "(says he) a Discourse pronounced in a luke-warm and languid manner, not being agreeable "even to him that pronounces it, cannot give satisfaction to the Hearers; and it would be "wonderful, that a Discourse deliver'd by a Person who is not animated himself, should be "capable of animating others. Care ought also to be taken (continues he) since the Word "is spread abroad according to the effusion of the Heart, that the Discourse be not too te"dious by reason of its length, and do not clog the Auditors: Therefore how fervent soever "the Zeal of the Preacher may be, how copious soever his Subject, how strong soever his "Memory, and how extraordinary soever his fluency of Discourse, yet he ought to have "regard to the weakness of his Auditors, and to consider, that 'tis more commendable to "lay down a few Truths, which will be receiv'd attentively, than to deliver an infinite num"ber of Things, that cannot be retain'd; and that 'tis expedient to leave off before his Au"ditors be tir'd, to the end that when there shall be an occasion to Preach to them at another "time, they may be disposed to hearken to his Doctrine. He likewise admonishes Preachers, that they ought to render their Sermons profitable both to the Ignorant and to the Learned, and to explain the Matters they handle in such a manner, as may be intelligible to all sorts of Capacities; and that it is requisite, to intermix some Sentences taken out of the *Old Testament* in their Discourses, because they appear new, and serve to stir up the Affections of their Auditors.

Afterwards he treats of the Subjects that ought to be chosen by Preachers, and refers them to the Four senses of Scripture, *viz.* the Literal, the Allegorical, the Tropological and Anagogical.

gogical. He obſerves, that altho' Allegories mingled in the connection of a Diſcourſe be agreeable, and it be ſometimes convenient to explain the literal ſenſe of ſome Paſſages of Scripture; nevertheleſs the principal aim of a Preacher ought to be, to diſcover the inward diſpoſition of the Man; that is to ſay, his Thoughts, Affections and Paſſions, and to make ſo natural repreſentations of them, that every one may acknowledge therein the ſecret impulſes of his own Mind. "Furthermore, (ſays he) Admonitions ought not only to be given "concerning the practice of Vertues, but alſo with reference to the connection of Vices, and "the means of ſhunning them.---Sometimes a Diſcourſe on the Nature of Vice is no leſs profitable than one on Vertue: For how can a Man take delight in the beauty of Vertue, if he be not ſenſible of the deformity of Vice? Or how can he avoid the latter, if he have no knowledge of the former? Therefore 'tis requiſite to make known both, to cauſe a Man to be acquainted with himſelf, and to repreſent to him the inward diſpoſition of his Mind.

This inward Diſpoſition of a Man is perfectly deſcrib'd according to *Guibert* in St. *Gregory*'s Treatiſes of Morality and in *Caſſian*'s Conferences, but it cannot be well learnt, but by Experience and the exerciſes of a Spiritual Life. He would not adviſe thoſe that are not accuſtomed to the practice of it, to venture upon new Allegories, and he gives Rules to thoſe who have attain'd to perfection in ſpiritual Exerciſes, to walk ſafely in a Path, from whence without due circumſpection they may eaſily go aſtray.

He admoniſhes Preachers, to deliver their Sermons after ſuch a manner, as it may appear that they have no other intention, but to inſtruct, and to promote the Salvation of their Auditors, and that they do not ſeek for vain Glory by their Eloquence: "For nothing (ſays he) "gives greater offence to an Auditor, than when he is perſwaded that the Preacher is only "indue'd to ſpeak, by Oſtentation or private Intereſt; ſo that a Preacher, that has ſuch a Cha-"racter, exaſperates rather than inſtructs, and by how much the more his Diſcourſes abound "with Rhetorical Ornaments, he renders himſelf ſo much the more contemptible to his "Auditors.

Laſtly, he treats of the principal Matters, that ought to ſerve as a Subject for Preachers, and adviſes them not only to repreſent to Sinners the everlaſting Puniſhments that they ſhall undergo hereafter in the future State, but alſo the Troubles, Torments, Vexations and other Calamities, to which they are obnoxious in this Life. This is the Subject of the Preface, which he apparently made to ſerve inſtead of an Apology againſt the Opinion of his Abbot, who was unwilling to permit him either to Preach or to Write. It is followed by ten Books of Moral Commentaries upon *Geneſis*, written in imitation of thoſe of St. *Gregory* on *Job*, and by Ten other Books of Commentaries of the ſame Nature on the Prophecies of *Heſea* and *Amos*, and on the Lamentations of *Jeremiah*, on which he impoſ'd the Title of *Tropologica*.

Guibert's Treatiſe againſt the *Jews* is a Confutation of a certain Piece full of Blaſphemies againſt *Jeſus Chriſt*. He Diſcourſes particularly of our Saviour's Conception in the Womb of a Virgin, and upon occaſion of that Queſtion, proceeds to Treat of Original Sin and Concupiſcence. There is a remarkable Paſſage about Images, in which he ſays, "That we "honour the Inviſible Things in the viſible Signs; or rather, that we fix our wandring Mind "on the Contemplation of ſpiritual Things, by looking upon Pictures, which ſerve as it "were to admoniſh us of our Duty.

In his Treatiſe of the reality of the Body of *Jeſus Chriſt*, he debates two Queſtions, *viz.* one on the Sop that was given by him to *Judas*, and the other about the reality of our Saviour's Body in the Euchariſt. As to the Firſt, he determines, that *Judas* receiv'd the Sacrament with the other Apoſtles, but that the Sop which our Lord gave him, was not a Sacrament, or ſacred Sign, but the Sign of his Treaſon. In diſcuſſing the ſecond Queſtion, he confutes the Opinion of thoſe, that deny the real Preſence, and who believe, that the Body of *Jeſus Chriſt* is only a Figure in the Euchariſt.

The Treatiſe of the Praiſes of the Virgin *Mary*, contains many *Encomium*'s on the Bleſſed Mother of our Lord, and the Hiſtory of ſome Miracles wrought by her Interceſſion. He concludes with a Proſe or Hymn in her Honour.

In the Tract about Virginity, he does not only Treat of its Excellency, but alſo of the means of preſerving it; of the Vertues that ought to accompany it, and of the Vices that are deſtructive of it.

In the Treatiſe of the Pledges or Relicks of the Saints, *Guibert* after having juſtified himſelf in the Preface, as to the Expreſſion utter'd by him that the Euchariſt ſupplies the Place of *Jeſus Chriſt*, he proceeds to treat of the Honour due to Saints, of their Relicks, and of the Abuſes committed upon that account; alledging, 1. That the Cuſtoms of Churches may be different, as to matters of Diſcipline, as about Faſts, the manner of Singing, &c. 2. That it is neceſſary to receive the Sacrament of Baptiſm and of the Lord's Supper; in ſuch manner nevertheleſs, that one cannot be Sav'd without being Baptiz'd, and yet one may attain to Salvation without actually receiving the Body and Blood of *Jeſus Chriſt*, as it appears by the Examples of ſome Martyrs, who never receiv'd the Communion, and of ſome Hermits, who receiv'd it very ſeldom. 3. That there are ſome Cuſtoms, which are not neceſſary for Salvation, and yet are obſerv'd in the Churches, as the Relicks of Saints, and certain Things that

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serv'd for their use, which we respect and honour to follow their Example, and to obtain their Protection. 4. That they only ought to be taken for Saints, who are acknowledged as such either by an ancient Tradition, or by authentick Records, and not those to whom that quality is attributed by Fancy or in some fabulous Relations. 5. He censures those who invent false Tales, and requires that the Histories of the Lives and Actions of the Saints be carefully examined, and that those only be Honour'd of whose Holiness we have a certain Account, and who undoubtedly died the Death of the Righteous. 6. He distinguishes several sorts of Persons, by whom God thinks fit to work Miracles; some of them being as it were the Canals or Instruments that he makes use of in the performing of preternatural Operations, which tend to the advantage of others; and are unprofitable to themselves: God bestows special Graces on others, which they never deserv'd, and makes them worthy by his meer Mercy: Sometimes he affords them to the Faithful, as a recompence for their Faith and Uprightness. 7. He insists, that severe Punishments ought to be inflicted on those who Forge false Miracles. 8. He enquires who they are that ought to be Honour'd as Saints; of these the Martyrs are the First, but it ought to be certainly prov'd, that they suffer'd for the Christian Faith. As for Confessors, he determines, that they only are to be respected in that Quality, who were eminent for their extraordinary Sanctity, and of whose Salvation we are morally certain: For when there are grounds to doubt of it, he would by no means have them invok'd. Upon that occasion, he proposes the Example of the Church, which would not avouch that the Body of the Virgin *Mary* was raised from the Dead and Glorified, altho' there are many Reasons that induce us to believe it. 9. He observes, in reference to the acknowledged and avouched Saints, that there are many Errors concerning their Relicks; in regard that the Body, Head and other Members of the same Saint are to be found in different Places, and every one pretends to have the true Relick. 10. He maintains, That forasmuch as the Bodies of the Saints are made of Earth, as those of other Men; it were more expedient to leave them in their Tombs, than to set them in Shrines of Gold and Silver, to carry them about; and to divide them, as it is usually done. "Indeed (says he) if the Bodies of the Saints had continu'd in the Places where they were, according to the order of "Nature, that is to say, in their Tombs; there would have been no mistake nor contest "about the reality of their Relicks: For that happens, only because they are taken out of "their Tombs; cut in Pieces; and carried about from one place to another. 'Tis true, "that Piety gave occasion to the removing of them, but Curiosity, in process of time, corrupted that which was done at first with simplicity.—Let others judge as they shall think fit; for "my part, I make no scruple to assert, that they have not done a thing acceptable to God "or his Saints, in opening their Tombs, or in dividing their Members after such a manner; "since the Heathens themselves had a respect for the Sepulchres of the Dead. St. *Gregory* "return'd for Answer to an Empress who importun'd him upon the like occasion, that he durst "not send her St. *Peter's* Head, and the Saints have often shewn notable marks of their In"dignation against those, who have presum'd thus to dismember their Bodies. 11. He acknowledges nevertheless, that those, who honour false Relicks without knowing them to be so, and supposing them to belong to some Saint, do not Sin, and that he that invokes a Person, who is no Saint, believing him to be really so, may be heard of God, who knows his good Intention. Lastly, he condemns the filthy Lucre that is made of those Relicks, by selling them, or by exacting Mony for shewing them, carrying them in Procession, exposing them, &c. These are the principal Points decided by *Guibert* in his first Book of the Pledges of the Saints, and they are accompany'd with great variety of Examples of real and counterfeit Miracles, of true and false Saints, and of genuine and supposititious Relicks, which are capable of affording much satisfaction and delight to the Reader.

In the second Book, to confute those, who set a great value on certain Relicks, which they asserted to belong to our Saviour, as his Teeth, Fore-skin, &c. our Author treats of the Mystery in which he has really left us his Body: He maintains, That *Jesus Christ* left no Relicks of his Body, but that he has given it us entire in the Eucharist: That that Body is not divided and distributed to the Faithful by Parcels, but that it is given altogether entire under every Host: That this Sacrament is receiv'd by the Unworthy, as well as by the Worthy, altho' the former do not receive the Grace of the Sacrament: That it may perhaps be devour'd by Rats and other Animals and pass thro' their Belly, yet nothing unworthy can befal the Body of *Jesus Christ*; for that the corruption and other alterations that appear to our Senses happen only to the Species, and not to the real Body of our Saviour: Lastly, That that Body is not in the Eucharist in the state of a dead or crucified Person, but in that of a living and glorified Redeemer. He starts another Question by the way, *viz.* Whether the Bread that remain'd in the Pyx on the Altar, during the Consecration, unknown to the Priest, were Consecrated? He determines in the negative, and that if an Host were put under the †*Palle*, or a Drop of Wine in the Chalice, without the knowledge of the Priest; they would not be consecrated.

† *A square Past-board cover'd with white Linnen which is usually laid upon the Chalice in Popish Churches.*

After having discoursed of the true Relick of *Jesus Christ* in the second Book, *Guibert* proceeds in the Third, to confute the false ones, which some Persons pretended to have in their possession. He begins with this fine Maxim, "'Tis requisite to approve the Devotion and "Respect that People have for God and the Saints, but only as far as that Devotion does not

deviate

" deviate from the bounds of true Religion; otherwise it happens, that the devout Person, " instead of receiving the recompence of his Action, becomes culpable by his Error: For when " any thing is said of God, or a Worship is render'd to him, contrary to the testimonies of " Truth, the Party sins so much the more dangerously, in regard that Piety is made use of " for a Pretence; since nothing is more pernicious, than to do Evil, and at the same time " to imagine it to be a good Action: For how can any Man correct a Fault, if he do not only " not believe it to be an Error, but is also perswaded, that it is an action which deserves to be well rewarded? Afterwards he vigorously opposes the Opinion of the Monks of St. *Medard*, who boasted, that they had a Tooth of *Jesus Christ*, and grounds his assertions chiefly on this Argument, that our Saviour being raised from the Dead, all his Members and Parts ought to be re-united to his glorified Body. 'Tis true indeed, that those Monks might object, that it may reasonably be suppos'd, that our Saviour's first Teeth were shed, as those of other Children, and that which they had was one of those. *Guibert* in like manner proposes this very Objection in their Name, and eludes it, by averring, that there are many other Reasons to disprove their Argument, and that they had none to establish it. The principal that he alledges is, that 'tis not probable, that the Hair, Teeth, Fore-skin and other Things that fell from the Body of the Child *Jesus*, were kept at that time, and that there are no grounds to believe that they were preserved by the Virgin *Mary*. He likewise derides the pretended Milk of the Blessed Virgin, which was kept in the Church of *Laon*, and in some other Places. The Monks of St. *Medard* having alledged divers Miracles in vindication of their Relick, *Guibert* replies, that that Tooth perhaps might be the Tooth of some Saint, or that those Miracles were wrought, upon account of the Faith of those Persons, who came thither to honour a Relick, which they suppos'd to belong to *Jesus Christ*.

In the last Book that bears this Title, *Of the Internal World*, he Treats of Visions and of the Apparitions of Demons or Souls, and shews that the Visions of the Prophets, were Visions of Corporal Things: He acknowledges that Demons are disper'd in several places, and that they are present in this Visible World. He maintains, That the Happiness of the Elect, and the punishments of the Reprobates, are not Corporeal, for the present, but Spiritual, and is of Opinion that Hell-fire, with which the Devils are Tormented, is not a Material and Corporeal Fire, but the extreme anguish they have, to see themselves depriv'd for ever of the blissful State, and of the Beatifick Vision; as the Happiness of the Blessed Spirits consists, in the delight they take in beholding the Glory of God. Lastly, he proves that Souls are of a Spiritual Nature; That they have no Figure; That they are only capable of Spiritual Sympathies, and that Bodies cannot act on them.

His Piece call'd, *Gesta Dei per Francos*, or *an Account of the Actions that God perform'd by the* French, is divided into Eight Books, and Dedicated to *Lisiard* Bishop of *Soissons*. It contains a large and accurate History of the first Crusade undertaken by the French, and of the Conquests they made in the *Levant*, and in the *Holy-Land*, more especially under the Conduct of *Boemond* Duke of *Apulia*, and of *Godfrey* of *Bouillon* King of *Jerusalem*. This Work is written in a swelling Style, some Verses being intermixed with the Prose; but the Author has every where acted as a very faithful Historian, and has ever declin'd to insert such Narratives, as had no other Grounds but popular Reports.

The Life of *Guibert* written by himself, is not a simple Relation of what befel him, but a Work partly Moral in imitation of St. *Augustin*'s Confessions, and partly Historical. He makes long Digressions on different Subjects, relating the History of the Abbeys of St. *German*, and *Nogent sous Coucy*, with that of the Churches of *Laon*, *Soissons*, &c. There are also divers Narrations, as a great number of Miracles, Visions and Apparitions, and of other Historical Matters of Fact that happen'd in his time.

Among the Works, of St. *Bernard* is likewise to be found a Sermon on these words of the last Verse of the XI. Chapter of the Wisdom of *Solomin*. *Vice shall not prevail against Wisdom; she reacheth from one end to another mightily, and sweetly doth she order all things*, which is attributed to *Guibert* of *Nogent*; because he intimates in the XVI. Chapter of the first Book of his Life, that he made a Sermon on that Text.

Besides these Works *Guibert* wrote a Treatise on the Sentences taken out of the Gospels, and the Books of the Prophets, of which he makes mention in the XVI. Chapter of the first Book of his Life; but this Work was not brought to Light and perhaps was never Compleated. Father *Oudin* informs us, that he found in the Library of the Abbeys of *Vaucler* and *Igny*, certain Commentaries written by *Guibert* in the Prophecies of *Obadiah*, *Jonah*, *Micah*, *Zachariah*, *Joel*, *Nahum*, *Habbakuk* and *Zephaniah*.

This Author having spent much time in the Study of Grammar and Poetry, wrote in a very clear Style, and Compos'd indifferent good Verses. He argues with a great deal of Judgment in his Dogmatical Treatises, and handles the Matters Methodically. He gives a very Natural Description of the inward Dispositions and Passions of Men, in his Treatises of Morality, but is too florid and prolix in the Historical.

His Works were publish'd by Father *Luke Dachery*, in Folio, by *Billaine* at *Paris*, A. D. 1651. He has Illustrated them with Learned Notes and large Observations, in which he refers to a great number of Ancient Monuments, and produces the History of divers Abbeys.

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He has likewiſe inſerted in the ſame Volume to render it of a Competent largeneſs, the Lives of St. *Germane*, St. *Simon*, Count of *Crepy*, and St. *Salberga* the firſt Abbeſs of St. *John* at *Laon*, who Founded that Monaſtery, *A. C.* 640. as alſo three Books of *Hugh* Arch-biſhop of *Rouen* againſt the Hereticks of his Time, and the Continuation of *Sigebert's* Chronicle by *Robert* of *Torigny* Abbot of St. *Michael's* Mount, with a Treatiſe of the ſame Author about the Reformation of divers Abbeys, and ſeveral Liſts of the Deans of the Cathedral Church of *Laon*, and of the Abbots of St. *John* and St. *Martins* in the ſame City. *Guibert's* Hiſtory of the Cruſade was already ſet forth by *Jacobus Bongarſius* in his Collection of Hiſtorians, printed in 1611. under the ſame Title that *Guibert* impos'd on his Work, *viz. Geſta Dei per Francos.*

SIGEBERT *A Monk of* Gemblours.

Sigebert *Monk of* Gemblours.

SIGEBERT a Monk of *Gemblours*, after having been publick Profeſſor of Divinity in the Monaſtery of St. *Vincent* at *Mets* return'd to his own Convent, where he apply'd himſelf entirely to Study, and to the Compoſing of Books. He vigorouſly maintain'd the Intereſt of the Emperors *Henry* IV. and *Henry* V. againſt the Popes, and died *A. D.* 1113. The following Catalogue of his Works was made by himſelf.

He Compos'd during his abode at St. *Vincent* at *Mets*, the Life of St. *Thierry* Biſhop, of the ſame City, and Founder of the Abbey, with an *Encomium* on that Saint in Heroick Verſe. The Paſſion of St. *Lucia* in *Alcaick* Verſe: An Anſwer to thoſe, who cenſur'd the Prophecy of that Saint, in which (as it is reported) ſhe foretold that the Perſecution would ceaſe within a little while, upon the Expulſion of *Dioclefian* and the Death of *Maximilian*: A Sermon in commendation of the ſame Saint, in which he relates the Hiſtory of the ſeveral tranſlations of her Body from *Sicily* to *Corfu*, and from thence to *Mets*: And the Life of St. *Sigebert* King of *France*, who founded the Church and Abbey of St. *Martin* near *Mets*.

Sigebert after his return to the Monaſtery of *Gemblours*, compos'd the following Works, *viz.* The Hiſtory of the Paſſion of the *Theban* Martyrs in Heroick Verſe, and the Life of St. *Guibert* Founder of the Church of *Gemblours*: He likewiſe corrected the old Relation of the Life of St. *Lambert*, and made a new one illuſtrated with Compariſons taken out of the ancient Writers, as alſo an Anſwer to a Letter that Pope *Gregory* VII. wrote to *Herman* Biſhop of *Mets*. To theſe Pieces are to be added, an Apology for the Emperor *Henry*, againſt thoſe who inveigh againſt Maſſes ſaid by married Prieſts: A Letter written in the Name of the Churches of *Liege* and *Cambray*, againſt *Paſchal* II's Letter, in which that Pope excites the Count of *Flanders* to make War with the People of thoſe Territories: An Anſwer to the Inhabitants of *Trier* concerning the Faſt of the *Ember*-Weeks. The Book of *Eccleſiaſtes* in Heroick Verſe, according to the literal, allegorical and mythological Senſes: The continuation of *Euſebius's* Chronicle after St. *Jerome* to the Year 1111. A Treatiſe about the Reformation of the Cycles, and another of Illuſtrious Perſonages in imitation of St. *Jerom* and *Gennadius*.

Of all theſe Works there only remain in our Poſſeſſion, the continuation of St. *Jerom's* Chronicle from *A. C.* 381. to 1112. The Treatiſe of Eccleſiaſtical Writers: The Letter written in the Name of the Clergy of *Liege* and *Cambray*: And the Lives of St. *Sigebert*, St. *Guibert* and St. *Maclou*, refer'd to by *Surius*.

This Author is very accurate in his Writing, and attain'd to conſiderable proficiency in the Study of the Liberal Sciences, and in all ſorts of Humane Learning.

HONORIUS SOLITARIUS *A Scholaſtick Divine of the Church of* Autun.

Honorius Solitarius, *a Scholaſtick Divine of* Autun.

HONORIUS, a Prieſt and Scholaſtick Divine of the Church of *Autun* ſirnam'd the Solitary, flouriſh'd under the Emperor *Henry* V. *A. D.* 1120. We have little account of his Life, but many of his Works are ſtill extant.

The moſt conſiderable, is his Treatiſe of the Lights of the Church, or of the Eccleſiaſtical Writers, firſt publiſhed by *Suffridus*, and afterwards by *Auberius Miræus* in their Collections of Authors, who wrote thoſe that treated of Eccleſiaſtical Affairs. *Honorius* has divided this Work into four Books, the Three firſt of which are only an Abridgment of the Treatiſes on the Eccleſiaſtical Writers by St. *Jerom*, *Gennadius* and *Iſidorus*. He gives an account, in the laſt, of ſome Authors ſince Venerable *Bede* to his time. This Treatiſe contains almoſt nothing elſe but the Names and Characters of the Authors, and the Titles of their Works: It is follow'd by another Treatiſe of the ſame Nature, containing the Names of the ancient Hereticks and their principal Doctrines Printed at *Baſil* in 1544. To theſe two Treatiſes may be

be added a Chronological Table of the Popes, from St. *Peter* to *Innocent* II. which is extant among the other Works of this Author.

The Treatiſe call'd, *The Pearl of the Soul*; or, *Of the Divine Offices*, is divided into four Books. In the Firſt, he treats of the Sacrifice of the Maſs; Of its Ceremonies and Prayers; Of the Church; Of its Parts and Ornaments; Of the Miniſters of the Altar and their Habits, *&c.* In the Second, he diſcourſes of the Canonical Hours, and of the Eccleſiaſtical Offices for the Day and Night. In the Third, of the principal Feſtivals of the Year; And in the Fourth, of the Concord or Agreement of the Offices of the whole Year, with the particular Days and Times on which they are celebrated. Theſe Books are full of a great number of Arguments and myſtical Explications that have no other Grounds but the Author's Imagination. They were printed at *Lipſick*, A. D. 1514. and in the Collections of the Writers who have treated of Eccleſiaſtical Offices.

The Treatiſe of the Image of the World is divided into three Books: In the Firſt of theſe, he treats of the World and of its Parts: In the Second, of Time and its Parts; and the Third is a Chronological *Series* of Emperors, Kings and other Sovereign Princes, from the Creation of the World to the Emperor *Frederick Barberoſſa*.

The Piece that bears the Title of *The Philoſophy of the World*, divided into four Books, is a Treatiſe of the Syſtem of the World, and of its principal Parts: It is follow'd by another Tract of the ſame Nature, touching the Motion of the Sun and Planets.

The Treatiſe of Predeſtination and of Free-will, is written in form of a Dialogue, and has for its Subject the Explication of that common Queſtion, How can Free-will be reconciled with the Certainty of Predeſtination? He defines Predeſtination to be an eternal preparation to Happineſs, or Miſery of thoſe that have done Good or Evil: He affirms, That it impoſes no neceſſity of doing either; becauſe God does not predeſtinate to Happineſs or Miſery, but with reſpect to the Merits of the Perſon: He rejects the Opinion of thoſe who aſſert, That Free-will conſiſts in the Power of doing Good or Evil, and defines it to be a Capacity of performing Righteouſneſs voluntarily and without conſtraint: He maintains, That Man by his Nature, is endued with a Power to act according to the Rule of Righteouſneſs, although he ſtands in need of Grace to do it, and is capable of reſiſting that Grace: He ſays, That God made all reaſonable Creatures for his Glory, but that he left them free to do either Good or Evil by their own Will, and that he would have all Men to be ſav'd, but that 'tis their free Will, which is the cauſe of their Damnation. Afterwards he explains, why God made Creatures, when he foreknew that they would ſin againſt him, and that they would be damned: Why the Word was incarnate: Upon what account, Mankind having deſerved nothing but Puniſhment, after the committing of Sin, God leaves ſome in the Maſs of Perdition, who are damned by their free Will, and ſaves others by his ſpecial Grace, which they by no means deſerv'd: And how Salvation ought rather to be attributed to Grace than to free Will, although free Will co-operates with Grace. He obſerves, That Children, that incur Damnation, are juſtly condemn'd to that Puniſhment; and that thoſe who attain to Salvation, are ſav'd by Grace, which they never merited: And as for adult Perſons, that they are ſav'd by Grace and free Will, and that thoſe who are damned, are doom'd to that Sentence by Juſtice, and by their free Will: That Predeſtination neither ſaves nor damns any Perſon by force; although all the Elect are infallibly ſav'd, and the Reprobates infallibly damned: But foraſmuch as 'tis not known, whether one be of the number of the Elect or of the Reprobates, that 'tis requiſite to uſe all poſſible endeavours for the attaining to Salvation: And that the number of the Elect is certainly determined, becauſe God from all Eternity, knew thoſe who would die in that State. He adds, That Man ſince *Adam*'s Tranſgreſſion, may fall by his free Will, but that he cannot riſe again but by Grace; and that God ſometimes denies that Grace, to thoſe who are too Preſumptuous: That every Thing which happens in the World, ought to be referr'd to God; either becauſe he does it, or becauſe he permits it, or in regard that he does not prevent it; that he cauſes all things to tend to the promoting of his own Glory; that he ſhews Mercy on whomſoever he thinks fit, by affording them his Grace; that he hardens others at his Pleaſure, by leaving them in their Wickedneſs and in the State of Reprobation. Laſtly, after having made ſome Moral Reflections, our Author concludes this Work, with a Recapitulation of the Principles that he had already eſtabliſh'd.

In the Catalogue of the Works of *Honorius* of *Autun*, no mention is made of certain Queſtions relating to the Books of *Proverbs* and *Eccleſiaſtes*, but they come very near his particular Style and *Genius*.

His Commentary on the Canticles is preceded by a Preface, concerning the different ſenſes of Holy Scripture, the Diviſion of the Sacred Books, and the general Queſtions which relate to that Book in particular. He explains the Text of it according to the four Senſes expreſſed in his Preface, *viz.* the Hiſtorical, the Allegorical, the Tropological and the Anagogical.

This Treatiſe is follow'd by another call'd. *The Seal of the bleſſed Virgin* Mary; in which he applies to *Jeſus Chriſt* and to the bleſſed Virgin, what is expreſs'd in the Book of *Canticles*, concerning the Bridegroom and the Spouſe.

All theſe Works were collected by *Andreas Schottus* and *Joan. Covenius*, and printed in the Twelfth Tome of the *Bibliotheca Patrum* of the *Colen* Edition, and in the Twentieth of that of *Lyons*.

The following Works compos'd by the ſame Author are loſt, *viz.* An Illuſtration divided into three Books, the firſt of which treats of *Jeſus Chriſt*; the ſecond of the Church, and the third of Eternal Life. It cannot be that which is attributed to St. *Anſelm*, and which is extant amongſt his Works, becauſe the Subject of the three Books written by the latter, is altogether different: The Mirror of the Church conſiſting of Moral Diſcourſes: A Treatiſe call'd, *The Scandal raiſed by the Incontinency of Prieſts*: An Hiſtorical Abridgment: A Treatiſe of the Euchariſt: The Knowledge of Life; or a Treatiſe of God, and of Eternal Life: The Ladder of Heaven, or the Degrees of Viſion: Some Extracts out of St. *Auguſtin*, in form of a Dialogue between God and the Soul: A Treatiſe of the Pope and the Emperor: A Commentary on the Books of Pſalms and Canticles: Certain Homilies on thoſe Goſpels that were not explain'd by St. *Gregory*: The Key of natural Philoſophy, concerning the Nature of Things: The ſpiritual Nutriment, about the Feſtivals of our Saviour and the Saints, and ſome Letters. Mention is made of theſe Works; and of thoſe that are ſtill extant, in the end of his Treatiſe of Eccleſiaſtical Writers, and in *Trithemius*.

In the end of the Works of *Honorius* of *Autun*, is annexed a certain Commentary on the Canticles, that is more Moral than Myſtical, and which ſome attribute to him; but it is not his genuine Commentary. This Author is not of good eſteem, upon account of his Style or Accuracy, but for his Induſtry, and the Pains he has taken in making Enquiries.

ERNULPHUS *or* ARNULPHUS *Biſhop of* Rocheſter.

Ernulphus *or* Arnulphus *Biſhop of* Rocheſter.

ERNULPHUS or ARNULPHUS, a Monk of St. *Lucian* at *Beauvais*, left his Monaſtery by reaſon of the Diſorders that happen'd therein, and made Application to *Lanfrank* Arch-biſhop of *Canterbury*, under whom he had ſtudy'd in the Abbey of *Bec*. He continu'd for a long time in the Quality of a ſimple Monk in his Monaſtery at *Canterbury*, was made Prior of it by St. *Anſelm*, and afterwards Abbot of *Burck*. At laſt he was ordain'd Biſhop of *Rocheſter* in 1115. and govern'd that Church during nine Years and ſome Days. He died, *A. D.* 1124. in the 84th Year of his Age.

Father *Dachery* publiſh'd two Letters written by this Prelate in the ſecond Tome of his *Spicilegium*, which are two ſmall Tracts The firſt is directed to *Waquelin* Biſhop of *Windſor*, as an Anſwer to a Queſtion, which that Biſhop propos'd to him in a Conference they had together at *Canterbury*; viz. Whether a Woman, who has committed Adultery with her Huſband's Son, whom he had by another Wife, ought to be divorced from her Husband? He maintain'd the Affirmative, and the Biſhop to whom he wrote, aſſerted the Negative. In this Treatiſe *Ernulphus* anſwers the Objections of that Prelate; ſhewing, that all the Paſſages of Holy Scripture, in which 'tis forbidden to part Man and Wife, ought only to be underſtood of a voluntary Separation, between Perſons who are not guilty of Adultery, and afterwards confirms his Opinion, by making it appear, that the Biſhops, to prevent Diſorders, have often condemn'd Adulterers, to abſtain for ever from the uſe of Marriage; that it is the uſual Cuſtom of the Church; that this Puniſhment is ordain'd in the Penitential Books; and that a Divorce is juſtly allow'd upon account of Spiritual Alliance, although it be not expreſs'd in the Scripture as Adultery. He adds, that 'tis not unjuſt, that a Husband ſhould be divorced from his Wife, although he be innocent of the Crime committed by her, and that there are many other Cauſes, for which a Husband is obliged to put away his Wife.

The ſecond Letter of the ſame Author, is directed to a certain Perſon nam'd *Lambert*, who had propos'd five Queſtions, although he was unknown to him. The firſt is to know why the Euchariſt is adminiſter'd at preſent after a different and almoſt contrary manner, to that which was obſerv'd by *Jeſus Chriſt*; becauſe it was cuſtomary at that time, to diſtribute an Hoſt ſteept in Wine to the Communicants; whereas *Jeſus Chriſt* gave his Body and Blood ſeparately? *Ernulphus* replys to that Queſtion, That our Saviour, being come into the World, for the Salvation of Men, preſcrib'd to them what was neceſſary to be done in order to obtain it, without expreſſing the manner in particular: That therefore, he did not tell them, Baptize in this or that manner; let the Baptized Perſon be plunged three ſeveral times in the Water; do not permit the Catechumens to be conſecrated at firſt with Holy Chriſm, *&c.* but only ſaid ſimply, Baptize them: That by this means, the Things which are abſolutely neceſſary may be eaſily known, and thoſe that may be ſometimes omitted or alter'd: That upon that very account, ſome Cuſtoms, which were in uſe in the Primitive Church, were not long obſerv'd: That it is certain, for Example, That the Apoſtles receiv'd the Communion after Supper, although it be now receiv'd Faſting: That they celebrated it on a wooden Table, although at preſent it is offer'd on a Stone-Altar; that the Bread they made

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uſe of was ordinary Bread, and that that which is now us'd is finer and more looſe: That therefore 'tis not to be admir'd, if this Bread be given ſteept; although there was no ſuch Cuſtom heretofore, that the Prieſt ſhould mingle ſome part of the *Species* of Bread with the Wine: That this manner of Adminiſtration is obſerv'd, leſt any ill Accidents ſhould happen in the diſtribution of the Wine alone, and leſt it ſhould ſtick on the Hairs of the Beard or Whiskers, or ſhould be ſpilt by the Miniſter.

The ſecond Queſtion is, Why a fourth part of the Hoſt is put into the Chalice? He anſwers, That it is not cuſtomary to divide the Hoſt into four Parts, but only into three; yet that third part, which is put into the Chalice, is as large as the fourth part of the Hoſt; although care be taken in ſome Churches, to make it exactly of the bigneſs of the third part. He affirms that this Cuſtom was introduc'd, becauſe the Prieſt or Biſhop who Officiates, ought to communicate with that part which is put into the Chalice, and to diſtribute the two others to the Deacon and Sub-deacon, who are Aſſiſtants. He produces another myſtical Reaſon of the ſame Cuſtom, *viz.* That the Body of *Jeſus Chriſt* which is offer'd upon the Altar, is the Sacrament or the Figure of his Myſtical Body, which is the Church, compos'd of three Orders; that is to ſay, Superiours, Virgins and married Perſons; or elſe that it is done to be a Figure of the Myſtery of the Trinity, or to denote the three States of *Jeſus Chriſt*, viz. the Mortal, the Dead and the Raiſed.

The Third Queſtion is, Why the Blood of *Jeſus Chriſt* is receiv'd ſeparately from his Body, and why it is receiv'd in his Body? He returns for Anſwer, That they who receive the two *Species* ſeparately, do it in imitation of *Jeſus Chriſt*; and although his Body be receiv'd entire, under each *Species*, nevertheleſs each *Species* is receiv'd ſeparately, becauſe our Saviour has diſtinguiſh'd thoſe two Things; deſigning to expreſs to us by his Body, his Fleſh and Members, ſuch as they appear'd, ſolid and entire, and by his Blood, that which was ſhed by him on the Croſs.

The Fourth, is to know, Whether the Body of *Jeſus Chriſt* be received with, or without a Soul? He anſwers at firſt, That theſe ſorts of Queſtions are uſually ſtarted by Perſons who affect to ſeem learned, and who endeavour to lay Snares for the Faith of weak Chriſtians, who humbly believe what the Holy Ghoſt teaches them: That 'tis moſt expedient not to enter upon the debate of ſuch Queſtions: That although one cannot comprehend how the Bread and Wine are made the Body and Blood of *Jeſus Chriſt*; nevertheleſs it cannot be doubted, ſince our Saviour ſaid, *This is my Body, this is my Blood*: That it argues Fooliſhneſs to endeavour to penetrate into the incomprehenſible Secrets of the Myſteries of Chriſtianity, and into that in particular, which is a Myſtery of Faith: That it is certain, that the Subſtance of the Bread and Wine is chang'd into the Body and Blood of *Jeſus Chriſt*; although it ſtill appear to the Senſes to be Bread and Wine, and that it retains all the Qualities of them: Laſtly, that as the Qualities of the Bread and Wine are to be found, although the Subſtance does not appear; ſo it may be ſaid after the ſame manner, That the Qualities of the Body, are not to be found therein, although its Subſtance remains: And that therefore 'tis impertinent, to ask whether the Body of *Jeſus Chriſt*, in the Euchariſt, be dead or immortal, or whether it be endu'd with a Soul or not.

The laſt Queſtion is about the Senſe of theſe Words of the Prophet *Joel*, Chap. 2. verſ. 14. *Who knoweth if God will turn and repent, and leave a Bleſſing behind them?* He ſays that the turning of God conſiſts in the remiſſion of Sins, which he grants to thoſe who are converted; and that when it is ſaid, That he leaves a Bleſſing behind him, the meaning is, to thoſe who follow him.

St. BRUNO *and* GUIGUE,
Priors of the Carthuſian *Monaſtery at* Grenoble.

ST. BRUNO, Founder of the *Carthuſian* Order, was born in the City of *Colen*, and his Parents, tho' of mean Condition, took care that he ſhould apply himſelf to ſtudy; in which he ſoon made a Conſiderable Progreſs, and attained to much skill both in Divinity and Humane Learning: After having officiated for ſome time in Quality of Canon of St. *Cunebert* at *Colen*, he was invited to *Rheims*, made Canon and Scholaſtick Divine or Prebend of that Church, and nominated publick Profeſſor of Divinity. He had ſome Conteſts with *Manaſſes* his Metropolitan, whoſe Irregularities he could not endure, and was one of his Accuſers. Whereupon he was oblig'd to leave the City of *Rheims*, and took a reſolution to retire entirely from Worldly Buſineſs. He had for his Aſſiſtants in carrying on that Deſign, *Lauduin*, two Canons of St. *Rufus*, both nam'd *Stephen*, one of *Burgos* and the other of *Die*; *Hugh* whom they call'd their Chaplain, becauſe he was the only Prieſt among them, and two Lay-men nam'd *Andrew* and *Guarin*. Theſe ſeven Perſons, who were excited by an earneſt deſire to promote their own Salvation, ſeeking for a place convenient to lead a ſolitary Life, ſeparated from all manner of Commerce with other Men, went to *Grenoble*, and made Applica- *St. Bruno.*

tion to *Hugh* Biſhop of that City, a Prelate of great Sanctity, who receiv'd them with all the Marks of Charity, that they could wiſh for, and appointed the ſolitude of *La Chartreuſe* for their Habitation, where they ſettled, *A. D.* 1086. St. *Bruno*, who was the moſt able Divine among them, was choſen their firſt Prior; but he was ſent for to *Italy*, in 1090. by Pope *Urban* II. and retir'd with his Permiſſion to a ſolitude of *Calabria*, call'd *La Torre*, where he died *October* 6. 1101. *Lauduin* ſucceeded him in the Priory of *La Grand Chartreuſe*, and one *Peter* ſupplied his Place; after whom *John* was promoted to that Dignity, whoſe ſucceſſor was *Guigue de Caſtre* a Native of *Valence* in *Dauphine* the fifth Prior of that famous Monaſtery, who committed the Statues of the Order to Writing, and govern'd it during 27 Years, that is to ſay, from *A. D.* 1110 to 1137.

The Works of *Bruno* Biſhop of *Segni*, are commonly attributed to this St. *Bruno*, and among thoſe that bear his Name, printed at *Colen* in 1611. and publiſh'd by *Theodore de Camp* a *Carthuſian* Monk of that City; there are only two Letters that really belong to St. *Bruno*, which were written concerning his ſolitude in *Calabria*; one of them being directed to *Radulphe le Verd*, Provoſt of the Church of *Rheims*, whom he exhorts to retire from the World, and the other to his Monks of *La Chartreuſe*.

Guigue *Prior of* La Grande Chartreuſe.

GUIGUE in like manner compos'd divers Works, beſides the Statutes of his Order, lately printed in the firſt Tome of the Annals of the *Carthuſian* Monks, *viz.* the Life of St. *Hugh* Biſhop of *Grenoble*, referr'd to by *Surius* in *April* 1. Certain Meditations, or rather Moral Notions, printed in the *Bibliotheca Patrum*: A Treatiſe of the Contemplative Life, or the Ladder of the Cloiſter; or of the four Exerciſes of the Monaſtick Cell, which are annexed to St. *Bernard*'s Works: A Treatiſe of Truth and Peace, a Manuſcript Copy of which is kept in the Library of the *Carthuſians* at *Colen*; And divers Letters, four of which are ſtill extant, and were ſet forth by Father *Mabillon*, in the ſecond Tome of St. *Bernard*'s Works.

The Firſt is directed to *Haimeric* Chancellor of the Church of *Rome*; in which he inveighs againſt the Pride and Luxury of the Clergy-men of his time, eſpecially thoſe of the Church of *Rome*; and aſſerts, that recourſe ought not to be had to Arms or to the Secular Power, to maintain the Intereſt of the Church, or to augment its Grandeur.

In the Second, written to *Hugh* Prior of the Knights Templars, he declares, That he does not exhort him to make War with the viſible Enemies of the Church, but to oppoſe its inviſible Enemies, and that he would adviſe him to ſubdue Vice, rather than to attack the Infidels.

In the Third, he comforts Pope *Innocent* II. and exhorts him, not to be ſurpriz'd at the Efforts made againſt him by the Schiſmaticks; avouching at the ſame time, that there can be but one Pope, and that the whole World ought, in a manner, to be look'd upon as his Dioceſs.

In the laſt, he writes to the Monks of the *Carthuſian* Convent at *Durbon* near *Marſeilles*, That he had caus'd a Collection to be made of St. *Jerom*'s Letters, and had corrected a great number of Faults which had crept into them; declaring alſo, That he retrench'd from that Collection thoſe Letters, which the meanneſs of the Style, or the difference of the Conceptions, made it appear to be unworthy of that great Man. He likewiſe makes a Catalogue of the latter, and paſſes a very judicious Cenſure upon them; which ſhews that Solitude and the practice of Piety, do not hinder a Man from applying himſelf to Study, and that the Art of *Critique* is not incompatible, with Morality and Spiritual Exerciſes.

St. NORBERT.

St. Norbert.

ST. NORBERT, a Native of *Santen*, a Village of the Country of *Cleves*; the Son of *Herbert* and *Hatwiga*, was educated in the Palace of *Frederick* Arch-biſhop of *Colen*, and afterwards brought to the Court of the Emperor *Henry* V. He was admitted among the Clergy, and receiv'd the Orders of a Deacon and Prieſt on the ſame day. He was made a Canon in his native Country, and enjoy'd divers other Spiritual Livings: But being afterwards tranſported with an extraordinary Zeal, he addicted himſelf to Preaching, with the Permiſſion of Pope *Gelaſius* II. and having quitted his Benefices, and diſtributed his whole Eſtate to the Poor, he embrac'd a more regular Life. He converted by his Preaching, many Hereticks and a great number of Sinners. Upon his arrival at *Laon*, being entreated by *Bartholomew* Biſhop of that City, not to leave his Dioceſs, he was prevail'd upon, by the requeſt of that Prelate, and choſe for the place of his abode, a diſmal ſolitude call'd *Premontre*, where he retir'd *A. D.* 1120. and there founded the Order of Regular Canons which bears that Name, and which was confirm'd five Years after, by Pope *Honorius* II. in 1126. Some time after, St. *Norbert* was ſent for to *Antwerp* to confute *Tanchelin* or *Tanchelm*, accus'd of Hereſie, and was conſtrain'd the next Year to accept of the Arch-biſhoprick of *Magdeburg*. He aſſiſted in the Council held at *Rheims*, A. D. 1131. in favour of *Innocent* II. took a Journey to *Rome*, when that Pope was re-eſtabliſhed by the Emperor *Lotharius*, and died in 1134.

There

There is only extant a ſmall moral Diſcourſe written by him in form of an Exhortation, and directed to the Monks of his Order.

STEPHEN HARDING *Abbot of* Ciſteaux.

ROBERT, Abbot of *Moleſme*, who firſt founded the Monaſtery of *Ciſteaux*, A.D. 1098. with 21 Monks of his Abbey, whom he brought into that Solitude, had not long the Government of it; for the next Year, he was oblig'd by the Pope's ſpecial Order, to return to his own Monaſtery. *Alberic*, who ſucceeded him, and govern'd *Ciſteaux* during nine Years and a half, gave no other Rule to his Monks but his Example. Afterwards STEPHEN HARDING deſcended of a noble Family in *England*, one of the 21 Monks who came from *Moleſme* with *Robert*, being choſe Abbot of *Ciſteaux*, apply'd himſelf to the compleating of that Order, and may juſtly be reputed the Founder of it: For he was the firſt that held general Chapters of the Convents of the *Ciſtercian* Monks and made a kind of Rule, which was common to all thoſe Monaſteries. He call'd it the *Charter of Charity*, and publiſh'd it in 1119. It was approv'd by Pope *Calixtus* II. It is divided into Thirty Chapters, which contain the particular Rules to be obſerv'd by thoſe Monks, and is compriz'd in the *Monologia Ordinis Ciſtercienſis*, printed at *Antwerp* in 1635. and in the Annals of the ſame Order, printed at *Lyons* in 1642. There are alſo extant in the *Bibliotheca Ciſtercienſis*, a Treatiſe call'd, *The ſmall beginning of the* Ciſtercian *Order*: A Sermon on the Death of *Alberic*: And a Diſcourſe made to St. *Bernard*, when he receiv'd the Monaſtick Habit, which bear the name of that Abbot of *Ciſteaux*.

Robert *Abbot of* Moleſme.

Stephen Harding *Abbot of* Ciſteaux.

BRUNO *Biſhop of* Segni.

BRUNO of *Aſti*, Canon of the Cathedral Church of that City, and afterwards of that of *Sienna*, went to *Rome* in the time of Pope *Gregory* VII. in whoſe preſence he diſputed againſt *Berengarius*, and by way of recompence, was made Biſhop of *Segni*: He retir'd to Mount *Caſſin* under *Paſchal* II. who was offended at his retreat, and drew him out of that Monaſtery, to ſend him in Quality of his Legate into *France* and *Sicily*. He govern'd the Abbey of Mount *Caſſin* for ſome time, but afterwards return'd to his Biſhoprick, and died there *A. D.* 1123.

Bruno *Biſhop of* Segni.

The Works of this Author were publiſh'd by *Maurus Marcheſius*, a Monk of Mount *Caſſin*, who caus'd them to be printed in two Tomes at *Venice* in 1651.

The Firſt contains his Commentaries on the Pentateuch, on the Books of *Job*, *Pſalms* and *Canticles*, and on the Revelation of St. *John*; in which he adheres more to the Moral, than to the other Senſes of the Text.

In the Second, are compris'd Forty five Sermons on the Goſpels of the whole Year, the greateſt part of which were printed under the Name of *Euſebius* of *Emiſa* and St. *Eucherius*: A Treatiſe on the Song of *Zachariah*: Another of the Incarnation and Burial of *Jeſus Chriſt*, in which he enquires how long our Saviour continued in the Sepulchre: A Tract to prove the uſe of Unleaven'd Bread againſt the *Greeks*: An Explication of certain Ceremonies of the Church: The Life of Pope *Leo* IX. A Treatiſe about the Corruption of the Age, proceeding (as he ſays) from Simoniacal Practices; in which he diſcourſes of the Invalidity of Ordinations made by Simoniſts, and of thoſe of Perſons guilty of that Crime: The Life of St. *Peter* of *Anagnia*: Two Letters, *viz.* One directed to the Biſhop of *Porto*, and the Other to Pope *Paſchal*: Six Books of Sentences or Moral Diſcourſes on divers Subjects, which ſome have attributed to St. *Bruno* Founder of the *Carthuſian* Order, and which *Marcheſius* reſtor'd to *Bruno* of *Segni* upon the Credit of *Petrus Diaconus*, by reaſon of the conformity of the Style, and in regard that the Author of theſe Diſcourſes makes it appear, that he obſerv'd St. *Benedict*'s Rule, and that he wrote on the *Apocalypſe*.

To theſe Works are annexed a Commentary on the Book of Pſalms, by ODO a *Benedictin* Monk of *Aſti*, dedicated to *Bruno* of *Segni*.

Odo a Benedictin *Monk of* Aſti.

The Treatiſe of the Sacraments or Rights of the Church, by *Bruno* Biſhop of *Segni*, were publiſhed by Father *Luke Dachery*, in the Twelfth Tome of the *Spicilegium*, as a new Piece, although it was printed in the *Venice* Edition.

MAR-

MARBODUS *Bishop of* Rennes.

Marbodus *Bishop of* Rennes.

MARBODUS, flouriſh'd at *Angers* in the end of the preceding Century in quality of Canon, Arch-deacon and principal Maſter of the Schools of that Church. Afterwards he was nominated for the Biſhoprick of *Rennes* by Pope *Urban* II. was ordain'd in the Council of *Tours*, A.D. 1096. and govern'd that Church during twenty eight Years. When he perceiv'd himſelf to draw near his end, he left his Biſhoprick, and retir'd to the Monaſtery of St. *Aubin* at *Angers*, where he aſſum'd the Habit of St. *Benedict*, and d.ed in the beginning of the Month of *September*, A.D. 1123. *Sigebert* aſſures us that he wrote a Commentary on the Book of *Canticles*, but it is no longer extant.

Marbodus compos'd divers Poetical Works Printed at *Rennes*, in 1524. in which Edition are to be found certain Hymns on *Mary Magdalen*: Three Prayers to God: One to the Virgin *Mary*: Several Epigrams and Letters in Verſe: Divers moral Poems: A Piece on the caſting away of *Jonas*: Another on the Martyrdom of the *Maccabees*: The Paſſions of divers Martyrs in Verſe: The Life of St. *Maurillus* of *Angers* in Verſe: Sixty Poetical Pieces on the precious Stones, and on other Subjects: Ten other Poetical Pieces on the following Subjects, *viz.* on the manner of Writing; on Time; on Eternity; againſt lewd Women; in commendation of vertuous Women; on Old Age; againſt thoſe who imagine that the Stars have any influence over the Bodies of Men; againſt Voluptuouſneſs; on true Friendſhip, and on the Advantages of Death and of the Reſurrection.

Theſe Poems are follow'd by ſix Letters, in the Firſt of which directed to *Renaud* Biſhop of *Angers*, *Marbodus* complains, That that Prelate after having perſecuted and traduc'd him, publickly condemn'd him, for writing to the Pope, that the diſturbances raiſed by the Biſhop of *Angers* hinder'd him from going to *Rome*. He upbraids him with the Services he did him, in cauſing him to be choſen Biſhop, and the aſſiſtance he gave him in expediting his Journy to *Rome*, to get his Election confirmed; that in ſtead of a grateful acknowledgment of that Kindneſs, he was no ſooner return'd from *Rome*, but he depriv'd him of thoſe Favours and Privileges, which were granted to him by his Predeceſſors, without ſo much as allowing him ſix Months Reſpit, to make an honourable retreat; and, that after having made complaint of his being treated ſo unworthily, the Biſhop of *Angers* cited him to *Rome*, knowing that he was not in a condition to go thither; obtain'd power to condemn him, and actually pronounc'd Sentence againſt him under colour, that he had receiv'd Induction into two Churches. After having thus ſmartly reprehended *Renaud*, he adviſes him to moderate his Anger; not to be too far tranſported with the heat of his Youth; to have a greater reſpect for his Elders; and to take care leſt his irregular Conduct ſhould verifie the report given out by ſome Perſons, *viz.* that Proſperity and the high Station to which he aſpir'd, had ſufficiently diſcover'd the corruption of his Manners. *Marbodus* adds, that he does not give him this Admonition to the end that he might be more favourable to him, but leſt he ſhould abuſe his Authority in treating others after the ſame manner.

The ſecond Letter is directed to *Robert d' Arbriſelles*, whom he reproves, as *Geffrey* of *Vendome* had done, for keeping too familiar a correſpondence with Women, and for ſuffering Men and Women to cohabit together. He repreſents to him the danger of that intimate Converſe, and the Scandal that it might occaſion. He likewiſe blames him for wearing a torn Garment, as not being ſuitable to the Profeſſion of a Regular Canon, which he embrac'd at firſt, or to the Sacerdotal Dignity, to which he was afterwards advanced. He accuſes him of affecting ſingularity in that particular, and adviſes him to reſume the Habit of a Regular Canon, and to return to his former courſe of Life. But he is much more offended at him for taking upon him to reprove the Vices of abſent Clergy-men in his Sermons, and for inveighing againſt certain Orders and Perſons of great Eminency: He affirms, that that ſerves only to bring Superiors into contempt, to ſubvert the order of the Church, and even to induce many to believe, that his deſign in declaiming againſt others, was only to gain popular Applauſe. He declares at the ſame time, that altho he had a better Opinion of him, yet it cannot be deny'd that his Preaching has the ſame effect, and that many of his Hearers abandon their Curates and refuſe to receive the Sacraments from them, or to pay them Tithes; whereas they run after him inceſſantly, being excited by Curioſity and an inclination to Novelty rather than a true principle of Piety; ſince it does not appear, that there is any manner of reformation in their Lives and Converſations: Laſtly, he rebukes him, for giving the Monaſtick Habit, to all thoſe who being mov'd by his Sermons, were deſirous to receive it, without making any trial of their integrity and conſtancy, as alſo in regard that he took no care, that they ſhould be thoroughly converted, provided the number of his Followers were encreas'd: That after they had once given in their Names, he took no farther cognizance of their Affairs, but left them at liberty to act as they thought fit: That ſome of them met together, and ran about the Towns and Countries, cloathed with Habits of ſeveral Colours, wearing long Beards, and walking bare-footed: And that when they were ask'd who they were, they made Anſwer,

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That they belong'd to their Maſter. Our Author is unwilling, to impute to him the Extravagances committed by thoſe People, but obſerves it to be a matter of dangerous Conſequence, that they ſhould thus make uſe of his Authority for a cloke to their Folly, and call themſelves his Diſciples.

As for the Nuns which *Robert d' Arbriſelles* in like manner caus'd to be ſhut up in Cells; without any Probation, he ſays, that ſome of them broke thro' the Paſſages to make their Eſcape, and that others were brought to Bed in their Appartments, which would not have happen'd (continues he) if the prudence of the Governor, had made a trial of their Strength. He concludes with remonſtrating to him, that he was cenſur'd for quitting the Canonical Life which he had embrac'd, and for leaving the Monaſtery, where he had made a Vow of Conſtancy, and where he was conſtituted Superiour of his Colegues, to lead an extraordinary kind of Life, and to take upon him the Government of a Nunnery. Therefore *Marbodus* demands of him a ſatisfactory Anſwer, as to thoſe particular Articles, othe wiſe he declares that he ſhould have very good reaſon to doubt of his Salvation. 'Tis probable, that *Robert d' Arbriſelles* clear'd himſelf from theſe Imputations that were laid upon him, even to our Author's ſatisfaction; but there is no likelihood, that this Letter was Forged, as Father *Mabillon* has aſſerted. In a certain Manuſcript of the Abbey of St. *Victor*, it is attributed to *Hildebert* Arch-biſhop of *Tours*, nevertheleſs the ſtyle comes nearer to *Marbodus*'s manner of Expreſſion than to that of the former.

In the third Letter, he reproves a certain Hermit nam'd *Ingilquier*, and thoſe of his Congregation for their indiſcreet Zeal againſt unworthy Prieſts, with which they were tranſported too far; inſomuch that they not only refus'd to aſſiſt at their Obl tions, but alſo forbid the Laicks to receive the Sacraments from their Hands. He ſhews by many Paſſages of St. *Auguſtin*, that the Sacraments may be duly adminiſter'd by unworthy Prieſts, and that they ought not to be deſpis'd by reaſon of the unworthineſs of thoſe who adm niſter them. The Hermit having return'd for Anſwer, that he did by no means recede from the Doctrine of the Church relating to the validity of the Sacraments adminiſter'd by unworthy Prieſts, but that he was perſuaded that Hereticks ought to be ſhun'd, and that Prieſts guilty of Fornication ought to be depos'd; *Marbodus* replies in his fourth Letter, that he is of his Opinion, but that he conceives that it does not belong to every one to try or Condemn them, and that it ought only to be done according to the Rules of the Church. Therefore he adviſes thoſe Hermits, to reprehend ſuch Offenders with gentleneſs; to pray for them; and to accuſe them (if they ſhall think fit) before competent Judges who have a right to bring them to their Trial; to the end that they may be depos'd if they be convicted, or confeſs their Crime.

The Fifth is a requeſt that he makes to *Vitalis*, the Founder of a Nunnery to receive a certain poor Orphan, who altho' ſhe was well inſtructed in matters of Rel gion, yet could have no hopes of being admitted into the old Monaſteries, where, by an ill Cuſtom, that was then too common, Money was prefer'd before Learning and Piety.

The laſt Letter is directed to a Nun nam'd *Agenorida*, to whom he gives a great deal of wholſome Advice, for her inſtruction in the Chriſtian courſe of Life and religious Exerciſes.

Theſe are all the Works that are contain'd in the old Edition of *Marbodus*, wh ch is become very ſcarce. His Copies of Verſes are not very elegant, nor of a very Poetical ſtrain, but compriſe many judicious and ſolid Notions. His Letters are accurately written, and full of good Maxims and Paſſages of the Holy Scripture and the Fathers, admirably well apply'd. The Monks of St. *Aubin* at *Angers*, wrote a Circular Letter, to give notice of his Death, according to the Cuſtom of the Order of St. *Benedict*, in which they celebrate his Praiſe, and *Ulger* Biſhop of *Angers* likewiſe wrote a Copy of Verſes in his Commendation: Theſe two Monuments are prefix'd to *Marbodus*'s Works.

ARNULPHUS *Biſhop of* Liſieux.

Arnulphus *Biſhop of* Liſieux.

ARNOUL or ARNULPHUS, Biſhop of *Liſieux*, Arch-deacon of *Seez*, was inſtall'd in the Biſhoprick of *Liſieux*, A. D. 1141. and in 1147. accompany'd *Lewes* ſirnam'd *the Young* King of *France* in his Expedition to the *Holy Land*. In 1160. he was ſent into *England* by Pope *Alexander* III. in quality of his Legate, and afterwards employ'd in the Negotiations between King *Henry* II. and *Thomas Becket* Arch-biſhop of *Canterbury*; but having too obſtinately taken part with the latter, he incurr'd the King's diſpleaſure, and was oblig'd to retire in 1180. to the Monaſtery of St. *Victor* near *Paris*, where he died *Auguſt* 11. *A. D.* 1182.

This *Arnulphus* made a Collection of his own Letters at the requeſt of *Gilles* Arch-biſhop of *Roan*, to whom he Dedicates them by his firſt Letter. Theſe are written in a fine Style, being full of ingenious Notions and moral Sentences, which render them both uſeful and delightful. There are many that contain only Compliments, or relate to certain private Concerns; but there are others about Eccleſiaſtical Affairs, comprehending divers Points of Diſcipline, particularly, thoſe directed to Pope *Adrian* IV. in the Firſt of which, this Biſhop recommends to him the doing Juſtice to a certain Perſon, who had recourſe to the See of *Rome*, to get ſatisfaction for the ill treatment he had receiv'd in his own Country, where he could not obtain any relief of his Dioceſan. *Arnulphus* obſerves in that Letter, that People began

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not to have the same Respect for the Holy See as formerly, and that those who appeal'd to it, were so far from getting their Grievances redress'd, that they were more injuriously treated than before, which befel him in whose favour he wrote, who had no sooner enter'd an Appeal, but he was put in Prison; neither could he procure his liberty, but by paying a Sum of Money to his Persecutor, and by submitting to the Bishop's Sentence. Therefore he exhorts the Pope to revenge the Indignity, by reason that if they were suffer'd thus to elude the Decisions of the Holy See, its Protection would become altogether unprofitable.

In another Letter directed to the same Pope, he entreats him to send back the Bishop of *Baieux*, whose presence was much wanted in his Dioceſs, where he had done a great deal of good.

He wrote again to that Pope, about the Contest that arose between the Abbot and the Monks of *Jumieges*. Those Monks had accus'd their Abbot of many Crimes, and more especially of Incontinency, and divers Witnesses had made Depositions against him, but they gave their Testimony about different matters of Fact, so that there was not any compleat positive Proof against him, because every Fact was prov'd only by one single Witness. Whereupon *Arnulphus* admitted him to clear himself by his own Oath, and by that of three Abbots and three Monks of known Probity. The Monks appeal'd from his Court to the See of *Rome*, and demanded Letters of Reference, which he calls *Apostolos* (this is the first time I met with this Term in that Signification.) He acquaints Pope *Adrian*, that he had granted their Request, and that in the mean while, he order'd both Parties to do nothing, that might tend to the prejudice of the Appeal.

He likewise wrote to the Abbot of St. *Evrou*, that he was oblig'd to discharge the Debts that were actually contracted by his Predecessors, and threatens to suspend him, unless he gives satisfaction to his Creditors before *Whitsontide*. He enjoins that Abbot by another Letter, under pain of Suspension, to re-admit a certain Monk, whom he had turn'd out of his Monastery, without hearing what he alledg'd in his own Defence.

In another Letter to *William* Bishop of *Mans*, he desires him to appoint another Place in stead of *Poitiers*, for the Trial of the Treasurer of *Rouen*; because he would be oblig'd to take a much longer Journey thither, than his Adversary, who was nearer that City.

Arnulphus being at variance with a certain Lord, who refus'd to acknowledg his Jurisdiction, it was order'd by the Legates of the See of *Rome*, That the said Lord should restore what he had taken from him; that he should cause satisfaction to be made by those of his Vassals, who were excommunicated; that he should make a due presentation of a Priest to govern that Church and People, under his Authority, as belonging to his Dioceſs. The Nobleman offer'd *Arnulphus* to present a Priest to him by the Hands of *Hugh* Arch-bishop of *Rouen*; but *Arnulphus* reply'd to that Arch-bishop, who made him the Proposal, That if matters were so order'd, it might be taken for granted, that the possession of that Place was not adjudg'd to him, but only resign'd by way of sequestration, which would be prejudicial to his Right, when the † Claim should come to be debated: Besides that 'twas not sufficient to present a Priest to him, but that 'twas requisite that every thing which was ordain'd, should be effectually put in Execution: Lastly, as for the rest, that if they were willing to come to such an Agreement, as would entirely put an end to the Difference, he would readily take such Measures, as should be judg'd most expedient; but that 'twas not reasonable, for him to supply his Adversary with Arms, who was preparing with all his might for the Encounter.

† *Petitoire.*

The Schism that happen'd in the Church of *Rome* after the Death of Pope *Adrian* IV. between *Alexander* III. and *Octavian*, gave occasion to *Arnulphus* to write many Letters; the First of which is directed to *Alexander* III. to congratulate his Election. He assures him in that Letter, That God, who never abandons his Church, altho' he suffers it to be sometimes Persecuted; would give him the Victory over his Enemies, and put him in the peaceable possession of the Holy See, as he had done Pope *Innocent*, altho' he had a more formidable and a more potent Antagonist than *Octavian*: He expresses the great Joy he had at his Promotion, and gives him to understand, that he had taken care to prepossess the King his Master (meaning *Henry* II. King of *England*) with respect to that Affair, and to make him sensible of the validity of his Election, and of the Deficiency of that of his Adversary; That upon his Testimony that Prince had declar'd for him, and had promis'd with a great deal of satisfaction, that he would not acknowledg any other Pope; That having afterwards receiv'd a Letter from the Emperor, who entreated him to defer the declaring in his favour, he had superseded the publishing of his Declaration; but that he still persisted in his former Resolution, and that whatever course the Emperor might take, he would not follow him, if he did not find it expedient.

Pope *Alexander* reply'd to *Arnulphus*, That he was very sensible of the Affection that he expres's'd towards him in his Letter; that he had caus'd it to be read publickly as a proof of the sincerity of his Intentions and of his Eloquence; that he was not ignorant by what means an end was put to the Schism which arose in the time of Pope *Innocent*; that he hop'd that thro' the divine Assistance, the Storm which at present disturb'd the tranquillity of the Church of *Rome*, would ere long be dispers'd; that he gave Thanks to God, that King *Henry* continu'd strenuously to maintain the Unity of the Church; that he entreated him to use his best Interests with his Majesty to hinder the frequent sollicitations of the Emperor from obliging him to alter his Mind; and that to that purpose he thought fit to nominate him his *Nuncio* in the

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Court of that Prince, with Authority over the Biſhops of his Dominions. He acquaints him, That the Emperor *Frederic* never ceas'd, ſince his acceſſion to the Imperial Crown, to perſecute and oppreſs the Church of *Rome*; that in *Adrian*'s Life-time he cauſed the Prelates, who were returning from *Rome*, to be taken Priſoners; that he miſus'd the Legates of the Holy See; that he ſeiz'd on the Revenues belonging to the Church of *Rome*; and that he us'd his utmoſt efforts to expel *Adrian*, and to cauſe *Octavian* to be made Pope in his ſtead: That what he was not able to put in execution, whilſt that Pope was yet living, he endeavour'd to compaſs, after his death, by favouring the intruſion of that Man, who attempted to get poſſeſſion of the Holy See, and whoſe uſurpation was abetted only by three Prelates, to the prejudice of the Canonical Election of himſelf, which was carry'd on by the others in due Form: That to maintain it, he call'd an Aſſembly of the Prelates at *Pavia*, and that *Octavian* reſign'd the Marks of the Papal Dignity in his Preſence: That the Emperor afterwards reſtor'd 'em to him, inveſted him with the Pontifical Habits and Ornaments, particularly with the Ring and Croſier-ſtaff, and by force conſtrain'd the Biſhops of that Council to own him as Pope. Laſtly, he further informs *Arnulphus*, that he had actually excommunicated *Frederic* and his Adherents.

Arnulphus having receiv'd this Letter, wrote one to the Arch-biſhops and Biſhops of *England*, to make 'em ſenſible of the Juſtice of *Alexander*'s Cauſe. He ſays, That if the Perſons of the two Competitours be compar'd, it will appear, that *Alexander* is endu'd with all the accompliſhments of Learning and Vertue, that can be wiſh'd for in a Prelate; whereas his Adverſary has no other perſonal Merits to recommend him but his Quality; and if the two Elections be duely examin'd, one may be ſoon convinc'd, that that of *Alexander*, is regular, ſolemn and reaſonable, and that that of the other, on the contrary, is raſh and altogether unreaſonable. "For can it be affirm'd (ſays he) that an Election manag'd by a ſingle Biſhop and two Car- "dinals, ought to be ſet up in oppoſition to the Authority of the whole Church? Or that a "precarious Conſecration made by a few private Perſons, ought to be preferr'd to that which "was perform'd with the requiſite Solemnities, and with the general approbation of all the "People? Can *Octavian*'s Proceedings be juſtify'd, who aſſum'd the Pontifical Habits, who "by an unheard of raſhneſs plac'd himſelf in St. *Peter*'s Chair, and ſeiz'd on the Palace, "whilſt *Alexander* choſen with an unanimous Conſent refus'd, thro' Humility and Modeſty, "to accept of that Dignity? Or can the violence that *Octavian* afterwards offer'd, in be- "ſieging *Alexander* and his Electors with armed Men give him any manner of Right or "Title? Or could he under that pretence averr, that he was in poſſeſſion of the Holy See "nine Days before *Alexander*? Indeed the latter was choſen by the Senate, and conducted "to the Ward-robe, where the Pontifical Habits were kept: He was alſo ordain'd by the "Biſhop of *Oſtia*, to whom the Right of conſecrating the Popes legally belongs; he was ac- "knowledg'd by the Legates, who reſided in different Countries; and the whole Church would "have continu'd in Peace; if his Adverſary had not fled for refuge to the Emperor, whom he "knew to be ready to afford him his Aſſiſtance. He adds, That that Prince was glad to meet with ſo fair an opportunity, which he ſought for after the example of his Predeceſſours, who had long ago form'd a Deſign to bring the Church of *Rome* under ſubjection to their Dominion, and upon that account favour'd the Schiſmaticks, and excited Diviſions in that City: That *Octavian* had abſolutely made him the Maſter of his Fortune; that he laid the Marks of the Pontifical Dignity at his Feet; and that he afterwards receiv'd from him the Inveſtiture of the Church of *Rome*, by the Ring and Staff, cauſing the Imperial ſecular Power to triumph over the Prieſthood: That the Emperor call'd a Council to confirm that Choice, and compell'd the Biſhops by force to ſign a Writing, by which they own'd *Octavian* as lawful Pope: That that Writing was full of manifeſt Untruths, and that the Biſhops could not by their definitive Sentence render an Election valid, that was null in its Original. Beſides that the *Gallican* Church which always had the good fortune to maintain Juſtice and Truth, and to afford a Sanctuary to the Popes when perſecuted by the *German* Princes, after having examin'd the Elections of *Alexander* and *Octavian* in a Council call'd by the King's Order, for that purpoſe, had determin'd in favour of the former; but that the King had prudently defer'd the Publication of that Reſolution, by reaſon of the union between him and the King of *England*, to the end that they might act jointly together: That the latter had in like manner ſufficiently declar'd on *Alexander*'s behalf, in regard that he receiv'd his Letters, and more eſpecially proteſted, that he would not own any other Pope, having alſo rejected thoſe of *Octavian*. In the mean while, he admoniſh'd them to take care that Injuſtice might not prevail over the Truth, through the ſiniſter practices of ſome *Engliſh* Noble-men, who gave it out, that they were related to *Octavian*, and exhorted them, when ever they met together, ſtrenuouſly to maintain the Truth without fear of offending thoſe Opponents.

In another Letter written to the Cardinals, he gives a particular account of divers remarkable Circumſtances of the Elections of *Alexander* and *Octavian*, viz. That the Biſhop of *Fraſcati*, who was the firſt of the three Electors of the latter, being a voluptuous Man, took great delight in Feaſting, and ſoon retir'd from the Conclave becauſe Dinner-time drew near: That one of the two others took it ill, that he was deny'd the Office of Chancellor, and that the third was *Octavian*'s Kinſman: That as ſoon as thoſe three had given their Votes

for him, he himſelf took the Cope, and threw it over his Shoulders with ſo great Precipitation, that that part which ought to lie on the Neck, fell to the Ground; that he got upon the Papal Throne in that Equipage; and that having caus'd the Doors of the Church to be ſet open, it was immediately fill'd with his Guards, who conducted him to the Palace: That the King of *France* call'd an Aſſembly of the Eſtates of the Realm, as well of the Clergy as of the Nobility, to determine which of the two Elections ought to be ratify'd: That ſome were of Opinion, that nothing ſhould be done in a hurry about an Affair of that importance, and that it ought to be deferr'd for ſome time longer, becauſe it was dangerous to excite a miſ-underſtanding between the King and the Emperor upon that account: That they alſo added, that the Church of *Rome* was always burdenſome to Princes; that 'twas requiſite to ſhake off the Yoke, ſince ſo fair an Occaſion offer'd it ſelf to that purpoſe; that the Death of the two Competitors would put an end to the Conteſt; and that the Government of the Biſhops might be ſufficient, till God ſhould more clearly make known his Will: Laſtly, that the Reſpect due to the Emperor's Ambaſſadors, who were preſent, and to the King of *England*, whoſe Sentiments the King of *France* declar'd himſelf ready to follow, caus'd thoſe Meaſures to be taken in the Aſſembly. *Arnulphus*, in the end of this Letter, adviſes the Cardinals not to exaſperate the King of *England* by their Threats, but to pacifie him, ſince the Obedience of the Kingdoms of *England*, *France*, *Spain*, *Ireland* and *Norway* depended on his Declaration.

Although *Arnulphus* had done ſuch notable Services to *Alexander* III. nevertheleſs that Pope, upon the Accuſations brought againſt him by *Sylveſter*, Treaſurer of his Church, and by *John*, Nephew to the Biſhop of *Seez*, did not forbear to nominate the Biſhops of *Mans* and *Avranches* Commiſſioners, to take cognizance of that Cauſe. *Arnulphus* appear'd before them, and *William* Biſhop of *Paris* and Cardinal, was preſent at the Tryal. The Treaſurer own'd before the Judges, the Falſhood of the Complaints that he had made againſt his Dioceſan, and promis'd that he would not renew them for the future. *John* ſtill maintain'd what he had averr'd, but the Sentence not being favourable to him, he appeal'd from that Court to the See of *Rome*, although the Pope gave Commiſſion to the two Biſhops to paſs Judgment without any Appeal. However *Arnulphus*, who upon that account might have exempted himſelf from going to *Rome*, and might have refus'd to ſuffer his Cauſe to be tried again there; after having inform'd the Pope of the manner of the Proceedings, aſſur'd his Holineſs, that he would repair to *Rome*, as ſoon as it was poſſible, and entreated him to detain *John* till he arriv'd, to ſhew how that Perſon and the Biſhop of *Seez* his Uncle, have committed a Treſpaſs againſt the Church and the Holy See.

He explains this in the following Letter directed to *Alexander*. One of his Relations was ſometime Biſhop of *Seez*, who ſubſtituted Regular Canons in that Church in the room of Secular. This Reformation was approv'd by the Popes *Honorius* II. *Eugenius* III. and *Adrian* III. and by *Henry* II. King of *England*, who made them a Donation. Theſe Canons were to have all their Goods in Common, according to their Original Inſtitution, and the Biſhops his Succeſſors were likewiſe oblig'd, before they were inſtall'd, to maintain that Settlement. The Biſhop then incumbent, deſign'd to ruine it, or at leaſt to obtain a Licenſe of the Pope, to confer the Arch-deaconries on Lay-men, that he might have wherewithal to beſtow on his Nephews and Relations. *Arnulphus* ſent word to the Pope, That that Biſhop palliated his Carnal Affections with the pretence of Piety; giving it out, That there was not any Perſon in that Dioceſs, capable of performing thoſe Functions; as if the Simplicity of the Canons were not to be preferr'd to the worldly Wiſdom of others; or in caſe there were none to be found at *Seez*, worthy of poſſeſſing thoſe Benefices, ſome might not be taken out of the Church of St. *Victor* and St. *Rufus*. He adds, that having been Arch-deacon of *Seez*, and educated in that Church, he thought himſelf oblig'd to maintain its Rights and Privileges, and that for that reaſon, he judg'd it expedient to certifie his Holineſs thereof by a Letter.

Notwithſtanding this Information, the Pope granted to the Biſhop of *Seez* a Licenſe to Secularize his Arch-deaconry; but *Arnulphus* wrote a very ſmart Letter to him on that Subject, in which he remonſtrates, That he had no Authority thus to aboliſh an Inſtitution made by his Predeceſſors, under colour that they could not impoſe Laws on their Succeſſors: He maintains, That that Maxim is falſe, and that it tends to the ruin of all the Eſtabliſhments of the Saints: That the Privileges of the Popes of *Rome*, are as it were Teſtaments, which are not made void, but rather confirm'd by the death of the Teſtators: That 'tis true indeed, that the Errors of Predeceſſors may be corrected by their Succeſſors, and that the latter may make ſome alteration for the better in the Sanctions of the others, when 'tis requiſite for the publick Advantage, and when it may be done without any detriment to Religion: That for that very reaſon, Secular Canons may be chang'd into Regular, becauſe the Order of the latter is more perfect; but a more ſtrict Inſtitution cannot be chang'd into one leſs perfect; by which means Remiſsneſs in Diſcipline would be authoriz'd: And laſtly, that there are ſome Perſons ſo prodigal of Diſpenſations, that they retain nothing as an unalterable Law, and Sacrifice every thing to the Intereſts and inordinate Paſſions of private Men. He reproves the Pope for not ſhewing ſufficient Conſtancy in maintaining the Rights of the Church; and gives him to underſtand, that he had ſcandaliz'd it by revoking

revoking the Sentence of Excommunication, denounc'd by his Predeceſſors againſt Laicks who ſhall attempt to get themſelves admitted into the Chapter of *Seez*; by adjudging to a Layman all the Revenues of the Arch-deaconry that the Regular Canons enjoy'd in Common, and part of which they diſtributed to the Poor; and by permitting a Man, adorn'd with gorgeous Apparel to take place amongſt the Canons cloath'd in Sack-cloth. He adds, That 'tis further to be fear'd, leſt the Arch-deaconry ſhould be left vacant, by reaſon that it is already appointed for another young Nephew, when he ſhall be of Age: That in the mean while, the Biſhop has turn'd out the Prior of the Canons, and ſubſtituted a Perſon of no Repute in his Place, to the end that he might make himſelf Maſter of the Church-Revenues. Therefore he exhorts the Pope to revoke what was extorted from him by ſurprize, in order to re-eſtabliſh the Rule in that Chapter, and to put an end to the Complaints and Murmurings occaſion'd by that Innovation.

The four following Letters are directed to the ſame Pope, and contain an account of particular Affairs. In the laſt he acquaints him, That the King of *England* was diſſatisfied with his Holineſs, becauſe he deny'd him thoſe Favours he ſu'd for at *Rome*.

He congratulates in another, *Gilbert* Biſhop of *London*, in regard that the Pope had ordain'd, that his Cauſe ſhould be decided without an Appeal, and obſerves that Appeals to *Rome* often put falſe Accuſers in a Capacity to oppreſs innocent Perſons, and give them an opportunity to avoid the Puniſhment due to their Crimes,

In another Letter, he reproves a certain Abbot for leaving his Monaſtery to ſollicit Lawſuits at Court, and enjoyns him to return thither.

In a Letter that he wrote to *Henry* Cardinal Biſhop of *Piſa*, ſending him the Works of *Ennodius*; he paſſes a very diſadvantageous Judgment on that Author.

In his Letter to the Biſhop of *Angouleſme*, he determines that the Engagements that a certain Child was under, whom his Uncle had bound to a Clerk, upon Payment of a Sum of Money, ought not to be ratify'd, and that that Biſhop cannot ſuffer the ſaid Child to be detain'd by him.

In a Letter written to *Arnold* Abbot of *Bonneval*, he treats of the Uſefulneſs of the Sacrifice of the Maſs. " Nothing (ſays he) can be offer'd up more precious than JESUS " CHRIST; nothing more efficacious than this Sacrifice; nothing more advantageous " both to him who offers it, and to him for whom 'tis offer'd, if the unworthineſs of the " Perſons doth not render it unprofitable: 'Tis requiſite that he who offers it have pure Hands, " and that he, for whom it is offer'd, ſhould know the Value of it by Faith; that he ſhould " earneſtly deſire it; and that he ſhould embrace it with a perfect Charity. Oh, how great " is this Benefit, which is ſufficient for the Perſon who receives it, and for him that admini- " ſters it! For how extenſive ſoever the Prieſt's Charity may be towards certain Perſons, " this Sacrifice remains altogether entire for every one in particular. It is communicated " to many, ſo as its Efficacy is not diminiſh'd, with reſpect to every Individual; and altho' " different Perſons partake of it, yet it does not ſuffer any Diviſion. *Quoſcunque enim Sacerdos effuſa charitatis latitudine complectatur, totum ſimul omnium, totum uniuſcujuſque eſt Sigillatim, nec integritatem dividit communicatio plurium, nec ſoliditatem minuit participatio diverſorum.*

He has alſo inſerted amongſt his Letters, a Diſcourſe that he made in the Council of *Tours*, A. D. 1163. in the preſence, and by the Order of Pope *Alexander* III. In the beginning of it he ſays, that there are three Qualities requiſite in a Preacher, *viz.* Sanctity of Life, to procure reſpect for what he delivers; a perfect Knowledge, to be capable of teaching the neceſſary Truths; and Eloquence to cauſe them to be approv'd, to the end that his Sermons may be Holy, Learned and Sublime. In the Body of this Sermon, he treats of the Unity and Liberty of the Church, ſhewing that thoſe two Qualities are neceſſary therein, and that the Miniſters ought to uſe their utmoſt endeavours to maintain them, more eſpecially at a time when both are attack'd; that is to ſay, the former by the Ambition of Schiſmaticks, and the other by the Oppreſſion of Tyrants: That nevertheleſs, 'tis impoſſible that either ſhould compaſs their Deſign: For although the former ſeparate themſelves from the Communion of the Church, yet it is not divided by that means, but the Chaff is only ſeparated from the Wheat; and although the latter ſeizes on the Temporal Revenues of the Church, nevertheleſs it does not ceaſe to be free, and to exerciſe its Power with Spiritual Authority. However, that the Biſhops ought to make uſe of all poſſible means to re-unite the former to the Communion of the Church, and to oblige the others to quit their unjuſt Claim to the Eccleſiaſtical Revenues. This is the Subject of a long and very pathetical Exhortation made by him to the Biſhops of the Council; and in the ſequel of the ſame Diſcourſe, he wiſhes that the Emperor would humble himſelf under the Almighty Hand of God; that he would acknowledge that the Dominion of the Church is above his, and that he would ſubmit to the See of *Rome*, which conferr'd the Empire on his Predeceſſors. He obſerves that Biſhops may poſſeſs large Revenues, provided they do not take themſelves to be the Proprietors, but only the Diſpenſers of them, and are perſuaded that the Patrimony of JESUS CHRIST is the Inheritance of the Poor, which ought to be diſtributed to them, and that they who put it to another uſe are to be look'd upon as Robbers.

This Diſcourſe is follow'd by another, pronounc'd in a Synod held for the Ordination of a Biſhop. He begins with the Commendation of the Church, and afterwards rejects the Perſon of *Girard*, who was propos'd, alledging, That although there was a form of Election in his favour, nevertheleſs he ought not to be ordain'd, by reaſon that it is not to be endur'd that the Liberty of Elections, which was introduc'd for the Benefit of the Churches, ſhould be made prejudicial to them, and therefore that the Election of *Girard* was null as having been carry'd on only by ſome few Perſons devoted to his Intereſt.

He acquaints that Pope in another Letter, That he had paſs'd Sentence in favour of *Hugh* Abbot of *Senlis*, in a Cauſe that was depending between that Abbot and *Garnier* a Prieſt, concerning the Church of *Marine*, for the Tryal of which he was nominated a Commiſſioner with *Henry* Biſhop of *Senlis*. He likewiſe gave him notice in the following Letter, that the King of *England* had favourably receiv'd his Letters and Nuncio's, and that he had re-inſtated the Arch-biſhop of *Canterbury*; but he complains that the Nuncio's did not promote the making of Peace, and entreats the Pope to do it.

In another Letter, he informs the ſame Pope, That he had put an end to the Conteſt between the Abbot of *La Couture* and *Hermier* the Prieſt, about the Church of *Breule*.

In one of the Letters directed to the Pope's Legates, *Albert* and *Theodin*, he determines, That it is not expedient to beſtow Altars, that is to ſay, Benefices on the Sons of Prieſts, leſt it ſhould occaſion diſorders.

Afterwards he writes to Pope *Alexander* againſt thoſe Monks, who refuſe to obey their Biſhop, and claim a right to retain Cures and Tithes.

He complains in particular of the Abbot of St. *Evrou*, who preſum'd to celebrate Divine Service; notwithſtanding the Sentence of Suſpenſion he had pronounc'd againſt him.

The Poems of this Author are not very conſiderable as to the Subjects, but they are exact in reference to the Rules of Poetry, and the Verſes are very fine. The firſt is on the Nativity of Jeſus Chriſt, the ſecond is an *Encomium* of the Biſhop of *Windſor*; and the reſt on the alteration of the Seaſons, and on ſome other profane Subjects. There are alſo two Epitaphs of Queen *Mathilda*, one of *Algarus* Biſhop of *Coutances*, and another of *Hugh* Arch-biſhop of *Roan*.

Father *Dachery* has publiſh'd in the ſecond Tome of his *Spicilegium*, an excellent Diſcourſe dedicated to *Geffrey* Biſhop of *Chartres*, and compos'd by *Arnulphus*, when as yet Arch-deacon of *Seez*, againſt *Peter de Leon* the Antipope, and *Gerard* Biſhop of *Angouleſme* his Legat. It is written with a great deal of earneſtneſs and energy, ſo that the Author gives us a very lively deſcription of the Irregularities and Vices of that Antipope and of his Legate; maintains the Election and Proceedings of *Innocent* II. and makes it appear that the latter is the true Pope.

Father *Dachery* has likewiſe ſet forth in the end of the Thirteenth Tome of the *Spicilegium*, a Sermon upon the Annunciation of the Virgin *Mary*, and five Letters by the ſame Author.

The other Works of *Arnulphus*, Biſhop of *Liſieux*, were printed at *Paris*, from a Manuſcript of *Adrian Turnebus*'s Library, *A. D.* 1585. and afterwards in the *Bibliotheca Patrum*.

PETER de CELLES *Biſhop of* Chartres.

Peter de Celles *Biſhop of* Chartres.

PETER, ſirnam'd *de Celles*, from the Name of his firſt Abbey, commonly call'd *Monſtier-la-Celle*, in the Suburbs of the City of *Troyes*, was deſcended of an honourable Family of *Champagne*. He apply'd himſelf to Study at *Paris*, and was apparently a Novice in the Monaſtery of St. *Martin des Champs*. He was choſen Abbot of *Celles*, A. D. 1150. tranſlated from thence to the Abbey of St. *Remy* at *Rheims* in 1162. and at laſt made Biſhop of *Chartres* in 1182. in the place of *John* of *Salisbury*. After having govern'd that Church during five Years, he died *Feb.* 17. 1187.

The following Works of this Author, were collected and publiſh'd by Father *Ambroſius Januarius*, of the Congregation of St. *Maur*, and printed by *Lewis Billaine* in 1671. But the firſt of his Works is a Courſe of Sermons on all the Feſtivals of the Year, which were never as yet printed. However, notwithſtanding the Reputation they might have in his time, Father *Januarius* obſerves, that they are weak, and that *Peter de Celles* is not very ſollicitous to prove a Truth thoroughly, but paſſes lightly over from one Subject to another; although his Writings are full of pious Conceptions, Flowers of Scripture and very uſeful Inſtructions. He might alſo take notice, that they are full of Puns, affected *Antitheſes*, ſorry Alluſions, mean Deſcriptions and Notions, which have not all the Gravity that is requiſite in Diſcourſes of that Nature. In his Eighth Sermon on the Lord's Supper, we find the Term of *Tranſubſtantiation*, which is alſo in *Stephen* Biſhop of *Autun*, who liv'd in the ſame Century: And indeed, thoſe two Authors are the firſt that made uſe of it. The three Books of Bread, dedicated to *John* of *Salisbury*, contain a great number of myſtical Reflections

ctions on all the ſorts of Bread mention'd in the Holy Scripture. The Myſtical and Moral Expoſition of the Tabernacle is a Work almoſt of the ſame Nature. The Treatiſe of Conſcience, dedicated to *Aliber* the Monk, relates altogether to Piety, and that of the Diſcipline of the Cloiſter, comprehends many Moral Inſtructions in the Exerciſes of the Monaſtick Life, which he follow'd above Thirty Years. This Piece was ſet forth by Father *Dachery*, in the third Tome of his *Spicilegium*.

The laſt Work in this Edition, is a Collection of the Letters of *Peter de Celles*, which were already publiſh'd with Notes by Father *Sirmondus*, A. D. 1613. They are divided into nine Books, and relate either to pious Subjects or to certain particular Affairs, or are merely Complimental. Indeed, they are written with greater Accuracy than his other Works, being of a more natural and leſs affected Style; nevertheleſs they are full of verbal Quibbles and Puns. In this Collection are three Letters on the Feſtival of the Conception of the Virgin *Mary*, in which *Peter de Celles* ſtrenuouſly maintains St. *Bernard*'s Sentiments on that Subject. NICOLAS, a Monk of St. *Alban*, was of a contrary Opinion, and averr'd, That the bleſſed Virgin was never obnoxious to Sin. This is the Subject of the Twenty third Letter of the Sixth Book; but the Monk vindicates his Opinion in the Ninth Letter of the laſt Book, and confutes that of St. *Bernard*, yet not without expreſſing a great deal of Reſpect for the Perſon of that Saint. However, he does not treat *Peter de Celles* with the ſame Moderation, who being nettled, returns him a ſomewhat ſharp Anſwer in the Tenth Letter of the ſame Book. *Peter* was then Biſhop of *Chartres*.

Nicolas *Monk of St.* Alban.

JOHN *of* SALISBURY *Biſhop of* Chartres.

JOHN of *Salisbury* the intimate Friend of *Thomas Becket* Arch-biſhop of *Canterbury*, and his Companion during his Exile, was at laſt made Biſhop of *Chartres*, A. D. 1179. and died three Years after. He was one of the moſt ingenious, moſt polite and moſt learned Men of that Age, as is evident from his Book call'd *Policraticon*; or, *A Diſcovery of the Fopperies of the Lords of the Court*. *Juſtus Lipſius* aſſures us, that many conſiderable pieces of Purple and Fragments of a better Age, are to be found in that Work: *Peter* of *Blois* in like manner declares that he was even charm'd with it, having diſcover'd therein a well regulated ſort of Learning and abundance of Things, the Variety of which renders them extremely delightful. And indeed, 'tis an excellent Work, treating of the Employments, Occupations, Functions, Vertues and Vices of the Men of the World, but more eſpecially of Princes, Potentates and great Lords; in which is contain'd a vaſt Treaſure of Moral Notions, Sentences, fine Paſſages of Authors, Examples, Apologues, Extracts of Hiſtory, common Places, &c. 'Tis divided into Eight Books, and compos'd in a plain and conciſe Style.

John *of* Salisbury *Biſhop of* Chartres.

But this Style is more proper for the numerous Letters which the ſame Author wrote to the Popes *Adrian* and *Alexander*; to the Kings of *England* and divers other Princes; to *Thomas Becket* Arch-biſhop of *Canterbury*; to ſeveral Engliſh Biſhops; and to many other Perſons; either about general Occurrences and Tranſactions, as the Schiſm of *Octavian* the Antipope, and the Election of *Alexander* III. the conteſt between the Pope and the Emperor *Frederick*; and that between the King of *England* and the Arch-biſhop of *Canterbury*; or relating to particular Affairs of the Churches of *England*; or to certain Points of Doctrine and Diſcipline: As the 172d Letter concerning the Number of Writers of the Canonical Books of the Old and New Teſtament; the 67th about the nullity of a ſecond Marriage which a certain Woman had contracted after ſhe was divorc'd from her former Husband who was a Prieſt; the 68th about the cohabitation of Women with Clerks; and the 69th about the Sums of Mony that were exacted of the Vicars of Churches. In theſe Letters he appears to be much addicted to the Intereſt of *Thomas* of *Canterbury*, whoſe conduct nevertheleſs he ſometimes cenſures, and ſeems likewiſe to be much devoted to the Pope's Service, although he does not always approve every thing that is done at *Rome*, and condemns the Vices of the Cardinals on certain Occaſions. He openly approves the depoſing of the Emperor *Frederick*, and the Proceedings of Pope *Alexander* againſt him. His Letters are full of Alluſions to the Sacred Hiſtory, and of Examples taken out of Holy Scripture; in which he alſo intermixes many Paſſages of Profane Authors. The number of theſe Letters amounts to 301. and they were printed at *Paris*, A. D. 1611. with the Life of *Thomas Becket* Arch-biſhop of *Canterbury*, by the ſame Author; to whom are likewiſe attributed certain Commentaries on the Epiſtles of St. *Paul*, printed at *Amſterdam* in 1646.

PETER

PETER *of* BLOIS *Arch-Deacon of* Bath.

Peter *of* Blois *Arch-deacon of* Bath.

PETER, ſirnam'd of *Blois*, from the Place of his Nativity, deriving his extraction from *Bretagne*, ſtudy'd the Liberal Sciences at *Paris*; the Civil and Canon Law at *Bononia*, and after having attain'd to a profound skill in all ſorts of Humane Learning, apply'd himſelf entirely to the Study of Divinity, under the Tuition of *John* of *Salisbury* Biſhop of *Chartres*. It is alſo probable that *Peter* of *Blois* was Canon of that City; however, having paſs'd into *Sicily*, A. D. 1167. with *Stephen* the Son of the Count of *Perche*, and the Couſin of the Queen of *Sicily*, he was choſen Tutor and afterwards Secretary to *William* II. King of *Sicily*, but he was ſoon oblig'd to leave that Country, when *Stephen* Count of *Perche*, who was made Chancellor of the Kingdom and Arch-biſhop of *Palermo*, was baniſh'd from thence. Upon his return to *France*, he was invited over into *England* by King *Henry* II. and after having ſpent ſome time at Court, he retir'd to the Palace of *Richard* Arch-biſhop of *Canterbury*, and became his Chancellor. He was ſent by that Arch-biſhop to King *Henry* II. and to the Popes *Alexander* III. and *Urban* III. to negotiate Affairs relating to the Church of *Canterbury*, and after the Death of King *Henry*, he continued for ſome time in the Court of Queen *Eleonora*. In the end of his Life, he was depriv'd of the Arch-Deaconry of *Bath*, which was conferr'd on him at his arrival in *England*, but ſome time after, he obtain'd that of *London*; in the diſcharging of which Duty, he took a great deal of pains, and enjoy'd only a ſmall Revenue. He died in *England* A. D. 1200.

Peter de Blois himſelf made a Collection of his Letters, by the Order of *Henry* II. King of *England*, as he intimates in his firſt Letter directed to that Prince, in which he obſerves, That they are not all alike; that ſometimes the great number of urgent Affairs oblig'd him to write with leſs accuracy; that ſometimes the Subject did not allow him to enlarge; and that ſometimes the meanneſs of the Capacity of thoſe Perſons to whom he wrote, conſtrain'd him to make uſe of a more plain Style. He excuſes himſelf for citing profane Authors, as alſo, for ſpeaking freely, and even for preſuming to reprove his Prince. He proteſts, that to the beſt of his remembrance, he never wrote any thing with a Deſign to Flatter, but that Integrity and an unfeigned Zeal for maintaining the Truth, always excited him to ſet Pen to Paper.

The Second is a Letter of Conſolation directed to the ſame King on the Death of his Son *Henry* III. in which he induces him to hope for the Salvation of that young Prince, who died in a courſe of Repentance.

In the Third, he ſeverely reprehends a certain great Lord, who had reproach'd his Chaplain with the meanneſs of his Birth, and gives him to underſtand, that none ought to be puff'd up, either upon account of Nobility or Riches.

In the Fourth, he congratulates the Prior of *Ciſteaux* upon the Tranquillity he enjoy'd in his Solitude, proteſting that he even envy'd his Condition, and entreats the ſame Prior to remember him in his Prayers and Oblations.

In the Fifth, he reproves *Richard* the Succeſſor of *Thomas Becket* in the Arch-biſhoprick of *Canterbury*, for applying himſelf with greater earneſtneſs to the maintenance of the Temporal Intereſts of his Church, than to the Spiritual Government of his Dioceſs; remonſtrating, that his Dioceſans and Prince are very much ſcandaliz'd at thoſe Proceedings.

In the Sixth, to wipe off the reproaches that a certain School-Maſter who undertook to teach the Liberal Sciences, had put upon the Clerks, who live in the Palaces of Biſhops; he aſſerts, That his Profeſſion was more contrary to the Eccleſiaſtical Function, than the conduct of thoſe Clergy-men.

In the Seventh, he rebukes a Profeſſor, who was addicted to Drunkenneſs.

In the Eighth, he vindicates the compariſon he made of the different States of the Church, to the various *Phaſes* or Apparitions of the Moon, and maintains, that Terms and Maxims of Philoſophy and of the Civil Law may be us'd in treating of matters of Religion, when it can be done conveniently.

In the Ninth, he reproves one of his Pupils, who after having compleated his Philological Studies, determin'd to reſt for two Years, before he apply'd himſelf to that of Divinity; and ſhews, that that negligence would be extremely prejudicial to him.

In the Tenth, written to one of the Chaplains of the King of *Sicily*, againſt the Deſign which that Prince had, to cauſe to be inſtall'd in the Biſhoprick of *Agrigento*, a certain young Lord, who was by no means capable of performing the Functions of the Epiſcopal Dignity, he admoniſhes the ſaid Chaplain, that his Office obliges him to continue to make Remonſtrances to the King, to hinder him from diſpoſing of the Biſhoprick after ſuch a manner.

In the Eleventh, he exhorts a Clergy-man, who had ſolemnly engag'd to embrace the Monaſtick Life, to perform his Vow.

The

The Twelfth is a conſolatory Letter directed to one of his Nephews, afflicted with the Death of his Uncle, the burning of his Houſe, and a Wound he receiv'd in his Foot.

In the Thirteenth, he reprehends a Young Monk, who endeavour'd to get a Priory, under pretence, that he ſhould thereby have an opportunity of converting more Souls, and makes it appear, That a Monk ought not to covet Secular Employments, nor to aſpire to Dignities, nor to affect to inſtruct others.

In the Fourteenth, directed to the Chaplains of the King of *England*, he communicates to them certain Reflections that a Fit of Sickneſs caus'd him to make on the miſerable condition of thoſe Clergy-men, who are oblig'd to reſide in the Courts of Princes; of which he gives a very lively Deſcription, and exhorts them to follow his Example in quitting that courſe of Life.

The Fifteenth is an Inſtruction to *Rainaud* newly choſen Biſhop of *Chartres*, concerning the Epiſcopal Qualities and Functions. He ſays, That the firſt thing that is ſometimes done, is to make enquiry into the Revenues belonging to the Biſhoprick, and not into the preſent condition of it: He cenſures the Luxury and Magnificence of ſome Biſhops of his time, the pains that they took to heap up Riches and to gratifie Princes, and the Secular Courſe of Life that they lead.

In the Sixteenth, he exhorts a certain Biſhop immers'd in the management of many Affairs to make choice of a more quiet manner of Living, in order to promote his own Salvation.

In the Seventeenth, he ſhews, That a Clerk who drives a Trade, is no leſs culpable than one that follows Uſury, and that all manner of inordinate endeavours to get and heap up Riches are unworthy of a Clergy-man.

In the Eighteenth, he gives us a lively deſcription of the Irregularities of a certain Biſhop, who was addicted to that Vice.

In the Nineteenth, he reſolves two Queſtions, which were propos'd to him by one of his Friends who ſtudied the Law at *Paris*, *viz.* 1. Whether a Woman, who turn'd Nun, upon a ſuppoſition that her Husband was dead, be oblig'd to leave the Convent, if he return? And 2. In caſe ſhe be oblig'd to follow her Husband, whether ſhe ought to aſſume the Veil again after his Death? He anſwers, That the Vow of Chaſtity made by her, being in the Husband's Power, is not obligatory; and that ſhe ought to return with her Husband, and may marry again after his Deceaſe. In that Letter, there is a remark very advantageous to the Schools of *Paris*, of which he ſaies, that as there was formerly a Proverbial ſaying, that thoſe who had any Queſtion to propoſe ought to repair to *Avila*; ſo in like manner at preſent it paſs'd into a Proverb, that thoſe who were deſirous to have any Queſtion decided need only go to *Paris*, where the greateſt Difficulties are fairly reſolv'd.

In the Twentieth he complains, That the Domeſtick Servants of *Rainaud* Biſhop of *Chartres* remov'd him from the Palace of that Prelate, whom he blames for his too great Liberality.

In the Twenty firſt, he reprehends the haughtineſs and arrogancy of a Canon, who was formerly one of his particular Friends.

In the Twenty ſecond, directed to *John* of *Salisbury*, he commends his Conſtancy, and that of *Thomas* Arch-biſhop of *Canterbury*, and adviſes them to perſevere, and not to ſuffer themſelves to be mov'd by any manner of Adverſity or Perſecutions.

In the Twenty third, written to *Octavian* the Pope's Legate, he declames againſt the Abuſe that was then predominant, to fill up the vacant Biſhopricks with unworthy and uncapable Perſons, who obtain'd them by the means of ſiniſter practices or purchas'd them with Money.

In the Twenty fourth, he entreats the Friends of *Thomas* Arch-biſhop of *Canterbury* to prevail upon that Prelate, to forgive the Arch-Deacon of *Salisbury*, who was deſirous to be reconcil'd with him.

In the Twenty fifth, he exhorts an Official to quit that Employment, which he looks upon as very dangerous. " I am apt to believe (ſays he) that the Officials were ſo call'd, " not from the name of their Office, but from the Verb *Officio*, which ſignifies to *be hurt-* " *ful, or to do Miſchief*: For the whole Function of an Official is to ſheer and flea at the " pleaſure of the Biſhop the poor Sheep that are under his Juriſdiction: They are the Bi- " ſhop's Horſe-leeches, that caſt up the Blood they have ſuck'd out, and which as it were " ſo many Spunges, that being ſqueez'd reſtore the Water wherein they were ſoak'd, pour " into their Maſters Boſom the Treaſure that they have extorted; inſomuch that of all thoſe " execrable Purchaſes they have only left the ſtain of Sin: For that which is thus hoarded " up by oppreſſing the Poor, ſerves to gratify the unruly Appetite of the Biſhops, and draws " Puniſhments on the Officials; who may be well compar'd to thoſe private Doors, thro' " which the Prieſts of *Bel* were wont ſecretly to convey the Sacrifices that were laid on the " Altar of that Falſe God; ſince the Biſhops make uſe of their Hands to pillage the Eſtates " of other Men, caſting upon them all the marks of Infamy and the whole guilt of thoſe " Crimes, of which they make the ſole advantage,------The Office of the Officials at pre- " ſent, is to confound Right, to create Law-ſuits, to diſannul Agreements, to prolong Trials, " to ſuppreſs the Truth, to maintain Falſhood, to ſeek for nothing but filthy Lucre, to ſell

" Juſtice,

" Juſtice, to commit all manner of unjuſt Actions, and to deviſe Cheats and Artifices to " deceive the People. Theſe are the Men, who over-load their Landlords with a nume- " rous Retinue of Attendants and coſtly Equipages; who hunt after dainty Diſhes; being " very prodigal of the Eſtates of other Perſons, and as covetous of their own: They are " very critical in ſearching out the etymology and ſignification of Words, and make Gloſſes " upon all manner of Syllables, on purpoſe to lay Snares for others, in order to drain their " Purſes: They take upon them to interpret the Laws according to their own capricious " Humour, admitting ſome, and rejecting others at their Pleaſure; they corrupt that which " is ſound, over-rule juſt Allegations, foment Diviſions, conceal Crimes, make void law- " ful Marriages, penetrate into the Secrets of Families, defame innocent Perſons, abſolve " the Guilty, and in a Word, leave no Stone unturn'd to get Mony. This is the Cha- racter that *Peter* of *Blois* gives us of the Officials of his time, very different (as 'tis to be hop'd) from that of thoſe Gentle-men, who now diſcharge thoſe Functions in our Churches.

In the Twenty ſixth, he adviſes a Friend of his to enter upon a Courſe of Divinity at *Paris*, after having left the ſtudy of the Civil-Law, to which he apply'd himſelf at *Bononia*; becauſe a Clergy-man ought not to be entirely immers'd therein. He cenſures, by the way, the ſiniſter Practices of the Advocates of his Time, who made it their whole buſineſs to get Money and to enrich themſelves.

In the Twenty ſeventh, he acquaints the Canons of *Beauvoir* with the Death of *Thomas Becket* Arch-biſhop of *Canterbury*, and tells them that there was reaſon to be ſo far from be- wailing his Death, that they ought to rejoice at his Happineſs. He likewiſe makes mention of the Diſſenſions that happen'd in his Church, about the Election of a Succeſſor.

The Twenty eighth, is written in the Name of *Rotrou* Arch-biſhop of *Rouen*, to *William* Arch-biſhop of *Sens* and the Pope's Legate, whom he exhorts to uſe his utmoſt endeavours to divert thoſe Calamities, which were ready to break forth in the Territories belonging to the Church of *Roan* by reaſon of the War that was carry'd on by the two Kings.

In the Twenty ninth directed to the Abbot and Monks of St. *Alban*, he complains that one of their Priors had refus'd to entertain him at his Table, and ſhews how much Hoſpitality is recommendable, more eſpecially in Monks.

In the Thirtieth, he communicates to his Friend *Rainaud* choſen Biſhop of *Bath*, the Dream that he had upon his promotion to the Epiſcopal Dignity.

The Thirty firſt is written to the Abbot of *Fontaines*, concerning a Diſtemper with which *Peter* of *Blois* was afflicted.

The Thirty ſecond is a recommendatory Letter directed to the Prior of *Canterbury*.

The Thirty third is written in the Name of *Rotrou* Arch-biſhop of *Roan* to *Henry* III. the Son of *Henry* II. King of *England*, who was preparing to make War with his Father, to entreat him to take into his Protection, *Andely* and the other Territories of the Church of *Roan*.

In the Thirty fourth, he excuſes himſelf to the Biſhop of *Perigueux*, who had offer'd him his Houſe; for not accepting of his Propoſal, becauſe he was detain'd by the Promiſes of his old Patron.

The Thirty fifth and Thirty ſixth, are Exhortations to a certain Nun.

The Thirty ſeventh, is a Letter of Excuſe to the Prior of *Jumieges* for neglecting to ſend back a Book that he had borrow'd of him.

The Thirty eighth, is an Apology directed to *Albert* Cardinal of the Church of *Rome*, for the Conduct of the Arch-biſhop of *Canterbury*, who was accuſed of being ignorant of the Laws, covetous and too much inclin'd to raiſe his Family.

The Thirty ninth, is a Letter written by way of a ſecret Truſt to one of his Friends, in which he ſends him word, That the Court of *Rome*, according to the uſual Cuſtom had charged him with many Debts, and that if he could once find means to diſcharge them, he would take care not to fall into that Abyſs for the future.

In the Fortieth, he condemns the Deportment of a certain Biſhop who ſpoke ill of his Prince.

In the Forty firſt, he entreats *Henry* II. King of *England* to give him notice of the Place where he was, to the end that he might wait on him, and acquaints him that his Majeſties Envoys are return'd from *Rome*, clear'd of their Silver and loaded with Lead, without being honour'd with any conſiderable Preſents, and that the Ambaſſadors of the King of *Spain* were come to meet him to conſtitute him Mediator of the Peace between them.

The Forty ſecond, is written to *Robert* Provoſt of *Aire* in *Flanders* elected Biſhop of *Cambray*, to whom he gives a ſmart Reprimand for contenting himſelf to enjoy the Revenues of his Biſhoprick, without taking care to perform the Epiſcopal Functions, and for leading a Secular and Scandalous courſe of Life.

The Forty third, is a very appoſite Conſolation compos'd by him upon occaſion of the Sickneſs of a certain Perſon, in which he ſufficiently makes it appear that he had ſtudy'd the Art of Phyſick.

In the Forty fourth, he adviſes *Arnulphus* Biſhop of *Liſieux* not to leave his Biſhoprick, by reaſon of any oppoſition that might be made by his Prince, his Chapter or the People of his Dioceſs; but he would perſwade him to reſign it, in caſe he aſpir'd to that Dignity by under-hand dealings.

In the Forty fifth, he vindicates *Rainaud* Biſhop of *Bath*, from the imputation of having perſecuted or occaſion'd the Death of St. *Thomas* of *Canterbury*, and obſerves, that if he made ſomewhat too ſevere a Reflection upon him, at the time when that Arch-biſhop excommunicated the Biſhop of *Salisbury*, it ought to be forgiven him, as well as what he might have done againſt him thro' Ignorance, and ſo much the rather, in regard that he had expiated that Fault by a very rigorous Penance.

In the Forty ſixth, directed to *Richard* Biſhop of *Syracuſe*, after having excus'd himſelf for returning to *Sicily*, he enlarges on the Commendation of *Thomas Becket* Arch-biſhop of *Canterbury*.

The Forty ſeventh is written in the Name of *Richard* Arch-biſhop of *Canterbury*, who exhorts *Henry* the Son of *Henry* II. King of *England* to deſiſt from making War with his Father, and threatens to excommunicate him, unleſs he ſubmit to his Remonſtrances.

In the Forty eighth, he congratulates *William* Cardinal Biſhop of *Pavia*, upon account that at laſt an end was put to the Quarrel between Pope *Alexander* and the Emperor *Frederick*, by his mediation, and declames againſt *Octavian* and his Electors.

In the Forty ninth, he complains, That ſome of the Canons of *Chartres*, whom he took for his Friends, had brought an Information againſt him in a Trial depending between him and *Robert* of *Salisbury*, for a Prebend of *Chartres*, and that not being able to ſully his Reputation, they had ſlanderouſly traduc'd the Memory of his Father.

In the Fiftieth, he entreats the Biſhop of *Bayeux* to abſolve a certain Perſon, who had committed Man-ſlaughter in his own defence, and who being afflicted with a very ſenſible Grief for that unfortunate Accident, had done Penance in due Form.

In the Fifty firſt, he admoniſhes *Jocelin* Biſhop of *Salisbury* to pay his Debts, and not to beſtow too great Favours upon his Nephews.

In the Fifty ſecond, he acquaints the Arch-biſhop of *Canterbury*, who had ſent him to the King of *England*, That he met with a furious Storm, during his paſſage into *Normandy*, and aſſures him, that he was ready to undertake every thing, and to endure all manner of hardſhip in his Service.

The Fifty third, is a Circular Letter to all the Biſhops of *England*, written in the Name of *Richard* Arch-biſhop of *Canterbury* and Primate of the Kingdom, in which he enjoyns them, not to ſuffer Perſons, whoſe Ordination is not valid, to exerciſe the Epiſcopal Functions in their Dioceſſes, and to denounce a Sentence of Excommunication againſt thoſe who forge the Pope's Bulls or counterfeit the Seals of the Biſhops.

In the Fifty fourth, he adviſes the Arch-deacon of *Poitiers*, not to compel *Adelicia* his Niece, to become a Nun; becauſe the Monaſtick State, ought not to be embrac'd with leſs freedom than that of Marriage.

In the Fifty fifth, he congratulates *Adelicia*, upon the deſire ſhe expreſs'd to take the Vail, and in regard that ſhe had actually made a Vow to that purpoſe, and exhorts her to put ſo laudable a Deſign in execution with all convenient ſpeed.

In the Fifty ſixth, he endeavours to divert *Walter* Biſhop of *Rocheſter* from the ſtrong Inclination he had to Hunting.

In the Fifty ſeventh Letter, directed to one of his Friends a Monk of the Abbey of *Aulnay* in *Normandy*, who expected to be deliver'd from Temptations immediately after his admittance into a Religious Order; he treats of the continual Conflict between the Fleſh and the Spirit, and ſends him a *Proſe* or Sermon on that Subject.

In the Fifty eighth, he complains to *Renaud* Biſhop of *Bath*, by reaſon that the latter had ſuſpended his Vice-Arch-deacon, without diſpatching any Canonical Monitions before-hand, and to the prejudice of a Privilege that was granted him in the Council of *Lateran*, that he ſhould not be excommunicated nor any Perſon that belong'd to him by any Biſhop, and declares that he had ſo much the greater reaſon to take it ill, in regard that that which gave occaſion to thoſe rigorous Proceedings, was only a ſmall ſum of Money that was due to the Biſhop, and that he had already given Orders for the payment of it.

In the Fifty ninth, he exhorts that Biſhop to be reconciled with a certain Perſon nam'd *Henry*, and to turn one *Simon* out of his Company, who was a dangerous Flatterer and a Sycophant.

In the Sixtieth, he approves the Complaints made by one of his Friends, who was much offended that the Biſhops ſhould enrich their Nephews with the Church-Revenues, inſtead of maintaining the Poor. He obſerves that that was no new Diſorder, and that Poverty ought to be preferr'd before Riches.

In the Sixty firſt, he diſſwades an Arch-Deacon from the exerciſe of Hunting.

In the Sixty ſecond, he writes in the Name of *Geffrey* Biſhop of *Lincoln* to one *Le Blond*, whom he reproves for his Diſobedience in leaving that Biſhop to follow divers Employments, and forbids him to oppoſe the Intereſt of the Arch-biſhop of *Canterbury*.

The Sixty third, is a Letter of Thanks to *Peter* Biſhop of *Arras*.

The Sixty fourth, is written in the Name of *Gautier* Arch-biſhop of *Roan* and of the Biſhops of *Normandy*, to Pope *Celeſtin* III. to entreat his Holineſs to uſe his utmoſt endeavours to procure the deliverance of *Richard* King of *England*, who was taken Priſoner at his return from the Holy Land by the Duke of *Auſtria*.

The Sixty fifth, is written againſt the Superſtitions of thoſe, who pretend to fore-tell future Events by Dreams, or by other means of the like nature.

In the Sixty ſixth, he congratulates *Gautier* Arch-biſhop of *Palermo* upon his promotion to that Dignity: He gives that Prelat a Character of *Henry* II. King of *England*, and clears him from the Murder of *Thomas Becket* Arch-biſhop of *Canterbury*.

In the Sixty ſeventh, he proves by many Reaſons to King *Henry* II. that he ought to cauſe his Son to apply himſelf to Study.

The Sixty eighth, is written in the Name of *Richard* Arch-biſhop of *Canterbury* to Pope *Alexander* III. againſt the Abbot of *Malmesbury*, who endeavour'd to withdraw himſelf from the Juriſdiction of his Biſhop. He declames in that Letter, againſt the Privileges that are granted at *Rome* to the Abbots for Money, which gives them occaſion to inſult over their Primates and Dioceſans, to loſe the Reſpect they ought to have for them, and by degrees to ſhake off the Yoke of Obedience, which was formerly the only means to reclaim them, and to reſtrain their Ambition. "The Abbots (ſays he) cannot endure to have a Superior ſet over "them, to reform the Abuſes committed by them; They would willingly have an abſolute "power to do every thing with impunity, and neglect the Monaſtical Diſcipline to gratify "their unruly Paſſions. Upon which account it is, that almoſt all the Revenues of the Mona- "ſteries are left at Rack and Manger, and are liable to be pillag'd by every Invader: For on "the one ſide, the Abbots mind nothing elſe but following their Pleaſures, and are intent on- "ly on making good Cheer; and on the other ſide, the Monks being as it were deſtitute of "a Head, ſpend their Life in Idleneſs and continual Quarrels. The miſchief (adds he) re- "quires a ſpeedy remedy; for if it be not timely apply'd, 'tis to be fear'd leſt as the Abbots "ſhake off the Yoke of the Biſhops, ſo the latter ſhould throw off that of the Arch-biſhops, "and the Deans and Arch-Deacons ſhould likewiſe find means to exempt themſelves from the "Juriſdiction of their Dioceſans. Alaſs what form of Juſtice is this! or rather, what manner "of deformity of the Law! to hinder Pupils from hearkening to their Tutors; Children "from obeying their Parents; Soldiers from ſerving their Prince; and Servants from ſub- "mitting to their Maſters! What is it to free Abbots from the Juriſdiction of their Biſhop, "unleſs it be to authorize Diſobedience and Rebellion, and to arm Children againſt their Fa- "ther? 'Tis their Office, who ſit as ſupreme Judges, to determine this Caſe, and to take "care leſt unjuſt Actions ſhould take their riſe from the Courts of Judicature, where ap- "plication is made for the redreſſing of Grievances.

In the Sixty ninth Letter, directed to *Radulphus* Biſhop of *Angers*, he laments the Failings of the Inhabitants of that City, who had abandon'd King *Henry* II. in the War that he maintain'd againſt his Son.

In the Seventieth, he adviſes *John* Biſhop of *Chartres*, rather to beſtow Benefices on his Nephews, who were upright and poor Men, than on Foreigners, who are not ſo worthy of them.

The Two following Letters contain nothing remarkable.

The Seventy third, written in the Name of *Richard* Arch-biſhop of *Canterbury* to all the Biſhops of *England*, is againſt a Cuſtom that prevail'd in that Kingdom, only to puniſh with Excommunication, thoſe who aſſaſſinated Biſhops and other Clergy-men, whereas capital Puniſhments were inflicted on other Murderers.

The following Letters to the Eighty ſecond comprehend nothing very remarkable relating to Church-Diſcipline.

In the Eighty ſecond, directed under the Name of *Richard* Arch-biſhop of *Canterbury* to the *Ciſtercian* Monks, after having commended that Order, he takes notice of one Fault committed by them, which is their refuſing to pay Tithes to Clerks and Monks: He gives them to underſtand, that it is an Act of Injuſtice; that altho' they might enjoy that Immunity, whilſt they were Poor, yet they had no right to it at preſent, ſince they were become Rich; and that what Privileges ſoever they might obtain from *Rome*, they could not in Conſcience make uſe of them to uſurp the Eſtates of others: Laſtly, he threatens to excommunicate them if they continue to retain thoſe Tithes.

In the Eighty third, written in the Name of *Walter* Arch-Deacon of *Oxford* to *Bartholomew* Biſhop of *Exeter*, he adviſes him to declare the Marriage null, that was contracted between *Robert* and *Iſmenia* his Kinſ-woman; according to the expreſs Order he had receiv'd from the Pope.

The Eighty fourth is directed to Pope *Alexander* III. under the Name of *Richard* Archbiſhop of *Canterbury* to vindicate the Conduct of the Biſhops, who reſide in the King's Court, in order to maintain the Intereſt and Rights of the Church. "For (ſays he) if there were "no Biſhops in the Council, nor in favour with the Prince; the Wicked would ſoon find "means to harraſs the Church, and the Preſumption of Laicks would oppreſs the Clergy

after

" after an intolerable manner: But at preſent, if any thing be attempted to the prejudice " of the Church, the Biſhops are ready to oppoſe it; and if the King ſhould be exaſperat- " ed againſt innocent Perſons, his Anger is appeas'd by their Entreaties. By this means, the " rigour of Juſtice is moderated; the Cries of the Poor reach the Prince's Ear; the Dig- " nity of the Church is maintain'd; the Indigence of diſtreſſed People is reliev'd; the De- " votion of Lay-men is encreas'd; Religion is protected; the Sentences in Courts of Judi- " cature are directed; the Laws are ſubmitted to; the Decrees of *Rome* are receiv'd; and " the Revenues of the Churches are augmented: He adds, That the Arch-biſhops and Bi- " ſhops of *Sicily* were wont in like manner to reſide in the Court of their Prince, and that " there was a Deſign on foot in *England* to abrogate that Cuſtom, but that divers prudent " and judicious Perſons had determin'd that it was abſolutely neceſſary for them to continue " there, and that if they were hinder'd from having acceſs to the Prince; at the ſame time " the Monaſteries would be depriv'd of their Tranquility, the Afflicted of Conſolation, and " the Church of its Liberty. Therefore our Author concludes, That although the Biſhops were very deſirous to leave the Court, by reaſon of the Inconveniences they ſuffer in that Station, nevertheleſs they are detain'd, as it were by force, upon account of the Publick Advantage.

The Eighty fifth Letter, contains a ſharp Reprimand made to *Robert* Biſhop of *Salisbury*, for taking too great delight in Feaſting, and for laying out ſo vaſt Expences in furniſhing his Table, that he let the Buildings of his Church fall to ruin.

In the Eighty ſixth, he diverts a *Carthuſian* Monk nam'd *Alexander*, from the Deſign he had to quit his Order, under pretence that Maſs was not ſaid every day in the Monaſtery; and ſhews, That St. *Benedict* never was a Prieſt, and that he ſpent a great deal of time without hearing Maſs, even not knowing one *Eaſter*-day, that it was that great Feſtival: That St. *Paul* and St. *Antony*, the firſt Hermits, paſs'd many days without hearing Maſs, and that we do not read that ſome great Saints offer'd up the Holy Sacrifice daily: That ſuch a frequent Adminiſtration of the Sacraments might render them contemptible, and that the ſeldomneſs of it, encreaſes the Reſpect due to them: That indeed we ſin inceſſantly, and that a continual Remedy is requiſite for the expiation of our Guilt; but that nevertheleſs this Hoſt, of an infinite Value, ought not to be offer'd up, but with a Spirit of Humility and a contrite Heart. To that purpoſe, he quotes many Paſſages of the Fathers, and at laſt affirms, That the ſecret Motive which induc'd that Monk to think of quitting his Order, was to lead a leſs auſtere, and a more free Courſe of Life.

In the Eighty ſeventh Letter, he comforts *William* Biſhop of *Ely*, who was diſcharg'd from the management of the Affairs of State in *England*, by the treachery of certain Noblemen, who had miſ-repreſented him to King *Richard*; which gave an occaſion to *Peter* of *Blois* to declaim againſt thoſe Counſellors who give bad Advice to Princes. The Eighty ninth is written on the ſame Subject to a Biſhop, who had contributed to the ſaid *William*'s diſgrace at Court.

In the Eigty eighth, he entreats an Abbot to receive a certain Monk, who was deſirous to return to his Monaſtery.

In the Ninetieth, he gives an account to his Brother *William* Abbot of *Mani*, of the reaſons of his departure from *Sicily*, and takes notice at the ſame time of the News that was ſpread abroad, That that Abbot had obtain'd a Licence of the Pope, to wear the Mitre, Ring and Sandals. He maintains, That the uſe of thoſe Ornaments in any other Perſon but a Biſhop, is an arrogant Vanity, and a preſumptuous Oſtentation; That they ought only to be us'd on ſome extraordinary Occaſions; ſuch as the Dedication of Churches, the Conſecration of Virgins, and the Ordination of Clerks, and that therefore they can be of no uſe to an Abbot, who has no right to perform thoſe Functions; That they are actually more chargeable to him than profitable, and that they do him a greater diſhonour than credit; That that Abuſe has no Grounds neither in the Goſpel, nor in St. *Benedict*'s Rule; That it foments the Refractorineſs of the Abbots and the Conteſts they have with the Biſhops, and that no Man ought to flatter himſelf, that the Privilege of *Rome* can be a ſufficient excuſe for ſuch Acts of Diſobedience before God. Therefore he conjures him by the Salvation of their common Father, and by the Breaſts of their Mother, to lay aſide thoſe Pontifical Ornaments, or if it cannot be done without Scandal, to chooſe rather to quit his Dignity. *William* being mov'd with this Remonſtrance, reſign'd his Abbey into the Pope's Hands, as it appears by the 93d Letter, in which *Peter* of *Blois* congratulates him; That he preferr'd the Humility of a ſimple Monk to the Dignity of an Abbot, and a place of abode in *France* to one in *Sicily*.

In the Ninety firſt, he taxes *Radulphus* Biſhop of *Liſieux* with Covetouſneſs, and the practice of Uſury, more eſpecially in regard that he did not open his Granaries in a time of ſcarcity and dearneſs of Proviſions.

The following Letters contain nothing very remarkable.

In the Ninety ſeventh, directed to the Abbot of *Eveſham*, he ſhews that the diverſity of Monaſtick Orders is advantagious to the Church, but that none ought to paſs lightly from one Order to another. He obſerves in the end, that ſinging of Pſalms for a conſiderable time,

is very uſeful, if it could be continu'd with Devotion, and that although it be accompany'd with wearineſs, yet it does not ceaſe to be a good Employment. As for Handy-work, he neither blames, nor commends it in a Monk, *Labores autem manuales in Monacho nec arguere, nec laudare præſumo.*

The Ninety eighth and the Ninety ninth, are written in the Name of *Richard* Arch-biſhop of *Canterbury*; viz. the former to his Suffragans about the neceſſity of relieving the Holy Land, and the ſecond to Pope *Urban* III. to congratulate his promotion to the Pontifical Dignity, and to thank his Holineſs for the Pall, which he had ſent to him.

In the Hundredth Letter, he vindicates an Arch-biſhop who was accus'd of being too meek and moderate.

The Hundred and firſt, directed to *Robert* Arch-deacon of *Nantes*, is a Judgment that he paſſes on the Diſpoſition of two of his Nephews, whom he had put under his Tuition.

The Hundred and ſecond, contains a long Complaint made by the Abbot of *Redding* who was deſirous to renounce his Dignity, with *Peter* of *Blois*'s Anſwer, in which he adviſes him not to do it.

The following Letters contain nothing of any great moment as to Eccleſiaſtical Diſcipline.

In the Hundred and twelfth, ſent to the Biſhop of *Orleans*, he maintains the Immunities of the Church, and aſſerts that the King of *France* ought to exact no other Supplies of the Clergy, than their Prayers to carry on the War, that he was preparing to manage againſt the *Saracens* in the Holy Land.

In the Hundred and thirteenth, he exhorts *Geffrey* Arch-biſhop of *York*, to oppoſe the new Hereticks who appear'd in his Dioceſs, and to publiſh ſo ſtrict an Ordinance againſt them, that the others might be terrify'd with the Severity of their Puniſhment.

In the Hundred and fourteenth, he congratulates *John* of *Salisbury* upon his Inſtalment in the Biſhoprick of *Chartres*, and commends the Relation that he wrote of the Life of *Thomas Becket* Arch-biſhop of *Canterbury*.

In the Hundred and fifteenth, after having ſhewn in what degrees of Conſanguinity *Robert* and *Adelecia* were related one to another, he produces the ſeveral Impediments of their Marriage, and comprehends them in ſix Verſes.

The Hundred and ſixteenth, is written to *Hugh* Abbot of St. *Denis*, to whom he ſends one of his Books to be examin'd, and comforts him for the Indignity that was put upon him by the King of *France*.

In the Hundred and ſeventeenth, he reprehends *Geffrey* Abbot of *Marmoutier*, by reaſon that he had cauſ'd an Action to be commenc'd againſt the Prior of St. *Come*, for certain Lands which he claim'd, as belonging to his Juriſdiction.

There is nothing remarkable in the following Letters to the 123d, in which he refuſes to accept of the Sacerdotal Dignity, not through contempt, but an extraordinary reſpect for that Function.

In the Hundred twenty fourth, he comforts *Gautier* Arch-biſhop of *Roan*, baniſh'd from his Church, and juſtifies his retreat.

In the Hundred twenty fifth, he admoniſhes the ſame Prelate, to avoid ſlothfulneſs during his Exile, and to apply himſelf to the reading of the Holy Scriptures.

In the Hundred twenty ſixth, directed to the Abbot of *Gloceſter*, he gives an *Encomium* of *Odo* Chanter of *Bourges* choſen Biſhop of *Paris*; to whom he writes the Hundred twenty ſeventh, to renew their old Friendſhip and the Correſpondence that formerly paſs'd between them.

In the Hundred twenty eighth, *Peter* of *Blois* complains to *William* Arch-biſhop of *Sens*, that he had not as yet perform'd the Promiſe that he made to entertain him in his Houſe, and to conferr a Benefice upon him.

In the Hundred twenty ninth, he writes againſt the Arch-deacon of *Orleans*, who had introduc'd Simoniacal Practices into his Church.

In the Hundred and thirtieth, directed to *John* Biſhop of *Chartres*, he clears himſelf from the Charge brought againſt him, that he made uſe of the Recommendation of the King of *England*, of divers Lords, and of the Pope, to procure a Prebend in the Church of *Chartres*.

In the Hundred thirty firſt, he reproves one of his Nephews, the Prior of a Monaſtery, by reaſon that neglecting the ſtudy of the Liberal Sciences and abandoning his Solitude, he frequented publick Places, and endeavour'd to curry favour with Noble-men.

The Hundred thirty ſecond and the Hundred thirty fourth, directed to Perſons newly made Abbots, contain very uſeful Inſtructions for the conduct of Superiours.

In the Hundred thirty third, written to the Dean and Chapter of *Salisbury*, he maintains that he is not oblig'd to reſide in his Prebend in that City, in regard of the ſmalneſs of the Revenue, which was not ſufficient for defraying the Charge of a Journey thither.

The Hundred thirty fifth, is a Diſpenſation for Non-reſidence granted by the Arch-biſhop of *Canterbury* to a Canon of *Salisbury*.

The

The Hundred thirty ſixth, is a Letter from *Henry* II. King of *England* to *Alexander* III. in which he complains of the Rebellion of his Children, and implores the aſſiſtance of that Pope.

In the Hundred thirty ſeventh, he congratulates a Novice Monk, and gives him wholſome Advice.

In the Hundred thirty eighth, he expreſſes to *Gautier* Arch-biſhop of *Roan*, the Joy that he had upon his return from his Exile.

In the Hundred thirty ninth, he entreats the Abbot and Monks of *Ciſteaux* to put up their Prayers to God, that he would vouchſafe to grant him his Grace, to enable him worthily to perform the Functions of the Prieſthood, to which Dignity he was lately rais'd; and explains the reaſons why he deferr'd the receiving of that Order till that time.

In the Hundred and fortieth, he exhorts *Petrus Diaconus* to quit the ſtudy of the Law, and to apply himſelf altogether to that of the Holy Scriptures and of Divinity. In this Letter, he makes uſe of the Term of *Tranſubſtantiation* in treating of the Euchariſt. "Thus you "ſee (ſays he) in one ſingle Sacrament a deep Abyſs impenetrable to Humane Reaſon; *I* "*mean*, in the Bread and Wine *tranſubſtantiated* by Vertue of the Heavenly Words, into the "Body and Blood of JESUS CHRIST, the Accidents that were therein, remaining "without a Subject; and although the Body of JESUS CHRIST be Fleſh and not "Spirit, nevertheleſs it Nouriſhes the Soul rather than the Body. The ſame Body is to be "found in ſeveral Places and on divers Altars, againſt the nature of Bodies, without ceaſing "to be in Heaven: For although by its Nature it can only be in one Place after a circumſcrip-"tible Manner, yet it is in many Places by its omnipotent Vertue and Energy, and after a ſpi-"ritual Manner.

In the Hundred forty firſt, he complains to *Gautier* Arch-biſhop of *Roan*, that a certain private Perſon had detain'd the Revenues of a Prebend that belong'd to him, and entreats that Prelate to cauſe Reſtitution to be made.

In the Hundred forty ſecond, he comforts the Prior and Monks of *Eveſham*, who were in great Trouble, and exhorts them to bear it with Patience.

The four following Letters relate to the Confinement of *Richard* I. King of *England*, and were written to procure his Liberty.

In the Hundred forty ſeventh, he reproves *Robert* Biſhop of *Bangor*, who determin'd to retain a certain Benefice, which he had conferr'd on another Clerk.

In the Hundred forty eighth, he exhorts *Savaric* Biſhop of *Bath* to return to his Dioceſs, and not to leave his Church with a deſign to travel.

In the Hundred forty ninth, he complains, that they were about to deprive him of his Arch-deaconry in the end of his Life.

In the Hundred and fiftieth, he mollifies what he had ſaid in the fourteenth Letter, againſt thoſe Clergy-men, who reſide in the Courts of Princes.

In the Hundred fifty firſt, he entreats Pope *Innocent* III. to augment the Revenues of the Arch-deaconry of *London*, which was lately conferr'd upon him. He gives his Holineſs to underſtand, that there were about Forty thouſand Men within the Juriſdiction of his Arch-deaconry, and above One hundred and twenty Churches; nevertheleſs that he was not able to collect any of the Duties that are cuſtomably paid to the Arch-deacons.

In the Hundred fifty ſecond, he entreats that Pope, to change a Chapter of which he was Dean, into a Monaſtery of the *Ciſtercian* Order.

The Hundred fifty third, is written in the Name of *Rotrou* Arch-biſhop of *Roan*, and of *Arnulphus* Biſhop of *Liſieux*, to *Henry* II. King of *England*; in which they give him an account of the Negociations in the Court of the King of *France*, where they were ſent by that Prince.

The Hundred fifty fourth, is likewiſe written in the Name of the ſame Arch-biſhop, who entreats *Eleonora*, Queen of *England*, and her Sons, to be reconcil'd with King *Henry* II.

In the Hundred fifty fifth Letter, that Arch-biſhop excuſes himſelf to the Prior and Monks of *La Charité*, for not retiring to their Convent, by reaſon that he could not leave his Flock during the War.

The following Letters to the Hundred eighty third and laſt, contain nothing very remarkable as to Eccleſiaſtical Affairs, and many of them are Conſolatory.

There is no Author, who has fill'd his Letters with a greater number of Quotations, out of the Holy Scriptures and Eccleſiaſtical and Profane Writings, than *Peter* of *Blois*; inſomuch, that they are ſcarce any thing elſe but a Contexture of ſuch Paſſages. That which is properly his own Matter, is full of *Antitheſes* and Puns: However, he diſcourſes with much freedom, ſharply reproves Vices, and maintains Church Diſcipline and the Eccleſiaſtical Conſtitutions.

His Sermons are written almoſt after the ſame manner as his Letters, in a conciſe and ſententious Style, to the number of Sixty five; neither does he explain therein the Points of Morality in their utmoſt extent, but he fills them with divers Maxims and Notions, which are accompanied with no other Ornaments, but *Antitheſes* and nice Compariſons of Words:

But

But he handles Matters more at large in his Tracts, which are Seventeen in Number.

The Firſt is a Moral Diſcourſe on the Transfiguration of JESUS CHRIST.

The Second, is another Diſcourſe of the ſame Nature on St. *Paul's* Converſion.

The Third, is a compendious Chronicle on the beginning and the end of the Book of *Job*.

The Fourth, is a very pathetical Exhortation to induce the Chriſtian Princes to ſend ſuccours to the Holy Land.

The Fifth, is an Inſtruction written in the Name of Pope *Alexander* III. to the Sultan of *Iconium*.

The Sixth, is a Treatiſe of Sacramental Confeſſion and Penance.

The Seventh, is a Tract concerning the Functions and Qualities of a Confeſſor, and the manner how he ought to demean himſelf in the Adminiſtration of the Sacrament of Penance.

The Eighth piece, call'd the Epiſcopal Canon, contains Inſtructions for Biſhops.

The Ninth, is an Invective againſt one who paſs'd a Cenſure on his Works, and charg'd him with being a Flatterer of Princes, and a falſe Accuſer of Clergy-men and Monks: He clears himſelf from both Imputations, by producing a Catalogue of his Writings; in which he aſſerts, there is nothing to be found that can convict him of what was laid to his charge, and ſeveral particulars to the contrary. He enlarges in Commendation of the Monaſtick Life, and explains ſome Paſſages of his Works, that were objected againſt him; and amongſt others, what he had laid down concerning Free Will, which he was accus'd of having confounded with Grace: He maintains, That the former is ſupported by, and depends on the latter, after ſuch a manner, that the Mercy of God is not prejudicial to Merit, nor Grace to Free Will.

The Tenth, is a Treatiſe againſt the *Jews*, in which he has accurately collected all the Prophecies that relate to JESUS CHRIST.

The Eleventh, is a large Treatiſe of Chriſtian Friendſhip, of the Love of God, and Charity to our Neighbour; in which he inſiſts on the Cauſes, Duties, Parts and Effects of thoſe Vertues.

The Twelfth, is of the Uſefulneſs of Afflictions, of which he ſhews the ſeveral Advantages.

The Thirteenth, call'd, *What are they, quales ſunt?* is a Satyr againſt unworthy Paſtors. He juſtifies at firſt, what he is about to write againſt them, and declares that 'tis not his deſign to attack the Worthy Paſtors, but only the Unworthy, who have no Faith; who have not enter'd the Sheep-fold through the Gate; who do not deſerve the Names of Paſtor, Pope, Biſhop or Prelate; becauſe they have not any of the Qualities ſignified by thoſe Terms; who enrich their Relations with the Church-Revenues; who confer Canonries and other Spiritual Livings upon them; or who being of mean Extraction, and of an unknown Family, are endu'd with no generous Principles, but with a great deal of ſordid Baſeneſs without Humility, whoſe Dignity ſoon corrupts their Manners. He ſhews, that theſe ſorts of Biſhops ought not to be flatter'd, but that their Faults ought to be expos'd, to the end that thoſe Perſons who preſent themſelves to be admitted into Holy Orders, may be duely examin'd, and that a conſiderable time may be taken, to be well aſſur'd of their demeanour, and of their Courſe of Life.

The Fourteenth, is a Fragment of a Letter, that he wrote about Silence.

The Fifteenth, is a Fragment of his Book of the Changes of Fortune.

The Sixteenth, is a Tract concerning the Sacred Books and Writers of the Old and New Teſtament.

The Seventeenth, is a Poetical Piece on the Euchariſt.

The firſt Edition of *Peter* of *Blois's* Works, was printed at *Mentz*; the ſecond at *Paris*, A. D. 1519; the third at *Mentz* in 1600. by *Buſæus*, who annex'd an Addition of ſome Tracts in 1605. This Edition was copied out in the *Bibliotheca Patrum*, printed at *Colen*; but in all theſe Editions, the Sermons of *Peter Comeſtor*, were inſerted inſtead of thoſe of *Peter* of *Blois*: At laſt *M. de Gouſſainville*, publiſh'd a new Edition of all *Peter* of *Blois's* Works, in which are to be found the Genuine Sermons of that Author, printed at *Paris* in 1667. This was follow'd in the laſt *Bibliotheca Patrum*, ſet forth at *Lyons*.

STEPHEN *Biſhop of* Tournay.

Stephen *Biſhop of* Tournay.

STEPHEN, Abbot of St. *Genevieve*, and afterwards Biſhop of *Tournay*, was born at *Orleans*, A. D. 1135. and compleated his Studies in the Schools of the Cathedral Churches of that City and of *Chartres*: He apply'd himſelf more eſpecially to that of the Canon-Law, and became a Regular Canon in 1165. in the Monaſtery of St. *Everte*, where St. *Victor's* Rule was eſtabliſh'd in 1158. by *Roger*, who was the firſt Abbot ſince the Reformation.

Stephen

Stephen ſucceeded him in that Office, but the Abbey of *Genevieve* being vacant in 1177. by the Death of the Abbot *Aubert*, he was choſen in his Place. He was promoted to the Biſhoprick of *Tournay* in 1192. and govern'd it to the Year, 1203. which was that of his Death.

This Author wrote a Commentary on *Gratian*'s Decretal, with divers Sermons and Letters. All his Works are extant in Manuſcript; but Father *du Moulinet* did not judge, that the Commentary on the Decretal, and the Sermons were worthy to be brought to light, and therefore he only publiſh'd the Preface to that Commentary, the firſt Sermon and the Texts of Scripture, on which the Thirty others were compos'd, with his Letters, which he divided into three Parts; the Firſt of which contain the Letters which he wrote being as yet Abbot of St. *Everte*, from *A. D.* 1163. to 1177.

The Firſt, is a very pathetical Complaint, which he recited in the Synod of the Biſhops of the Province held at *Sens*, concerning the Murder committed on the Perſon of *John* Dean of *Orleans*, by a certain Lord, out of whoſe Hands, he endeavour'd to wreſt ſome Revenues belonging to the Chapter of *Orleans*, which he had uſurp'd.

He was enjoyn'd by the ſame Aſſembly, to write to the King, to demand Juſtice for that execrable Fact. He did it after ſuch a manner, as was capable of exciting him to take vengeance for ſo heinous a Crime. However, the King did not approve that Letter, and conceiv'd much Diſpleaſure againſt *Stephen* upon that account; which gave occaſion to his Enemies to perſecute him, and to threaten to pillage his Eſtate, and to cauſe him to be put to Death, unleſs he deſiſted from the proſecution of that Suit. Whereupon he had recourſe to *William* Biſhop of *Chartres*, the Son of *Thibaud* or *Theobald* Count of *Champagne*, who appeas'd the King's Anger, and reſtor'd *Stephen* to his Favour, as the latter had entreated him to do in his ſecond Letter.

The Third is a Letter written by *Ponce* Biſhop of *Clermont*, in which he deſires *Maurice* Biſhop of *Paris*, and *Stephen* Abbot of St. *Everte* to give a reſolution of a Caſe of Conſcience touching the validity of the Baptiſm of Infants that are dipt in the Water, theſe Words being recited, *viz. In the Name of the Father, of the Son, and of the Holy Ghoſt*, without expreſſing the Action by theſe Terms, *I baptize thee.* A certain Father had Baptiz'd his Child after that Manner, and it was cuſtomary to do ſo, in caſe of Neceſſity.

Maurice returns an Anſwer in the fourth Letter that that Baptiſm is null, and determines the matter with a great deal of aſſurance, in a few Words. *Stephen* replies on the contrary, in the fifth Letter, that that Baptiſm is valid, provided the three Perſons of the Trinity be invok'd, and that 'tis not abſolutely neceſſary to add theſe Words, *I Baptize thee*; becauſe it is not ſaid in the Goſpel, *Go and Baptize the Nations ſaying, I Baptize you in the Name of the Father*, &c. but only, *Baptize them in the Name of the Father*, &c. He confirms his Opinion by divers Paſſages of the Fathers, which only require the Invocation of the Holy Trinity, for the validity of Baptiſm. He affirms, that theſe Terms *I Baptize thee*, are added by the Church, that they only have regard to the ſolemnity of the Action, and do not belong to the ſubſtance of the Sacrament: *de ſolemnitate Miniſterii, non de ſubſtantia Sacramenti.* He adds, that if a different Opinion were admitted, an infinite number of Children muſt unavoidably be Damned, who were Baptiz'd by Laicks in caſe of Neceſſity; by reaſon that the greateſt part of thoſe ignorant People, were wont to Baptize only ſaying, *En nome Patres & Files, & Eſpirites Santos.* However he declares, that thoſe Prieſts ought to be cenſur'd and put to Penance, who thro' negligence or ignorance omit any thing that relates to the ſolemnity of the adminiſtration of Baptiſm. But he maintains, that a Child which was once Baptiz'd in the Name of the Trinity, ought not to be Baptiz'd again, altho' the Father did not expreſs the Action by theſe Words, *I Baptize thee.* Laſtly, he ſays that he who Baptizes a Child, contracts a ſpiritual Affinity with the Mother, which renders him uncapable of Marrying her; or of co-habiting with her as his Wife, if they were Marry'd before.

The other Letters contain'd in this firſt Part, are either recommendatory in favour of divers Perſons, or relate to particular Affairs; as the rebuilding of the Church of St. *Everte* which was burnt by the *Normans*, to which purpoſe, he deſires ſupplies of the Chapter of St. *Martin* at *Tours*, and of his Friends: The reſtauration of a Prior who had waſted the Revenues of his Monaſtery: The Conteſt between the Church of St. *Samſon*, and the Chapter of St. *Croix*, &c.

In the ſecond Part, are comprehended the Letters written by *Stephen* of *Tournay* whilſt he govern'd the Abbey of St. *Genevieve*, from *A. D.* 1177. to 1192. The greateſt part of theſe Letters are complimental or recommendatory, and contain nothing very remarkable. There are ſeveral written in favour of the Arch-biſhop of *Tours*, about the Conteſt that he had with the Biſhop of *Dol*, as the Fortieth, the Hundred and ſeventh, the Hundred and eighth, the Hundred and tenth and the Hundred and fortieth: Others againſt the Regular Canons of St. *John des Vignes*, who were deſirous to enjoy their private Eſtates, and who being provided of good Livings, endeavour'd to withdraw themſelves from their Obedience to the Abbot, to depend only on the Juriſdiction of the Biſhop. He maintains, That they ought always to be ſubject to the Abbot, and to ſubmit to his Will, according to the Cuſtom,

which

which (as he ſays) was always put in practice; otherwiſe all manner of Regular Diſcipline would be entirely aboliſh'd, and there would be as many Abbots as Curates: See the Sixty firſt, the Ninety fifth and the Hundred ſixty ſecond Letters.

In the Seventy firſt, he proves, That thoſe who have made a Vow to paſs from the Order of *Grandmont* to that of *Ciſteaux*, ought to perform that Vow, and in general, that Tranſlations from a remiſs Order to a more auſtere are lawful and expedient. In the Hundred forty third, he relates a Sentence paſs'd by the King, in favour of certain Clerks of the Order of *Grandmont* againſt the Prior and ſome Lay-brothers of the ſame Order, and writes to the Pope in his own Name, in that of the Abbots of St. *Germain des Prez* and of St. *Victor*; and even in that of his Clergy; to confirm that Sentence. In the Hundred forty firſt, he adviſes the Dean of the Church of *Rheims* to hinder the Canons of that Cathedral from abrogating what was left of their ancient Rule, *viz.* to eat always in common in the ſame Refectory, and to live together in the ſame Cloiſter.

The Hundred forty ſixth, the Hundred forty ſeventh, the Hundred forty eighth, the Hundred forty ninth and the Hundred fifty third are written to the King of *Denmark*, and to ſome Biſhops of that Kingdom and of *Sweden* to induce them to procure Lead in *England* to cover the Church of St. *Genevieve*, which was burnt and pillaged by the *Normans*. He makes by the way, a very ingenious *Antitheſis*, between the Lead that is purchaſed at *Rome* for Bulls, and that which is bought in *England*; ſaying, *That one ſerves to impoveriſh the Churches, and the other to cover them: Anglico Plumbo teguntur Eccleſiæ, nudantur Romano.* He entreats the Pope to grant two Diſpenſations, *viz.* one in the eighty ſecond Letter for the Chancellor of *France*, who was denied admittance into Holy Orders, becauſe he was not born in lawful Wedlock, and the other in the Hundred and thirteenth upon the ſame occaſion, in favour of a certain Perſon who had exercis'd the Office of an † Attorney General: He obſerves in the former that the Canon of not admitting baſe born Perſons among the Clergy, was not generally receiv'd in all the Churches. He likewiſe makes a requeſt to the Pope, to confirm the Immunity of the Abbey of St. *Everte* at *Orleans* in the Fifty eighth and Fifty ninth Letters, and in the Hundred fifty fifth, to maintain the Revenues belonging to the Prebends of the Cathedral of *Paris*, appropriated to the Church of St. *Victor*.

† *Procureur Fiſcal.*

The Hundred fifty ninth, is concerning the difficulty of leading a ſolitary courſe of Life, and of the means of attaining to it. *Evrard* of *Avesnes* Biſhop of *Tournay* dying, *A. D.* 1191. the Clergy at firſt choſe *Peter* Chanter of the Church of *Paris*, to ſupply his Place, and *Stephen* wrote the Hundred ſeventy fifth and laſt Letter of the ſecond Part, in his behalf, but that Election being adjudged to be null, he himſelf was inſtall'd in the Biſhoprick of *Tournay*, and caus'd his Nephew to be choſen Abbot of St. *Genevieve* in his ſtead.

The firſt Letters of the third Part, relate to his promotion to that Dignity. In the Two hundred and ſecond, he determines, That the Marriage of a Novice who has left his Convent for that purpoſe is valid. In the Two hundred and eighth, he gives a particular account of his Life and Converſation, to juſtifie himſelf againſt *Bertier* Arch-Deacon of *Cambray*, who accus'd him of not leading a Life conformable to that of a Biſhop. "I very ſeldom go (ſays "he) out of the City: I aſſiſt as often as is poſſible, at the celebration of all the Divine "Offices; I Preach the Word of God to my Dioceſans, after the beſt manner that I can; "I declaim againſt the modern Hereſies: I freely adminiſter the Sacraments, which I have "freely receiv'd. I deteſt Simoniacal Practices: I do not receive Bribes or unlawful Preſents: I give wholſom Advice to all thoſe, who make Confeſſion to me; and impoſe "on them profitable Penances: I comfort the Afflicted as far as it lies in my Power: I "ſpend my ſpare Hours in reading and meditating on the Holy Scripture: I exerciſe Hoſpitality in entertaining my Gueſts cheerfully, and keeping a good Table, never eating my "Bread alone; yet I do not rioutouſly waſt the Patrimony of JESUS CHRIST in "maintaining Stage-players and Farce-actors. Such is my outward demeanour, and as for "the inward diſpoſition of my Mind, it is known to none but God.

The Two hundred twenty fourth, Two hundred twenty fifth and the Two hundred twenty ſixth Letters have reference to the Abbot of St. *Martin* at *Tournay*, whom he ſuſpended for leading a diſorderly Life, and re-eſtabliſh'd him at the requeſt of the Biſhop of *Arras*, on condition that he ſhould obſerve the Rules, that were preſcribed to him, and which are ſpecify'd in the Two hundred twenty fourth Letter. The Two hundred thirty firſt and the following are written againſt the Sentence of Suſpenſion, which *Melior* the Pope's Legate was about to denounce againſt the Country of *Flanders*: In the Two hundred forty third, and the next, he puts up Complaints againſt the Inhabitants of *Tournay*, who refus'd to ſubmit to his Authority. In the Two hundred forty eighth and Two Hundred forty ninth, he complains, that the Arch-biſhop of *Arras* conferr'd Orders on the Monks of St. *Amand* without his leave. The Two hundred fifty firſt is a Declamation directed to the Pope, on this Subject, *viz.* That the Study of the Fathers was then generally neglected to follow that of Scholaſtick Divinity, and of the Decretals. "The Students (ſays he) having a reliſh for "nothing but Novelties, and the Tutors endeavouring to enhance their own Reputation, "rather than to promote the Inſtruction of others, compile every Day new *Sums* or Syſtems "of Divinity, and new Theological Works, on purpoſe to amuſe and deceive their Auditors;

" tors; as if the Writings of the Fathers were not ſufficient, who have explain'd the Holy " Scriptures, by the ſame Spirit with which the Prophets and Apoſtles were inſpir'd when they " wrote them. But theſe modern Doctors bring in new, unknown and ſtrange ſorts of Meſ- " ſes, when the King's Wedding Feaſts are quite made ready, when the Oxen and Fowl " are kill'd, and when it only remains that the Gueſts ſhould ſit down at Table to eat: Pub- " lick Diſputations are ſet on foot againſt the Deciſions of the Church, touching the incom- " prehenſible Godhead: Fleſh and Blood take upon them irreverently to diſpute about the In- " carnation of the Word: The Holy Indiviſible Trinity, is as it were divided and torn in " pieces (with reverence be it ſpoken) in the Publick Places; inſomuch, that there are almoſt " as many Errors as Doctors, as many Scandals as Auditories, and as many Blaſphemies as " Places. If there be occaſion to paſs from Theological Diſputes to the Trial of Cauſes " that are uſually decided by the Canon Law, as ſoon as the Judges delegate are appointed, " or when the Ordinaries have taken cognizance of the Matter; a prodigious Labyrinth of " Decretal Letters is immediately produc'd, under the Name of *Alexander* of happy Memory, " from whence 'tis impoſſible for any Man to extricate himſelf; neither is any regard had to " the ancient Canons, but on the contrary, they are rejected and contemned. During which " confuſion, it ſo falls out, that the wholſome Ordinances of the ancient Councils are not " follow'd in the Modern, and matters are not debated according to their natural Order, " with reſpect to the true merit of the Cauſe, by reaſon that the Decretal Letters have the " Pre-eminence, which perhaps are forged under the Name of divers Popes of *Rome* by Mo- " dern Canoniſts. Theſe are collected into an entire Volume, which is read in the Schools, " and publickly ſold to the great profit of the Writers, who by that means take leſs pains, " and get more Money, by copying out thoſe ſuſpected Works. The third Objection that " may be made againſt the preſent manner of Studying, is, that the Liberal Arts and Sciences " have loſt their ancient Liberty, and are brought under ſo great Subjection, that the Pro- " feſſors Chairs are fill'd with young Perſons, and the quality of Tutors is attributed to " ſuch as do not deſerve to be look'd upon as Pupils, who without adhering to the Rules of " Art, employ themſelves in ſetting Words in order and deviſing Sophiſms, with which they " ſurprize ignorant and unthinking People; after the ſame manner as ſilly Flies are ſoon " catch'd in a Cobweb. Philoſophy may well cry out, that her Garments are ſnatch'd away " and that her Body is torn in Pieces; ſo that there is no Elder left to comfort her; neither " is ſhe any longer capable of adminiſtring comfort to any Elder. Theſe Abuſes moſt Holy " Father, require your powerful Hand to reform them, and that you ſhould eſtabliſh by your " ſovereign Authority an Uniformity of Teaching, Learning and Diſputing, leſt the moſt " noble Science of Divinity ſhould become contemptible; leſt it ſhould be ſaid that JESUS " CHRIST is here, or there; or leſt Holy Things ſhould be thrown to Dogs, and Pearls " caſt before Swine.

In the Two hundred fifty fifth Letter, he inveighs againſt another Abuſe, that is to ſay, Appeals made to the Holy See by Inferiors to avoid the correction of their Superiors, and requires that Prelates and Abbots ſhould be inveſted with an abſolute Power to correct their Inferiors, and to change the Officers that depend on their Juriſdiction, without any manner of obſtruction made by the means of Appeals to the Court of *Rome*. In the Two hundred ſixty ſecond Letter, he enlarges on the Commendation of Queen *Ingelburga*, the Wife of *Philip* King of *France*, and adviſes her in the following, not to ſuffer her Marriage to be diſſolv'd. The other Letters do not contain any thing very remarkable. The whole number of them amounts to Two hundred eighty and ſeven in the laſt Edition ſet forth by Father *du Moulinet*, and Printed at *Paris*, A. D. 1689. altho' there were only Two hundred and forty in that of *Maſſon* in 1611. The Style of theſe Letters is conciſe and cloſe, but the Terms are not always pure, nor well Choſen; nevertheleſs they afford much ſatisfaction to the Reader, by reaſon that the Conceptions are regular and natural.

The Authors who wrote againſt the Albigeois and Vaudois.

GRETSER brought to light, *A. D.* 1614. three Authors who wrote againſt the *Albigeois* and *Vaudois* in the end of the Twelfth Century: Theſe three Writers are *Ebrard* of *Bethune* in the Province of *Artois*, *Bernard* Abbot of *Fontcaud* and *Ermengard* or *Ermengaud*.

Ebrard *of* Bethune.

EBRARD OF BETHUNE, confutes in his Work, 1. The Error of the *Manichees*, concerning the Law of *Moſes*, and the Prophets; by ſhewing, That the Law ought not to be rejected; that the Patriarchs and the Prophets were Saved; and that it is the true God, who gave the Law, and created the World. Afterwards he paſſes to other Errors common to all the Hereticks of that time, about the Sacraments, and the Cuſtoms of the Church; and eſtabliſhes againſt them the following Doctrines, *viz.* That Children ought to be baptiz'd; that it is lawful to marry; that the Sacrifice of the Euchariſt, contains the Body of JESUS CHRIST; that none but Prieſts have the Power or Right of offering, and that they ought to do it in the Churches: That the Unction of the Sick is profitable; that Pil-

grimages upon account of Devotion, are commendable; that it is lawful to take a true Oath; that Malefactors may be punished and even put to Death; that we shall rise again in the the future State with the same Body that we now have; that Faith ought to be preferr'd to good Works; that Crosses ought to be honour'd; that Women shall be Saved, and rise again with the distinction of their Sex; that Salvation may be obtain'd by different means, and in different States; and that it is lawful to eat Flesh: Lastly, he shews that those Hereticks are culpable, in regard that they conceal themselves, and that altho' they boast of renouncing the Possessions of this World, yet they endeavour to enrich themselves by other means; that they mistake the meaning of Holy Scripture; and that all the Characters of Hereticks agree with them. He adds, That some of them call themselves *Valois*, and others *Xabatates*; that they are wont to tear off their Shoos, and that they continually expose themselves during the whole Day to the heat of the Sun, till Supper-time, when they appear in the publick Places. He concludes this Treatise with a Catalogue of all the Hereticks taken out of *Isidorus*, and with the Resolution of divers Questions propos'd by him.

Bernard *Abbot of* Fontcaud.

The second Author, who is BERNARD Abbot of *Fontcaud*, dedicated his Book to Pope *Lucius* III. and confutes the *Vaudois*, whom *Bernard* Arch-bishop of *Narbonne* had twice condemned after having heard their several Pleas. He makes particular mention of the Obedience due to Popes and Prelates; He declaims against the permission that those People allow Lay-men and even Women to Preach; against their Assertion that the Alms, Fastings, Sacrifices and Prayers of the Living do not avail any thing with respect to the Dead; against those who deny Purgatory, and maintain that Humane Souls are neither in Heaven nor Hell till the Day of Judgment; and against their Asseverations, that the People ought not to meet in the Churches to pray. Thus this Author positively opposes none but the *Vaudois*.

Ermengard.

The Third nam'd ERMENGARD, at first impugns the Errors of the *Manichees* about the old Law, Marriage, the Incarnation, Passion, Death and Resurrection of JESUS CHRIST, and afterwards passes to other Errors concerning the Sacraments and Church-Discipline. He proves, that it is requisite to have Churches and Altars; That the singing of the praises of God is useful and reasonable: That the Sacrament of the Body and Blood of JESUS CHRIST ought to be celebrated in the Church, and that the Words of its Institution, ought to be understood in a proper and not in a figurative Sense: That Baptism is necessary for Salvation, and that it ought even to be administer'd to young Children: That Repentance is likewise necessary for those who have fallen into Sin, and that it is composed of three Parts, *viz.* Contrition, Confession and Satisfaction, and that it is requisite to make Confession to a Priest. He refutes in particular the Custom that was in use among those Hereticks in the imposition of Hands, which they call Consolation, and which they administer'd in the following manner:

The Superior amongst those People, after having wash'd his Hands, took the Book of the Gospels, and exhorted those, who came to receive the Consolation, to put their whole trust and hope of their Salvation therein, and afterwards laying the Book of the Gospels on their Head, repeated Seven times, the Lord's Prayer and the beginning of St. *John*'s Gospel from *In principio* to these Words, *Gratia & Veritas per Jesum Christum facta est* i. e. *Grace and Truth came by* Jesus Christ. Thus ended the Ceremony of their Consolation; but if it should happen that no Superior is present, then one of the Comforted performs the same Ceremony, and even Women do it to sick Persons in the absence of Men: They believe that this Consolation remits Sins, even mortal ones, and that without it 'tis impossible to be Saved: Lastly, they maintain, that those who have actually committed a mortal Sin, are uncapable of administring it effectually. Afterwards *Ermergard* proves against them, that 'tis lawful to eat Flesh, and to take an Oath, and establishes the Doctrines of the Resurrection of the Dead, the Invocation of Saints, and Prayers for deceased Persons.

These three Authors scarce make use of any other Proofs but Passages of the Holy Scripture to confute the Errors they oppose, and to establish the Truths they maintain; nay they produce a great number of them, amongst which there are some which do not clearly prove, what they assert.

CHAP.

CHAP. XII.

Of the Eccleſiaſtical Authors of leſs note, who flouriſh'd in the Weſtern Countries in the Twelfth Century.

AFTER having treated in the preceding Chapter of the moſt noted Eccleſiaſtical Writers, whoſe Works are more numerous, or more conſiderable, we ſhall now give ſome account in this, of a great number of others leſs known, who have compos'd divers ſmall Tracts, reſerving the particular enumeration of the Hiſtorians and *Greek* Authors, for the following Chapters.

ANSELM, Dean of the Church of *Laon*, flouriſh'd in the beginning of the Century, and made publick Divinity-Lectures at *Chalons*, in which he gave Explications of the Holy Scripture. He is alſo ſuppoſed to be in part the Author of the Ordinary Gloſs. Some attribute to him the Commentaries on the Book of Canticles, on St. *Matthew*'s Goſpel, on St. *Paul*'s Epiſtles, and on the Revelation of St. *John*, which were printed under the Name of St. *Anſelm* Arch-biſhop of *Canterbury*, but they really belong to *Hervæus* a Monk of *Bourg* near *Dol*, whoſe Name they bear in the Manuſcripts. Anſelm *Dean of* Laon.

GISLEBERT or GILBERT, ſirnam'd CRISPIN, St. *Anſelm*'s Pupil, after having follow'd his Study in the Abbey of *Bec*, took a Journey to *Rome*; and upon his return, had a Conference with a certain *Jew* of *Mentz*. Afterwards he was made Abbot of *Weſtminſter*, A. D. 1106. He wrote a Relation of that Conference, and dedicated it to St. *Anſelm*, amongſt whoſe Works it is inſerted in the laſt Edition by Father *Gerberon*. Dr. *Cave* aſſures us, That there are ſtill extant in the Libraries of *England*, divers Manuſcript Homilies written by *Gilbert Criſpin* on the Book of *Canticles*, and ſeveral Diſcourſes on St. *Jerom*'s Prefaces to the Bible, with a particular Treatiſe againſt the Sins of Thought, Word and Deed. The Relation of the Conference made by this Author, is different from that which is annexed to St. *Auguſtin*'s Works, under the Title of, *The Conteſt between the Synagogue and the Church*, and is much more accurate. He died *A. D.* 1114. as ſome Writers averr, or according to others in 1115. Giſlebert *or* Gilbert Criſpin, *Abbot of* Weſtminſter.

PETRUS ALPHONSUS, a *Spaniſh Jew*, who formerly bore the name of *Moſes*, was converted *A. D.* 1106. was baptiz'd at *Hueſca*, and had *Alphonſus* King of *Portugal* for his God-father. He compos'd a Treatiſe by way of Dialogue between a Jew and a Chriſtian, concerning the Truth of the Chriſtian Religion, divided into Twelve Chapters; in the firſt of which he ſhews, That the *Jews* explain the Writings of the Prophets too carnally, and that they miſtake their meaning: In the ſecond, he makes it appear, that the Cauſe of the Captivity of the *Jews*, is the putting of the *Meſſiah* to death; that it was foretold by the Prophets, and that it will not ceaſe till the end of the World. In the third, he confutes the Opinion of the *Jews*, who believe, that their dead ſhall be raiſed again one day to dwell on the Earth, and that they ſhall multiply therein. In the fourth, he proves that the *Jews* do no longer obſerve the principal Articles of the Law of *Moſes*, and that what they do obſerve, is not acceptable to God. In the fifth Chapter, which is written againſt the *Mahometan* Superſtitions; he ſhews, that *Mahomet* was a falſe Prophet, who wrought no Miracles, and was deſtitute of Learning, Religion and Probity. In the ſixth, he proves the Doctrine of the Trinity, by Paſſages of the old Teſtament. In the ſeventh, he demonſtrates by the Writings of the Prophets, That the Meſſiah was to be born of a Virgin, and conceiv'd by the Operation of the Holy Ghoſt. In the eighth, That the Word of God was made Man, and that CHRIST is God and Man, In the ninth, That JESUS CHRIST came at the time foretold by the Prophets, and that the Prophecies concerning the Meſſiah are accompliſh'd in him. In the Tenth, That he died voluntarily to redeem Mankind, according to the prediction of the Prophets. In the eleventh, That he aroſe again from the dead, and aſcended into Heaven. And in the twelfth, That the Law of the Chriſtians is not contrary to that of the *Jews*. This Treatiſe is one of the beſt that we have of that kind, and the Author handles theſe Matters very methodically, with a great deal of clearneſs and ſolidity of Argument. Petrus Alphonſus, *a* Spaniſh Jew *converted.*

THIBAUD or THEOBALD, Clerk of the Church of *Etampes*, and afterwards Profeſſor of Divinity in the Schools of *Caen* and *Oxford*, flouriſh'd in the beginning of the Century, and wrote ſeveral Letters, which were publiſh'd by Father *Dachery* in the Third Tome of his *Spicilegium*. Theobald *Clerk of the Church of* Etampes.

The Firſt is written to the Biſhop of *Lincoln*, about certain Perſons who were doubtful of the Mercy of God: He ſhews, That a Sinner may have recourſe to Repentance at all times; That he may obtain the Remiſſion of his Sins, and that a good Diſpoſition is ſufficient for an entire Converſion.

In the Second, directed to *Faricius* Abbot of *Abbington*; he proves, That Children who die without receiving Baptiſm are damned.

The Third, is a Complimental Letter to *Margaret* Queen of *England*.

The Fourth, is a Conſolatory Letter to one of his Friends, who was unjuſtly ſlandered.

The Laſt Letter is written againſt *Roſcelin*; in which he ſhews, That the Sons of Prieſts are uncapable of being admitted into Holy Orders.

Radulphus Ardens.

RADULPHUS ſirnam'd ARDENS, a Native of *Poitiers* and Chaplain to *William* III. Duke of *Aquitaine*, flouriſh'd in the beginning of this Century. He compos'd a great number of Sermons on the Sundays and Feſtivals of the Year, printed at *Paris*, A. D. 1568. & 1583. at *Antwerp* in 1576. and at *Colen* in 1604.

Odo *Biſhop of* Cambray.

ODO, Abbot of St. *Martin* at *Tournay*, was ordain'd Biſhop of *Cambray*, A. D. 1105. and expell'd for refuſing to receive the Inveſtiture from the Emperor *Henry* IV. He retir'd to *Doway* and died there in 1113. He wrote a Commentary upon the Canon of the Maſs, in which he explains the Text literally, with a kind of Paraphraſe: Three very Scholaſtick Books concerning Original Sin: A Treatiſe in form of a Dialogue againſt a *Jew*, touching the neceſſity of the Incarnation of the Son of God, and of the Grace of JESUS CHRIST: Another of the Sin againſt the Holy Ghoſt: A Tract to explain the Harmony of the Evangeliſts, and a Sermon on the Parable of the unjuſt Steward. There is a great deal of Philoſophy in theſe Treatiſes.

Gilbert *Biſhop of* Limerick.

GILBERT, Biſhop of *Limerick* in *Ireland*, and the Pope's Legate in that Country, held a Council there *A. D.* 1110. to regulate the Limits of the Biſhopricks of that Kingdom, and aſſiſted in 1115. at the Ordination of *Bernard* Biſhop of St. *David's*, which was perform'd at *Weſtminſter*. But being no longer able to diſcharge the Functions of his Legateſhip, he reſign'd it to the Pope in 1139. and died a little while after. He wrote a ſmall Tract about the State of the Church, and two Letters, *viz.* one to the Biſhops and Prieſts of *Ireland*, and the other to St. *Anſelm* Arch-biſhop of *Canterbury*, which are inſerted in the Collection of the Letters of *Ireland*, publiſh'd by Arch-biſhop *Uſher*.

Franco *Abbot of* Affligem

FRANCO, the ſecond Abbot of the Monaſtery of *Affligem* near *Bruxels*, compos'd in the beginning of the Century, Twelve Books concerning the Grace and Mercy of God, which contain an Hiſtory of the principal Benefices that God has beſtow'd on Men from the Creation of the World, to the day of everlaſting Happineſs: A Letter in which he ſhews, That a Monk, who has quitted his Habit and Profeſſion cannot be ſaved: Another Letter directed to certain Nuns, to ſerve them inſtead of a Conſolation and Exhortation. The Poetical Piece about the Glory of the future State, apparently is not different from certain Copies of Verſes on that Subject, which are to be found at the end of his Twelfth Book of the Grace of God; but his Sermons on the Virgin *Mary*, mention'd by *Trithemius*, are no longer extant. This Author was made Abbot, *A. D.* 1111. and died under Pope *Innocent* II. He began theſe Works being as yet a ſimple Monk and compleated them, when advanc'd to the Dignity of an Abbot.

William de Champeaux.

WILLIAM de CHAMPEAUX, ſo call'd from the Name of the Village of *Champeaux* near *Melun* in the Province of *Brie*, after having apply'd himſelf to ſtudy at *Laon* under *Anſelm* Dean of the Cathedral Church of that City, was ordain'd Arch-deacon of *Paris*, and appointed to read Lectures of Logick in the Schools of that Church. Some time after, he retir'd with ſome of his Pupils to a Monaſtery, in which was St. *Victor's* Chappel near *Paris*, and there founded the Abbey of Regular Canons. He continu'd to teach in that Convent, and (as it is generally believ'd) was the firſt publick Profeſſor of Scholaſtick Divinity. He was made Biſhop of *Chalons*, A. D. 1113. and died in the end of the Month of *January*, 1121. 'Tis very probable, that being a Perſon of ſo great Learning, he wrote ſome Works, yet we have none of them in our Poſſeſſion: For the Dialogue between a Chriſtian and a Jew, which was publiſh'd under his Name in the *Bibliotheca Patrum* of the laſt Edition at *Lyons*, belongs to *Gilbert* of *Weſtminſter*. However, 'tis reported that he wrote a Book of Sentences before *Peter Lombard*, of which a Manuſcript Copy is ſtill kept in the Library of *Notre Dame* at *Paris*.

Stephen *Biſhop of* Autun.

STEPHEN, ordain'd Biſhop of *Autun* in the Year 1113. left that Biſhoprick in 1129. to turn Monk in the Abbey of *Cluny*, and ſpent the reſt of his Life there. He is the Author of a Treatiſe concerning the Prayers and Ceremonies of the Maſs, and about the Functions of the Miniſters of the Altar, ſet forth by *John* de *Montalon*, Canon and Chanter of *Autun*, and inſerted in the *Bibliotheca Patrum*.

Gautier *Biſhop of* Maguelone.

GAUTIER or GAUTERIUS, Biſhop of *Maguelone* in *Languedoc* and the Pope's Legate, govern'd that Biſhoprick from *A. D.* 1103. to 1129. He publiſh'd in the beginning of the Century a Treatiſe call'd *Flowers on the Pſalms*, compoſed by *Letbert* or *Lietbert* Abbot of St. *Rufus*, and dedicated it to *Robert* Provoſt of *Liſle*, his Kinſman, and to the Chapter of that Church, by an Epiſtle which Father *Mabillon* has ſet forth in the firſt Tome of his *Analecta*.

DROGO or DREUX, Prior of St. *Nicaſius* at *Rheims*, was conſtituted the firſt Abbot of St. *John* at *Laon*, by *Bartholomew* Biſhop of that City, *A. D.* 1128. and afterwards invited to *Rome* in 1136. by Pope *Innocent* II. who made him a Cardinal and Biſhop of *Oſtia*. He wrote the following Tracts, *viz.* a Sermon on the Paſſion of JESUS CHRIST: A Treatiſe of the Creation and Redemption of the firſt Man: Another of the ſeven Gifts of the Holy Ghoſt, and a third on the Divine Offices. This Author died in 1138. Drogo *Cardinal Biſhop of* Oſtia.

PETER the Library keeper of Mount *Caſſin*, was put into that Monaſtery, *A. D.* 1115. being then aged only eleven Years, by his Father nam'd *Giles*, who was deſcended of a noble Family at *Rome*. After having compleated his Studies under the Abbot *Girard*, from whom he receiv'd the Monaſtick Habit, he was made Deacon of the Church of *Oſtia*, and Library keeper of Mount *Caſſin*. He was turn'd out of that Monaſtery in 1128. through the envy of his Collegues; and afterwards employ'd in ſeveral Negociations by the Emperor *Lotharius*, who gave him good Entertainment in his Court, and conſtituted him his Chaplain and Secretary of State: He compos'd a Treatiſe of the Illuſtrious Perſonages of Mount *Caſſin*, printed at *Rome* in 1655. and inſerted in the laſt *Bibliotheca Patrum*. He is likewiſe the Author of the Fourth Book of the Chronicle of Mount *Caſſin*, and of another Tract about the *Roman* Letters, dedicated to the Emperor *Conrad*, which was printed at *Venice* in 1525. In the laſt Chapter of his Treatiſe of Illuſtrious Perſonages, he gives us a Catalogue of his Works; in which are reckon'd up, the Lives of divers Saints; ſeveral Sermons; the Hiſtory of the famous Men of Mount *Caſſin*; an Expoſition of St. *Benedict*'s Rule; certain *Scholia* or Notes on the Old Teſtament; and Hymns; divers Books relating to Hiſtory or Humane Learning, and ſome Letters. Peter *Library keeper of Mount* Caſſin.

His Book of the Illuſtrious Perſonages of Mount *Caſſin*, was continu'd by RICHARD Abbot of that Monaſtery, who died in the following Century. Theſe two Writers (after St. *Jerom*'s Example) uſually produce a Catalogue of the Works of thoſe Authors who are mention'd by them. Richard *Abbot of* Mount *Caſſin.*

ANSELM, Biſhop of *Havelberg*, in the Marquiſate of *Brandenburg*, flouriſh'd under the Emperor *Lotharius* II. who ſent him in quality of his Ambaſſador to the Court of the *Greek* Emperor at *Conſtantinople*. He had divers Conferences there, about Matters of Religion, which were afterwards collected by him, and committed to writing in three Books, dedicated to Pope *Eugenius* III. This Work was publiſh'd by Father *Luke Dachery* in the Thirteenth Tome of his *Spicilegium*. In the firſt Book, he ſhews, That Faith was always the ſame, even from the Creation of the World, although Cuſtoms and the particular manner of Living were different, He applys to the ſeven States of the Church, what is expreſs'd in the Apocalypſe, concerning the opening of the ſeven Seals, and the Horſes that went out as they were open'd. The firſt is that of the Primitive Church, famous for its Miracles, and the purity of the Faith and Manners of the Believers: The ſecond is that of the Church, perſecuted by the *Jews* and *Gentiles*: The third is that of the Church, infeſted by Hereſies: The fourth is that of the Church, full of falſe Brethren and Hypocrites; to whom he oppoſes the Orders of Monks and Regular Canons: The fifth is the State of the Souls of the Righteous, who are at reſt, waiting for the Reſurrection: The ſixth is the Perſecution raiſed by Antichriſt; and the laſt is the State of everlaſting Happineſs. In the ſecond Book, compos'd by way of Dialogue, between himſelf and an Arch-biſhop of *Nicomedia*; he confutes the Opinion of the *Greeks*, touching the Proceſſion of the Holy Ghoſt, and diſcuſſes divers Queſtions relating to the Myſtery of the Trinity. The third is likewiſe written in form of a Conference with the ſame Arch-biſhop, about the other Controverſies that were on foot, between the *Greeks* and the *Latins*; more eſpecially as to what concerns the uſe of Unleaven'd Bread, in the ſacred Myſteries, Primacy, and the Authority of the Church of *Rome*, which he vigorouſly maintains. In like manner, he inveighs againſt the Cuſtom of the *Greeks*, who were wont to put no Water in the Chalice, till after the Conſecration, and cenſures another Cuſtom that prevail'd among them, *viz.* to make uſe of Unction, upon the reception of thoſe *Latins*, who were admitted into their Communion. Laſtly, a General Council is propos'd on both ſides to procure the Re-union of the two Churches. This Treatiſe is learned and very accurately written. Anſelm *Biſhop of* Havelberg.

HERVÆUS, a *Benedictin* Monk of *Dol*, flouriſh'd in the Year of our Lord 1130. He wrote a Commentary on St. *Paul*'s Epiſtles, which is annex'd to St. *Anſelm*'s Works of the *Colen* Edition. Father *Labbe* aſſures us, that there is alſo extant a large Manuſcript Commentary on the Prophecy of *Iſaiah* by this Author, in the Library of the College of *Clermont*. An account of his Life is continu'd in a Circulatory Letter written by the Monks of that Monaſtery after his death. They alſo produce a Catalogue of his Works; which are, an Expoſition of the Book call'd, *The Hierarchy of the Angels*, attributed to St. *Dionyſius* the *Areopagite*: Certain Commentaries on the Book of *Iſaiah*, on the Lamentations of *Jeremiah*, on the end of the Prophecy of *Ezekiel*, on the Books of *Deuteronomy*, *Eccleſiaſtes*, *Judges*, *Ruth* and *Tobit*; in which he applys himſelf to illuſtrate the literal Senſe, for the benefit of Perſons of a mean Capacity: A large Commentary on St. *Paul*'s Epiſtles: Another on the Twelve leſſer Prophets, and on the Book of *Geneſis*: Divers Sermons on the Goſpels, and on ſome of the Canticles: A Treatiſe of the Leſſons that are read in the Churches, in which he ſhews the different readings of thoſe Leſſons from the Sacred Text: A Book of the Hervæus a Benedictin *Monk of* Dol.

Miracles

Miracles of the Virgin *Mary*; and an Explication of the Treatiſe of the Lord's Supper, attributed to St. *Cyprian*.

Hugh de Foliet *a Monk of* Corby.

HUGH de FOLIET, a Monk of *Corby*, flouriſh'd *A. D.* 1130. and compos'd divers Treatiſes, which are aſcrib'd to *Hugh* of St. *Victor*, viz. The four Books of the Cloiſter of the Soul: That of the Phyſick of the Soul: The two firſt Books of Birds, dedicated to *Rainier*: Two Books of the Carnal and Spiritual Wedding: A Treatiſe of the ſhunning of Marriage: And a Piece call'd, *The Sinner's Mirrour*, printed among the ſuppoſititious Works of St. *Auguſtin*.

Stephen *Biſhop of* Paris.

STEPHEN, Biſhop of *Paris*, had a Conteſt in the Year 1132. with an Arch-deacon of his Dioceſs, who had unadviſedly ſuſpended the People of his Arch-deaconry from Divine Service, and with *Stephen de Guarlande* his Adverſary. Theſe Quarrels are the Subject of divers Letters written by this Prelate, by *Henry* Arch-biſhop of *Sens*, by *Geffrey* Biſhop of *Chartres*, by the Clergy of *Paris*, and by ſome others, which are inſerted in the Third Tome of Father *Dachery*'s *Spicilegium*, page 153. *& ſequ.*

Hugh *Arch-biſhop of* Roan.

HUGH paſs'd over from *Amiens*, the place of his Nativity, into *England*, and was made Abbot of *Redding* in that Kingdom. Afterwards he was choſen Arch-biſhop of *Roan*, and conſecrated *A. D.* 1130. He was one of the greateſt, moſt pious, and moſt learned Prelates of his time, and govern'd the Church of *Roan* with a great deal of Reputation, to the Year 1164. which was that of his death. He wrote three Books to ſerve as an Inſtruction for the Clergy of his Dioceſs, againſt the Hereticks of his time. In the firſt, after having explain'd in a few Words, what ought to be believ'd concerning the Trinity and the Incarnation; he treats of the Sacraments of Baptiſm, Confirmation, and the Lord's Supper, and confutes the Errors of thoſe Hereticks, who deny the neceſſity of Baptiſm, more eſpecially of that of Infants, and the uſefulneſs and neceſſiety of the Euchariſt. In the ſecond, he treats of Holy Orders, and of Eccleſiaſtical Functions. In the laſt, he diſcourſes of the Dignity of the Clergy; Of the Manners of Clerks; Of the Celebacy which they are obliged to obſerve; Of the Vow of Chaſtity; Of Unity, and of other Marks of the Catholick Church. There are alſo two Letters written by this Arch-biſhop, *viz.* one dedicated to *Thierry* or *Theodoric* Biſhop of *Amiens*, concerning the Abſolution that was granted to Penitents, who took care of the building of the Church, provided they made Confeſſion of their Sins, did Penance, and were reconcil'd with their Enemies: The ſecond is a complimental Letter to the Count of *Toulouſe*. Theſe Pieces were publiſh'd by Father *Luke Dachery*, at the end of the Works of *Guibert* of *Nogent*.

Hugh Metellus *a Regular Canon.*

HUGO METELLUS, a Regular Canon of the Abbey of St. *Leon* in the Dioceſs of *Toul*, and the Pupil of St. *Anſelm* at *Laon*, flouriſh'd in the beginning of this Century, and wrote divers Letters which are to be found in Manuſcript, in the Library of the Jeſuits College at *Clermont*. Father *Mabillon* caus'd one of them to be printed in the Third Tome of his *Analecta*, which was directed to a certain Monk nam'd *Gerard* or *Gerland*; and in which he proves the real Preſence of the Body of JESUS CHRIST in the Euchariſt, and anſwers the Paſſages of St. *Auguſtin*, on which that Monk grounded his Doubts, as to that Article.

Thomas *Abbot of* Maurigny

THOMAS, Abbot of *Maurigny*, wrote a Letter to St. *Bernard*, which is contain'd in the Miſcellaneous Works by M. *Baluzius*, Tom. 4. p. 459.

Bernard *Monk of* Cluny.

Under the Tuition of *Peter*, Abbot of *Cluny*, there was a certain Engliſh Monk of that Convent, nam'd BERNARD, who dedicated to him three Books on the Contempt of the World, in riming Verſe. This Work was printed at ſeveral times in *Germany*, particularly at *Bremen* in 1597. and at *Luneburg* in 1640.

Ulger *Biſhop of* Angers.

ULGER, Biſhop of *Angers*, ſent a Letter to Pope *Innocent* II. on behalf of the Abbey of St. *Mary* at *Roe*, which was at variance with that of *Vendome*, about the Right they claim'd to a certain Church. This Prelate not only obtain'd his Requeſt of the Pope, but alſo a peculiar Privilege in favour of the Abbey of *Roe*, and another for his own Church at *Angers*. This Letter and a Copy of thoſe two Privileges were ſet forth by M. *Baluzius* in the ſecond Tome of his Miſcellaneous Works. *Ulger* likewiſe made an *Encomium* in Verſe on *Marbodus* Biſhop of *Rennes*, which is prefix'd to the Works of that Author.

Rodulphus *Abbot of St.* Trudo.

RODULPHUS, a Native of *Munſter*, after having follow'd his Studies for ſome time at *Liege*, travell'd into *Germany*, during which Journey, he took a Reſolution to embrace the Monaſtick Life, and enter'd divers Monaſteries: But finding none that were well regulated, he retir'd at laſt to that of St. *Trudo* or St. *Tron* in the Dioceſs of *Liege*, which was leſs irregular than the others, and the Inſtruction of the young Monks was committed to his Care. *Thierry*, who was then Abbot, choſe him for Prior; and they both us'd their utmoſt endeavours jointly to bring about an entire Reformation of that Monaſtery. Upon the death of *Thierry*, *Rodulphus* was elected Abbot in his place, *A. D.* 1108. but his Monaſtery was pillag'd and burnt a little while after. However, he reſtor'd it to its former State, yet was expell'd from thence, and took two Journies to *Rome*. He in like manner reform'd the Monaſtery of St. *Pantaleon* at *Colen*, made *Sibert* one of the Monks of his Abbey, Prior of it, and died after the Year 1136.

Rodulphus Compos'd a Chronicle of the Abbey of St. *Trudo*, from its firſt Foundation to the Year 1136. which was publiſh'd by Father *Dachery*, in the Seventh Tome of the *Spicilegium*. It is very large, and divided into Thirteen Books, the Five laſt of which contain a Relation of the Affairs that were Tranſacted in his time in that Abbey.

He is likewiſe the Author of the Life of St. *Lietbert*, Biſhop of *Cambray*, which is annexed at the end of the Seventh Tome of the *Spicilegium*. Beſides, theſe Pieces, he compil'd ſeveral other Works, more eſpecially a Treatiſe againſt Simoniſts, divided into Seven Books, which Father *Mabillon* found in Manuſcript in the Library of *Gemblours*, with a Letter written by *Sibert*, Prior of St. *Pantaleon*, to *Rodulphus*, and the Anſwer that was made to it by the latter.

We ſhall here ſubjoin the Arguments of the Books of Simony, as they are related by Father *Mabillon*. *Rodulphus* ſhews in the Firſt Book, that Simony is the firſt and greateſt Hereſie. In the Second, he complains of an Abuſe that was then predominant, *viz.* that there was nothing that belong'd to the Houſe of God, that was not expos'd to Sale. In the Third, he gives an account, after what manner Spiritual Livings are diſpos'd of in the Country: In the Fourth, he deſcribes the manner of Trading for Prebends, and other more conſiderable Benefices. In the Fifth, he ſays, that perhaps it might be objected againſt him, that he endeavour'd to conceal the Simoniacal Practices that were committed by the Monks, and relates the Cenſures that were paſs'd frequently upon them. In the Laſt, he returns an Anſwer to the Objections, and clears them from that Imputation.

Father *Mabillon* has publiſh'd a certain Letter written by SIBERT, of whom we have already made mention, and *Rodulphus's* Anſwer. *Sibert* is deſirous to be inform'd by that Prelate, what Anſwer ought to be made to a certain rich and covetous Perſon, who deſign'd to put his Son into the Monaſtery of St. *Pantaleon*, without giving him his Portion; that is to ſay, whether the Monks ought to exact any thing of the Party, or to receive him *Gratis*. *Rodulphus* does two things in his Reply: On the one ſide, he condemns the Avarice of that rich Man, and accuſes him of a kind of Sacrilege, in regard that having determined to dedicate his Son to God, he denies him that ſhare of his Eſtate, which belongs to him by right of Inheritance: He obſerves alſo, that the Monaſteries are not eſtabliſh'd for the benefit of Opulent Families, but to receive and maintain the Poor, who are devoted to the Service of God. On the other ſide, *Rodulphus* does not allow the Monks to exact any thing for the Reception of Children, and ſays, That they would do well to admoniſh their Parents, that 'tis their Duty to offer part of the Hereditary Portion of their Children, but that they ought not to be Conſtrain'd to do it by force: That as the Monaſtery may either admit or reject a Monk according to Diſcretion; ſo the Parents ought to be left at liberty, either to beſtow Children in ſuch a manner, or to retain them, and that nothing can be exacted for the Admiſſion of a Monk, without incurring the Guilt of Simony. For (ſays he) every Thing that is exacted, or is demanded, or even every Thing that is done in hopes of getting a Recompence, as for what relates to Eccleſiaſtical Affairs, is Simony, and altho' it does not appear ſo to the Eyes of Men, nevertheleſs 'tis look'd upon as ſuch by God. At the end of this Letter, a Diſcourſe is ſubjoin'd, in which he adviſes thoſe who take upon them the Monaſtick Vows, to divide their Eſtate into three Parts; to the end, that one may be given to the Poor, another to the Monaſtery where they retire, and the third to be left to their Family. He likewiſe exhorts Parents who would make their Sons Monks, to allow them ſome part of their Hereditary Portion to be brought along with them into the Monaſtery, where they are admitted.

Sibert, *Prior of St.* Pantaleon.

Rodulphus wrote in an indifferent good Style, was well vers'd in the Canon Law and Eccleſiaſtical Conſtitutions, and had perus'd the Writings of the *Latin* Fathers.

WASELINUS, ſirnam'd MOMALIUS, Prior of the Monaſtery of St. *Laurence*, in the Suburbs of *Liege*, who died *A. D.* 1147. wrote a Letter directed to *Gauſelin*, Abbot of St. *Florin*, in the ſame Dioceſs, in which he Debates this Queſtion, *viz.* Whether a Man and his Wife, who have coupl'd together Carnally in the Night preceding a Feſtival, may receive the Communion the next Day? He makes it appear by many Arguments and Authorities cited to that purpoſe, that Continency is enjoyn'd thoſe Perſons who are deſirous to partake of the Holy Sacraments; nevertheleſs, he is of Opinion that thoſe, who having fallen in the Night into that inconveniency thro' frailty, may be admitted to the Communion, provided they beg Pardon of God the next day, make Confeſſion of their Offence; and do Penance for it. Laſtly, he leaves it to the Diſcretion of the Prieſt, either to permit them to Communicate, or to deny them that Privilege. This Letter was Publiſh'd by Father *Mabillon*, in the firſt Tome of his *Analecta*.

Waſelinus Momalius, *Prior of St.* Laurence *at* Liege.

AMEDEUS, Abbot of *Haute-Combe*, a Monaſtery of the *Ciſtercian* Order, and ſometime Biſhop of *Lauſanna*, *viz.* from *A. D.* 1144. to 1149. is reputed to be the Author of Eight Sermons, in Commendation of the Virgin *Mary*, which were Printed at firſt at *Baſil*, in 1537. afterwards Publiſh'd by *Richard Gibſon*, Jeſuit, Printed at *Antwerp*, in 1600. and inſerted in the Collection of Sermons written by St. *Leo*, and other Fathers, as alſo in the *Bibliotheca Patrum*.

Amedeus, *Biſhop of* Lauſanna.

POTHO.

Potho, *Monk of* Prom.

POTHO, a Monk of *Prom*, flouriſh'd under the Emperor *Conrad*, and wrote Five very Myſtical Books, on the State of the Houſe of God, that is to ſay, of the Church-Militant and Triumphant, in which he produces a great number of very abſtruſe Notions, as well as in another Treatiſe call'd, *The Palace of Wiſdom.*

Philip, *Biſhop of* Taranto.

PHILIP, Biſhop of *Taranto*, the Favourer of *Leo* the Antipope, was depos'd upon that account in the Council of *Lateran*, held *A. D.* 1139. and retir'd to the Monaſtery of *Clairvaux*, where he receiv'd the Habit of a Monk from St. *Bernard*. He was made Prior of that Convent in 1150. and Six Years after, Abbot of the Alms-Monaſtery of the *Ciſtercian* Order, in the Dioceſs of *Chartres*. Some time before the end of his Life, he return'd to *Clairvaux*, and died there. *Charles de Wiſch*, has annexed at the end of his Collection of the Authors of the *Ciſtercian* Order, Twenty five Letters, which (as he ſays) belong to this *Philip*.

Serlo, *Monk of* Ceriſy.

SERLO, a Monk of *Ceriſy*, choſen Abbot of *Savigny*, *A. D.* 1146. Compos'd divers Sermons which were Publiſhed by Father *Tiſſier*, in the Sixth Tome of the *Bibliotheca Ciſtercienſis*. He retir'd to *Ciſteaux*, not long before his Death, which happen'd in 1158. There is alſo to be ſeen in *M. Colbert*'s Library, a certain Manuſcript, which contains a Treatiſe by *Serlo*, on the Lord's Prayer.

Gauterius *of* Mauritania, *Biſhop of* Laon.

GAUTIER, or GAUTERIUS, of MAURITANIA, Biſhop of *Laon*, flouriſh'd in the Year 1150. and wrote ſeveral Letters publiſhed by Father *Dachery*, in the Second Tome of his *Spicilegium*.

The Firſt is directed to a certain Monk nam'd *William*, who doubted whether Children Baptized by Hereticks, receiv'd the Spiritual Grace appropriated to that Sacrament: He proves the Affirmative, becauſe it is JESUS CHRIST, who effectually Adminiſters Baptiſm.

In the Second, he explains the Myſtery of the Incarnation.

In the Third, he confutes the Opinion of a certain Doctor nam'd *Thierry*, who maintain'd, That God was Omnipreſent by his Power, but not by his Eſſence.

In the Fourth, he oppoſes the Opinion of another Doctor call'd *Albericus*, who aſſerted, That JESUS CHRIST was not afraid to Die, and was not ſenſible of any Grief or Trouble before his Paſſion. *Gauterius* explains, in what Senſe Death might be formidable to our Saviour, and of what ſort of Fear and Sorrow he was capable.

In the Fifth, he reproves *Peter Abaelard*, for going about to give a Definitive Explanation of the Myſtery of the Trinity, and to Demonſtrate it by Reaſon, and oppoſes in particular, ſome of the Propoſitions that he aſſerted, or which were maintain'd by his Followers.

The Laſt is a Letter directed to *Hugh* of St. *Victor*, and publiſhed by Father *Matou*, in his Notes on *Robert Pullus*.

Wolbero, *Abbot of St.* Pantaleon *at* Colen.

WOLBERO, Abbot of St. *Pantaleon* at *Colen*, Compos'd in the Year 1150. a Commentary on the Book of Canticles, divided into Four Books, and Printed at *Colen* in 1650. This Author died in 1167.

Luke, *Abbot of St.* Cornelius.

LUKE, Abbot of St. *Cornelius*, of the Order of *Premontre* near *Liege*, in like manner wrote a Commentary on the Song of *Solomon*, which was Extracted out of that of *Aponius*, and Dedicated to *Milo*, Biſhop of *Terouane*. This Abbot died in 1157. and his Book was Printed at *Friburg* in 1538. as alſo in the *Bibliotheca Patrum*.

Bartholomew de Foigny, *Biſhop of* Laon.

BARTHOLOMEW DE FOIGNY, Biſhop of *Laon*, was ſuſpended, *A. D.* 1142. by *Ives*, Cardinal and Pope *Innocent* II's Legate, for Authorizing the unlawful Divorce of *Radulphus*, Count of *Vermandois* from his Wife. Afterwards he made an entire Reſignation of his Biſhoprick, and enter'd into a Monaſtery of the *Ciſtercian* Order. He wrote a Letter to *Samſon*, Arch-biſhop of *Rheims*, to clear himſelf from an Accuſation that was brought againſt him, for waſting the Revenues of the Biſhoprick of *Laon*; by ſhewing, that what he had beſtow'd on the Cathedral and on the other Churches of his Dioceſs, that ſtood in need of ſome Supplies, was but a very ſmall Matter, and that his Succeſſor, would be to blame if he depriv'd them of it. This Letter is to be found in the laſt Collection of the Councils. *Tom.* 10. *p.* 1184.

Radulphus Niger, *Monk of St.* Germer.

RADULPHUS NIGER, a Monk of St. *Germer*, in the Dioceſs of *Beauvais*, flouriſh'd *A. D.* 1157. and Compos'd Twenty Books of Commentaries on that of *Leviticus*, Printed in the Seventeenth Tome of the laſt *Bibliotheca Patrum*. Another Commentary on the Book of Canticles is likewiſe attributed to him, which was inſerted among St. *Gregory*'s Works; and 'tis alſo reported, that he wrote a Commentary on St. *Paul*'s Epiſtles, an Hiſtory of *France*, and a Chronicle; but we have no knowledge of theſe Works.

St. Ælred, *Abbot of* Reverby.

S. ÆLRED, or S. ETHELRED, of the *Ciſtercian* Order, Abbot of *Reverby*, in the Province of *York* in *England*, flouriſh'd in the middle of the Twelfth Century, and died *A. D.* 1166. He addicted himſelf to a Spiritual Life, and affected to imitate St. *Bernard* in his manner of writing. The following Works written by him are ſtill Extant, *viz.* Thirty Sermons on the Thirteenth Chapter of *Iſaiah*, concerning the Calamities of *Babylon*, and of the *Philiſtins*, and *Moabites*: A Treatiſe call'd, *The Mirrour of Charity*, divided into Three Books, with the Abridgment of that Treatiſe: Three Books of the Spiritual Friendſhip,

and

and a Discourse on these Words of St. *Luke*, JESUS CHRIST *being aged Twelve Years*: A Fragment of his History of *England*, and Twenty five Sermons Printed in the *Bibliotheca Cistercienſis*. His Mirrour of Charity is a very fine Piece, full of solid Maxims on the Love of God, and on other Christian Virtues. In the Treatise of Friendship, which is Compos'd in form of a Dialogue, he shews, That there can be no true Amity, but amongst Christian and Virtuous Persons. *Surius* has publish'd divers Lives of *English* Saints under the name of this Author, but he wrote them himself in his Style. We have also among the Historians of *England* the Life of St. *Edward*, written by St. *Ælred*, and some other Historical Tracts relating to the Affairs of that Kingdom. His other Works were set forth by *Gilbo* the Jesuit, and printed at *Doway*, *A. D.* 1631. as also in the *Bibliotheca Cistercienſis*, and in the last *Bibliotheca Patrum*. The Rule for Nuns falsly attributed to St. *Auguſtin*, is inserted under the Name of St. *Ælred*, in the Collection of Rules published by *Holstenius*; and *Gilbert* of *Hoiland*, has made an *Encomium* on the same Saint, in the Continuation of St. *Auguſtin*'s Commentary on the Book of Psalms.

S. HILDEGARDA, born at *Spanheim* in *Germany*, *A. D.* 1098. was the Daughter of *Hildebert* and *Mathilda*; she received the Vail at the Age of Eight Years, and in process of time was chosen Abbess of St. *Rupert*'s Mount near *Binghen* on the *Rhine*. The Fame of her Revelations and Miracles, procur'd her so great Reputation, that when Pope *Eugenius* III. came to *Trier* in 1148. *Henry* Arch-bishop of *Mentz*, and St. *Bernard* took an opportunity to acquaint him with the wonderful Operations that God perform'd by his Servant *Hildegarda*; insomuch that the Pope being much surpriz'd at the Relation, sent *Albert* Bishop of *Verdun* with some other Persons worthy of Credit, privately to make an Enquiry into the Truth of what was reported concerning that Nun. These Persons having interrogated her, she gave them a plain Account of her Condition, and deliver'd to them several Books, which she avouch'd to have written by Divine Inspiration. The Pope caus'd them to be read publickly in the presence of all the Prelates, and perus'd a considerable part of them himself: Whereupon all the Assistants were surpriz'd, and entreated his Holiness not to suffer so great a Light to be extinguish'd. Then the Pope wrote a Letter to *Hildegarda*, to Congratulate her upon account of those transcendent Graces which God had bestow'd on her, and to exhort her to preserve them; granting her at the same time a permission to reside in the Place that she had chosen, to lead a Regular course of Life with the other Nuns, according to St. *Benedict*'s Rule. The Popes who succeeded *Eugenius*, *viz.* *Anaſtaſius* IV. *Adrian* IV. and *Alexander* III. honour'd her in like manner with their Letters and Admonitions, as well as the Arch-bishops of *Mentz*, *Colen*, *Trier*, *Saltsburg*, and many other Prelates of *Germany*, not to mention the Emperors *Conrad* and *Frederick*: She returned an Answer to their Letters, without deviating from her Character, that is to say, in a Mystical and Prophetical Style. The Collection of all these Letters is still Extant, with divers Visions directed to particular Persons; Answers to several Questions about the Holy Scriptures, and certain Explications of St. *Benedict*'s Rule, and of St. *Athanaſius*'s Creed. These Works were printed at *Colen*, *A. D.* 1566. and in the *Bibliotheca Patrum*. There are also Three Books of Revelations which bear the name of this Saint, printed with those of St. *Brigit* at *Paris*, in 1533. and at *Colen*, in 1628. St. *Hildegarda* died in 1180. and her Life was written in 1200. by *Thierry* or *Theodoric*, an Abbot of the same Order of St. *Benedict*.

St. Hildegarda, *Abbess of St.* Rupert's *Mount.*

Thierry, *Abbot of the Order of St.* Benedict,

S. ELIZABETH, Abbess of *Schonaw*, in the Dioceſs of *Trier*, near the Monastery of St. *Florin*, which her Brother *Ecbert* govern'd in Quality of Abbot, was likewise famous for her Revelations. She flouriſh'd *A. D.* 1155. and died in 1165. aged 36 Years. There are Three Books of Visions or Revelations, written by this Saint, and a Volume of Letters printed at *Colen*, in 1628. Her Brother ECBERT Compos'd, besides the Thirteen Discourses, against the *Cathari*, of which we have already made mention, the Life of his Sister, which is prefix'd to her Revelations: 'Tis also reported that he was the Author of some other Letters.

St. Elizabeth *Abbess of* Schonaw.

Ecbert, *Abbot of St.* Florin.

ODO, a Regular Canon of St. *Auguſtin*, wrote *A. D.* 1160. Seven Letters about the Duties and Functions of Regular Canons, which are inserted in the Second Tome of the *Spicilegium*, by Father *Luke Dachery*.

Odo, *a Regular Canon.*

JOHN of CORNWALL, had *Peter Lombard* for his Tutor, but afterwards fell at variance with him upon several occasions. He studied for a long time at *Rome*, and obtained a great share of the Favours of Pope *Alexander* III. We have not any of his Works printed, but Dr. *Cave* mentions two Manuscript Treatises of this Author, *viz.* one Dedicated to Pope *Alexander*, under the Title of *A Diſcuſſion of Humane Philoſophy, and of Hereſies*; and the other call'd *A Summary of the Manner how the Sacrament of the Altar is made by the Vertue of the Croſs, and of the Seven Canons or Orders of the Maſs.*

John *of* Cornwall.

In the time of Pope *Alexander* III. FOLMAR, Provost of *Trieffenſtein*, near *Wurtzburg* in *Franconia*, was accus'd of maintaining the Errors of *Neſtorius* and *Elipandus*, concerning the Person and Adoption of JESUS CHRIST, and of spreading them abroad in *Bavaria*. Two Monks of that Country, *viz.* GEROCHUS, Provost of the Abbey of *Reicherſperg*,

Folmar, *Provost of* Trieffenſtein.

Gerochus, *Provoſt of* Reicherſperg. *A nameleſs Dean of* Reicherſperg.

Reicherſperg, and another who was Dean of the ſame Monaſtery, wrote againſt him; the former in a Treatiſe of Antichriſt, and the other in a Book written on purpoſe. Their Works are ſtill Extant in the Libraries of *Germany*, according to the report of *Stevart*, who aſſures us, that they are worthy to be brought to light; altho' thoſe Authors ſeem to have fallen into an Error directly oppoſite to that of the *Eutychians*, or *Ubiquitarians*, in maintaining, That the Divine Perfections paſs'd into the Humane Nature of JESUS CHRIST, and that the latter is become equal to the Godhead. *Stevart* has produc'd in his Collection the Epiſtle Dedicatory of the Dean of *Reicherſperg*'s Treatiſe, directed to *Henry*, Dean of the Church of *Wurtzburg*, and it is alſo inſerted in the Twenty third Tome of the laſt Edition of the *Bibliotheca Patrum*.

Gilbert Foliot, *Biſhop of* London.

GILBERT FOLIOT, an *Engliſh* Man by Nation, and Abbot of *Lieceſter*, was tranſlated *A. D.* 1161. from the Biſhoprick of *Hereford*, which he obtain'd in 1149. to that of *London*, and was one of the principal Adverſaries of *Thomas Becket*, Arch-biſhop of *Canterbury*. He wrote a Commentary on the Book of Canticles, which was publiſh'd by *Junius*, and printed in *Quarto* at *London*, in 1638. There are alſo Seven of his Letters in the Collection of thoſe of *Thomas Becket*. He died in 1187.

Philip of Harvenge, *Abbot of* Bonne Eſperance.

PHILIP of HARVENGE, Abbot of *Bonne Eſperance*, of the Order of *Premontre* in *Hainaut*, ſirnamed the Alms-giver, by reaſon of his extraordinary liberality to the Poor, flouriſh'd *A. D.* 1150. and died in 1180. His Works were publiſhed by *Nicolas Chamart*, Abbot of *Bonne Eſperance*, and printed at *Douay*, in 1621. according to the following Catalogue, *viz.* Twenty one Letters: A Commentary on the Canticles: Moral Obſervations on the ſame Book. Several Diſcourſes on King *Nebuchadnezzar*'s Dream, on *Adam*'s Fall, and on the Damnation of King *Solomon*: Six Treatiſes of the Dignity, Learning, Uprightneſs, Continency, Obedience, and Silence of Clergy-men. A Relation of the Lives of St. *Auguſtin*, Biſhop of *Hippon*, and of St. *Amand*, Abbot of *Tongres*: The Paſſion of St. *Cyricius*, and St. *Julitta*, with that of St. *Salvius*: The Lives of St. *Foillan*, St. *Giſlen*, St. *Landelin*, St. *Ida*, and St. *Valtruda*: The Paſſion of St. *Agnes* in Elegiack Verſe, with divers other Poetical Pieces, and ſome Epitaphs.

Adamus Scotus, *a Regular Canon.*

ADAMUS SCOTUS, a Regular Canon of St. *Auguſtin*, of the Order of *Premontre*, flouriſh'd *A. D.* 1160. and died in 1180. He Compos'd a Commentary on St. *Auguſtin*'s Rule: A Treatiſe of the Triple Tabernacle of *Moſes*: Another of the three kinds of Contemplation, and Forty ſeven Sermons. Thoſe Works were printed at *Antwerp* in 1695. and Father *Ouden* ſays, That he ſaw Fifty three other Sermons, and a Soliloquy of the Soul, by the ſame Author, in the Library of the *Celeſtine* Fathers of *Mante*.

Joan. Eurgundus, *a Magiſtrate of* Piſa.

JOANNES BURGUNDUS, a Magiſtrate and Citizen of *Piſa*, was ſent to *Conſtantinople*, to negotiate certain Affairs for that Republick at the Court of the Emperor *Manuel Comnenus*, where he met with ſome Copies of St. *Chryſoſtom*'s Homilies, on St. *John* and St. *Matthew*, and tranſlated them into *Latin*. He likewiſe tranſlated St. *John Damaſcenus*'s Treatiſe of the Orthodox Faith, and *Nemeſius*'s Eight Books of Philoſophy. The latter of thoſe Works was printed at *Strasburg*, in 1512. This Author flouriſh'd in 1150. and died in 1184. His Tranſlations are not very polite, but extremely faithful.

Peter of Riga, *Canon of* Rheims.

PETER of RIGA, Chanter and Canon of the Church of *Rheims*, flouriſh'd *A. D.* 1170. He Compos'd Seven Books under the Title of *Aurora*, which contain the Two Books of Kings, and the Four Goſpels in Verſe, according to the Literal and Allegorical Senſe. This Piece is ſtill to be found in the Libraries; and Father *Oudin* aſſures us, That he had them all ready to be printed. However the Publick may well excuſe him from taking that pains, without ſuffering much detriment; in regard that ſuch ſort of Works are of no great uſefulneſs.

Henry, *Arch-biſhop of* Rheims.

HENRY, Arch-biſhop of *Rheims*, diſpatch'd two Letters, *A. D.* 1170. in favour of *Dreux*, Chancellor of the Church of *Noyon*, whom Pope *Alexander* III. determin'd to condemn, *viz.* one to the Cardinals, and the other to the Pope himſelf: They are both written with a great deal of Freedom, and he complains, that nothwithſtanding the ſignal Services he had done to the Holy See, ſo little regard was had to Perſons, for whom he had a particular Eſteem. However the Pope, return'd a very Civil Anſwer, without granting his Requeſt, ſhewing, That if he did not do what was expected, it ought not to be inferr'd from thence, that he was not deſirous by all means to give him Satisfaction; but that the preſent Conjuncture of Affairs, would not admit of ſuch a Compliance. Both the Letters written by this Arch-biſhop, were publiſh'd by *M. Baluzius*, in the Second Tome of his Miſcellaneous Works.

Robertus Paululus, *Prieſt of* Amiens.

ROBERTUS PAULULUS, a Prieſt of *Amiens*, Compos'd *A. D.* 1178. Three Books of the Offices of the Church, which were printed ſeperately, and under the Name of *Hugh* of St. *Victor*, among the Works of that Author. The Treatiſe call'd the Canon of the Myſtical Purification, which is alſo inſerted among the Works of *Hugh* of St. *Victor*, ought in like manner to be reſtor'd to the ſame *Robert* of *Amiens*.

Maurice de Sully, *Biſhop of* Paris.

MAURICE, ſirnamed DE SULLY, from a ſmall Town of that Name, ſituated on the River *Loire*, (which was the place of his Nativity) was Born of mean Parentage, nevertheleſs upon account of his ſingular Merits and extraordinary Learning, he was promoted to the Biſhoprick of *Paris*, *A. D.* 1164. after the Death of *Peter Lombard*. *Henricus Gandavenſis*

aſſures

assures us, that he compos'd Sermons for all the *Sundays* and Festivals of the Year, and certain Instructions for the Priests of his Diocess; the Manuscript Copies of which are kept in the *French* King's Library, and in that of St. *Victor*. He died *A. D.* 1196. and was bury'd in the Abbey of St. *Victor*.

Gervase *a Priest of* Chichester.

GERVASE, a Priest of *Chichester*, one of the Favourers of *Thomas Becket* Arch-bishop of *Canterbury*, was in good repute for his Learning, and wrote a Commentary on the Prophet *Malachy*, which (as we are informed by M. *James*) was kept in the *Lomley* Library.

Odo *Abbot of* Bel.

ODO, of the County of *Kent*, Prior of the Monastery of *Canterbury*, and afterwards Abbot of *Bel*, was likewise the Friend and Protector of *Thomas Becket*. He wrote divers Works, but we have none left, except a certain Letter directed to his Brother a Novice in the Abbey of *Igny*, in which he exhorts him speedily to assume the Monastick Habit. This Letter was published by Father *Mabillon* in the first Tome of his *Analecta*.

Laborantius *Cardinal.*

LABORANTIUS, Cardinal with the Title of St. *Mary*, who flourish'd in the Year 1180. compos'd a Collection of Canons: A Treatise of Justice and Equity divided into four Parts, and dedicated to the Governor of *Sicily*: Another to *Hugh* Arch-bishop of *Palermo*: A Letter directed to the same *Hugh* against the *Sabellians*: And another Letter to *Vivian* Cardinal of St. *Stephen* concerning Appeals. All these Pieces are contain'd in a certain Manuscript of St. *Peter's* Church at *Rome*, cited by *Baronius* and *Possevinus*.

Alulphus *Monk of* St. Martin *at* Tournay.

ALULPHUS, a Monk of St. *Martin* at *Tournay*, compil'd a Collection of Sentences and Maxims, taken out of the Works of St. *Gregory*, and call'd it *The Gregorial*. It is extant in Manuscript in several Libraries, and Father *Mabillon* has produced the Preface to it in the First Tome of his *Analecta*.

Baldwin *Arch-bishop of* Canterbury.

BALDWIN, a Native of *Exeter*, in the County of *Devon*; of a School-Master, became an Arch-Deacon, afterwards turn'd Monk, and was made Abbot of *Ferden*: From that Abbey he was translated to the Bishoprick of *Winchester*, A. D. 1181. and at last advanc'd to the dignity of Arch-bishop of *Canterbury* in 1185. He accompany'd King *Richard* I. in his Expedition to the Holy Land, and died there in 1191. or 1192. 'Tis reported that Pope *Urban* sent him a Letter, the Superscription of which was to this effect: *To* Baldwin *a most zealous Monk, a fervent Abbot, a luke-warm Bishop, and an effeminate Arch-bishop.* The following Works written by this Prelate are contain'd in the fifth Tome of the *Bibliotheca Cistercienſis* set forth by Father *Tissier*, viz. sixteen Treatises of Piety on different Subjects, particularly, on the Love of God, the twofold Resurrection, the efficacy of the Word of God, the Angelical Salutation, *&c.* A Treatise of the recommendation of Faith: And another of the Sacrament of the Altar dedicated to *Bartholomew* Bishop of *Exeter*.

Isaac *Abbot of* L'Etoile

ISAAC, Abbot of *L'Etoile*, of the *Cistercian* Order in the Diocess of *Poitiers*, flourish'd in the end of the Century: He compos'd divers Sermons publish'd in the sixth Tome of the *Bibliotheca Cistercienſis*, with a Treatise of the Spirit and the Soul, attributed to St. *Augustin*: He is also reputed to be the Author of a certain Letter on the Canon of the Mass, which is contain'd in the first Tome of the *Spicilegium*.

Henry, Peter *and* Garnier *Abbots of* Clairvaux.

The Abbey of *Clairvaux*, has produc'd in the end of this Century three Abbots who may be reckon'd amongst the Ecclesiastical Writers, *viz.* HENRY the seventh Abbot, who wrote a Treatise call'd, *De peregrinante Civitate Dei*, and some Letters. PETER the eighth Abbot, who was the Author of some Letters, and GARNIER his Successor, who compos'd divers Sermons. If any Persons are desirous to consult those Works, they may have recourse to the third Tome of the *Bibliotheca Cistercienſis*.

Gilbert *of* Sempringham

GILBERT OF SEMPRINGHAM, an English Man, and Founder of the Order of the Canons call'd *Gilbertines* in *England*, flourish'd in the end of this Century. He compil'd two Books of Constitutions for his Order, which are to be found in the *Monasticon Anglicanum*.

Christian.

In the Library of St. *Germain des Prez* is to be seen, a Manuscript Collection of divers Sermons, which bear the Name of CHRISTIAN: Some are of Opinion, That this Author was Abbot of St. *Peter Au Val*, in the Diocess of *Chartres*: Others attribute this Piece to *Christian* Arch-bishop of *Mentz*, who died, *A. D.* 1183. and who wrote (as it is generally believ'd) an History of the Emperor *Frederick's* Expedition to the Holy Land: But others with greater probability ascribe it, to one of the two *Christians*, Monks of *Clairvaux*, and the Pupils of St. *Bernard*, who were made Abbots and Bishops in *Ireland*, and of whom mention is made in Chap. 8. of the second Book of St. *Bernard's* Life. Let the case be how it will, this Author has apparently taken many Notions out of the Works of that Saint.

Gautier de Chatillon.

GAUTIER, sirnam'd DE CHATILLON, a Native of *Lisle* in *Flanders*, was the Author of the *Alexandreis*, or Poem on the Actions of *Alexander*, printed at *Strasburg*, A. D. 1531. and at *Lyons* in 1558. He also compos'd three Books in form of Dialogues against the *Jews*, which Father *Oudin* says he has seen in Manuscript in the Library of the Monastery of *Premontre* at *Braine*.

Garnier *of St. Victor.*

GARNIER, a Canon and Superior of the Abbey of St. *Victor* at *Paris*, compil'd in the end of the Century, a Treatise call'd *The Gregorian*, containing certain Allegorical Explica-

tions

tions on the Bible, taken out of the Writings of St. *Gregory* Pope. This Work was printed at *Paris*, A. D. 1608.

Thomas *Monk of* Ciſteaux.

THOMAS, a Monk of *Ciſteaux*, is the Author of a Commentary on the Canticles divided into twelve Books, and dedicated to *Pontius* Biſhop of *Clermont*; altho' ſome Perſons have attributed it to other Authors of the ſame Name, and *Paul de Reatino* a *Cordelier* took the boldneſs to cauſe it to be printed at *Rome*, A. D. 1655. under the Name of *John Duns* firnam'd *Scotus*; but he was ſoon oppos'd by the Sollicitor General of the *Ciſtercian* Order, who obtain'd a Decree of the Maſter of the Sacred Palace, by which it was declar'd, that that Commentary was unadviſedly printed under the Name of *Scotus*, and a Prohibition was made at the ſame time, to ſell or publiſh it for the future under that Name, but only under that of *Thomas* of *Ciſteaux*. *Charles de Wiſch*, who caus'd this Work to be printed in the *Bibliotheca Præmonſtratenſis* attributed it to divers *Thomas*'s, and afterwards *John le Page* the Collector of the Library of *Premontre*, aſcrib'd it to one *Thomas* Canon of that Order in the Monaſtery of *Queſnoy*; but the true Author of it is *Thomas* Monk of *Ciſteaux*, as it appears from the ancient Manuſcripts which are extant in the Libraries of the ſame Order. It likewiſe bears his Name in the firſt Editions ſet forth by *Badius* at *Paris*, A. D. 1521. and at *Lyons* in 1571. This Author flouriſh'd in the end of the Century.

Petrus Comeſtor *Dean of St.* Peter *at* Troyes.

PETER, firnam'd COMESTOR, or the Eater, a Native of *Troyes* in *Champagne*, Prieſt and Dean of the Church of St. *Peter* in that City, acquir'd ſo great Reputation, that he was invited to *Paris*, and made Chancellor of the Univerſity. He retir'd near the end of his Life to the Monaſtery of St. *Victor*, and died there *A. D.* 1198. His principal Work, is a Scholaſtical Hiſtory divided into ſixteen Books, which comprehends an Abridgment of all manner of Sacred Hiſtory, from the beginning of *Geneſis* to the end of the Acts of the Apoſtles; but he intermixes therein divers Paſſages of profane Hiſtory, and ſome fabulous Narrations. This Work was firſt printed at *Rutlingen*, A. D. 1473. and afterwards at *Strasburg* in 1489. as alſo at *Baſil* in 1486. and at *Lyons* in 1543. The Sermons, which *Buſæus* caus'd to be printed under the Name of *Peter* of *Blois*, belong to this Author, as well as ſome others which are extant in the Libraries.

Robert *of* Flameſbury.

ROBERT OF FLAMESBURY, a Regular Canon of St. *Auguſtin*, and Penitentiary in the Abbey of St. *Victor*, was in good repute for his Learning. He compos'd a large Penitential, which is kept in Manuſcript in the Library of St. *Victor*, and in that of the College *Des Cholets*.

Bartholomew *Biſhop of* Oxford. Odo *of* Chirton.

The *Engliſh* were always very accurate in their penitential Books, and two Authors were more eſpecially famous for writing on that Subject in the end of the Twelfth Century. The firſt is BARTHOLOMEW Biſhop of *Oxford*, a Manuſcript Copy of whoſe Work is to be ſeen in the Library of St. *Victor*; and the other is ODO OF CHIRTON, whoſe Piece call'd *The Summary of Repentance*, is extant in divers Libraries of *England*, with ſeveral Homilies by the ſame Author.

Elie *of* Coxie *Abbot of* Dunes.

ELIE OF COXIE, ſo call'd from the Name of a Village in the Territory of *Furnes* in *Flanders*, the place of his Nativity, was at firſt a Monk of *Ciſteaux* and afterwards Abbot of *Dunes*. He has left us two large Diſcourſes made by him in the Chapter of *Ciſteaux*, which are contain'd in the *Bibliotheca Ordinis Ciſtercienſis*. He died *A. D.* 1203.

John *a* Carthuſian *Monk of* des Portes.

JOHN, a *Carthuſian* Frier of the Monaſtery of *Des Portes*, flouriſh'd in the end of this Century, and compos'd five Letters on pious Subjects, *viz.* the Firſt about ſhunning of the World; The Second and Third of Prayer, the Fourth of the care that ought to be taken to obſerve the Inclinations of the Heart; and the Fifth of Perſeverance in the State that one has once embrac'd, dedicated to *Bernard* his Nephew, a *Carthuſian* Monk, who was tempted to quit that Order.

Stephen de Chaulmet *a* Carthuſian Monk.

There is alſo a Letter written by another Monk of the ſame *Carthuſian* Convent, nam'd STEPHEN DE CHAULMET, about continuing in the Order into which one has been admitted, which was dedicated to the Novices of the Monaſtery of St. *Sulpicius* of the *Ciſtercian* Order. Theſe two Authors wrote in the end of the Century.

Zachary *Biſhop of* Chryſopolis.

ZACHARY, a Regular Canon (as ſome ſay) of the Order of *Premontre* in the Monaſtery of St. *Martin* at *Laon*, or according to others, Biſhop of *Chryſopolis*, wrote a Commentary on *Ammonius*'s *Evangelical Concord*, which was printed at *Colen*, A. D. 1535. and in the Nineteenth Tome of the *Bibliotheca Patrum*. We have no certain Account of the Life and Character of this Author, or of the time when he flouriſh'd.

CHAP.

CHAP. XIII.

Of the Writers of Ecclesiastical History of the Twelfth Century.

THE Twelfth Century has produc'd so great a Number of Historians, and Historical Works, as well Ecclesiastical as Prophane, that 'tis in a manner impossible to give a particular Account of every one of them; nevertheless we have endeavour'd to make a Catalogue of them, and at least to represent the Authors, and their Works in general: In order to do which more conveniently, and more methodically, we have distributed them under several Articles and Divisions.

The Writers of General History.

Florentius Bravo, Monk of Winchester.

FLORENTIUS BRAVO, an *English* Monk of *Winchester*, wrote a Chronicle from the Creation of the World to the Year of our Lord 1118. taken in part from that of *Marianus Scotus*, printed at *London*, *A. D.* 1595. and at *Francfort* in 1601. as also a Genealogical Account of the Kings of *England*, which is likewise annex'd to the *London* Edition. He died *A. D.* 1119.

Eckard, Abbot of Uraugen.

ECKARD, Abbot of *Uraugen*, in the Diocese of *Wirtzburg*, flourish'd *A. D.* 1130. and left a Work to Posterity. *Trithemius* makes mention of a Work of this Author, call'd, *The Lantern*; there are also extant certain Letters and Sermons written by him.

Hugh, Monk of Fleury.

HUGH, a Monk of *Fleury*, compos'd *A. D.* 1120. a Chronicle from the Creation of the World to the Year 840. which was printed at *Munster* in 1638. The same Author wrote two Books concerning *the Royal Authority and the Sacerdotal Dignity*, which were dedicated to *Henry* I. King of *England*, and publish'd by *M. Baluzius*, in the Fourth Tome of his Miscellaneous Works.

Ordericus Vitalis, Monk of St. Evroul.

ORDERICUS VITALIS, born in *England* at *Attingesham* on the River *Severn*, *A. D.* 1075. was sent at the Age of eleven Years to *Normandy*, and plac'd in the Abby of St. *Evroul*, where he took the Habit of a Monk, and compleated his Studies. He likewise enter'd into Holy Orders, and spent his whole Life in that Monastery; leaving XIII Books of Ecclesiastical History, from the Nativity of *Jesus Christ* to the Year 1142. which were publish'd by *M. du Chesne*, in the Volume of the Historiographers of *Normandy*.

Anselm, Abbot of Gemblours.

ANSELM, Abbot of *Gemblours* in *Brabant*, continu'd *Sigebert*'s Chronicle from the Year 1112. to 1148. This Continuation, with two others, the first of which is extended to the Year 1149. and the other to 1225. was set forth by *Albertus Miræus*, and printed at *Antwerp*, *A. D.* 1608.

Otho, Bishop of Frisingen.

The Birth of OTHO, Bishop of *Frisingben*, is no less illustrious than the Reputation he acquir'd by writing his History: For he was the Son of *Leopold* Marquess of *Austria*, and of *Agnes* the Daughter of the Emperor *Henry* IV. That Princess was twice marry'd, *viz.* at first to *Frederick* Duke of *Suevia* or *Schwaben*, to whom she brought forth two Sons, namely, *Conrad* the Emperor, and *Frederick* Duke of *Suevia*: But by her second Marriage with *Leopold*, she had *Leopold* Duke of *Bavaria*, *Henry* Duke of *Austria*, *Gertrude* Dutchess of *Bohemia*, *Bertha* Dutchess of *Poland*, *Ita* Marchioness of *Montferrat*, *Otho* and *Conrad*. These two last being design'd by their Father for the Ecclesiastick Functions, *Otho* obtain'd the Government of a College, which his Father had founded at *Neuburg*, and where he order'd himself to be bury'd: But *Otho* soon resign'd his Office to *Opoldus*, and being incited with an ardent desire of becoming Master of the Liberal Sciences, went to *Paris*, where he compleated his Studies: Some Years after he turned *Cistercian* Monk, in the Abbey of *Morimond*, with Fifteen of his Companions. In 1138. the Emperor *Conrad*, his Brother, conferr'd upon him the Bishoprick of *Frisingben* in *Bavaria*, and honour'd him with the Dignities of Chancellor and Secretary of State. He accompanied that Prince in his Expedition to the Holy Land, *A. D.* 1147. and last in 1156. leaving his Bishoprick, retir'd to the Abbey of *Morimond*, where he died in the Month of *September* in the same Year.

This Prelate compos'd a Chronological History from the Creation of the World to his time, divided into Seven Books, and annex'd an Eighth concerning the Persecution to be raised by Antichrist, and the Resurrection of the Dead. He wrote a very fine Style, with respect to the Age in which he liv'd, and much more politely than the other Historians of those Times. He was well skilled in Scholastical Divinity, as also in *Aristotle*'s Philosophy; and was one of the first, who (as *Trithemius* has observ'd) introduced that Science into *Germany*. Upon which Account, 'tis not to be wonder'd that he has been very favourable to *Gilbert de la Porrée*, in the Dissertation prefix'd before his History. It was first published by *John Cuspinian*, and printed at *Strasbourg*, *A. D.* 1515. afterwards at *Basil* in 1569. and among the *German* Historiographers at *Francfort* in 1585. and 1670. He, in like manner, wrote two Books containing the History of the Actions of *Frederick Barbe-rousse*, which are subjoyn'd at the end of his Chronicle. Moreover *Wolfgangus Lazius* says, that he saw

ſaw an Hiſtory of *Auſtria* compos'd by the ſame *Cob.* but there has been no talk of it ſince; neither has it as yet appear'd any where in Print.

Godfrey of Viterbo.

GODFREY OF VITERBO, ſo call'd from the Name of his Native Country, who was a Prieſt, Almoner, and Secretary of State to the Emperors *Conrad* III. *Frederick* I. and *Henry* VI. wrote an Univerſal Chronicle, dedicated to Pope *Urban* III. and call'd *Pantheon*, by reaſon of the great Variety of Occurrences contain'd therein: It ends at the Year 1186. and is inſerted among the Works of the *German* Hiſtorians collected by *Piſtorius*, and printed at *Francfort* in 1584. It is reported that this Writer ſpent Forty Years in travelling; that he made a prodigious Collection of all ſorts of Obſervations during his Voyages; and that he underſtood the *Hebrew*, *Chaldaick*, *Greek*, and *Latin* Tongues. *Lambecius* makes mention of another Work by the ſame Author, which is to be ſeen in Manuſcript in the Emperor's Library, bearing this Title, *The Mirror of Kings, or Genealogies of all the Kings and Emperors from the univerſal Flood to the time of* Henry VI.

Robert of Torigny, *Abbot of Mount St.* Michael.

ROBERT OF TORIGNY, a Monk, afterwards Prior of the Abbey, and at laſt Abbot of St. Michael's Mount, compoſed a Supplement of *Sigebert's* Chronicle, and a Continuation to the Year 1186. alſo a Treatiſe of the Monaſteries and Abbies of *Normandy*, the Hiſtory of that of St. *Michael's Mount*, a Commentary on St. *Paul's* Epiſtles taken from *St. Auguſtin*; and the Hiſtory of the Reign of *Henry* II. King of *England*. Father *Luke Dachery* has cauſed to be printed at the end of *Gisbert's* Works the Supplement and Continuation of *Sigibert's* Chronicle, and the Treatiſe of the Abbeys of *Normandy*, with a Letter written by the ſaid *Robert*, and his Preface to the Commentary on St. *Paul's* Epiſtles.

Otho of St. Blaiſius.

OTHO OF S. BLAISIUS, continu'd the Chronicle of *Otho* of *Friſinghen* to the Year 1196.

John Brompton, *Abbot of* Jorval.

JOHN BROMPTON, an *Engliſh* Monk of the *Ciſtercian* Order, and Abbot of *Jorval* in the Dioceſs of *York*, is the reputed Author of a certain Chronicle from the Year 588. to 1198. but the learned Mr. *Selden* aſſures us, that it was not written by him; that he only caus'd it to be tranſcrib'd, and that he did not live in this Century.

Hiſtorians of England.

THE Kingdom of *England* has brought forth ſo many approved Authors, who have employ'd their Pens in writing the Hiſtory of their Native Country, that they well deſerve to be reſerv'd to a particular Article.

Henry, *Arch-deacon of* Huntington.

HENRY OF HUNTINGTON, the Son of a marry'd Prieſt named *Nicolas*, and the Pupil of *Albinus Andegavius* Canon of *Lincoln*, was made Canon of the ſame Church, and afterwards Arch-deacon of *Huntington*, by *Alexander* Biſhop of *Lincoln*, whom he accompanied in his Journey to *Rome*. He wrote the Hiſtory of the *Engliſh* Monarchy from its firſt Foundation till the Death of King *Stephen*, which happen'd in 1154. It is dedicated to the ſaid Biſhop *Alexander*, and divided into Eight or Ten Books, being contain'd among the Works of the *Engliſh* Writers in Sir *Henry Savil's* Collection, printed at *London A. D.* 1596. and at *Francfurt* in 1601. Father *Luke Dachery* has likewiſe publiſhed in the Eighth Tome of his *Spicilegium* a ſmall Tract of this Author, concerning the Contempt of the World, dedicated to *Gauterius*. He there ſhews how the Things of this ſublunary World ought to be contemned, relating many Examples of Misfortunes that happen'd to the Great Perſonages of his Age, and the miſerable Death of divers profligate Wretches. He declares, in the Preface to this Tract, that he had before made a Dedication to the ſame Perſon of a Collection of Epigrams, and of a Poem about Love. There are alſo in the Libraries of *Oxford* and *Cambridge* ſeveral other Manuſcript Works of this Author, particularly a Letter concerning the *Britiſh* Kings, dedicated to *Warinus*; a Treatiſe of the Counties of *Great Britain*; another of the Image of the World; and a Third of the *Engliſh* Saints.

Gulielmus Neubrigenſis.

WILLIAM LITTLE, known by the Name of *Gulielmus Neubrigenſis*, was born at *Bridlington* near *York*, *A. D.* 1136. and educated in the Convent of the Regular Canons of *Neutbridge*, where he embraced the Monaſtick Life: He compos'd a large Hiſtory of *England*, divided into Five Books, from the Year 1066. to 1197. This Hiſtory is written with much Fidelity, and in a ſmooth and intelligible Style. It was printed at *Antwerp A. D.* 1567. at *Heidelberg* in 1587. and laſtly at *Paris* with *John Picard's* Notes in 1610. It is believ'd that he died *A. D.* 1208.

Walter, *Arch-deacon of* Oxford.

WALTER, born in the Principality of *Wales*, Arch-deacon, and even (as ſome ſay) Biſhop of *Oxford*, tranſlated out of *Engliſh* into *Latin* the Hiſtory of *England*, compoſed by *Geffrey* of *Monmouth*, and continued to his time.

John Pyke.

JOHN PYKE, wrote an Hiſtory of the *Engliſh*, *Saxon*, and *Daniſh* Kings of *England*, and flouriſhed with the former Hiſtorian under King *Henry* I.

Gervaſe, *Monk of* Canterbury.

GERVASE, a Monk of *Canterbury*, compos'd ſeveral Treatiſes relating to the Hiſtory of *England*, which are contain'd in Mr. *Selden's* Collection of the *Engliſh* Hiſtoriographers; particularly a Relation of the burning and repairing of the Cathedral Church of *Canterbury*; an Account of the Conteſts between the Monks of *Canterbury*, and *Baldwin* their Archbiſhop; a Chronicle from the Year 1122. to 1199. and the Lives of the Archbiſhops of *Canterbury*.

Geffrey Arthur, *Biſhop of St.* Aſaph.

GEFFREY ARTHUR, Arch-deacon of St. *Aſaph*, was choſen Biſhop of that Dioceſs *A. D.* 1151. He left his Biſhoprick by reaſon of certain Commotions which happen'd in *Wales*, and retir'd to the Court of *Henry* II. King of *England*, who gave him the Abbey of *Abbington in Cambridgeſhire*. Afterwards in a Council held at *London*, *A. D.* 1175. the Clergy of St. *Aſaph* caus'd a Propoſal to be made to *Geffrey* by the Archbiſhop of *Canterbury*, either to return to his Biſhoprick, or to admit another Biſhop to be ſubſtituted in his room: He refus'd to return, deſigning to keep his Abbey,

Abbey; but both the Abbey and the Biſhoprick were diſpos'd of, and he was left deſtitute of any Eccleſiaſtical Preferment. He wrote, or rather tranſlated out of *Engliſh* into *Latin*, an Hiſtory of *Great Britain* from the beginning to his time; which is full of Fables, dedicated to *Robert* Duke of *Gloceſter*, and divided into Twelve Books. It was printed at *Paris A. D.* 1517. at *Lyons* by *Potelier* in 1587. and by *Commelin* in the ſame Year; it is alſo inſerted among the Works of the *Engliſh* Hiſtorians printed that Year at *Heidelberg*. It is reported that he, in like manner, tranſlated out of *Engliſh* into *Latin*, the ancient Prophecies of *Merlin*, which were printed at *Francfurt* with *Alanus*'s Obſervations, *A. D.* 1603.

The Hiſtory of the Church of *Durham* was written by ſeveral Authors, the firſt of whom is TURGOT, a Monk of that Dioceſs, who compos'd one from its firſt Foundation to the Year 1096. Turgot, *Monk of* Durham.

SIMEON OF DURHAM, copied out *Turgot*'s Hiſtory almoſt word for word, from the Year 635. to 1096. and continued it to 1154. He likewiſe wrote an Hiſtory of the Kings of *England* and *Denmark*, from the Year 731. to 1130. A Letter to *Hugh* Dean of *York*, about the Archbiſhops of that City; and a Relation of the Siege of *Durham*. Theſe Three laſt Pieces were publiſhed by Father *Labbé*, in the firſt Tome of his Library of Manuſcripts. The Hiſtorians of the Church of *Durham*, by *Turgot* and *Simeon*, were printed at *London*, with the Works of the other *Engliſh* Hiſtoriographers, *A. D.* 1652. Simeon *of* Durham.

WILLIAM OF SOMERSET, a Monk of *Malmesbury*, is juſtly preferr'd before all the other *Engliſh* Hiſtorians. His Hiſtory of *England*, divided into Five Books, contains the moſt remarkable Tranſactions in this Kingdom, ſince the arrival of the *Saxons* to the 28th Year of King *Henry* I. that is to ſay, from the Year of our Lord 449. to 1127. He afterwards added Two Books, continuing the Hiſtory to *A. D.* 1143. and annexed to the whole Work Four Books, containing the Hiſtory of the Biſhops of *England*, from *Auguſtin* the Monk, who firſt planted Chriſtianity in theſe Parts, to his time. Theſe Works were printed at *London*, and publiſhed by Sir *Henry Savil*, *A. D.* 1596. and at *Francfurt* in 1601. Father *Mabillon* has likewiſe ſet forth, in the firſt Tome of his *Benedictin* Centuries, the Life of St. *Adelm* Biſhop of *Salisbury*, compos'd by this Author, who died *A. D.* 1143. William *of* Somerſet, *Monk of* Malmeſbury.

JOHN OF HEXAM, a Native of the County of *Northumberland*, Monk and Provoſt of the Monaſtery of *Hagulſtadt*, flouriſhed about the Year 1160. He made a Continuation of *Simeon* of *Durham*'s Hiſtory of the Kings of *England* and *Denmark*, from *A. D.* 1130. to 1154. This Work is extant among thoſe of the other *Engliſh* Hiſtorians, printed at *London* in 1652. John *of* Hexam, *Provoſt of* Hagulſtadt.

SYLVESTER GIRALD, born in *Wales*, flouriſhed in the end of the Reign of King *Henry* II. to whom he dedicated a Natural Hiſtory, a Topography of *Ireland*, and a Hiſtory, in form of a Prediction, of the Conqueſt of *Ireland* by that Monarch, printed at *Answerp*. Theſe Works were publiſhed by Mr. *Camden*, and printed at *Francfurt* in 1602. He alſo wrote an Itinerary of *Wales*, upon a Viſitation there made by him, with *Baldwin* Archbiſhop of *Canterbury*, to excite the People of that Country to undertake a Voyage to the Holy Land. This laſt Work is extant among the others, and was likewiſe printed at *London* in 1585. with a Deſcription of the ſame Country of *Wales*. Beſides theſe Pieces, he wrote the Lives of ſeveral Saints, and died Biſhop of St. *Davids* in the beginning of the following Century. One of his Letters is contain'd in Archbiſhop *Uſher*'s Collection of the Letters of *Ireland*, and divers other Works of this Author are found among the Manuſcripts of the publick Libraries of *England*. Sylveſter Girald, *Biſhop of St.* Davids.

ROGER OF HOVEDEN, an Officer under King *Henry* II. and afterwards *Regius* Profeſſor of Divinity in the Univerſity of *Oxford*, compos'd the Annals of *England* from the Year 731. where Venerable *Bede* ends to 1202. This Work is among thoſe of the *Engliſh* Hiſtorians publiſhed by Sir *Henry Savil*, and printed at *London A. D.* 1595, as alſo at *Francfurt* in 1601. Roger Hoveden, *Regius Profeſſor of Divinity.*

Hiſtoriographers of the Cruſade.

THE Hiſtory of the Famous Cruſade, inſtituted under Pope *Urban* II. and the Conqueſts which the Weſtern People made in the *Levant*, from the Year 1095. to 1099. have afforded Matter to many contemporary Hiſtorians, the greater part of whom were Eye-witneſſes of the Tranſactions related by them.

The Firſt of theſe Hiſtoriographers is PETRUS THEUTBODUS, who ſaw the moſt part of the memorable Actions which he has committed to Writing; and from whom thoſe that wrote after him, took a conſiderable Part of their Relations. Petrus Theutbodus.

The Second is a NAMELESS *Italian* Author, who accompanied *Boamond* King of *Sicily* in the Expedition to the Holy Land. His Work is known by the Title of, *The notable Exploits of the French, and other Chriſtians of* Jeruſalem, and divided into Four Books. *A* Nameleſs *Italian Author.*

The Third is ROBERT, a Monk of St. *Remy* at *Rheims*, who aſſiſted in the Council of *Clermont* in the Year 1095. and afterwards made a Voyage to the Holy Land. At his return, he wrote the Hiſtory of the War of *Jeruſalem*, divided into Eight or Nine very ſhort Books: He excuſes himſelf in the Preface, upon account of the roughneſs of his Style. Robert, *Monk of S.* Remy *at* Rheims.

The Fourth is BAUDRY, Abbot of *Bourgueil*, who was afterwards ordain'd Biſhop of *Dol*, *A.D.* 1114. and died *January* 27. 1131. His Hiſtory is divided into Four Books; but he was not an Eye-witneſs of what he relates, although he aſſiſted in the Council of *Clermont*: Therefore he contents himſelf only to follow, and to ſupply the defects of an ancient nameleſs Hiſtory, which Baudry, *Biſhop of* Dol.

was ill written, inſerting ſuch Accounts as he had receiv'd from others. This Author likewiſe wrote the Life of St. *Hugh* Archbiſhop of *Rouen*, and a Tract concerning the Monaſtery of *Feſcamp*, publiſhed in the Book called *Neuſtria pia*. To him alſo is attributed the Life of *Robert* d'*Arbriſſelles*, which is in *Surius*, and the Hiſtory of the Tranſlation of St. *Valentin*'s Head, which is extant in *Bollandus*'s Collection in *Febr.* 14. Moreover it is obſerv'd that he is the Author of the Life of St. *Samſon*, and that he promiſes certain Notes on the Pentateuch, in the Preface to his Hiſtory. Laſtly, 'tis reported that there is a ſmall Manuſcript Tract of the ſame Biſhop *Baudry*, concerning the Viſitation of the Sick, in the Library of *Vienna* in *Auſtria*. He was employ'd in writing his Hiſtory near the end of his Life.

Raimond d'Agiles.

The Fifth is RAIMOND D'AGILES, Canon of *Puy*, and Chaplain to the Count of *Thouloufe*, who was an Eye-witneſs. He wrote this Hiſtory at the Requeſt of *Peter Ponce de Baladin*, a particular Friend of the ſaid Count, who was kill'd in the Siege of *Arache*, and dedicated it to the Biſhop of *Viviers*.

Albert, *or* Alberic. *Canon of* Aix.

The Sixth is ALBERT, or ALBERIC, Canon of *Aix* in *Provence*, who compos'd his Hiſtory from the Relations of others: It is extended to the Second Year of the Reign of *Baldwin* II. that is to ſay, to *A. D.* 1120.

Foucher, *Monk of* Chartres.

The Seventh is FOUCHER, a Monk of *Chartres*, who accompanied *Robert* Duke of *Normandy* in the Expedition to the Holy Land, *A. D.* 1095. His Hiſtory is carried on to the Year 1124. But *Guibert* of *Nogent* accuſes him of having written fabulous Narrations.

Gautier, *the Chancellor.*

GAUTIER, or GAUTERIUS, who aſſumes the Quality of Chancellor, is the Eighth: He publiſhed an Hiſtory of the Advantages obtain'd by the Weſtern Chriſtians at *Antioch*, *A.D.* 1115. and of the Misfortunes that befel them in 1119. He was an Eye-witneſs of thoſe Occurrences, and was taken Priſoner in the War; but his Hiſtory is not very accurate.

Guibert, *Abbot of* Nogent.

The Ninth is GUIBERT, Abbot of *Nogent*, an Author of great Note, whoſe Works deſerve to be ſpecified in a ſeparate Article.

A Nameleſs *Author.*

The Tenth is a NAMELESS Writer, who has only made an Abridgment of *Foucher*'s Hiſtory, to the Year 1106. where he ended.

Another Nameleſs *Writer.*

The Eleventh is another Anonymous Author, who compos'd a Relation of the ſame Tranſactions, under the Title of the Hiſtory of *Jeruſalem*: It was divided into Two Parts, but the Second is only extant, which begins at the Year 1110. and ends in 1124. This Author has in like manner only follow'd *Foucher*.

William, *Archbiſhop of* Tyre.

The Twelfth, and moſt conſiderable of the Writers of this Hiſtory, is WILLIAM Archbiſhop of *Tyre*, who has deduc'd it from the beginning of the Cruſade to the Year 1183. in XXIII. Books. It is probable that this Author was a Native of *Syria*; however he paſſed very young into the Weſtern Countries, and having compleated his Studies, return'd to the *Levant*, where he was ordain'd Arch-deacon of the Church of *Tyre*, *A.D.* 1167. Afterwards he was employ'd in the Negociations that were tranſacted between the Kings of *Jeruſalem*, and the *Greek* Emperors; and at laſt was advanc'd to the Dignity of Archbiſhop of *Tyre*, in the Month of *May* 1174. In 1179. he aſſiſted in the Council of *Lateran*, the Acts of which were drawn up by him: He return'd from *Italy* by *Conſtantinople*, and after having reſided ſome time at the Court of the Emperor *Manuel Comnenus*, arriv'd at *Tyre* twenty Months after his departure. The Patriarchal See of *Jeruſalem* being then vacant, *William* of *Tyre* was nominated to fill it up; but a certain Clerk of *Auvergne*, named *Heraclius*, Archbiſhop of *Cæſarea*, was preferr'd before him; nevertheleſs *William* refus'd to acknowledge his Election, and cited him to *Rome*; where he went incontinently, and was kindly entertain'd by the Pope. In the mean while *Heraclius*, before he came thither, ſent a Phyſitian, who poyſon'd *William* of *Tyre*: But the later foretold before his Death, that the Chriſtians ſhould loſe the City of *Jeruſalem*, and the real Croſs, under the Government of *Heraclius*, which happen'd a little while after.

William of *Tyre* wrote his Hiſtory by the Order of *Amaury* King of *Jeruſalem*: He makes uſe of the Memoires of other Hiſtorians to the Reign of *Baldwin* III. and afterward relates ſuch Matters as fell within the compaſs of his own knowledge, but the Twenty third Book is not finiſhed. His Style is plain and natural, ſhewing much Sagacity of Judgment, Modeſty, and Learning, with reſpect to the time when he liv'd. He likewiſe compos'd the Hiſtory of the *Levantine* Princes, from the Year 614. to 1184. but this Work is not as yet come to our Hands.

James de Vitry, *Cardinal.*

The Thirteenth Hiſtoriographer is JAMES DE VITRY, who did not flouriſh till the following Century. This Author, after having been Curate of *Argenteuil*, became a Regular Canon in the Monaſtery of *Oignies*, in the Dioceſs of *Namur*. He preached up the Cruſade againſt the *Albigeois*, and afterwards againſt the *Saracens*, and took upon him the Croſs for the Holy War in *Paleſtine*: He was ordain'd Archbiſhop of *Ptolemais*, and at laſt, by way of Recompence for the Services he had done the See of *Rome*, was invited thither by Pope *Honorius* III. and created Cardinal: He was alſo ſent into *France* in Quality of Legate, to preach up a new Cruſade againſt the *Albigeois*, and at his return to *Rome* died there *A. D.* 1244. after having order'd his Body to be convey'd to *Oignies*. His Hiſtory is divided into Three Books; in the Firſt of which, he gives an Account of the State of the Eaſtern Churches; in the Second, of that of the Weſtern; and in the laſt, of the Occurrences which happen'd in the *Levant* in his time. There is alſo extant a Letter by the ſame Author about the taking of *Damietta*, which follows his Hiſtory; and another Letter, containing a Relation of the Tranſactions before *Damietta*, which was written in 1219. to Pope *Honorius* III. and publiſhed by Father *Duchery* in the Eighth Tome of his *Spicilegium*.

The

The Fourteenth is a NAMELESS Author, who liv'd at that time, and wrote the Hiſtory of *Jeruſalem*, from the Year 1177. to 1190. *A* Nameleſs *Author.*

To theſe Hiſtories may be added divers Letters written by ſeveral Kings, Princes and Prelates, to *Lewes* the Young, King of *France*; as alſo a Relation of the taking of *Damietta* by *Oliver* of *Colen*, and ſome other Monuments gather'd together by *Bongarſius*, in his Collection of the Hiſtoriographers of the Cruſade, call'd *Geſta Dei per Francos*, printed at *Hanaw A. D.* 1611. in which all the Works but now recited are contain'd. Some of them were printed ſeparately, as the Hiſtory by *Robert* Monk of St. *Remy*, of which there is an old Edition without the Printer's Name, or the Date of the Year; and another at *Baſil* in 1533. There is only one part of *Foucher*'s Hiſtory in this Collection, but M. *du Cheſne* has publiſhed it entire among the Works of the *French* Hiſtoriographers. *Alberic*'s Hiſtory was printed at *Helmſtadt* in 1589. under the Title of *the Chronicle of* Jeruſalem; that of *William* of *Tyre* was publiſhed by *Poiſnot*, and printed at *Baſil* in 1546. and afterward by *Henry de Pantaleon*, printed at the ſame Place in 1560. And laſtly, *James de Vitry*'s Hiſtory was printed at *Doway* in 1597. Oliver *of* Colen.

Writers of Chronicles, and particular Hiſtories.

HUGH, a Monk of *Verdun*, and afterwards Abbot of *Flavigny* in the Dutchy of *Burgundy*, compoſed a Chronicle of *Verdun* divided into Two Parts, one of which begins at the Nativity of *Jeſus Chriſt*, and ends in the Year 1002. and the other continues the Hiſtory to 1102. This Work was publiſhed by Father *Labbé*, who gives a very great Character of it, in the firſt Tome of his new Library of Manuſcripts; but the ſecond Part is much more valuable than the firſt. Hugh, *Abbot of* Flavigny.

BAUDRY, Secretary to *Gerard* I. *Lietbert* and *Gerard* II. Biſhops of *Cambray*, afterward Chanter and Canon of *Terouane*, and at laſt Biſhop of *Noyon* and *Terouane*, wrote the Hiſtory of the Churches of *Cambray* and *Arras*, under the Title of the Chronicle of *Cambray*, publiſhed by *Colvenerius* and printed at *Doway A. D.* 1615. This Author was ordain'd Biſhop in the Year of our Lord 1097. and died in 1112. Baudry, *Biſhop of* Noyon, *and* Terouane.

LEO OF MARSI, a Monk and Library-Keeper of Mount *Caſſin*, was made Biſhop of *Seſſa*, and Cardinal Biſhop of *Oſtia*, by Pope *Paſchal* II. *A. D.* 1101. He eſcap'd by flight from *Rome*, with *John* Biſhop of *Freſcati*, when that Pope was apprehended by the Emperor *Henry* V. and run all about *Italy* to excite the People to take up Arms in his defence: He alſo ſign'd a Bull of the ſame Pope *Paſchal* II. in 1115. and died a little while after. He wrote a Chronicle of the Abbey of Mount *Caſſin* divided into Three Books, which begins at the time of St. *Benedict*, and ends in that of the Abbot *Deſiderius*, who was choſen Pope under the Name of *Victor* III. This Chronicle was printed at *Venice A. D.* 1513. at *Paris* with that of *Aimoin* in 1603. at *Naples* in 1616. and again at *Paris* in 1668. It is reported that there are ſome other Manuſcript Tracts of this Author, particularly certain Sermons, and Lives of the Saints, *&c.* In the *Vatican* Library are to be ſeen ſeveral Letters of another LEO, in like manner Cardinal Deacon, who was promoted to that Dignity by *Urban* II. and who made a Regiſter of the Letters written by the ſame Pope. Leo, *Cardinal.* *Another Cardinal* Leo.

HARIULPHUS, a Monk of St. *Riquier*, compos'd a Chronicle of his Abbey, printed in the fourth Tome of Father *Dachery*'s *Spicilegium*; the Life of St. *Arnoul* of *Soiſſons*, publiſhed by *Surius*; a Treatiſe of the Miracles of St. *Riquier*; and the Life of St. *Maldegiſilus*, ſet forth by Father *Mabillon* in his *Benedictin* Centuries. This Author wrote in the beginning of the Twelfth Century. Hariulphus, *Monk of* S. Riquier.

RAINERIUS, a Monk of St. *Laurence* at *Liege*, who flouriſhed *A. D.* 1130. is the Author of a Treatiſe of the illuſtrious Perſonages of his Monaſtery, and of the Biſhoprick of *Liege*, publiſhed by *Chapeaville*, in his Collection of Monuments relating to the Church of *Liege*. Rainerius, *Monk of* S. Laurence *at* Liege.

HERMAN, a Monk of St. *Vincent* at *Laon*, and afterwards Abbot of St. *Martin* at *Tournay*, flouriſhed in the beginning of this Century. He wrote a large Narrative of the Reſtauration of the Church of St. *Martin* at *Tournay*, which contains the Hiſtory of that Abbey, from the Reign of *Philip* I. King of *France*, to his time; that is to ſay, to the Year 1150. being inſerted in the Twelfth Tome of Father *Dachery*'s *Spicilegium*. He likewiſe compil'd Three Books of the Miracles of St. *Mary* of *Laon*, printed with the Works of *Guibert* of *Nogent*, and another Manuſcript Treatiſe about the Incarnation of *Jeſus Chriſt*, dedicated to *Stephen* Archbiſhop of *Vienna*. Herman, *Abbot of* St. Martin *at* Tournay.

FALCO OF BENEVENTUM, who was created Magiſtrate of that City by Pope *Innocent* II. left a Chronicle or Hiſtory from the Year 1102. to 1140. in which he gives a particular Account of Matters relating to his Native Country. This Work was publiſhed by Father *Caracioli* of the *Theatine* Order, and printed at *Naples A. D.* 1626. Falco *of* Beneventum.

UDASCALCHUS, a Monk, compos'd a Relation of the Controverſies between *Herman* Biſhop of *Augsburg*, and *Egino* Abbot of St. *Ulric*, with a Poem concerning the Voyage and Death of the ſaid *Egino*, publiſhed by *Caniſius* in the Second Tome of his Collection. This Author wrote in the time of Pope *Paſchal* II. and of *Arnulphus* Archbiſhop of *Mentz*, ſome of whoſe Letters are inſerted by him in his Relation. Udaſcalchus, *a Monk.*

ALEXANDER, an Abbot in *Sicily*, compil'd Four Books of the Life and Reign of *Roger* King of *Sicily*, which were printed at *Saragoſſa*, *A. D.* 1578. and in the Book called *Hiſpania illuſtrata*. This Author wrote after the Death of King *Roger*, which happen'd in 1154. Alexander, *Abbot in* Sicily.

JOHN,

John, *Monk of* Marmoutier.

JOHN, a Monk of *Marmoutier*, wrote the History of the Actions of *Geffrey Plantagenet*, Count of *Angers* and Duke of *Normandy*, published by M. *du Bouchel*, and printed at *Paris A. D.* 1610. as also in M. *du Chesne*'s Collection of the Historians of *Normandy*.

Geffrey, *or* Walter de Vinesauf.

GEFFREY, or WALTER DE VINESAUF, of *Norman* Extraction, but born in *England*, after having run through a Course of Learning in his Native Country, travell'd beyond Sea, and acquir'd a great deal of Reputation. He compos'd a Work in Hexameter Verse, dedicated to Pope *Innocent* III, under the Title of *The new Poesy, or the Art of Speaking*; and another Treatise about the planting and improving of Trees. Both these Works are only in Manuscript; but in the Second Tome of the *English* Historians, printed at *Oxford* in 1687. is contain'd his History, or the Itinerary of King *Richard* I. to the Holy Land, which was attributed to other Authors; in the same Place are also found certain Copies of Verses on King *Richard*.

Odo, *Abbot of St.* Cornelius *at* Compeigne.

ODO OF DEUIL, Abbot of St. *Cornelius* at *Compeigne*, and afterward Successor to *Suger* in the Abbey of St. *Denis*, wrote a Relation of the Voyage of *Lewes* VII. King of *France* to the *Levant*, published by Father *Chifflet* in his Treatise of the Nobility of St. *Bernard*, printed at *Paris A. D.* 1660. This Author died in 1168.

Laurence, *a Monk of* Liege.

LAURENCE, a Monk of *Liege*, being sent to *Verdun* resided in the Monastery of St. *Vito*, and was employ'd in writing a Chronicle of the Bishops of that Diocess to the Year 1148. printed in the Twelfth Tome of the *Spicilegium*: It is reported that he liv'd till *A. D.* 1179.

Suger, *Abbot of* St. Denis.

SUGER, Abbot of St. *Denis*, famous as well for his Learning and Zeal in maintaining the Rights of the Church, as on account of the Nobleness of his Birth, and the considerable Employments he obtain'd in the State, wrote the Life of *Lewes* the Gross King of *France*; divers Letters relating to the publick Affairs of the Kingdom, during his Administration of the Government; a Treatise of his Transactions in the Abbey of St. *Denis*; a Narrative of the Consecration of that Church; with certain Constitutions, and his last Will and Testament. These Monuments are extant in the Fourth Tome of the Historians by *du Chesne*; except the Account of the Consecration of the Church, which is not there entire, and to which Father *Mabillon* added a Supplement in the First Tome of his *Analecta*. *Suger* was chosen Abbot of St. *Denis A. D.* 1122. during his residence at *Rome*, and consecrated in 1123. He died in 1153.

Aldebert, *or* Albert, *Abbot of* Hildesheim.

ALDEBERT, or ALBERT, Abbot of *Hildesheim*, flourished in the Year 1160. He wrote a Relation of the Restauration of his Monastery to the *Benedictins* under Pope *Eugenius* III. which was published by *Gretser*, and printed at *Ingolstadt A. D.* 1617.

Teulphus, *Monk of* Maurigny.

TEULPHUS, a Monk of *Maurigny*, compos'd in the Year 1150. a Chronicle of his Monastery, from *A. D.* 1008. to 1147. which is to be found in the Three Tomes of the Historians by M. *du Chesne*.

Hugh, *of* Poitiers, *Monk of* Vezelay.

HUGH OF POITIERS, a *Benedictin* Monk, Secretary to the Abbey of *Vezelay*, began in the Year 1156. by Order of *Ponce* Abbot of *Vezelay*, the History of that Monastery, and compleated it in 1167. under *William* Abbot of the same Abbey. It is divided into Four Books, and was published by Father *Dachery* in the Third Tome of his *Spicilegium*.

Richard, *Prior of* Hagulstadt.

RICHARD, an *English* Man of the County of *Northumberland*, Monk and Prior of the Monastery of *Hagulstadt*, flourished *An. Dom.* 1180. and died in 1190. His Works were published among those of the *English* Historians, printed at *London* in 1652. They are, an History of the Church and Bishops of *Hagulstadt*; that of the Actions of King *Stephen*; and that of the War manag'd by *Standardius* from *A. D.* 1135. to 1139.

Thierry, *or* Theodoric, *a Monk.*

THIERRY, or THEODERIC, a Monk, wrote about the Year 1180. a compendious History of Ecclesiastical Affairs, and of the Kings of *Norway*, published with another Piece of a

A Nameless *Author.*

NAMELESS Author, concerning the Expedition which the *Danes* undertook to the Holy Land, *A. D.* 1185. which was set forth by *Gasper Kirkman*, from the Memoires of *John Kirkman* of *Lubec* his Uncle, and printed at *Amsterdam* in 1684.

Geffrey, *Prior of* Vigeois.

GEFFREY, a *French* Monk of the Monastery of St. *Martial* at *Limoges*, and afterward Prior of *Vigeois* in the same Diocess, who was ordain'd Priest in 1167. by *Geraud* Bishop of *Cahors*, wrote a Chronicle or History of *France* from the Year 996. to 1184. which was published by Father *Labbé* in the Second Tome of his new Library of Manuscripts.

Gonthier, *Monk of* St. Amand.

GONTHIER, or GONTHERIUS, a Monk of the Abbey of St. *Amand*, had the Reputation of being a good Poet, and compos'd a Poem of the Exploits of the Emperor *Frederick Barberossa* in *Lombardy* and *Liguria*, which on that Account was called *The Ligurine*, and was printed at *Strasburg A. D.* 1531. as also at *Basil* in 1569. at *Francfurt* in 1584. and among the *German* Historians. He likewise wrote a Treatise of Prayer, Fasting and Alms-giving, printed at *Basil* in 1504. and 1507. The Lives of St. *Cyricius*, and St. *Julia* in Verse, are also attributed to the same Author.

Saxo Grammaticus, *Provost of* Roschild.

SAXO, sir-nam'd the Grammarian, by reason of the purity of his Style, was a *Dane* by Nation, of the Isle of *Seeland*. He was Provost of the Church of *Roschild*, and Chaplain to *Absalon* Archbishop of *Lunden*, who sent him to *Paris A. D.* 1177. to conduct the Monks of St. *Genevieve* into *Denmark*. He wrote the History of his native Country to the Year 1186. *Erasmus* extols the vivacity of his Conceptions, the nobleness of his Expressions, the fluency of his Rhetorick, and the admirable variety of his Figures, and wonders much, by what means a *Dane* could arrive at such a height of Eloquence in that Age. He chiefly affected to imitate *Valerius Maximus*. His History was published by *Christian Petri*, Canon of *Lunden*, and printed at *Paris A. D.* 1514. *John Bebelius* caus'd it to be printed at *Basil* in 1534. as also did *Philip Lecnicier*, and *John Fichard* at *Francfurt* in 1576. Lastly, *Johannes Stephanius* set forth a more large and

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correct Edition of it with *Prolegomena* and Annotations, at *Sens* in 1644. This Author died in 1204.

RALPH DE DICETO, an *English* Man by Nation, and Dean of St. *Paul's* at *London*, a Perſon well known on account of his Learning and Travels into Foreign Countries, wrote a compendious Chronicle from the Creation of the World to the Year 1198. The firſt Part of it ending at the time of Pope *Gregory* the Great was never publiſhed, becauſe it only contain'd trivial Matters. He alſo compos'd certain Hiſtorical Tracts call'd *Portraitures*, from *A. D.* 1148. to 1200. Theſe Works are among thoſe of the *Engliſh* Hiſtorians printed at *London* in 1652. Ralph de Diceto, *Dean of St. Paul's at London.*

Writers of Relations of the Lives and Miracles of Saints.

ANSCHERUS Abbot of St. *Riquier* compos'd in the Year 1110. a Relation of the Life and Miracles of St. *Angilbert* Abbot of the ſame Monaſtery, which was publiſhed by Father *Mabillon* in the firſt Tome of his *Benedictin* Centuries. Anſcherus, *Abbot of St. Riquier.*

THEOFREDUS, Abbot of *Epternach* in the Dutchy of *Luxemburg*, wrote a large Account of the Life of St. *Wilbrod* the firſt Biſhop of *Utrecht*; Four Books of Epitaphs of Saints, printed at *Luxemburg* *A. D.* 1619. and certain Sermons, which are inſerted in the Book call'd *Bibliotheca Patrum.* Theofredus, *Abbot of Epternach.*

RAINAUD, or RAINOLDUS OF SEMUR, the Son of *Dalmace de Semur* and *Artemberge de Vergy*, of an illuſtrious Family in *Burgundy*, being the Brother of *Hugh* Abbot of *Cluny*, was choſen Abbot of *Vezelay* and affiſted in that Quality in the Council of *Troyes*, *A. D.* 1104. He was afterwards promoted to the Archbiſhoprick of *Lyons*, and died in 1109. in the 85th Year of his Age, leaving a Narration of the Life of *Hugh* his Brother Abbot of *Cluny*, which is extant in the *Bibliotheca Cluniacenſis* publiſhed by *M. du Cheſne.* Rainaud of Semur, *Archbiſhop of Lyons.*

NICOLAS, a Monk of *Soiſſons*, wrote in the Year 1120. the Life of St. *Godfrey* Biſhop of *Amiens*, dedicated to *Robard* Biſhop of *Soiſſons*, and referr'd to by *Surius* in *Novemb.* 8. Nicolas, *Monk of Soiſſons.*

DOMNISO, an *Italian* Prieſt, liv'd in the end of the preceeding Century, and in the beginning of the preſent, under the Emperors *Henry* IV. and *Henry* V. He wrote in Heroick Verſe, the Life of the Princeſs *Mathilda* printed by *Sebaſtian Tengnagelius* at *Ingolſtadt* *A. D.* 1612. with the Letters of *Gebhard* of *Saltzburg*, *Sigefred* of *Mentz*, and *Stephen* of *Halberſtadt*, relating to the conteſt between the Emperor and Pope *Gregory*; as alſo the Treaty of *Bertholdus* of *Conſtance* about excommunicated Perſons; the Lives of St. *Altman* of *Paſſau*, *Thiemo* of *Saltzburg*, and *Anſelm* of *Lucca*, written by nameleſs Authors, and *Heſſo's* Treatiſe concerning the Tranſactions between the Emperor *Henry* V. and Pope *Calixtus* II. in 1119. Domniſo *Prieſt.*

AELNOTH, a Monk of St. *Auguſtin* at *Canterbury*, flouriſhed in the beginning of this Century, and ſpent a conſiderable part of his Life in *Denmark*, where (as 'tis reported) he reſided 24 Years. He wrote about *A. D.* 1120. an Hiſtorical Account of the Life and Paſſion of *Canut* King of that Country, which was publiſhed by *Arnold Whitfield* *A. D.* 1602. and afterward printed with *Meurſius's* Notes at *Hanau* in 1631. Aelnoth, *Monk of Canterbury.*

GUALBERT, a Monk of the Abbey of *Marchiennes*, compos'd in the Year 1125. or 1126. Two Books, concerning the Miracles wrought by St. *Rictruda.* Gualbert, *Monk of Marchiennes.*

PANDULPHUS OF PISA flouriſhed *A. D.* 1130. and wrote the Life of Pope *Gelaſius* II. who died at *Cluny* in 1119. It was printed at *Rome* in 1638. Pandulphus of Piſa.

FABRICIUS TUSCUS, Abbot of *Abbington* in *England*, wrote a Relation of the Life and Actions of St. *Adelm* an Abbot in *Scotland*. He flouriſhed in the beginning of the preſent Century. Fabricius Tuſcus, *Abbot of Abbington.*

AUCTUS, a Native of FLORENCE, and Abbot of the Monaſtery of *Valombra*, or *Vall'Ombroſa*, in the Territories of that City, who flouriſhed in the beginning of the Century, has left us the Life of St. *John Gualbert*, and that of *Bernard Hubert* Cardinal, with a Narrative of the Tranſlation of the Head of St. *James* the Apoſtle. Auctus, *Abbot of Vall'Ombroſa.*

ODO, Abbot of St. *Remy* at *Rheims*, ſent a Letter to Count *Thomas* Lord of *Coucy*, which is ſtill extant, and contains the Relation of a Miracle, which he heard at *Rome* from the Mouth of a certain Archbiſhop of *India* concerning the Body of St. *Thomas* the Apoſtle, which was interr'd in his Church. This Letter was written about *A. D.* 1135. for the next Year, *Odo* return'd from *Rome* to *France*, and gave Lands to the Houſe of *Mont-Dieu* belonging to the *Carthuſians.* Odo, *Abbot of St. Remy at Rheims.*

GEFFREY THE GROSS, a Monk of *Tiron*, wrote in the Year 1135. the Life of St. *Bernard* Abbot of that Monaſtery, referr'd to by the *Bollandiſts* in *April* 14. Geffrey the Groſs, *Monk of Tiron.*

ULRIC, a Monk of St. *Blaſius* in the Black Foreſt, who was afterwards promoted to the Biſhoptick of *Conſtance* *A. D.* 1120. wrote the Life of St. *Gebehard* Biſhop of *Augsburg* cited by *Caniſius*, and that of St. *Conrad*, Biſhop of the ſame City, whoſe Canonization he had obtain'd of the Pope. In the end of his Life he left his Biſhoprick, and return'd to the Monaſtery of St. *Blaſius* in 1138. where he died in 1140. Ulric, *Biſhop of Conſtance.*

ARCHARD, a *Ciſtercian* Monk, and Tutor to the Novices in the Abbey of *Clairvaux*, in St. *Bernard's* time, compos'd a Relation of the Life of St. *Geſelin* a Hermit, which was publiſhed by *Arnoldus Raiſius*, and printed at *Douay* *A. D.* 1626. It is alſo reported, that he made certain Sermons for the uſe of the Novices. He flouriſhed in 1140. Archard, *Monk of Clairvaux.*

Sifred, Ebbo, Thimo, and Herbord.

At the same time SIFRED, EBBO, THIMO, and HERBORD, wrote the Life of St. Otho, who first planted Christianity in *Pomerania*, and died *A. D.* 1139. This Piece is inserted by *Canisius* in his Antiquities.

Robert, Arch-deacon of Oftervandt a nameless Author.

To these Writers may be added ROBERT, Arch-deacon of *Oftervandt* in *Haynaut*, who compos'd a Narrative of the Life of St. *Aibert*, a Monk and Priest of the Monastery of *Crespin*, refer'd to by *Surius*, and a NAMELESS Author, who wrote the Life of St. *Ludger* in Verse.

Turstin, Archbishop of York.

TURSTIN, Archbishop of *York*, who near the end of his Life retir'd to a Monastery of his Diocese call'd *Rippon-Springs* of the *Cistercian* Order, wrote a small Tract concerning the Original of that Monastery.

Thiband, Monk of St. Peter at Beze.

THIBAUD, or THEOBALD, a *Benedictin* Monk of *Peter* at *Beze* in *Burgundy*, compil'd in the middle of the Century Four Books, concerning the Acts, Translation, and Miracles of St. *Prudentius* Martyr, published by Father *Labbé* in his new Library of Manuscripts.

Hugh, Monk of Cluny.

HUGH, a Monk of *Cluny*, wrote in the Year 1160. a Letter giving an Account of the excellent Endowments of St. *Hugh*, sometime Abbot of the same Monastery, and afterwards the entire Life of that Saint, which is inserted in the *Bibliotheca Cluniacensis*, and in *Surius*.

Gautier, Canon of Terouane.

GAUTIER, or GAUTERIUS, a Canon of *Terouane*, compos'd a Narration of the Life and Martyrdom of *Charles* sir-nam'd *the Good*, Count of *Flanders*, which was set forth by Father *Sirmond*, *A. D.* 1615.

Nicolas, Canon of Liege.

NICOLAS, a Canon of *Liege*, wrote the Life of St. *Lambert*, published by *Chapeaville* in his Collection of Pieces relating to the said Church of *Liege*.

Alanus, Bishop of Auxerre.

ALANUS, a Native of *Lisle* in *Flanders*, a Monk of *Clairvaux*, and afterwards Abbot of *Larivoir*, a Monastery of the Order of *Clairvaux* in the Diocese of *Trier*, was made Bishop of *Auxerre A. D.* 1153. and compos'd an Abridgment of the Life of St. *Bernard*, published by Father *Mabillon*. He left his Bishoprick to return to *Clairvaux* in 1161. and died in 1182.

Sibrand, Abbot of Mariegard.

SIBRAND, Abbot of *Mariegard* in *Frieseland*, is the Author of an Account of the Life of St. *Fredrick*, Founder of that Abbey, who died *A. D.* 1175. *Sibrand* wrote some time after.

Bertrand, Abbot of La Chaise-Dieu.

BERTRAND, Abbot of *La Chaise-Dieu*, compil'd the History of the Life and Miracles of *Robert* the first Founder of that Abbey, which is divided into Three Parts, and was published by Father *Labbé* in the Second Tome of his new Library of Manuscripts.

Radulphus Tortarius.

ROUL, or RADULPHUS, sir-nam'd TORTARIUS, wrote a Book concerning the Miracles of St. *Benedict*, set forth by Father *Mabillon* in the Fourth *Benedictin* Century.

Stephen, Abbot of St. James's at Liege.

STEPHEN, Abbot of St. *James* at *Liege*, wrote in the beginning of the Century the Life of St. *Modoaldus* Archbishop of *Trier*, divided into Three Books, and the History of the Translation of that Saint, published by *Surius* and the *Bollandists*.

Hugh, Monk of St. Saviour at Lodeve.

HUGH, a Monk of St. Saviour at *Lodeve*, compos'd a Relation of the Conversion of *Ponce de Lauze*, Founder of that Monastery, which was set forth by *M. Baluzius* in the Third Tome of his Miscellaneous Works.

Herman, a converted Jew of Colen.

HERMAN, a Jew of *Colen*, being converted by the Sermons of *Egbert* Bishop of *Munster*, and by the Conferences he had with Abbot *Rupert*, retir'd to a Monastery of Regular Canons in his native Country. He wrote a small Tract about his Conversion, published by *Carpzovius* in the last Edition of *Raimond*, printed at *Lipsick* in 1687.

Thomas, Monk of Ely.

THOMAS, a Monk of *Ely* in *England*, wrote an Account of the Life and Translation of St. *Etheldrith* the first Abbess of *Ely*, who died *A. C.* 679. This Piece was published by Father *Mabillon* in the Second *Benedictin* Century.

CHAP. IV.

An Account of the Lives and Writings of the Ecclesiastical Authors of the Levant *in the Twelfth Century.*

THE Country of *Greece* has produc'd in this Century a great number of Writers of good Note, who attain'd to much skill as well in Divinity, as in the Canon and Civil Law. Of the chief of these we shall give a particular Account in this Chapter.

Euthymius Zygabenus, a Greek Monk.

EUTHYMIUS ZYGABENUS, a *Greek* Monk of the Order of St. *Basil*, flourished in the beginning of this Century, under the Emperor *Alexis Comnenus*, by whom he was highly esteem'd. He apply'd himself very much to the reading of the Writings of the Ancient *Greek* Fathers, and compos'd the following Works. *Viz.*

A

A Collection of Passages taken out of the Fathers on divers Points of Religion against the Errors of the Heretick, which is divided into Two Parts, and call'd *Panoplia Dogmatica*, or *the Defence of the Orthodox Faith against all Heresies.* The *Greek* Text of this Work never as yet came to our hands, only a *Latin* Version made by *Zinus*, printed at *Lyons A. D.* 1536. at *Paris* in 1556. at *Venice* in 1575. and in the *Bibliotheca Patrum.* A large Commentary on the 150 *Psalms*, and the 10 *Canticles*, taken out of the Works of the Fathers, which was printed in *Greek* at *Verona A. D.* 1530. and in *Latin* of *Sanlius*'s Translation at *Paris* in 1543. and 1547. as also at *Venice* in 1568. *M. le Moine* has published in the First Tome of his Collection of Monuments the Preface to this Commentary, in which the Author treats of several Questions relating to the *Psalms*. A Commentary on the four Gospels, printed in *Greek* at *Verona* in 1530. and in *Latin* of *Henten-nius*'s Version at *Louvain* in 1544. as also at *Paris* in 1560. *Simlerus* assures us, that there is a Manuscript Copy in *Sambucus*'s Library, of a Commentary by this Author on the Catholick Epistles; and some Ecclesiastical Writers make mention of his Commentary on St. *Paul*'s Epistles. The Commentaries of *Euthymius Zygabenus* are Literal, Moral, and Allegorical; in the Literal, he makes it his Business to explain the proper signification of the Terms; his Moral Discourses are solid, and his Allegories natural, and fitly adapted to the Matter in debate.

PHILIP surnam'd THE SOLITARY, a *Greek* Monk, compos'd in the Year 1105. a Work call'd *Dioptron*, or *The Rule of Christian Life*, dedicated to *Callinicus*, and divided into Four Books, a Version of which made by *Jacobus Pontanus* was printed at *Ingolstadt A. D.* 1604. and afterwards inserted in the *Bibliotheca Patrum.* It is written by way of Dialogue between the Soul and the Body, the Author introducing the former as a Tutress or Guardian, and the other as the Pupil: The Soul gives many moral Instructions to the Body, who acknowledges and approves the Truths laid down, owns her natural Infirmities, and even sometimes gives advice to the Soul. The Author in this Discourse produces great variety of fine Passages out of the *Greek* Fathers, and takes an Occasion to discuss some Doctrinal Points, amongst others the necessity of Confession is more particularly inculcated, He also proves that the Souls of the Righteous, after their Death, are translated to Heaven, and there enjoy everlasting Happiness; and explains several Questions about the Resurrection; but he chiefly treats of Points relating to Morality, and the State of Human Nature. Philip *the* Solitary, *a* Greek *Monk.*

PETRUS CROSOLANUS, or CHRYSOLANUS, being translated from a certain Bishoprick to the Metropolitan See of *Milan*, in the beginning of this Century, was sent in Quality of Legate by Pope *Paschal* II. to the Court of *Alexis Comnenus* Emperor of *Constantinople*; where he disputed with much earnestness, both by word of Mouth and Writing, against the Opinion of the *Greeks*, concerning the Procession of the Holy Ghost. Upon his return, the Archbishoprick of *Milan* was contested with him by *Jordanes*, and he was condemn'd in a Council held at *Lateran* in 1116. to leave it, and to return to his Bishoprick. The Discourse is still extant which he made to *Alexis Comnenus* about the Procession of the Holy Ghost: It is in *Latin* in *Baronius*, under the Year 1119. and in *Greek* and *Latin* in the First Tome of *Allatius*'s Book, call'd *Græcia Orthodoxa.* Petrus Chrysolanus.

EUSTRATIUS, Archbishop of *Nice*, was one of those Persons who reply'd to *Chrysolanus*: He was a Man of profound Learning and Skill, as well in Ecclesiastical as Civil Affairs. His Treatise against *Chrysolanus* is extant in Manuscript in several Libraries, and *Leo Allatius* makes mention of Five other Treatises of this Author; but we have none printed, except certain *Greek* Commentaries on *Aristotle*'s Analyticks published at *Venice A. D.* 1534. as also his Commentaries on the Ethicks of the same Philosopher, printed in *Greek* at *Venice* in 1536. and in *Latin* at *Paris* in 1543. Eustratius, *Archbishop of* Nice.

At the same time NICETAS SEIDUS wrote a Treatise against the *Latins*, the Design of which was to prove, that Antiquity is not always most Venerable, and therefore that greater Honour is not due upon that account to Old *Rome* than to the New. *Leo Allatius* produces a great number of Fragments taken out of this Treatise, in his Books of the Concord between the *Greek* and *Latin* Churches. *L.* 1. *c.* 14. §. 1, 2. *L.* 2. *c.* 1. §. 2. *L.* 3. *c.* 12. §. 4. Nicetas Seidus.

ISAAC, an *Armenian* Bishop, being separated from the Communion of his Country-men, and turn'd out of their Society, compos'd against them in the Year 1130. divers Works, in which he confutes their Errours. In the first and chief of these Writings, he accuses them of being addicted to the Heresy of the *Aphthartodocites*, that is to say, of believing that the Body of *Jesus Christ* was not like ours, but impassible, immortal, uncreated, and naturally invisible; that by the Incarnation it was chang'd into the Divine Nature, which absorb'd it, as a drop of Honey thrown into the Sea, is so far intermixed with the Water that it entirely disappears. He adds, that by reason of this Errour, they did not attribute to the Holy Mysteries of the Eucharist the Name of the Body and Blood of *Jesus Christ*, but that of his Divinity or Godhead. *Isaac* confutes his Adversaries by several Passages of Holy Scripture, and the Testimonies of St. *Athanasius*, and St. *Cyril* of *Alexandria.* Afterwards he reproves them upon account of divers Matters which relate only to Discipline, although he makes as many Errors of them as Heresies. *Viz.* Isaac, *an* Armenian *Bishop.*

1. That they neglected to celebrate the Festival of the Annunciation in any Month of the Year, under pretence that the Virgin *Mary* did not conceive in *March*: *Isaac* maintains that she conceiv'd on the 25. day of that Month, and endeavours to prove it by the Testimonies of *Eusebius*, St. *Athanasius*, and St. *Chrysostom*; but they are taken out of supposititious Pieces.

2. That they do not celebrate the Nativity of *Jesus Christ* with due Solemnity, contenting themselves only to commemorate in a mournful manner, without any Ceremony, the Annunciation of our Saviour's Nativity and Baptism in one Day.

3. That they do not mingle Water with the Wine in the Chalice in order to the Consecration.

4. That in the Administration of the Sacrament of the Lord's Supper, they make use of unleavened Bread. *Isaac* confutes this Custom, and affirms, that *Jesus Christ* us'd leaven'd Bread in the Institution of the Eucharist; and that although it were granted, that he made use of unleaven'd, yet that would not infer a necessity of imitating him, in regard that the Church observes many Things in the Celebration of the Holy Mysteries, which are not conformable to what our Saviour did at that time. He produces several Examples in the Eighth Chapter to that purpose.

5. That they were wont to make an Oblation of Oxen, Sheep and Lambs, at the Altar.

6. That they have not a due Veneration for the Sign of the Cross.

7. That they sometimes join Three Crosses together, and impose on them the Name of the Trinity.

8. That they usually sing the *Trisagion*, with *Petrus Fullo's* Addition; that is to say, in adding to these Words, *Holy God, Almighty God, Immortal God*, these, *who wast crucify'd for us.*

9. That they do not receive Ordination from the Archbishop of *Cæsarea.*

10. That they do observe a very rigorous Fast call'd *Artoburia*, in the Week preceding *Tyrophagia*; that is to say, the Week before the beginning of Lent, during which the *Greeks* abstain from eating Flesh, and live on White-meats. *Isaac* condemns this Custom as superstitious, and the original of that Fast, refuting the Reasons alledg'd in vindication of it. Afterwards he makes an Exhortation to the *Armenians* to renounce their Errors, and absur'd Customs contrary to the Faith and Discipline of the Church established in the Councils, and by the Bishops of *Rome.*

Bishop *Isaac's* Second Treatise against the *Armenians* is not so large as the former: He there reckons up 29 Articles of Heretical or Erroneous Opinions to be imputed to them, the most part of which may be referr'd to those we have but now observ'd; adding,

* *Lights.* 11. That they do not solemnize the Festival of * *Lumieres*, on the Sixth day of *January*, in commemoration of the Baptism of *Jesus Christ.*

12. That they usually make their Consecrated Oils of Rape-seed, and not of Olives, and that they do not administer Unction at the Sacrament of Baptism.

13. That they permit none but those Persons who Officiate to say the Lord's Prayer.

14. That they do not blow upon baptized Persons.

15. That they do not shew a due Respect to the Images.

16. That during the time of Lent they do not resort to the Church, nor adore the Crosses.

17. That they were wont to eat Cheese on Saturdays, and Sundays in Lent.

18. That they do not rightly honour the Saints.

19. That they do not observe the Week of *Tyrophagia.*

20. That they appear before the Altar with their ordinary Habits, and that they keep their Hats on during the Celebration of Divine Service.

21. That they do not administer the Communion on Holy Thursday.

22. That they imitate the Jews in eating a Paschal Lamb on Easter-day, with the Blood of which they sprinkle their Door-Posts, and keep the rest to serve for Benedictions, causing a Victim painted red to be brought to the Church-door, where they sacrifice it with a great deal of Ceremony.

About that time the *Armenians* sent Legates to *Rome* to Pope *Eugenius* III. to enter into a Union with the *Latin* Church, whose Custom they follow'd in the use of unleaven'd Bread, and in some other Matters. This Embassy is referr'd to by *Otho* of *Frisinghen.*

Michael Glycas, *a* Sicilian.

MICHAEL GLYCAS, a *Sicilian*, compos'd in the beginning of this Century his Annals, divided into Four Parts; which is not only an Historical Work, but also has some relation to Divinity, and natural Philosophy. In the First Part he treats of the Creation of the World: The Second contains an History from the Creation of the World to the Nativity of *Jesus Christ*: The Third continues the History from our Saviour to *Constantine* the Great: And in the Fourth it is brought down to the Death of *Alexis Comnenus.* These Annals were printed in *Latin*, of *Leunclavius's* Version at *Basil A. D.* 1572. But they were published in *Greek* and *Latin* by Father *Labbe*, and printed at *Paris* in 1660. *Jacobus Pontanus* likewise set forth two Discourses of the same Author, with the *Diopetra* of *Philip* the Solitary, printed at *Ingolstadt* in 1604. *Leo Allatius* produces several Fragments of divers Letters written by *Michael Glycas*, and cites a Treatise which he compos'd about the Procession of the Holy Ghost, dedicated to *Maximus Semenista*; another Piece concerning the Question, Whether *Jesus Christ* made use of unleaven'd Bread at his last Supper? And a Tract of the State of Souls separated from the Body. Lastly, *Possevinus* observes, that there are certain Treatises of this Author on the Holy Scripture, in the Emperor's Library at *Vienna.*

Nicetas *of* Constantinople.

At the same time NICETAS, a Philosopher or Monk of *Constantinople*, wrote an Apologetical Treatise for the Council of *Chalcedon* against a certain Prince of *Armenia*, which was published by *Allatius* in the First Tome of his *Græcia Orthodoxa.*

CON-

CONSTANTIN MANASSES flouriſhed in *Greece A. D.* 1150. and wrote an Epitome of Hiſtory, dedicated to *Irene* the Siſter of the Emperor *Manuel Comnenus*, from the Creation of the World to the Reign of *Alexis Comnenus*, that is to ſay, to the Year 1081. The *Latin* Verſion of this Chronicle by *Lewenclavius* was printed at *Baſil* in 1573. The *Greek* Text was publiſhed ſeparately by *Meurſius* at *Amſterdam* in 1616. but it was printed in *Greek* and *Latin* with the Notes of *Lewenclavius*, *Meurſius*, *Allatius*, and *Fabrottus* in Folio at *Paris A. D.* 1655. Conſtantin Manaſſes.

CONSTANTINUS HARMENOPULUS, a Judg of *Theſſalinaca*, flouriſhed *A.D.* 1150. at the time when the Hereſy of the *Bogomiles* began to appear: He was an able Lawyer, and compil'd a Dictionary of the Civil Law, which was printed in *Greek* at *Paris* in 1540. in *Latin* at *Lyons* in 1556. and in *Greek* and *Latin*, with the Notes of *Joan. Mercerus*, and *Dionyſius Gothefredus* at *Geneva* in 1587. as alſo a Collection of Canons divided into Six Titles or Articles, and publiſhed in *Greek* and *Latin* by *Lewenclavius* in the Firſt Tome of his *Jus Græco-Romanum*, or Collection of *Greek* and *Roman* Laws. To theſe Works may be added his Treatiſe of the Sects of Hereticks, with a Confeſſion of Faith, which is inſerted in the firſt Tome of *Fronto Ducæus*'s Supplement to the *Bibliotheca Patrum*. Conſtantinus Harmenopulus.

JOHN, a Monk of the Iſland of *Oxia*, and Patriarch of the *Greek* Church of *Antioch*, *A.D.* 1150. is the Author of a ſmall Treatiſe againſt the Cuſtom that was then introduced of conferring Monaſteries on Noble men or Laicks. This Tract is mention'd by *Balſamon* and *Blaſteres*, and was publiſhed by *Cotelerius* in the Firſt Tome of his Monuments of the *Greek* Church. Perhaps it may not be improper here to ſhew after what manner he treats of the Original and Progreſs of the Monaſtick Life. John, *Patriarch of* Antioch.

"Our Lord *Jeſus Chriſt* (ſays he) having deſcended from Heaven to Earth for the Salvation "of Mankind, having alſo actually redeemed us by his Death, and eſtabliſhed his Religion through-"out the whole World; the Devil us'd his utmoſt Efforts to cauſe Men to return to their former "exorbitant Courſes: To which purpoſe he at firſt excited the Emperors and Potentates to raiſe "cruel Perſecutions againſt the Chriſtians. Afterwards, when the Chriſtian Religion was em-"braced by Kings and Princes, he caus'd Hereſies to ſucceed Superſtitions; but when theſe means "in like manner prov'd ineffectual, he made uſe of another Method, which was to induce the "Chriſtians to defer the Adminiſtration of Baptiſm: But our Anceſtors the Succeſſors of the Apo-"ſtles, perceiving the dammage ſuch Procraſtinations brought to the Catholick Church, and that "many Perſons died without Baptiſm, ordain'd that all Infants ſhould be Baptiz'd and Educated "in the Chriſtian Religion by their Parents, or by their God-fathers and God-mothers. The "Devil being thus defeated, had recourſe to another Artifice; which was to corrupt the Manners "of baptized Perſons, well knowing that Faith without good Works is unprofitable to Salvation: "Whereupon the Church enjoyn'd Pennance as an Antidote againſt theſe Diſorders; but the Devil "often caus'd the Penitents to fall again into the ſame vicious Courſes, before the time of their "Pennance was expir'd. This difficulty of living Vertuouſly and Soberly in the World, caus'd "many Perſons to take a Reſolution to retire to Solitary Places, there to lead an Aſcetick Life; in-"ſomuch that their Reputation drew many People thither, who imitated their manner of Living; "and their Number being thus encreaſed, they form'd Regular Societies, and erected Monaſteries.

"This Inſtitution began in *Ægypt*, and from thence was ſpread abroad throughout the whole "World, as St. *Athanaſius* and *Theodorus Studita* have obſerv'd. The Biſhops, to render the Mo-"naſtick Life more recommendable, thought fit to confer on the Monks a kind of Conſecration, or "Benediction, which is as it were a renewing of the Baptiſmal Vows. There were among the "Monks a great number of Saints who wrote excellent Books relating to the Monaſtick Diſcipline, "and by that means brought it to perfection. In the mean while the Devil not being able to "endure their Proceedings, at firſt attacked them by *Leo* the Image-breaker, who endeavour'd to "extirpate their Order; but this Emperor was deſtroy'd, and after his Reign the Monks obtain'd "ſo great Reputation, that they were permitted to receive Confeſſions, to impoſe Pennances, and "to give Abſolution. How many Attempts has the Devil made to ruin an Order ſo well eſta-"bliſhed? He has caus'd Monaſteries and Hoſpitals to be made over by Princes and Patriarchs to "Lay-men: Indeed at firſt they were not conſign'd to ſuch Perſons, to the end that they might "make any Advantage of them, but that they might be re-eſtabliſhed and improv'd. Afterwards "Covetouſneſs being cloked with this ſpecious Shew, the Emperors and Patriarchs began to "grant Monaſteries and Hoſpitals to Laicks, to gain profit by them. The Patriarch *Siſinnius* op-"poſ'd this Abuſe, which prevail'd from time to time, and which is at preſent ſo great, that al-"moſt all the Monaſteries of Monks and Nuns are in the poſſeſſion of Lay-men, nay even of thoſe "that are matried.

The Patriarch of *Antioch* condemns the ſaid Cuſtom in the remaining Part of this Treatiſe, alledging the following Reaſons: *viz.* 1. That the very Title of Donation imports a kind of Blaſphemy, in regard that a Monaſtery, or Church, which bears the Name of our Saviour, of the Virgin *Mary*, or of the Saints, is given to a meer Man. 2. That the Donor has no Propriety in ſuch Poſſeſſions. 3. That the Monaſteries are Places of Retreat for Perſons who are deſirous to ſerve God, where his Praiſes are ſung, and the Revenues of which are appointed for the maintenance of the Saints, and of the Poor. 4. That the Government of the Church is ſubverted by ſuch irregular Proceedings, when Secular Perſons are ſubſtituted in the room of Monks. 5. That Monaſteries, which are thus made over to Lay-men, are ſoon ruin'd or demoliſhed; and that under Pretence of enfranchiſing them under the protection of ſome Lord, they are made ſubject to the Juriſdiction of ſuch as are ready to pillage and ruin them; treating the Priors and Monks as

Slaves, and allowing them only a very small Portion of the Revenues, and that too grudgingly, and as it were out of pure Charity. Besides that these Patrons cannot be perswaded to keep their Monasteries in repair, nor to give Alms, neither do they take care that Divine Service be celebrated therein, nor that a regular Course of Discipline be duly observ'd: But, on the contrary, they apply the Revenues altogether to prophane Uses. That without having any regard to the Monastick Rules and Constitutions, which import, that whoever presents himself in order to be admitted to the Profession, shall undergo a Probation of Three Years; they usually nominate Monks at their Pleasure, and enjoin the Priors to admit them by vertue of their *Mandamus*. Lastly, that the Monks who are placed there, after so irregular a manner, generally make no scruple to live as dissolutely, eating Flesh inordinately, committing Outrages upon the Laicks, setting forth publick Shews, driving Trades, haunting Ale-houses or Taverns, and making their Monasteries common Receptacles for all sorts of Secular Persons.

6. That greater Disorders were occasion'd on that account in the Convents of Nuns; the Ladies to whom they are consign'd often usurping their Revenues: That they take up their abode, and cause Houses to be built within the Bounds of the Monasteries; and that they introduce Secular Persons, and entirely subvert the Monastick Discipline. From all these Arguments he concludes, that it is a very high Misdemeanour, and a kind of Impiety equal to Heresy, to put Monasteries into the hands of Laicks; and that 'tis a mortal Sin for such Persons to take possession of them; and that they who die in that State, without doing Pennance for their Offence, (which frequently happens) incur Damnation. The Name of *Charistocbairi* was then usually impos'd among the *Greeks* on those Lay-men, who had any Abbeys consign'd to them. *Theodorus Balsamon*, in his Remarks on the 13th. Canon of the Seventh Synod, and *Matthæus Blastares*, are of a different Opinion from this Author, and approve the Donations of Monasteries which are made by Bishops, provided they be done on good Grounds.

Germanus, *Patriarch of* Constantinople.

There are extant Two Homilies of GERMANUS Patriarch of *Constantinople*; *viz.* one published by *Gretser*, on the restauration of Image-worship, under the Empress *Irene*, an annual Commemoration of which was made on the First Sunday in Lent, and the other by Father *Combefis*, on the Burial of the Body of *Jesus Christ*.

Arsenius. Andronicus Camaterus.

Arsenius, a Monk of Mount *Athos*, compos'd in the Year 1150. a compendious Collection of Canons, which is inserted in *M. Justel's* Library of the Ancient Canon Law.

ANDRONICUS CAMATERUS, Governour of the City of *Constantinople*, and the Kinsman of the Emperor *Manuel Comnenus*, wrote at the same time a Treatise against the *Latins*, in form of a Dialogue, between the Emperor *Manuel* and certain Cardinals of *Rome*, concerning the Procession of the Holy Ghost. This Book was afterwards refuted by *Veccus*. *Andronicus* is also the Author of another Tract, written by way of Conference between the same Emperor, and *Peter* Patriarch of the *Armenians*; and of a Treatise of the Two Natures in *Jesus Christ*. These Works are not as yet printed, but 'tis reported that they are in the Library of *Bavaria*.

George, *Archbishop of* Corfu.

GEORGE, Archbishop of *Corfu*, was sent into *Italy* by the Emperor *Manuel Comnenus*, to assist in a Council held at *Rome*; but he did not pass beyond *Brundusium*, where he fell sick. However being recall'd by the Emperor, he was present in a Patriarchal Council conven'd at *Constantinople*. He wrote a Treatise of Purgatory, and another against the *Latins*, in vindication of the use of leaven'd Bread in the Eucharist. *Allatius* makes mention of both these Works, which are in Manuscript in the Library of *Barberino*. *Baronius* has also published in *Latin* a *Monodia*, compos'd by this Archbishop in honour of the Abbot *Nectarius*, with several Letters in his Annals.

Antonius Melissus.

ANTONIUS, sir-nam'd MELISSUS, by reason of his singular Eloquence, a *Greek* Monk, apparently liv'd in this Century: He compil'd a Collection of Common Places, or Maxims, taken out of the Writings of the *Greek* Fathers, on the Vertues and Vices, which are divided into Two Books, and were printed in *Greek* and *Latin* at *Basil A. D.* 1546. as also at *Geneva* in 1609. and in *Latin* at *Paris* in 1575. and 1589. They are likewise inserted in *Latin* in the *Bibliotheca Patrum*.

Basil *of* Acris, *Archbishop of* Thessalonica.

BASIL OF ACRIS, Archbishop of *Thessalonica*, being importun'd by *Arian* IV. to come to an Accommodation with the Church of *Rome*, wrote a Letter to that Pope, to shew that the *Greek* Church is not Schismatical, and that the *Roman* is not superiour to it. *Baronius* published this Letter with that of *Adrian* in *Anno* 1155. of his Annals. It is also extant, but somewhat different, in *Greek* and *Latin*, in the Collection of the *Greek* and *Roman* Law, with an Answer by the same Archbishop to certain Questions about Marriage.

Lucas Chrysobergius, *Patriarch of* Constantinople.

LUCAS, sir-nam'd CHRYSOBERGIUS, promoted to the Patriarchal See of *Constantinople A. D.* 1148. or 1155. held a Council in that City in 1166. and died the Year following. In the Collection of the *Greek* and *Roman* Laws are contain'd Thirteen Statutes by this Patriarch, relating to Ecclesiastical Matters; among others, one to prohibit Marriages between Relations to the Seventh Degree of Consanguinity; another against Clerks who intermeddle with Secular Affairs; as also to forbid the performing of rash Oaths, with a Discourse about the Baptism of Captive Children.

Michael *of* Thessalonica.

MICHAEL OF THESSALONICA, Master of the Rhetoricians, and principal *Defender* of the Church of *Constantinople*, being condemn'd in the Year 1160. for maintaining the Heresy of the *Bogamiles*, retracted his Errors, and made a Confession of Faith, referr'd to by *Allatius* in the Second Tome of his *Concordia Ecclesiæ Orientalis & Occidentalis*, *L.* 2. *c.* 12.

ALEXIS

ALEXIS ARISTENES, *Oeconomus*, or Steward of the Church of *Conſtantinople*, aſſiſted in a Council held in that City *A. D.* 1166. and there cited the 37th Canon of the Council in *Trullo*, againſt *Nicephorus* Patriarch of *Jeruſalem*. He wrote Annotations on a Collection of Canons printed in Dr. *Beveredge*'s Pandects. Alexis Ariſtenes, *Steward of the Church of* Conſtantinople.

SIMEON LOGOTHETA, who liv'd at the ſame time, in like manner compos'd Notes on the ſame Collection of Canons, but they are loſt. He is alſo reputed to be the Author of a Piece concerning the Creation of the World, a Manuſcript Copy of which *M. du Cange* had in his poſſeſſion. Simeon Logotheta.

JOANNES CINNAMUS, ſir-nam'd the Grammarian, Secretary to the Emperor *Manuel Comnenus*, under whom he likewiſe ſerv'd in the Army, compos'd a Hiſtory of the Reigns of the Two Emperors nam'd *Comneni*, viz. *John* and *Manuel*, from the Year 1118. to 1176. *Leo Allatius* gives us this Character of the Author: *His Style is fine*, (ſays he) *although he often makes uſe of foreign Terms, and Figures, taken out of the Sophiſters Store-houſe; his Periods are conciſe and full; but the new Method of their Compoſition, renders them ſomewhat harſh and obſcure.* This Author every where affects to imitate *Procopius*, and highly extols *Manuel Comnenus*: He was ſtill living when *Andronicus Comnenus* uſurped the Imperial Throne, by cauſing *Alexis* to be put to death. His Hiſtory, divided into Four Books, was publiſhed in *Greek* and *Latin*, by *Cornelius Tollius*, and printed at *Utrecht. A. D.* 1652. *M. du Cange*, in like manner caus'd it to be printed at the *Louvre*, divided into Six Books, and illuſtrated with Annotations. Joannes Cinnamus.

THEORIANUS was ſent into *Armenia* by *Manuel Comnenus*, to endeavour to procure a reunion between that and the *Greek* Church. Upon his Arrival there, *May* 15. 1170. he acquainted *Nerſeſius* their Patriarch with the Deſign of his Embaſſy, and deliver'd to him the Emperor's Letter: The Patriarch receiv'd it with due Acknowledgments of his Imperial Majeſty's Favour, and agree'd to enter into Conference with *Theorianus* about the Opinions and Cuſtoms in which the *Armenians* differ'd from the *Greeks*. Their Firſt Conferences were concerning the Error of the *Armenians*, with reſpect to our Saviour's Incarnation. *Theorianus* endeavour'd to convince them by a great number of Teſtimonies of the Fathers, that there were Two Natures in *Jeſus Chriſt*; and after having diſcourſed largely of that Doctrine, he diſcuſſed the other Queſtions of leſs Conſequence, which were in debate between the *Greeks* and *Armenians*, relating to the Feſtival of of Chriſtmas-day, the *Triſagion*, the Confection of conſecrated Oils with Olives, and not with Rape-ſeed; and the Cuſtom of ſinging the Divine Office without the Church, which was diſapproved by the *Greeks*. *Theorianus* vindicated the Practice of the later in thoſe Points, and oblig'd the *Armenian* Patriarch to acknowledge that they were not blame-worthy, and that theſe different Cuſtoms ought not to be inſiſted on, provided they were agree'd as to the ſame matters of Faith. In order to fix his Judgment, *Theorianus* produc'd the Decree of the Fourth General Council, and ſhew'd that it was conformable to St. *Cyril*'s Doctrine. The *Armenian* Patriarch approv'd it, and engag'd to uſe his utmoſt endeavours to get the conſent of thoſe of his Nation, and to cauſe the Biſhops to ſign a Confeſſion of Faith, by virtue of which they ſhould acknowledge the Council of *Chalcedon*, and anathematize *Eutychius*, *Dioſcorus*, *Severus*, *Timotheus*, *Ælurus*, and other Adverſaries of that Council; and laſtly, for that his part, he wou'd always adhere to the Faith of the *Greek* Church, and continue in its Communion. *Theorianus* wrote, with his own hand, a faithful Relation of theſe Conferences, and of every thing that was ſaid and propos'd on both ſides. He ſolidly confutes, and in a very methodical manner, the Error of the *Monophyſites*, and diſcourſes with a great deal of moderation, of thoſe Points that relate to the different Cuſtoms in uſe among the *Armenians* and *Greeks*. This Work was publiſhed by *Lewenclavius*, and printed at *Baſil A. D.* 1578. as alſo afterwards in the *Greek* and *Latin* Edition of the *Bibliotheca Patrum*, by *Fronto Ducæus*. Theorianus.

HUGO ETHERIANUS flouriſhed at the ſame time, and under the ſame Emperor *Manuel*, being a Native of *Tuſcany*, from whence he paſſed to *Conſtantinople*, and reſided in the Court of that Emperor, who had a very great reſpect for him. However he did not forbear to write a Treatiſe in vindication of the *Latins* againſt the *Greeks*, in which he proves, that the Holy Ghoſt proceeds both from the Father and the Son. It is divided into Three Books, and dedicated to Pope *Alexander* III. He is alſo the Author of another Piece, concerning the State of the Soul ſeparated from the Body, in which he treats of the Original and Nature of the Soul; of its Union with the Body, and Separation from it; of its Sentiments and Functions in the future State; of the Reſurrection of the Body; and of the Day of Judgment. Theſe Works were printed at *Baſil A. D.* 1543. and are alſo contain'd in the *Bibliotheca Patrum*. Hugo Etherianus.

NICEPHORUS BRYENNIUS, a *Macedonian*, the Grand-ſon of that *Nicephorus*, whoſe Eyes the Emperor *Nicephorus Botaniata* caus'd to be put out, for aſpiring to the Empire, and the Son-in-Law of *Alexis Comnenus*, had the greateſt ſhare in the Adminiſtration of State-Affairs under that Emperor. He improv'd his Skill in Politicks by an aſſiduous application to the Study of the Liberal Sciences, and has left us a *Byzantine* Hiſtory from the Year 1057. to 1081. which was printed in *Greek* with Father *Pouſſin*'s Verſion and Notes at *Paris A. D.* 1661. and with thoſe of *M. du Cange* at the end of *Cinnamus*, in the Volume of the *Byzantine* Hiſtory ſet forth in 1670. Nicephorus Bryennius.

In the ſame Place is likewiſe to be found the *Alexias* of ANNA COMNENA, the Wife of *Nicephorus*, and the Daughter of the ſaid Emperor *Alexis Comnenus*; ſhe relates therein the Hiſtory of her Father's reign, from the Year 1069. to 1118. All Learned Men generally give great *Encomiums* of this Work, by reaſon of its elegancy, and extol the *Genius* and Learning of that Princeſs. Anna Comnena.

Princeſs. The *Alexias* is divided into Fifteen Books; the Eight firſt of theſe were publiſhed in *Greek* with *Hoeſchelius*'s Verſion and Notes at *Augsburg A. D.* 1610. and the entire Work was afterwards printed with the Tranſlation and Notes of the ſame Author at *Paris* in 1651. This laſt Edition was follow'd with that of *M. du Cange*, who likewiſe illuſtrated it with excellent Annotations.

Johannes Zonaras, *Secretary of State at* Conſtantinople.

At the ſame time liv'd JOANNES ZONARAS, Secretary of State to the Emperor *Alexis Comnenus*, who having loſt his Wife and Children embraced the Monaſtick Life, and to mitigate his grief apply'd himſelf to ſtudy, and to the compiling of Books; inſomuch that we are indebted to his learned Lucubrations for a great number of very uſeful Works. *Viz.*

His Annals, or a compendious Hiſtory from the Creation of the World to the Death of *Alexis Comnenus*, which happen'd *A. D.* 1118. This Work was taken out of divers Authors, by way of Extracts, and divided into Three Tomes. It was printed in *Greek* with *Wolfius*'s *Latin* Verſion at *Baſil A. D.* 1557. and afterwards *M. du Cange* ſet forth a new Edition at the *Louvre* in 1686. which he divided into Eighteen Books.

Commentaries on the Canons of the Apoſtles, as alſo on thoſe of the Councils, and of the Canonical Epiſtles of the *Greek* Fathers; which were printed in *Greek* and *Latin* at *Paris A.D.* 1618. and 1622. and in Dr. *Beveredge*'s Collection at *Oxford* in 1672.

A Diſcourſe of Impurity, inſerted in the Fifth Book of the *Jus Græco-Romanum.*

A Canon of the Virgin *Mary*, or a kind of Hymn, containing certain Collects, or ſhort Prayers, made to the bleſſed Virgin againſt all Hereticks. Some Part of this Work was publiſhed in *Latin* in the *Bibliotheca Patrum*, and was afterwards ſet forth entire in *Greek* and *Latin*, in the Third Tome of *Cotelerius*'s Monuments of the *Greek* Church.

A Preface to St. *Gregory Nazienzen*'s Poetical Pieces, printed at *Venice A. D.* 1563. and a Treatiſe to prove that a Widow cannot marry her Husband's Coſin German.

Fifty ſix Letters, that are in the Emperor's Library at *Vienna*, and ſome of which were publiſhed by *Vulcanius* in his Notes on the Treatiſe of St. *Cyril* of *Alexandria*, concerning the *Anthropomorphites.*

Beſides theſe Works, *Lambecius* makes mention of an Explication of the Canons relating to the Feſtival of Eaſter, ſome Fragments of which were publiſhed by *Gretſer*. *Allatius* likewiſe cites his his Diſcourſe on the Adoration of the Croſs; the Life of St. *Sylveſter*; a Diſcourſe about the Preſentation of *Jeſus Chriſt* in the Temple; and a Panegyrick on *Sophronius* Patriarch of *Jeruſalem*. *Pontanus* makes mention of ſome of his Poems on the Proceſſion of the Holy Ghoſt; and laſtly, *Henry Stephen* had a *Lexicon* ſuppos'd to be written by the ſame *Zonaras.*

Joannes Phocas, *a* Greek *Monk.*

JOANNES PHOCAS, a Native of *Crete*, after having ſerv'd in the Wars under the Emperor *Manuel Comnenus*, embraced the Monaſtick Life, and made a Journey to the Holy Land, *A.D.* 1185. Upon his return, he wrote a Relation of what he had ſeen and heard, which was publiſhed by *Allatius*, in his Collection of Miſcellaneous Works, and bears the Title of, *A brief Deſcription of the Places from* Antioch *to* Jeruſalem, *and thoſe of* Syria *and* Phœnicia.

Neophytus, *a Recluſe.*

NEOPHYTUS, a *Greek* Prieſt, and Recluſe Monk, flouriſhed *A. D.* 1190. *M. Cotelerius* ſet forth a Piece written by this Monk, containing a Relation of the Calamities that befel the Iſland of *Cyprus*, when taken by the *Engliſh*, *A. D.* 1191.

John, *Biſhop of* Lydda.

JOHN Biſhop of *Lydda*, flouriſhed in the Year 1194. and *M. Baluzius* has publiſhed a Letter by this Author to *Michael* choſen Patriarch of *Jeruſalem.*

George Xiphylin. *Patriarch of* Conſtantinople.

GEORGE XIPHYLIN, elected Patriarch of *Conſtantinople* in the Year 1193. beſides an Ordinance about the Juriſdiction of Territories, which is extant in the Collection of the *Greek* and *Roman* Laws; Two Synodical Statutes, concerning the Right of conſecrating Churches by ſetting up Croſſes in them; of which Cuſtom *Allatius* makes mention in the Treatiſe of the *George*'s, and of their Writings. This Author died *A. D.* 1199.

Demetrius Tornicius,

DEMETRIUS TORNICIUS wrote in the Year 1193. under the Name of the Emperor *Iſaac*, a Treatiſe of the Proceſſion of the Holy Ghoſt, which is extant in the *French* King's Library. *Allatius* has likewiſe produc'd the beginning of it, in his Book call'd *Concordia Eccleſiæ Orientalis ac Occidentalis.*

Lupus Protoſpatus.

LUPUS PROTOSPATUS, Captain of the Eaſtern Emperor's Life-Guards, and a Native of *Apulia*, compos'd a Chronicle of Occurrences in the Kingdom of *Naples*, from the Year 866. to 1102. This Hiſtory was publiſhed by *Antonio Caraccioli*, a *Theatin* Monk, who caus'd it to be printed at *Naples* in 1626. with a Continuation to the Year 1519.

Michael Anchialius, *Patriarch of* Conſtantinople.

MICHAEL ANCHIALIUS, who was promoted to the Patriarchal See of *Conſtantinople* in the Year 1167. and honour'd by *Balſamon*, with the Title of *moſt excellent of the Sages*, compil'd certain Synodical Statutes, prohibiting Clergy-men to take upon them any ſecular Employments, or to ordain Clerks in another Dioceſs, *&c.* which are contain'd in the Collection of the *Roman* Laws, *L. 3. p. 227.* He alſo wrote an Account of the Conference he had with the Emperor *Manuel Comnenus*, when the Pope's Legates came to *Conſtantinople* to negotiate an Union between the Two Churches; ſome Fragments of which are produced by *Allatius.*

Theodorus Balſamon, *Patriarch of* Antioch.

THEODORUS BALSAMON, Chancellor and Library-keeper of the Church of *Conſtantinople*, and Provoſt of that of *Blachern*, was nominated Patriarch of *Antioch*; but in regard that that City was taken up by the *Latins*, he was never able to get himſelf actually inſtall'd, and was alſo flatter'd by the means of the Emperor *Iſaac Comnenus*, with the vain hopes of being advanc'd to the Patriarchal See of *Conſtantinople*. He flouriſhed from the Year 1180. to 1203. and during that time compos'd divers excellent and very uſeful Books, relating to the Canon Law of the

Eaſtern

Eastern Countreys: The chief of which are his Commentaries on the Apostolical Canons; the General and Particular Councils; and the Canonical Letters of the *Greek* Fathers. He undertook this Work by the special Order of the Emperor *Manuel Comnenus*, and of *Michael Anchialius* Patriarch of *Constantinople*, and compleated it under the Patriarch *George Xiphylin*, to whom he dedicated it. It was printed in *Greek* and *Latin* at *Paris A.D.*1620. and in Dr. *Beverege*'s Pandects of Canons, printed at *Oxford* in 1672.

Balsamon in like manner wrote a Commentary on *Photius*'s *Nomo-canon*, and a Collection of Ecclesiastical Constitutions, printed in the Second Tome of the *Bibliotheca Juris Canonici* by *Justellus*; as also Answers to divers Questions relating to the Canon-Law, particularly, of the Erection of Bishopricks into Metropolitan Sees; of such Persons as are chosen Bishops of the Eastern Churches; of the Right of the Patriarchs over the Monasteries; of Festivals, &c. These last Works are to be found with an Answer to certain Questions propos'd by *Mark* Patriarch of *Alexandria*, and Resolutions to several others in the Second, Fifth, and Seventh Book of *Lemenelavius*'s Collection of the *Greek* and *Roman* Laws. *M. Cotelerius* has likewise furnished us with Two Letters of this Author, *viz.* One written to the People of *Antioch*, about the Fasts they ought to observe; and the other to *Theodosius*, Superiour of *Pupicius*'s Monasteries, concerning the Custom of Shaving, Admitting, and Investing with the Habit, such Persons as present themselves to embrace the Monastick Life, a little while after their appearance, without obliging them to submit to a Probation of Three Years. The First of these Letters is inserted in the end of the Second Tome of the Monuments of the *Greek* Church; and the Second, in the Third Tome of the same Work. *Balsamon* without doubt is the most able Canonist that appear'd among the *Greeks* in these later Times.

JOANNES CAMATERUS, *Chartophylax*, and afterward Patriarch of *Constantinople*, in the end of this Century, wrote in the Year 1199. a Letter to Pope *Innocent*, in which he declares that he cannot but admire that the Church of *Rome* shou'd assume the Title of the Catholick or Universal Church. There is also in the Collection call'd *Jus Græco-Romanum*, a Statute of this Patriarch about the Marriages of Cosin Germans: He died *A. D.* 1206. Joannes Camaterus.

CHAP. XV.

Of the Original of Scholastical Divinity, and of the first Divines of that Faculty who flourished in the Twelfth Century.

Of the Original of Scholastical Divinity, and of the first Schoolmen.

THE Manner of treating of the Christian Religion, and of its Mysteries, has not been always uniform in the several Ages of the Church; but has been chang'd at several times, according to the various Occasions, or the different Inclinations of Men. The Apostles contented themselves only to teach with much simplicity the Doctrine they receiv'd from *Jesus Christ*; to propose it to Believers as the Object of their Faith; and to render it credible by the Means of Authority, by the Testimony of the Prophets, by our Saviour's Resurrection, and by Miracles. They never observ'd the difficult Points that might be form'd from the sacred Mysteries; neither did they take any Pains to make a thorough search into them, nor to discover all the Consequences arising from them, much less to explain them according to the Principles of Philosophy and human Reason. Neither were the holy Fathers, nor Ecclesiastical Writers, who liv'd in the First Ages of the Church, more careful to insist on the Explication of these Mysteries; nor did they make use of Philosophy, but only to extirpate the Errors of the Pagans, relating to their Gods, Idols, and false Worship, which might be easily confuted by the Light of Reason, and the Authority of the Philosophers. As for the *Jews*, and Primitive Hereticks, they only alledg'd to convince them, the Authority of the holy Scriptures, and of Tradition, and the general Belief of all the Churches in the World; and in the Disputes they had with them, they never undertook to give particular Reasons for the several Mysteries, but only to prove, that they ought to be believ'd. It is true indeed, that in Process of time, the Heresies gave occasion more thoroughly to examine the Doctrines, and to fix the Terms that ought to be us'd in explaining them, and to draw Consequences from the Articles of Faith which were formally reveal'd; but the Fathers enter'd upon the Discussion of those Points, being only incited by a kind of necessity: Neither were they so bold as to start a great number of new Questions relating to the Mysteries, nor to resolve them according to Philosophical Principles. Upon the whole, as they did not commit to writing any Speculations about Doctrinal Points, but only with respect to the Heretical Opinions; so neither did they compose any particular Theological Treatise concerning the Doctrines of the Christian Religion, of set purpose, but they treated of them whenever there was occasion to refute some new Heresy.

Origen

Origen was the firſt who undertook to compile as it were a Body of Divinity, in his Work call'd *The Principles*: But this new Undertaking did not at all prove ſucceſsful, inſomuch that the Author relying too much upon his own knowledge, and being deſirous to accommodate the Doctrines of Chriſtianity to the Maxims of *Plato*'s Philoſophy, had the misfortune to fall into many Errors, which have ſullied his Memory. But ſuch Inconveniences did not happen to thoſe Divines, who contented themſelves only to teach with the ſimplicity of Catechiſts, the principal Myſteries of our Religion contain'd in the Apoſtles Creed, and to prove them by Paſſages taken out of the holy Scriptures. In the Ages following the great Hereſies of the *Arians*, *Neſtorians*, *Eutychians*, &c. the Reverend Fathers were oblig'd to treat at large of the Myſteries of the Trinity, and of the Incarnation; but the holy Scriptures, and Tradition, were the only Principles on which they grounded their Proofs, and they only made uſe of Argumentations to diſcover the Senſe of the Paſſages of Scripture, and of the Ancient Fathers. The ſame thing was done with reſpect to other Hereſies; and we do not find any other Arguments alledg'd to refute them, nor any other Rules made uſe of in the Councils to condemn them: But by little and little an over-weaning Curioſity induced Men to ſtart divers new Queſtions relating to Theological Matters, particularly the Myſteries and other difficult Points of the Chriſtian Religion. Indeed at firſt the Authority of holy Scriptures, and of Tradition, was only brought to decide them, but afterwards Philoſophy was alſo call'd in to their aſſiſtance, more eſpecially the *Platonick*, that was then moſt in vogue, and which ſeem'd moſt conformable to the Rules of Chriſtianity. The Author of the Works aſcrib'd to St. *Dionyſius* the *Areopagite*, who wrote in the end of the Fifth Century, follow'd this Method, and treated in his Books of the Divine Attributes, and Hierarchy, of divers Theological Queſtions, according to the Principles of the *Platonick* Philoſophers.

Some time after, *Boethius*, a Man well verſed in *Ariſtotle*'s Philoſophy, made uſe of his Maxims to explain the Myſteries of the Trinity, and of the Incarnation; which engag'd him in Debates about ſome very ſubtil and intricate Queſtions. But St. *Joannes Damaſcenus* is the firſt who undertook methodically to diſcuſs all ſorts of Theological Queſtions, and to reduce them into an entire Body. In the Ninth Century, *Joannes Scotus Erigena* apply'd *Ariſtotle*'s Method and Principles to the reſolution of ſeveral Queſtions relating to Points of Divinity; but his ſubtil Notions having lead him into divers Errors; his Doctrine and Method were rejected by the Divines of his Time. The ſtudy of the moſt neceſſary and moſt obvious Points being neglected in the Tenth Century, it is not to be admir'd, that no application was made to thoſe abſtruſe and difficult Queſtions; ſo that *Ariſtotle*'s Philoſophy was not begun to be taught in the Publick Schools, according to the Method of the *Arabians*, till the beginning of the Eleventh Century; neither was there any uſe of it made at firſt, in Theological Matters: But in proceſs of time, Men, whoſe Heads were fill'd with thoſe Notions, inſenſibly introduced them into Divinity, and apply'd them not only to illuſtrate and decide ordinary Queſtions, but to form a great number of new ones, which were never heard of before. *John* the Sophiſter, *Roſcelinus*, and St. *Anſelm*, were the firſt who put this Method in practice; and after them *Abaelardus*, *Gillebert de la Porrée*, and many others, brought it into vogue, and made publick Lectures on that ſubject. *Otho* of *Friſingben* introduced it into *Germany*, and within a little while after, it took place almoſt throughout all Chriſtendom.

But foraſmuch as it is difficult not to go aſtray in following a new Track, ſome of the firſt Authors of this manner of handling Theological Points, particularly *Roſcelinus*, *Abaelardus*, *Gillebert de la Porrée*, as alſo *Amaury* or *Amalaricus*, and many others, in the beginning of the following Century, fell into divers Errors; or at leaſt expreſſed themſelves in ſuch a manner as was condemn'd by thoſe Perſons, who adher'd to the Sentiments and Method of Diſcourſe us'd by the Ancient Fathers. There alſo happen'd another Inconvenience, which was, that the different Opinions of theſe Authors, about the moſt part of thoſe Queſtions, gave occaſion to many Conteſts and Diſputes among the Divines; and in regard that the number of the Queſtions encreaſed daily, and every one to maintain his Opinions had recourſe to the moſt ſubtil Topicks of the *Ariſtoteleen* Logick and Metaphyſick; the Diſputes were almoſt innumerable, and became ſo full of Obſcurities, Intricacies, and Evaſions, that only thoſe who were well verſed in that Art, were able to comprehend any thing, and thus it was impoſſible to come to any determination. Beſides the uncouth manner of handling the ſeveral Subjects, and the barbarous Terms that were us'd, render'd this kind of Study much more agreeable.

Peter Lombard, *Biſhop of* Paris.

To prevent theſe Inconveniences, PETER LOMBARD, Biſhop of *Paris*, undertook to make a Collection of the Paſſages of the Fathers, and chiefly of St. *Hilary*, St. *Ambroſe*, St. *Jerom*, and St. *Auguſtin*, on the principal Queſtions that were then in debate among the School-men; imagining by that means to put an end to their Diſputes, and to form ſuch Deciſions, as the Authority of thoſe Perſons, on whoſe Teſtimonies they were grounded, might render venerable, and might even cauſe them to be receiv'd with common conſent. This Collection was call'd, *The Book of the Sentences*, (a Title then uſually impos'd on Theological Works) and being preferr'd before all others, was receiv'd with ſo general approbation, that in a little time, it became the only Model of Scholaſtical Divinity that was publickly us'd in the Schools; inſomuch that the Author of it was call'd, by way of excellency, *The Maſter of the Sentences*: But the Doctors of the Faculty, not contenting themſelves with the ſimplicity of this Work, made voluminous Commentaries on the Text, in which they renewed their Conteſts; reviv'd the ſame Queſtions; and again intermixed, with Theological Matters, the Principles of Philoſophy, and the Maxims of *Ariſtotle*, which were never us'd by the Maſter of the Sentences: Nay, ſome proceeded ſo far, as to find fault with his Deciſions, although they were expreſſed in the very words of the Fathers. Thus Pope *Alexan-*

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Anno III. censur'd one of his Expressions; the Abbot *Joachim* wrote a Book against him; and the Faculty of *Paris* drew up a Catalogue of Articles, in which the Master of the Sentences was not usually follow'd. However, he may be esteem'd as the chief of all the School-Divines; for although in his Work he has made use of a Method quite different from the others, as to the manner of discussing the Theological Questions, yet his Book has always serv'd as their Model or Ground-work, and apparently they have done nothing else but commented upon it. Upon which account we are oblig'd to enlarge somewhat more on the Life, and Personal Endowments, of *Peter Lombard*, as also on the Contents of his Work.

He was born in a Village near *Novaria* in *Lombardy*, from whence his Sir-name was taken, and perform'd part of his Studies at *Bononia*, where there was at that time a famous University, more especially for the study of the Civil Law; but in regard that those of *France* were much more noted, with respect to the Faculty of Divinity, he took a Resolution to go thither, having obtain'd a Letter of recommendation from the Bishop of *Lucca* to St. *Bernard*, in which he entreated him to take a particular Care of *Peter Lombard*'s Education; whilst he apply'd himself to study in *France*. St. *Bernard* provided all things necessary for his Subsistence, as long as he resided at *Rheims*; and upon his departure for *Paris*, recommended him to *Gilduin* Abbot of St. *Victor*, to the end that he might maintain him *Gratis*. *Peter*, in a little time, acquir'd a great deal of Reputation, and was nominated Professor of Divinity in the University of *Paris*, of which he is also styl'd President by the contemporary Writers. He follow'd this Employment with so good success, that the Bishoprick of *Paris* being vacant in 1150. *Philip* Arch-deacon of *Paris*, the Son of King *Lewis* the Gross, who was chosen Bishop of that City by the Chapter, resign'd his Place to him, and condescended so far as to permit a Stranger of an obscure Parentage, and of as mean Fortunes, to be preferr'd before him, by reason of his extraordinary Learning; although he was the Son and Brother of a King: A singular and rare Example of Humility! However, *Peter Lombard* did not long enjoy this Dignity; for he died *July* 20. *A. D.* 1164. and was buried in St. *Marcel*'s Church, where the Licentiates of the Faculty of *Paris* are oblig'd every Year to compose a Form of Divine Service in honour of his Memory.

This Author wrote, besides the Book of Sentences, certain Commentaries on the Psalms, and on St. *Paul*'s Epistles, which in effect are almost nothing else but Extracts out of the Commentaries of St. *Hilary*, St. *Ambrose*, St. *Augustin*, *Cassiodorus*, and *Remegius*, or *Remy* of *Auxerre*. The Commentary on the Book of Psalms was printed at *Paris A. D.* 1541. and that on St. *Paul*'s Epistles at the same Place in 1535.

His Collection of the Sentences is divided into Four Books, and every Book into several Sections; the Division of the whole Work being grounded on St. *Augustin*'s Axiom, That Knowledge has Two Objects, *viz.* Things, and Signs; that Things are divisible into those that may be enjoy'd, and those which are only to be us'd; that is to say, God and the Creatures. In the First Book he treats of those Things that ought to be enjoy'd, particularly the Three Persons of the Holy Trinity, and the Divine Attributes. In the Second, he specifies those Things the use of which is only allow'd, namely, the Creatures; discoursing of the Creation of the World; of the Fall of the Angels, and that of Man; of Grace and Free Will; of original and actual Sins, &c. In the Third, he gives an Account of the Mystery of the Incarnation of *Jesus Christ*, by vertue of which Mankind is delivered from Sin; of Faith, Charity, and the other practical Vertues; and of the Commandments of God, which must be observ'd for the attaining to Salvation. The Fourth and last Book, contains Matters relating to the Signs or Sacraments of the Church, except the Seven last Sections, in which he treats of the Resurrection; of the last Judgment; and of the future State.

In the First Section of the First Book, he examines what are the Things which ought to be enjoy'd, and what are those that are only to be us'd, as also, what it is to enjoy and use Things; who are the Persons capable of enjoying and using them, and by what means both the one and the other is done. Then he proceeds to resolve these Questions according to the Maxims of St. *Augustin*, who maintains that we ought to enjoy God alone; that is to say, we ought only to adhere to him as our ultimate End, and to love him upon his own Account; and that we ought not to fix our Affections on the Creatures; that is to say, not to love them but for God's sake, and not to adhere to them any farther than it seems good to the Will of God.

He proves, in the Second Section, the Mystery of the Holy Trinity, by Passages taken out of the Old and New Testament.

In the Third, he explains after what manner God may be known by the Creatures, and brings Comparisons taken from the Creatures, that may serve to give some *Idea* of the Mystery of the Trinity; and insists more particularly on that of the Soul consisting of divers Faculties, which are nothing but the Soul itself. He observes, at the same time, that this Comparison, is not alike in all Points, and shews the Difference.

In the Fourth, he discusses this Question, *Whether it may be said, that God the Father is begotten himself; or whether it ought to be said, that he begot another God?* And concludes with St. *Augustin*, that it ought to be affirm'd, that God the Father begot another Person, who is God, and the same with him in Substance.

In the Fifth, he examines another Question about the Generation of the Word; *viz. Whether it may be said, that the Father begot the Divine Essence, or the Divine Essence begot the Son; or whether one Essence produced another; or whether the Essence be neither produced, nor producing?* He relates divers Passages of the Fathers concerning these Questions, and maintains, that it cannot

be said, that God the Father produced the Divine Essence; or that the Essence produced the Son; or that the Essence produced another Essence: But that it must be expressed, that the Father produced the Son and the Holy Ghost, who are two Persons of the same Substance, and of the same Essence with the Father.

In the Sixth, he enquires, *Whether the Father begat the Son*, Volens aut Nolens; (as it is usually termed,) that is to say, *by Necessity, or by his own Will?* He replies, with St. *Augustin*, that the Son of God was begotten according to Nature, and not according to Will; and that although God was willing to beget him, yet his Generation is not an Effect of that Will.

In the Seventh, he proposes another more subtil Question; *viz. Whether the Father were endu'd with a particular Will and Power to beget his Son?* If an Answer be made Affirmatively, it then follows, that the Father has a Power and Will which the Son has not, in regard that the latter is another able not willing to beget. He resolves this Difficulty by saying, that Generation is not an Effect either of the Will, or of the Power, but of Nature, and that is not a Thing. Afterwards he explains in what Sense St. *Augustin* said, that the Son had Power to beget; that is to say, that it is not by reason of Impotency that he did not beget.

In the Eighth Section, he treats of the Nature, Immutability, and Purity of God: He affirms that he is improperly call'd a Substance, and that there is nothing in God, that is not God himself.

In the Ninth, he discourses of the Generation of the Son from Eternity.

In the Tenth, he begins to treat of the Holy Ghost, and shews in what Sense he is call'd Charity.

In the Eleventh, he proves that he proceeds from the Father and the Son.

In the Twelfth, he explains in what Sense it may be said, that the Holy Ghost proceeds chiefly from the Father; *viz.* in regard that the Son, from whom he proceeds, as well as from the Father, receives his Nature from the Father. He adds, that in this Sense it is said, that the Father sends the Holy Ghost by his Son.

In the Thirteenth, he shews, that human Understanding cannot comprehend the Reason of the Difference between the Generation of the Word, and the Procession of the Holy Ghost; and declares in what Sense the Holy Ghost may be said to be *Ingenitus*.

In the Fourteenth, he treats particularly of the temporal Procession, or Communication of the Holy Ghost; and maintains, that it is really imparted to Men; and that Men, though never so Holy, cannot have power to confer it, but only the Father and the Son.

He adds, in the Fifteenth Section, that the Holy Ghost likewise communicates himself; and declares on that occasion divers Questions relating to the Mission of the Son.

The same Subject is continu'd in the Sixteenth Section.

In the Seventeenth, the Author represents several Questions about the Mission of the Holy Ghost.

He explains, in the Eighteenth, in what Sense the Holy Ghost is call'd a Gift, and how he is given to us.

In the Nineteenth, he treats of the Equality of the Three Persons in the Holy Trinity, and of their Union in the same Essence.

In the Twentieth, he proves the Equality of Power among the Three Divine Persons.

In the Twenty first, he shews in what Sense it may be said, that the Father is God alone, the Son God alone, and the Holy Ghost God alone.

In the Twenty second, he distinguishes the Terms that agree with the Three Persons in common, and do not agree with any in particular, as that of the Trinity: Those that agree with every one of the Three Persons, which express the absolute Attributes, or relative to the Creatures; as the being Infinite, Almighty, Creator, *&c.* And lastly, those that agree with one Person, but not with another; as to be the Father, to be Begotten, to be Given, *&c.*

He shews, in the Twenty third, that all the Terms relating to the Substance cannot be said in the Plural Number, of the Three Persons of the Trinity, but only in the Singular. Thus it is not said, The Father, the Son, and the Holy Ghost, are Almighty; although every one of those Persons is declar'd to be Almighty. He excepts the word Person, which cannot be said of the Three Divine Persons in the Singular Number, but only in the Plural; for it cannot be said, that the Father, the Son, and the Holy Ghost, are one Person, but that they are Three Persons, according to the *Greeks*, Three *Hypostases*.

In the Twenty fourth, and in the Twenty fifth, he examines divers Questions about the Terms of Unity, Trinity, and the Distinction in speaking of the Trinity.

In the Twenty sixth, Twenty seventh, Twenty eighth, and Twenty ninth, he discourses of the Relative Properties of the Three Divine Persons among themselves.

In the Thirtieth, he treats of the Relative Properties of God, with respect to Men; as to be a Creator, *&c.* and shews, that they do not imply any Change or Alteration in the Divine Nature.

In the Thirty first, he shews, that the Equality and Likeness of the Three Persons are not grounded on their Relative Properties, but on the Identity of their Nature.

In the Thirty second, he lays down Two principal Difficulties; *viz. Whether the Father and the Son mutually love one another by the Holy Ghost; or whether the Father be Wise by the Wisdom he has begotten?* He acknowledges these Questions to be difficult; yet declares, that there is in God a certain Love, and a certain Wisdom, which are common to the Three Persons, although the

be a Wiſdom which is not the Father, nor the Holy Ghoſt; and the Holy Ghoſt a Love, which is neither the Father, nor the Son; nevertheleſs without imagining Two Wiſdoms, or Two Loves, to be in the Trinity.

In the Thirty third, he propoſes this Queſtion; *viz. Whether the Properties of the Perſons are to be diſtinguiſhed from the Perſons themſelves, and from the Divine Eſſence?*

He maintains the Negative, and condemns the contrary Opinion as Heretical.

He oppoſes the ſame Opinion, in the Thirty fourth Section. and ſhews, that the Perſons are not diſtinguiſhed from their Nature.

In the Thirty fifth, he begins to treat of the Attributes of God, which deſerve a particular Conſideration; ſuch are his Omniſcience, Omnipotency, Providence, Will, Predeſtination, *&c.* The Author ſhews, in this Section, that theſe Attributes are relative to the Creatures.

In the Thirty ſixth, he makes it appear, that all Things are expos'd to God's Omniſcience, as well Good as Evil; although Evil be not an Effect that proceeds from him.

In the Thirty ſeventh, he treats of the manner of God's being every where, by his Preſence, Power, and Eſſence; diſcourſing by the way, of the manner how Spiritual Creatures are in a Place, and how they paſs from one Place to another.

Afterwards, returning to the Queſtion about the Fore-knowledge of God, he ſays, that it is not the Cauſe of Things, if it be taken for a ſimple Knowledge; but if his Will, Decree, and Inclination, be comprehended under that Name, in that Senſe it is the Cauſe of all Things. That upon this account God cannot be the Author of Evil, becauſe he does not require, nor ordain it, although he knows it. In the end of this Section, is produced the famous Diſtinction of the Compoſit, and divided Senſation, to explain how God's Fore-knowledge cannot be erroneous, although the Things might happen otherwiſe. It is impoſſible that that ſhould not happen which God has fore-ſeen; that is to ſay, that it cannot ſo fall out that God ſhould fore-ſee it, and yet that it ſhould not happen; but perhaps it might not happen, and then God ſhould not have fore-ſeen it.

In the Thirty ninth, he proves, that the Omniſcience of God has always been the ſame, and that it cannot be diminiſhed or augmented.

In the Fortieth, he begins to treat of Predeſtination, and diſtinguiſhes it from Fore-knowledge, in regard that the former has reſpect only to the Good which God ought to do. Then he again makes uſe of the Diſtinction of Compoſit, and Divided Senſation; to explain in what Senſe it may be ſaid, that none of the Predeſtinated Perſons can be damned, nor any of the Reprobate ſav'd. He makes Predeſtination to conſiſt in an eternal Decree of God, by which he elected thoſe whom he thought fit, and prepar'd Graces for them; and Reprobation, in the Fore-knowledge of their Sins, by virtue of which he prepar'd everlaſting Puniſhments to be inflicted on them.

In the Forty firſt Section, he treats of the Cauſes of Predeſtination, and ſhews that it is purely Gratuitous; and that God has not choſen the Elect, becauſe he knew them to be Righteous, but that he call'd them to be ſo by his Grace.

From Predeſtination he paſſes to Omnipotency; and explains, in the Forty ſecond Section, in what Senſe God is Almighty.

He proves, in the Forty third, that God can do an infinite number of Things, which he does not, and confutes the Arguments and Allegations brought by ſome Perſons to evince the contrary.

In the Forty fourth, he ſhews, that God can abſolutely make Things more perfect than he has done, if reſpect only be had to the Quality of the Creature; but cannot do ſo, if the Wiſdom and Intention of the Creator be taken into conſideration. He adds, that God can always do what he has done, becauſe he always has the ſame Power; although it happens that he cannot do in particular what he has already done.

He treats at large, in the Forty fifth Section, of the Will of God, of its Nature and Effects, and of its different Kinds.

In the Forty ſixth, he explains in what Senſe the Will of God cannot be ineffectual; and in what Senſe he is willing, or unwilling, that Evil be committed: He has no inclination to Evil, yet he is not abſolutely willing to prevent it.

He proves, in the Two following Sections, that the Will of God is always efficacious; that whatever he thinks fit inevitably comes to paſs, and nothing happens but by his Will: That although he does not approve all the Inclinations of Men, nevertheleſs he willingly admits the Effects of their depraved Will, but does not approve the Act of it.

In the Firſt Section of the Second Book, the Author confutes the Error of thoſe Hereticks, who admitted Two Principal or Sovereign Beings; ſhews that God created Angels and Men, and diſcourſes in general of their Nature, and of the End for which they were created.

In the Second, he examines when, and in what Place, the Angels were created.

In the Third, he treats of the State in which they were created; and maintains, that they were created in Uprightneſs, and that their Fall happen'd but ſome Moments after their Creation.

He adds, in the following Section, that they did not enjoy perfect Bleſſedneſs, till they were confirm'd in Good.

In the Fifth, Sixth, and Seventh Sections, he debates divers Queſtions about the Fall of the Wicked, and the Confirmation of the Juſt.

In the Eighth, he follows St. *Auguſtin*'s Opinion, who believ'd that the Angels have Aerial Bodies; and upon occaſion of that Queſtion, he enquires after what manner God was wont to appear to Men, and in what Senſe it is ſaid, that the Devils enter into human Bodies.

In the Ninth, he treats of the different Orders of the Angels.

In the Tenth, he examines whether any Angels of different Orders were ſent, and gives an Account of the different Opinions of the Fathers, with reſpect to theſe Queſtions.

He proves, in the Eleventh, that every one of the Elect has a Guardian Angel, yet owns that the ſame Angel may ſerve as a Guardian to ſeveral Perſons; and afterwards proceeds to examine in what particulars the Knowledge of the Angels may be augmented.

In the following Sections, to the Sixteenth, he explains the Work of the Creation.

In the Sixteenth and Seventeenth, he treats of the Creation of Man; and enquires in what his likeneſs to God conſiſts, when his Soul was created, and in what Place he was ſet.

He diſcourſes, in the Eighteenth, of the Formation of Woman; and endeavours to explain why ſhe was taken out of the Man's Rib.

In the Nineteenth, he treats of the State of Immortality, in which the Firſt Man was created.

In the Twentieth, he debates concerning the Manner how Men were to be brought into the World, and how they were to be nouriſhed, in caſe the State of Innocence had continu'd.

In the Twenty firſt, he gives an Account after what manner the Devil tempted Man.

He diſcuſſes, in the Twenty ſecond, divers Queſtions relating to the Quality and Circumſtances of the Sin of *Adam* and *Eve*.

In the Twenty third, he reſolves this difficult Point, *Why God permitted Man to be tempted knowing that he was to Fall?* And afterwards treats of the Knowledge with which the Firſt Man was endu'd.

In the Twenty fourth, he begins to diſcourſe concerning the Free Will, and Grace, inherent in the Firſt Man; and treats in general, in the Two following Sections, of the Freedom of Grace, according to St. *Auguſtin*'s Principles.

In the Twenty ſeventh Section, he diſcourſes of Vertue and Merit, which are the Effects of Grace and Free Will.

In the Twenty eighth, he confutes the Errors of the *Pelagians*, as alſo thoſe of the *Manichees*, and of *Jovinian*.

In the Twenty ninth Section, he returns to the State of the Firſt Man; and after having ſhewn, that Man even in the State of Innocency ſtood in need of operating and co-operating Grace, for the doing of Good, he debates certain Queſtions about the manner how he was expell'd Paradiſe, and concerning the Tree of Life which preſerv'd him from Death.

In the Thirtieth, Thirty firſt, Thirty ſecond, and Thirty third, he treats of Original Sin, and enquires *in what it conſiſts; how it is tranſferr'd from Parents to their Children; after what manner it is remitted by Baptiſm; whether Children contract the Sins of their Parents, as Original Sin*, &c.

In the Thirty fourth and Thirty fifth, he diſcourſes of the Nature of Actual Sin.

In the Thirty ſixth, he ſhews, that there are Sins which are both the Cauſe, and the Puniſhment of Sin.

He makes it appear, in the Thirty ſeventh, that God is the Author of the Actions, by which Sin is committed, and of the Puniſhments of Sin, although he is not the Author of Sin.

In the Thirty eighth, he demonſtrates, that it is the End and Intention of the Will which renders the Action either Good or Bad; and that in order to its being Good, it muſt of neceſſity be terminated in God.

In the Thirty ninth, he enquires into the Reaſon, *Why, of all the natural Faculties, the Will only is ſuſceptible of Sin?*

In the Fortieth, he continues to ſhew, that an Action to be denominated Good, ought to have a good End and Intention.

In the Forty firſt, he produces divers Paſſages of St. *Auguſtin*, about the neceſſity of Faith, and of an upright Will, to avoid the committing of Sin; and ſhews, that the corrupt Will is the cauſe of Sin.

He enquires, in the Forty ſecond, *Whether the Will and the Action be two different Sins?* And afterwards explains the Diviſion of the Seven Capital Sins; ſhewing, that they derive their original from Pride and Concupiſcence.

In the Forty third, he relates the Opinions of St. *Ambroſe*, and St. *Auguſtin*, concerning the Sin againſt the Holy Ghoſt.

Laſtly, he makes it appear, in the Forty fourth Section, that the Power of committing Sin proceeds from God; and that the Power the Devil has to tempt us to Evil, ought to be reſiſted.

The Third Book begins with the Queſtions relating to the Myſtery of the Incarnation. In the Firſt Section, the Author lays down the Reaſons, Why it was more expedient that the Son ſhould be Incarnate, rather than the Father, or the Holy Ghoſt; and diſcuſſes this Queſtion, *Whether Two Perſons were in like manner capable of being Incarnate.*

In the Second Section, he treats of the Union of the Word, with the Body and the Soul.

In the Third, he ſhews, that the Body taken by the Word was free from the corruption of Sin; that the Virgin *Mary* herſelf was then alſo free from Sin; and that in the very moment that the Humanity of *Jeſus Chriſt* was conceiv'd, the Word was united to it.

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He enquires, in the Fourth, *Why the Incarnation is attributed to the Holy Ghost, rather than to the other Persons of the Trinity; and in what Sense it is said* Jesus Christ *was conceiv'd and born of the Holy Ghost?*

In the Fifth Section, he treats of the Union of the Person of the Son with the Human Nature; and shews, that the Word was not united to the Person, but to the Nature.

In the Sixth, he gives an Account of these Propositions; *viz. God was made Man, God is Man*; and produces Three several Explications of them made by the Fathers.

The same matter is further handled in the Seventh Distinction.

In the Eighth, he resolves this Question, *Whether it may be said, that the Divine Nature was born of the Virgin* Mary? And discourses of the two-fold Nativity of *Jesus Christ*.

In the Ninth, he produces certain Passages of the Fathers, concerning the Adoration of the Body of *Jesus Christ*.

In the Tenth, he proposes this Question, *viz.* Whether *Jesus Christ*, *quatenus* Man, be a Person, or a Thing? He maintains the Negative, and afterwards proves that the Quality or Title of [illegible] can never be appropriated to him.

In the Eleventh, he asserts, that neither ought *Jesus Christ* to be call'd a Creature, without adding [illegible] Man.

In the Twelfth, he discusses divers Questions; *viz. Whether it may be said of* Jesus Christ *as Man, that he always was, or that it was possible that he might not be God?* He determines, that [illegible] be said of the Person of *Jesus Christ*, but only of his Human Nature.

In the Thirteenth and Fourteenth Sections, he treats of Knowledge, Grace, and the Power of *Jesus Christ*, *quatenus* Man.

In the Fifteenth and Sixteenth, he proves, that *Jesus Christ* took upon him the Infirmities of Human Nature, Sin and Ignorance only excepted, and that he was capable of undergoing Sufferings.

In the Seventeenth, he explains the two-fold Will of *Jesus Christ*.

In the Eighteenth, he discourses of what *Jesus Christ* merited for himself, and of what he merited for us.

In the Nineteenth, he treats of Redemption.

In the Twentieth, he enquires, *Why* Jesus Christ *redeem'd us by his Passion and Death? And whether he could not have done it by some other means?*

In the Twenty first, he proposes this Question; *viz. Whether the Word remain'd united to the Body of* Jesus Christ, *as well as to his Soul, after his Death?* And concludes in the Affirmative.

In the Twenty second, he enquires, *Whether it may be said, that* Jesus Christ *was Man during the time that his Body lay in the Sepulchre?*

In the following Sections, he treats of Faith, Hope, and Charity.

In the Thirty third, he discourses of the Four Cardinal Vertues.

In the Thirty fourth, of the Seven Gifts of the Holy Ghost, and chiefly of the Fear of God.

In the Thirty fifth, he explains the difference between Wisdom and Knowledge.

In the Thirty sixth, he treats of the Connexion of all the Vertues, and of the Relation they have to Charity.

The Four last Sections of this Book, contain a compendious Explication of the Decalogue.

The Holy Sacraments are the principal Subject treated of in the last Book.

In the first Section, he gives a Definition of the Sacraments; shews the Causes of their Institution; observes the difference between those of the Old and New Law; and treats in particular of Circumcision, which he believes to have been so necessary for the remission of Original Sin, that he affirms, that the Children of the *Jews*, who died without partaking of that Sacrament, were consign'd to Damnation.

In the Second, after having nominated the Seven Sacraments of the New Law, he discourses of the Baptism by St. *John* the Baptist.

In the Third, he treats of the Baptism of *Jesus Christ*, and after having confirm'd St. *Ambrose's* Opinion, that Baptism might be absolutely administer'd in the Name of *Jesus Christ*, he enquires, *When the Baptism of* Jesus Christ *was instituted, and under what Form the Apostles baptized Persons?* As also, *Why Water is us'd in the Administration of this Sacrament, and no other Liquor; and how many Immersions ought to be made in Baptizing?*

In the Fourth Section, he treats of the Effects of Baptism; shewing how some Persons receive the Sacrament, and the Grace of the Sacrament; and how others receive the Sacrament without the Grace, and the Grace without the Sacrament. He proves that Infants receive both; and adds, that they even receive Actual Grace, which afterwards enables them to perform good Actions.

In the Fifth, he makes it appear from St. *Augustin's* Principles, that Baptism administred by an unworthy Priest, is no less Holy than that which is perform'd by the Hands of a worthy one; because the effective Power of Baptizing is inherent in *Jesus Christ*, which he does not communicate to the Ministers.

In the Sixth Section, he observes, that the Bishops, or Priests, have a Right to administer this Sacrament; although in case of necessity it may be done by Lay-men, and even by Women: And that it is valid by whomsoever it be administer'd, nay when perform'd by Hereticks, provided

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it be done in the Name of the Holy Trinity. He asserts, that an Infant cannot be baptized in the Mother's Belly, and afterwards handles several other Questions relating to the Form and Ceremonies of Baptism.

In the Seventh Section, he treats of the Sacrament of Confirmation; and at first observes, that the Form of this Sacrament are the Words pronounced by the Priest, when he anoints the Forehead of the Baptized Persons with the Holy *Chrism*. The Author adds, that the Administration of this Sacrament was always reserv'd to the Bishops; that they alone are capable of administring it effectually in due Form; and that it cannot be reiterated.

He begins, in the Eighth Section, to discourse of the Sacrament of the Eucharist; and after having shewn some of the ancient Figures of this Sacrament, proceeds to treat of its Institution, of its Form, which he makes to consist in these Words, *This is my Body, this is my Blood*; and of the Things contain'd therein. He says, Three Things are to be distinguished in the Eucharist, *viz.* the Sacrament consisting in the visible *Species* of the Bread and Wine; the Sacrament and the Thing, which is the proper Body, and the proper Blood of our Lord, contain'd under the *Species*; and the Thing, which is not the Sacrament; that is to say, the mystical Body of *Jesus Christ*, or the inward Grace.

In the Ninth Section, he distinguishes Two Manners of receiving the Body of *Jesus Christ*, viz. one Sacramental, which is common to the worthy, and to the unworthy Communicants; and the other Spiritual, which is peculiar only to the former.

In the Tenth, he proves the Real Presence, and the changing of the Bread and Wine into the Body and Blood of *Jesus Christ*, and refutes the Opinion of those, who believe the Eucharist to be only a Figure.

In the Eleventh, he at first enquires of what Nature this Change is, and proves it to be substantial; insomuch that the Body and Blood of *Jesus Christ* are under the Accidents, which before cover'd the Substance of the Bread and Wine, which is annihilated or return'd to the first Matter. He confutes those Persons who asserted, that the Substance of the Bread remain'd after the Consecration; and afterwards gives an Account, why the Body and Blood of *Jesus Christ* are administer'd to us under Two different Kinds, and why Water is intermixed with the Wine.

In the Twelfth, he endeavours to explain divers Questions relating to the Eucharistical *Species*, and affirms, that the Accidents remain therein without the Subject; and that they only are broken and divided into many Parts. Afterwards he discourses of the Quality which is peculiar to the Sacrament, as also of its Institution and Effects.

In the Thirteenth Section, he acknowledges, that unworthy Ministers may consecrate the Elements; but denies, that it can be done by excommunicated Persons, and declared Hereticks.

In the Fourteenth, he begins to treat of Repentance; distinguishing the Vertue of Repentance from the Sacrament of Penance: He gives divers Definitions of Repentance, and shews the Necessity of it, as also that it may be often reiterated.

In the Fifteenth, he proves that one cannot be truly penitent for one Sin, without actually repenting of all.

In the Sixteenth, he distinguishes the Three Parts of Repentance; *viz.* the Compunction of the Heart, the Confession of the Mouth, and the Satisfaction of Works; and discourses in particular of the Satisfactions that ought to be made for venial Sins.

He treats of Confession, in the Seventeenth Section, and shews, that is requisite to confess one's Sins to a Priest, in order to obtain the remission of them.

In the Eighteenth, he treats of the Sacerdotal Power, and of the use of the Keys; and after having produced different Opinions relating to that matter, concludes, That God alone has the Power of absolutely binding and loosing the Sinner, by cleansing the Pollution of his Sin, and remitting the Penalty of Eternal Damnation: That the Priests do indeed bind and loose, by declaring that such Persons are bound or loosed by God, and by imposing Penance, or by readmitting to the Communion those whom they have excommunicated.

In the Nineteenth, he discourses of the Qualities requisite in Ministers, who are employ'd to bind and loose Sinners; nevertheless he acknowledges that unworthy Priests have the Power of the Keys as well as the worthy.

The Twentieth Section, contains the Opinions of the Fathers concerning the Repentance of dying Persons.

In the Twenty first, he discourses of the Expiation of light Sins by the Pains of Purgatory; of the general Confession of venial Sins; and of the Penalties to be inflicted on Priests, who divulge matters related to them in Confession.

In the Twenty second, he proposes this Question; *viz. Whether Sins that have been once forgiven, return by the Commission of following Sins?* And after having produced the Reasons on both sides, leaves the Question undecided.

In the Twenty third Distinction, he treats of the Sacrament of Unction, which he believes to have been instituted by the Apostles; the Effect of it being the remission of Sins, and the comfort of the Sick Person: He also proves that this Sacrament may be reiterated.

In the Twenty fourth, he treats of the Functions and Dignity of the Seven Orders, and of the different Dignities among Bishops.

In the Twenty fifth, he discourses of the validity of Ordinations made by Hereticks; and after having produced different Opinions, seems to approve that of those who affirm, that Persons who

were

were ordain'd in the Church ſtill retain the Power of ordaining, though they turn Hereticks; but deny that thoſe whom they ordain have the ſame Power. Afterwards he treats of Simoniacal Ordinations, and of the Age requiſite for admiſſion into Orders.

In the Twenty ſixth, he ſhews the Antiquity of the Sacrament of Marriage.

In the Twenty ſeventh, he enquires in what Marriage conſiſts, and diſtinguiſhes a Promiſe of future Marriage, from Marriage contracted by the preſent Conſent of the Parties.

In the Twenty eighth, Twenty ninth, and Thirtieth, he gives a farther Account of the Conditions that ought to be annexed to ſuch a Conſent as is neceſſary for the Conſummation of Marriage.

In the Thirty firſt, he explains the Advantages of Marriage, which are Fidelity, the Lawful Procreation of Children, and the Benefit of the Sacrament, and treats of the contrary Vices.

In the Thirty ſecond, he diſcourſes of Matters relating to the Continency of married Perſons at certain times.

In the Thirty third, he relates divers Conſiderations of the Fathers, with reſpect to the Polygamy of the Patriarchs.

In the Thirty fourth, he treats of the Impediments that render Perſons uncapable of contracting Marriage, and which make their Marriage void and of none Effect.

In the Thirty fifth, he ſhews that a Man may be divorced from his Wife upon the Account of Adultery, and that they may be afterwards reconcil'd. The Author adds, that he who has committed Adultery with a Woman may marry her, after her Husband's deceaſe, provided he were not acceſſory to his Death, and did not promiſe his Wife to marry her in his Life-time.

In the Thirty ſixth Section, he treats of the Impediment that ariſes from the difference of Age, and Condition between the Parties, who contract Marriage.

In the Thirty ſeventh, he diſcourſes of the Injunction of Celebacy obſerv'd by Biſhops, Prieſts, Deacons, and Sub-deacons, and of Pope *Calixtus*'s Ordinance, declaring ſuch Marriages null.

In the Thirty eighth, he treats of the Impediment of a Vow.

In the Thirty ninth, of that of difference in Religion.

In the Fortieth, Forty firſt, and Forty ſecond, of the Degrees of Conſanguinity and Affinity, as well Temporal as Spiritual.

The other Sections, contain divers Queſtions concerning the Reſurrection; the State of the Elect, and of the Reprobates after their Death; Prayers for the Dead; the Invocation and Interceſſion of the Saints; the Circumſtances of the laſt Judgment; the ſeveral Degrees of Beatitude and Glory; and the State and Torments of the Damned, with which ends the Fiftieth Section of the Fourth Book, by the Maſter of the Sentences.

This Work was publiſhed by *John Aleaume*, and printed at *Paris A. D.* 1563. and at *Lyons* in 158[illegible]. It was alſo reviſ'd by *Antony de Moucby*, and reprinted in the ſame City in 1618. and in other places. The Author makes it his chief Buſineſs (as we have already hinted) to collect the Opinions of the Fathers concerning all the Queſtions diſcuſſed by him: He adds very little of his own, except ſometimes in reconciling certain Paſſages which ſeem to be contradictory; and when he cannot bring them to an Agreement, he uſually leaves the Queſtion undecided. He avoids to meddle with Queſtions concerning which the Fathers have writ nothing, and ſcarce ever makes uſe of Philoſophical Terms and Arguments, much leſs of *Ariſtotle*'s Authority, who is often cited by the other School-men.

The Book of Sentences, by ROBERT PULLUS, is not a Collection of Paſſages of the Fathers, as that of *Peter Lombard*, but a Theological Work, in which he himſelf reſolves certain Queſtions which are propos'd, either by Ratiocination, or by Proofs taken out of holy Scripture. This Author, ſir-nam'd *Pullus*, *Pullen* or *Pully*, being an *Engliſh* Man by Nation, paſſed over into *France*, and flouriſhed in the Schools of *Paris*. He return'd to *England* about the Year 1130. and there re-eſtabliſhed the Univerſity of *Oxford* in 1133. He was made Arch-deacon of *Rocheſter*, and although he enjoy'd that Benefice, yet forbore not to go back to *Paris*, where he reſided in Quality of Profeſſor of Divinity. However, his Metropolitan thought fit to recall him, and not being prevail'd with, even upon St. *Bernard*'s Requeſt that he might ſtill remain at *Paris*, caus'd the Revenues of his Arch-deaconry to be ſeiz'd on, to oblige him to return to *England*. Whereupon *Pullus* appeal'd to the See of *Rome*, and having much Intereſt in that Court, was not only vindicated againſt the Archbiſhop, but alſo invited to *Rome* by Pope *Innocent* II. and created Cardinal and Chancellor of the Church of *Rome* by *Lucius* II. in 1144. This Dignity was enjoy'd by him till the Third or Fifth Year of the Pontificate of *Eugenius* III. when he died *A. D.* 1150. Robert Pullus, *Cardinal.*

Cardinal *Pullus*'s Book of Sentences is divided into Eight Parts, in the Firſt of which he treats of the Exiſtence of God, of the Three Perſons of the Holy Trinity, and of the Divine Attributes.

In the Second, of the Creation of the World, of the Angels, of the Nature of Man, of the Origine of the Soul, of *Adam*'s Fall, of the Corruption of human Nature, and of Original Sin.

In the Third, of the Law, of the Circumciſion, of the Law of Grace, and of the Incarnation of *Jeſus Chriſt*.

He continues his Diſcourſe concerning that Myſtery in the Fourth Part; where he alſo treats of Faith, Hope, and Charity; of Purgatory; and of the State of Souls after their Separation from their Bodies.

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In the Fifth, he treats of the Reſurrection of *Jeſus Chriſt*, of the Gift of Faith, of the Sacraments, of Baptiſm, of Confirmation, of the Remiſſion of Sins, of Charity, and of Sin.

In the Sixth Part, he diſcourſes of the Effects of Sin; of Concupiſcence; of Ignorance, and other Puniſhments of Sin; of the Temptations of the Devil; of the Aſſiſtance of good Angels, and their Functions; of Repentance; and of the Prieſt's Power of binding and looſing, and of the Uſe that they ought to make of it.

The ſame Subject is farther handled in the Seventh Part, where he alſo treats of the Fruits of Repentance; of Church-Diſcipline; of Eccleſiaſtical and Civil Power; of the Diſtinction of Sacred Orders; of the Qualities of Miniſters; and of Marriage.

In the Eighth Part, he treats of the Euchariſt; of the laſt Judgment, and of the State of the Bleſſed and Damned Spirits.

This Author is ſomewhat obſcure, but argues with a great deal of Judgment: His Style is not altogether rude, neither is it perplexed with Scholaſtical Terms and Diſtinctions: He does not ſtart any Subtil and Metaphyſical Queſtions, but only ſuch as relate to Points of Doctrine, Diſcipline or Morality; neither does he reſolve them by Principles of Logick or Philoſophy, but by Paſſages of the holy Scripture, and according to the received Doctrine of the Church, and of the Fathers, which he makes uſe of as a firm *Baſis* or Ground-work. He ſometimes produces certain particular Opinions, which nevertheleſs are common to him with many of theſe Ancient Schoolmen; and he is one of thoſe who have maintain'd the feweſt erroneous or dangerous Opinions. In the Firſt Part he ſays, that the Father and the Son are Two Principles of the Holy Ghoſt; but this Expreſſion may be taken in a good Senſe, and he never aſſerted, that the Father and the Son were Two Principles or Eſſences of a diſtinct Subſtance; but Two Perſons, who produced a Third by an Action, which, although really the ſame, may be virtually diſtinct. He ſhews, in diſcourſing of the Sacrament of Penance, that it does not take away the Guilt of Sin, but only remits the Puniſhment; and that the Prieſt's Abſolution is a Declaration that the Penitent is abſolv'd from the Guilt of his Sin, and that he is free'd from the Puniſhment due to it, by the Satisfaction made by him to God: An Opinion which the Author holds in common with many Ancient School-Divines. There are alſo found in his Book ſome other Opinions which are not approv'd; and amongſt others, That the Union of the Word was not made with an animated Body, but with the Maſs of Fleſh, of which the Body was firſt form'd, and afterwards the Soul: That the Torments of the Damned may be diminiſhed: That the Devils are not as yet caſt into everlaſting Flames, and that they Sin'd even at the very inſtant of their Creation: That if the Firſt Man had not committed Sin, thoſe who are Damned would not have been brought forth into the World: That the Saints do not really deſcend on Earth in Apparitions: And that St. *Benedict* had a clear Knowledge of God in this World, even ſuch as the bleſſed Spirits have in Heaven.

This Author is one of thoſe who have moſt peremptorily affirmed, That the Souls are immediately created by God at that inſtant when they are united to their Bodies, and that the Angels are pure Spirits. He likewiſe maintains, That the inward Intention of the Miniſter is not neceſſary for the Validity of the Sacrament; that without the Love of God Sin could not be forgiven; that Infants dying without Baptiſm are damn'd, and that for that Reaſon they are not bury'd in conſecrated Ground. For matter of Diſcipline, it may be obſerv'd, That Confeſſion made to Laicks for Venial Sins, and even for Mortal ones, in caſe of neceſſity, when there was no Prieſt preſent, was in uſe at that time: That not only the Communion, but alſo Abſolution, was alſo deny'd to Criminals condemn'd to Death: That Prieſts were wont to Diſcipline their Penitents: That Parents were prohibited to enter the Church till their Children were Baptiz'd: That it was permitted to receive, but not to exact Money, for the Adminiſtration of the Sacraments, and even for the Celebration of Maſs: That Faſt was uſually broke at Noon, or at the Hour of * *None*, but that there was no Collation: That the Cuſtom of Faſting on Fridays was obſerv'd, although not acquired to be of very great Antiquity, and that Saturday-Faſts were not ſo regularly kept: That in many Churches ſome repaſt was taken on Holy Thurſday in the Evening, and that this Cuſtom began to prevail: That Baptiſm, even that of Infants, was reſerv'd for Solemn Days: That the Participation of the Cup in the Communion among the Laity was ſtill in uſe, but ſeldom put in practice: And that the Belief of the corporal Aſſumption of the Virgin *Mary* was eſtabliſhed by the Cuſtom of the Church.

* *One of the Canonical Hours.*

This Work, by *Robert Pullus*, was publiſhed by Father *Marboud* of the Congregation of St. *Maur*, illuſtrated with learned and curious Notes, and printed at *Paris A. D.* 1655. The Eccleſiaſtical Writers, who cite this Author, mention ſome other Works compos'd by him; particularly a Commentary on the Pſalms of *David*, another on the Revelation of St. *John*, a Treatiſe of the Contempt of the World, Four Books concerning the Sentences of the Doctors, a Volume of his Lectures, and ſeveral Sermons. We have none of theſe Works printed; neither is it known, whether any of them be ſtill extant in Manuſcript, except certain Sermons which were in *Petavius*'s Library.

Peter *of* Poitiers, *Chancellor of the Church of* Paris.

PETER OF POITIERS made uſe of a more Scholaſtick Method than any of the above-mention'd Authors: He ſucceeded them in the Divinity-Chair of the Schools at *Paris*, and was promoted to the Dignity of Chancellor of the Church of that City, which he enjoy'd during 38 Years. He compil'd his Collection of the Sentences in the Year 1170. dedicated it to *William* Archbiſhop of *Sens*, and died in 1200. In Doctrinal Points, he follows the Maſter of the Sentences, but uſes a quite different Method, as to the manner of handling the Matters: For he explains and reſolves all the Queſtions by the Principles of Philoſophy, and treats of them as a Logician, with formal Argumen-

Arguments after a very dry and uncouth Manner. This Work was set forth by Father *Matheud*, at the end of that of *Robert Pullus*. *Peter* of *Poitiers* likewise wrote certain Allegorical Commentaries on the Books of *Exodus*, *Leviticus*, and *Numbers*; a Commentary on the Book of Psalms; and other Works; some of which are to be found in the Libraries.

ROBERT DE MELUN liv'd at the same time, and in the end of his Life was ordain'd Bishop of *Hereford A. D.* 1163. His System of Divinity in Manuscript is kept in the Library of St. *Victor* at *Paris*, and often cited by Father *Matheud*, in his Notes on *Robert Pullus*. Robert de Melun, Bishop of Hereford.

GAUTIER, or GAUTERIUS, a Regular Canon of St. *Victor*, in the end of this Century, took upon him to confute the new Method of these Divines, and compos'd a Work which he call'd, *A Treatise against the Four Labyrinths of* France, *viz. Peter Abaelard*, *Gilebert de la Porrée*, *Peter Lombard*, and *Peter* of *Poitiers*, whom he accuses of having asserted many Heresies and Errors, in treating of the ineffable Mysteries of the Holy Trinity, and of the Incarnation, according to the uncertain Scholastick Method, and *Aristotle's* Principles, with which they were intoxicated. There are indeed sufficient Grounds for this Censure on Three of these Authors, but he had no reason to fall foul upon *Peter Lombard*, whose Work is only a Collection of Passages of the Fathers, in which *Aristotle* is not cited: However, it must be acknowledg'd, that the Master of the Sentences, as well as the others, started a great number of Opinions that were not approv'd by the succeeding Divines, and of which the Doctors of the Faculty at *Paris* made a Catalogue in the Twelfth Century, under this Title, *Articles in which the Master of the Sentences is not generally follow'd.* Gautier, *Regular Canon of St.* Victor.

CHAP. XVI.

Of the Commentaries on the holy Scripture compos'd in the Twelfth Century, and of the Three famous Commentators, Rupert *Abbot of* Duyts, Hugh *and* Richard *of St.* Victor.

A New Method of commenting upon holy Scripture was likewise introduced in this Century: The Ancient Fathers, in their Commentaries on the sacred Books, were wont to explain the Text either Literally or Allegorically, in reference to the Instruction of the People; and the Ecclesiastical Authors of the Eighth and Ninth Centuries, who wrote on the Bible, only made it their Business to compile or collect divers Commentaries of the Fathers, of which they compos'd *Catena's*, or continued Collections of Commentaries. Some also then brought in the use of Glosses for the Explication of the Letter; but in the Century we now speak of, they began to explain holy Scripture, almost after the same manner, as they treated of Theological Matters; that is to say, according to the Principles of *Logick*, discussing divers subtil Questions concerning the Doctrinal Points, and producing a great number of Common Places. *A new Method of Commenting on holy Scripture:*

This Method was follow'd by RUPERT, Abbot of *Duyts* near *Colen*, in his Commentaries on the holy Scripture; where he proposes to treat of the Holy Trinity, and its Works, and divides them into Three Parts; the First of which is extended from the Creation of the World to the Fall of *Adam*; the Second, from the Fall to the Passion of *Jesus Christ*; and the Third, to the Day of the last Judgment: The First Period of Time is appropriated to the Father, the Second to the Son, and the Third to the Holy Ghost. The First Part contains Three Books of Commentaries on the Three first Chapters of *Genesis*: The Second comprehends Six other Books on the Remainder of *Genesis*; Four on *Exodus*; Two on *Leviticus*; as many on *Numbers* and *Deuteronomy*; One on *Joshua*; One on the Book of *Judges*; One on some Places of the Books of *Kings* and *Psalms*; One on *Isaiah*; One on *Jeremiah*; One on *Ezekiel*; Two Books on *Daniel*, *Zachariah* and *Malachy*; One Book on the History of the *Macchabees*; and another on some Places of the Four Gospels. The Third Part relating to the Works of the Holy Ghost, being divided into Nine Books, is not a continued Commentary on any particular Book, but on divers Passages of Scripture chosen by him, with respect to the Matters of which he design'd to treat. Rupert, *Abbot of* Duyts.

The Commentaries of this Author on the 12 lesser Prophets, and on the Book of *Canticles*, are more continual, come nearer to the Form of Commentaries, and recede less from the manner of Writing in use among the Ancients; but they are extremely mystical, and full of too subtil Reflections, and of Remarks which have not all the Accuracy that might be expected.

The Thirteen Books of the Victory of the Word of God, contain a great Number of Questions and Common Places on divers Passages of Scripture.

The Commentaries of the Glory and Dignity of the Son of God on St. *Matthew*, and the Commentary on St. *John's* Gospel, and his Revelation, are very like those on the lesser Prophets.

The Treatiſe of the Glorification of the Trinity, and of the Proceſſion of the Holy Ghoſt, divided into Nine Books, contains the Explication of many Paſſages of Scripture, that have ſome relation to the Queſtions, which he propoſes concerning the Three Divine Perſons, and more eſpecially that of the Holy Ghoſt.

As for his Treatiſe of Divine Offices, it is a Work of another Nature; in which he treats of the Divine Service, and of its Ceremonies, and gives myſtical Reaſons of them. He there ſeems to ſtart a particular Notion concerning the Euchariſt, *viz.* That the Bread is made the Body of *Jeſus Chriſt*, by the Hypoſtatical Union with his Soul; nevertheleſs ſome Authors have vindicated the Aſſertion, and affirm that it may be explain'd in a good Senſe; but we ſhall not now examine this Queſtion.

The moſt part of *Rupert*'s Works are dedicated to *Cuno* Abbot of *Siegberg*, and afterwards Biſhop of *Ratisbon*, to whom he was recommended by *Berenger* Abbot of St. *Laurence* at *Liege*, in which laſt Monaſtery *Rupert* ſometime reſided in Quality of a Monk. His Works were printed at *Colen* *A. D.* 1578. in Three Volumes, and in Two at *Paris* in 1638. He himſelf gives us a Catalogue of them, in the Preface to his Treatiſe of Divine Offices: He there makes mention of all thoſe that are ſtill extant, and we have every one of them, except his Treatiſe of the Glorious King *David*, of which he had then only compoſ'd Eleven Books.

Hugh of St. Victor.

There are Two ſorts of Commentaries on the holy Scripture that bear the Name of HUGH OF St. VICTOR; the former are certain Literal and Hiſtorical Annotations on the Text, to which is prefix'd a Critical Preface concerning the ſacred Writers, and the Books written by them: The others are Allegorical Commentaries intermixed with a great number of Queſtions and Common Places. Theſe laſt are call'd *A Volume of Extracts*, and divided into XXIV Books: The Ten firſt of theſe, which are inſerted in the Second Tome of the Works of *Hugh* of St. *Victor*, contain general Remarks on the Arts and Sciences: The Nine following, which are in the firſt Tome, comprehend a variety of Allegories and Queſtions relating to the Hiſtories of the ſacred Books, from the Creation of the World till the time of the *Macchabees*, that is to ſay, to all the Hiſtorical Books of the Bible. The Tenth, is a Collection of Moral Homilies on *Eccleſiaſtes*: In the Four laſt, are compris'd divers Queſtions relating to the Four Goſpels. To theſe are annexed, to render the Work compleat, Explications of the ſame Nature, but more at large, on all the Epiſtles of St. *Paul*.

Theſe XXIV Books of Commentaries are attributed by *Trithemius*, and ſeveral other Authors, to *Richard* of St. *Victor*; and the Firſt Part is to be ſeen under his Name in a certain Manuſcript very near his time, which is extant in *M. Colbert*'s Library; ſome part of it is alſo printed among the Works of that Author. However, it is affirm'd by ſome Perſons, that this Work cannot belong either to *Hugh* or to *Richard*, by reaſon that in the Chronological Table which the Author makes of the Kings of *France*, in the Tenth Chapter of the Tenth Book, he ends with *Philip* the Son of *Lewes* the Young, before whoſe Reign theſe Two Writers were dead. Indeed this Reaſon may ſerve to prove, that the ſaid Work was not compoſ'd by *Hugh* of St. *Victor* deceaſed in 1142. but it is not ſo evident a proof to ſhew, that *Richard* is not the Author of it; becauſe the latter not dying till the Year 1173. and *Philip* being born in 1165. he might joyn him with King *Lewes* the Young his Father. However, this very Paſſage makes it appear, that the Author of that Work could not have written later than the Reign of *Philip Auguſtus*; ſince he is the laſt of the Kings of *France* mention'd by him, and conſequently the ſaid Author flouriſhed in the Twelfth Century. As for the Literal Notes, it cannot be doubted, that they were the Genuine Works of *Hugh* of St. *Victor*, of which the following are ſtill extant; *viz.* his Preface concerning the ſacred Books, and the inſpired Penmen of them; his Notes on the Pentateuch; on the Book of Judges; on the Books of the Kings; and on ſome Pſalms. Theſe Notes are conciſe, and do not recede from the Literal and Hiſtorical Senſe. Thoſe that he made on the Lamentations of *Jeremiah*, and on the Prophecies of *Joel* and *Obadiah*, are larger, and Allegories are intermixed with them. To theſe Explications of the Books of the holy Scripture are annex'd others, which he wrote on the Book of the Hierarchy attributed to St. *Dionyſius* the *Areopagite*. We might alſo add his Explication of the Decalogue, and thoſe of St. *Auguſtin*'s Rule, which are of the ſame Style.

The Four Books of the Cloiſter of the Soul; the Four other Books of the Soul; the ſmall Treatiſe of the Phyſick of the Soul; the Two Books of Birds; and thoſe of the Spiritual and Carnal Marriages, belong to *Hugh de Foliet*, a Monk of *Corby*: I alſo aſcribe to the ſame Monk, the Dialogue between the Fleſh and the Spirit, the Style of which is different from that of *Hugh* of St. *Victor*; nay, perhaps he is the Author of the Four Books of the Myſtical Ark, and of the Ark of Noah, which bear the Name of the *Benedictin* Monk of *Saxony*: Inſomuch that in the Second Tome of the Works of *Hugh* of St. *Victor*, there are but very few of his Genuine Pieces; *viz.* the Soliloquy of the Soul; the *Encomium* of Charity; the Diſcourſe on the manner of Praying; the Diſcourſe of the Love of the Bridegroom, and of the Spouſe; the Four Books of the Vanity of the World; and the 100 Sermons.

The laſt Tome contains Dogmatical Works; the Firſt of which is called *Didaſcalick, or Inſtructive Inſtitutions*, being divided into Seven Books, in which are certain Rules for ſtudying, and general Notions of the Sciences. In the Fourth, he treats of the ſacred Books, of the Writings of the Fathers, and of the Councils and Canons: In the Fifth, of the Senſe of the holy Scripture: In the Sixth, of the manner of reading it; and in laſt, which is the largeſt, of the manner of attaining to the Knowledge of God, and of the Trinity, by the Creatures.

The Second, relates to the Will and Omnipotence of God; in which he examines this Queſtion, *viz.* Whether his Power be of a larger extent than his Will?

The

The following Tracts are compos'd on divers Queſtions relating to the Myſtery of the Incarnation, particularly in reference to the Will of *Jeſus Chriſt*, his Wiſdom and Knowledge, concerning the Union of the Word with the human Nature; againſt the Opinion of the Maſter of the Sentences, that *Jeſus Chriſt* is not a Thing; and touching ſeveral other Scholaſtical Queſtions; beſides Three Conferences about the Incarnation, and a Treatiſe of the Perpetual Virginity of the Virgin *Mary*.

To theſe Treatiſes are ſubjoyn'd Five Books, call'd *Miſcellanies of Theological Learning*, which contain many Common Places concerning Paſſages of the holy Scripture, and divers Points of Divinity and Morality.

The Three Books of Divine Offices, and that of the Canon of the myſtical Offering, belong to *Robert Paululus*, a Prieſt of the Church of *Amiens*, of whom we have made mention elſewhere.

The ſmall Tract, by way of Dialogue between Maſter and Scholar, concerning the Law of Nature, and the written Law, contains brief Reſolutions of a great number of Theological Queſtions.

The Summary of the Sentences, divided into Seven Treatiſes, is a compendious Syſtem of Divinity.

But his chief Theological Work, is a Treatiſe of the Sacraments, divided into Two Books, of which the Firſt comprehends twelve Parts, and the Second eighteen. It is one of the largeſt Treatiſes of Divinity that were compos'd in the Twelfth Century, and the Author therein explains the Queſtions after a very clear manner, altogether free from the Logical Method and Terms, without involving himſelf in the Labyrinth of obſcure and intricate Speculations. He proceeds to reſolve theſe Queſtions by Paſſages of the holy Scripture, and according to the Principles of the Fathers, more eſpecially of St. *Auguſtin*, whoſe Doctrine he follows, affecting even to imitate his Style; which gave occaſion to ſome Perſons to call him, *The Tongue of that Father*. He was a Native of *Flanders*, born in the Territories of *Ypres*, and not in *Saxony*, as it was generally ſuppos'd: But he ſpent his Life in *France*, in the Monaſtery of St. *Victor*, of which he was a Regular Canon and Prior. He died *Febr.* 11. *A. D.* 1142. aged Forty Years. His Works were printed at *Paris* in 1526. at *Venice* in 1588. at *Mentz* in 1617. and at *Rouen* in 1648.

This Author had for his Pupil RICHARD, a *Scotch* Man by Nation, and a Regular Canon of the ſame Monaſtery, who likewiſe attain'd to the Office of Prior in the Year 1164. and acquir'd much Reputation by the great number of his Writings. We have but now obſerv'd, that to him may be attributed the Collection of Queſtions on the Bible, part of which is printed amongſt his Works, and the reſt among thoſe of *Hugh* of St. *Victor*. The following Works on the holy Scripture are undoubtedly his. *Viz.* Richard *of* St. Victor.

Three Treatiſes of Critical Remarks and Hiſtory; that is to ſay, the Firſt to explain the Form and Parts of the Tabernacle; the Second, to give a Deſcription of *Solomon's* Temple, and of every Thing that was contain'd therein; and the Third, to adjuſt the Chronology of the Books of Kings and Chronicles, concerning the Kings of *Judah* and *Iſrael*. To theſe Treatiſes muſt be added a larger Explication of the Temple in *Ezechiel*. Theſe Four Treatiſes relate altogether to critical Matters, and have no regard to Allegories, nor to Myſtical or Moral Significations.

His other Commentaries are not of the ſame Nature, as not being Literal, but Allegorical, Moral or Dogmatical: They conſiſt in Explications of divers Pſalms; a Commentary on the Book of Canticles; Queſtions on certain difficult Paſſages of St. *Paul's* Epiſtles; and a large Commentary on the Apocalypſe. The other Works of *Richard* of St. *Victor* are of Two Sorts; ſome of them being Pieces relating to Points of Doctrine, and others being Treatiſes of Piety and practical Divinity.

Among the former are to be reckon'd his Treatiſe of the Trinity, divided into Six Books: A Tract dedicated to St. *Bernard*, concerning the Attributes appropriated to every one of the Divine Perſons: His Treatiſe of the Incarnation: Two Treatiſes of the *Emmanuel*, or on theſe Words of the Prophet *Iſaiah*, *Behold, a Virgin ſhall conceive, and bear a Son, and ſhall call his name* Emmanuel; in which he proves againſt a certain *Jew*, that theſe Words can be interpreted of none but the Virgin *Mary* and *Jeſus Chriſt*: A Treatiſe of the Power of Binding and Looſing, in which he follows the common Opinion of the School-Divines of his time, concerning the Effect of the Keys, and the Power of the Miniſters: A Diſcourſe of the Sin againſt the Holy Ghoſt: Certain Explications dedicated to St. *Bernard* on ſome difficult Places of Scripture: A Diſcourſe to explain in what Senſe the Holy Ghoſt is ſaid to be the Love of the Father, and of the Son: And a Treatiſe of the difference between Mortal and Venial Sins.

His Works of Piety and Morality are theſe; *viz.* A Treatiſe of the means of rooting out Evil, and promoting Good: A Diſcourſe on the State of the inward Man: Three Books of the Inſtruction of the inward Man, or of the Spiritual Exerciſe, upon occaſion of the Dreams of *Nebuchadnezzar* and *Daniel*: A Treatiſe of the Preparation of the Soul for Contemplation: Five Books of the Grace of Contemplation, on the Ark which was ſet in the Tabernacle, with an Addition containing ſome Allegories on the Tabernacle: A Diſcourſe or Meditation on the Plagues that will happen on the Day of Judgment: Another Diſcourſe on the Day of the laſt Judgment: A Treatiſe of the Degrees of Charity: Another of the Four Degrees of fervent Charity: A Diſcourſe of the Two Paſſovers, with a Sermon on the Feſtival of Eaſter: A Diſcourſe of the Baptiſm of *Jeſus Chriſt*: A Sermon on the Effuſion of the Holy Ghoſt: A Tract concerning the Compariſon that is made of our Saviour to the Flower, and of the Virgin *Mary* to the Branch: Another about the

Quality of *Standard of the People*, attributed to *Jesus Christ*: And lastly, Two Discourses; *viz.* One concerning the difference between *Abraham*'s Sacrifice and that of *David*; and the other relating to the difference between the same Sacrifice, and that of the Virgin *Mary*.

This Author died *March* 10. *A. D.* 1173. and his Works were printed at *Paris* in 1518. and in 1540. as also at *Venice* in 1592. at *Colen* in 1621. and at *Rouen* in 1650. He shews a great deal of subtilty in his Theological Treatises, and argues methodically with an Exactness befitting an able Logician. His Critical Pieces are very accurate for his time, but his Style is not very lofty, and upon that Account it is, that his Treatises of Piety, though full of excellent Matter, have now all the Grandeur, nor all the Energy that might be wished for.

CHAP. XVII.

Of Gratian's *Collection of Canons.*

ALthough many Collections of Canons, Decretals, and Passages of the Fathers, relating to the Canon-Law, were compil'd before the Twelfth Century; yet none of them was generally follow'd, or publickly taught: They were looked upon as the Work of private Persons, and the Decisions contain'd in them had no greater Authority than the Monuments out of which they were taken; whilst every one apply'd them to his particular Benefit, but none made them the subject of publick Lectures. The Collection which GRATIAN a Monk of St. *Felix* at *Bononia*, and a Native of *Chiusi* in *Tuscany*, compleated in the Year 1151. met with much better Success; for as soon as it appear'd, it was so favourably receiv'd, that the Canonists taught it publickly, and in a little time, a great number of Commentaries were written on this Work. Gratian.

In the Ancient Manuscripts, and in the First Editions, it bears this Title, *viz. The Concord of disagreeing Canons*, and afterwards was call'd, *The Book of Decrees*, or simply, *The Decrees*. It is divided into Three Parts, the First of which contains Matters relating to the Law in general, and the Ministers of the Church, under the Name of Distinctions; the Second, divers particular Cases upon occasion of which are debated many Questions that are call'd, *The Causes*; and the Third, entituled, *Of the Consecration*, such Matters as relate to the Divine Offices, and the Sacraments.

In the First twenty Distinctions of the First Part, he treats of the Division of the Law; of the different sorts of Laws, as well Civil as Ecclesiastical; of the Authority of the Canons, of the Councils, and of the Decretals of the Popes; of the sacred Orders; of the Qualities of Persons who ought to be ordain'd; of the Form and Ceremonies of Ordination; of the Functions and Conduct of Clergy-men; of the Power of the Pope, and of the Bishops; of the use of the *Pall*, and of every Thing that relates to the Ministers of the Church. This Part is divided into 101 Distinctions.

In the Second, containing Thirty six Causes, every one of which comprehends divers Questions, every Question being likewise divided into several Chapters; the Author treats of Simony; of Appeals; of Incumbents depriv'd of their Benefices; of the Quality of Witnesses and Accusers; of Elections; of the Government of Churches; of Ecclesiastical Censures; of last Wills and Testaments; of Burials; of Usury; of what ought to be observ'd with respect to *outragious or distracted Persons; of Sentences passed contrary to the due Forms of Law; of Monks and Abbots, and their Rights; of those who assault Clergy-men; of *Commendams*; of Oaths; of War; of Heresies; of Infractions of the Canons; of Sorcerers; of Marriage, and its Impediments; of the Degrees of Consanguinity; and of Rapes. In the Thirty second Cause, he has inserted a Dissertation concerning Repentance, in Seven Sections; in which he follows the Error of some Writers of Penitentials, who do not believe Confession to be of Divine Right, or absolutely necessary for the remission of Sins. *Furieux.

The Third Part contains Five Distinctions, or Sections; *viz.* the First, concerning the Consecration of Churches, the Celebration of Mass, and the Divine Service: the Second, concerning the Eucharist; the Third, about the solemn Festivals of the Year, and the use of Images; the Fourth, about the Sacrament of Baptism, and its Ceremonies; and the Fifth, concerning Confirmation, Fasts, manual Labour, and some other Points of Discipline. Some Articles have been since added from time to time, under the Title of *Palea*, which is suppos'd to be the Name of the Author of these Additions, which were call'd *Propalea*, or *Palea*.

The First Edition of this Work was printed at *Mentz*, *A. D.* 1472. and the Second at *Venice*, Four Years after: The Third is that of *Paris* in 1508. which is the First that bears the Name of *Gratian*; whose Text is to be found in these Editions after the same manner that it was written by him; that is to say, full of false or erroneous Quotations: For *Gratian* has not only cited in his Collection, the false Decretals of the Popes, and other suppositious Works, but is also often mistaken in quoting one Author, or one Council for another, or in relating Passages otherwise than they

they are in the Original; upon which account it was judged Expedient to correct the Faults of this Author. *Antony de Mouchy*, and *Antony Contius*, were the firſt that undertook to do it in *France*, in the preceeding Age, and the whole Work was printed with their Notes at *Antwerp* in 1570. and 1573. At the ſame time the Pope's having conſider'd the Importance of this Undertaking caus'd ſeveral Perſons to be employ'd in it, in order to publiſh a new Edition of *Gratian's* Decretal, corrected, and at leaſt clear'd of the principal Errors: They began to ſet about the Work under the Popedom of *Pius* IV. and carry'd it on under his Succeſſor *Pius* V. but did not compleat it till the time of *Gregory* XIII. They apply'd themſelves more eſpecially, 1. To correct the Errors that had crept into the Text of *Gratian*, through the Negligence of the Tranſcribers or Printers, by reviſing it exactly according to the Ancient Manuſcripts. 2. By ſubſtituting the Name of the true Author of the Paſſages cited by *Gratian*, in the room of that which he had ſet down, when it was evident that he was miſtaken. 3. By obſerving the differenees between the genuine Text and that which is quoted by *Gratian*, and even correcting it in the Text of *Gratian* in thoſe Places, where he only Copies out their Words.

When this Work was compleated, it appear'd at *Rome* in 1580, with the Approbation of Pope *Gregory* XIII. who prohibited it to be publiſhed after another manner. Whereupon it was ſoon printed according to the Copy of the *Roman* Edition in many Places; *viz.* at *Venice* in 1584. at *Paris* in 1585. at *Francfurt* in 1586 and 1590. and at *Lyons* in 1591. and a great number of Editions of it have been ſince ſet forth. Whilſt the *Roman* Edition was preparing for the Preſs, the Famous *Antonius Auguſtinus*, Archbiſhop of *Taragona*, compos'd certain Dialogues concerning the Correction of *Gratian*, and afterwards made Additions to the ſame Edition, when he had procur'd a Copy of it. This Piece was printed at *Taragona A. D.* 1587. the next Year after his Death, and ſome time after at *Paris*, but it was publiſhed with much more accuracy by *M. Baluze* in 1682. *Antonius Auguſtinus* diſcovers a vaſt number of Faults, Over-ſights, and Errors in *Gratian's* Decretal, and makes many curious and very uſeful Remarks; to which may be added thoſe of *M. Baluſius*, which are no leſs judicious. But whatſoever Correction of this Work has been already, or can be made for the future, it is difficult, or rather impoſſible, to bring it to that perfection which is requiſite for a general Collection of the Canons and Eccleſiaſtical Conſtitutions, that is to ſerve as it were a perpetual Standard.

However *Gratian's* Collection was generally receiv'd and taught in the Schools as ſoon as it appear'd, but within a little while after, were added to it certain new Decretals of the Popes, particularly of *Alexander* III. of which were made Collections like thoſe that are found in the end of the Third General Council of *Lateran*, and theſe were likewiſe explain'd publickly. It is againſt this new Body of Law, which began to be in vogue, that *Stephen de Tournay* declames, in his 151 Letter, of which we have already related the Paſſage, to which we deſire the Reader to have recourſe upon this Occaſion, becauſe it may ſerve as a Concluſion to what we have ſaid in this, and in the preceding Chapters.

CHAP. XVIII.

Of the General Councils held in the Twelfth Century.

ALthough the Name of Oecumenical, or General Council, denotes an Aſſembly compos'd of Biſhops of all the Churches of the World; nevertheleſs the Eight firſt General Councils held in the *Levant*, chiefly conſiſted in Biſhops of the Eaſtern Churches, thoſe of the Weſtern being repreſented by the Legates of the See of *Rome*, who often were accompany'd with few or none of the Prelates of the Weſtern Churches: But after the Separation of the *Latin* Church from the *Greek*, it was ſcarce poſſible any longer to hold Councils, in which the *Latins* and *Greeks* were willing to aſſemble together, in order to paſs their Judgments in Eccleſiaſtical Affairs, or unanimouſly to make common Conſtitutions. Therefore the ſucceeding General Councils were compos'd only of a great number of Prelates of the Weſtern Churches conven'd by the Popes, who were wont to publiſh Deciſions conformably to the Doctrine and Diſcipline which the Biſhops of theſe Councils had approv'd and confirm'd. There were Three of this Nature held at *Rome* in the Twelfth Century; *viz.* the Firſt under Pope *Calixtus* II. the Second under *Innocent* II. and the Third under *Alexander* III. We have already produc'd a Relation of the Firſt, with the Extract of its Canons, in treating of the Inveſtitures; ſo that it remains only to give the like Account of the Second and the Third.

The

The Second General Council of Lateran.

The Second General Council of Lateran.

POPE *Innocent* II. having obtain'd the quiet Poſſeſſion of the See of *Rome*, by the Death of *Peter* of *Leon*, conven'd in the Month of *April A. D.* 1139. a Council in the Palace of *Lateran*, call'd, the Second General; which (as they ſay) was compos'd of near a Thouſand Prelates, and of which Thirty Canons were publiſhed.

The Firſt imports, That all Clergy-men, who were ordain'd by Simony, ſhall be depos'd from the Dignity which they have unjuſtly uſurped.

The Second, That all thoſe, who have bought or ſold any Benefice, ſhall be depriv'd of it, and branded with Infamy; and that nothing ſhall be exacted for the conferring of Eccleſiaſtical Dignities and Livings.

The Third, That none ſhall entertain thoſe who are Excommunicated by their Biſhop.

The Fourth, That the Biſhops, and the reſt of the Clergy, ſhall endeavour to pleaſe God and Men, by their inward Diſpoſition, as well as by their outward Behaviour: That they ſhall give occaſion of Scandal to none, neither by the Colour nor Faſhion of their Habits: That they ſhall be cloath'd after a regular and modeſt Manner: And that they, who neglect to obſerve this Rule, ſhall be depriv'd of their Benefices, unleſs they be reform'd, after having been admoniſhed by their Biſhops.

The Fifth, forbids the Pillaging of the Goods, or Revenues, of the Biſhops after their Death.

The Sixth, ordains, That thoſe who officiate as Sub-deacons, or have enter'd into Orders of a higher Station, if they marry, or keep Concubines, ſhall loſe their Offices or Benefices.

The Seventh, prohibits the hearing of Maſs of Prieſts who are marry'd, or keep Concubines; declares the Marriages of Prieſts to be null; and ordains, that thoſe who have contracted it ſhall be divorc'd, and put to Penance.

The Eighth, regulates the ſame Thing, with reſpect to Virgins conſecrated to God, if they marry.

The Ninth, forbids Regular Canons, or Monks, to ſtudy the Civil Law, or the Art of Phyſick, in order to make profit by the Practice of thoſe Sciences.

The Tenth, enjoyns Laicks, who have Churches or Tithes in their Poſſeſſion to reſtore them to the Biſhops under pain of Excommunication; prohibits the conferring of Arch-deaconries or Deaneries on any Perſons but Prieſts and Deacons; declares that thoſe who have procur'd them without entering into Orders, ſhall be depriv'd of them, if they refuſe to be ordain'd: And in like manner forbids the granting of them to young Men, who are not admitted into Orders, or the demiſing of Churches to Prieſts for Rent.

The Eleventh, ordains, That Prieſts, Clerks, Monks, Travellers, Merchants, and Country People, ſhall have free Liberty to come and go with Safety at all times.

The Twelfth, ſpecifies the Days and Times when it is forbidden to make War, and exhorts the Chriſtians to Peace.

The Thirteenth, condemns Uſury and Uſurers.

The Fourteenth, prohibits military Combats that were practiſed at Fairs, and ordains, that thoſe who are mortally wounded in ſuch Rencounters ſhall be depriv'd of Chriſtian Burial; although Penance, and the *Viaticum*, ought not to be deny'd them.

The Fifteenth, denounces an Anathema againſt thoſe who abuſe a Clergy-man, or a Monk, and prohibits the Biſhops to give them Abſolution, except in caſe of neceſſity, till they have made an Appearance before the holy See. The ſame Canon re-eſtabliſhes the right of Sanctuary for Churches and Church-yards.

The Sixteenth, is a Prohibition to lay claim to Prebends, or other Benefices, by right of Succeſſion.

The Seventeenth, re-enforces the Laws againſt Marriages amongſt Relations.

The Eighteenth, denounces an Anathema againſt Incendiaries, and declares them to be unworthy of Chriſtian Burial; forbids to give them Abſolution, till they have made Reſtitution for the Damage done by them; and enjoyns them for Penance to take a Journey to the holy Land, or to *Spain*, for the Service of the Church.

The Nineteenth, ſuſpends for a Year, and condemns to reſtitution, the Archbiſhops or Biſhops, who ſhall take upon them to remit the Rigour of the Puniſhment ordain'd in the preceeding Canon.

The Twentieth, imports, That Kings and Princes have a Power to execute Juſtice, in conſultation with the Biſhops and Archbiſhops: A Canon which cannot be underſtood but in reference to Eccleſiaſtical Perſons.

The Twenty firſt, forbids to admit into Orders the Sons of Prieſts; unleſs they have led a Religious courſe of Life in Monaſteries, or in Canonical Houſes.

In the Twenty ſecond, Prieſts are admoniſhed not to ſuffer Laicks to be deceiv'd by falſe ſhews of Penance; and it is obſerv'd therein, that that Penitence is of none Effect, when only one Crime is repented of, without reforming the others; or when one continues to dwell in the confines of Sin, by retaining an Office or Employment that cannot be exerciſed without Sin; or when one bears

bears Malice in the Heart; or when one refuses to give Satisfaction to an injur'd Person; or when we do not freely forgive those who have done us an Injury; or lastly, when an unjust War is maintain'd.

The Twenty third, is against Heretics who condemn the Sacraments.

The Twenty fourth, forbids to exact any Thing for the holy Chrism, for the consecrated Oils, and for officiating at Burials.

The Twenty fifth, deprives those Persons of their Benefices, who receive them from the Hands of Lay-men.

The Twenty sixth, prohibits Nuns to reside in private Houses.

In the Twenty seventh, they are likewise forbidden to appear in the same Choir with Monks or Canons, in order to sing the Divine Offices.

The Twenty eighth, prohibits the Canons of Cathedral Churches, under pain of Anathema, to exclude Persons of known Piety from the Election of Bishops, and declares those Elections to be null, that they make without sending for, and advising with them.

The Twenty ninth, denounces an Anathema against Slingers and Archers.

The Thirtieth, declares to be null the Ordinations made by *Peter* of *Leon*, and other Heretics or Schismaticks.

The Third General Council of Lateran.

The Third General Council of Lateran.

POPE *Alexander* III. conven'd in the Year 1179. a great Council at *Rome*, which is call'd, the Third General of *Lateran*, to reform a great number of Abuses that had crept into the Church; to make Constitutions about Matters of Discipline; to condemn the *Albigeois*, and other reputed Heretics; to maintain the Immunities of the Church; and to redress many Grievances that were become very common. This Council which began to sit on the Second Day of *March*, was compos'd of about Three hundred Bishops, and publish'd Twenty seven Capitularies, or Articles of Canons.

The First, is a Decree for preventing the Schisms of the Church of *Rome* in the Election of the Popes, ordaining, That if all the Cardinals cannot agree to chuse the same Person, he shall be esteem'd as Lawful Pope, who shall obtain Two thirds of their Suffrages in his Favour; but that he cannot be ordain'd, or acknowledg'd as such, who has less than Two thirds of the Votes: Provided nevertheless that this Constitution shall not be prejudicial to the Custom of other Chapters, in which the Consent of the greater and sounder Part usually prevails; by reason that the Conflicts which arise in those Bodies, may be determin'd by the Judgment of the Higher Powers, whereas the Church of *Rome* cannot have recourse to any Tribunal that is Superior to it.

The Second, declares to be null the Ordinations made by the Three Anti-popes, *Octavian*, *Guy*, and *John de Struma*; deprives those of Benefices who receiv'd them from their Hands; abrogates the Alienations of Church-Revenues made by the said Anti-popes; and suspends from Orders those Clergy-men, who took an Oath to maintain the Schism.

The Third ordains, That a Person nominated to be chosen Bishop shall be Thirty Years old; that he shall be born in Lawful Wedlock, and noted for his Learning, and the probity of his Manners: That when his Election is confirm'd; when he has taken Possession of the Revenues of his Church; and when the time prescrib'd by the Canons for his Ordination is expir'd; he who had a right to dispose of the Benefices, which he enjoy'd before he was made Bishop, shall have free Liberty to confer them: That the Deaneries, Arch-deaconries, Curacies, and other Church-Livings, with the Cure of Souls, shall be granted only to those who have attain'd to the Age of Twenty five Years: That they who are advanced to a higher Dignity, if they do not cause themselves to be ordain'd in due time, shall be depriv'd of their Benefices, without a possibility of re-instating themselves by vertue of an Appeal. It is also declar'd, that this Constitution shall be observ'd not only with respect to those who shall receive induction to Benefices for the future, but also in reference to Incumbents, if the Canons require it: That those who neglect to observe it in carrying on their Elections, shall be depriv'd of their Right of Electing, and even of their Benefices for Three Years: And lastly, if the Bishop infringe it, or consent to the Infringement of it, he shall lose the Right of conferring Spiritual Livings; which shall be granted by the Chapter, or by the Metropolitan.

The Fourth Constitution, regulates the Number of Horses which the Prelates may keep for their Equipage, during the Visitation of their Dioceses; that is to say, Forty or Fifty are allow'd to Archbishops; Twenty five to Cardinals; Twenty or Thirty to Bishops; Five or Seven to Arch-deacons, and Two to Deans: Now in regard that this Number is very considerable, it is declar'd in the end of the Canon, that what is granted by way of toleration, ought only to be put in execution in Churches which have large Revenues, and that in those Places where the Ecclesiastical Revenues are very mean, the Superiors shall take care not to over-burden their Inferiors in visiting them; and that it is not the meaning of the Decree, to enlarge the Privilege of those, who were not accustom'd to have so great a Retinue. The Bishops are likewise forbidden to oppress the inferior Clergy with Taxes and Impositions, although they are permitted upon urgent Occasions to demand of them necessary Supplies: But the Arch-deacons and

Deans

Deans are abſolutely prohibited to lay any Taxes upon the Prieſts or Clerks of their Juriſdiction.

The Sixth, regulates the Formalities of Eccleſiaſtical Judicature, in which are obſerv'd Two common Abuſes, *viz.* One, that the Superior Clergy, fearing leſt the Inferior ſhould withdraw themſelves from their Juriſdiction by an Appeal, frequently begin with Suſpending or Excommunicating them, without having ſent them any Monitory before; and the other, that the Inferior, on the contrary, who fear the Cenſure of their Superiors, appeal without having receiv'd any Wrong, and to maintain their unjuſt Practice, make uſe of the Remedy appointed for the Relief of the Innocent. Therefore to prevent theſe Abuſes, it is ordain'd, That the Superiors ſhall pronounce no Sentence of Suſpenſion or of Excommunication againſt the Inferior Clergy, unleſs it were preceded by a Canonical Monition; if the Crime of which they are guilty be not of the Number of thoſe, that render the Perſons *ipſo facto* excommunicated or ſuſpended; and the Inferior are forbidden to enter an Appeal, before Iſſue be joyn'd: As for thoſe, who make a Lawful Appeal, it is decreed, that a competent Time ſhall be allow'd them to proſecute it, and that in caſe they neglect to do it within the limited Time, the Biſhop, after the expiration of that Term, may make uſe of his Authority: Laſtly, that if the Party ſummoned preſent himſelf in Court, and the Appellant does not appear, the latter ſhall be oblig'd to re-emburſe the former all his Charges. It is alſo requir'd, that this Ordinance be regularly obſerv'd, more eſpecially in Monaſteries, and with reſpect to Religious Perſons.

The Seventh, condemns the Abuſes which paſſed into a Cuſtom, of exacting Money for Induction to Benefices; for the Burial of the Dead; for the Benediction of Marriages, and for the Adminiſtration of the Sacraments. The Biſhops are likewiſe forbidden to impoſe new Duties on the Churches, to augment the old Ones, and to appropriate any part of their Revenues to their own private uſe, and they are enjoyn'd to maintain the Liberty of their Churches.

The Eighth, prohibits to beſtow, or even to promiſe, Spiritual Livings, before they become vacant; ordains Patrons to make their Preſentations within Six Months after the Vacancy; and grants to the Chapter the Right of nominating to ſuch Benefices, as are too long left Vacant by the Biſhop, when they are in his Gift; alſo to the Biſhop the like Right of nominating to thoſe that ought to be conferr'd by the Chapter, upon the ſame Default: But if both Parties neglect to do it, the Right is declar'd to devolve on the Metropolitan.

The Ninth, reforms the Abuſes that prevail'd under colour of Privileges granted to the Knights Templars, and other Religious Societies, who by virtue of theſe Privileges attempted many Things againſt the Authority of the Biſhops: For they receiv'd Churches from the Hands of Laicks; admitted excommunicated Perſons to the Participation of the holy Sacraments; allow'd them Chriſtian Burial; placed and diſplaced Prieſts in ſeveral Churches by their own Arbitrary Power, and without acquainting the Biſhops; frequently celebrated Divine Service in Churches that lay under a Suſpenſion; and weaken'd the Epiſcopal Authority by Combinations and Fraternities. To put a ſtop to the career of theſe Abuſes, the Council prohibits all Privileged People to entertain excommunicated Perſons; enjoyns them to preſent to the Biſhops thoſe Prieſts whom they would have put in the Churches, which do not by undoubted Right belong to their Juriſdiction; and that theſe Prieſts ſhall give an Account of their Spiritualities to the Biſhops, and of their Temporalities to the Religious Society on whom they depend; ſo that theſe Benefices cannot be taken from them without the conſent of the Biſhops. It is alſo farther declared, that if the Knights Templars come into Places lying under a Suſpenſion, they ſhall only have Liberty to perform Divine Service once in them; and that the Members of their Society ſhall not be exempted from the Juriſdiction of the Biſhops. This Regulation is extended to all the other Societies, that enjoy any Privileges, and make an ill Uſe of them.

The Tenth imports, That Money ſhall not be exacted for the admitting of Monks into Monaſteries; that they ſhall not be ſuffer'd to have any Perſonal Eſtate; that they ſhall not live privately in Towns, Villages, or Pariſhes, but in large Convents; that they ſhall not go out of them alone; that the Monks, who give any Thing for their Entrance into a Monaſtery, ſhall not be advanced to Sacred Orders; and that they who exact any thing upon that account, ſhall be depos'd from their Office; that he who enjoys private Poſſeſſions, unleſs they were given him by the Abbot for his Office, ſhall be excommunicated; that an Abbot, who neglects to put this Order in execution, ſhall be degraded from his Dignity; that Priories, or Commiſſions, ſhall not be given for Money; that Conventual Priors ſhall not be chang'd, unleſs for a juſt Cauſe, as in the Caſe of Dilapidation, or Irregularity, or if it be judg'd expedient to remove them to higher Station.

The Eleventh, renews the Prohibitions ſo often reiterated with reſpect to Clergy-men who are in Orders, to keep Company with Women; condemns Sodomites to very ſevere Puniſhments; and forbids Eccleſiaſtical Perſons to frequent the Monaſteries of Nuns, unleſs upon ſome emergent Occaſion.

The Twelfth, forbids all Clerks, who are maintain'd by Church-Revenues, to exerciſe the Functions of Attorneys or Solicitors in Law-ſuits, unleſs it be to manage their own Affairs; or thoſe of the Churches, or thoſe of the Poor, who are not able to defend themſelves. They are alſo prohibited in this Canon, to ſerve as Receivers or Judges to Lay-Lords, under the Penalty of being ſuſpended from the Exerciſe of their Miniſterial Functions. The ſame Thing is likewiſe more rigorouſly forbidden to Monks.

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The Thirteenth, enforces a Prohibition to the same Person to possess several Benefices, with the Cure of Souls, and ordains residence therein.

The Fourteenth, in like manner, prohibits the Plurality of Prebends, and condemns the Proceedings of Laicks, who put Clergy-men in the Churches, and turn them out whenever they think fit; who take upon them to distribute the Goods and Revenues of the Church at their Pleasure; and who exact Duties, and lay Taxes on the Churches, and on Ecclesiastical Persons. Therefore they who persist in such Practices for the future, are threaten'd to be anathematiz'd; and the Priests and Clerks, who receive Benefices from the Hands of Lay-men, to be depos'd: The latter are also forbidden, under pain of Excommunication, to summon Clergy-men before their Judges; and it is decree'd, that they who retain the Tithes, and other Church-Revenues, shall be depriv'd of Christian Burial.

The Fifteenth ordains, That the Estate or Goods which Clergy-men have got out of the Revenue of their Benefices, shall be left to the Churches to which they belong, whether they have so dispos'd of them by their last Will and Testament or not. By this Canon is also abolished the Custom of Deans commissionated by the Bishops to exercise Episcopal Jurisdiction, who upon that account exact a certain Sum of Money.

The Sixteenth determines, That in Chapters, affairs shall be transacted according to the Advice of the greater, and more sound part of the Canons.

The Seventeenth, provides a Remedy for the Inconvenience that happens, when the Lay Patrons are divided, and present several Clerks for the same Church. It is ordain'd, That he shall be preferr'd who is the most worthy, and has the greatest Number of Suffrages.

The Eighteenth, orders the Settlement of a School-master in all the Cathedral Churches, for the Instruction of Youth, to whom is to be allotted a Benefice of a sufficient Revenue for his Maintenance; in consideration of which, he is forbidden to exact any Thing for granting a License to teach, and oblig'd to deny it to those who are not capable of performing that Employment.

The Nineteenth prohibits, under the Penalty of an *Anathema*, the Taxes and Impositions laid by Magistrates on the Churches, and Ecclesiastical Persons; at least unless the Bishops and the rest of the Clergy, having regard to the Exigencies of the State, especially when the Revenues of the Laity are not sufficient for the discharging of them, shall judge it expedient that the Churches should contribute somewhat to that purpose.

The Twentieth, condemns the Tournaments, in which Soldiers fight, and often kill one another, to shew their Courage and Dexterity.

The Twenty first prescribes, under pain of Excommunication, the observing of a Truce, that is to say, of a Cessation of all manner of Acts of Hostility, from Wednesday-Evening at Sun-set to Munday-Morning, from Advent to the Octave after the Epiphany, and from *Septuagesima* till the Octave after Easter.

The Twenty second ordains, That Monks, Clerks, Pilgrims, Merchants and Peasants, who come and go to manage the Affairs of Husbandry, shall pass on the Roads with Safety, and that no new Tolls shall be exacted of them.

The Twenty third, grants to Lepers, who are sufficiently numerous for the keeping of a Church, a Church-yard, and a Priest, a License to that purpose, upon Condition that they do no Injury to the Ancient Churches, as to their Parochial Rights.

The Twenty fourth, forbids Christians to furnish the *Saracens* with Iron, Arms, Ship-tackle, or other Instruments of War, and excommunicates those who list themselves in their Service at Sea, as also such Persons as seize on the Goods of those that have suffer'd Shipwreak.

The Twenty fifth ordains, That Publick Usurers shall be depriv'd of the Communion during their Life-time, and of Christian Burial after their Death.

The Twenty sixth declares, That it ought not to be endur'd that the *Saracens* should have Christian Slaves, nor that the Christians should reside among them. It gives permission to receive the Testimony of Christians against the *Saracens*, and ordains that those who are converted to the Christian Religion, shall remain in the quiet Possession of the Estates which they enjoy'd before.

The Twenty seventh Canon is that which relates to the *Albigeois*, and others, who were reputed Hereticks in those Times, of which we have already given some Account elsewhere.

These are all the Regulations that were made in the Third General Council of *Lateran*. *Bartholomew Laurens*, sir-nam'd *Poïn*, who published the Acts of this same Council, has annexed to it a large Collection of divers Constitutions of *Alexander* III. and of the Popes who preceded or succeeded him, which he looked upon at least in part, as a Sequel of this Council, because he found it in the same Manuscript: But this Work does not in any manner belong to the Council, and ought not to be esteem'd as a part of it; so that we shall take no farther Notice of it in this Place.

CHAP. XIX.

Of the Provincial Councils held in the Twelfth Century.

WE shall only treat in this Chapter of those Councils which made Regulations of the Church-Discipline, or that determin'd any important Ecclesiastical Affairs, and we shall pass by in silence a very great Number of lesser Councils, which were held only to re-establish or confirm the Privileges of particular Churches and Monasteries; or to consecrate certain Churches; or to translate the Relicks of Saints; or to pass Judgment concerning the Differences between Churches and private Persons about Temporalities; or lastly, to condemn or to acquit some Persons accused of Crimes.

The Council of Valence held in the Year 1100.

The Council of Valence, A.D. 1100.

IN the Year 1100. *John* and *Benedict* the Pope's Legates, arriv'd in *France*, and call'd a Council at *Autun*, which was held in the Month of *September* at *Valence*. It was compos'd of Twenty four Prelates, as well Archbishops as Bishops and Abbots, and the Deputies of the Archbishop of *Lyons* assisted therein. The Canons of *Autun* accus'd their Bishop of Simony, and the Matter was warmly debated on all sides, but the Determination of it was refer'd to the Council of *Poitiers*. *Hugh* Abbot of *Flavigny*, who was turn'd out by the Monks, obtain'd Letters of Restauration in this Council of *Valence*.

The Council of Poitiers held in the Year 1100.

The Council of Poitiers in 1100.

THIS Council was assembled on the Octave of St. *Martin* in the same Year. The Bishop of *Autun*, not having sufficiently clear'd himself of the Accusation brought against him, was depos'd and excommunicated, notwithstanding his Appeal to the Pope in this Council, and in the preceding: For the Legates had declar'd, that no regard ought to be had to that Appeal, since they were invested with the whole plenitude of the Pontifical Power. This Council was compos'd of Eighty Dignitaries, as well Bishops as Abbots, and in it was pronounced a solemn Excommunication against King *Philip* for retaking *Bertrade*. The Abbot of St. *Remy* at *Rheims* was confirm'd in his Abbey; the Case of *Drogo*, Treasurer of the Church of *Châlons*, was argu'd, and it was made to appear, that he could not possess that Benefice, having another in another Diocess: Lastly, a certain Church was adjudg'd to *Ives* Bishop of *Chartres*, which had been usurped from him, and Sixteen Canons were made in this Council.

The first imports, That only the Bishops or Abbots shall be empower'd to administer Clerical Tonsure to the Monks, that is to say, to engage them in the Monastick Life by vertue of that Ceremony, and that they ought only to confer it on those Persons who actually turn Monks.

The Second, That nothing shall be exacted upon account of such Tonsure, nay not so much as for the Sizzers and Napkins that are us'd in performing the Ceremony.

The Third ordains, That Clerks shall not do Homage to Lay-men, and shall not receive Church-Livings from their Hands.

The Fourth, That the Benediction of the Sacerdotal Habits, and of the Utensils belonging to the Altar, shall be reserv'd to the Bishop.

The Fifth, That the Monks shall not be allow'd to wear the Maniple, unless they exercise the Office of Sub-deacons.

The Sixth, That the Abbots shall not make use of Gantlets and Sandals, nor of the Ring, in officiating, unless they have obtain'd a Privilege from the See of *Rome*.

The Seventh, That Prebends shall neither be bought nor sold, and that no Household-Provisions shall be exacted for the conferring of them.

The Eighth, That no Prebends, nor any other Benefices, shall be dispos'd of during the Life-time of the Incumbents.

The Ninth, That the Clerks and Monks shall not buy any Altars or Tithes of the Laicks.

The Tenth declares, That the Regular Canons may Baptize, Preach, enjoyn Penance, and Bury the Dead, with a Licence from the Bishop.

The Eleventh, That the Exercise of these Functions is forbidden to Monks.

The Twelfth ordains, That those Clerks, who carry about Relicks to get Money by them, shall not be suffer'd to preach.

The

The Thirteenth, That the Archbiſhops ſhall not exact of the Biſhops, nor the Biſhops of the Abbots, any Copes, Carpets, Baſons, or Napkins, for their Conſecration.

The Fourteenth, That Laicks ſhall have no ſhare in the Offerings made at the Altar, nor in the Gratuities allow'd to the Prieſts, eſpecially upon the account of Burials.

The Fifteenth, That no authorized Judges ſhall ſeize on the Revenues of the Biſhops, either in their Life-time, or after their Death.

The Sixteenth, and laſt Canon, confirms every Thing that Pope *Urban* had ordain'd in the Council of *Clermont*; particularly concerning Tithes and Altars unjuſtly retain'd by Laicks, as alſo concerning the Celebacy of Prieſts, Deacons, Sub-deacons, and Canons, and the Prohibition to hold Two Prebends, or Two Dignities in Two ſeveral Churches. Moreover it is related in a certain Ancient Chronicle, that this Council ordain'd, that the Biſhops ſhould have a Right to recover their Poſſeſſions.

King *Philip*, to cauſe the Excommunication which was denounced againſt him in the Council of *Poitiers* to be taken off, wrote to the Pope, that he was ready for the future, not to have to do carnally with *Bertrade*. Whereupon the Pope referr'd the Management of that Affair to *Richard* Biſhop of *Albano* his Legate, who held at *Beaugency* a Council of the Biſhops of the Provinces of *Rheims* and *Sens*, in which the King and *Bertrade* took an Oath upon the Holy Goſpels, that they would no longer have carnal Copulation together, and that they would not ſee one another, but in the preſence of ſuch Perſons as could not be ſuſpected, till they had obtain'd a Diſpenſation from the Pope. However the Biſhops and the Legate durſt not give them Abſolution, but reſerv'd the Determination of the Matter to the Pope: Afterwards *Richard* being departed from *France*, the Pope granted a Commiſſion for that purpoſe to *Lambert* Biſhop of *Arras*, with the Archbiſhops and Biſhops of the Provinces of *Rheims*, *Sens* and *Tours*, whom he impower'd to abſolve the King, in caſe he renounced his unchaſt Correſpondence with *Bertrade*, and engag'd no longer to ſee her, unleſs it were in the preſence of unſuſpected Perſons. At laſt, *Lambert* Biſhop of *Arras*, *Diambert* Archbiſhop of *Sens*, *Radulphus* Archbiſhop of *Tours*, and many of their Suffragans, being conven'd at *Paris A. D.* 1105. receiv'd the Oaths of the King, and of *Bertrade*, conformably to the Tenor of the Pope's Letter, and gave them Abſolution upon thoſe Conditions.

The Council of Anſe.

The Council of Anſe *in* 1100.

IN the Year 1100. the Archbiſhops of *Canterbury*, *Lyons*, *Tours*, and *Bourges*, and Eight Biſhops, aſſembled at *Anſe* near *Lyons*, held a Council, in which they debated Matters relating to the Voyage to the Holy Land, and excommunicated all thoſe Perſons, who had taken upon them the Croſs, but had not made the Journey, till they ſhould perform their Vow.

The Council of Troyes.

The Council of Troyes *in* 1104.

RICHARD Biſhop of *Albano*, Legate of the See of *Rome*, held a numerous Council at *Troyes* in *Champagne A. D.* 1104. in which *Godfrey* was choſen Biſhop of *Amiens*, and *Hubert* Biſhop of *Senlis* accuſed of Simony clear'd himſelf by Oath: This Council approv'd of, and confirm'd the Privileges of the Monaſteries of the Church of St. *Peter* at *Troyes*, anp of the Abbey of *Moleſme*.

The Council of Beauvais *held in the Year* 1114.

The Council of Beauvais *in* 1114.

GODFREY, who was ordain'd Biſhop of *Amiens* in the preceding Council, being ill us'd in that Country, took a Reſolution to quit his Biſhoprick; inſomuch that in the Year 1114. *Conon*, the Pope's Legate, having call'd a Council at *Beauvais*, the People of *Amiens* demanded another Biſhop, and *Godfrey*'s Letter was read, in which he declar'd, that he had renounced his Biſhoprick. The Council, that nothing might be done with precipitation, reſerv'd that Affair to be determined in the Council of *Soiſſons*. However they made a Conſtitution, in which it was declar'd, That the Revenues, of which the Churches had a quiet Poſſeſſion during a Year and a Day, ſhould belong to them for ever; provided that this Poſſeſſion ſhould take Place only againſt Lay-men, and that a Poſſeſſion of Thirty Years ſhall be requiſite to transfer a Right from one Church to another.

The Council of Rheims *held in the Year* 1115.

The Council of Rheims *in* 1115.

CONON, held a Council the next Year at *Rheims*, in which he excommunicated the Emperor *Henry*, and oblig'd *Godfrey* to return to *Amiens*.

The Council of Toulouſe *held in the Year* 1119.

The Council of Toulouſe *in* 1119.

POPE *Calixtus* II. being arriv'd in *France*, held *June* 6. *A. D.* 1119. a Council at *Toulouſe*, compos'd of certain Cardinals, and of the Archbiſhops and Biſhops of *Aquitaine*, in which he publiſhed Ten Canons.

The Firſt, is againſt thoſe who buy or ſell Spiritual Livings.

The Second imports, That no Man ſhall be made a Provoſt, Arch-Prieſt, or Dean, who is not a Prieſt; nor an Arch-deacon, who is not a Deacon.

The Third ordains, That Hereticks, who contemn the Communion of the Body and Blood of Jeſus Chriſt, the Baptiſm of Infants, Holy Orders, and Lawful Wedlock, ſhall be excommunicated, and that the ſame Puniſhment ſhall be inflicted on their Adherents.

The Fourth, forbids Princes and Lay-men to poſſeſs Tithes, Oblations, Monaſteries, or other Revenues belonging to the Churches.

The Fifth, prohibits to make Slaves of Free-men.

The Sixth ordains, That Clergy-men ſhall not be oblig'd to perform any manner of Service to Laicks for Church-Revenues.

The Seventh, That none ſhall ſeize on the Fourth Part of the Offerings which belong to the Biſhop.

The Eighth, That neither Biſhops, nor Prieſts, nor any other Eccleſiaſtical Perſons, ſhall be permitted to leave their Benefices to their Heirs, as an Inheritance by Right of Succeſſion.

The Ninth, That nothing ſhall be exacted for the conſecrated Oyls, Holy Chriſm, or the Burial of the Dead.

The Tenth, That the Monks, Canons, or Clerks, who quit their Profeſſion, ſhall be Excommunicated.

The Council of London *held in the Year* 1125.

The Council of London *in* 1125.

IN the Year of our Lord 1125. *John de Crema*, Legate of the See of *Rome*, *William* Archbiſhop of *Canterbury*, *Turſtin* Archbiſhop of *York*, Twenty Biſhops, and about Forty Abbots, aſſembled at *London*, made Seventeen Decrees, in which they prohibit Simony; to give or to receive any Thing for Ordinations; to receive a Spiritual Living from the Hands of Laicks; to chuſe a Succeſſor to ſuch Livings; to confer them on Perſons who are not in Orders; to deprive a Clergy-man of a Benefice without a Legal Sentence paſſed againſt him by his Biſhop; to ordain One who belongs to another's Dioceſs; to entertain One who has been excommunicated by his Biſhop. Clerks are likewiſe forbidden to cohabit with ſtrange Women, and to follow Uſury; Witchcraft is condemned; and Marriages are prohibited between Relations to the ſeventh Degree; but it is declar'd, that Husbands, who endeavour to get their Wives divorced, under pretence of Conſanguinity, are not allow'd to make proof of it by Witneſſes.

The Council of London *held in the Year* 1127.

The Council of London *in* 1127.

WILLIAM Archbiſhop of *Canterbury* held another Council at *London* Two Years after the former, in which he renew'd the moſt part of thoſe Conſtitutions, adding ſome others againſt the Plurality of Benefices, alſo concerning the Reſtitution of Tithes, and the Plainneſs that ought to be obſerv'd by the Abbeſſes in their Habits and Attire.

The Council of London *held in the Year* 1138.

The Council of London *in* 1138.

PArt of the ſame Conſtitutions were reviv'd in the Council held at *London*, *A. D.* 1138. during the Vacancy of the See of *Canterbury*, by *Alberic* Cardinal Biſhop of *Oſtia*, the Pope's Legate in *England*. This Council was compos'd of Eighteen Biſhops, and about Thirty Abbots, and in it were publiſhed Seventeen Canons; of which the following are not comprehended in the preceding Councils: *viz.* The Second, which forbids the keeping of the conſecrated Elements in the Euchariſt above Eight Days, and ordains, that they ſhall be reverently carry'd to the Sick by the Prieſts or Deacons, and even by Lay-men, in Caſe of Neceſſity: The Fourth, which prohibits a Biſhop, who is ſent for by another Biſhop to conſecrate a Church, to exact any Thing beſides his Right of Procuration: The Tenth, in which is referr'd to the Pope the giving of Abſolution to thoſe who have miſus'd Prieſts, or Perſons conſecrated to God: The Twelfth, being a Prohibition to build a Chappel without a Licence from the Biſhop: The Thirteenth, in which Church-men are forbidden to engage in Warlike Affairs, and to bear Arms: The Fourteenth, prohibiting

hibiting Monks to quit their Profession: The Fifteenth, which forbids Abbesses to be attir'd, and to have their Heads dressed after the manner of Secular Women: And the Seventeenth, which imports, That School-masters shall not be permitted to let out their Schools to others for Money. Lastly, *Theobald* Abbot of *Bec*, was chosen Archbishop of *Canterbury* in this Council, and divers means were treated of for the making Peace between the Kings of *England* and *France*.

The Council of Rheims *held in the Year* 1131.

The Council of Rheims in 1131.

POpe *Innocent* II. as it has already been declar'd, held a Council at *Rheims*, *A. D.* 1131. in which he Crown'd *Lewes* Sirnam'd the Young, King of *France*, and published Seventeen Canons very advantageous to the Church, but since they are recited in the Second General Council of *Lateran*, it were needless to produce an Extract of them in this Place.

The Council of Rheims *held in the Year* 1148.

The Council of Rheims in 1148.

THis Council conven'd by Pope *Eugenius* III. *March* 22. *A. D.* 1148. published Eighteen Canons, which are all among those of the Second General Council of *Lateran*. We have already given an Account of the Transactions therein, relating to the Condemnation of *Gillebert de la Porrée*.

The Council of Tours *held in the Year* 1163.

The Council of Tours in 1163.

THis Council held at *Tours* by Pope *Alexandsr* III. on the 28. Day of *April*, was compos'd of Seventeen Cardinals, 127 Bishops, and of a very great Number of Abbots, and other Ecclesiastical Persons. *Arnulphus*, Bishop of *Lisieux*, made an excellent Discourse before mention'd; *Alexander* renew'd his Bulls of Excommunication against *Octavian*, and the Ten following Canons were publickly set forth.

The First, forbids the dividing of Prebends, and the changing of Dignities.

The Second, condemns Usury, more especially that by virtue of which the Interest of Things left in pawn by poor People, amounts to a greater Sum than the Principal.

In the Third, Clergy-men are forbidden to bestow Churches, Tithes, or Offerings on Laicks.

The Fourth, is against the *Albigeois*, which we have already recited in discoursing of those People.

The Fifth, prohibits the letting out of Churches to Priests for an Annuity or yearly Rent.

The Sixth, forbids the exacting of any Thing for admission into Orders; for Nominations to Benefices; for the Burial of the Dead; for the Holy Chrism; and for the consecrated Oils.

The Seventh, is a Prohibition to Bishops to grant Commissions to Deans, or to Arch-Priests, for the carrying on of Judiciary Proceedings in their room, or instead of Arch-deacons.

By the Eighth, Monks are forbidden to go out of their Cloisters in order to study, or to become Professors of the Civil Law, or to practise Physick.

The Ninth, declares the Ordinations made by *Octavian*, and by the other Schismaticks or Hereticks, to be void and of none Effect.

The Tenth, proposes new Methods for maintaining the Revenues and Liberty of the Churches, and ordains, That whenever the Chaplains, who reside in the Castles, perceive any Injury to be done the Church, they shall make an Address to the Lord of the Castle, to demand Restitution; and if he neglect to do it within the space of Eight Days, the Celebration of the Divine Offices shall be suspended in the Castle; except that of Baptism, Confession, and the Communion, in case of Danger of Death: Only it is permitted to say Mass privately once a Week in a neighbouring Village, to consecrate the Host: It is added, That if the Inhabitants of the Castles continue in their obstinacy Forty Days, the Chaplains shall absolutely abandon the Place. They are also order'd to retire in Three Months, if they be charg'd with any manner of Servcies, and enjoyn'd to get Information when the Booty is brought in; whether any of it belong to the Churches, or be claimed by Clergy-men: All the Vicars and Chaplains are requir'd to take an Oath to observe these Injunctions.

By this Canon, the Inn-keepers and Inhabitants of Towns or Villages, are forbidden to entertain excommunicated Persons: Church-yards and Ecclesiastical Revenues are exempted from all manner of Rent-charges and Assessments: The Excommunication to be inflicted on those who misuse Clergy-men is reviv'd, with a Reservation of that Cause to the See of *Rome*. All manner of Converse or Correspondence is prohibited with Persons who lie under a Sentence of Excommunication: The Deans are enjoyn'd to take care that these Ordinances be duly put in execution, and to give notice to the Bishop or Arch-deacon, of the Trespasses that shall be committed upon them. The Abbots, Monks, Priors, Abbesses and Prioresses, are likewise free'd from all manner of Rent-charges, and

and Impoſitions. Laſtly, an *Anathema* is denounced againſt Clergy-men and Laicks, who ſhall preſume to buy or to ſell any Revenues or Poſſeſſions, which they know to belong to the Church.

The Council of Caſſel *in* Ireland.

The Council of Caſſel *in* Ireland, *held* A.D. 1172.

IN the Year of our Lord 1172. *Henry* II. King of *England*, having made himſelf Maſter of *Ireland*, call'd a Council at *Caſſel*, compos'd of the Prelates and other Clergy of *Ireland*, in which the following Canons were eſtabliſhed.

The Firſt imports, That all the Faithful in *Ireland* ſhall be oblig'd not to inter-marry with their near Relations, but to contract Lawful Marriages.

The Second, That all the Children ſhall be made Catechumens at the Church-door, and ſhall be baptized in the Church.

The Third, That all the Faithful ſhall pay to their reſpective Pariſh-Churches Tithes, as well of Cattel, and of the Fruits of the Earth, as of their other Revenues.

The Fourth, That all the Church-Revenues ſhall be exempted from all manner of Taxes and Impoſitions.

The Fifth, That when a certain Sum is made up, that is to ſay, ſtipulated or agreed to be paid for the Murder of a Perſon; the Clergy-men, who are the Heirs of the deceaſed Party, ſhall not be oblig'd to pay any part of the Fine.

The Sixth, That all the Faithful when ſain Sick ſhall make their laſt Will and Teſtament in the preſence of their Confeſſor; and that they, who have a Wife and Children, ſhall divide their movable Goods into Three Parts; One of which ſhall be allotted to the Wife, another to the Children, and the Third for the Funeral Expences: That if they have no Children, they ſhall leave one Moiety of their Goods to their Wives; and if they have no Wife, their Children ſhall have a Moiety.

* *A ſort of Service for the Dead.*

The Seventh, That a Maſs and *Vigils ſhall be ſaid for thoſe who die after having made Confeſſion, and that the accuſtomed Duties ſhall be paid to them.

The Eighth, That Divine Service ſhall be celebrated in all the Churches, according to the Rites and Cuſtoms of the Church of *England*.

The Council of Avranches *held in the Year* 1172.

The Council of Avranches *in* 1172.

THirteen Canons were publiſhed in the Council which was held at *Avranches A. D.* 1172. by the Cardinals *Theoduin* and *Albert*, for the giving of Abſolution to *Henry* II. King of *England*.

The Firſt, forbids the conferring of Benefices with the Cure of Souls on Children.

The Second, is a Prohibition to beſtow on the Sons of Prieſts, the Churches that were poſſeſſed by their Fathers.

The Third, is likewiſe a Prohibition to give part of the Offerings to Laicks.

The Fourth, prohibits the appointing of Churches to be ſerv'd by annual Vicars.

The Fifth, obliges the Curates of large Pariſhes to provide a Vicar, when they have means to do it.

By the Sixth, the Ordination of Prieſts without a Title is prohibited.

The Seventh, forbids the letting out of Churches to farm for a Year.

The Eighth, prohibits the depriving the Prieſts, who perform their Functions therein, of a third Part of the Tithes belonging to them.

The Ninth, grants a Licence to thoſe Perſons, who are in poſſeſſion of Tithes, to beſtow them on ſuch Clerks as they ſhall think fit, on condition that they ſhall afterwards return to the Church to which they belong of very good Right.

The Tenth, forbids a Husband to turn Monk, whilſt his Wife remains in the Secular State; unleſs they be both too old to get any Children: The ſame Thing is forbidden with reſpect to the Wife.

The Eleventh, adviſes Faſting and Abſtinence during the time of Advent.

The Twelfth, prohibits the placing of Clergy-men as Judges in the Civil Courts of Judicature.

The Thirteenth, determines nothing as to the Eſtates of excommunicated Perſons; the Perquiſites claimed for the Benedictions of Marriages and Baptiſm; and for the giving of Abſolution to thoſe who lye under a Sentence of Excommunication; by reaſon that the Biſhops of *Normandy* refuſ'd to admit that Decree.

The

The Council of London *held in the Year* 1175.

THE Two *Henries*, Kings of *England*, being arriv'd at *London*, met with *Richard* Archbiſhop of *Canterbury*, and the reſt of the Prelates of the Realm, who held a Council on the Sunday preceding the Feſtival of the Aſcenſion, in which the Archbiſhop *Richard* publiſhed the following Nineteen Canons. *The Council of London in* 1175.

The Firſt ordains, That they who have enter'd into Holy Orders, and keep a Concubine, whom they refuſe to expel, ſhall be depriv'd of all manner of Eccleſiaſtical Office and Benefice: That the Clerks who are in Orders, below the Degree of a Sub-deacon, and are married, ſhall not be divorced from their Wives; but ſhall no longer enjoy their Spiritual Livings: That they who are Sub-deacons, or in ſuperior Orders, and contract Marriage, ſhall be compell'd to part with their Wives: And laſtly, That the Sons of Prieſts ſhall be uncapable to ſucceed their Fathers in the Churches poſſeſſed by them.

The Second, forbids Clergy-men to enter Victualling Houſes, to eat or to drink there, except when they are travelling on the Road.

By the Third, Clerks, who are in Orders, are forbidden to aſſiſt at Tryals in Capital Caſes.

The Fourth ordains, That the Arch-deacon ſhall oblige thoſe Clergy-men who wear long Locks of Hair to cut them off, and that they ſhall be cloath'd modeſtly.

By the Fifth, Biſhops are prohibited to ordain the Clergy of another Dioceſs, by reaſon of the Inconveniences that may ariſe from that Practice.

The Sixth, forbids the Tryal of Criminals to be manag'd in Churches, or in Church-yards.

The Seventh and Eighth, renew the Prohibitions to exact any Thing for the Adminiſtration of the Sacraments; for the burying of the Dead; or for admittance into Orders, or the Monaſtick State.

The Ninth, in like manner, forbids the making over of Churches to any Perſon under Pretence of endowing them; as alſo the exacting of any Thing for the Preſentation to a Benefice.

The Tenth, prohibits Religious Perſons to follow the Trade of Merchandizing, or to be Farmers, and likewiſe Lay-men to take Spiritual Livings to farm.

By the Eleventh, Clergy-men are prohibited to bear Arms.

The Twelfth imports, That the Vicars who endeavour to retain the Benefices of thoſe who have the Title, contrary to their Promiſe or Engagement, ſhall be no longer ſuffer'd to exerciſe their Functions in the ſame Dioceſs.

The Thirteenth ordains, That Tithes ſhall be paid of all Things.

The Tenor of the Fourteenth is, That a Clergy-man, who is caſt in his Tryal, ought to be condemn'd to defray the Charges of it; and that if he has not wherewithal to pay, he ſhall be puniſh'd according to the Biſhop's Diſcretion.

The Fifteenth ordains, That there ſhall be only Ten particular Prefaces, for the Feſtivals which are ſpecified in that Canon.

The Sixteenth, prohibits the adminiſtring of the conſecrated Bread in the Communion ſteept in Wine.

The Seventeenth, forbids the Conſecration of the Euchariſt any otherwiſe than in a Gold or Silver-Chalice, and aboliſhes the Uſe of Tin-Chalices.

By virtue of the Eighteenth, clandeſtine Marriages are forbidden.

The Nineteenth, is a Prohibition to marry Children, who have not attain'd to a competent Age of maturity, unleſs it be in caſe of Neceſſity, or for the promoting of Peace.

The Synod of York *held in the Year* 1195.

HUBERT Archbiſhop of *Canterbury*, and the Pope's Legate in *England*, held at *York* a Synod of the Clergy of that Church in the Month of *June*, *A. D.* 1195. in which, after having depos'd *Robert* Abbot of St. *Mary*, by reaſon of his Weakneſs and continual Diſtempers, he publiſhed certain Ordinances relating to Church-Diſcipline, more eſpecially about the Celebration of the Euchariſt. *The Synod of York in* 1195.

The Firſt imports, That the ſalutary Hoſt, being the moſt excellent of the Sacraments, the Prieſt ought to uſe all poſſible Diligence and Application, to the end that it may be conſecrated with Humility, received with Fear, and diſtributed with Reverence: That it is requiſite that the Miniſter of the Altar be ſure that he offer Bread and Wine with the Water in the Sacrifice; and that he cannot celebrate the Maſs, unleſs he have a Miniſter who is endu'd with ſome meaſure of Knowledge: That care ought to be taken to keep the Hoſt in a neat Box, to renew it every Sunday, and to carry it to the Sick in a Clerical Habit, and with Diſcretion.

The Second, enjoyns the Arch-deacons to take care that the Canon of the Maſs, which he calls *Secretum Miſſæ*, be very correct.

The

The Third, forbids Prieſts to oblige Laicks to cauſe a certain Number of Maſſes to be ſaid inſtead of Penance, or to make Bargains for the price of Maſſes.

The Fourth, contains a Prohibition to require more than Three Perſons to ſtand as Sureties for a Child at the Baptiſmal Font; that is to ſay, Two God-fathers and One God-mother, when it is a Boy; or Two God-mothers and One God-father, if it be a Girl: Deacons are likewiſe forbidden to Baptize, except in a Caſe of very great Extremity, or to adminiſter the Euchariſt, or Penance; but Prieſts are enjoyn'd to go readily whenever they are ſent for to baptize Children, or to give the Holy Communion to ſick Perſons.

The Fifth, provides for the keeping of Churches, and their Ornaments, in good repair; and ordains, That the Euchariſt ſhall be conſecrated in a Silver-Chalice, in thoſe Churches that have means to procure one.

The Sixth imports, That the Clergy-men, who have receiv'd the Crown from the Hands of the Biſhop, ſhall have Tonſure with it; but if they neglect to obſerve this Ordinance, they ſhall be compell'd to do it by the Forfeiture of their Benefices; and they who have receiv'd neither, by the order of the Arch-deacon or Deans. He recommends to Prieſts the wearing of Habits ſuitable to their Profeſſion.

By the Seventh it is enjoyn'd, That Eccleſiaſtical Juſtice ſhall be adminiſter'd *Gratis*.

The Eighth, ordains the payment of Tithes without any diminution.

The Ninth, prohibits Monks to take Offices or Licences from their Superiors to farm, and to travel or to go out of their Monaſtery without a juſt Cauſe, and without a Companion: As for the Nuns, they are likewiſe forbidden to go out of their Convents, unleſs accompanied with their Abbeſs or Prioreſs.

The Tenth, forbids the letting out of Tithes to farm to Laicks, although they were aſſociated with a Clergy-man.

The Eleventh ordains, That the Curates ſhall publiſh thrice a Year the Excommunication againſt Perjur'd Perſons with extinguiſhed Candles, and ſhall denounce them excommunicated every Sunday. This Caſe is reſerv'd to the Archbiſhop, to the Biſhop, or to the Grand Penitenciary.

The Twelfth, renews the Prohibitions ſo often made, That Clergy-men ſhould keep unchaſt Correſpondence with Women, and regulates the manner of trying thoſe who are accus'd of that Crime.

The Council of Montpellier *held in the Year* 1195.

The Council of Montpellier *in* 1195.

MICHAEL, Legate of the See of *Rome*, paſſing over to *Spain A. D.* 1195. upon occaſion of an inrode which the *Saracens* had made againſt the Chriſtians in the Territories of his moſt Catholick Majeſty, who was oblig'd to retire to thoſe of the King of *France*; held a Council of the Biſhops of the Province of *Narbonne* at *Montpellier*, in which he reviv'd and publiſhed many Decrees of the latter Councils and Popes; amongſt others, ſome about Peace and Truce; againſt Robbers and Pirates; concerning Eccleſiaſtical Juriſdiction, and the Prohibition to lay Taxes on Churches; againſt Uſurers; about the Habits and Manners of the Clergy; the Frugality to be obſerv'd by Biſhops in keeping their Tables, *&c.* He leaves the Archbiſhop of *Narbonne*, and his Suffragan Biſhops, at liberty to denounce Eccleſiaſtical Cenſures againſt the Infringers of theſe Ordinances, or to ſuperſede them, accordingly as they ſhall judge moſt expedient, leſt the Hereticks ſhould take an occaſion from a general Suſpenſion of long continuance, to pervert the Faithful, and to corrupt their Principles.

CHAP. XX.

Obſervations on the Eccleſiaſtical Affairs of the Twelfth Century.

THE Illuſtrations that we have inſerted in the Body of this Work, as to the moſt important Eccleſiaſtical Affairs of the Twelfth Century, may ſerve to ſuperſede any farther Pains that might be expected here, in making ſeveral Remarks on the Doctrine and Diſcipline of that Age. For, as to the original and progreſs of Scholaſtick Divinity, recourſe may be had to what we have ſaid in the XV Chapter. As to the manner of explaining the Holy Scriptures,

Scriptures, it would be requisite to consult the Observations made in Chap. XVI. And as to the Reception of *Gratian*'s Decretal, only to peruse what has been related in Chap. XVII. Neither is it necessary to enlarge on the Heresies and Errors which appear'd in the Church in those Times, or on the Doctrines that were established against them, since we have already treated of them in particular Chapters. Indeed the Affair of the Investitures might supply us with some Reflections, if we had not discoursed at large on that subject in the Second Chapter; so that nothing more remains to be said, concerning the Schisms of the Popes, and the Contests they had with the Emperors and Kings, which rent the Church, and occasion'd innumerable Calamities. I shall only observe here, That these Dissensions were so far from diminishing the Power of the Popes, that they serv'd even to corroborate and augment it: For it was in this Century, that they established their Sovereignty in *Rome*, and their Independency of the Emperor, and even assum'd to themselves a Right of conferring the Imperial Crown: They extended their Jurisdiction and Authority over the Churches farther than they had hitherto done, and met with much less Opposition in their Attempts than in former Times. The most part of the Councils were call'd either by them, or by their Legates, and they were the Authors of the Constitutions that were made therein, and to which the Bishops scarce did any Thing else but give their Consent. Appeals to the Pope in all sorts of Causes, and in favour of all sorts of Persons, were become so frequent, that no Affair was transacted, the Determination of which was not immediately referr'd to the Court of *Rome*; which oblig'd those Persons, who had any Zeal for the maintaining of Church-Discipline, and among others St. *Bernard*, publickly to complain of the Abuse. And indeed, they were constrain'd to find out some means to prevent it, in the Third General Council of *Lateran*, by forbidding Appeals that were enter'd before the Sentence was pronounced, and by ordaining that the Appellants should be oblig'd to prosecute them within a limited Time. *Of the Authority of the Pope.*

The Discipline of the Church was likewise weaken'd by the frequent use of Dispensations, which were granted at *Rome*, with so much facility, that that Abuse is esteem'd by St. *Bernard* as one of the most notorious Disorders that ever happen'd in the Church. The Popes had a very great share in the Collating of Bishopricks: For although the Bishops were then chosen by the Clergy, and ordain'd by the Metropolitan; nevertheless the Decision of the Differences that arose about the Validity of the Election, being of necessity referr'd to the Consistory of *Rome*, the Popes had an absolute Power to favour whom they should think fit; and if the Metropolitan refus'd to ordain him, whose Election was approv'd by them, they were in a Capacity to ordain him themselves. Sometimes they sent a Legate to assist on their behalf in the Election, where certain Persons were recommended to the Electors, or to the Patrons of the Benefices, and it would be difficult to have no regard to such Recommendations. The Elections of the Popes were reserv'd solely and wholly to the Cardinals, whose Dignity was advanced to such a degree of Height, that they were not only reputed to be superior to Bishops, but also to Patriarchs and Primates. These Cardinals were then chosen indifferently out of all Nations, and *France* produced above Fifty in that Age.

The Manners of the Clergy were more regular in this Century than in the Two preceeding; insomuch that Simoniacal Practices, and other Enormities were not committed by Ecclesiastical Persons, neither so frequently, nor so publickly: It was forbidden to exact any Thing for the Administration of the Sacraments, for Ordination, or for the Collation of Benefices; yet this was practis'd at *Rome*, and elsewhere, under divers Pretences. Hitherto it was strictly prohibited, that they who were in Orders should marry; nevertheless when they did so, they were not divorced from their Wives; but only were degraded, turn'd out of the Clergy, or put to Penance: 'Twas only in this Century, that these Marriages were declar'd null, and that those Persons who had contracted them were constrain'd to be divorced; at least the first Ordinance which imports such an Injunction, is that of the First General Council of *Lateran*. The Constitution which excluded the illegitimate Sons of the Priests from the Clergy, was generally receiv'd, and many were enacted to prevent the Continuance of Spiritual Livings in Families, as it were a peculiar Inheritance. The Clergy-men us'd their utmost Efforts to exempt their Persons and Estates from the Jurisdiction of the Secular Powers, and the Bishops, who as yet were wont to administer Ecclesiastical Justice personally, began to have Officials, whose Name and Functions were unknown till that time: They likewise communicated their Episcopal Authority to Deans and Curates; which Custom was forbidden by the Third General Council of *Lateran*: They excommunicated or suspended the Laicks, who usurped or retain'd the Revenues belonging to the Church, or who meddled with the disposal of Spiritual Livings: However they themselves sometimes bestow'd Altars, that is to say, Benefices on Lay-men to enjoy the Revenues of them for a time; and these sorts of Benefices were call'd *Personats*: This Custom prevail'd in like manner amongst the Eastern Churches, where the Emperors and Patriarchs granted the Revenues of certain Monasteries to Laicks. The Visitations of the Ordinaries became so very chargeable to the Curates, that there was a Necessity of regulating their Retinue. Lastly, all the Bishops were oblig'd to have in their Cathedrals a Person capable of teaching the Arts and Sciences, and Universities began to be form'd in the great Cities; amongst which those of *Paris* and *Bononia* were the most Famous; the former for the study of Divinity, and the other for that of the Civil Law.

The Doctrine of the Sacraments was reduced in form of a methodical System in this Age, and divers Questions were discussed on that Subject, which never were started before. We shall not at present insist on them, but only observe certain particular Points of Discipline: The Administration of Baptism, even that of Infants, was reserv'd for solemn Days; but Parents were not allow'd to assist at that of their Children, and the triple Immersion was still in use. The Custom *Observations on the Discipline of the Sacraments.*

of publick Penance for publick Offences was not entirely aboliſhed; but it was very ſeldom put in practice, by reaſon that Remiſſion of Sins muſt be obtain'd by other means, more eſpecially by Cruſades and Pilgrimages. The granting of Abſolution for certain Crimes began to be reſerv'd to the Pope, and the Biſhops: At Firſt, the Species of a Sin in general was not reſerv'd, but a particular Action which appear'd to be enormous; and afterwards the Offence of thoſe Perſons, who abus'd Clergy-men, was generally referr'd to the Pope's Cognizance. Publick Confeſſions at the point of Death were likewiſe in uſe; but the Benefit of Abſolution, and of the Communion, was deny'd, at leaſt in *France*, to Malefactors condemn'd to Death: Perſons who were in Diſtreſs, out of a Principle of Devotion, often caus'd themſelves to be laid on Aſhes, having their Bodies cover'd with a Hair-cloth, or cloathed in the Habit of a Monk: Voluntary Mortifications, ſuch as the Penitential Shirt, the Hair-cloth, and the Scourging Diſcipline which Penitents gave themſelves, or caus'd to be given by others, were very much us'd in thoſe Times: They were wont to eat only once a Day, on the Days of Abſtinence; but they began to break their Faſt at the Hour of * *None* in Lent, and at Noon at another time: Fridays Faſt was obſerv'd more regularly than that on Saturdays. The Participation of the Euchariſt under both Kinds was cuſtomary during the whole Century; although in the beginning of it ſome took the Two Species both together, by ſteeping that of the Bread in that of the Wine, and in the end of the ſame Century, ſome took only one. The Term of *Tranſubſtantiation* was then us'd by certain Writers, to expreſs the Change of the Elements of Bread and Wine into the Body and Blood of *Jeſus Chriſt*. Then alſo the Prieſts receiv'd Alms for their Maſſes, but it was forbidden to demand any; and although they offer'd the Sacrifice for certain Perſons in particular, yet it was not doubted but that it was offer'd by them at the ſame time for all the Faithful; to which purpoſe ſee a remarkable Paſſage of *Arnulphus* of *Liſieux*, which we have related in the Account of the Works of that Prelate. Conſtitutions were publiſhed about the time, during which the Hoſts might be kept; but the Ordinations, and even the Conſecrations made by Schiſmaticks, or by Hereticks, were reputed to be void, and of none effect.

* *One of the Canonical Hours.*

Remarks on the Monaſtick Life.

To ſay ſomewhat in like manner concerning the Monaſtick State, we ſhall obſerve that the *Benediction* of Monks, which was firſt introduced in the Eaſtern, and afterwards in the Weſtern Churches, became as it were neceſſary, and that an expreſs Profeſſion was enjoyn'd, which till then was never requir'd. This Benediction was uſually given by a Biſhop, or by an Abbot; nevertheleſs a ſimple Monk might alſo perform the Ceremony, and it was not forbidden to be reiterated: When a Monk was made Abbot, he receiv'd the Benediction from his Diocéſan; yet ſuch Benediction was not judg'd abſolutely neceſſary. It appears that it was cuſtomary in thoſe Times, both in the *Levant*, and in the Weſtern Countries, that the Monaſteries ſhould receive Money or Goods of thoſe Perſons, who were to be admitted into them; but that it was prohibited to exact any Thing on that account. The *Ciſtercian* Order, which was ſmall and poor in the beginning, ſoon became ſo Numerous and Rich, that it gave ſome cauſe of Jealouſy to that of *Cluny*, and to all the other Black Friers. There aroſe ſeveral Conteſts betwixt them, as well by reaſon of the Difference of their Cuſtoms, as upon account of Temporal Intereſts, and more eſpecially, becauſe the *Ciſtercian* Monks receiv'd thoſe of the Order of *Cluny*, who were deſirous to paſs over to them: It likewiſe fell out ſometimes, that the *Ciſtercians* retir'd to *Cluny*, and were there entertain'd; but they procur'd a Diſpenſation from the Pope for that purpoſe, and it does not appear, that thoſe of *Cluny*, who went to *Ciſteaux*, obſerv'd the ſame Formality. This Cuſtom of paſſing thus from an Order of a moderate, to another of a more auſtere Diſcipline, began to be introduced in the Twelfth Century. The greateſt part of the Monaſteries obtain'd Exemptions of the Popes to withdraw themſelves from the Biſhop's Juriſdiction; an Abuſe that was condemned by St. *Bernard*, and which the Prelates were afterwards oblig'd to reſtrain in the Third General Council of *Lateran*. Some conſiderable Abbots were permitted by the Pope to wear the Epiſcopal Ornaments; *viz.* the Mitre, the *Dalmatick*, the Gloves, the Sandals, and even the Crofier: Although thoſe who were of a more moderate Temper diſliked this Cuſtom; nevertheleſs it became ſo frequent, that many Abbots uſurped that Right, without any Licence from the Pope; and it was neceſſary that the Third General Council of *Lateran* ſhould forbid it them, as well as the ſimple Monks, who were not in Orders, the wearing of Maniples. Monks were likewiſe prohibited, in the Firſt General Council of *Lateran*, to adminiſter the Sacraments, and to exerciſe any of the Functions of Curates; but this Prohibition did not hinder, but that many were taken out of Monaſteries to be made Biſhops and Cardinals. It was alſo very Cuſtomary for Biſhops to retire in the end of their Life into Monaſteries, and having ſpent the remainder of their Days in pious Exerciſes, to die in thoſe Places of retreat. The Order of *Grandmont* was founded in the beginning of the Century, by *Stephen Muret*; this Society being compos'd of Hermits dwelling in little Cells, which were ſeparated and ſhut up within the ſame Incloſure: The Rule which he enjoyn'd them to follow, was very judiciouſly compos'd, and approv'd of by the Popes, *Urban* III. and *Clement* III. It is alſo affirm'd, That the Order of the *Carmelites* began to be eſtabliſhed in the Year 1121. by certain Hermits of Mount *Carmel*, whom the Patriarch of *Antioch* got together to form a Religious Society: They were Lay-men, who were wont to ſay the Office of the Virgin *Mary*, and were oblig'd to no other Vow but that of Obedience.

Regular Canons.

The Regular Canons were employ'd in adminiſtring the Sacraments, and in exerciſing the Functions of Curates, when they were authoriz'd to that purpoſe, by their Biſhops: But ſome Prelates made a Scruple to admit them to ſuch Employments, and the Regular Canons themſelves were not very willing to be taken off from their Solitary Life. At that time there aroſe a kind

kind of Contraſt between them, and the Monks, about the Preeminence and Dignity of their Stations: The Order of Regular Canons was augmented by a new Congregation, of which St. *Norbert* was the Founder, *A. D.* 1126. They were call'd *Canonici Tunicati*, by reaſon of their Habit, whereas thoſe who bore the Name of St. *Auguſtin* were ſtyled *Superpelliceati*.

With theſe Regular Canons may be joyn'd the Military Orders, which became very numerous in that Century, and were under the ſame Conduct and Rule: The moſt Ancient were thoſe of St. *John* of *Jeruſalem*, or the *Knights Hoſpitallers*, inſtituted in the beginning of the Century, to entertain the Pilgrims who were travelling to that City. The Second, are the Knights *Templars*, who had their Inſtitution in the Year 1118. and whoſe Office it was to provide for the Safety of the Pilgrims, by encountering thoſe who diſturb'd them in their Journey. The Knights of the Teutonick Order, who profeſſed ro perform both theſe Employments, were eſtabliſhed ſome time after. Laſtly, in imitation of theſe Orders, thoſe of St. *James*, and of *Calatrava*, were inſtituted in *Spain*, for the Pilgrimages of St. *James* in *Galicia*, and ſome others, in other Countries.

F I N I S.

CHRO-

CHRONOLOGICAL
TABLES,
And other Neceſſary
Indexes and Tables.

	Popes.	Weſtern Emperors and Kings.	Eaſtern Emperors.	Eccleſiaſtical Affairs.	Councils.	Eccleſiaſtical Writers.
1100	*Paſchal* II.	*Henry* IV. *Emperor.*	*Alexis Comnenus.*	*Hugh*, Abbot of *Flavigny*, who was expell'd by his Monks, is reſtor'd to his Abbey by the Council of *Valence.*	A Council at *Valence* held in the Month of *September.* A Council at *Poitiers* aſſembled on the *Octave* of St. *Martin*, in which *Philip* I. King of *France* is excommunicated. A Council at *Etampes* in which *Philip* Biſhop of *Troyes* is cited. A Council at *Anſe*, in which 'tis debated concerning the Pilgrimage to the Holy Land.	St. *Bruno.* *Leo* Cardinal Deacon. *Robert* Monk of St. *Remy.* *Domnizon.* *Ives* of *Chartres.* *Marbodus* Biſhop of *Rennes.* *Bruno* Biſhop of *Segni.*
	I. The Death of *Guibert* the Antipope. *Albert d'Atella*, choſen Antipope in his Place, is taken at the end of Four Months by Pope *Paſchal*'s Party, and ſhut up in a Monaſtery. *Theodoricus*, afterwards made Antipope by the Inhabitants of *la Cava*, quitted that Dignity 3 Months after, to become a Hermit. *Maginulphus*, who ſucceeded him, under the Name of *Sylveſter* IV. died a little after.	XLIV. *Philip* I. K. of *France*, in the 40th Year of his Reign. *William Rufus* King of *England*, and *Robert* his Brother, Duke of *Normandy.* *William* is kill'd in hunting, and *Henry* the youngeſt of the Three Brothers ſucceeds him in the Kingdom of *England.*	XX.			
1101	II.	XLV. The Death of *Conrad*, Son of the Emperor *Henry.*	XXI.	*Leo* of *Marſi*, Biſhop of *Seſſa*, is made Cardinal Biſhop of *Oſtia.* St. *Bruno* dies on the 6th of *October*, and *Lauduinus* ſucceeds him in the Priory of *La Grande Chartreuſe.*		*Leo* of *Marſi* Cardinal Biſhop of *Oſtia.* *Geffrey* Abbot of *Vendome.* *Hildebert* Biſhop of *Mans.*

	Popes.	Western Emperors and Kings.	Eastern Emperors.	Ecclesiastical Affairs.	Councils.	Ecclesiastical Writers.
1102	III.	XLVI. *Lewes* the Gross, made King of *France* in his Father's life-time, assumes the Administration of the Government. The Emperor *Henry* obliges himself by a Vow to take a Journey to *Jerusalem*.	XXII.	The Pope abolishes the Bishoprick of *Lavello*, and confirms the Rights of the Church of *Melfi*.	A Council at *Rome*, in which the Emperor *Henry* IV. is Excommunicated. A Council at *London*.	*Baudry* Bishop of *Noyon*. *Sigebert* a Monk of *Gemblours*.
1103	IV.	XLVII. *Robert* Duke of *Normandy* is depriv'd of his Dukedom, and taken Prisoner by his Brother *Henry*, who causes his Eyes to be put out: He dies in Prison.	XXIII.	*Gauterius* is made Bishop of *Maguelone* in *Languedoc*.		
1104	V.	XLVIII.	XXIV.	*Godfrey* Abbot of *Nogent* is chosen Bishop of *Amiens* in the *Council* of *Troyes*, and *Guibert* succeeds him in that Abby. The Privileges of the Church of St. *Peter* of *Troyes*, and the Abbey of *Molesme* are confirm'd in the same Council.	A Council at *Troyes* held the 27th of *March*, where *Hubert* Bishop of *Senlis* being accus'd of Simony, clears himself by Oath. A council at *Beaugency July* the 30th concerning the Divorce of King *Philip* from *Bertrade*.	*Rainoldus* of *Semur*, Archbishop of *Lyons*. *Guibert*, Abbot of *Nogent*.
1105	VI.	XLIX. *Henry* 5th having Revolted against his Father, is Receiv'd and Proclaim'd King by the *Saxons*. He feigns a Reconciliation with his Father, whom he afterwards causes to be Imprison'd in the Castle of *Bingen*, and thence to be convey'd to *Ingelheim*; where he	XXV.	*Henry* V. banishes *Erlong* Bishop of *Wurtzburg*, and Substitutes *Robert* in his Place. *Henry* IV. being again Excommunicated in the Council of *Mentz*, is forced at *Ingelheim* to Abdicate the Empire, and on his Knees to implore Absolution of Bishop *Albanus* the Pope's Legat, who denies it him, and refers him to the Pope. His Son *Henry* is Proclaim'd and Crown'd King of *Germany* in the same Council. *Henry* IV. being retir'd to *Liege*, causes a	An Assembly at *Northausen*, *May* the 29th. A Council at *Paris*, *November* the 2d where K. *Philip* and *Bertrade* are Divorc'd after having solemnly sworn to live separately. A Council at *Mentz* held in the end of the Year against the Emperor *Henry* IV.	*Philippus Solitarius* a *Greek* Monk Composes his *Dioptron* or Rule of a Christian Life. *Odo* Bishop of *Cambray*.

	Popes.	Western Emperors and Kings.	Eastern Emperors.	Eccleſiaſtical Affairs.	Councils.	Eccleſiaſtical Writers.
		makes his eſcape, and retires to *Liege*.		Declaration there to be publiſh'd, to which his Son returns an Anſwer. *Ody* Abbot of St. *Martin* at *Tournay* is made Biſhop of *Cambray*, but afterwards Expell'd his Biſhoprick, for refuſing to admit the Emperor's Inveſtiture.		
1106	VII. The Pope comes into *France* to implore the King's Protection againſt the Emperor.	I. *Henry* V. ſucceeds his Father *Henry* IV. who died at *Liege*, *Auguſt* 7.	XXVI.	The Inhabitants at *Liege* to obtain Pardon of the new Emperor, are oblig'd to dig out the dead Body of *Henry* IV. which is tranſported to *Spire*, and laid in a Stone Coffin without the Church. The Decrees againſt the Inveſtitures are renew'd in the Council of *Guaſtalla*. The Pope takes away from the Metropolitan See of *Ravenna* the Suffragan Dioceſſes of *Æmilia*, in the ſame Council as a puniſhment for their Defection. *Gillebert* or *Gilbert* firnam'd *Criſpin*, is Inſtall'd Abbot of *Weſtminſter* in this Year. *Petrus Alphonſus* a *Spaniſh Jew* is Converted to the Chriſtian Religion; Baptiz'd at *Huesca*; and held at the Font by *Alphonſus* King of *Spain*.	A Council at *Guaſtalla* Oct. 19. under *Paſchal* II. in which are regulated Matters relating to the Churches of *Germany* and *Lombardy* that were engag'd in the Schiſm.	*Gilbert Criſpin*, Abbot of *Weſtminſter*. *Petrus Alphonſus* a Converted *Jew*.
1107	VIII.	II. The Death of *Edgar* K. of *Scotland*.	XXVII.	The Deputies of the Aſſembly of *Mentz* enter into Conference with the Pope at *Châlons* about the Affair of the Inveſtitures, but nothing is concluded therein. The Emperor ſends an Envoy to the Council of *Troyes*, which allows him a Years ſpace to be in a capacity to plead his own Cauſe in Perſon at *Rome* in a General Council.	An Aſſembly at *Mentz* held in the beginning of the Year about the Inveſtitures. A Council at *Troyes* in *Champagne* held by Pope *Paſchal* on the Feſtival of the *Aſcenſion*, concerning the Inveſtitures and againſt Simony.	*Stephen* Abbot of St. *James* at *Liege*. The Death of *Manaſſes*, Archbiſhop of *Rheims*.
1108	IX.	III. The Death of *Philip* K. of *Fr.* on *July* 26. *Lewes* the Groſs his Son Crown'd at *Orleans* 5 days after.	XXIX.	*Rodulphus* is choſen Abbot of St. *Trudo* after the Death of *Thierry*.		*Anſelm* Dean of *Laon*. *William de Champeaux*. *Stephen Harding*, Abbot of *Chicheſter*.

A Chronological Table.

	Popes.	Western Emperors and Kings.	Eastern Emperors.	Ecclesiastical Affairs.	Councils.	Ecclesiastical Writers.
1109	X	IV.	XXIX.			The Death of St. *Hugh* Abbot of *Cluny*. *April* 30th. The Death of *Rainoldus* of *Semur*, Archbishop of *Lyons*.
1110	XI.	V. *Henry* V. comes into *Italy*. He is crowned King of *Lombardy* at *Milan*, by the Archbishop *Chysolanus*.	XXX.	The Heretick *Henry*, who began to Dogmatize in *Provence* with *Peter de Bruis*, and passed from thence to *Lausanna*; arrives this Year at *Mans*, where he divulges his Errors for some time, and whence he is at last Expell'd by Bishop *Hildebert*. *Guigue de Castre* succeeds *John* in the Priory of *la Grande Chartreuse*.	An Assembly at *Ratisbon* held in the beginning of the Year, in which the Emperor declares that he is resolv'd to go to *Rome*, there to receive the Imperial Crown, and to accommodate the Difference between him and the Pope. A Council in *Ireland* held by *Gilbert* Bishop of *Limerick* the Pope's Legate, to regulate the Limits of the Bishopricks of that Kingdom.	*Anscherus*, Abbot of St. *Riquier*, writes this Year the Life and Miracles of St. *Angilbert*. *Theofredus* Abbot of *Epternach*. *Thibaud* or *Theobald*, a Clerk of *Etampes*. *Radulphus Ardens*.
1111	XII. The Pope having refus'd to Crown the Emperor, by reason of the Contests that arose about the Execution of the Treaty concerning the Investitures, is made a Prisoner with the Cardinals, and constrain'd to give Satisfaction to the Emperor, by granting him the Investitures.	VI. *Henry* after having made a Treaty with the Pope, concerning the Investitures, which is sign'd and sworn to, and Hostages given on both sides, enters *Rome February* 11th and at last obliges the Pope to grant him the Investitures, and to Crown him Emperor on *April* 13. The Emperor returns to *Germany*, and being arriv'd at *Spire* in the Month of *August*, causes the Body of *Hen-*	XXXI.	*Bruno* Bishop of *Segni* and Abbot of *Mount-Cassin* is Depriv'd of his Abbey by the Pope, who gives it another, because this Bishop took the liberty to speak too freely concerning the Investitures, and against the Pope's Proceedings *Leo* of *Marsi*, Cardinal Bishop of *Ostia* escapes by flight out of *Rome* after the taking of *Paschal* II. and traverses all *Italy*, to incite the People to take up Arms in Favour of the Pope. *Franco* is made Abbot of *Affligem*.	An Assembly of Cardinals at *Rome*, which disannuls all the Pope's late Proceedings, renews and confirms the Decrees of his Predecessors against the Investitures. A Council at *Jerusalem*, in which *Conon* Cardinal Bishop of *Palestrino* and the Pope's Legate in the *Levant*, Excommunicates the Emperor *Henry*.	*Nicetas Seidus*. *Hariulphus* a Monk of St. *Riquier*. *Hugh* Abot of *Flavigny*. *Odo* a *Benedictin* Monk of *Asti*. *Raimond d' Agiles*. *Turgot* a Monk of *Durham*.

	Popes.	*Western Emperors and Kings.*	*Eastern Emperors.*	*Eccleſiaſtical Affairs.*	*Councils.*	*Eccleſiaſtical Writers.*
		ry IV. his Father, to be there interr'd with a Magnificent Funeral Pomp, according to the permiſſion which he had obtain'd of the Pope, upon the Teſtimony that was produc'd, that he dy'd in a State of Repentance.				
1112	XIII.	VII.	XXXII.		A Council at *Lateran* which annuls the Pope's Treaty with the Emperor relating to the Inſtitutes. A Council at *Vienna* held *September* 16. by *Guy* Archbiſhop of that City and the Pope's Legat, in which the Privilege of the Inveſtitures is abrogated, and the Emperor Excommunicated.	*John Pyke.* *Walter* Archdeacon of *Oxford.* *Euthymius Zygabenus* a Greek Monk. *Philippus Solitarius.* The Death of *Baudry* Biſhop of *Noyon* and *Terouanne*, who was advanc'd to the Epiſcopal Dignity, *A. D.* 1097
1113	XIV.	VIII.	XXXIII.	St. *Bernard* retires to *Ciſteaux*, with 30 of his Companions, there to embrace the Monaſtick Life. The Foundation of the Abbey *de la Ferté* the firſt Daughter of *Ciſteaux* in the Dioceſs of *Châlons.* *William de Champeaux* is Ordain'd Biſhop of *Châlons.*		The Death of *Odo* Biſhop of *Cambray* at *Douay*, whither he had retir'd. The Death of *Sigebert* Monk of *Gembloux.*
1114	XV.	IX.	XXXIV.	The Church of *Amiens* ſends Deputies to the Council of *Beauvais*, to re-demand *Godfrey* their Biſhop, who had retir'd to *La Grande Chartreuſe.* This Biſhop writes a Letter to that Council, in which he declares, that he had reſign'd his Biſhoprick.	A Council at *Beauvais*, *December* 6th in which *Conon* the Pope's Legat excommunicates the Emperor.	*Udaſcalchus* a Monk. *Florentius Bravo*, a Monk of *Weſtminſter.* *Ernulphus* or *Arnulphus* Biſhop of *Rocheſter.* The Death of *Gillebert* or *Gilbert*, Ab. of *Weſt.* in this Year or the next.

The

	Popes.	Western Emperors and Kings.	Eastern Emperors.	Eccleſiaſtical Affairs.	Councils.	Eccleſiaſtical Writers.
				The Foundation of Abbey of *Pontigny* in the Dioceſs of *Auxerre*. *Baudry*, Abbot of *Bourgueil* is made Biſhop of *Dol*. *Ernulphus* or *Arnulphus* is tranſlated from *Burk* Abbey to the Biſhoprick of *Rocheſter*. *Stephen* inſtall'd Biſhop of *Autun*, the preceeding Year quits his Biſhoprick to become Monk in the Abbey of *Cluny*.	A Council at *Beauvais*, *December*. 6th in which *Conon* the Pope's Legate Excommunicates the Emperor.	
1115	XVI.	X. The Emperor *Henry* returns to *Italy*, where he takes Poſſeſſion of the Territories left by the Princeſs *Mathilda*, who died on the 24th day of *July*.	XXXV.	The Council of *Rheims* obliges *Godfrey* to return to his Biſhoprick of *Amiens*. The Conteſt that aroſe between the Chapter of St. *John* and that of St. *Stephen* at *Beſanſon* for the Metropolitan Right, is decided in favour of the former, in the Council of *Tornus*. *Bernard* choſen Biſhop of St. *Davids* in *England*, is ordain'd at *Weſtminſter*. The Foundation of the Abbeys of *Clairvaux* and *Morimond* in the Dioceſs of *Langres*. St. *Bernard* inſtall'd Abbot of *Clairvaux*, by *William de Champeaux* Biſhop of *Châlons*; the Epiſcopal See of *Langres*, to which this right of Inſtalment belong'd, being vacant. *Peter*, afterwards Library-Keeper of *Mount Caſſin*, is put at the Age of Five Years into into that *Monaſtery*.	A Council at *Soiſſons* held *Jan.* 6th which enjoyns the *Carthuſian* Monks to ſend back *Godfrey* to his Biſhoprick of *Amiens*. A Council at *Rheims March* 27. A Council at *Colen* held on the ſecond Feſtival of *Eaſter*. A Council at *Châlons*, *July* the 12th. In theſe three Councils call'd by *Conon* the Pope's Legate, and in another held at *Colen* in the *Chriſtmaſs* Holy-days the Emperor *Henry* is again Excommunicated. A Council at *Tornus*.	*Yves* Biſhop of *Chartres* died *December* 23.
1116	XVII.	XI.	XXXVI.	The Conteſt berween *Chryſolanus* and *Jordanes* for the Archbiſhoprick of *Milan*, is determin'd in favour of the latter in the Council of *Lateran*.	A Council at *Lateran March* the 6th which revokes the Privilege of the Inveſtitures granted to the Emperor *Henry*, and renews the Decrees of the Popes againſt thoſe Inveſtitures.	*Gauterius* Biſhop of *Maguelone*.

	Popes.	Western Emperors and Kings.	Eastern Emperors.	Eccleſiaſtical Affairs.	Councils.	Eccleſiaſtical Writers.
1117	XVIII. The Pope at the aproach of the Emperor's Army leaves *Rome*, goes to *Mount Caſſin*, and paſſes from thence into *Apulia* to ſeek for Succour.	XII. *Henry* returns to *Rome* with an Army, cauſes himſelf to be Crown'd again by *Maurice Burdin*, Archbiſhop of *Braga*. He retires afterwards into *Toſcany*.	XXXVII.	The Pope confirms the Inſtitution of the Order of *Fontevrault*.		
1118	*Paſchal* returns to *Rome*, with's Forces. He dies there *Jan.* 18. GELASIUS II. is Elected in his place ſix days after. *Cincius* of *Franchipani* being offended at this Election, takes *Gelaſius* Priſoner, but he is ſoon reſcu'd by the *Romans*. *Gelaſius* being ſollicited to confirm the Privilege of Inveſtitures, and refuſing to proceed in that Affair, is oblig'd upon the Emperor's approach to provide for his own ſafety at *Cajeta*, where he cauſes himſelf to be Conſecrated. The Emperor reſiding at *Rome*, cauſes *Maurice Burdin* Archbiſhop of *Braga* to be Proclaim'd under the Name of *Gregory* VIII. *Gelaſius* paſſes into *France*, and retires to *Cluny*.	XIII.	XXXVIII. The Death of *Alexis Comnenus*. JOHN COMNENUS his Son Succeeds him.	The Inſtitution of the Order of Knights Templars, the firſt of whom were *Hugh de Paganis*, and *Geffrey de St. Aldemar*.		

	Popes.	Western Emperors and Kings.	Eastern Emperors.	Eccleſiaſtical Affairs.	Councils.	Eccleſiaſtical Writers.
1119	I. *Gelaſius* dies at *Cluny*, *Jan.* 29. after having appointed for his Succeſſor *Guy*, Cardinal, Archbiſhop of *Vienna*, who is choſen at *Cluny*, *Feb.* 1. and Conſecrated *October* 14th under the Name of CALIXTUS II	XIV.	I.	*William de Champeaux*, Biſhop of *Châlons* and *Pontius*, Abbot of *Cluny*, are ſent by Pope *Calixtus* to the Emperor *Henry*, he Commences the Negotiation about the Inveſtitures. The Emperor ſends 'em back with fair words. The Pope deputes to him again two Cardinals to put an end to that Negotiation. They agree upon the ſame things in Writing, with the Emperor, who promiſes to give the Pope a Meeting at *Mouzon* to conſummate this Affair. *Calixtus*, after the opening of the Council of *Rheims*, being arrived at *Mouzon*, cannot come to any Agreement with the Emperor. He returns to the Council, where he condemns the Inveſtitures, and ſolemnly Excommunicates the Emperor *Henry*, the Anti-Pope *Burdin* and their Adherents. *Turſtin* choſen Archbiſhop of *York*, in 1115. but *Radulphus* Archbiſhop of *Canterbury* having refuſ'd to Ordain him, till he had acknowledg'd the Primacy of the Church of *Canterbury*, at laſt receives Epiſcopal Ordination from the Pope's Hands in the Council of *Rheims*.	An Aſſembly at *Triburia* to accommodate Matters relating to the Inveſtitures. A Council at *Thouloufe*, held *Jun.* 6. in the Preſence of Pope *Calixtus*, in which the new Hereticks are condemn'd. A Council held *Octob.* 21. at *Rheims* againſt the Inveſtitures.	*Stephen Harding* Abbot of *Ciſteaux*, publiſhes his Charter of Charity, or the Inſtitutes of the *Ciſtercian* Order. *Petrus Chryſologus* dedicates to the Emperor *Comnenus* his Diſcourſe concerning the Proceſſion of the Holy Ghoſt. The Birth of *Thomas Becket*, Archbiſhop of *Canterbury*. The Death of *Florentius Bravo*, Monk of *Wincheſter*.
1120	II. *Calixtus* paſſes into *Italy*, and enters *Rome*, as it were in Triumph. *Maurice Burdin*, who is driven out from thence, retires to *Sutri*.	XV.	II.	The Inſtitution of the Order of *Premontré* by St. *Norbert*. *Stephen* the Nephew of *Calixtus*, ſucceeds *Poppo* in the Biſhoprick of *Metz*, is Conſecrated at *Rome* by that Pope, and Created Cardinal. *William* is made Abbot of St. *Thierry* in the place of *Geoffrey*, tranſlated to the Abbey of St. *Medard* at *Soiſſons*. *Ulricus*, Monk of St. *Blaſius* in the *Black Forreſt*, is promoted this Year to the Biſhoprick of *Conſtance*.		*Eutrabius* Archbiſhop of *Nice*. *Stephen* Biſhop of *Autun*. *Nicephorus Bryennius*. *Joannes Zonaras* *Honoratus* of *Autun*. *Nicolas*, Monk of *Soiſſons*. *Ælnotus* a Monk of *Canterbury*.

1121.

A Chronological Table.

	Popes.	Western Emperors and Kings.	Eastern Emperors.	Eccleſiaſtical Affairs.	Councils.	Eccleſiaſtical Writers.
1121	III. *Burdin* is taken at *Sutri*, and confin'd in the Monaſtery of *Cava*, where he ſpends the reſt of his Life-time in a kind of forc'd Penance.	XVI. *Saxony* Revolts againſt the Emperor.	III.	*Bruno* Biſhop of *Spire* and *Arnoldus* Abbot of *Fulda*, are deputed to *Rome* by the Aſſembly of *Wurtzburg*, there to Negotiate an Accommodation between the Pope and the Emperor. The Foundation of the Abbey of *Foigny*, in the Dioceſs of *Laon*. The Heretick *Tanchelmuus*, or *Tanchelinus* Dogmatizes in *Flanders*. The Inſtitution of the Order of *Carmelites* by a Patriarch of *Antioch*, who having gather'd together certain Hermits of *Mount Carmel*, enjoyn'd 'em to lead a Monaſtick Life.	An Aſſembly at *Wurtzburg*, that appeaſes the Commotions of the Empire. A Council at *Soiſſons* which obliges *Petrus Abaelardus* to burn his Book of the *Trinity*.	The Death of *William de Champeaux* Biſhop of *Châlons*, in the end of *January*. *Thomas* a Monk of *Ely*. St. *Norbert*. *Guigue* Prior of *La Grande Chartreuſe*. *Geffrey* Biſhop of *Chartres*.
1122	IV.	XVII.	IV.	The Pope confirms the Right of the Cathedral adjudg'd to the Church of St. *John* at *Beſanſon*, by the Council of *Tornus*. The Deputies of the Aſſembly of *Wurtzburg*, having agreed upon at *Rome*, certain Conditions of an Accommodation between the Holy See and the Empire, The Pope ſends into *Germany*, *Lambert* Cardinal Biſhop of *Oſtia*, and two other Cardinals, who conclude with the Emperor a Treaty concerning the Inveſtitures; which put an end to a Quarrel of above 50 Years continuance. *Albero* Primate of the Church of *Mets*, and Brother to *Godfrey* Duke of *Louvain*, ſucceeds *Frederick* Biſhop of *Liege*. *Adam* Abbot of St. *Denis* being deceaſed, *Suger*, who was at *Rome*, is choſen in his place, and Conſecrated in the following Year.		*Gilbert* Biſhop of *Limerick*. *Franco* Abbot of *Aſſighem*. *Peter*, Library-Keeper of *Mount Caſſin*. *Ulricus*, biſhop of *Conſtantz*. *Baudry*, Biſhop of *Dole*.
1123	V.	XVIII.	V.	*Petrus Mauritius*, Sirnam'd the Venerable, is made Abbot of *Cluny*, on the Feſtival of the *Aſſumption* of the Virgin *Mary*. and the Emperor relating the Inveſtitures.	The I. General Council of *Lateran*, held in the Month of *March*, confirms the Treaty between the Pope to the Affair of	The Death of *Marbodus* Biſhop of *Rennes*. The Death of *Bruno* Biſhop of *Segni*.

1124

	Popes.	Western Emperors and Kings.	Eaſtern Emperors.	Eccleſiaſtical Affairs.	Councils.	Eccleſiaſtical
1124	VI. *Calixtus* II. dies *December* 13th After his Death the Cardinals chuſe *Theobald* Cardinal of St. *Anaſtaſia*, and are ready to proclaim him under the Name of *Celeſtin* II. but the People diſliking this Election, proclaim *Lambert* Cardinal Biſhop of *Oſtia*, who aſſumes the Name of HONORUS II. and who is afterwards admitted by the Cardinals and peaceably enjoys the Papal Dignity.	XIX.	VI.	*Stephen* is Ordain'd Biſhop of *Paris*, and *Rainaud*, or *Rainoldus*, Archbiſhop of *Rheims*.		The Death of *Ernulphus* or *Arnulphus* Biſhop *Rocheſter*. The Death of *Guibert* Biſhop of *Nogent Sous Couey*
1125	I.	The Emperor *Henry* V. dies at *Utrecht* *May* 23. without Male Iſſue. LOTHARIUS, Duke of *Saxony*, is elected King of *Germany*, proclaim'd and crown'd at *Mentz*, *Auguſt* 30th. *Conrad* and *Frederick*, Nephews of the Emperor *Henry* V. who endeavour to get poſſeſſion of the Empire, and make War with *Lotharius*, are Excommunicated by the Pope.	VII.	The Pope approves the Inſtitution of the Order of *Premontré*. *Matthew*, Prior of St. *Martin in the Fields*, is ordain'd Biſhop and Cardinal by Pope *Honorius* II. and ſent Legate into *France*. *Hildebert*, Biſhop of *Mans*, is inſtall'd Archbiſhop of *Tours* in the place of *Gilbert*. The Heretick *Tanchelinus* or *Tanchelmus* ſpreads his Doctrine in *Flanders*.	A Council at *London* held *September* 9th. for the Reformation of the Manners of the Clergy.	

A Chronological Table.

	Popes.	Western Emperors and Kings.	Eaſtern Emperors.	Eccleſiaſtical Affairs.	Councils.	Eccleſiaſtical Writers.
1126	II.	II.	VIII.	*Otho* of *Friſinghen* embraces the Monaſtick Life in the Abbey of *Morimond.* *Albericus* the Fellow-Diſciple of *Petrus Abaelardus*, and an able Divine, being choſen Biſhop of *Châlons* after the Death of *Ebalus*, St. *Bernard* entreats the Pope to confirm that Election. The Heretick *Peter de Bruys* divulges his Opinions in *Provence* and *Languedoc.* St. *Norbert* is ſent for to *Antwerp* to confute the Heretick *Tanchelmus.*		
1127	III. The Pope declares War againſt *Roger* Duke of *Sicily*, who preſum'd to enjoy the Dutchies of *Caſabria* and *Apulia* without any dependance upon the See of *Rome.*	III.	IX.	St. *Norbert* is made Archbiſhop of *Magdeburg.* The Biſhops of the Province of *Sens* having ſuſpended the Dominions of King *Lewes* the Groſs from Divine Service, by reaſon of the Perſecutions rais'd by him againſt *Stephen* Biſhop of *Paris*; that Prince has recourſe to Pope *Honorius*, and prevails with him to take off the Suſpenſion. St. *Bernard* congratulates the Abbot *Suger*, upon his introducing a Reformation into the Abbey of St. *Denis.* The Foundation of the Abbey of *Igny* in the Dioceſs of *Rheims.*	A Synod at *Nantes* againſt inceſtuous Marriages, and Succeſſions to Benefices among Kinsfolks, as alſo, about the Fiſcal Right relating to Wrecks. A Council at *London*, held in the Month of *May*, in which are renew'd the moſt part of the Ordinances of the Council of *London. A.* 1125.	St. *Bernard* compoſes his Treatiſe of the *Duties of Biſhops*, which he dedicates to *Henry* Archbiſhop of *Sens*, and at the ſame time makes a Diſcourſe to the Clergy of *Paris*, call'd, *Of Converſion.*
1128	IV. The Pope Excommnicates *Roger* Duke of *Sicily.*	IV.	X.	The Death of *Albero* Biſhop of *Liege*, *January* the 1ſt. *Stephen* Abbot of St. *John* at *Chartres* is made Patriarch of *Jeruſalem.*. *Drogo* or *Dreux*, Prior of St. *Nicaiſe* of *Rheims*, is conſtituted firſt Abbot of St. *John* at *Laon* by *Bartholomew de Foigny*, Biſhop of that City. *Peter*, Library-Keeper of *Mount Caſſin* is expell'd that Monaſtery by the envy of his Companions, and retires to the Emperor, who Conſtitutes him his Secretary and Chaplain, and employs him in ſeveral Negotiations.	A Council at *Troyes* held *Jan.* 13. which confirms the Inſtitution of the Order of the Knights Templars, and preſcribes 'em a Rule and a Form of a White Habit, upon which Pope *Eugenius* III. afterwards ordain'd that a red Croſs ſhould be worn.	St. *Bernard* compoſes this Year, his Treatiſe of *Grace* and *Free Will.* *Drogo* or *Dreux.*

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	Popes.	Western Emperors and Kings.	Eastern Emperors.	Eccleſiaſtical Affairs.	Councils.	Eccleſiaſtical Writers.
1129	V. *Lewes* the Groſs, King of *France*, cauſes his Son *Philip* to be crown'd, *April* the 14th.	V.	XI.	The Pope ſends Legate to *Denmark Gregory de Creſcentia*, Cardinal of *Theodorus*.	A Council at *Châlons*, held *Feb.* 2. in which *Henry* Biſhop of *Verdun* reſigns his Biſhoprick according to St. *Bernard*'s advice, and *Urſio* Abbot of St. *Denis* at *Rheims* is ſubſtituted in his place.	The Death of *Gauterius* Biſhop of *Maguelone*.
1130	The Death of *Honorius* II. *Feb.* 14. INNOCENT II. is choſen the ſame day. The Schiſm of *Peter de Leon*, who aſſumes the Name of *Anacletus*. *Innocent* is acknowledg'd in the Aſſembly of *Etampes* and goes into *France*. I.	VI. *Lewes* the Groſs, King of *France*, magnificently entertains Pope *Innocent* at *Orleans*. *Henry* I. K. of *England*, receives him in the like manner, and owns his Authority.	XII.	St. *Bernard* ſpeaks earneſtly in favour of Pope *Innocent* in the Council of *Etampes*, and his judgment is follow'd by the Council. *Hugh*, a Native of *Amiens*, and Abbot of *Redding* in *England*, is made Archbiſhop of *Roan*.	A Council at *Etampes*, which acknowledges *Innocent* as lawful Pope.	*Eckard* Abbot of *Urangen* *Hugh*, Monk of *Fleury*. *Iſaac* an *Armenian* Bp writes againſt the Errors of the *Armenians*. *Anſelm* Abbot of *Gemblours*. *Ordericus Vitalis*. *Anſelm* Biſhop of *Havelberg*. *Hervæus* Monk of *Dol*. *Hugh de Foliet*. *Stephen* Biſhop of *Paris*. *Rainier* Monk of St. *Laurence* at *Liege*. *Gualbert* Monk of *Marchiennes*. *Pandulphus* of *Piſa*. *Fabritius Tuſcus* Abbot of *Abendon*. *Auctus* Abbot of *Valombre*.
1131	II. An Interview betwen Pope *Innocent* and the Emperor *Lotharius* at *Liege*. The Pope viſits the Abbeys of *Cluny* and *Clairvaux*, at his return from *Liege*.	VII. *Philip* the Son of *Lewes* the Groſs, is kill'd by accident, and his Brother *Lewes* the Younger, ſir-nam'd the Godly, is crown'd by the Pope in the Council of *Rheims Octob.* 25th.	XIII.	The Emperor propoſes the re-eſtabliſhment of the Inveſtitures in his Interview with the Pope at *Liege*, but St. *Bernard* oppoſes it, and perſuades that Prince to inſiſt no longer upon that Demand. St. *Bernard* refuſes the Biſhoprick of *Châlons*, and cauſes *Geffrey* Abbot of St. *Medard* at *Soiſſons* to be choſen Biſhop of that Dioceſs.	An Aſſembly at *Liege*, *March* the 21th. A Council at *Rheims*, held in the Month of *October*, where the Anti-pope *Anacletus* is Excommunicated.	In this Year St *Bernard* compoſes his Treatiſe of Injunctions and Diſpenſations. *Albericus*, Canon of *Aix*. *Foucher a* Monk of *Chartres*. *Gauterius* the Chancellour. *Annas Comnenus*.

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A Chronological Table.

Popes.	Western Emperors and Kings.	Eaſtern Emperors.	Eccleſiaſtical Affairs.	Councils	Eccleſiaſtical Writers.
			The Pope grants a Privilege to the Abbey of *Même*. St. *Bernard* invites to *Clairvaux Gueric*, Canon of *Tournay*.		*Michael Glycas.* The Death of *Baudry* Biſhop of *Dol*.
1132 III. The Pope returns to *Italy*.	VIII.	XIV.	The Death of St. *Hugh*, Biſhop of *Grenoble*. St. *Bernard* accompanies *Innocent* II. to *Italy*, and by the way, reconciles the Inhabitants of *Genoua* and *Piſa*, and obliges 'em to declare for the Pope. *Albero*, who had ſucceeded another *Albero* in the Dignity of Primate of *Mets*, when the latter was made Biſhop of *Liege*, is choſen Archbiſhop of *Triers*. A Conteſt between the Abbey of *Cluny* and that of *Ciſteaux*, on occaſion of a Privilege granted by Pope *Innocent*, which exempted the Monks of *Ciſteaux* from paying Tithes to the Abbey of *Cluny*. Differences between *Stephen* Biſhop of *Paris*, and an Arch-Deacon of his Dioceſs, who had unadviſedly Suſpended his Arch-Deaconry from Divine Service, with *Stephen de Garlande* his Adverſary, which is the Subject of the Letters written by that Biſhop.		*Turſtin* Archbiſhop of *York*. The Death of *Hildebert* Archbiſhop of *Tours*.
1133 IV. *Lotharius* reeſtabliſhes Pope *Innocent* in the See of *Rome*, but this Prince is no ſooner departed thence to return to *Germany*, but the Anti-pope *Anacletus* conſtrains *Innocent* to retire a ſecond time to *Piſa*. *Roger* Duke of *Sicily*, upon the Sollicitation of *Anacletus*, who had	IX. *Lotharius* is crown'd Emperor at *Rome* by Pope *Innocent*.	XV.	The Pope ratifies the Immunities and Donations made to the Church of *Piſtoia* in *Tuſcany*: He likewiſe confirms the Right of Superiority of the Archbiſhop of *Hamburg* over the Biſhops of *Denmark*, *Sweden* and *Norway*. *Thomas*, Prior of St. *Victor*, is kill'd near *Gournay* by the Relations of *Theobald* Arch-Deacon of *Paris*, as he was returning with *Stephen* Biſhop of *Paris* from the the Abbey of *Chelles*, where they they went to reform ſome Abuſes. This Biſhop Pronounces a Sentence	A Council at *Joarre*, which Excommunicates the Aſſaſſins of *Thomas*, Prior of St. *Victor* at *Paris*, and of *Archembaldus*, Sub-Dean of *Orleans*, and all thoſe that entertain'd 'em. The Pope confirms this Sentence, and adds in a Letter, that Divine Service ſhould ceaſe to be celebrated in all thoſe places where theſe Aſſaſſins were	

	Popes.	Western Emperors and Kings.	Eastern Emperors.	Eccleſiaſtical Affairs.	Councils.	Eccleſiaſtical Writers.
	given him the Title of King, in vain endeavours to withdraw the Inhabitants of *Piſa* from their Obedience to the Pope.			of Excommunication againſt thoſe Murderers, and retires to *Clairvaux*. *Archembald*, Sub-Dean of *Orleans* is likewiſe Aſſaſſinated at the inſtigation of *John* Arch-Deacon of St. *Croix* of the ſame City. *Robert Pullus*, who had paſs'd from *France* to *England*, in the Year 1130. and had ſince obtain'd the Arch-Deaconry of *Rocheſter* re-eſtabliſhes the Univerſitiy of *Oxford*.	preſent, and that thoſe Eccleſiaſtical Perſons that were abetters to theſe Murders, ſhould be depriv'd of their Benefices.	
1134	V.	X. A Treaty of Peace concluded between *Lotharius* and *Conrad*, by the Mediation of St. *Bernard*.	XVI.	St. *Bernard*, after the breaking up of the Council of *Piſa*, is ſent to *Milan*, to reconcile the *Milaneſes* with the Church of *Rome*. He is accompanied with 2 Cardinal Legates, *Guy* Biſhop of *Piſa*, and *Matthew* Biſhop of *Albano*, as alſo with *Geffrey* Biſhop of *Chartres*.	A Council at *Piſa*, held by the Pope againſt the Anti-pope *Anacletus*.	*Hugh* of St. *Victor*. The Death of St. *Norbert*, Founder of the Order of *Premontré*. The Death of *Stephen Harding*, Abbot of *Ciſteaux*.
1135	VI. *Roger* Duke of *Sicily* takes poſſeſſion of *Benevento* and *Capua* that belong'd to the See of *Rome*.	XI. *Henry* I. K. of *England* dies without Male Iſſue, by reaſon that his Three Sons were drown'd *A.* 1120. *Stephen* Count of *Boulogne*, the Son of *Adela* his Siſter, ſeizes on the Kingdom of *England*, and diſputes *Normandy* with *Mathilda* or *Maud* the Daughter of that Prince, and Wife of *Geffrey Plantagenet*, Count of *Anjou*.	XVII.	St. *Bernard* returning from *Italy* to *France*, is ſent into *Guyenne* with the Legate of the Holy See, where he obliges the Duke of that Province, to own Pope *Innocent* II. and to re-eſtabliſh the Biſhops of *Poitiers* and *Limoges*, whom he had expell'd. *Alexander* Biſhop of *Liege* is depos'd and *Albero* IV. of that Name, Primate of the Church of *Mets*, ſubſtituted in his place. *William*, Abbot of St. *Thierry*, leaves his Abbey and becomes a Monk in that of *Segni* of the *Ciſtercian* Order.		St. *Bernard* compoſes this Year his Treatiſe of the Commendation of the new *Militia*, Dedicated to *Hugh*, Grand Maſter of the Knights Templars. *Odo*, Abbot of *Remy* at *Rheims*, writes his Letter concerning a Miracle of St. *Thomas* the Apoſtle. *Rupert*, Abbot of *Duyts*, dies *March* 3d.
1136	VII.	XII.	XVIII.	*Helias*, Abbot of St. *Sulpitius* of *Bourges* is choſen Biſhop of *Orleans*, and Conſecrated in the Month of *April* in the Year following. *Drogo* or *Dreux*, Abbot of St. *John* at *Laon*,		*Geffrey* the Groſs, Monk of *Tiron*. *Rodulphus* Abbot St. *Tron*. *William* Abbot of St. *Thierry* or *Theodoric*.

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	Popes.	Western Emperors and Kings.	Eastern Emperors.	Ecclesiastical Affairs.	Councils.	Ecclesiastical Writers.
				is sent for to *Rome* by Pope *Innocent*, who Creates him Cardinal, and Bishop of *Ostia*. *Odo*, Abbot of St. *Remigius* at *Rheims*, gives the Revenues of the House of *Mont-Dieu* to the *Carthusians*.		*Peter* the *Venerable* Abbot of *Cluny*.
1137	VIII.	XIII. The Death of *Lewes* VI. sir-nam'd the Gross, King of *France*, *August* 1. *Lewes* the Young succeeds him.	XIX	St. *Bernard* is recall'd to *Italy* by the Pope, who afterwards sends him to *Roger* Duke of *Sicily*, to oblige him to abandon the Anti-pope *Anacletus*'s Party. This Saint enters into Conference with *Peter* Cardinal of *Pisa*, who was about to maintain the Anti-pope's Cause, and persuades him to change his Opinion and Party.		The Death of *Guigue*, Prior of the *La Grande Chartreuse*.
1138	IX. The Death of the Anti-pope *Anacletus*, The Schismaticks Substitute in his place *Gregory* Cardinal, who takes the Name of *Victor*, but this last soon abdicates the Pontificate, and puts an end to the Schism.	XIV. The Death of the Emperor *Lotharius*, *Decemb.* 3. The King of *France* gives *Normandy* to *Eustache* the Son of *Stephen* King of *England*.	XX.	*William*, Bishop of *Langres* dying this Year, a Contest arises for that Bishoprick: *Peter* Archbishop of *Lyons*, and *Hugh* Son of the Duke of *Burgundy*, cause a Monk of *Cluny* to be chosen Bishop of that Diocess: But the Chapter of *Langres* opposes this Election, and appeals to the See of *Rome*. However the Monk does not forbear to cause himself to be ordain'd by the Archbishop of *Lyons*, and the Bishops of *Autun* and *Mascon*. The Pope condemns this Ordination, and requires 'em to proceed to a new Election conformably to the Advice of St. *Bernard*: *Godfrey*, Prior of *Clairvaux*, and the Kinsman of this Saint is Elected Bishop of *Langres* the Year next ensuing. *Theobald*, Abbot of *Bec*, is chosen Archbishop of *Canterbury* in the Council of *London*. *Otho* the Son of *Leopold* Marques of *Austria*, is made Bishop of *Frisinghen*. *Ulric*, Bishop of *Constance*, leaves his Bishoprick and returns to the Monastery of Saint *Blaise*.	A Council at *London*, held *Decemb.* 13th in which 'tis debated about means to conclude a Treaty of Peace between the Kings of *France* and *England*.	*Gueric*, Abbot of *Igni*. The Death of *Drogo* or *Dreux*, Cardinal Bishop of *Ostia*.

Guerric,

Popes.	Western Emperors and Kings.	Eastern Emperors.	Ecclesiastical Affairs.	Councils.	Ecclesiastical Writers.
			Guerric is constituted Abbot of *Igni* this Year, in the place of *Humbert*, who had retir'd from thence. *Arnold* of *Brescia* divulges his Opinions in *Italy*.		
1139 X. Pope *Innocent* waging War with *Roger* Duke of *Sicily*, who seiz'd upon the Dutchy of *Apulia*, is taken Prisoner by that Prince, and oblig'd by an Agreement to confirm the Donation that *Honorius* II. had made to him of the Kingdom of *Scicily*, the Dutchy of *Apulia* and the Principality of *Capua*, with the Title of King.	I. CONRAD, Duke of *Franconia*, is proclaim'd King of *Germany*. *Geffrey* Count of *Anjou*, recovers part of *Normandy*.	XXI.	*Philip*, Bishop of *Tarento*, a favourer of the Anti-pope *Anacletus* is depos'd upon that account in the General Council of *Lateran*. *William*, Abbot of St. *Thierry* sends to *Geffrey* Bishop of *Chartres*, Legate of the Holy See, and to St. *Bernard* 13 Propositions which he had taken out of the Theological Writings of *Petrus Abaelardus*. *Alberic* Elected to the Bishoprick of *Châlons* in 1126, but not having been Ordain'd nor put in Possession of that Bishoprick, is advanc'd to the Archbishoprick of *Bourges*. St. *Malachy*, Primate of *Ireland*, takes a Journey to *Rome*. *Gillebert* or *Gilbert*, Legate of the See of *Rome*, in *Ireland*, resigns his Office into the Pope's Hands. The Death of St. *Otho* the Apostle of *Pomerania*, The Death of *Rainoldus*, Archbishop of *Rheims*, *Jan.* 13. *Samson* is chosen in his place. The Death of *Peter*, Archbishop of *Lyons*, who has for his Successor *Falco*, Dean of that Church.	The II. General Council at *Lateran*, held in the Month of *April* against the Followers of the Anti-pope *Anacletus*, and *Arnold* of *Brescia*, who is expell'd *Italy*.	
1140 XI.	II.	XXII.	St. *Bernard* sends to *Italy* some of his Monks to inhabit the Monastery of St. *Anastasius*, newly re-built, and *Bernard* afterward Pope under the Name of *Eugenius* III. is made Abbot of it. *Turstin*, Archbishop of *York* being dead, this Metropolitan See is contended for between *William* the Nephew of	A Council at *Sens* begun on the *Octave* of the Feast of *Pentecost*, in which St. *Bernard* confutes the Errors of *Petrus Abaelardus*, who appeals to the See of *Rome*, but afterwards desists from that Appeal by the	St. *Bernard* writes his Sermons 65 and 66 against the Hereticks of *Colen*. He likewise writes to the Canons of *Lyons*, his famous Letter concerning the Festival of the Conception of the Virgin *Mary*, which

	Popes.	Western Emperors and Kings.	Eaſtern Emperors.	Eccleſiaſtical Affairs.	Councils.	Eccleſiaſtical Writers.
				King *Stephen*, and *Henry* of *Murdach*, Abbot of *Fontaines*; *William* cauſes himſelf to be Conſecrated by *Henry* Biſhop of *Wincheſter*, but the Pope denies him the *Pall*, and grants it to *Henry*, confirming his Election. However the King did not acknowledge *Henry* till three Years after.	Advice of *Peter* the *Venerable*, Abbot of *Cluny*, into whoſe Monaſtery he had retir'd.	thoſe Canons had lately introduc'd.
				Geffrey de Loroux Archbiſhop of *Bourdeaux*, incurs the diſpleaſure of King *Lewes* the Young, for having ordain'd *Grimoard* Biſhop of *Poitiers* Canonically Elected.		*Petrus Abaelardus* about the ſame time compoſes his *Apology*.
				The Pope confirms the Sentence of the Council of *Sens* againſt *Petrus Abaelardus*.		*Philip* a Monk of *Clairvaux*.
				Hereticks diſcover'd in the Dioceſs of *Colen* this Year.		*Samſon* Archbiſhop of *Rheims*.
				The Church of *Rheims* having remain'd near two Years deſtitute of an Archbiſhop, and St. *Bernard* having refus'd to accept of this Dignity, *Samſon* Provoſt of the Church of *Chartres*, is ordain'd Archbiſhop of that Dioceſs in the end of the Year.		*Robert Pullus*.
						William of *Malmesbury*.
						Hugo Metellus.
						Thomas de Maurigny.
						Bernard a Monk of *Cluny*.
						Ulgerus Biſhop of *Angers*.
						Antonius Meliſſus.
						Waſelinus Monalius.
						The Death of *Turſtin* Archbiſhop of *York*.
						The Death of *Ulric* Biſhop of *Conſtance*.
1141	XII.	III. The King of *France* maintains a cruel War againſt *Thobald* Count of *Champagne*, for having detain'd the Archbiſhop of *Bourges* in his Territories.	XXIII.	*Albericus* Archbiſhop of *Bourges* being dead, *Peter de la Châtre* is choſen in his place, and Conſecrated by the Pope. but the King of *France* refuſing to admit him, his Kingdom is ſuſpended from Divine Service by the Pope, who afterwards takes off the Suſpenſion, the King having acknowledg'd this Archbiſhop.		
				Arnold Arch-Deacon of *Sees*, is choſen Biſhop of *Liſieux*.		
				Gillebert de la Porrée is ordain'd Biſhop of *Poitiers*.		
1142	XIII.	IV.	XXIV. The Death of *Fulk* King of *Jeruſalem*.	Cardinal *Yves*, who was ſometime a Regular Canon of St. *Victor* at *Paris*, is ſent to *France* by the Pope, there to pronounce a Sentence of		*Hugh* of St. *Victor* dies, *February* 11.
						The Death of *Petrus Abaelardus*.

Popes.	Western Emperors and Kings.	Eaſtern Emperors.	Eccleſiaſtical Affairs.	Councils.	Eccleſiaſtical Writers.
		Meliſinda his Wife obtains the Adminiſtration of the Government during the Minority of her Son.	Excommunication againſt *Radulphus* Count of *Vermandois*, who had divorc'd *Petronilla*, the Siſter of the Count *de Champagne* his Wife, in order to Marry the Duke of *Aquitaine*'s Daughter. The Biſhops *Bartholomew* of *Laon*, *Simon* of *Noyon*, and *Peter* of *Senlis*, the promoters of this Divorce, are ſuſpended *ab Officio*. *Bernard*, who of Prior of *Portes* had been made Biſhop of *Belley*, leaves that Biſhoprick to return to his Monaſtery.		
1143 The Death of Pope *Innocent*, *September* 24th. CELESTIN II. is ſubſtituted in his place the ſame Day. I.	V.	The Death of *John Comnenus* in the Month of *April*. MANUEL COMNENUS ſucceeds him. I.	*Yvo* Biſhop of *Fraſcati* is ſent into *England* in Quality of the Pope's Legate. The Death of *John* Biſhop of *Sées*, who has for his Succeſſor, *Girard* a Regular Canon: The latter cannot peaceably enjoy this Biſhoprick, by reaſon that he endeavour'd to introduce into his Church, Secular Canons in the place of the Regular, who were in poſſeſſion of it.		The Death of *William* of *Somerſet* a Monk of *Malmesbury*.
1144 I. The Death of *Celeſtin* II. *March* 8th. LUCIUS II. is choſen in his place a few days after. He makes a Truce with *Roger* King of *Sicily*, and implores the Aſſiſtance of the Emperor *Conrad* againſt the People of *Rome*, who had revolted from him, and proceeded to the Election of one *Patricius*.	VI. A Treaty of Peace concluded between the K. of *France* and the Count of *Campagne* by the Mediation of St. *Bernard*.	II.	Pope *Lucius* confirms the Primacy of the Church of *Toledo* above all the others of *Spain*. He grants a Privilege to the Abbey of *Cluny*, and renders the Monaſtery of St. *Sabas* ſubject to that Abbey. *Robert Pullus*, who had been invited to *Rome*, by Pope *Innocent* II. is made Cardinal and Chancellor of the Church of *Rome* by *Lucius* II. *Hugh* Abbot of *Pontigny*, ſucceeds *Henry* in the Archbiſhoprick of *Sens*. *Amedeus* Abbot of *Haute-Combe* is ordain'd Biſhop of *Lauſanna*.		*Amedeus* Biſhop of *Lanſanna*. *Potho* a Monk of *Prom*. *Henry* Biſhop of *Troyes*. *Herman* Abbot of St. *Martin* at *Tournay*. *Archardus* a Monk of *Clairvaux*.

	Popes.	Western Emperors and Kings.	Eastern Emperors.	Eccleſiaſtical Affairs.	Councils.	Eccleſiaſtical Writers.
1145	II. *Lucius* dies *February* 25th. EUGENIUS III. is choſen in his place, and Conſecrated *March* 4. I.	VII.	III.	Pope *Eugenius* exhorts the Chriſtians to the Cruſade, confirms the Privileges granted upon that account, by *Urban* II. and orders St. *Bernard* to Preach up the Cruſade throughout all Chriſtendom. *Thierry* Abbot of St. *Eloy* at *Noyon*, is Conſecrated Biſhop of *Amiens* by *Samſon* Archbiſhop of *Rheims*. St. *John* Biſhop of *Valence* being dead, *Oribert* Prior of *La Chaiſe-Dieu* is Elected in his place.		
1146	II. The Hereticks *Arnold* of *Breſcia* returning to *Italy*, cauſes the Inhabitants of *Rome* to revolt againſt the Pope, who is forced to retire into *France*.	VIII. *Lewes* the Young, King of *France*, cauſes himſelf to be crown'd at *Bourges* on the Feſtival of *Chriſtmaſs*, before he undertakes his Voyage to the *Holy Land*.	IV.	The Pope re-eſtabliſhes the *Biſhoprick* of *Tournay*, which for above 500 Years had been United to that of *Noyon*, and conſtitutes *Anſelm* Abbot of St. *Vincent* of *Laon*, Biſhop of that Dioceſs. *Helias* Biſhop of *Orleans* reſigns his Biſhoprick according to the Advice of St. *Bernard*. *Serlo* a Monk of *Ceriſy* is choſen Abbot of *Savigny*. It was the Cuſtom of the Kings of *France* to cauſe themſelves to be crown'd on the principal Feſtivals of the Year, and conformably to this Cuſtom, *Samſon* Archbiſhop of *Rheims* having perform'd the Ceremony of the Coronation of King *Lewes* at *Bourges*, to the prejudice of the Archbiſhop of that City (*Peter de la Châtre*) who alledg'd that this Right apparently belong'd to him in his own Church; He is depriv'd of the Uſe of the *Pall* by Pope *Eugenius*, to whom the Archbiſhop of *Bourges* had made his Complaint. A certain Monk named *Radulphus*, Preaches to the Allies engag'd in the Cruſade, that before their departure for the *Holy Land*, they ought	A Council at *Chartres* held the third *Sunday* after *Eaſter*, in which St. *Bernard* is choſen Chief of the Cruſade for the Expedition at the *Holy Land*.	*Nicolas* a Monk of *Chairoaux*. *Simeon* of Durham. *Gauterin* (*Mauritania* Biſhop of *Lan*. *Wilbero* Abbot of St. *Peter* at *Colen*.

Popes.	Western Emperors and Kings.	Eastern Emperors.	Eccleſiaſtical Affairs.	Councils.	Eccleſiaſtical Writers.
			to deſtroy all the *Jews*, as being greater Enemies to *Jeſus Chriſt* than the *Mahometans*. St. *Bernard* Preaches up the Cruſade, but Admoniſhes the Chriſtians of *France* and *Bavaria*, not to ſuffer the *Jews* to be put to death, nor ſo much as to be perſecuted.		
1147 III. The Pope being arriv'd in *France*, is magnificently entertain'd at *Paris* by the King.	IX. The Emperor *Conrad* marches into the *Levant* with an Army for the relief of the *Holy Land*. The King of *France* follows him ſoon after, with another Army upon the ſame deſign.	V.	The Examination of the Doctrine of *Gillebert de la Porrée* Biſhop of *Poitiers* is begun in the Pope's Preſence in the Councils of *Auxerre* and *Paris*, and the Determination of that Affair is refer'd to a Council appointed to be held at *Rheims* the next Year. *Otho* Biſhop of *Friſinghen* accompanies the Emperor *Conrad* in his Expedition to the *Holy Land*. *Arnold* Biſhop of *Liſieux*, in like manner accompanies the King of *France* into the *Levant*. *Suger*, Abbot of St. *Denis*, and Regent of the Kingdom, eſtabliſhes Regular Canons in the Abbey of St. *Genevieve* in the place of the Monks that reſided there. St. *Bernard* takes a Journey to *Guienne* with *Albericus* Cardinal Biſhop of *Oſtia*, the Pope's Legate, and *Geſfrey* Biſhop of *Chartres*: He there impugns the Errors of the Heretick *Henry*, and confutes 'em by his Preaching and a great number of Miracles. This Heretick endeavouring to make his eſcape, is ſeiz'd, and convey'd, laden with Fetters, to *Thouloufe*, and deliver'd into the Biſhop's Cuſtody. The Abbey of *Baume* is chang'd into a Priory by the Pope, by reaſon of the contempt that the Monks of that Abbey had ſhewn of the Authority of the See of ſome time after.	A Council at *Etampes*, held on *Septuageſima-Sunday* concerning the Expedition of the *Holy Land*, and the Regency of the Kingdom of *France*, which is given to *Suger*, Abbot of St. *Denis*. A Council at *Auxerre* held in the beginning of the Year. A Council at *Paris*, held on the Feſtival of *Eaſter*.	The Death of *Waſelinus Momalius*, Prior of St. *Laurence* at *Liege*.

Rome; nevertheleſs this Title is reſtor'd

Popes.	Western Emperors and Kings.	Eastern Emperors.	Eccleſiaſtical Affairs.	Councils.	Eccleſiaſtical Writers.
1148 IV. The Pope after having held ſeveral Councils in *France*, returns to *Italy*.	X.	VI.	*Lucas Chryſobergius*, according to ſome Writers, is advanc'd this Year to the Patriarchate of *Conſtantinople*; but as others will have it, not till *An.* 1155. *Eon de l'Etoile*, a Viſionary Heretick is brought before Pope *Eugenius* in the Council at *Rheims*, who condemns him to cloſe Confinement, ſo that he dies in Priſon a little while after. *Gillebert de la Porrée* being convicted by St. *Bernard*, in that Council, retracts his Errors. The Pope performs the Ceremony of the Dedication of the Church of *Toul*: He writes to St. *Hildegarda*, Abbeſs of *Mount* St. *Robert*, commending her Spirit of Prophecy. St. *Malachy*, who undertook a ſecond Journey to *Rome*, in order to obtain the *Pall*, of the Pope, dies by the way, at *Clairvaux*, *November* the 2d.	A Council at *Rheims*, held in the Month of *March* againſt *Gillebert de la Porrée*, Biſhop of *Poitiers*. A Council at *Triers*, held in the preſence of Pope *Eugenius*, which approves the writings of St. *Hildegarda*.	
1149 V.	XI. The King of *France* returning from the *Holy Land*, inveſts *Henry* the Son of *Mathilda*, Counteſs of *Anjou*, with the Dutchy of *Normandy*.	VII.	*Henry*, the Brother of the King of *France*, and Monk of *Clairvaux*, is made Biſhop of *Beauvais*. *Gilbert Foliot*, Abbot of *Leiceſter* in *England*, is ordain'd Biſhop of *Hereford*.		St. *Bernard* writes his firſt Book *Of Conſideration*. The Death of *Amedeus*, Biſhop of *Lauſanna*.
1150 VI. *Eugenius* after his return to *Italy*, having ſuſtain'd many ſhocks, at laſt makes himſelf Maſter of St. *Peter*'s Church.	XII. *Lewes* the Young, King of *France*, divorces his Wife *Eleonor*, the Daughter of *William* Duke of *Guienne*, whom he had marry'd in 1137.	VIII.	*Hugh*, Abbot of *Trois-Fontaines* in *Champagne*, is created Cardinal Biſhop of *Oſtia*. *Henry* and *Roland* Monks of *Clairvaux*, are likewiſe made Cardinals at the ſame Promotion. *Philip*, Arch-Deacon of *Paris*, the Son of King *Lewes* the Groſs, is choſen Biſhop of that City; but he reſigns this Biſhoprick to *Peter Lombard*, ſir-nam'd *Maſter of the Sentences*. *Godeſchalcus*, Abbot of St. *Martin* ſuc-		St. *Bernard* writes his ſecond Book *Of Conſideration*, and ſends it to Pope *Eugenius*. *Arſenius*, a Monk of *Mount Athos*, makes his Collection of the Canons. *Otho*, Biſhop of *Friſinghen*. *Serlo*, Abbot of *Savigny*. *Lucius*, Abbot of St. *Cornelius*.

Popes.	Western Emperors and Kings.	Eaſtern Emperors.	Eccleſiaſtical Affairs.	Councils.	Eccleſiaſtical Writers.
			ceeds *Alviſius* in the Biſhoprick of *Arras*. *Philip*, who had been depos'd from the Biſhoprick of *Taranto*. *A.* 1139. and who had afterward retir'd to *Clairvaux*, there to take the habit of a Monk, is made Prior of the ſame Monaſtery by St. *Bernard*. *John*, a Monk of the Iſle of *Oxia*, is advanc'd to the Patriarchate of *Conſtantinople* this Year. *Peter de Celles*, is made Abbot of *Celles* in the ſame Year.		*Bartholomew de Foigny*, Biſhop of *Laon*. *Peter Lombard*, Biſhop of *Paris*. *Falco*. *Henry*, Arch-Deacon of *Huntington*. *Hugh*, Cardinal Biſhop of *Oſtia*. *Conſtantinus Manaſſes*. *Conſtantinus Harmenopulus*. *Robert Pullus*, Cardinal, dies this Year. The Death of *William*, Abbot of St. *Thierry* in the ſame Year.
1151	VII.	XIII.	IX.	The Pope confirms the Rights and Privileges of the Church of *Colen*. *Jourdain des Urſins*, Cardinal, is ſent Legate into *Germany*. St. *Bernard* wrote his 190th Letter againſt this Prelate. *Geffrey Arthur*, Arch-Deacon of St. *Aſaph*, is ordain'd Biſhop of the the ſame Church. *Bartholomew*, Biſhop of *Laon* after having govern'd his Church 38 Years, retires to the Abbey of *Foigny*, and there turns Monk. *Gauterius*, Abbot of St. *Martin* at *Laon*, ſucceeds him in that Biſhoprick, but he leaves it three Years after, and becomes a Monk at *Premontré*. *Turoldus* is choſen Abbot of *Trois-Fontaines* in the room of *Hugh*, made Cardinal in the preceding Year. The Death of *Hugh*, who of Abbot of *Pontigny* had been ordain'd Biſhop of *Auxerre*: Whereupon many Contеſts ariſe about the Succeſſion to that Biſhoprick.	A Council at *Beaugency*, held on the Feſtival of *Eaſter*, which approves the Divorce between the King of *France* and his Wife *Eleonor*, by reaſon of their being too near of kin.	*Gratian* compleats his *Collection of Canons*. *John*, Patriarch of *Antioch*. *Germanus*, Patriarch of *Conſtantinople*. *Andronicus Camaterius*. *George*, Archbiſhop of *Corfu*. *Lucas Chryſobergius*, Patriarch of *Conſtantinople*. *Robert*, Arch-Deacon of *Oſtrevant*. *Theobaldus*, a Monk of St. *Peter* at *Beze*. *Gauterius*, Canon of *Terouane*. *Herbert* a Monk. *Haimo*, Arch-Deacon of *Châlons*. *Herman* a converted Jew of *Colen*. *Nicetas Conſtantinopolitanus* *Teulfus*, a Monk of *Morigny*.

	Popes.	Weſtern Emperors and Kings.	Eaſtern Emperors.	Eccleſiaſtical Affairs.	Eccleſiaſtical Writers.	Councils.
1132	VIII.	The Death of *Conrad.* FREDERICK I. ſucceeds him. I. *Stephen*, K. of *England*, being deceas'd, the Kingdom returns to *Henry* II. Duke of *Normandy*.	X.	*Odo*, Abbot of St. *Cornelius* at *Compeigne*, is choſen Abbot of St. *Denis* in the place of *Suger*. The Pope orders the Biſhop of *Saintes* to permit a new Church to be built at *Rochel*. He confirms the Primacy of *Toledo*, and enjoyns the Biſhops of *Spain* to acknowledge it. He likewiſe ratifies the Conſtitutions and Privileges of the *Ciſtercian* Order.		The Death of *Suger*, Abbot of St. *Denis*, *January* 15. St. *Bernard* finiſhes his other Books, *Of Conſideration*. *John*, Monk of *Marmoutier*. *Alexander*, Abbot in *Sicily*. *Radulphus Niger*, Monk of St. *Germer*. St. *Elizabeth*, Abbeſs of *Schonaw*. St. *Aelred*, Abbot of *Reverby*.
1153	IX. *Eugenius* dies, *July* 8th at *Tivoli*. ANASTASIUS IV. is choſen in his place two days after. I.	II.	XI.	Pope *Eugenius* grants by a Bull to the Canons of St, *Peter* at *Rome*, the fourth part of all the Offerings that were made in that Church. *Alanus*, a Native of *Burg de Reninghen* near *Ypres* in *Flanders*, and Abbot of *Larivoir*, is ordain'd Biſhop of *Auxerre*. *Henry* Archbiſhop of *York*, being dead this Year, *William* his Competitor, who had been Choſen and Conſecrated Archbiſhop of that Church in 1140. but before whom *Henry* was preferr'd by Pope *Innocent*, takes a Journey to *Rome*, where he obtains of Pope *Anaſtaſius*, the confirmation of his Archiepiſcopal Dignity, and the *Pall*. However he does not long enjoy this Archbiſhoprick, dying in the next Year. The Cardinals *Bernard* and *Gregory*, the Pope's Legates in *Germany*, depoſe *Henry*, Archbiſhop of *Mentz*. *Robert*, Abbot of *Dunes*, ſucceeds St. *Bernard* in the Abbey of *Clairvaux*.		The Death of St. *Bernard*, *Auguſt* 20th.
1154	II. *Anaſtaſius* dies *Decemb.* 4th having for his Succeſſor ADRIAN IV.	III. The Death. of *Stephen*, K of *England*, and the beginning of the	XII.	*Gauterius* of *Mauritania* is ordain'd Biſhop of *Laon*, in the place of another *Gauterius*, the Succeſſor of *Bartholomew* of *Foigny*.		The Death of *Gillebert de la Porrée* Biſhop of *Poitiers*.

	Popes.	Western Emperors and Kings.	Eastern Emperors.	Eccleſiaſtical Affairs.	Councils.	Eccleſiaſtical Writers.
	Reign of *Henry* II. his Succeſſor according to the trueſt Opinion.			Pope *Anaſtaſius* confirms the Statutes of the Regular Canons of St. *John* at *Lateran*; takes into the Protection of the See of *Rome*, the Order of the Knights of St. *John* of *Jeruſalem*; and ratifies their Privileges.		
1155	I. *Arnold* of *Breſcia* excites Commotions in *Rome* againſt Pope *Adrian*, who ſuſpends the City from Divine Service, till the *Romans* ſhould expel that Heretick and his Followers: Theſe laſt are forc'd to eſcape by flight to *Otricoli* in *Toſcany*, where they are well receiv'd by the People: But ſome time after, *Arnold* of *Breſcia* is taken Priſoner and deliver'd up to the Prefect of *Rome*, who cauſes him to be burnt, and his Aſhes to be caſt into the River *Tiber*, leſt the People ſhou'd ſhew any honour to his Relicks. The Pope pronounces *Anathema* againſt *William* King of *Sicily*, who had refus'd to receive his Letters, becauſe he did not give him the Title of King, and had taken poſſeſſion of ſome Territories belonging to the Patrimony of the Church of *Rome*.	IV. *Frederick* is crown'd Emperor at *Rome* by the Pope.	XIII.	The Conteſt that aroſe *An.* 1132. between the Abbey of *Cluny* and that of *Ciſteaux*, as to the Affair of Tithes, is at laſt terminated by an Accommodation.		*Baſil* of *Acris* Archbiſhop of *Theſſalonica*, returns an Anſwer to the Letter which was writ to him by Pope *Adrian*, to induce him to be reconcil'd to the *Latin* Church.

	Popes.	Western Emperors and Kings.	Eastern Emperors.	Eccleſiaſtical Affairs.	Councils.	Eccleſiaſtical Writers.
1156	II. The Pope concludes a Treaty of Peace with *William*, King of *Sicily*, and grants him the Title of King of both *Sicilies*.	V. The Emperor being offended at the Letter which the Pope had writ to him, drives the two Legates, who brought it, out of his Dominions, forbids all his Subjects to take any Journeys to *Rome*, and ſets Guards upon the Frontiers to hinder the paſſage of thoſe that ſhou'd attempt to enter.	XIV	A Difference ariſing between *Adrian* IV. and *Frederick*, concerning the Terms of a Letter writ by this Pope to the Emperor, which imported that *Adrian* had conferr'd upon that Prince the notable Favour of the Imperial Crown. The Pope is oblig'd to give another Explication of the Terms of his Letter, to afford ſatisfaction to the Emperor; but takes an occaſion to complain that *Frederick* had prefix'd his own Name before that of the Pope in one of his Letters; that he exacted Fealty and Homage of the Biſhops; that he refus'd to receive his Legates; and that he prohibited his Subjects to go to *Rome*. *Otho*, Biſhop of *Friſinghen*, quits his Biſhoprick, and retires to the Abbey of *Morimond*, where he liv'd a Monk before his advancement to the Epiſcopal Dignity, and dies there in the Month of *September*, in the ſame Year. *Philip*, formerly Biſhop of *Taranto*, and afterwards Prior of *Clairvaux*, is conſtituted Abot of *Aumône* of the *Ciſtercian* Order.		*Hugh* of *Poitiers*, a Monk of *Vezelay*, begins to write his Hiſtory of that Monaſtery. The Death of *Peter* the *Venerable*, Abbot of *Clumy*, on *Chriſtmaſs-day*.
1157	III.	VI.	XV.			The Death of *Luke*, Abbot of St. *Cornelius*,
1158	IV.	VII.	XVI.	*Thomas Becket* is made Lord Chancellor of *England* by King *Henry* II. The Reformation of the Regular Canons of St. *Victor* at *Paris* is eſtabliſh'd in the Monaſtery of St. *Everte* at *Orleans*, by *Roger* its firſt Abbot.		
1159	V The Death of *Adrian*. The greateſt part of the Cardinals	VIII. The Emperor being preſent at the Siege of *Cremona*, the two	XVII.			

	Popes.	Western Emperors and Kings.	Eastern Emperors.	Ecclesiastical Affairs.	Councils.	Ecclesiastical Writers.
	chuse ALEXANDER III. *Octavian* is Elected Antipope by others and maintain'd by the Emperor. He takes the Name of *Victor* III.	Competitors for the Papal Dignity present themselves before him to be supported. He appoints 'em to come to *Pavia*, there to be judg'd by a Council.				
1160	I. *Alexander*, who refus'd to appear in the Council of *Pavia* having been inform'd of what was there transacted against him, excommunicates the Emperor *Frederick*.	IX.	XVIII.	Thirty Persons, the Followers of *Arnold* of *Brescia*, call'd *Publicans*, having taken a resolution to pass into *England*, to divulge their Doctrine, are there seiz'd on, publickly whipt, stigmatiz'd with a hot Iron on their Foreheads, harrass'd, and at last starv'd to death with hunger and cold. *Arnold*, Bishop of *Lisieux*, is sent Legate into *England*.	A Council at *Pavia*, held in the Month of *February*, which declares the Election of *Alexander* to be void, and Excommunicates him with his Adherents; but confirms that of *Victor*. A Council at *Oxford*, in which the Publicans or *Vaudois* are convicted and condemn'd.	*Hugh*, a Monk of *Cluny*. *Hugh*, Archbishop of *Rouen*. *Michael* of *Thessalonica*, condemn'd for the Heresy of the *Bogomiles*, retracts his Errors and makes a Confession of his Faith. *Philip*, Bishop of *Tarnacen*. *Odo de Deuil*. *Gilbert*, Abbot of *Hoiland*.
1161	II.	X. *Lewes* the Young, King of *France*, marries *Adella*, or *Alix*, Daughter of *Theobald*, Count of *Champagne*, who died in 1152.	XIX.	*Alanus* abdicates his Bishoprick at *Auxerre*, and retires to *Clairvaux*. The Kings of *Denmark*, *Norway*, *Hungary*, and *Bohemia*, as also six Archbishops, twenty Bishops and many Abbots write (as 'tis reported) Letters by way of excuse, to the Assembly at *Lodi*, by which they own *Victor* as lawful Pope. The Death of *Theobald*, Archbishop of *Canterbury*. He has for his Successor in that Archbishoprick, *Thomas Becket*, Chancellor of *England*, who is Consecrated on *Whit-Sunday*. Dr. *Gilbert Foliot* is translated from the Bishoprick of *Hereford* to that of *London*.	An Assembly at *New-Market*, in the Month of *July*, in which the Election of *Alexander* III. is declar'd Legitimate, and that of *Victor* Illegal. An Assembly at *Beauvais* at the same time, which passes a like Judgment with that of *New-Market*, in favour of Pope *Alexander*. An Assembly of the Prelates of *England* and *France*, in which both Kings assisted, where were present the Legates of *Alexander* and *Victor*, and Deputies from the Emperor *Frederick*. *Alexander* is there own'd as lawful Pope, and *Victor* Excommunicated with his Adherents.	*Peter de Roy*, a Monk of *Clairvaux*. *Enervinus*, Provost of *Steinfeld*. *Eckert*, Abbot of St. *Florin*. *Benacenſius*. *Elrard de Beclume*. *Michael* of *Thessalonica*. *Odo*, a Regular Canon.

	Popes.	Western Emperors and Kings.	Eastern Emperors.	Ecclesiastical Affairs.	Councils.	Ecclesiastical Writers.
					An Assembly at *Lodi*, held *June* 20. in the presence of the Emperor *Frederick*, which confirms what was transacted in that of *Pavia* the preceding Year, in favour of *Victor*.	
1162	III. The Pope who had fled for Refuge to the Territories of *William* K. of *Sicily*, waiting for a favourable opportunity to pass into *France*, arrives there at last on the Festival of *Easter*, and is receiv'd by the Kings of *France* and *England*, who go before him upon the River *Loire* as far as *Torey*, land to meet him, and conduct him on the Road, each holding one of the Reins of his Horse's Bridle.	XI. An interview between the King of *France* and the Emperor at *Avignon*, where the Anti-pope *Victor* is present, and where the Emperor is incens'd against the King, by reason that *Alexander* was not come according as he had engag'd, to bring him, and having the strongest Party, designs to take him Prisoner; but the King is deliver'd from this trouble, by the Army that the King of *England* had caus'd to march that way.	XX.	*John de Bellemains* is ordain'd Bishop of *Poitiers*. *Peter*, Abbot of *Celles*, is translated to the Abbey of St. *Remigius* at *Rheims*. *Geffrey*, Abbot of *Igny* succeeds *Fastredus* in the Abbey of *Clairvaux*.	A Conferance at *Avignon*, which was propos'd by the Emperor to put an end to the Schism, but was broke off by reason that Pope *Alexander* refus'd to appear.	*Hugh* of *Poitiers*, a Monk of *Vercley*. *Albert*, Abbot of *Hildesheim*. *John* of *Hexham*, Provost of *Haguldstad*. *Fastredus*, Abbot of *Clairvaux*.
1163	IV.	XII.	XXI.	*Henry*, the Brother of the King of *France*, is translated from the Bishoprick of *Beauvais*, to the Archbishoprick of *Rheims*. *John*, Dean of *Orleans*, is assassinated by a certain Lord, from whom he endeavour'd to recover some Goods belonging to the Chapter of *Orleans*, which he had Usurp'd. The beginning of the Contests between *Henry* II. King of *England*, and *Thomas Becket*, Archbishop of *Canterbury*.	A Council at *Tours*, held in the Pope's Presence, *May* 28. against the Anti-pope *Victor*, and his Adherents, and against the Hereticks of this Age. An Assembly at *Westminster*, in which *Thomas*, Archbishop of *Canterbury* incurs the Displeasure of the King of *England*, by	*Arnold*, Bishop of *Lisieux*, pronounces his Discourse concerning the *Unity* and *Liberty* of the Church in the Council at *Tours*.

Popes.	Western Emperors and Kings.	Eastern Emperors.	Ecclesiastical Affairs.	Councils.	Ecclesiastical Writers.
				refusing to observe the Customs of the Kingdom, without any Limitation. A Council at *Sens* concerning the Murder of *John*, Dean of the Church of *Orleans*.	
1164 V. The Death of the Anti-pope *Victor*, at *Lucca*. His Adherents and Followers proceed to the choice of *Guy* of *Crema*, who assumes the Name of *Paschal* III.	XIII.	XXII.	*Thomas Becket*, Archbishop of *Canterbury*, repents of what he did in the Assembly at *Clarendon*, and abstains from celebrating Divine Service, till the Pope who then resided at *Sens*, had given him Absolution for that Offence. The King of *England* sends to the Pope to desire, that the Archbishop of *York* may be made Legate of the Holy See in *England*, and that the Customs of this Kingdom may be confirm'd by its Authority, and observ'd by the Bishops of *England*. The Pope only grants the Office of Legate to the Archbishop of *York* with this restriction, that the same Legate shou'd have no Jurisdiction over the Person of the Archbishop of *Canterbury*, and that the Bishops shou'd continue to obey him as their Primate. *Thomas Becket* retires to *France* after the Sessions of the Assembly at *Clarendon*, which requir'd him to resign his Archbishoprick: He is very favourably receiv'd by the *French* King and the Pope, who orders him to keep his Station of Archbishop. *William* of *Champagne* the fourth of the Brothers of *Adela* Queen of *France*, is chosen Bishop of *Chartres* after the Death of *Robert*. *Maurice de Sully* succeeds *Peter Lombard* in the Bishoprick of *Paris*. *Richard* of St. *Victor* is constituted Prior of that Monastery.	An Assembly at *Clarendon*, held in the Month of *January*, in which *Thomas*, Archbishop of *Canterbury*, and the other Prelates of *England* are compell'd to confirm certain Customs of the Kingdom, and to oblige themselves by Oath to observe 'em without restriction. An Assembly at *Northampton* against *Thomas*, Archbishop of *Canterbury*.	*Richard* of St. *Victor*. *Hugh*, Monk of St. *Saviour* at *Lodeve*. *Laurence* a Monk of *Liege*. St *Hildegarda*, Abbess. The Death of *Peter Lombard*, Bishop of *Paris*.

1165

	Popes.	Western Emperors and Kings.	Eastern Emperors.	Ecclesiastical Affairs.	Councils.	Ecclesiastical Writers.
1165	VI. *Alexander* returns to *Italy*, and makes his publick entry into *Rome*, in the Month of *November*.	XIV. The Nativity of *Philip* sir-nam'd *Augustus*, King of *France*.	XXIII.	*Stephen*, who was sometime Bishop of *Tournay*, becomes a Regular Canon in the Monastery of St. *Everte* at *Orleans*.		*Philip de Harveng*, Abbot of *Bonne Esperance*. *Alanus* Bishop of *Auxerre*. *John* of *Salisbury*. *Arnold*, Bishop of *Lisieux*. *Adamus Scotus*. *Geffrey Arthur*, Bishop of St. *Asaph*. The Death of St. *Elizabeth*, Abbess of *Schonaw*.
1166	VII.	XV. The Emperor *Frederick* marches into *Italy* with an Army, to put the Anti-pope *Paschal* in Possession of the See of *Rome*.	XXIV.	*Alexis Aristenes Oeconomus*, or Steward of the Church of *Constantinople*, cites in the Synod of that City the 37th Canon of the Council in *Trullo* against *Nicephorus*, Patriarch of *Jerusalem*. The Deputies of the King of *England* having assisted at the Assembly of *Wurtzburg*, repair to *Rome*, there to demand satisfaction as to the Affair of *Thomas*, Archbishop of *Canterbury*. The Pope returns an Answer to the King their Master with so much Resolution, that this Prince is oblig'd to disown what these Deputies had done in the Assembly of *Wurtzburg*. *Thomas Becket*, Archbishop of *Canterbury*, is Constituted Legate of the Holy See in *England*, and in that Character condemns and abrogates the Customs that were Publish'd at *Clarendon*; Excommunicates all those that shou'd observe, or cause 'em to be observ'd; and threatens the King of *England* with an *Anathema*.	A Synod of *Constantinople*, held by *Lucas Chrysobergius*, Patriarch of that City. An Assembly at *Wurtzburg*, held on the Festival of *Whitsuntide*, in which the Emperor obliges by Oath the greater part of the Lords and Prelats of whom it was compos'd, to acknowledge no other Pope but *Paschal*. The Deputies of the King of *England*, who was at variance with Pope *Alexander*, by reason of the Differences between him and *Thomas*, Archbishop of *Canterbury*, take the same Oath.	*Peter* of *Celle*. *Gilbert Foliot*. The Death of St. *Aelred*, Abbot of *Revesby*.
1167	VIII.	XVI. The Emperor defeats the *Romans* in a Battel, makes himself Master of part of the City of	XXV.	*John* of *Oxford*, deputed to *Rome* by the King of *England*, obtains a promise of the Pope, that he wou'd send two Legates to determine the Affair of the Archbishop of *Can-*		*Hugh* of *Poitiers* Monk of *Vezelay*, compleats his History of the Monastery. *Michael Acbisalus*, Patriarch.

Popes.	Western Emperors and Kings.	Eastern Emperors.	Ecclesiastical Affairs.	Councils.	Ecclesiastical Writers.
			Rome, and of St. *Peter*'s Church: But the Diseases that rage in his Army afterwards, oblige him to retire speedily to *Lombardy*.		
1168 IX. The *Italians* animated by the Sentence of the Council of *Lateran*, revolt against the Emperor, own Pope *Alexander*, and expel the Schismatical Bishops.	XVII.	XXVI.	*William* of *Champagne* is translated from the Bishoprick of *Chartres*, to the Archbishoprick of *Sens*. *Thomas*, Archbishop of *Canterbury*, refuses to admit as Judges of the Controversy between him and the King of *England*, the Pope's Legates in the Assembly at *Gisors*, and pleads his own Cause so resolutely, that it breaks up, without concluding any thing. He obtains of the Pope sometime after, the revocation of those two Legates.	A Council at *Lateran*, in which Pope *Alexander* pronounces a Sentence of Deposition against the Emperor *Frederick*. An Assembly at *Gisors*, in the Month of *November*.	The Death of *Ode de Deuil*, Abbot of St. *Corneliu*, at *Compeigne*.
1169 X. Pope *Alexander* who had retir'd to *Benevento*, returns thence in the end of the Year. The *Romans* refuse to admit him, but on condition that he shou'd order the Walls of *Frascati* to be demolish'd, which he had fortify'd. The Pope does it accordingly, but the *Romans*	XVIII. The Emperor is defeated by the *Milanese*, and escapes with much a-do to *Germany*. An Interview between the Kings of *England* and and *France* at St. *Denis*, about the Affair of *Thomas*, Archbishop of *Canterbury*, where they come to no Agreement. The King of *England*	XXVII. The fruitless Negotiations of two other Legates of the See of *Rome* concerning an accommodation of the Differences between the K. of *England* and the Arch-bishop of *Canterbury*. The King of *England* being dissatisfy'd with the proceedings of these two last Legates, desires two others to be sent, which suit is granted; but they have no better success in their Negociation than the former. The Pope revokes the Suspension of the Authority of the Archbishop of *Canterbury*.		The Death of *Lucas Chrysoberges*, Patriarch of *Constantinople*. The Death of of *Wolbero*, Abbot of St. *Pantaleon* at *Colen*.

	England.	*Western Emperors and Kings.*	*Eastern Emperors.*	*Ecclesiastical Affairs.*	*Councils.*	*Ecclesiastical Writers.*
	having broke their word, he causes *Rassus* to be re-form'd. And returns to *Bernay*.	causes his Son *Henry* to be Crown'd by the Archbishop of *York*, to the prejudice of the Archbishop of *Canterbury*, to whom this Right belonged.		He Suspends the Archbishop of *York* and the Bishops who assisted at the Coronation of the King of *England*, *ab Officio*, &c.		
1170	XI. The Anti-pope *Paschal* dies. His Partisans Substitute *John*, Abbot of *Struma* in his place under the Name of *Calixtus III.*	XIX. An Interview between the Kings of *England* and *France* at St. *Germain en Laye*, who conclude a Mutual Treaty of Peace.	XXVIII. *Manuel Comnenus*, causes a Proposal to be made to the Pope for the re-union of the *Greek* and *Latin* Churches, in case he won'd cause him to be Crown'd Emperor of the West; but the Pope replies, that the Matter being of too great difficulty, he cou'd not grant his request.	*Theorianus* is sent to *Armenia* by the Emperor *Manuel Comnenus*, to endeavour to procure a re-union between that and the *Greek* Church. He finds means to gain the Patriarch of the *Armenians*. The Interview between the the two Kings at St. *Germain en Laye*, where were present the Legates of the Pope, and *Thomas*, Archbishop of *Canterbury*, produce no effect, as to the reconciliation of this Prelate with his Prince. *Rotrou*, Archbishop of *Roan* and *Bernard* Bishop of *Nevers*, are sent by the Pope to the King of *England*, with Orders to suspend the whole Kingdom from Divine Service, if he refus'd to be reconcil'd to the Archbishop of *Canterbury*, and to restore Peace to the Church. This Prince yields to their Remonstrances, and even entreats 'em to promote the Accommodation, which is at last terminated this Year. *Theobold*, the Kinsman of *William* of *Champagne*, Archbishop of *Sens*, is ordain'd Bishop of *Amiens*. The Archbishop of *York*, and the Bishops of *London* and *Salisbury*, whom *Thomas Becket* had Excommunicated, create him new Troubles in *England*, and he is no sooner arriv'd at *Canterbury*, but he is Assassinated in his Church		*Henry*, Archbishop of *Rheims* writes to the Pope and Cardinals, in favour of *Drogo* or *Drogo*, Chancellor of the Church of *Noyon*. *Peter* of *Poitiers*, Chancellor of the Church of *Paris*, composes his Book of *Sentences*. *Robert* of *Melun*, Bishop of *Hereford*. *Alexis Aristenes*. *Simeon Logotheta*. *John* of *Cornwall*. *Gerochus*, Provost of *Reichersperg*. *Peter de Riga*, Canon of *Rheims*.

	Popes.	Anglo-Saxon Emperors and Kings.	Eastern Emperors.	Ecclesiastical Affairs.	Councils.	Ecclesiastical Writers.
				on the Festival of Christmas.		
				Ponsius the fifth, Abbot of *Clairvaux*, is made Bishop of *Clermont* in *Auvergne*.		
				The Birth of St. *Dominick*.		
1171	XII.	XX.	XXIX.	The King dispatches an Envoy to *Rome* to clear himself of the Murder of *Thomas Becket*, Archbishop of *Canterbury*. The Pope sends two Legates, to oblige him to make satisfaction to the Church, and in the mean while Excommunicates the Murderers. The King meekly submits to the Penance impos'd on him by the Legates; disannuls the Customs publish'd at *Clarendon*, and at last receives Absolution at the Door of the Church.		
				Richard succeeds *Thomas* in the Archbishoprick of *Canterbury*.		
				The Assassins of *Thomas*, Archbishop of *Canterbury* come to *Rome* to get Absolution; where the Pope enjoyns 'em to make a Journey to *Jerusalem* in the Habit of Pilgrims: One of 'em perishes by the way, and the two others spend the remainder of their Lives in doing Penance, being shut up in a place call'd *Monte-Nigro*.		
1172	XIII.	XXI.	XXX.	*Guarinus* or *Warinus* is constituted the fifth Abbot of St. *Victor* at *Paris*.	A Council at *Lombez*, in which the Heretick *Oliverius* and his Followers call'd *Bons Hommes*, or *Good Men* are convicted and condemn'd.	The Death of *Gilbert*, Abbot of *Hoiland*.
				Henry II. King of *England*, is absolv'd in the Council of *Avranches*.	A Council at *Cassel* in *Ireland* held in the Month of *October*.	
					A Council at *Avranches*.	

	Popes.	Western Emperors and Kings.	Eastern Emperors.	Ecclesiastical Affairs.	Councils.	Ecclesiastical Writers.
1172	XIV.	XXII. The Young King of *England* Rebels against his Father, who is oblig'd to repair to the Tomb of *Thomas*, Archbishop of *Canterbury*, to implore his Assistance.	XXXI.	The Canonization of *Thomas*, Archbishop of *Canterbury*,		*Richard* of St. *Victor* dies *March* 10.
1174	XV.	XXIII	XXXII.	The Canonization of St. *Bernard*, *Jan.* 18. *William*, Arch Deacon of *Tyre*, is advanced in the Month of *May*, to the Dignity of Archbishop of that Church.		
1175	XVI.	XXIV. The Emperor makes War in *Italy*.	XXXIII.	The Pope approves the Institution of the Order of the Knights of St. *James* in *Spain*, and of that of the Monks of the Abbey of St. *Saviour* at *Messina*. *Nivelon de Cherisy*, is made Bishop of *Soissons*. *Geffrey Arthur*, Bishop of St. *Asaph*, who had quitted his Bishoprick, by reason of some Disturbances that happen'd in *Wales*, and had retir'd to King *Henry*'s Court, who gave him the Abbey of *Abington*, is sollicited in the Council of *London*, to return to his Bishoprick; but upon his refusal, other Incumbents are provided both for his Bishoprick and Abbey, and he remains destitute of a Benefice. *Geffrey*, who was translated from the Abbey of *Igni* to that of *Clairvaux*, going into *Italy*, is there made Abbot of *Fossanova*, and some Years after, of *Hautecombe*.	A Council at *London*, held on the *Sunday* before the Festival of the *Ascension*, in which were present the two *Henrys*, Kings of *England*.	*Geffrey*, Abbot of *Clairvaux*. *William*, Archbishop of *Tyre*.
1176	XVII.	XXV. The Emperor's Army is entirely defeated by the *Milanese* Forces, and	XXXIV.	The Pope approves the Institution and the Constitution of the *Carthusian* Order.		

that Prince is oblig'd to send Ambassadors to Pope *Alexander*, to sue for Peace.

	Popes.	Western Emperors and Kings.	Eastern Emperors.	Eccleſiaſtical Affairs.	Councils.	Eccleſiaſtical Writers.
1177	XVIII. An Interview between Pope *Alexander* and the Emperor *Frederick* at *Venice*, in the Month of *July*, where the Peace of the Church is eſtabliſh'd. By virtue of this Treaty, *William*, King of *Sicily* obtains a Truce of fifteen Years with the Emperor, and the *Lombards* one of ſeven.	XXVI.	XXXV.	*William* of *Champagne*, the Brother-in-law of the King of *France*, is tranſlated from the Archbiſhoprick of *Sens*, to that of *Rheims*, and made Cardinal. *Stephen* of *Tournay*, is tranſlated from the Abbey of St. *Everte* at *Orleans*, to that of St. *Genevieve* at *Paris*, after the Death of the Abbot *Aubert*. The Pope ſends a Legate to a King of the *Indies*, commonly call'd *Preſter John*.	A Council at *Venice* held by the Pope *September* 16. in which the Peace is confirm'd, and the *Anathema* renew'd againſt thoſe that were not return'd to the Boſom of the Church.	
1178	XIX. The Pope is re-call'd from *Anagnia* to *Rome*, by the Clergy, Senate, and People of that City. The Anti-pope *Calixtus* obtains Pardon upon his Proſtration at the Pope's Feet.	XXVII.	XXXVI.	*Eſcilus*, Archbiſhop of *Lunden*, Primate and Legate of the See of *Rome* in *Denmark* and *Sweden*, and Regent of both Kingdoms, quits all theſe Dignities, to turn Monk at *Clairvaux*, where he dies four Years after. *Abſalon* ſucceeeds him in the Archbiſhoprick of *Lunden*. *Saxo Grammaticus*, Provoſt of *Roſchild*, is ſent to *Paris* by *Abſalon* Archbiſhop of *Lunden*, to bring Monks of St. *Genevieve* into *Denmark*. A great number of Diſſenters from the Church of *Rome* are diſcover'd at *Thouloufe*, who being branded with the odious Name of Hereticks, are Excommunicated and Baniſh'd by the Pope's Legate, with the aſſiſtance of ſome Biſhops; and who retire to the Country of *Albigeois*, where *Roger*, Count of *Ally*, receives 'em favourably, and makes uſe of 'em to detain the Biſhop of his City Priſoner, ſince that time theſe People were call'd *Albigenſes*, or *Albigeois*.		

The Pope confirms the Rights and Privileges of the Archbiſhop of *Colen*.

A Chronological Table.

	Popes.	Western Emperors and Kings.	Eastern Emperors.	Eccleſiaſtical Affairs.	Councils.	Eccleſiaſtical Writers.
1179	XX.	XXVIII. *Lewes*, the Young King of *France* cauſes his Son *Philip* to be Anointed and Crown'd at *Rheims*.	XXXVII.	*William*, Archbiſhop of *Tyre* aſſiſts in the Council of *Lateran*, and draws up the Acts. The *Albigeois*, or People of *Alby*, are Condemn'd and Excommunicated in the General Council of *Lateran*, which declares that they were call'd *Cathari*, *Parians* and *Publicans*, and that they had many other Names. *Laborant* is made Cardinal *John* of *Salisbury* ordain'd Biſhop of *Chartres*.	A III. General Council at *Latcran*, begun *March* 2.	
1180	XXI.	XXIX. The Death of *Lewes*, the Young King of *France*, on the 10th or 20th Day of *September*. His Son *Philip Auguſtus* ſucceeds him.	XXXIII. *Manuel Comnenus* dies *Octob.* 6th. ALEXIS COMNENUS ſucceeds him.	*Arnold*, Biſhop of *Liſieux*, having incurr'd the diſpleaſure of the King of *England*, retires to the Monaſtery of St. *Victor* at *Paris*. *Peter*, Abbot of *Ciſteaux* is ordain'd Biſhop of *Arras*.		*John* the Hermit writes this Year the Life of St. *Bernard*. *Thierry* or *Theodoricus*, a Monk, in like manner compoſes his Hiſtory in the ſame Year. *Richard*, Prior of *Hagulſtadt*. *Stephen*, Biſhop of *Tournay*. The Death of St. *Hildegarde*, Abbeſs of *Mont* St. *Robert*. The Death of *Philip de Harveng*, Abbot of *Bonne Eſperance*. The Death of *Adamus Scotus* a Regular Canon. The Death of *Nicolas*, a Monk of *Clairvaux* in the ſame Year.
1181	XXII. *Alexander* III. dies on the 27th day of *Auguſt*, or on the 21. of *September*. LUCIUS III. is choſen to ſupply his place.	XXX.	I.	*Henry*, Biſhop of *Alby*, having in quality of the Pope's Legate, levy'd certain Troops, marches into *Gaſcogne*, to expel thence the People call'd *Publicans*, who were Maſters of a great number of Caſtles: They make a ſhew, to avoid the Storm, of abjuring their Opinions, but the Biſhop being gone, they live as before.		The Death of *Alanus* at *Clairvaux*.

John de Bellemains is tranſlated from the Biſhoprick of *Poitiers* to the Archbiſhoprick of *Narbonne*, and afterwards to that of *Lyons*.

Baldwin of *Devonſhire*, Abbot of *Ferden*, is ordain'd Biſhop of *Wincheſter*.

A Chronological Table.

	Popes.	Western Emperors and Kings.	Eastern Emperors.	Ecclesiastical Affairs.	Councils.	Ecclesiastical Writers.
1182	I.	XXXI.	II.	*Peter de Celles*, Abbot of St. *Remigius*, at *Rheims* installd Bishop of *Chartres* in the place of *John* of *Salisbury*.		Cardinal *Laborans* writes his Collection of Canons. The Death of *John* of of *Salisbury*, Bishop of *Chartres*. The Death of *Arnold*, Bishop of *Lisieux*, *August* 31.
1183	II.	XXXII. *Henry*, the Youngest of the three Sons of the King of *England*, dies.	I. ANDRONICUS COMNENUS causes *Alexis* to be put to Death, and Usurps the Imperial Throne.	Above seven thousand *Albigeois* are destroy'd in *Berri*, by the Inhabitants of the Countrey.		
1184	III.	XXXIII.	II.			A Council at *Verona*, held in the presence of the Pope and the Emperor *Frederick*, concerning the Execution of the Treaty of Peace concluded at *Venice*.
1185	IV. *Lucius* III. dies at *Verona*, *Novemb.* 25. URBAN III. succeeds him.	XXXIV.	III. ISAAC ANGELUS kills *Andronicus*, and takes Possession of the Empire.	Contests arise between Pope *Urban* and the Emperor *Frederick* concerning certain Lands left by the Princess *Mathilda* to the Church of *Rome*; about the Goods of Bishops after their Decease, to which the Emperor laid claim as his Right, and about the Taxes that were levy'd for the maintenance of Abbesses. *Baldwin* of *Devonshire* is translated from the Bishoprick of *Winchester* to the Archbishoprick of *Canterbury* after the Death of *Richard* the Successor of *Thomas Becket*.		*Baldwin* Archbishop of *Canterbury*. *Joannes Phocas*, a *Greek* Monk, goes in Pilgrimage to the *Holy Land*, and at his return writes a Relation of what he had seen and obserd. *Petrus Comestor*. *Peter* of *Blois*. *Sylvester Giraldus*, Bishop of St. *David*.

A Chronological Table.

	Popes.	Western Emperors and Kings.	Eastern Emperors.	Ecclesiastical Affairs.	Councils.	Ecclesiastical Writers.
1186	I. The Pope being offended at a Letter sent by the Assembly of *Geinlenhausen*, resolves to Excommunicate the Emperor, but the Inhabitants of *Verona* entreat him not to publish this Excommunication in their City.	XXXV. *Henry*, the Son of the Emperor *Frederick*, marries *Constance*, the Daughter of *Roger*, King of *Sicily*.	I.	The Pope sends the Pall to *Baldwin*, Archbishop of *Canterbury*. St. *Hugh*, Prior of the *Carthusian* Order is made Bishop of *Lincoln*.	An Assembly at *Geinlenhausen*, in which a Resolution is taken to write to the Pope concerning the Rights claim'd by the Emperor.	I. *Godfrey* of *Viterbio* compleats his Universal History, and Dedicates it to the Pope. *Hermengard*. *John* the Hermit. *Bernard*, Abbot of *Fontcaud*. *Joannes Cinnamus*.
1187	II. The Pope departing from *Verona* with a design to Excommunicate the Emperor, dies *October* 17. before he cou'd effect it. GREGORY VIII. succeeds him the next day, but dies two Months after, *December* 16.	XXXVI. The Nativity of *Lewes* VIII. King of *France*, the Father of St. *Lewes*, *September* 5th.	II. The City of *Jerusalem* is taken from the Christians *October* 2. by *Saladin* King of *Syria* and *Egypt*. Thus at the end of 88 Years, ends the Kingdom of *Jerusalem*.	A Circular Letter of Pope *Gregory* to all the Faithful, exhorting them to the relief of the *Holy Land*. A Fast appointed by this Pope during five Years, on all the *Fridays* from *Advent* till *Christmass*, with abstaining from Flesh on *Wednesdays* and *Saturdays*. *Robert de Bar* succeeds *Peter de Celles* in the Bishoprick of *Chartres*.		*Theorianus*. *Hugo Etherianus*. *Robertus Pullulus*. *Gervase*, a Priest of *Chichester*. *Odo*, Abbot of *Bel*. Cardinal *Laborant*. *Geffrey*, Priz of *Vigeois*. *Thierry* or *Theodoric*, a Monk. *Joannes Burgundus*. The Death of *Peter de Celles*, Bishop of *Chartres*, on the 17. day of *February*.
1188	I. After a Vacancy of 20. days, CLEMENT III. is Elected in the place of *Gregory* VIII. *January* 6.	XXXVII.	III.	*Philip Augustus*, King of *France*, imposes a Tax in his Kingdom for his Voyage to the *Levant*, which is call'd by the Name of *Saladin's* Tithes.		
1189	II.	XXXVIII. *Henry* II. King of *England* dies, and *Richard* his Son succeeds him. The Kings of *England* and *France* set forward in their Journey to the *Holy Land*.	IV.	*William*, Bishop of *Ely*, and Legate of the See of *Rome*, in *England*, is made Regent of the Kingdom during the absence of King *Richard*, who is about to undertake an Expedition to the *Holy Land*.		

The Queen Mother, and her Brother *William* of *Champagne*, Cardinal Archbishop of *Rheims* obtain the Government of *France* during the King's absence.

William, the Good King of *Sicily*, dies without Issue. *Constance* his Aunt, the Wife of *Henry* the Son of the Emperor, lays claim to the Succession, but *Tancred*, the Natural Brother of the Prince, gets possession of the Kingdom.

1190

	Popes.	Western Emperors and Kings.	Eastern Emperors.	Eccleſiaſtical Affairs.	Councils.	Eccleſiaſtical Writers.
1190	III.	XXXIX. The Death of the Emperor *Frederick* in the *Levant*. His Son *Henry* IV. ſucceeds him. The Kings of *England* and *France* arrive in the Month of *Auguſt* at *Meſſina*, and reſide there above ſix Months.	V.			*Neophytus*. *John* Biſhop of *Lydda*. The Death of *Richard*, Prior of *Hagulſtads*.
1191	I. *Clement* III. dies *April* 10. and CELESTIN III. is ſubſtituted in his place.	I. *Henry* is Crown'd Emperor by Pope *Celeſtin*, and his Wife *Conſtance* Empreſs. *Richard*, K. of *England*, takes poſſeſſion of the Kingdom of *Cyprus*, carries off a rich Booty from thence, and gives this Kingdom to *Guy* of *Luſignan*, in exchange for that of *Jeruſalem*, which *Richard* hop'd ere long to wreſt out of the Hands of the Infidels.	VI.	*Evrard d'Aveſnes*, Biſhop of *Tournay* dying, *Peter*, Chanter of the Church of *Paris*, is choſen in his place, but *William*, Archbiſhop of *Rheims* oppoſes this Election, and cauſes *Stephen*, Abbot of St. *Genevieve* at *Paris*, to be Elected the next Year. The taking of the City of *Acre* by the Chriſtians from the Infidels in the *Levant*. Pope *Celeſtin* orders the Biſhops of *England* to Excommunicate all thoſe that ſhou'd refuſe to obey the Biſhop of *Ely*, Regent of the Kingdom.		
1192	II. The Pope Excommunicates the Emperor, becauſe he detains Priſoner *Richard*, King of *England*,	II. *Richard* K. of *England* is taken Priſoner in returning from the *Holy Land*, by *Leopold* Duke of *Auſtria*, and deliver'd up to the Emperor *Henry*, who confines him 14 Months. During his Impriſonment, *John* his Brother, ſir-nam'd *Without Land*, gets Poſſeſſion of the Kingdom of *England*.	VII.	The Pope confirms the Rights and Privileges of the Churches and Kingdom of *Scotland*. The Canonization of St. *Ubald*, Biſhop of *Eugubio*. *Stephen* of *Tournay*, cauſes his Nephew to be choſen in his place Abbot of St. *Genevieve* at *Paris*.		*Baldwin* of *Devonſhire*, Archbiſhop of *Canterbury*, dies in the *Levant* this Year or in the following.

A Chronological Table.

	Popes.	Western Emperors and Kings.	Eastern Emperors.	Ecclesiastical Affairs.	Councils.	Ecclesiastical Writers.
1193	III.	III. *Philip*, King of *France*, Marries *Batilda* according to some Authors, or *Isemburga* (as others will have it) the Sister of *Canutus* King of *Denmark*, but is Divorced from her some time after, under pretence of being too near a kin.	VIII.	*George Xiphylin* is chosen Patriarch of *Constantinople*.		*Demetrius Torniciu*s writes this Year his Treatise of the Procession of the Holy Ghost.
1194	IV.	IV. *Richard*, K. of *England* being releas'd out of Prison, resumes the Government of his Kingdom.	IX.	The Pope appoints the Bishop of *Lincoln* to take Cognisance of the Misdemeanors and Crimes committed by *Geffrey*, Archbishop of *York*. *Michael de Corbeil*, Dean of the Church of *Paris*, who had been chosen Patriarch of *Jerusalem*, is made Archbishop of *Sens*.		The Death of *Joannes Burgundus*, or *John Burguignon*, Magistrate of *Pisa*.
1195	V.	V.	X. *Isaacus Angelus*, is depos'd, and ALEXIS ANGELUS is plac'd on the Imperial Throne. I.	The Pope Constitutes *Hubert* Archbishop of *Canterbury* his Legate in *England*, and enjoyns the Bishops of this Kingdom to submit to his Authority. He grants a Commission to *Simon*, Dean of the Church of *York*, to govern that Church; and Summons *Geffrey*, who was Archbishop of it, to appear at *Rome* to clear himself there, of the Crimes laid to his Charge.	A Synod at *York*, held in the Month of *June*. A Council at *Montpellier* in the Month of *December*.	*Gauterius* a Regular Canon of St. *Victor*. *Thierry* or *Theodoric*, Abbot. *Ogerus*, Abbot of *Lucedia* and of Mount St. *Michael*. *Robert de Tirigny*. *Otho de St. Blaise*. *John Brompton*, Abbot of *Jorval*. *Lupus Prosperatus*. *Alulphus*, Monk of St. *Martin* at *Tournay*. *Isaac*, Abbot of *L'Etoile*.
1196	VI.	VI. The Emperor *Henry* marches into *Italy* with a numerous Army, and makes himself Master of *Sicily*,	II.	*Eustach* is ordain'd Bishop of *Ely* in *England* in the place of *William*. *Odo de Sully* succeeds *Maurice* in the Bishoprick of *Paris*.		*Henry*, Abbot of *Clairvaux*. The Death of *Maurice de Sully* Bishop of *Paris*. *September* 3. *Gilbert* of *Sempringham*.

Popes.	Western Emperors and Kings.	Eastern Emperors.	Eccleſiaſtical Affairs.	Councils.	Eccleſiaſtical Writers.
	which belong'd to his Dominions in right of his Wife. He treats the *Sicilians* ſo cruelly, that this Princeſs Commiſerating their Misfortunes, conſtrains her Husband by force, to grant 'em a Peace upon reaſonable Terms.				*Peter*, Abbot of *Clairvaux*. *Garnerius*, Abbot of *Clairvaux*. *Nicolas*, a Canon of *Liege*. *Sibrandus*, Abbot of *Mariegarde*.
1197 VII. The Pope conſents that *Frederick*, the Son of the Emperor *Henry*, ſhou'd be Crown'd King of *Sicily* for 1000 Marks of Silver to be paid to him, and as many to the Cardinals.	VII. The Death of the Emperor *Henry* at *Meſſina*. The Right of Succeſſion to the Empire is diſputed between *Philip* the Brother of *Henry*, and *Otho*, Duke of *Saxony*.	III.	The Archbiſhop of *Meſſina*, going to conſult the Pope about the deceas'd Emperor who dy'd Excommunicated; cannot obtain a Licenſe for the Interring of that Prince in Conſecrated Ground, but with the conſent of *Richard*, King of *England*, and after having reſtor'd the ſum of Money that was exacted for his Ranſom. *Jourdain du Hommel*, is ordain'd Biſhop of *Liſieux*. Under his Government, the Building of the Cathedral of *Liſieux* was finiſh'd, and that Church was much enrich'd by the Liberality of this Biſhop.		*Bertrand*, Abbot of *la Chaiſe-Dieu*. *Radulphus Tortarius*. *Chriſtian*, a Monk of *Clairvaux*. *Gauterius* of *Chatillon*. *Thomas. a* Monk of *Chicheſter*. *Garnerius*, a Monk of St. *Victor*. The Death of *Peter Comeſtor*, Dean of St. *Peter* at *Troyes*. *Robert* of *Flamesbury*. *Bartholomew*, Biſhop of *Oxford*.
1198 VIII. *Celeſtin* III. dies *Jan.* 8. INNOCENT III. ſucceeds him. I.	VIII. *Philip Auguſtus*, King of *France* is Excommunicated, *Decemb.* 6th by the Pope's Legate *Peter* of *Capua*, and his Kingdom ſuſpended from Divine Service, becauſe he refus'd to retake his Wife *Batilda* whom he had put away, and to quit *Mary* the Daughter of the Duke of *Aquitaine*, whom he had Marry'd; nevertheleſs the Publication of this Sentence is deferr'd till after the Feſtival of *Chriſtmaſs*.	IV.	Pope *Innocent* reduces *Dol* and the other Biſhopricks of *Bretagne* under the Juriſdiction of the Archbiſhoprick of *Tours*.	A Council at *Sens* which depoſes the Abbot of St. *Martin* at *Nevers*, ſuſpends the Dean of the Church of that City, who were accus'd of the Hereſie of the *Publicans*, and remits 'em both to the Judgment of the See of *Rome*.	*Odo de Chitton*. *John*, a *Carthuſian* of *des Portes*. *Stephen de Chaulm*, a *Carthuſian* Monk.

	Popes.	Western Emperors and Kings.	Eastern Emperors.	Eccleſiaſtical Affairs.	Councils.	Eccleſiaſtical Writers.
1199	II.	IX. The Death of *Richard*, King of *England*. *John*, ſir-nam'd *Without Land*, takes Poſſeſſion of his Dominions to the prejudice of *Arthur*, Duke of *Bretagne*, the Son of *Geffrey*, the elder Brother of the ſaid *John*.	V.	The King of *France* is freed from the Sentence of Excommunication which the Pope's Legate had publiſh'd againſt him; by quitting the Daughter of the Duke of *Aquitaine* and retaking his former Wife. However he forbears not to put her away again ſome time after.		*William le Petit*, a Regular Canon of *Newbridge*. *Gervaſe*, a Monk of *Canterbury*. *Gonthier*, a Monk of St. *Amand*. *Theodorus Balſamon*. *Oliver* of *Colen*. *Radulphus de Diceto*. *Gautier de Vineſauf*. *Richard*, Abbot of Mount *Caſſin*. *Elias* of *Cenit*. *Saxo Grammaticus*. *Joannes Cinnamus*. *Zacharias Chryſopolitanus*. *Roger de Hoveden*. The Death of *George Xiphilin*, Patriarch of *Conſtantinople*.

A CHRONOLOGICAL TABLE OF THE Eccleſiaſtical Writers IN THE TWELFTH CENTURY.

S. BRUNO.
FOunder of the *Carthuſian Order*; flouriſh'd at *Rheims* in the Year 1075. retir'd to *La Grande Chartreuſe*, or the *Great Charter-Houſe* in 1086, went to *Italy* in 1090. died in 1101.

LEO.
Cardinal Deacon, flouriſh'd under the Pontificate of *Urban* II. in the end of the preceeding Century.

PETRUS THEUTBODUS,
Flouriſh'd in the end of the XI. Century, and in the beginning of the XII.

A Nameleſs *Italian* AUTHOR,
Flouriſh'd in the end of the preceeding Century.

ROBERT,
A Monk of St. *Remigius* at *Rheims*, flouriſh'd in the end of the preceeding Century.

DOMNIZON.
A Prieſt, liv'd in the end of the XI. Century, and in the beginning of the XII.

RAINAUD, or RAINOLDUS,
Of *Semur*, Archbiſhop of *Lyons*, born in the Year 1024. tranſlated from the Abbey of *Vezelay* to the Archbiſhoprick of *Lyons* after 1104. dy'd in 1109.

BAUDRY,
Biſhop of *Noyon* and *Terouanne*, ordain'd Biſhop *A. D.* 1097. dy'd in 1112.

SIGEBERT,
A Monk of *Gemblours*, flouriſh'd in the end of the preceeding Century, and in the beginning of the preſent XII. dy'd in 1113.

ODO,
Biſhop of *Cambray*, tranſlated from the Abbey of St. *Martin* at *Tournay*, to that See, *A. D.* 1105. dy'd in 1113.

YVES.
Biſhop of *Chartres*, made Abbot of the Regular Canons of St. *Quentin* at *Beauvais*, *A. D.* 1078. made Biſhop in 1092. dy'd in 1115.

GISLEBERT, or GILBERT CRISPIN,
Abbot of *Weſtminſter*, made *A. D.* 1106. dy'd in 1114. or 1115.

LEO of *Marſi*.
Cardinal Biſhop of *Oſtia*, made *A. D.* 1101. dy'd a little after in 1115.

PETRUS ALPHONSUS,
A *Spaniſh Jew*, converted *A. D.* 1106.

STEPHEN,
Abbot of St. *James* at *Liege*, flouriſh'd in the beginning of this Century, about *A. D.* 1107.

PASCAAL II.
Pope, advanc'd to that Dignity, *A. D.* 1099. dy'd in 1118.

ANSELM,
Dean of the Church of *Laon*, flouriſh'd in the beginning of this Century.

ANSCHERUS,
Abbot of St. *Riquier*, flouriſh'd in the beginning of this preſent XII. Century.

THEOFREDUS,
Abbot of *Epternack*, flouriſh'd about the ſame time.

THEOBALDUS,
A Clerk of the Church of *Etampes*, flouriſh'd and was Profeſſor in the Divinity-Schools of *Caën* and *Oxford* at the ſame time.

RADULPHUS, or RAOUL L'ARDENT.
Liv'd about the ſame time.

NICETAS SEIDUS,
Flouriſh'd at the ſame time.

HARIULPHUS,
A Monk of St. *Riquier*. flouriſh'd at the ſame time.

HUGH,
Abbot of *Flavigny*, liv'd about the ſame time.

ODO,
A *Benedictin* Monk of *Aſt*, flouriſh'd at the ſame time.

RAIMOND D'AGILES,
A Canon of *Puy*, flouriſh'd at the ſame time.

TURGOT,
A Monk of *Durham*, flouriſh'd about the ſame time.

JOHN PYKE,
An *Engliſh* Writer, flouriſh'd about the ſame time.

WALTER,
Arch-Deacon of *Oxford*, liv'd about the ſame time.

EUTHYMIUS ZYGABENUS,
A *Greek* Monk, flouriſh'd about the ſame time.

PHILIPPUS SOLITARIUS,
A *Greek* Monk, liv'd about the ſame time.

UDASCHALCUS,
A Monk, flouriſh'd under Pope *Paſchal* II. in the beginning of this Century,

GELASIUS II.
Pope, choſen *A. D.* 1118. dy'd in 1119.

FLORENTIUS BRAVO,
A Monk of *Wincheſter*, flouriſh'd at the ſame time, dy'd in 1119.

WILLIAM de CHAMPEAUX,
Biſhop of *Châlons*, flouriſh'd in the beginning of this Century, in the Divinity-Schools at *Paris*, ordain'd Biſhop *A. D.* 1113. dy'd in 1121.

MARBODUS,
Biſhop of *Rennes*, flouriſh'd in the end of the preceeding Century, made Biſhop *A. D.* 1096. dy'd in 1123.

BRUNO,
Biſhop of *Signi*, flouriſh'd in the beginning of Century, dy'd in 1123.

CALIXTUS II.
Pope, choſen *A. D.* 1119. dy'd in 1124.

GUIBERT,
Abbot of *Nogent Sous Couey*, elected *A. D.* 1104. dy'd in 1124.

ERNULPHUS or ARNULPHUS,
Biſhop of *Rocheſter*, ordain'd *A. D.* 1114. dy'd in 1124.

GAUTERIUS,
Biſhop of *Maguelone*, made *A. D.* 1103. dy'd in 1129.

GEFFREY,
Abbot of *Vendôme*, choſen *A. D.* 1093. took ſeveral Voyages into *Italy*, dy'd in 1129.

HONORIUS II.
Pope, elected *A. D.* 1124. dy'd in 1130.

HILDEBERT,
Biſhop of *Mans*, and afterwards Archbiſhop of Tours, made *A. D.* 1098. tranſlated to *Tours* in 1125. dy'd in 1132.

STEPHEN HARDING,
Abbot of *Ciſtaux*, made *A. D.* 1108. dy'd in 1134.

PETRUS GROSOLANUS, or CHRYSOLANUS,
Flouriſh'd *A. D.* 1120.

EUSTRATIUS,
Archbiſhop of *Nice*, flouriſh'd *A. D.* 1120.

STEPHEN,
Biſhop of *Autun*, made *A. D.* 1113. left his Biſhoprick in 1129. to retire to *Cluny*, dy'd in 1130.

NICEPHORUS BRYENNIUS,
Of *Macedonia*, flouriſh'd *A. D.* 1120.

JOANNES ZONARAS,
Secretary of State to the Emperor of *Conſtantinople*, flouriſh'd *A. D.* 1120.

HONORIUS SOLITARIUS,
Profeſſor of Scholaſtical Divinity of the Church of *Autun*, flouriſh'd *A. D.* 1120.

NICOLAS,
A Monk of *Soiſſons*, flouriſh'd *A. D.* 1120.

ÆLNOTHUS,
A Monk of *Canterbury*, flouriſh'd *A. D.* 1120.

THOMAS,
A Monk of *Ely*, liv'd at the ſame time.

St. NORBERT,
Founder of the Order of *Prémontré*, retir'd to that Monaſtery *A. D.* 1120. dy'd in 1134.

RUPERT,
Abbot of *Duyts*, flouriſh'd in the beginning of this Century, dy'd in 1135.

GUIGUE,
Prior of *La Grande Chartreuſe*, choſen *A. D.* 1113, dy'd in 1137.

DROGO, or DREUX,
Cardinal Biſhop of *Oſtia*, tranſlated from the Dignity of Prior of St. *Nicaſius* at *Rheims*, to that of Abbot of St. *John* at *Laon* *A. D.* 1128. and to that of Cardinal, in 1136.

PETER of LEON,
Anti-pope; under the Name of ANACLETUS, choſen *A. D.* 1130. dy'd in 1138.

GEFFREY,
Biſhop of *Chartres*, choſen *A. D.* 1115. dy'd in 1138.

GEFFREY the Groſs,
A Monk of *Tiron*, wrote *A. D.* 1135.

PETER,
Library-Keeper of *Mount-Caſſin*, turn'd Monk *A. D.*

A. D. 1115 in the Abbey of *Mount-Caſſin*, and was expell'd in 1128.

RODULPHUS,
Abbot of St. *Trouda*, choſen *A. D.* 1108. dy'd in 1140.

GILLEBERT, or GILBERT,
Biſhop of *Limerick*, ordain'd before the Year 1110. dy'd in 1140.

FRANCO,
Abbot of *Affligbem*, made *A. D.* 1111. dy'd in 1140.

TURSTIN,
Archbiſhop of *York*, choſen *A. D.* 1115. ordain'd in 1119. dy'd in 1140.

ULRICUS,
Biſhop of *Conſtance*, made *A. D.* 1120. quitted his Biſhoprick in 1138. dy'd in 1140.

BAUDRY,
Biſhop of *Dol*, made *A. D.* 1114. dy'd in 1141.

INNOCENT II.
Pope, elected *A. D.* 1130. dy'd in 1143.

CELESTIN II.
Pope, elected *A. D.* 1143. dy'd in 1144.

LUCIUS II.
Pope, choſen *A. D.* 1144. dy'd in 1145.

ECKARD,
Abbot of *Urangen*, flouriſh'd 1130.

HUGH,
A Monk of *Fleury*, liv'd *A. D.* 1130.

ANSELM,
Abbot of *Gemblours*, flouriſh'd *A. D.* 1130.

ORDERICUS VITALIS,
A Monk of St. *Evrou*, born *A. D.* 1075. flouriſh'd in 1130. dy'd in 1142.

ANSELM,
Biſhop of *Havelberg*, flouriſh'd after the Year 1130.

HERVEUS,
A Monk of *Bourg de Dol*, flouriſh'd *A. D.* 1130.

HUGH *de* FOLIETH,
A Monk of *Corbie*, flouriſh'd *A. D.* 1130.

STEPHEN,
Biſhop of *Paris*, made *A. D.* 1127.

RAINERIUS.
A Monk of St. *Lawrence* at *Liege*, flouriſh'd *A. D.* 1130.

GUALBERT,
A Monk of *Marchiennes*, flouriſh'd *A. D.* 1130.

PANDULPHUS of *Piſa*,
Flouriſh'd *A. D.* 1130.

FABRITIUS TUSCUS,
Abbot of *Abington*, flouriſh'd *A. D.* 1130.

AUCTUS,
Abbot of the Order of *Valombre*, flouriſh'd *A. D.* 1130.

ALBERTUS or ALBERICUS,
A Canon of *Aix*, flouriſh'd *A. D.* 1130.

FOUCHER,
A Monk of *Chartres*, flouriſh'd *A. D.* 1130.

GAUTERIUS,
The Chancellor, flouriſh'd *A. D.* 1130.

ANNA COMNENA,
The Daughter of *Alexis Comnenus*, flouriſh'd *A. D.* 1130.

ISAACK,
An *Armenian* Biſhop, flouriſh'd *A. D.* 1130.

MICHAEL GLYCAS,
A *Sicilian*, flouriſh'd *A. D.* 1130.

ODO,
Abbot of St. *Remigius* at *Rheims*, wrote about the Year 1135.

HUGH, of St. *Victor*,
Born *A. D.* 1098. flouriſh'd in 1130.

PETRUS ABAELARDUS,
Flouriſh'd in the beginning of this Century, in the Univerſity of *Paris*, was condemn'd in the Council of *Soiſſons* in 1121. and in that of *Sens* in 1140. dy'd in 1142.

WASELINUS MOMALIUS,
Prior of St. *Lawrence* at *Liege*, flouriſh'd *A. D.* 1140. dy'd in 1147.

AMEDEUS,
Biſhop of *Lauſanna*, and Abbot of *Hautecomb*, was made Biſhop of that See *A. D.* 1144. dy'd in 1149.

St. BERNARD,
Abbot of *Clairvaux* born *A. D.* 1091. retir'd to *Ciſteaux* in 1113. made Abbot in 1115. aſſiſted in the Councils of *Troyes* and *Châlons* in 1128, and 1129. He maintain'd the Cauſe of Pope *Innocent* II. with great reſolution in 1130, and 1131. He accompany'd him to *Rome*, in 1132. aſſiſted there in a Council, and was ſent to *Milan* in 1134. He return'd to *France*, and was ſent by the King to the Duke of *Guienne* in 1135. He was re-call'd into *Italy* by the Pope in 1137. He confuted *Abaelardus* in the Council of *Sens* in 1140. He was ſent for into *Aquitaine* againſt the Heretick *Henry* and his Followers in 1147. He convicted *Gillebert de la Porrée* in a Council held at *Rheims* in 1148, He dy'd in 1153.

WILLIAM,
Abbot of St. *Thierry*, or *Theodoric*, made *A. D.* 1120, ritir'd to *Signi* in 1135. dy'd in 1150.

ARNOLD,
Abbot of *Bonneval*, choſen in 1151. dy'd in 1154.

PETER, *the Venerable*,
Abbot of *Cluny*, born in 1093. made in 1123. dy'd in 1156.

GUERRIC,
Abbot of *Igny*, came to *Clairvaux A. D.* 1131. was made Abbot in 1138.

PHILIP,

PHILIP,
A Monk of *Clairvaux*, flouriſh'd *A. D.* 1140.

SAMPSON,
Archbiſhop of *Rheims*, advanc'd to that Dignity in 1140.

ROBERT PULLUS,
Cardinal, flouriſh'd in the Divinity-Schools of *Paris A. D.* 1120. re-eſtabliſh'd the Univerſity of *Oxford*, in 1133. was made Cardinal in 1144. and dy'd in 1150.

WILLIAM of *Somerſet*
A Monk of *Malmsbury*, flouriſh'd *A. D.* 1130. dy'd in 1153.

SUGER,
Abbot of St. *Denis*, choſen *A. D.* 1122. dy'd in 1153.

GILLEBERT DE LA PORREE,
Biſhop of *Poitiers*, choſen *A. D.* 1141. His Opinions condemn'd in an Aſſembly held at *Auxerre* in 1147. and in the Council of *Rheims*, in 1148.

HUGO METELLUS,
A Regular Canon of St. *Leon*, at *Toul*, flouriſh'd *A. D.* 1140.

THOMAS,
Abbot of *Maurigny*, flouriſh'd *A. D.* 1140.

BERNARD,
A Monk of *Cluny*, flouriſh'd *A. D.* 1140.

ULGER,
Biſhop of *Angers*, flouriſh'd *A. D.* 1140.

ANTONIUS MELISSUS,
A *Grecian* Monk, flouriſh'd in this Century, but 'tis not certainly known in what Year, although ſome reckon it to be in 1140.

HERMAN,
Abbot of St. *Martin* at *Tournay*, flouriſh'd *A. D.* 1140.

SIFREDUS, EBBO, THIMON and HERBORDUS,
Flouriſh'd *A. D.* 1140.

ARCHARDUS,
A Monk of *Clairvaux*. flouriſh'd *A. D.* 1140.

HENRY,
Biſhop of *Troyes*, flouriſh'd *A. D.* 1140.

EUGENIUS III.
Pope, made *A. D.* 1144. dy'd in 1153.

ANASTASIUS IV.
Pope, choſen *A. D.* 1153. dy'd in 1154.

OTHO,
Biſhop of *Friſinghen*, made *A. D.* 1138. retir'd to the Abbey of *Morimond* in 1156. and dy'd in the ſame Year.

POTHO,
A Monk of *Prom*, flouriſh'd *A. D.* 1145.

SERLON,
Abbot of *Savigny*, made in 1146. dy'd in 1156.

HUGH.
A Monk of *Cluny*, flouriſh'd *A. D.* 1160.

PHILIP,
Biſhop of *Tarentum* or *Tarento*, made *A. D.* 1130. depos'd in 1139. retir'd to *Clairvaux*, where he was choſen Prior in 1150. and Abbot of *Aumône* in 1156. dy'd in 1160.

HUGH,
Archbiſhop of *Roan*, made *A. D.* 1130. dy'd in 1164.

NICOLAS,
A Monk of *Clairvaux*, and St. *Bernard*'s Secretary, left his own Monaſtery of *Monſtier-Randy* to meet that Saint at *Clairvaux*, *A. D.* 1146. departed thence in 1151. and return'd to *Monſtier-Randy* in 1160. dy'd in 1180.

SIMEON of *Durham*,
Flouriſh'd *A. D.* 1150.

BARTHOLOMEW of *Foigny*,
Biſhop of *Laon*, made *A. D.* 1113. founded the Abbey of *Foigny A D.* 1121. was ſuſpended in 1142. abdicated his Biſhoprick a little after, and retir'd in 1151. to *Foigny*, where he became a Monk.

GAUTERIUS of *Mauritania*,
Biſhop of *Laon*, ordain'd *A. D.* 1154.

WOLBERO,
Abbot of St. *Pantaleon* at *Colen*, flouriſh'd *A. D.* 1150.

LUKE,
Abbot of St. *Cornelius*. flouriſh'd *A. D.* 1150. dy'd in 1157.

GRATIANUS,
A Monk of St. *Felix* at *Boulogne*, flouriſh'd *A. D.* 1150.

PETER LOMBARD.
Biſhop of *Paris*, flouriſh'd after 1120, ordain'd Biſhop in 1150. dy'd in 1164.

FALCO,
A Magiſtrate of *Benevento*, flouriſh'd *A*, *D.* 1150.

HENRY,
Arch-Deacon of *Huntington*, flouriſhd *A. D.* 1150

Two nameleſs AUTHORS,
Epitomizers of *Foucher*, flouriſh'd *A. D.* 1150.

HUGH,
Cardinal Biſhop of *Oſtia*, flouriſh'd *A. D.* 1150.

CONSTNTINUS MANASSES,
Flouriſh'd *A. D.* 1150.

CONSTANTINUS HARMENOPULUS,
A Judge of *Theſſalonica*, flouriſh'd *A. D.* 1150.

JOHN,
Patriarch of *Antioch*, flouriſh'd *A. D.* 1150.

GERMANUS,
Patriarch of *Conſtantinople*, flouriſh'd *A. D.* 1150.

ARSENIUS,
A Monk of *Mount Athos*, flouriſh'd *A. D.* 1150.

ANDRONICUS CAMATERUS,
Flouriſh'd *A. D.* 1150.

GEORGE

GEORGE,
Archbiſhop of *Corfu*, flouriſh'd *A. D.* 1150. dy'd in 1167.

LUCAS CHRYSOBERGIUS,
Patriarch of *Conſtantinople*, made *A. D.* 1140. or 1155.

ROBERT,
Arch-Deacon of *Oſtrevant*, flouriſh'd in the middle of this Century.

A nameleſs AUTHOR,
Of the Life of St. *Ludger*, flouriſh'd in the middle of the ſame Century.

THEOBALD,
A Monk of St. *Peter* at *Beze*, liv'd in the middle of the ſame Century.

GAUTERIUS,
A Canon of *Terouane*, flouriſh'd in the middle of the ſame Century.

HERBERT,
A Monk, flouriſh'd *A. D.* 1150.

HAIMO,
Arch-Deacon of *Châlons*, flouriſh'd *A. D.* 1150.

HERMAN,
A converted *Jew* of *Colen*, flouriſh'd in the middle of this Century.

NICETAS of *Conſtantinople*,
Flouriſh'd *A. D.* 1150.

BASIL of *Acris*,
Archbiſhop of *Theſſalonica*, flouriſh'd *A. D.* 1150

TEULPHUS,
A Monk of *Maurigny*, flouriſh'd *A. D.* 1150.

JOHN,
A Monk of *Marmoutier*, flouriſh'd about the middle of this Century.

ALEXANDER,
An Abbot in *Sicily*, flouriſh'd after the Year 1164.

ADRIAN IV.
Pope, made *A. D.* 1154. dy'd in 1159.

ALEXANDER, III.
Pope, choſen *A. D.* 1159. dy'd in 1181.

LUCIUS III.
Pope, elected *A. D.* 1181. dy'd in 1185.

URBAN III,
Pope, advanc'd to that Dignity *A. D.* 1185, dy'd in 1188.

GREGORY VIII.
Pope, obtain'd the See of *Rome A. D.* 1188. and dy'd in the ſame Year.

RADULPHUS NIGER,
A Monk of St. *Germer*, flouriſh'd *A. D.* 1157.

St. ELIZABETH,
Abbeſs of *Schonaw*, born *A. D.* 1129. flouriſh'd in 1155. dy'd in 1165.

St. AELRED or ETHELRED,
Abbot of *Reverby*, flouriſh'd *A. D.* 1150. dy'd in 1166.

OTHO of *Deuil*,
Abbot of St. *Cornelius*, flouriſh'd *A. D.* 1160. dy'd in 1168.

THOMAS BECKET,
Archbiſhop of *Canterbury*, born *A. D.* 1119. made in 1161. was aſſaſſinated in 1170.

GILBERT,
Abbot of *Hoiland*, flouriſh'd after the Year 1150. dy'd in 1172.

RICHARD of St. *Victor*,
Flouriſh'd *A. D.* 1160. dy'd in 1173.

PETER *de Roye*,
A Monk of *Clairvaux*, flouriſh'd *A. D.* 1160.

ENERVINUS,
Provoſt of *Stemfeld*, flouriſh'd *A. D.* 1160.

ECBERT,
Abbot of St. *Florin*, flouriſh'd *A. D.* 1160.

BONACURTIUS, *Mediolanenſis*,
Flouriſh'd *A. D.* 1160,

EBRARD of *Bethune*,
Flouriſh'd *A. D.* 1160.

MICHAEL of *Theſſalonica*,
Defender of the Church of *Conſtantinople*, flouriſh'd *A. D.* 1160.

ODO,
A Regular Canon of St. *Auguſtin*, flouriſh'd *A. D* 1160.

HUGH of *Poitiers*,
A Monk of *Vezelay*, flouriſh'd *A. D.* 1160.

ADELBERT or ALBERT,
Abbot of *Heldeſheim*, flouriſh'd *A. D.* 1160.

JOHN of *Hexam*,
Provoſt of *Hugulſtadt*, flouriſh'd *A. D.* 1160.

FASTREDUS,
Abbot of *Clairvaux*, flouriſh'd *A. D.* 1161.

HUGH,
A Monk of St. *Saviour* at *Lodeve*, flouriſh'd *A. D.* 1161.

LAURENTIUS,
A Monk of *Liege*, flouriſh'd after the Year 1150. dy'd in 1179.

St. HILDEGARDA,
Abbeſs of *Mount* St. *Robert*, born *A. D.* 1098. was in great repute in 1150. dy'd in 1180.

PHILIP *de* HARVENG,
Abbot of St. *Bonne-Eſperance*, flouriſh'd after the Year 1150. dy'd in 1180.

ADAMUS SCOTUS,
A Regular Canon, Flouriſh'd *A. D.* 1160. dy'd in 1180.

GEFFREY ARTHUR,
Bishop of St. *Asaph*, chosen Bishop *A. D.* 1151. dy'd in 1180.

ALANUS,
Bishop of *Auxerre*, of Abbot of *Larivoir*, was advanc'd to that Dignity *A. D.* 1153. retir'd to *Clairvaux* in 1161. dy'd in 1181.

JOHN of *Salisbury*,
Bishop of *Chartres*, flourish'd after the Year 1160. was ordain'd Bishop in 1179. dy'd in 1182.

ARNULPHUS or ARNOLDUS,
Bishop of *Lisieux*, made *A. D.* 1141. accompany'd *Lewes* the young, King of *France*, in his Expedition to the *Holy Land*, in 1147. was sent Legate into *England* in 1160. retir'd to the Monastery of St. *Victor* in 1180. dy'd in 1182.

PETER of *Celles*,
Bishop of *Chartres*, elected Abbot in 1150. translated to the Abbey of St. *Remigius* at *Rheims*, in 1162. ordain'd Bishop in 1182. dy'd in 1187.

NICOLAS,
A Monk of St. *Alban*, flourish'd *A. D.* 1160.

GILBERT FOLIOT,
Bishop of *London*, made Bishop of *Hereford*, *A. D.* 1149. and translated thence to *London* in 1161. dy'd in 1187.

MICHAEL ANCHIALUS,
Patriarch of *Constantinople*, advanc'd to that Dignity *A. D.* 1167.

ROBERT of *Melun*,
Bishop of *Hereford*, flourish'd *A. D.* 1170.

ALEXIS ARISTENES,
Oeconomus or Steward of the Church of *Constantinople*, flourish'd *A. D.* 1170.

SIMEON LOGOTHETA,
Flourish'd *A. D.* 1170.

JOHN of *Cornwal*,
Flourish'd *A. D.* 1170.

GEROCHUS,
Provost of *Rheicherſperg*, and a nameleſs Author, Dean of the ſame Church, flourish'd *A. D.* 1170.

PETER of *Riga*,
A Canon of *Rheims*, flourish'd *A. D.* 1170.

HENRY,
Archbishop of *Rheims*, flourish'd *A. D.* 1170.

GEFFREY,
Abbot of *Clairvaux*, a Diſciple of St. *Bernard*, made Abbot of *Igny*, and afterwards Abbot of *Clairvaux*, *A. D.* 1162. and of *Hautecombe* in 1175. dy'd in the end of this Century.

WILLIAM,
Archbishop of *Tyre*, ordain'd *A. D.* 1174. dy'd in 1190.

RICHARD,
Prior of *Hagulſtadt*, flourish'd *A. D.* 1180. dy'd in 1190.

CLEMENT III.
Pope, chosen *A. D.* 1188. dy'd in 1191.

BALDWIN,
Archbishop of *Canterbury*, firſt made Abbot of *Winchester*, and afterwards Archbishop, *A. D.* 1185. dy'd in 1192.

ERMENGARDUS or ERMENGALDUS,
Flourish'd *A. D.* 1180.

JOHN,
A Hermit, flourish'd *A. D.* 1180.

BERNARD,
Abbot of *Fonteaud* flourish'd *A. D.* 1180.

JOANNES CINNAMUS,
The Grammarian, flourish'd *A. D.* 1180.

THEORIANUS,
Flourish'd *A D.* 1180.

HUGO ETHERIANUS,
Flourish'd *A. D.* 1180.

ROBERTUS PAULULUS,
A Prieſt of *Amiens*, flourish'd *A. D.* 1180.

GERVASE,
A Prieſt of *Chichester*, flourish'd *A. D.* 1180.

ODO,
Abbot of *Bel*, liv'd *A. D.* 1180.

LABORANT,
Cardinal, flourish'd *A. D.* 1180.

GEFFREY,
Prior of *Vigeois*, flourish'd *A. D.* 1180.

THIERRY or THEODORIC,
A Monk, flourish'd *A. D.* 1180.

JOANNES BURGUNDUS,
A Magiſtrate of *Piſa*, flourish'd after the Year 1150. dy'd in 1194,

MAURICE DE SULLY,
Bishop of *Paris*, made *A. D.* 1164. dy'd in 1196

CELESTIN III.
Pope, chosen *A. D.* 1191. dy'd in 1198.

PETRUS COMESTOR,
Dean of St. *Peter* at *Troyes*, flourish'd in the end of this Century, dy'd *A. D.* 1198.

JOANNES PHOCAS,
A *Greek* Monk, flourish'd *A. D.* 1190.

NEOPHYTUS,
A *Grecian* Monk, flourish'd *A. D.* 1190.

A nameleſs AUTHOR,
Of the Expedition of the *Danes* to the *Holy Land*, flourish'd *A. D.* 1190.

DEMETRUS TORNICIUS,
Wrote about the Year 1193.

JOHN,
Bishop of *Lydda*, flourish'd *A. D.* 1194.

GAUTERIUS,

GAUTERIUS,
A Regular Canon of St. *Victor*, flouriſh'd in the end of the Century.

THIERRY or THEODORIC,
An Abbot, flouriſh'd at the ſame time.

OGERUS,
Abbot of *Lucedia*, flouriſh'd at the ſame time.

GODFREY of *Viterbo*,
Flouriſh'd in the end of the Century.

ROBERT of *Torigny*,
Abbot of *Mount* St. *Michael*, flouriſh'd at the ſame time.

OTHO of St. BLAIS,
Flouriſh'd at the ſame time.

JOHN BROMPTON,
Abbot of *Jorval*, flouriſh'd at the ſame time.

LUPUS PROTOSPATUS,
Flouriſh'd about the end of the Century.

ALULPHUS,
A Monk of St. *Martin* at *Tournay*, flouriſh'd in the end of the Century.

ISAAC,
Abbot of *L'Etoile*, flouriſh'd in the end of the Century.

HENRY,
Abbot of *Clairvaux*, flouriſh'd in the end of the Century.

PETER,
Abbot of *Clairvaux*, flouriſh'd at the ſame time.

GARNERIUS,
Abbot of *Clairvaux*, flouriſh'd in the end of the Century.

GILBERT of *Sempringham*.
Flouriſh'd at the ſame time.

NICOLAS,
A Canon of *Liege*, flouriſh'd at the ſame time.

SIBRANDUS,
Abbot of *Mariegard* in *Friſeland*, flouriſh'd at the ſame time.

BERTRAND,
Abbot of *La Chaiſe-Dieu*, flouriſh'd at the ſame time.

RADULPHUS TORTARIUS,
Flouriſh'd in the end of the Century.

A nameleſs AUTHOR,
Of the Hiſtory of *Jeruſalem*, flouriſh'd in the end of the Century.

CHRISTIAN,
A Monk, of *Clairvaux*, flouriſh'd at the ſame time.

GAUTERIUS of *Chaſtillon*,
Flouriſh'd at the ſame time.

THOMAS,
A Monk of *Ciſteaux*, flouriſh'd at the ſame time.

GARNERIUS of St. *Victor*,
Flouriſh'd in the end of the Century.

ROBERT of *Flamesbury*,
Flouriſh'd in the end of the Century.

BARTHOLOMEW,
Biſhop of *Oxford*, flouriſh'd in the end of the Century.

ODO DE CHIRTON,
Flouriſh'd in the end of the Century.

JOHN,
A *Carthuſian* Monk of *des Portes*, flouriſh'd in the end of the Century.

STEPHEN DE CHAULMET,
A *Carthuſian* of *des Portes*, liv'd at the ſame time.

WILLAM LE PETIT,
A Regular Canon of *Neutbrige*, or *Neuburg*, flouriſh'd at the ſame time, dy'd in 1208.

GERVASE,
A Monk of *Canterbury*, flouriſh'd in the end of the Century.

GONTHERIUS,
A Monk of St. *Amand*, flouriſh'd in the end of the Century.

OLIVER of *Colen*,
Flouriſh'd in the end of the Century.

RADULPHUS DE DICETO,
Dean of St. *Pauls* at *London*, flouriſh'd in the end of the Century.

GEFFREY or GAUTERIUS DE VINESAUF,
Flouriſh'd under the Popedom of *Innocent* III. in the very end of the Century.

GEORGE XIPYLIN,
Patriarch of *Conſtantinople*, advanc'd to that Dignity *A. D.* 1193. dy'd in 1199.

PETER of *Poitiers*,
Chancellor of the Church of *Paris*, flouriſh'd *A. D.* 1170. dy'd in 1200.

PETER of *Blois*,
Arch Deacon of *Bath*, went to *Sicily A. D.* 1167. return'd to *France* a little while after, paſſed into *England*, and flouriſh'd there till the end of the Century.

SYLVESTER GIRALDUS,
Biſhop of St. *Davids*, flouriſh'd *A. D.* 1170. dy'd in the beginning of the following Century.

RICHARD,
Abbot of *Mount-Caſſin*, flouriſh'd in the end of this Century, dy'd in the beginning of the following.

STEPHEN,
Biſhop of *Tournay*, become a Regular Canon *A. D.* 1165. was choſen Abbot of St. *Genevieve* in 1177. and Biſhop of *Tournay* in 1192.

THEODORUS BALSAMON,
Patriarch of *Antioch*, flouriſh'd from the Year 1180. to 1203.

ELIAS

ELIAS of *Coxie*,
Abbot of *Dunes*, flouriſh'd in the end of the Century, dy'd in 1203.

SAXO GRAMMATICUS,
Provoſt of *Roſchild*, flouriſh'd at the ſame time, dy'd in 1204.

JOANNES CAMATERUS,
Patriarch of *Conſtantinople*, advanc'd to that Dignity *A. D.* 1199, dy'd in 1206.

ZACHARIAS,
Biſhop of *Chryſopolis*, is ſuppos'd to have liv'd in the XII. Century.

ROGER DE HOVEDEN,
A Profeſſor of *Oxford*, flouriſh'd in the beginning of the following Century.

JAMES DE VITRY,
Cardinal, flouriſh'd in the end of the Century, dy'd in *A. D.* 1194.

A TABLE OF THE WORKS OF THE Eccleſiaſtical Writers IN THE TWELFTH CENTURY.

S. BRUNO, *Founder of the* Carthuſian *Order.*

His Genuine Works ſtill extant.

TWO Letters.

Spurious Works.

All the other Works that are attributed to him, and which really belong to *Bruno*, Biſhop of *Segni.*

LEO, *Cardinal Deacon.*

Manuſcript Works.

Letters.

PETRUS THEUTBODUS,

A Genuine Work.

The Hiſtory of the *Cruſade.*

A nameleſs Italian *Author.*

His Genuine Works ſtill extant.

Four Books of the Hiſtory of the *Cruſade.*

ROBERT *a Monk of St.* Remigius *at* Rheims.

A Genuine Work.

The Hiſtory of the *Cruſade.*

DOMNIZON, *a Prieſt.*

A Genuine Work.

The Life of the Princeſs *Mathilda.*

RAINOLDUS *of* Semur, *Archbiſhop of* Lyons.

A Genuine Work.

The Life of St. *Hugh*, Abbot of *Cluny.*

BAUDRY, *Biſhop of* Noyon *and* Terouanne.

A Genuine Work.

A Chronicle of the Churches of *Cambray* and *Arras.*

SIGEBERT, *a Monk of* Gemblours.

Genuine Works.

A Continuation of St. *Jerom's* Chronicle.
A Treatiſe of Eccleſiaſtical Writers.
A Letter written in the Name of the Clergy of *Liege* and *Cambray.*
The Lives of St. *Sigebert*, St. *Guibert*, and St. *Maclou.*

Works loſt.

The Life of St. *Thierry*, or *Theodoricus.*
The Hiſtory of the Paſſion of St. *Lucy*, and her Defence, with a Sermon in Commendation of this Saint.
The Paſſion of the *Theban* Martyrs in Verſe.
And Apology for the *Maſſes* of Marry'd Prieſts.
An Anſwer to the Inhabitants of *Trier*, concerning the four *Ember-Weeks.*
The Book of *Eccleſiaſtes*, in Heroick Verſe.
A Treatiſe of the Reformation of the Cycles.

ODO, *Biſhop of* Cambray.

His Genuine Works which we now have.

A Commentary on the Canon of the *Maſs.*
Three Books of Original Sin.
A Treatiſe in form of a Dialogue againſt a *Jew*, concerning the the neceſſity of Incarnation and Grace of Jeſus Chriſt.
A Tract concerning the ſin of Blaſphemy againſt the Holy Ghoſt.
A Tract explaining the Harmony of the Four Evangeliſts.
A Sermon on the Parable in the Goſpel of the unjuſt Steward.

YVES or YVO *Biſhop of* Chartres.

Genuine Works.

Two Hundred and Eighty Nine Letters.
A Treatiſe call'd *Pannormia.*
Another call'd the *Decree.*

Suppoſititious Works.

Two Chronicles.

GISLEBERT, or GILBERT CRISPIN. *Abbot of* Weſtminſter.

A Genuine Work ſtill extant.

A Conference with a *Jew* concerning Religion.

Manuſcript Works.

A Homily on the Book of *Canticles.*
A Diſcourſe upon St. *Jerom's* Preface to the Bible.
A Treatiſe of Sins.

LEO *of* Marſi, *Cardinal Biſhop of* Oſtia.

A Genuine Work.

A Chronicle of *Mount-Caſſin.*

PETRUS ALPHONSUS, *a* Spaniſh Jew *Converted.*

A Genuine Work.

A Dialogue concerning the Truth of the Chriſtian Religion.

STEPHEN *Abbot of St.* James *at* Liege.

A Genuine Work.

The Life of St. *Modoaldus.*

PASCHAL II. *Pope.*

Genuine Works ſtill in our Poſſeſſion.

Letters.
Fragments of ſome other Letters.

Works loſt.

Commentaries on the Books of the Holy Scripture, and ſeveral other Treatiſes.

ANSCHERUS, *Abbot of* St. Riquier.

A Genuine Work

An Account of the Life and Miracles of St. *Wilbrod.*

THEOBALDUS, *a Clerk of the Church of* Etampes.

Genuine Works.

Five Letters.

RADULPHUS or ARDENS.

Genuine Works.

Several Sermons.

NICETAS SEIDUS.

A Manuſcript Work.

A Treatiſe againſt the *Latinss* concerning the *Primacy* of the Church of *Rome*, of which there are ſome Fragments in *Allatius.*

HARIULPHUS, *a Monk of St.* Riquier.

Genuine Works ſtill extant.

A Chronicle of St. *Riquier.*
The Life of St. *Arnold.*
A Relation of the Miracles of St. *Riquier.*
The Life of St. *Maldegiliſilus.*

HUGH, *Abbot of* Flavigny.

A Genuine Work.

A Chronicle of *Verdun.*

ODO, *a* Benedictin *Monk of* Aſt.

A Genuine Work.

A Commentary on the Book of *Pſalms.*

RAIMOND D'AGILES, *a Canon of* Puy.

A Genuine Work.

The Hiſtory of the *Cruſade.*

TURGOT, *a Monk of* Durham.

A Genuine Work.

The Hiſtory of the Church of *Durham*, to the Year 1096.

JOHN PYKE, *an* Engliſh *Writer.*

The Hiſtory of the *Engliſh, Saxon*, and *Daniſh* Kings that have Reign'd in *England.*

WALTER, *Arch-Deacon of* Oxford.

A Tranſlation of *Geffrey* of *Monmouth's* Hiſtory of *England.*

EUTHYMIUS ZYGABENUS, *a* Greek *Monk.*

Genuine Works.

Panoplia Dogmatica, or a Treatiſe of the Orthodox Faith.
Commentaries on the Book of *Pſalms, Canticles*, and the *Goſpels.*

PHILIPPUS SOLITARIUS, *a* Greek *Monk.*

A Genuine Work.

Dioptron; or the Rule of the *Chriſtian Life.*

UDASCHALCUS, *a Monk.*

A Genuine Work.

A Relation of the Controverſy between *Herman* Biſhop of *Augsburg*, and *Egino* Abbot of St. *Ulrick.*

GELASTUS II. *Pope.*

Genuine Works.

Seven Letters.

FLORENTUS BRAVO, *a Monk of* Winchester.

Genuine Works ſtill extant.

A Chronicle.
A Genealogy of the Kings of *England.*

WILLIAM DE CHAMPEAUX, *Biſhop of* Châlons.

Works loſt.

A Book of Sentences.
Several other Treatiſes.

MARBODUS, *Biſhop of* Rennes.

Genuine Works.

Diverſe Poems.
Six Letters.

BRUNO, *Biſhop of* Segni.

Genuine Works,

Commentaries on the *Pentateuch*, Books of *Job*, *Pſalms*, *Canticles*, and *Apocalypſe*.
145 Sermons.
A Treatiſe on the Song of *Zacharias*.
A Treatiſe of the Incarnation and Burial of *Jeſus Chriſt*.
A Tract concerning the uſe of unleavened Bread, againſt the *Greeks*.
The Life of Pope *Leo* IX.
A Treatiſe of the Corruption of the Age,
The Life of St. *Peter* of *Anagnia*.
Six Books of Moral Diſcourſes attributed to St. *Bruno*.
Two Letters.
A Treatiſe of the Sacraments, or Ceremonies of the Church.

CALIXTUS II. *Pope.*

Genuine Works ſtill extant.

Thirty Six Letters.

Spurious Works.

Four Sermons on St. *James*.

GUIBERT, *Abbot of* Nogent ſous Coucy.

Genuine Works.

A Treatiſe of Preaching.
Ten Books of Moral Commentaries on the Book of *Geneſis*.
Tropologia, or an Explication of the Prophecies of *Hoſea* and *Amos*, and on the Lamentations of *Jeremiah*.
A Treatiſe againſt the *Jews*.
A Treatiſe of the Real Preſence of the Body of JESUS CHRIST in the *Euchariſt*.
A Treatiſe of the *Encomiums* of the Virgin *Mary*.
A Treatiſe of Virginity.
Three Books of the Relicks of Saints.
The Hiſtory of the *Cruſades*, under the Title of *Geſta Dei per Francos*.
The Life of *Guibert* by himſelf.
A Sermon on the laſt Verſe of the 7th Chapter of the *Wiſdom* of *Solomon*.

Works loſt.

Sentences taken out of the *Goſpels*.
Commentaries on the other leſſer Prophets, *Manuſcripts*.

ERNULPHUS or ARNULPHUS, *Biſhop of* Rocheſter.

Genuine Works ſtill extant.

Two Letters.

GAUTERIUS, *Biſhop of* Maguelone.

A Genuine Work.

An Epiſtle, ſerving inſtead of a Preface to *Liebert's* Commentary on the Book of *Pſalms*, publiſh'd by him.

GEFFREY, *Abbot of* Vendôme.

Genuine Works.

Five Letters
A Treatiſe of the Body and Blood of JESUS CHRIST.
A Treatiſe of Elections againſt the Inveſtitures.
Two other Treatiſes againſt the Inveſtitures.
A Treatiſe of Diſpenſations.
A Diſcourſe on the Qualities of the Church.
Explications of the Ark of the Teſtimony.
A Treatiſe of the Sacraments of *Baptiſm*, *Confirmation*, *Extreme Unction* of the Sick, and the *Lord's Supper*.
A Treatiſe of the Reiteration of the Sacraments.
A Treatiſe to prove that Biſhops ought not to exact any thing for Bleſſings and Conſecrations.
A Rule for the Confeſſions of Monks.
A Diſcourſe on the Three Virtues of Paſtors.
A Dialogue between God and the Sinner.
Four Hymns.
Eleven Sermons.

HONORIUS II. *Pope.*

Genuine Works ſtill extant.

Eleven Letters.

BAUDRY, *Biſhop of* Dol.

Genuine Works.

The Hiſtory of the *Cruſade*.
A Memoire concerning the Monaſtery of *Fecamp*.
The Life of St. *Hugh*, Archbiſhop of *Rouen*.
Other Lives of the Saints.

HILDEBERT, *Biſhop of* Mans, *and afterwards Archbiſhop of* Tours.

Genuine Works.

Eighty Three Letters.
Nine other Letters publiſh'd by *F. Dachery*.
Two Diſcourſes on the Nativity of our Lord.
A Paraphraſe in Verſe on the Canon of the *Maſs*.
Two Sermons.
A Synodical Diſcourſe.
The Life of *Hugh* Abbot of *Cluny*.
The Epitaph of *Berengarius*.
A Letter to *Reginoldus*.
A Preface to the Life of St. *Radegonda*.

A Work loſt.

A Treatiſe of Virginity.

STEPHEN HARDING, *Abbot of* Ciſteaux.

Genuine Works ſtill extant.

The Charter of Charity.
The ſmall beginning of the Order of *Ciſteaux*.
A Diſcourſe on the Death of *Albericus*.
A Diſcourſe Dedicated to St. *Bernard*.

PETRUS

PETRUS GROSOLANUS, or CHRYSOLANUS.

A Genuine Work.

A Diſcourſe before *Alexis Comnenus.*

EUSTRATIUS, *Archbiſhop of* Nice.

Manuſcript Works.

A Reply to *Chryſolanus.*
Some other Treatiſes.

STEPHEN, *Biſhop of* Autun.

A Genuine Work.

A Treatiſe of the Prayers and Ceremonies of the *Maſs.*

NICEPHORUS BRYENNIUS *of* Macedonia.

A Genuine Work ſtill extant.

The *Byzantine* Hiſtory, from the Year 1057. to 1081.

JOANNES ZONARUS, *Secretary of State to the Emperor of* Conſtantinople.

Genuine Works.

Annals, or an Eccleſiaſtical Hiſtory.
Commentaries on the Canons.
A Diſcourſe of Impurity.
A Canon of the Virgin *Mary.*
A Preface to the Poems of St. *Gregory Nazienzen.*
Fifty Six Letters.

Works loſt.

An Explication of the Canons for the Feſtival of *Eaſter.*
Several Sermons.
A Poetical Work on the Proceſſion of the Holy Ghoſt.

HONORIUS SOLITARIUS. *Profeſſor of Scholaſtical Divinity in the Church of* Autun.

Genuine Works.

A Treatiſe of the Lights of the Church, or of the Eccleſiaſtical Writers.
A Liſt of Hereticks.
A Chronological Table of the Popes.
The Pearl of the Soul, or a Treatiſe of Divine Offices divided into Four Books.
A Treatiſe of the Image of the World, in Three Books.
The Philoſophy of the World.
A Treatiſe of Prædeſtination and Free Will.
Queſtions upon the Book of *Proverbs* and *Eccleſiaſtes.*
A Commentary on the Book of *Canticles.*
The Seal of the Virgin *Mary.*

Works loſt.

An Illuſtration of the Church, of the Doctrine of JESUS CHRIST, and of Eternal Life.
The Mirror of the Church.
The Scandal againſt the Incontinence of Prieſts.
An Hiſtorical Summary.
A Treatiſe of the *Euchariſt.*
A Treatiſe of Eternal Life.
The Ladder of Heaven.
Extracts out of St. *Auguſtin's* Works in form of a Dialogue.
A Treatiſe of the Pope and the Emperor.
Commentaries on the Books of *Pſalms* and *Canticles.*
Certain Homilies on thoſe Goſpels that were not explain'd by St. *Gregory.*
The Key of Natural Philoſophy.
The Nutriment of the Mind in the Feſtivals of our Lord, and the Saints.
Several Letters.

A Spurious Work.

A Moral Commentary on the Book of *Canticles.*

NICOLAS, *a Monk of* Soiſſons.

A Genuine Work ſtill extant.

The Life of St. *Godfrey.*

AELNOTHUS, *a Monk of* Canterbury.

A Genuine Work.

The Hiſtory of the Life and Paſſion of *Canute* King of *Denmark.*

THOMAS, *a Monk of* Ely.

A Genuine Work.

An Account of the Life and Tranſlation of St. *Etheldrith.*

S. NORBERT, *Founder of the Order of* Premontré.

A Genuine Work.

A Moral Diſcourſe in form of an Exhortation.

RUPERT, *Abbot of* Duyts.

Genuine Works.

A Treatiſe of the Trinity and its Operations, divided into Three Parts, and containing Commentaries almoſt on the whole Bible.
Cammentaries on the XII. leſſer Prophets, and on the Book of *Canticles.*
XIII Books of the Victory of the Word of God.
A Commentary on St. *Matthew*, of the Glory of the Son of God.
Commentaries on the Goſpel of St. *John*, and on the *Apocalypſe.*
A Treatiſe of the Glorification of the Trinity, and of the Proceſſion of the Holy Ghoſt.
A Treatiſe of the Divine Offices.

GUIGUE, Prior of *La Grande Chartreuſe, or the* Great Charter-Houſe.

Genuine Works ſtill extant.

Statutes of the *Carthuſian* Order.
The Life of St. *Hugh*, Biſhop of *Grenoble.*
Meditations.
A Treatiſe of the Contemplative Life, or the Ladder of the Cloiſter.
Four Letters.

Works loſt.

A Treatiſe of Truth and Peace, *kept in Manuſcript in the Charter-Houſe*, or *Carthuſian* Monaſtery of *Colen.*
Some other Letters.

DROGO or DREUX, *Cardinal Biſhop of* Oſtia.

Genuine Works.

A Sermon on the Paſſion of JESUS CHRIST.

WILLIAM [illegible]

Genuine Works.

The History of [illegible]
The Conversion of this Kingdom.
The Life of St. [illegible]

INNOCENT II. [illegible]

Genuine Works.

XXVIII Letters.

CELESTINE II. Pope.

Genuine Works.

Three Letters.

LUCIUS II. Pope.

Genuine Works.

Two Letters.

EUGENIUS, [illegible] of Dromore.

Genuine Works.

A Chronicle.
Letters and [illegible]

Genuine Works.

The Lamentation of [illegible]

HUGH, a Monk of Pisa.

Genuine Works, but Unpublished.

A Chronicle.
Two Books of the Royal Prerogative, and the Sacerdotal Dignity.

ANSELM, Abbot of Gembloux.

A Genuine Work.

A Continuation of Sigebert's Chronicle.

ORDERICUS VITALIS, a Monk of St. Evroult.

Genuine Works.

XIII Books of Ecclesiastical History.

ANSELM, Bishop of Havelburg.

A Genuine Work.

A Conference between him and certain Greeks, concerning the Controversies between the Greek and Latin Churches.

HERVEUS, Abbot of Bourg de Dol.

A Genuine Work.

A Commentary on the Epistles of St. Paul.

Works [illegible]

An Explication of the Book of the Celestial Hierarchy of the Dionysius the Areopagite.
Commentaries on the Books of Isaiah, Hosiah, the Lamentations of Jeremiah, the end of the Prophecy of Ezekiel, Ecclesiastes, Proverbs, Ruth, Tobit, the XII lesser Prophets, and the Epistles of St. Paul.
Divers Sermons.
A Treatise of the Duties of the Divine Offices.
A Book of the Miracles of the Virgin Mary.
An Explication of the Treatise of the Lord's Supper, ascribed to St. Ambrose.

HUGH DE ROUET, a Monk of Corbie.

Genuine Works, but unknown.

Four Books of the Cloister of the Soul.

Four other Books of the Soul.
The Book of Physick for the Soul.
Two Books of Birds.
A Treatise of the Sacrament of Marriage, or of Carnal and Spiritual Nuptials.
The Mirror of Science.

Doubtful Works.

A Discourse of the Flesh and Spirit.
Four Books of the Mystical Ark, and that of Noah.

STEPHEN, *Bishop of* Paris.

Genuine Works not extant.

Several Letters.

RAINERIUS, *a Monk of St.* Lawrence *at* Liege.

A Genuine Work.

A Treatise of the Miracles of St. Lawrence, and of Liege.

GUALBERT, *a Monk of* Marchiennes.

Genuine Work.

Two Books of the Miracles of St. Rictrude.

PANDULPHUS *of* Pisa.

A Genuine Work.

The Life of Pope *Gregory* II.

FABRICIUS TUSCUS, *Abbot of* Ebersheim.

A Genuine Work.

The Life of St. *Adalbert*.

ALCTUS *Abbot of the Order of* Vallombre.

Genuine Work.

The Life of St. *Peter Gualbert*.
The Life of *Bernard Hubert*.
An Account of the Translation of the Head of St. *James*.

ALBERTUS or ALBRICUS, *a Canon of* Aix.

A Genuine Work, full extant.

The History of the *Crusade* to the Year 1120.

FOUCHER, *a Monk of* Chartres.

A Genuine Work.

The History of the *Crusade* to the Year 1124.

GAUTIER LE CHANCELIER.

A Genuine Work.

The History of the *Crusade* from *A. D.* 1115. to *A. D.* 1119.

ANNA COMNENA, *the Daughter of* Alexis Comnenus.

A Genuine Work.

Alexias, or the History of the Reign, &c. of *Alexis Comnenus*.

ISAAC, *an* Armenian *Bishop*.

Genuine Works.

Two Treatises against the *Armenians*.

[illegible] S. BERNARD.

S. BERNARD, *Abbot of Clairvaux.*

Genuine Works.

Five Books of Consideration.
A Treatise of the Manners and Duties of Bishops.
A Treatise of
A Treatise of
Treatises against
Apology for
Commendation of the New Militia.
A Treatise of the Degrees of Humility and Pride.
A Treatise of the Love of God.
A Treatise of Grace and Free Will.
A Letter to
The Life of
Sermons upon the Sundays and Festivals of
the whole
Sermons on the Book of Canticles.
A Letter to
the Council
Sermons
Number
Pious Meditations on the
Treatise of
A Mystical Life.
Treatise of the Passion and Redemption of
Treatise of Virtue.
Exposition of the Lord's Prayer.
Sermons
A Letter to Theodoric
Book of
Life of St. Benedict.
Mirror of Faith.
The Mystery of Faith.
Book of Meditations.
A Treatise of the Body and Soul.
A Treatise against
Works of William of
A Treatise of the Sacraments of the Altar.
Sermons
ARNOLDUS, *Abbot of Bonneval.*

Genuine Works.

A Treatise of the Works of JESUS CHRIST.
Treatise of the Cross.
Letters
Sermons
Works
A Treatise of the Commendation of the Virgin
Meditations
Life and Book of the Virtues of St. Bernard.
Sermons
Works
Commentary on the 6th Book of Genesis.
A Tract of the Seven Gifts of the Holy Ghost.
PETER, *Abbot of Cluny.*

Genuine Works, viz.

Letters.
A Treatise of the Divinity of JESUS CHRIST.
A Work against the Jews.
A Treatise against the Waldenses.
Two Books of Miracles.
A Sermon on the Sacrament of the Eucharist.
Divers Poetical Tracts.
The Statutes of his Order.

Spurious.

Five Books against the Arians.
Three Sermons.

GUERRIC, *Abbot of* Igny.

Genuine Works.

Several Sermons.

PHILIP, *Abbot of* Clairvaux.

A Genuine Work.

A Letter to Eugenius, archbishop of Rheims.

SAMPSON, *Archbishop of* Rheims.

Genuine Works.

Letters to Pope Innocent II.
A Charter in favour of the Abbey of Clairvaux.

ROBERT PULLEIN, *Cardinal.*

A Genuine Work, still extant.

A Book of Sentences.

Works lost.

A Commentary on the Book of Proverbs.
A Commentary on the Revelations.
A Treatise of the Contempt of the World.
Four Books of the Speech of the Doctors.
A Book of Lessons.
Divers Sermons.

ST. [illegible], *Archbishop of* St. Denis.

Genuine Works.

The Life of Louis the Gross.
Several Letters.

GILLEBERT DE LA PORREE, *Bishop of* Poitiers.

A Genuine Work.

HUGO METELLUS, *A Regular Canon of* Leon *or* Toul.

Genuine Works.

A Letter concerning the Eucharist, published by F. Mabillon.
Two other Letters among those of St. Bernard.
And many other Manuscripts in the Library of the College of Clermont.

THOMAS, *Abbot of* Morimond.

Genuine Works, viz.

A Letter to St. Bernard.

BERNARD, *Abbot of* Cluny.

Genuine Works.

Three Books in Verse of the Contempt of the World.

ULGERIC, *Bishop of* Angers.

Genuine Works.

A Letter to Pope Innocent II. in favour of the Abbey of St. Mary de Ree.

A

A Table of the Works

A Commentary [illegible] Bishop of Rome [illegible]

ANTONIUS MELISSUS, a Greek Monk.

A Genuine Work.

A Collection of Common Places, or Maxims taken out of the Works of the Fathers.

HERMAN, Abbot of St. Martin at Tournay.

Genuine Works.

A Relation of the Miracles of the Church of St. Martin at Tournay.

Three Books on the Miracles of St. Mary at Laon.

A Treatise of the Resurrection of Jesus Christ.

SIFRIDUS, RUPERT, THIMO, and HERIBERTUS.

A Genuine Work, with Letters.

The Life of St. Godelieve, the Apostle of Flanders.

ARCHARDUS, a Monk of Clairvaux.

A Genuine Work.

The Life of St. Gualdus.

HERMAN, Bishop of Troyes.

A Genuine Work.

The Charter of Exemption to the Abbey of Clairvaux.

EUGENIUS III. Pope.

Genuine Works.

Seventy Six Letters.

A Privilege in favour of the Bishops of the Province of Rouen.

Three Epistles written to St. Bernard, when he resided in the Abbey of St. Anastasius.

ANASTASIUS IV. Pope.

Genuine Works.

Twelve Letters.

OTTHO, Bishop of Frisingen.

Genuine Works.

A Chronological History divided into Eight Books.

Two Books of the Acts of Frederick Barbarossa.

POTHO, a Monk of Prum.

Genuine Works [illegible]

Five Books of the State of the House of God.

A Treatise of the Grand Passage of Wisdom.

SERLO, Abbot of Savigny.

A Manuscript Work.

A Treatise of the Lord's Prayer.

HUGH, a Monk of Cluny.

Genuine Works.

A Letter concerning the Virtues of Hugh, Abbot of Cluny.

The Life of the same Abbot.

[illegible] and T[illegible]

[illegible] of Tarento.

Genuine Works.

Twenty Five Letters.

HUGH, Bishop of Rouen.

Genuine Works.

Three Books of Instruction to the Clergy concerning the Sacrament of Baptism.

Two Letters.

NICOLAS, a Monk of Clairvaux and Secretary [illegible]

Genuine Works.

Divers Sermons.

Four Letters.

SIMEON, of Durham.

Genuine Works [illegible]

The History of England, from the Year of Jesus and continued to the Year 1154.

The Lives of [illegible]

A Letter to Hugo, Dean of [illegible]

A Relation of the Siege of [illegible]

BARTHOLOMEW, of Exeter, Bishop of [illegible]

An Apologetical Letter.

GAUTERIUS, of Maurienne, Bishop of [illegible]

Genuine Works.

Five Letters.

WOLFERO, Abbot of St. Pancalcon at Cologn.

A Genuine Work.

A Commentary on the Book of Canticles.

LUKE, Abbot of St. Cornelius.

A Genuine Work.

A Commentary on the Song of Solomon.

GERARD, Abbot of St. Felix at Bologna.

A Genuine Work [illegible]

The Concord of discordant Canons, or the Book of Decrees, commonly called, The Decree.

PETER, SURNAMED Bishop of Pavia.

Genuine Works.

A Book of Sentences.

Commentaries on the Book of Psalms, and on the Epistles of St. Paul.

FALCO, a Magistrate of Benevento.

A Chronicle to the Year 1140.

HENRY, Arch-Deacon of Huntingdon.

Genuine Works.

The History of England to the Year 1154.

A Treatise of Contempt of the World.

Manuscript Works.

A Letter concerning the Welsh Kings.

A Tract about the Province of Britain.

The Lives of the Saints of England.

Two nameleſs AUTHORS *the Epitomizers of* Foucher.

Genuine Works ſtill extant.

Two Abſtracts of *Foucher's* Hiſtory, *viz.* the firſt to the Year 1106. and the ſecond from *A. D.* 1110. to 1124.

HUGH, *Cardinal Biſhop of* Oſtia.

A Genuine Work.

A Letter concerning the Death of Pope *Eugenius* III.

CONSTANTINUS MANASSES.

A Genuine Work.

A Compendious Hiſtory from the Creation of the World to the Reign of *Alexis Comnenus.*

CONSTANTINUS HARMENOPULUS. *a Judge of* Theſſalonica.

Genuine Works.

A Treatiſe of the ſeveral Sects of Hereticks.
A Confeſſion of Faith.
A Dictionary.

JOHN *Patriarch of* Antioch.

A Genuine Work.

A Treatiſe againſt the Cuſtom of giving Monaſteries to Lay-Men.

GERMANUS, *Patriarch of* Conſtantinople.

Genuine Works ſtill extant.

Two Homilies.

ARSENIUS *a Monk of* Mount-Athos.

A Genuine Work.

A Collection of Canons.

ANDRONICUS CAMATERUS.

Manuſcript Works.

A Treatiſe of the Proceſſion of the Holy Ghoſt.
A Conference between the Emperor *Manuel* and the Patriarch of the *Armenians.*
A Treatiſe of the two Natures in *Jeſus Chriſt.*

GEORGE, *Archbiſhop of* Corfu.

A Genuine Work.

Monodia in honour of the Abbot *Nectarius.*

Manuſcript Works,

A Treatiſe of *Purgatory.*
A Treatiſe of the uſe of leavened Bread.

LUCAS CHRYSOBERGIUS, *Patriarch of* Conſtantinople.

Genuine Works.

Thirteen Statutes relating to Diſcipline.

ROBERT, *Arch-Deacon of* Oſtrevant.

A Genuine Work ſtill extant.

The Life of St. *Aibert.*

A nameleſs AUTHOR.

A Genuine Work.

The Life of St. *Ludger.*

THEOBALDUS, *a Monk of St.* Peter *at* Beze.

A Genuine Work.

The Acts and Miracles of St. *Prudentius.*

GAUTERIUS, *a Canon of* Terouanne.

A Genuine Work.

The Life and Martyrdom of *Charles the Good,* Count of *Flanders.*

HERBERT, *a Monk.*

A Genuine Work.

A Letter againſt the Hereticks of *Perigueux.*

HAIMO, *Arch-Deacon of* Châlons.

Genuine Works.

Two Letters.

HERMAN *a Converted* Jew *of* Colen.

A Genuine Work ſtill extant.

An Account of his Converſion.

NICETAS, *of* Conſtantinople.

A Genuine Work.

An Apologetical Treatiſe for the Council of *Chalcedon* againſt the *Armenians.*

BASIL *of* Acris, *Archbiſhop of* Theſſalonica.

A Genuine Work.

A Letter to Pope *Adrian.*

TEULPHUS, *a Monk of Maurigny.*

A Genuine Work.

A Chronicle of *Hilderſheim.*

JOHN, *a Monk of* Marmoutier.

A Genuine Work.

The Hiſtory of the Acts of *Geffrey Plantagenet.*

ALEXANDER, *an Abbot in* Sicily.

Genuine Works.

Four Books of the Hiſtory of the Life and Actions of *Roger* King of *Sicily.*

ADRIAN IV, *Pope.*

Genuine Works.

Fourty ſeven Letters and a Privilege.

ALEXANDER III. *Pope.*

Genuine Works ſtill extant.

A Hundred and Fifty Letters, and ſeveral Collections.

LUCIUS III. *Pope.*

Genuine Works.

Three Letters.

URBAN III. *Pope.*

Genuine Works.

Five Letters.

GREGORY VIII. *Pope.*

Genuine Works.

Three Letters.

RADULPHUS NIGER, *a Monk of St.* Gerner.

Genuine Works.

Twenty Books of Commentaries on the Book of *Leviticus.*

S. ELIZABETH, *Abbeſs of* Schonaw.

Genuine Works.

Three Books of Viſions and Revelations.
A Book of Letters.

S. AELRED, or ETHELRED, *Abbot of* Revesby.

Genuine Works ſtill extant.

Thirty Sermons on the 13th Chapter of the Propheey of *Iſaiah.*
The Mirrour of Charity.
A Treatiſe of Spiritual Amity.
Twenty Six Sermons.
A Fragment of the Hiſtory of *England.*
The Life of St. *Edward.*

ODO *of* Deuil, *Abbot of St.* Cornelius.

A Genuine Work.

A Relation of the Expedion of *Lewis* XII. King of *France,* to the *Levant.*

THOMAS BECKET, *Archbiſhop of* Canterbury.

Genuine Works:

Six Books of Letters written by him, and by others to him.

GILBERT, *Abbot of* Hoiland.

Genuine Works.

A continnation of the Commentary of St. *Bernard* on the Book of *Canticles.*
Seven Aſcetick Treatiſes.
Four Letters.

RICHARD *of St.* Victor.

Genuine Works.

A Collection of Queſtions on the Holy Scriptures, divided into ten Books, attributed to *Hugh* of St. Victor.
Critical Tracts concerning the Tabernacle, and the Temple. and the Chronology of the Books of *Kings* and *Chronicles.*
An Explication of *Ezekiel's* Deſcription of the Temple.
Allegorical Commentaries on the Books of *Pſalms* and *Canticles.*
Queſtions on the Epiſtles of St. *Paul.*
A Commentary on the Revelation of St. *John.*
Dogmatical Tracts concerning the Trinity; the Attributes appopriated to the Divine Perſons; the Incarnation of *Immanuel*; the Power of Binding and Looſing; the Sin againſt the Holy Ghoſt; the Difficuties that occur in Holy Scripture; the Holy Ghoſt; and the difference between Mortal and Venial ſins.
Several Treatiſes of a Spiritual Life.

PETER DE ROY, *a Monk of* Clairvaux.

A Genuine Work.

A Letter to the Provoſt of the Church of *Noyon.*

ENERVINUS, *Provoſt of* Steinfeld.

A Genuine Work.

A Treatiſe againſt the Hereticks of *Colen.*

ECBERT, *Abbot of St.* Florin.

Genuine Works ſtill extant.

XIII. Diſcourſes againſt the Hereticks call'd *Cathari.*
The Life of St. *Elizabeth,* Abbeſs of *Schonaw,* his Siſter.
Two Sermons.

BONACURSIUS *of* Milan.

A Genuine Work.

A Treatiſe againſt the *Cathari,* and other Hereticks of his Time.

EBRARD, *of* Bethune.

A Genuine Work.

A Treatiſe againſt the *Manichees* of his Time.

MICHAEL *of* Theſſaloniea, *Defender of the Church of* Conſtantinople.

A Genuine Work.

A Confeſſion of Faith.

ODO, *a Regular Canon of St.* Auguſtin.

Genuine Works.

Seven Letters concerning the Functions and Duty of Regular Canons.

HUGH *of* Poitiers, *a Monk of* Vezelay.

A Genuine Work.

A Chronicle of the Abbey of *Vezelay.*

ADELBERT, or ALBERT, *Abbot of* Hildeſheim.

A Genuine Work ſtill extant.

An Account of the Reſtitution of his Monaſtery to the *Benedictins.*

JOHN *of* Hexam, *Provoſt of* Hagulſtade.

A Genuine Work.

A continuation of *Simeon of Durham's* Hiſtory of the Kings of *Denmark,* to the Year 1154.

FASTERDUS, *Abbot of* Clairvaux.

A Genuine Work.

A Letter to an Abbot of his Order.

HUGH, *a Monk of St.* Saviour *at* Loden.

A Genuine Work.

The Life of *Pontius Lavazin.*

LAURENTIUS, *a Monk of* Liege.

A Genuine Work.

A Chronicle of the Biſhops of *Verdun.*

S. HILDEGARDA, *Abbeſs of* Mount St. Robert.

Genuine Works ſtill extant.

Spiritual Letters.
Viſions.
Anſwers to ſeveral Queſtions concerning the Holy Scriptures.
An Explication of St. *Benedict's* Rule, and of St. *Athanaſius's* Creed.

PHIL

PHILIP DE HARVNG, *Abbot of* Bonne-Eſperance.

Genuine Works.

Twenty One Letters.
A Commentary on the Book of *Canticles*.
Moral Diſcourſes on the ſame Book.
A Diſcourſe concerning *Nebuchadnezzar's* Dream; the Fall of *Adam*, and the Damnation of *Solomon*.
Six Treatiſes of Dignity, Knowledge, Juſtice, Continency, Obedience, and the Silence of Clergy-Men.
The Lives of St. *Auguſtin* and St. *Amand*.
The Hiſtory of the Paſſion of St. *Cyricius*, and St. *Julitta*.
The Paſſion of St. *Salvius*.
The Lives of St. *Foillanus*, St. *Giſlenius*, St. *Landelinus*, St. *Ida*, and St. *Valtrudа*.
The Paſſion of St. *Agnes* in Elegiack Verſe.
Divers Poetical Pieces.
Several Epitaphs.

ADAMUS SCOTUS, *a Regular Canon.*

Genuine Works ſtill extant.

A Commentary on St. *Auguſtin's* Rule.
A Treatiſe of the Triple Tabernacle of *Moſes*.
A Tract of the three Kinds of Contemplation.
Forty Seven Sermons.

GEFFREY ARTHUR, *Biſhop of St.* Aſaph.

A Genuine Work.

The Hiſtory of *Great Britain*.

ALANUS, *Biſhop of* Auxerre.

A Genuine Work.

The Life of St. *Bernard*.

JOHN *of* Salisbury, *Biſhop of* Chartres.

Genuine Works.

A Treatiſe call'd *Polycraticon*, or of the Fopperies of the Courtiers.
Three Hundred and One Letters.
The Life of *Thomas Becket*, Archbiſhop of *Canterbury*.

A Doubtful Work.

A Commentary on the Epiſtles of St. *Paul*.

ARNULPHUS, or ARNOLDUS, *Biſhop of* Liſieux.

Genuine Works ſtill extant.

Divers Letters.
Several Poems.
A Diſcourſe againſt *Peter* of *Leon*, Antipope.
A Sermon on the Annunciation of the Virgin *Mary*.

PETER *of* Celles, *Biſhop of* Chartres.

Genuine Works.

Several Sermons.
Three Books of the Loaves, *&c.*
A Myſtical and Moral Expoſition of the Tabernacle.
A Treatiſe of Conſcience.
A Treatiſe of the Diſcipline of the Cloiſter.
Nine Books of Letters.

NICOLAS, *a Monk of St.* Alban.

A Genuine Work.

A Letter on the Feſtival of the Conception of the Virgin *Mary*.

GILBERT FOLIOT, *Biſhop of* London.

Genuine Works.

A Commentary on the Book of *Canticles*.
Seven Letters.

MICHAEL ANCHIALUS, *Patriarch of* Conſtantinople.

Genuine Works ſtill extant.

Certain Synodical Statutes.

A Manuſcript Work.

A Conference with the Emperour *Manuel*.

ROBERT *of* Melun, *Biſhop of* Hereford.

A Manuſcript Work.

A Body of Divinity.

ALEXIS ARISTENES, Oeconomus, *or Steward of the Church of* Conſtantinople.

A Genuine Work.

Notes on a Collection of Canons.

SIMEON LOGOTHETA,

A Work loſt.

Notes on a Collection of Canons.

A Manuſcript Work.

A Treatiſe of the Creation of the World.

JOHN *of* Cornwall.

Manuſcript Works.

A Diſcuſſion of Human Philoſophy, and of Herefies.
A Treatiſe of the Sacrament of the Altar, and of the Canon of the *Maſs*.

GEROCHUS, *Provoſt of* Reicherſperg, *and a nameleſs* AUTHOR, *Dean of the ſame Church.*

Manuſcript Works.

A Treatiſe of the Incarnation againſt *Folmarius*, Provoſt of *Trieffenſtein*.

PETER DE RIGA *Canon of* Rheims.

A Manuſcript Work.

A Book call'd *Aurora*, containing the Hiſtory of the Book of *Kings* and the Goſpels in Verſe.

HENRY, *Archbiſhop of* Rheims.

Genuine Works ſtill extant.

Two Letters in favour of *Dreux*, Chancellor of the Church of *Nuyon*.

GEFFREY, *Abbot of* Clairvaux, *the Diſciple of St.* Bernard.

Genuine Works.

Declarations, or Diſcourſes on the Words that paſs'd between JESUS CHRIST and St. *Peter*.
The Third Book of the Life of St. *Bernard*.

A Panegyrick on St. *Bernard*.
A Description of *Clairvaux*.
A Letter to Cardinal *d'Albano*, against *Gilebert de la Porrée*.
Another Treatise against the same Author.
A Letter to *Josbert* about the *Lord's Prayer*.
A Letter to the Bishop of *Constance*.

Works lost.

A Treatise on the Book of *Canticles*.
The Life of St. *Peter* of *Tarentaise*.
Certain Sermons.

WILLIAM, *Archbishop of* Tyre.

A Genuine Work still extant.

The History of the *Crusade* to the Year 1183.

A Work lost.

The History of the Eastern Emperors, from the Year 614 to 1184.

RICHARD, *Prior of* Hagulstadt.

Genuine Works.

The History of *Hagulstadt*.
The History of the Acts of King *Stephen*.
The History of the War of *Standardius*.

CLEMENT III. *Pope*.

Genuine Works.

Seven Letters.

BALDWIN, *Archbishop of* Canterbury.

Genuine Works still extant.

Sixteen Treatises of Piety.
A Treatise of the Recommendation of Faith.
A Treatise of the Sacrament of the Altar.

ERMENGARDUS, or ERMENGALDUS.

A Genuine Work.

A Treatise against the *Manichees*, and other Heretics of his Time.

JOHN, *the Hermit*.

A Genuine Work.

The Life of St. *Bernard*.

BERNARD, *Abbot of* Fontcaud.

A Genuine Work.

A Treatise against the *Vaudois*.

JOANNES CINNAMUS, *the Grammarian*.

A Genuine Work.

The History of the Emperors *John*, and *Manuel Comnenus*.

THEORIANUS.

A Genuine Work.

Conferences with the *Armenians*.

HUGO ETHERIANUS.

Genuine Works still extant.

A Tract in Defence of the *Latins* against the *Greeks*.
A Treatise of the State of the Soul.

ROBERTUS PAULULUS, *a Priest of* Amiens.

Genuine Works.

The Books of the Offices of the Church.
The Canon of the Mystical Offering.

GERVASE, *a Priest of* Chichester.

A Manuscript Work.

A Commentary on the Prophecy of *Malachy*.

ODO, *Abbot of* Bel.

A Genuine Work.

A Letter to his Brother, a Novice in the Abbey of *Igny*.

LABORANT, *Cardinal*.

Manuscript Works.

A Collection of Canons.
A Treatise of Justice.
Three Letters to *Hugh*, Archbishop of *Palermo*.

GEFFREY, *Prior of* Vigeois.

A Genuine Work.

A Chronicle of the History of *France*.

THIERRY, or THEODORICUS, *a Monk*.

A Genuine Work still extant.

The History of *Norway*.

JOANNES BURGUNDUS, *a Magistrate of* Pisa.

Genuine Works.

A Translation of St. *John Damascenus*'s Treatise of the Orthodox Faith, and of *Nemesius*'s Eight Books of Philosophy.

MAURICE *of* Sully, *Bishop of* Paris.

Manuscript Works.

Sermons for the *Sundays* of the Year.
Instructions for Priests.

CELESTIN III. *Pope*.

Genuine Works.

Seventeen Letters.

PETRUS COMESTOR, *Dean of St.* Peter at Troyes.

Genuine Works.

A Scholastick History.
Sermons, Printed under the Name of *Peter of Blois*.

JOANNES PHOCAS, *a* Grecian *Monk*.

A Genuine Work still extant.

A Relation of a Voyage to the *Holy Land*.

NEOPHYTUS, *a* Greek *Monk*.

A Genuine Work.

A Relation of the Calamities of the Island of *Cyprus*.

A Nameless AUTHOR.

A Genuine Work.

The Expedition of the *Danes* to the *Holy Land*, *A. D.* 1185.

DEMETRIUS

DEMETRIUS TORNICIUS.

A Manuſcript Work.

A Treatiſe of the Proceſſion of the Holy Ghoſt.

JOHN, *Biſhop of* Lydda.

A Genuine Work.

A Letter to *Michael*, Patriarch of *Jeruſalem*.

GAUTERIUS, *a Regular Canon of St.* Victor.

A Work loſt.

A Treatiſe againſt the four Labyrinths of *France*.

THIERRY, or THEODORICUS, *Abbot.*

A Genuine Work.

The Life of St. *Elizabeth*, Abbeſs of *Schonaw*.

OGERUS, *Abbot of Lucedia.*

Genuine Works ſtill extant.

Fifteen Sermons on the *Lord's Supper*.

GODOFREDUS *of* Viterbo.

A Genuine Work.

An Univerſal Chronicle, call'd *Pantheon*.

A Manuſcript Work.

A Geneology of all the Kings.

ROBERT *of* Torigny, *Abbot of* Mount St. Michael.

Genuine Works.

A Supplement and Continuation of *Sigebert's* Chronicle.
A Treatiſe of the Abbeys of *Normandy*.
An Epiſtle and Preface to a Commentary on the Epiſtles of St. *Paul*.

Manuſcript Works loſt.

A Commentary on the Epiſtles of St. *Paul*.
The Hiſtory of the Monaſtery of *Mount St. Michael*.
The Hiſtory of *Henry* II. King of *England*.

OTHO *of St.* Blaiſe.

A Genuine Work.

A continuation of the Chronicle of *Otho* of *Friſingben*, to the Year 1190.

JOHN BROMTON, *Abbot of* Jorval.

Genuine Works ſtill in our Poſſeſſion.

A Chronicle from the Year 588. to 1198.

LUPUS PROTOSPATUS.

A Manuſcript Work.

A Chronicle.

ALULPHUS, *a Monk of St.* Martin *at* Tournay.

A Manuſcript Work.

The *Gregorian* Decretals, the Preface of which was publiſh'd by *F. Mabillon*.

ISAAC, *Abbot of* L'Etoile.

Genuine Works.

Sermons.
A Treatiſe of the Mind and Soul.
A Letter concerning the Canon of the *Maſs*.

HENRY, *Abbot of* Clairvaux.

Genuine Works.

A Treatiſe of the City of God.
Several Letters.

PETER, *Abbot of* Clairvaux.

Genuine Works.

Divers Letters.

GARNERIUS, *Abbot of* Clairvaux.

Genuine Works ſtill extant.

Certain Sermons.

GILBERT *of* Sempringham.

Genuine Works.

Two Books of Conſtitutions for his Order.

NICOLAS, *a Canon of* Liege.

A Genuine Work.

The Life of St. *Lambert*.

SIBRANDUS, *Abbot of* Mariegard *in* Friſeland.

A Genuine Work.

The Life of St. *Frederick*, Founder of that Abbey.

BERTRAND, *Abbot of* La Chaiſe-Dieu.

A Genuine Work.

The Hiſtory of the Life and Miracles of *Robert* the firſt Founder of that Abbey.

RADULPHUS TORTARIUS.

A Genuine Work.

A Book of the Miracles of St. *Benedict*.

A nameleſs AUTHOR.

A Genuine Work ſtill extant.

The Hiſtory of *Jeruſalem* from *A. D.* 1177. to 1190.

CHRISTIAN, *a Monk of* Clairvaux.

A Manuſcript Work.

A Collection of Sermons.

GAUTERIUS *of* Chaſtillon.

A Genuine Work.

A Book call'd *Alexandreis*.

Manuſcript Works.

Three Books of *Dialogues* againſt the *Jews*.

THOMAS, *a Monk of* Ciſteau.

A Genuine Work.

A Commentary on the Book of *Canticles*.

GARNERIUS *of St.* Victor.

A Genuine Work.

The *Gregorian* Decretals.

ROBERT *of* Flamesbury.

A Manuſcript Work.

A Penitential.

A Table of the Works, &c.

ODO of Chirton.

Manuſcripe Works.

A Summary of Penance.
Several Homilies.

JOHN *a* Carthuſian *Monk of* Portes.

Genuine Works ſtill extant.

Five Letters.

STEPHEN DE CHAULMET, *a* Carthuſian *Monk of* Portes.

A Genuine Work.

A Letter to certain Novices.

WILLAM LITTLE, *a Regular Canon of* Neutbrige, *or* Neuburg.

A Genuine Work.

The Hiſt. of *England* from the Year 1066. to 1197.

GERVASE, *a Monk of* Canterbury.

Genuine Works.

A Chronicle from the Year 1122 to *A. D.* 1199.
The Lives of the Archbiſhops of *Canterbury.*
A Relation of the burning and rebuilding of the Cathedral-Church of *Canterbury.*
A Repreſentation of the Controverſies between the Monks of *Canterbury*, and *Baldwin* their Archbiſhop.

GONTHERIUS, *a Monk of St.* Amand.

Genuine Works ſtill extant.

A Poem call'd *Ligurinus.*
A Treatiſe of Faſting and giving Alms.
The Life of St. *Cyricius* and St. *Julitta.*

OLIVER *of* Colen.

A Genuine Work ſtill extant.

A Relation of the taking of *Damiata.*

RADULPHUS DE DICETO, *Dean of St.* Paul *at* London.

A Genuine Work.

A Chronicle to the Year 1198.

GALFREDUS, or GAUTERIUS DE VINESAUF.

A Genuine Work.

The Itinerary of *Richard*, I. King of *England.*

GEORGE XIPHYLIN, *Patriarch of* Conſtantinople.

Genuine Works.

Certain Eccleſiaſtical Conſtitutions.

PETER *of* Poitiers, *Chancellor of the Church of* Paris.

A Genuine Work ſtill extant.

A Book of Sentences.

Works loſt.

A Commentary on the Books of *Exodus*, *Leviticus*, and *Numbers.*
Another Commentary on the Book of *Pſalms.*

PETER *of* Blois, *Arch-Deacon of* Bath.

Genuine Works.

A Hundred and Eighty Three Letters.
Sixty Five Sermons.
Sixteen Tracts.

SYLVESTER GIRALDUS, *Biſhop of St.* David's

Genuine Works.

The Natural Hiſtory of *England.*
The Topography of *Ireland.*
The Hiſtory of the Conqueſt of *Ireland* by *Henry* II. King of *England*,
The Itinerary of the Country of *Wales*,
The Lives of the Saints and Letters.

RICHARD, *Abbot of* Mount-Caſſin.

A Genuine Work.

A Continuation of *Peter* the Library-Keeper's Hiſtory of the Illuſtrious Men of *Mount-Caſſin.*

STEPHEN, *Biſhop of* Tournay.

Genuine Works ſtill extant.

CCLXXXVII Letters divided into Three Parts.

Works loſt.

A Commentary on the *Decretal* of *Gratian.*
Several Sermons.

THEODORUS BALSAMON, *Patriarch of* Antioch.

Genuine Works.

Commentaries on the Canons, and the Nomocanon of *Photius.*
A Collection of Eccleſiaſtical Conſtitutions.
The Reſolution of divers Canonical Queſtions.
Anſwers to the Queſtions of *Mark*, Patriarch of *Alexandria.*
Two Letters.

ELIAS *of* Coxie, *Abbot of* Dunes.

Genuine Works.

Two Diſcourſes before the Chapter of *Ciſteaux.*

SAXO GRAMMATICUS, *Provoſt of* Roſchild.

A Genuine Work.

A Hiſtory of *Denmark* to the Year 1186.

JOANNES CAMATERUS, *Patriarch of* Conſtantinople.

A Genuine Work ſtill extant.

A Letter to Pope *Innocent* III.

ZACHARIAS, *Biſhop of* Chryſopolis.

A Genuine Work.

A Commentary on the *Concordia* of *Ammonius.*

ROGER DE HOVEDEN, *Profeſſor of* Oxford.

A Genuine Work.

A Continuation of *Ven. Bede's* Hiſtory of *England* to *A. D.* 1202.

JAMES DE VITRY, *Cardinal.*

Genuine Works.

The Hiſtory of the *Levant*, divided into Three Books.
Two Letters of the Taking of *Damiata.*

A

A TABLE OF THE ACTS, LETTERS, and CANONS OF THE COUNCILS HELD IN THE TWELFTH CENTURY.

Councils.	Years.	Acts. Letters. Petitions. and Canons
A Council at Estampes,	1100	A Synodical Letter of this Council in *Ives de Chartres.*
A Council held at *Valence,*	1100	Extracts of the Acts of this Council in the Historians of the time.
A Council held at *Poitiers,*	1100	Extracts of the Acts in *Ives de Chartres,* and in the Historians of that time, and Sixteen Canons.
A Council held at *Anse,*	1100	Extracts of the Acts in *Hugh de Flavigny.*
A Council held at *Rome,*	1102	Extracts of the Acts in the Authors of that time.
A Council held at *Troyes,*	1104	Extracts of the Acts in the Writers of that time.
A Council held at *Beaugency,*	1104	Extracts of the Acts in *Ives* of *Chartres.*
A Council held at *Paris.*	1105	The Acts of this Council in a Letter to to the Pope.
An Assembly at *Northausen*	1105	Extracts of the Acts in the Authors of that time.
A Council held at *Mentz.*	1105	The History of it in the Authors of that time.
A Council held at *Guastallo,*	1106	Acts of this Council and three Regulations.
A Council held at *Mentz.*	1107	The History of it in the Authors of that time.
A Council at *Troyes,*	1107	Mention made of it in *Ives* of *Chartres* and other Authors.
A Council in *Ireland.*	1110	Extracts of the Acts in the Writers of that time.
An Assembly at *Ratisbon,*	1110	Mention made of this Assembly in the Contemporary Authors.
A Council held at *Jerusalem,*	1111	Mention made of it in the Writers of that time.
A Council held at *Lateran.*	1112	Acts, Letters and Testimonies of the Authors of that time.
A Council held at *Vienna,*	1112	Acts, and a Letter of *Guy* Archbishop of *Vienna.*

Beauvais,

Councils.	Years.	Acts. Letters. Petitions. and Canons.
Beauvais,	1114	Fragments of Acts and Rules.
A Council held at *Rheims*,	1115	An Extract of the Acts taken out of a Contemporary Author.
A Council held at *Châlons*,	1115	Mention made of it in the Writers of that time.
A Council held at *Tornus*,	1115	Mention made of this Council in the Letters of Pope *Paschal* II.
A Council held at *Colen*,	1115	Mention made of it in the Authors of that time.
A Council held at *Lateran*,	1116	Acts referr'd to by the Abbot of *Ursperge*.
A Council held at *Toulouse*,	1119	Ten Canons.
A Council held at *Rheims*,	1119	Acts and Five Canons.
An Assembly at *Tribruria*,	1119	Mention made of it in the Authors of that time.
A Council held at *Soissons*	1121	Mention made of it in *Petrus Abaelardus*, and other Authors.
A Council held at *Lateran*, I. General,	1123	Acts and 22 Canons.
A Council held at *London*,	1125	Seventeen Decrees.
A Council held at *Nantes*,	1127	Acts of this Council in *Hildebert* of *Mans*.
A Council held at *London*,	1127	Twelve Canons.
A Council held at *Troyes*,	1128	Extracts of the Acts of this Council, with the Rule of the Knights *Templars*, publish'd therein.
A Council held at *Etampes*,	1130	Mention made of it in the Authors of that time.
A Council held at *Jouare*,	1130	The History of it in the Writers of that time with the Letters of the Bishops.
A Council held at *Rhems*,	1131	Acts taken out of divers Authors, and 17 Canons.
A Council held at *Liege*,	1131	Mention made of it in the Writers of that time.
A Council held at *Pisa*,	1134	Mention made of it in the Contemporary Writers.
A Council held at *London*,	1138	Acts and 17 Canons
A Council held at *Lateran* II. Gen.		Thirty Canons.

Councils.	Years.	Acts. Letters. Petitions. and Canons.
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A Council held at *Chartres*,	1146	Mention made of it in the Contemporary Authors.
A Council held at *Etampes*,	1147	Mention made of it in the Authors of that time.
A Council held at *Paris*,	1147	An Extract of the Acts in the Authors of that time.
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A Council held at *Trier*,	1148	Mention made of it in the Letters of Pope *Eugenius* III. and in *Trithemius*.
A Council held at *Pavia*,	1160	Acts. Letters of the Emperor *Frederick* and the Bishops.
A Council held at *Oxford*,	1160	Acts referr'd to by *William* of *Newbury*.
An Assembly at *New-Market*.	1161	Mention made of it in *Robert's* Addition to *Sigebert's* Chronicle.
An Assembly at *Beauvais*,	1161	Mention made of it in *Robert* of *Torigny*, and *Arnold* of *Lisieux*.
A Council at *Toulouse*,	1161	Acts related by the Authors of that time.
An Assembly at *Lodi*,	1161	An Extract of the Acts in the Authors who flourish'd at that time.
An Assembly at *Avignon*,	1162	Mention made of it in the Contemporary Writers.
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An Assembly at *Westminster*,	1163	Mention made of it in the Authors of that time.
A Council at *Sens*.	1163	A Complaint drawn up by *Stephen* of *Tournay* and a Letter to the King of *France*.

Councils.	*Years.*	*Acts, Letters, Petitions and Canons.*
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An Aſſembly at *Northampt.*	1164	The Hiſtory of it in the Authors of that time.
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An Aſſembly at *Giſors,*	1168	The Hiſtory of it in the Contemporary Writers.
A Council held at *Avrenches,*	1172	Acts related by *Roger de Heveden*, containing the Abſolution of *Henry* King of *England.* A Letter of *Albericus* the Pope's Legate, and 13 Canons.
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A Council held at *London,*	1175	Nineteen Canons.
A Council held at *Lombez,*	1176	Acts.
An Aſſembly at *Venice,*	1177	The Hiſtory of it in the Authors of that time, particularly in the Letters of Pope *Alexander* III. and of the Emperor *Frederick.*
A Council at *Lateran,* III. General.	1179	XXVII. Chapters.
An Aſſembly at *Geinlenhauſen,*	1136	Mention made of it in the Contemporary Authors.
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Peter, Sir-nam'd the *Venerable* of *Cluny*'s Treatiſe on the ſame Subject.

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Peter of *Blois*'s Treatiſe againſt the *Jews.*

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Rupert, Abbot of *Duyts*'s Treatiſes concerning the Trinity, with ſome other Pieces by the ſame Author.

Hugh of St. *Victor*'s Treatiſe, call'd *Eruditio Didaſcalica*, or an *Inſtructive Inſtitution.*

——His Treatiſe of the Power and Will of God.

——His Tracts concerning the Incarnation.

——His Miſcellanies of Theological Learning.

——His Dialogue between Maſter and Scholar.

——His Summary of the Sentences.

——His Notes on the Hierarchy attributed to St. *Dionyſius* the *Areopagite.*

Petrus Abaelardus's Introduction to the Science of Divinity.

——His Apology.

——His Explications of the *Lord*'s *Prayer*, and of the Apoſtolical and *Athanaſian* Creeds.

——His Treatiſe againſt Hereſies.

St. *Bernard*'s Letter to *Hugh* of St. *Victor.*

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Peter the *Venerable*, Abbot of *Cluny*'s Treatiſe of the Divinity of *Jeſus Chriſt.*

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Odo, Biſhop of *Cambray*'s three Books of Original Sin.
Honorius of *Autun*'s Treatiſe of Predeſtination and Free Will.
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——His Explications on the *Lamentations* of *Jeremiah*, and of the Propheſies of *Joel* and *Obadiah*.
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FINIS.

L. E. DU PIN's

Eccleſiaſtical Hiſtory

OF THE

THIRTEENTH, FOURTEENTH, and FIFTEENTH CENTURIES:

Which make the

ELEVENTH, TWELFTH, and THIRTEENTH VOLUMES.

A NEVV

Eccleſiaſtical Hiſtory,

Containing an ACCOUNT of the

CONTROVERSIES

IN

RELIGION;

THE

LIVES and *WRITINGS*

OF

Eccleſiaſtical Authors;

AN

Abridgment of their Works,

And a JUDGMENT on their

STYLE and *DOCTRINE:*

ALSO

A Compendious HISTORY of the COUNCILS

AND

All Affairs Tranſacted in the *Church.*

Written in *FRENCH*

By *Lewis Ellies DU PIN,* Doctor of the *SORBON.*

VOLUME the ELEVENTH.

Containing the HISTORY of the THIRTEENTH CENTURY.

LONDON,

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THE TRANSLATOR TO THE READER.

AS Monſieur *Du Pin* has merited the Applauſe of the Learned World, for his former Volumes of Eccleſiaſtical Hiſtory; ſo in theſe three which are now publiſh'd, he continues ſtill to write like himſelf, and maintain the ſame Character which has been given of him; he is no leſs faithful in his Relations, judicious in his Reflections, exact in his Criticiſms, and moderate in his Cenſures of thoſe who differ from him; and even more impartial than would be expected from one of a contrary Party. The two firſt Ages treated of in this Volume, *viz.* the 13th and 14th, were cover'd with ſome Remains of that Ignorance and Barbariſm, which reigned in the laſt preceeding Ages: But this is ſo far from being any juſt Prejudice againſt this Hiſtory, that it ſhould rather invite the Ingenious Reader's Curioſity, when he conſiders, that the excellent Hiſtorian has enlightned theſe dark Ages, by giving a clearer account of them than any one Writer before him; for he has brought to light ſome notable Pieces of Hiſtory which ſeem'd to be buried in Oblivion, and collected together the ſeveral Fragments which were ſcatter'd in many Volumes, and plac'd them in ſuch a clear light, that the Darkneſs of the Times ſerves to ſet off and commend the Judgment of the Hiſtorian. It is his peculiar Excellency, that he gives a juſt Idea of the moſt conſiderable Eccleſiaſtical Writers in all the Ages of the Church, not by general Characters, but by giving an account of the Matters handled in their Works, and taking judicious Extracts out of them; and particularly in this Volume, he has added to the Hiſtory of each Century ſuch uſeful Obſervations, as give the Reader a general Idea of the great Tranſactions then on foot: So that nothing ſeems to be wanting to render this Tranſlation compleat, but ſome Remarks which may be uſe to the Proteſtant Reader, of which I ſhall therefore preſent him with a few, relating to the Controverſies between the *Roman* Church and the Church of *England*.

It has been obſerv'd by Monſieur *Du Pin* and others, That School-Divinity was corrupted in the 13th Century, by introducing into it the Principles of *Ariſtotle*'s Philoſophy, whereby all Matters of Doctrin were reſolved into a great many curious and uſeleſs Queſtions, and decided by the Maxims of that Philoſophy (which yet was learned not from the *Greek* Originals, but the corrupt Verſions of the *Arabians*) as if they were of equal Authority with the Scriptures: And as this mixture corrupted the Simplicity of the ancient Chriſtian Faith, ſo it was the cauſe of many Miſchiefs, among which I reckon this to be none of the leaſt, that it furniſh'd Men with ſuch Principles as were ſubſervient to maintain the Popiſh Doctrin of Tranſubſtantion, which begun in this Century to be eſtabliſhed. As for inſtance, This Philoſophy taught Men, that Quantity is an Accident diſtinct and ſeparable from Body, from whence they inferr'd the Poſſibility of the Replication and Penetration of Bodies, and maintain'd, as the School-men do to this Day, That the ſame Body may be in a thouſand diſtant Places at the ſame time; That the ſame Man may be alive at *London* and kill'd at *Rome*; That the whole Body of a luſty Man, with all its ſeveral parts, may be crouded within the Compaſs of a Pins head, by which Doctrins they defended ſome of theſe Abſurdities, which are implied in Tranſubſtantiation, *viz.* That the Body of Chriſt is at the ſame time in Heaven and Earth, and in all the ſeveral Places where the Euchariſt is celebrated, that it is whole in the whole Loaf, and whole in every the leaſt part of it, and many other ſuch like Abſurdities, which are real Contradictions to the Nature of a Body, if Extenſion is eſſential to it, as it is held to be by the beſt Philoſophers both Ancient and Modern.

The firſt pretended General Council in which Tranſubſtantiation is ſaid to be eſtabliſhed, was the fourth *Lateran* Council under *Innocent* III. in the Year 1215. But *Du Pin* has plainly prov'd, that the Canons which go under the Name of this Council, were

not made by the Council it self, but only by Pope *Innocent* III. who read some of them in the Council, and after its Dissolution added many more as he pleas'd, *Dissert. 7 de Antiq. Eccl. Discipl. Ch. 3. Sect. 4.* which is a Trick that the Popes had commonly used in the 12th Century, who publish'd their own Constitutions as the Decrees of Councils, *Du Pin Hist. Eccl. 10th Cent. p. 217.*

I shall not pretend to give an Account what was the Doctrin of the first Eight Ages of the Church concerning the Eucharist, which may be learn'd from Archbishop *Usher*, Bishop *Cosins*, and others. But to me it seems an Invincible Argument, that Transubstantiation was not then believ'd, That the Jews and Heathens did not charge the Christians with the Absurdities and Contradictions which are the obvious and natural Consequences of that Doctrin.

As to the Term of Transubstantiation, *Du Pin* says it was first used by *Celles* Bishop of *Chartres*, and *Stephen* Bishop of *Autun*, in the 12th Century, *p.* 156. As to the Doctrin it self, it appears to have been first published by *Paschasius* in his Treatise of the Body and Blood of our Saviour about the Year, 832. wherein he asserts, That *after the Consecration under the Figure of Bread and Wine there is nothing but the Body and Blood of Christ*; *and which is yet more wonderful*, he adds, *It is no other Flesh than that which was born of* Mary, *suffered on the Cross, and rose again from the Grave.* He might very well call it *wonderful* Doctrin, not only for its apparent Absurdity, but for its Novelty (since the like Expressions had never been used before) which is ingenuously confess'd by *Bellarm. de Scriptor. Eccl. ad annum* 850. and by *Sirmondus* in the Life of *Paschasius* prefix'd to his Works, *Par.* 1618. and may be plainly proved from the Writings of the most learned Men in this Century. For, first, *Claudius* Bishop of *Turin*, asserted the contrary Doctrin eighteen or nineteen Years before *Paschasius*'s Book upon this Subject was publish'd (which Doctrin was never oppos'd by those who censur'd some other Opinions of his) as Dr. *Allix* shows from a Manuscript Commentary of this Author's upon St. *Matth. Remarks upon the Ancient Church of Piedmont, p.* 62, *&c.* II. In the same Century, after this Doctrin was published, it met with great Opposition from many eminent Men, such as *Ratramnus*, *Joannes Scotus*, *Amalarius*, *Florus*, *Druthmarus* and *Erigerus*, all which are own'd by *Du Pin* to have oppos'd the Doctrin of *Paschasius*, *Cent. 9th p.* 77. to whom may be added *Theodolphus* Bishop of *Orleans*, *Walafridus Strabo* Abbot of *Richenou*, *Abyto* Bishop of *Basil*, and *Rabanus Maurus* Archbishop of *Mayence*; who did also oppose the Doctrin of *Paschasius* in the same Century; and particularly *Rabanus* in his Penitential, which was written in the Lifetime of *Paschasius*, censures his Doctrin about the Eucharist as a Novel Error, as is prov'd in a Dissertation about *Bertram*'s Book of the Body and Blood of Christ annexed to the Translation of it, and printed at *London* in 1686.

I shall only add, that the Doctrin of *Bertram*'s Book against *Paschasius* about the Eucharist appears plainly to have been generally receiv'd by the Church of *England* in the 10th Century, from the Paschal Homily which *Elfric* Archbishop of *Canterbury* translated into the *Saxon* Tongue about the Year 970. which is published at *London* in 1566. and attested to be a true Copy by the hands of fifteen Prelats and several Noblemen; for this Book was commanded by a Canon to be read publickly to the People, as is observed by Dr. *Cave Hist. Lit. p.* 589. and contains the same Aguments, and for the most part the same Expressions which were us'd by *Bertram* against Transubstantiation, as is prov'd by A. B. *Usher* in his *Answer to the Jesuites Challenge*, *c.* 3.

And that *Bertram*'s Book was directly levell'd against Tranubstantiation, as it is now defin'd by the Council of *Trent* will plainly appear, by citing a few passages out of many that are in that little Book to this purpose: For first he says expresly, *that the Eucharist is the Body of Christ, not Corporally but Spiritually*, and then he proves, That *what is Orally receiv'd in the Sacrament is not Christ's natural Body, because it is incorruptible; whereas that which we receive in the Eucharist, is corruptible and visible:* And again, *Christ's natural Body had all the Organical parts of a humane Body, and was quickened with a human Soul, whereas his body in the Sacrament hath neither*; he proves that the Words of the Institution are figurative, because *the Symbols have the Name of the thing signified by them.* 2. He says expresly, That *as to the Substance of the Creatures, what they were before Consecration, they remain after it. Bread and Wine they were before Consecration, and after it we see they continue Beings of the same kind and nature:* He denies any *natural Change*, and affirms it to be only *spiritual and invisible*, such as was made of the *Manna and Water in the Wilderness, into the Body and Blood of Christ.*

These

The Tranſlator to the Reader.

Theſe things are ſo plainly and frequently aſſerted in this Book, that I muſt Tranſcribe the greateſt part of it, if I would produce all the Paſſages which are to this Purpoſe; and therefore I cannot but wonder to find *Du Pin* ſo far miſtake the Queſtions which are handled by *Bertram*, as he does, in the *Hiſt.* of the 9*th* Century, where he makes the ſenſe of the firſt Queſtion to be this; *Whether the Body and Blood of Chriſt be in the Euchariſt without a Veil, ſo as to appear to our outward Eyes*; and the meaning of the 2*d* to be no more than this, *Whether the Body of Chriſt be in the ſame manner in the Euchariſt, as it was* on Earth, *and is* in Heaven, *and Whether it be there in as viſible and palpable a manner?* for it cannot be ſuppoſs'd that ever any Man in his Wits ſhould maintain that the Body of Chriſt in the Euchariſt is viſible to our Eyes, with all its Lineaments and diſtinction of Parts, and that the Fleſh and Bones there are palpable to our hands; or that the Body of Chriſt in the Euchariſt is both Earthly and Corruptible as it was upon Earth, and Spiritual and Incorruptible as it is now in Heaven. Theſe are ſuch wild Imaginations as could never enter into the Mind of any Man of ſound Senſes; and therefore *Bertram* cannot be ſuppos'd ſuch a Fool, as to confute them ſeriouſly with many Arguments, and that in a Letter to the Emperor; which were no leſs Ridiculous, than if a Man ſhould write a Book on purpoſe to prove that a Man does not appear viſibly in the ſhape and figure of a Horſe, or a Mouſe like an Elephant. The main Queſtion of *Bertram*'s Book then is not, as *Du Pin* puts it, Whether the Body of Chriſt be in the Euchariſt in as viſible and palpable a manner as when he liv'd upon Earth; which I believe was never affirm'd by any, either in that Age, or any other. But, *Whether in the Sacrament we receive the ſame Body of Chriſt which was Born of the Virgin, Crucified, and Roſe again* (ſuppoſing what is agreed on all hands that it is not viſibly there) and this he flatly denies, and plainly diſproves, in direct oppoſition to *Paſchaſius*, and the Doctrin of the preſent Roman Church. He ſays indeed, *the Elements are truly Chriſt's Body and Blood*; but then he explains himſelf, *they are not ſo as to their viſible Nature, but by the Power of the Divine Word*; and then he adds, *the viſible Creature feeds the Body, but the Virtue and Efficacy of the Divine Word feeds and ſanctifies the Souls of the Faithful.* From which, and many other ſuch like Expreſſions, it plainly appears that he did not believe the Sacrament to be a meer Sign and Figure of Chriſt's Body and Blood, but thought they were Really preſent, not in a Carnal but Spiritual Senſe. 1, In regard of the Spiritual Virtue and Efficacy of them, which by the Divine Bleſſing is communicated to the Faithful; in which ſenſe only they can be profitable to the Soul, for the Fleſh profits it nothing. and if *Du Pin* contends for the Real Preſence only in this ſenſe, the Church of *England* will readily grant it; which has taught her Catechumens to ſay, *that the Body and Blood of Chriſt are verily and indeed taken and receiv'd by the Faithful in the Lord's-Supper.* But if he contends for a Corporal Preſence of Chriſt's Natural Fleſh and Blood, the Doctrin of *Bertram* is no leſs expreſly againſt it, than that of the Church of *England*; and the latter may as eaſily be reconcil'd to Tranſubſtantiation, as the former.

And this I have the longer inſiſted upon, both becauſe moſt of the Writers of that Age, whom we have alledg'd againſt Tranſubſtantiation, follow the Principles, and make uſe of the Arguments and Expreſſions in *Bertram*'s Book, and chiefly becauſe this Book ſeems to have been the Model by which the firſt Reformers fram'd this Article of the Euchariſt; for ſo Biſhop *Ridley*, who had a great hand in Compiling this Article intimates; as we find in the Preface of a Book *De Cœna Domini*, Printed at *Geneva*, in 1556. where he ſays, *That it was this Book which firſt put him upon Examining the Old Opinion, about the Preſence of Chriſt's very Fleſh and Blood, by Scripture and Fathers, and Converted him from the Errors of the Church of Rome in this Point*; which is alſo affirm'd by Dr. *Burnet*'s Hiſtory of the Reformation, *Part* II. *Book* I. *p.* 17. And this is what I thought fit to Remark, for the benefit of the Engliſh Reader, concerning the Doctrin of Tranſubſtantiation, which is ſaid to be Eſtabliſh'd in the Thirteenth Century, by *Innocent* III. concerning whom, I Obſerve in the 2*d* Place,

That this Pope was the firſt who publiſh'd a Cruſade againſt the *Albigenſes*, which is a way of enlightning Men's Underſtandings, by beating out their brains, and converting them by the irreſiſtible force of Sword and Gun; the ſame way which *Mahomet* us'd for propagating his Religion in the World was follow'd by this Pope, whoſe Cruel and Barbarous Actions are no leſs agreeable to the Spirit of *Mahomet*, than they are contrary to that of Chriſt. The ſame Pope Founded the Office of the Inquiſition, which at firſt did only draw up a Proceſs againſt Hereticks, and ſollicit the ordinary Judges to Condemn them, but in a little time the Power of Judging and Condemning

Hereſie

Hereſie was committed to them, and the Secular Judges did only execute their Sentence And it is obſervable that the Inquiſition was eſtabliſhed much about the ſame time with Tranſubſtantiation; the Cruelty of the one being a fit Match for the abſurdity of the other: And indeed this Holy Office was a neceſſary Engine to cram down the throats of Mankind ſuch a choaking Morcel as Tranſubſtantiation.

Mr. *Du Pin* in this Hiſtory has given us ſome account of the barbarous Proceedings againſt the *Albigenſes* by the Croiſade and the Inquiſition, without paſſing any Cenſure upon theſe Actions; but leſt any ſhould ſuſpect by his Silence, that he approv'd them, I will now briefly ſhew you what Opinion he had of all Corporal Puniſhments, when they are us'd by Eccleſiaſticks. And this will appear from his Book of Eccleſiaſtical Diſcipline, *Diſſert.* 7. where 1ſt in the Preface he tells us, *That the Civil Power reſpects Mens Bodies, which may be forc'd to a Compliance, and therefore the Civil Magiſtrate may Puniſh Men with Corporal Puniſhment and Death; but the Eccleſiaſtical Power reſpects Mens Minds which cannot be forc'd; and therefore the Governours of this Society can only reclaim Men from their Vices by Exhortations and Commands, which if they do not obey, they can inflict no other Puniſhment but that of Excommunication.* And then 2dly, in *Ch.* 1. *Sect.* 5. of the ſame *Diſſertation*, he proves *that the Church has no Authority in Temporal Affairs, becauſe it cannot force Men by Corporal Puniſhment, and Deprivation of their Goods: For*, ſays he, *'tis a thing unheard of among the Ancients, that the Church ſhould inflict any other Puniſhment than that of Excommunication, or Depoſition.* He owns, *that after the Emperors became Chriſtian, their affection to the Chriſtian Religion, and deſire to preſerve the Empire in Peace, mov'd them ſometimes to Baniſh or Fine thoſe who were Ringleaders of Hereſy; which was very often done of their own proper motion; and ſometimes, but ſeldom, at the deſire of the Fathers of the Church: But it was only in the latter Ages that the Church obtain'd of the Emperors a Power to inflict Corporal Puniſhment.* For proof of this he ſhews, *1ſt, That Chriſt gave to the Church no Power but what is Spiritual, nor did order the Obſtinate and Diſobedient to be otherwiſe Puniſh'd, than by excluding them from Communion.* But this is not all, for he ſhews in the 2*d* place, (whatever Power Churchmen may have receiv'd from Magiſtrates over Men's Bodies) *That nothing is more contrary to the Deſign of the Goſpel than ſuch a Power as ſtrikes terror into the Minds of Men*, which he proves *from the words of our Saviour to the Apoſtles, when they would have call'd for Fire from Heaven upon the Samaritans, Luke* 9. 25. Ye know not what Spirit ye are of, for the Son of Man came not to deſtroy Men's Lives, but to ſave them. 3*dly*, He ſhews, *That Chriſt forbad his Apoſtles to uſe the Temporal Sword in defence of Religion, from the Rebuke that he gave to St.* Peter *for drawing his Sword*; Put up thy Sword into the Sheath, for all they that take the Sword, ſhall periſh by the Sword, *Matth.* 26. And laſtly, he proves, *That Eccleſiaſticks cannot uſe the Temporal Sword, or Civil Power, to Force and Puniſh Men, from the Unanimous Conſent of the Fathers, whom he there Quotes.* And this may ſuffice to ſhew what Opinion *Du Pin* had of this Wolf of a Paſtor, *Innocent* III. and the Sanguinary Methods he us'd to Extirpate Hereticks, by the Cruſade, and the Inquiſition; ſince he declares, not only that Churchmen have no ſuch Power from Chriſt, and that it was never practis'd in the firſt and beſt Ages of the Church, but alſo, that it is contrary to the Deſign of the Goſpel to uſe ſuch Cruelties; and to the Mind of Chriſt to Defend, and much more to Propagate, Religion by ſuch violent and bloody Methods.

ADVERTISEMENT.

THE Preceeding Volumes of Monſieur Du Pin's Eccleſiaſtical Hiſtory, *wherein an Abridgment is given of the Writings of the Primitive Fathers, and all other Eccleſiaſtical Writers from the Time of our Saviour, with a Preliminary Diſſertation of the Authors of the Bible; and an Impartial Relation of all Affairs Tranſacted in the Church; is Printed for, and Sold by* Timothy Childe, *at the* White-Hart, *at the Weſt-End of St.* Paul's *Church-Yard.*

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A HISTORY OF THE Controverſies in Religion, And other AFFAIRS tranſacted in the CHURCH DURING THE Thirteenth Century.

CHAP. I.

The Hiſtory of the different Revolutions in the Empire and Italy, *during the* Thirteenth Century.

THE Affairs of the Church in this *Century* are ſo interwoven with thoſe of the Empire, that before we can enter upon Eccleſiaſtical Matters, we muſt lay down a Scheme of the State of *Germany*, and *Italy*, of the principal Revolutions that have happen'd in them, and of the ſcuffles that the Popes had with the Emperors, and the Princes of *Italy*. This is what I deſign to do in this Chapter.

Conteſts about the Empire between Philip *and* Otho.

The Emperor *Henry* VI. dying at *Meſſina* about the end of the year 1197. or, as others will have it, at *Palermos*, at the beginning of 1198. left behind him a Son nam'd *Frederick*, of about ſeven years of Age. Him by his laſt Will he made Heir and Succeſſor to all his Eſtates, as well as the Empire, to which he himſelf had been choſen ſome time before by the Princes of *Germany*. He deſired the Pope to ſettle him in the Poſſeſſion of them: and to engage him, order'd that he ſhould receive from *Frederick*, for the benefit of the Holy See, all thoſe Eſtates that had belonged to the Princeſs *Mathilda*, and ſome other Towns. In the mean while he conſtituted his Brother *Philip*, the Duke of *Suabia*, Regent of the Empire. *Conſtantia* the Mother of *Frederick* demanded of the Pope to have him crown'd King of *Sicily*, which was accordingly done; but as for the Empire, *Frederick* was not put into poſſeſſion of it: that being diſputed by *Philip* Duke of *Suabia*, who was choſen by the major part of the Electors, and crown'd at *Mentz* by the Biſhop of *Tarentaiſe*; and alſo *Otho* Son of *Henry* Duke of *Saxony*, was elected by the Archbiſhop of *Cologn*, and ſome other *German* Princes: to whom the Country of *Cologn*, the Palatinate, *Thuringen*, and *Livonia* ſubmitted; while all the reſt of *Germany* were for *Philip*. The King of *France* ſtood for *Philip*, and *England* for *Otho*. Pope *Innocent* III. declared for *Otho*, confirm'd his Election, and rejected that of *Philip*, who nevertheleſs had the better of it in *Germany*, and by the force of his Arms had brought many of thoſe that had acknowledged *Otho* to ſubmiſſion. Upon this, in the year

1201. the Pope ſent his Legate Cardinal *Guy* Biſhop of *Paleſtrina* into *Germany*, to countenance *Otho*'s Party; who ſtraight declar'd *Philip* no better than a Rebel, and commanded all the *Germans*, under pain of Excommunication, to acknowledg *Otho* for their Emperor. Still this did not put a ſtop to the Progreſs of *Philip*'s Arms; who having drawn over *Adolphus* Archbiſhop of *Cologn* to his ſide, got himſelf crown'd a ſecond time by the hands of this Archbiſhop in the year 1204, at *Aix la Chapelle*, maugre all the oppoſition of the Popes Legate; and, underſtanding that *Conrade* Archbiſhop of *Mentz* was dead, he got the Vacancy ſupply'd by the Election of *Diepold*, or *Lupold* Biſhop of *Worms*: but he was no ſooner gone from thence, but that the greater part of the Canons proteſted againſt the freedom of the Election; and thereupon having put in an Appeal to the Holy See, they reaſſembled themſelves at *Bingen*, and elected *Sifroy* to the Archbiſhoprick of *Mentz*, whoſe Election was confirmed by the Pope, who likewiſe excommunicated *Lupold*, and the next year by his Legate depoſed *Adolphus* Archbiſhop of *Cologn*, and choſe *Bruno* into his place. In the year 1206. *Otho* was beſieged in *Cologn* by *Philip*, and not thinking himſelf in a condition to ſuſtain the Siege, retired with ſome Troops, accompanied by the new Archbiſhop *Bruno*; but being ſet upon by *Philip*, he was defeated, *Bruno* taken Priſoner, and *Cologn* forc'd to receive *Philip* for its Maſter. *Otho* ſecur'd himſelf in *Saxony*, and from thence paſs'd into *England*. The Princes of *Germany*, being at length deſirous to ſettle an entire Peace in the Empire, diſpatch'd their Envoys in the year 1207. to Pope *Innocent*, deſiring him to acknowledg *Philip*, and apply himſelf to the reconciling of the two Pretenders to the Empire. The Pope agreed to the Propoſition, but upon this condition, that *Philip*'s Daughter ſhould be given in Marriage to *Richard* his Nephew. In hopes to make this deſign ſucceed, he ſends three Legates into *Germany*, who were preſent at an Aſſembly held at *Northuſe* upon the *Chriſtmaſs*-Holydays, where the two Kings concluded a Peace; *Otho* giving up the Empire to *Philip*, on condition of marrying his Daughter, and being his Heir. *Adolphus* was in this Aſſembly abſolved by the Legates, and *Bruno* ſet at liberty by the Emperor. *Philip* did not enjoy the Peace long, for he was the next year kill'd at *Bamberg* by *Otho* Count Palatine of *Witilſpach*, who was incens'd againſt him for engaging himſelf to give that Daughter to another, which he had before promiſed him in marriage. *Philip* being dead, without any conſideration of the right that *Frederick* King of *Sicily* had to the Imperial Crown, *Otho* was by univerſal conſent of the Princes of *Germany* choſen Emperor.

Otho acknowledg'd Emperor.

No ſooner was *Otho* rais'd to this Dignity, but his old Adherents got the upper hand again, and routed thoſe that had been for *Philip*. *Bruno* reenter'd upon his Archbiſhoprick of *Cologn*, and *Adolphus* was depos'd; *Sifroy* took poſſeſſion of the Archbiſhoprick of *Mentz*, and drove out *Lupold*: only *Conrade* Biſhop of *Spire*, who had been *Philip*'s Chancellor, retiring into a very ſtrong Caſtle, would not make his Peace with *Otho*, nor pay him Allegiance, but upon condition of continuing in his former Charge; which *Otho* was forc'd to allow him.

Otho goes into Italy, and there makes War.

Pope *Innocent* having notice of *Otho*'s Election, ſent his Legates into *Germany*, to invite him to *Rome*, there to receive the Imperial Crown from his hands. His Legates were receiv'd in an Aſſembly held at *Wirtzburg* in 1209, where they gave their Approbation of the Marriage that had been agreed upon between *Otho*, and the Daughter of *Philip*. The ſame year *Otho* took a Journey into *Italy*, and came to *Rome*, where he was receiv'd by Pope *Innocent* III. and crown'd in St. *Peters*, the 4th of *October*. The Pope obliged him to take an Oath to defend the Patrimony of St. *Peter*; and the *Romans* demanding of him what was cuſtomary for Emperors to give in this Ceremony, there aroſe a Diſturbance, in which the *Romans* coming to blows with the *Germans*, there were many kill'd on both ſides: which made *Otho* remove inſtantly from *Rome*, and ravage all the Church-Lands, as well to revenge the Affront, as to mortify the Pope whom he began now to be jealous of. Upon this the anger and hatred of the Pope broke out againſt *Otho* to that degree, that he threatned to excommunicate and depoſe him, if he did not ceaſe thoſe Hoſtilities: but *Otho* was ſo far from regarding it, that he took a reſolution to ſeize upon *Romagna*, and make himſelf Maſter of *Sicily* and *Apuleia*, which belong'd to *Frederick*, and whereof the Pope had had the Government ever ſince the death of *Conſtantia* the Mother of that Prince. The Pope willing to put a ſtop to ſuch deſigns as theſe, excommunicated the Emperor, and afterwards call'd a Council at *Rome*, wherein he declared the Empire void, and all the Subjects of it free from their Oath of Fidelity to *Otho*, forbidding them any more to acknowledg him for Emperor. He made this Sentence be publiſh'd in *Germany* in the year 1211, by *Sifroy* Archbiſhop of *Mentz*, who quickly repented of having done it; for the Count Palatine, the Duke of *Brabant*, and ſome other Princes of the Empire entred the Territories of his Archbiſhoprick with an Army, where they laid all waſte, forcing him to retire for ſafety into *Thuringen*. The Diſturbances that the Publication of this Sentence had made in *Germany* haſtned *Otho*'s return home. He call'd an Aſſembly at *Nurenburg*, about *Whitſontide* the ſame year; wherein he declared War againſt *Herman* Count of *Thuringen*, for protecting *Sifroy* Archbiſhop of *Mentz*, and for refuſing any longer to acknowledg him Emperor. Straight he gathered his Troops, entered *Thuringen*, took two of the ſtrongeſt Towns, and put all the Country to Fire and Sword. Being return'd to *Northuſe*, he celebrated his Marriage with the Daughter of *Philip*, who died within few days after the Ceremony.

Sentence of Excommunication out againſt Otho.

In

In the mean while *Sifroy* Archbishop of *Mentz*, the King of *Hungary*, the Archbishop of *Treves*, and the Count of *Thuringen*, with some other Princes of the Empire, resolve to revive the old Election of *Frederick*, and to make him Emperor in the stead of *Otho*. They brought their Resolution into practice, and having made a solemn Election of him anew, they sent two Deputies to carry him the Decree of his Election, and to invite him to come and take possession of the Empire. *Frederick* made no scruples but what he thought necessary to satisfy himself of their fidelity, and being assur'd of that, he parted for *Germany*. He took *Rome* in his way, and there desired Pope *Innocent* to crown him, but was put off by him with an excuse, that he would send a Cardinal into *Germany* with him in the Quality of a Legate, to order the Princes of the Empire to relinquish *Otho*, and acknowledg him. *Frederick* went on his Journy till he arrived at *Constance*, where a number of the German Princes, especially those of *Suabia*, came to meet him with their Troops. *Otho* would fain have come and set upon him with his Army, but his Troops by little and little dropping away from him, he was forc'd to shift for himself. *Frederick* on the contrary was kindly received every where, and in a little time made himself Master of *Mentz*, *Cologn*, and *Aix la Chapelle*, where he was crown'd Emperor in the year 1214. Afterward he enter'd into an Alliance with *Philip Augustus* King of *France*. *Otho* who on his part was in league with *John* King of *England*, *Renaud* Earl of *Bologn*, and *Ferdinand* Earl of *Flanders*, having raised a numerous Army against the King of *France*, join'd Battel with him at *Pont de Bowines* in *Flanders*, the 15*th* of *July* in the year 1214. King *Philip*'s Person was there in great danger, but the Confederate Army was entirely routed, and *Otho* after having lost his whole Army forc'd to fly. He with much ado got into *Saxony*, where he died, some say in the year 1216, others in 1218, never caring to meddle in State Affairs after this Defeat.

Frederick *chosen Emperor; goes into* Germany.

Otho by his death left *Frederick* in peaceable possession of the Empire. This Prince made himself be crown'd a second time by the hands of *Sifroy* Archbishop of *Mentz*; and again a third time by the Pope's Legate. At this last Coronation he made a Vow to go to the assistance of the Holy Land, and gave to the Holy See the Earldom of *Fondi* in the Kingdom of *Naples*. Upon this Pope *Innocent* wrote to the Princes of *Germany* in his behalf, and engaged *Theodorick* Archbishop of *Treves* to get that City to acknowledg him: so that in 1215 *Frederick* saw himself in a peaceable possession of the whole Empire.

In the year 1220 he was crown'd Emperor by *Honorius* III. the Successor of *Innocent*; and for an acknowledgment he gave to the Holy See some Lands in *Italy*, and engaged himself anew to go the Holy Voyage: but within a while after he and the Pope fell out about two Earls of *Tuscany*, whom he had rob'd of their Lands, and who were fled to *Rome* for relief. The City of *Bologn*, and some other places in *Italy* rising against him, he came to *Rome*, and broke entirely with the Pope, by attempting to turn those Bishops out of the Churches which the Pope had put in, and to put in some of his own; pretending it to be a right of the Kings of *Sicily*, which Pope *Innocent* III. had encroach'd upon during his minority. The Pope rebuk'd him soundly for his boldness, and threatned him with Excommunication, if he did not let things continue as they were. *Frederick* not minding to hearken to him, *Honorius* the Third darted the Thunderbolt of Excommunication upon him, declar'd him to have forfeited all his Kingdoms, and freed all his Subjects from the Oath and Allegiance they had sworn to him: Which was afterwards the occasion of a multitude of Misfortunes to the Church and Empire. This Sentence nevertheless did then little or no execution, not any one thereupon revolting from *Frederick*: but on the other side, in an assembly of the Princes of *Germany* held at *Wirtzburg* in the year 1222, *Frederick* got his Son *Henry*, then but twelve years old, chosen King of *Germany*, and crown'd at *Aix la Chapelle* by *Engelbert* Archbishop of *Cologn*.

Frederick *crown'd Emperor by* Honorius III.

Scuffles between the Pope and Frederick.

The Sentence of the Pope against Frederick.

Honorius the Third died before he could push the Sentence home against *Frederick*; *Gregory* the IX. who in the month of *April* in the year 1227 succeeded him, contented himself to warn *Frederick* of his Journy to the Holy Land, as he fear'd an Anathema. *Henry* King of *Germany* call'd a General Assembly of all the Princes of the Empire at *Aix la Chapelle* at the beginning of the year 1227, where the Expedition for the Holy Land was resolv'd upon. Upon this all that belong'd to the Croisade repair'd to *Brines* ready to embark, where *Frederick*, who had engag'd himself to command them, made them wait a pretty while, pretending himself very ill. At last he makes shift to come to them by *August*, and embarks to go into *Asia*, but he was no sooner there but he was back again. The Pope having notice of his return, rubs up the old Sentence that his Predecessor had set out against him; yet with a Promise of Absolution if he would undertake the Voyage to the Holy Land. *Frederick* hereupon published four Manifesto's against the Popes and Cardinals: the first he addressed to all Kings; the second to the Cardinals; and the third to the People of *Rome*; in all which he complains of the Excommunication which the Pope had thrown at him: and a fourth is presented to all Princes, giving them advice against Churchmen. For all this, not long after *Frederick* took a Resolution of going into *Syria*, and put it in execution in *August* 1228. When he went he sent Ambassadors to the Pope to demand the Absolution. But the Pope absolutely refus'd him, gave order to the Knights Templars, and Hospitalers, to cross him in all his Designs, as a profest Enemy of the Church; and forbid all that were upon the

Frederick's *departure for the Holy Land.*

Gregory *the* IX*th's Excommunication of* Frederick.

Frederick's *Voyage to the Holy Land.*

ſame Expedition in *Lombardy* and *Apuleia* to join him. In the mean while *Renaud* Son of the Duke of *Spoletto*, whom *Frederick* had left Regent of the Kingdom of *Sicily* during his abſence, had entred into the Marquiſate of *Ancona*, and the Valley of *Spoletto*; againſt whom the Pope rais'd his Troops on the other ſide, and ſent them into *Apuleia* under the command of *John de Briennes* King of *Jeruſalem*, who made himſelf Maſter of many Towns. *Frederick* receiving this News in *Syria*, where he had ſucceſsfully taken ſome Towns from the Saracens, was obliged to clap up a Treaty with the Sultan; the Conditions of which were advantageous enough to the Chriſtians, *viz.* That the Sultan ſhould deliver into their hands the City and all the Kingdom of *Jeruſalem*, except the Temple and ſome Caſtles; and that there ſhould be a Truce of ten years between the Chriſtians and Saracens. In purſuance of this Treaty *Frederick* took poſſeſſion of *Jeruſalem*, and made himſelf be crown'd King therof in the *Lent* of the year 1229. He gave notice to the Pope that he had made ſuch a League with the Sultan: at which the Pope ſhewed no ſmall diſſatisfaction, and accuſed *Frederick* of having treated with an Infidel, ſtill ſtirring up his Subjects what he could againſt him. *Frederick* hearing of this, made a quick return into *Apuleia*, where bringing in an Army from *Germany*, he recover'd all the Towns that were taken or had revolted from him, and made a repriſal upon the Church, by taking the Dutchy of *Spoletto*, the Marquiſate of *Ancona*, and the City of *Benevento*. This ſucceſs did not make him ſo high but that he was willing to ſue for the Pope's friendſhip: to gain which he diſpatched the General of his Army with the Archbiſhop of *Meſſina* to the Pope to deſire his Abſolution; which the Pope ſtill refuſed to agree to, but upon condition that he ſhould pay 26 thouſand Ounces of Gold to the Church of *Rome* for the damage he had done it; and ſhould reſtore all the Lands that belonged to it. *Frederick*'s Deputies being returned, he himſelf went to meet the Pope at *Anagni*, where he received his Abſolution, was reeſtabliſhed in his Empire, and declar'd King of the two *Sicilies*, and of *Jeruſalem*. The Pope and the Emperor ſeem'd to be very well reconcil'd upon the occaſion, they eat together, and one would have hoped here had been a firm Peace eſtabliſh'd between them: yet 'twas not long before they broke again; for the Romans rebelling againſt the Pope, and *Frederick* coming to aſſiſt him with his Troops, there happen'd a miſunderſtanding between them; the Pope accuſing *Frederick* for underhand dealing with his Enemies, and *Frederick* again reproaching the Pope for ſecretly treating with the Romans, and telling them that it was without his conſent that *Frederick* ſet upon them near *Viterbo*. Howſoever it was, *Frederick* left the Pope, retir'd to *Piſa*, and from thence paſs'd into *Germany*; but the Pope drew good part of his Soldiers from him, by promiſing thoſe that would come into his Camp good Entertainment.

Frederick's Peace made with the Pope.

Frederick found himſelf croſſed in *Germany* by the Factions of the Princes, and ſuſpecting his Son *Henry*, he deprived him of the Government, and ſent him into *Sicily*, which very much diſpleas'd moſt of the Princes of *Germany*: but yet he made ſhift to keep *Germany* in Peace, and having gathered his Troops together, he returns to *Italy* in 1235, and ſets upon thoſe Towns of *Lombardy* which had entered into League againſt him; he takes *Verona* and *Vicenza*, and lays all the Country round waſte. His Son *Henry* being diſcontented, enters himſelf into the League with the Towns of *Lombardy*, and had drawn over many of the German Princes to his Party, had not *Frederick* applied a ready remedy, by getting the Pope's Letter, charging the Princes of *Germany* not to take the Son's part againſt the Father: and thereupon he arreſted and depoſed his Son, and baniſhed him into *Apuleia*, where he ended his Life the following year in a Priſon. *Frederick* gets his ſecond Son *Conrade* elected King of *Germany*, and brings *Vienna*, and all *Auſtria*, which had hitherto oppoſed him, to an acknowledgment of their Duty. While he was thus labouring to eſtabliſh his Power in *Germany*, he did not forget his Pretenſions to the Kingdom of *Jeruſalem*; and thinking that they had been encroach'd upon, he wrote to Pope *Gregory* by the Archbiſhop of *Ravenna* to do him juſtice in that matter. The Pope gave the Archbiſhop commiſſion in quality of his Legate to take care of the preſervation of the Rights of *Frederick*, which is an evident proof that from the year 1230, the Pope had not made an open breach of his Agreement with *Frederick* till 1238. But in this year their Differences began to grow very hot, becauſe *Frederick* had made war upon thoſe Cities of *Lombardy* that would not acknowledg him. The Pope ſent the Cardinals to him to make him deſiſt from carrying on the War in *Italy*, but all in vain; for *Frederick* who was ſtrongeſt continued his Progreſſes, defeated thoſe of *Milan* that oppoſed his paſſage, took *Breſcia*, and all the other Cities of *Lombardy*, except *Bologna* and *Parma*. The Pope ſeeing that Affairs went but ill with him, would have retired to *Rome*, but there *John Cincius*, a Senator of *Rome* that the Emperor had gained, procured the Gates to be ſhut againſt him; yet the Pope by the aſſiſtance of his Friends that were in poſſeſſion of the Capitol, got into *Rome*, drove out *Cincius*, procured a Peace between the Venetians and Genoueſe, and taking courage, made the States of *Italy* enter into a League againſt *Frederick*. He moreover exerciſed his ſpiritual Arms againſt him, in publiſhing a Sentence of Excommunication againſt his Perſon, and in declaring all his Subjects diſpenſed with for the Oath of Fidelity to him: and in fine, to raiſe a powerful Enemy againſt *Frederick*, he ſends his Nuncio's into *France* to offer the Imperial Crown to Earl *Robert*, Brother of *St. Louis* King of *France*; but that Prince refuſed it, and by the advice of the French Lords ſent back his Anſwer in theſe words:

The War of Frederick *againſt the Pope.*

The Sentence of Pope Gregory *againſt* Frederick.

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words: " What ſtrange ſpirit, or what boldneſs indeed is this in the Pope, that he ſhould go about to rob of his Eſtates, and depoſe ſo great a Prince as *Frederick*, without either proof or acknowledgment of the Crimes of which he is accuſed; and who, did he deſerve ſuch dealings, could not be lawfully depoſed but by a General Council? for his Enemies (of whom it's evident the Pope is one of the chief) ought not to be credited in thoſe things of which they accuſe him. As for Us, We ſee no reaſon hitherto to think him otherwiſe than innocent; he has dealt with us as a good Prince and Neighbour, and we have nothing to find fault with either in his Fidelity or Religion which is truly Catholick. Do not We know that he has made war for the Name of JESUS CHRIST, and has expoſed himſelf both by Sea and Land for the Church? This is greater Religion than we can yet diſcover in the Pope, who, inſtead of aiding and defending him that fought God's Battels, did all he could to croſs and deſtroy him. We do not deſire to throw our ſelves into ſo evident a danger as attacking a Prince ſo powerful as *Frederick*, who would be aſſiſted by ſo many Kingdoms, and whom the Juſtice of his Cauſe alone is ſufficient to uphold. We ſee very well how little the Romans care how laviſh we are of our Blood, ſo we be but the Inſtruments to ſatisfy their paſſions; and We cannot but foreſee if the Pope ſhould happen to conquer by our means, how he would trample all the Potentates of the Earth under his Feet, exalted with the Pride of having cruſh'd ſo great an Emperor as *Frederick*. He promiſed however to ſend his Deputies to *Frederick* to know what his Sentiments were about Religion, aſſuring him that he was ready to perſecute and deſtroy all thoſe who had any evil Principles in that, tho it were the Emperor or the Pope himſelf. Accordingly he ſends his Deputies to the Emperor, who acquainted him with the Propoſitions that the Pope's Nuncios had made. The Emperor aſſured them that he was a Catholick, and thanked the Deputies of *France*, who ſatisfied him that their Prince had no deſigns againſt any Chriſtian Prince whatſoever, counting it ſufficient to be Brother to the King of *France*, which in their opinion was more glorious than Emperor; the one being a King born, the other receiving his Title only by Election.

The Opinion of the French upon the Depoſition of Frederick.

The Emperor and the Pope accuſed one another mutually in their publick Manifeſtos. The Emperor complain'd that the Pope had broken the Peace by entring with Arms into *Sicily*, while he warred in the Eaſt, by oppoſing his paſſage into *Italy*, by aſſiſting the *Lombards* againſt him, and by having excommunicated him unjuſtly. The Pope in anſwer to theſe Reproaches ſays, That he was obliged to employ both his ſpiritual and temporal Arms for the recovery of thoſe Lands which *Frederick* detained from the Church, to which they belonged: That he had offered himſelf to mediate a Peace between the Emperor and the *Lombards*, and that the Emperor refuſed to hearken to it: That he had heaped a multitude of Favors upon *Frederick*, and that that Prince in acknowledgment of them had aimed at nothing leſs than the deſtruction of the liberty of the Churches, the robbing them of their Poſſeſſions, the ſtopping and hindring Cruſades, and ruining the Authority of the Holy See. Theſe Accuſations on one ſide and the other, were follow'd by an inteſtine War; moſt of the Provinces and Cities in *Italy* being divided into two Parties, that of the *Gibelins* which held with the Emperor, and that of the *Guelphs* which was for the Pope. The party of the *Gibelins*, being encouraged by the preſence of the Emperor and his Army, almoſt always had the upper hand, ſo that the greateſt part of the Cities were brought under obedience to the Emperor; and there had been good reaſon to fear that he had taken *Rome* it ſelf, where he kept ſecret correſpondence with the principal Citizens, had not the Pope made all the People of *Rome* take upon them the Croſs for their defence. The noble reſiſtance of theſe religious Soldiers obliged *Frederick* to leave *Rome*, only laying all the Country about it waſte; his Army diſperſed themſelves all over *Italy*, and whereever they came made havock of the Goods of the Church, of Monaſteries and religious Orders. The Pope, to oppoſe this Torrent, publiſhed plenary Indulgences for all thoſe that would undertake the Holy War againſt *Frederick*, and call'd a General Council at *Rome*, to make a more ſolemn matter of his Depoſition. *Frederick* that he might put by this thruſt, and prevent the ſitting of this Council, takes care to have all paſſages by Sea and Land well guarded for the ſtopping thoſe Prelates that would come to it. The Piſans who were ſet to guard the Sea Coaſts having met with the Genoeſe Galleys, which were bringing a good number of Cardinals, Biſhops, and other Prelates to the Council, ſet upon them, and having taken them, brought all the Prelates to *Frederick*, who put them all in priſon. Much about the ſame time *Frederick* took a Caſtle of *Campania*, and in it many of the Pope's Relations, whom he cauſed all to be hanged. *Gregory* could not bear up under the grief of ſo many diſmal Misfortunes, and ſo falling ſick, died at *Rome* the 30*th* of *September* in the year 1241.

The War between Frederick and the Pope.

Pope *Celeſtin* the Fourth, who ſucceeded him, ſeemed very inclinable to a Peace; but living but eighteen days, had not time to make any thing of it. After his death the Holy See was vacant nineteen months, becauſe of the Impriſonment of the Cardinals; but *Frederick* having at laſt ſet them at liberty at the requeſt of *Baldwin* Emperor of *Conſtantinople*, they chole Cardinal *Sinibaud* a Genoueſe, Pope, who took the name of *Innocent* the Fourth. This Pope it was hoped would conclude the Peace, having been a Friend of *Frederick's* while he was Cardinal: and indeed he ſaid as much at the beginning of his Popedom, and made uſe therein of the mediation of *Baldwin*. 'Twas agreed that the Pope and *Frederick* ſhould have a meeting

The Election of Celeſtin IV. and Innocent IV.

ing at *Caſtellane*; but the Pope, not willing to truſt him, being afraid of being taken Priſoner, never came to the place; or, if he did, made great haſte away again, took ſhip at *Civita Vecchia*, and paſſed into *France*: where being kindly received by order of King *St. Louis*, he ſeated himſelf at *Lyons*; and thither call'd a General Council, citing *Frederick* to make his appearance.

A General Council at Lyons *in the year* 1245.

This Council began about the end of the month of *June*, in the year 1245. *Baldwin* Emperor of *Conſtantinople* aſſiſted there in perſon, with the Patriarchs of *Conſtantinople* and *Antioch*, and the Archbiſhop of *Aquileia* or *Venice* notwithſtanding the oppoſition of ſome, took his place among the Patriarchs. The Kings of *France* and *England* ſent thither their Deputies, ſo that what with Cardinals, Archbiſhops, Biſhops, and the Deputies of thoſe that could not come themſelves, there were preſent about a hundred and forty ſix. The Emperor *Frederick* did not appear himſelf, but ſent *Thadæus* of *Seſſa* with a joint Deputation to act in his name with the Biſhop of *Strasburg*, *Hugh* General of the Teutonic Order, and *Peter des Vignes*. The Pope aſſembled the Prelates on the Monday after the Feaſt of St. *John Baptiſt*, to conſider of the things which ſhould be propoſed in Council. The Patriarch of *Conſtantinople* laid open the miſerable eſtate and condition of the Latins in the Eaſt, and the great danger that the City of *Conſtantinople* was in. To this the Pope ſaid not a word. Then another propoſed the Canonizing of *St. Edmond* Archbiſhop of *Canterbury*; but the Pope put that off till another time. Then *Thadæus* propoſed an Accommodation with *Frederick*, declaring, That he was ready to make peace, and be reconciled to the Pope: That he profered to reunite all *Greece* to the Holy See; to oppoſe the Progreſs of the Tartars and Saracens, by carrying on a War againſt them at his own charge; to reſtore to the Church of *Rome* whatſoever he had taken from it, and to make the Pope full ſatisfaction. To this the Pope made anſwer, That there was no reaſon to truſt him that had often cajol'd them with as fair promiſes as theſe, which he had broken, and that he did this only for the preſent to evade the Judgment of the Council: and moreover that *Thadæus* had no ſpecial Order to make any ſuch Propoſals. Then the Biſhop of *Beritus* made a Diſcourſe upon the apparent danger that the Holy Land was in, and read a very mournful Letter from the Chriſtian Lords that remained in *Paleſtine* to deſire ſome Supplies. Theſe were the Preliminaries of the Council, whoſe firſt Seſſion was upon St. *Peter's* Eve. After the Pope had ſung the *Veni Creator*, wherein he was aſſiſted by all preſent, and had made a Prayer for the Aſſiſtance of the Holy Spirit, he preach'd a Sermon, wherein he took for his Text thoſe words of the 94*th* Pſalm, *In the multitude of the Sorrows that I had in my Heart, thy Comforts have refreſhed my Soul.* He told them that he had five Sorrows; the Cauſe of the firſt was the Irregularity of the Clergy and Laity; that of the ſecond was the haughty Inſolence of the Saracens; that of the third the Schiſm of the Greeks; that of the fourth the Cruelty of the Tartars; and laſtly, that of the fifth, the Perſecution of the Emperor *Frederick*. He enlarged upon every one of theſe heads: Firſt, he exclaim'd againſt the Irregularities of the Clergy and common Chriſtians. Secondly, he laid forth the Cruelties that the Saracens had exerciſed againſt the Faithful, when they took the Holy City, and the Sepulchre of our Lord. Thence he paſſed on to the Progreſs that the Emperor of the Greek Hereticks had made, inſomuch that the City of *Conſtantinople* it ſelf was in danger. Fourthly, he ſpoke of the Deſtruction that the Tartars had made in *Hungary*, where they had put ev'ry thing to fire and ſword. And, Fifthly, of the Perſecution that he pretended *Frederick* had raiſed againſt the Church; of the Injuries that he had done his Predeceſſor Pope *Gregory*, and of thoſe that he was every day labouring to do him, while he boaſted that 'twas not the Church, but the Perſons of the Popes that he aimed at; which was abſolutely falſe, ſeeing that during the Vacancy of the Holy See, he was ſo far from ceaſing from Hoſtilities, that he took that advantage of oppreſſing the Church and Clergy the more. About the end of his Diſcourſe he exhibited againſt *Frederick* a particular Charge of Hereſy and Sacrilege, for having built a City upon Chriſtian Ground which he peopled with Saracens, only to curry favor with the Sultan of *Babylon* and the Saracen Princes; for keeping Saracen Ladies for his Miſtreſſes; and for having broke the Oath he had taken. To prove this laſt Accuſation, he cauſed the Edict of *Frederick* which was called the *Golden Bull*, and other Declarations of his to be read, wherein he promiſes Obedience and Allegiance to the Pope, acknowledges that the Kingdom of *Sicily* and *Apuleia* is a dependance on the Holy See, and by which he had reſtored to the Church of *Rome* many Lands. This Diſcourſe being finiſhed, *Thadæus* roſe up, and anſwer'd to all the Pope had advanced againſt his Maſter, and in his turn accuſed the Pope of having done many things very injurious to him: and produced ſome Letters of the Pope, which ſhewed that he had not been as good to his promiſe as it became him; and as for the Accuſation of Hereſy, he reply'd, That that Prince if he were there could eaſily juſtify himſelf in that, but that they might judg he was a true Catholick by this, that he would ſuffer no Uſurers in his Kingdom: which was, ſays *Matthew Paris*, "A touch for the Court of *Rome*, where ev'ry "one knows there is ſtore of this ſort of Cattle. He added, that if his Maſter was in any Confederacy with the Sultan, or any other Saracen Princes, or if he ſuffered the Saracens to ſettle in his Dominions, it was that he might make uſe of them in keeping under his rebellious Subjects, chooſing rather to expoſe their Perſons than thoſe of Chriſtians: and for the other thing, that he had no Saracen Ladies for his Miſtreſſes; that indeed he ſuffered

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ſome of them in his Court, but 'twas for the diverſion they gave him by their converſation; but that he had ſent them back again, and that he would have no more for the future. After he had done, *Thadæus* required time to give his Maſter notice, and to deſire him to come to the Council in perſon: the Pope anſwered that he could not in wiſdom allow any delay, that he was afraid of ſome Plots which he had already narrowly eſcaped; that if the Emperor came, he muſt be gone; that he was in danger of his life, and that he did not much care for dying a Martyr, or being clap'd up in Priſon. However the next day by the interceſſion of the Engliſh and French Deputies, they gained five days. *Thadæus* having given his Maſter notice how things went in that Council, that Prince ſaw plainly that the Pope was ſet upon it to condemn him, and therefore thought it would not be wiſdom in him to expoſe his Perſon in a Council that he knew were his Adverſaries. When the News came to *Lions* that *Frederick* would not come to Council, his Enemies made triumph of it, and his Friends ſo much diſcontented, that they did not dare to favour his Intereſts openly; inſomuch that at the ſecond Seſſion of the Council, which was eight days after the firſt, one Apuleian, and two Spaniſh Biſhops made very violent Diſcourſes againſt him, particularly for daring to ſtop and impriſon the Cardinals and other Prelates, who were coming to aſſiſt at the Council call'd at *Rome* by Pope *Gregory*. *Thadæus* with a great deal of courage defended his Maſter, and affirmed that he could not have done otherwiſe, becauſe that thoſe Prelates were going to *Rome* to aſſiſt his Enemies in their deſign to depoſe him. The Pope gave his Vote againſt the Emperor, and this Seſſion was wholly ſpent in diſputes. Before it roſe, *Thadæus* demanded ſome longer time, making them hope that *Frederick* himſelf would come. The Pope put off the next Seſſion for eight days, and then, being ſatisfied that the Emperor did not deſign to come, the third Seſſion was upon the appointed day. They then treated of ſome other matters; as, of the means of recovering the Holy Land, upon which the Pope order'd certain old Conſtitutions to be read; and likewiſe confirmed all thoſe Privileges and Rights that Emperors and Princes had granted to the Holy See. The Deputies of the King of *England* made their complaints of the exceſſive Taxes that the Court of *Rome* raiſed in *England*; and deſired the Pope to take order about his Legate *Martin*, who had taken upon him to diſpoſe of the Benefices of that Kingdom to the Italians, to the great prejudice of their Patrons; and had tried a great many new devices which were very chargeable both to the Church and State. He would not give them an Anſwer to this out of hand, but put it off till another time, that he might be more at leiſure for *Frederick*'s buſineſs. At laſt *Thadæus* ſeeing that the condemnation of the Emperor was reſolved upon, appeal'd in the name of this Prince to another Pope, and a more General Council; alledging that there were many Biſhops and Deputies that were not come to the Council. The Pope made anſwer, that the Council was General enough, that all the World was invited to it, and that the Biſhops and Princes that were abſent, were ſuch as depended upon *Frederick*, whom he would not permit to come to the Council, and that conſequently there was no regard to be had to the appeal of *Thadæus*; ſo as upon the account of it to forbear proceeding againſt the Emperor. After he had made a Speech, wherein he enlarged upon the friendſhip that had formerly been between that Prince and him, and upon his rare Qualities, he pronounced Sentence againſt him, by which he deprived him of his Empire, of all his Eſtates, and all his Dignities. This he afterwards put into form, and made it be publickly read in the Council. The ſubſtance of it was, that ever ſince his firſt being raiſed to the Sovereign Dignity of Pope, his chief buſineſs had been to reeſtabliſh the Peace of *Chriſtendom*: that upon this deſign he had ſent ſome Cardinals to *Frederick*, who was the Author and occaſion of the War, and who had been excommunicated by his Predeceſſor Pope *Gregory*, with Propoſals of an Accommodation; and that he had by them remonſtrated to him, that for this he muſt begin with the ſetting all thoſe Prelates, and Eccleſiaſticks, and other Perſons at liberty, which he had taken in the Gallies of *Genoa*; that at the ſame time he had aſſured him of his readineſs to treat with him about a Peace, and to hearken to any Propoſals which he would pleaſe to make for the ſatisfaction of the Holy See in thoſe things for which he had been excommunicated; and that he had fairly offered to make reparation in caſe the Holy See had done him any injury; that if he would ſtand it out that he had done no injury to the Church, he would call an Aſſembly of the Kings, Prelates, and Eccleſiaſtical and Secular Princes to ſome free and ſafe place, and willingly ſtand to their Determination: and that if it ſhould be the judgment of the Council that the Church had in any thing injured him, he was as ready to repeal any thing that had been ſo acted againſt him, as he was to receive ſatisfaction in caſe the Council ſhould determin on the other ſide: that *Frederick* would not at firſt hearken to any Propoſitions; that at laſt he had ſent the Earl of *Tholouſe*, *Peter de Vignes*, and *Thadæus* of *Seſſa*, to make Articles of Obedience and Submiſſion, and had promiſed with an Oath to make the Church ſatisfaction: but that having ſo often fail'd of his word, and now continuing his Violences, he found himſelf forced to puniſh him for his faults. Particularly he accuſed him of three principal Crimes: namely of Perjury, becauſe he had often ſacredly ſworn to reunite the Church and Empire, and had as often broken his Oath: Of Sacrilege, for arreſting thoſe Prelates that were coming to the Council: Of Hereſy, becauſe he had laid aſide that Fealty which he owed the Holy See, had ſlighted its Authority,

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had invaded its Poſſeſſions, had ſtopt its regular Elections, had rob'd the Churches, and perſecuted the Eccleſiaſticks and Religious Orders; all which juſtly render'd him ſuſpected of Hereſy, as well as his League with the Saracens, whom he made uſe of againſt the Chriſtians, and his other many Irregularities. As a juſt conſequence of theſe Crimes, and Diſorders, he declared this Prince, who by his Sins had made himſelf unfit to reign, deſpoil'd of all his Honour and Dignity; of which he is by this Sentence deprived, and all his Subjects diſcharged from the Obligation of the Oath of Fidelity which they had taken to him, and forbidden under pain of Excommunication, *ipſo facto*, to acknowledg him for their Emperor and King: and finally, thoſe whoſe buſineſs it was to elect an Emperor, were order'd to chooſe him a Succeſſor, leaving it to the Pope to take care for the Kingdom of *Sicily*. This Sentence was read to the aſtoniſhment of all that were preſent, and was publiſhed and ſent about on all ſides.

Frederick's *Defence.*

Frederick in his defence writ a Letter to the King of *France* and other Princes of *Europe*, wherein, having firſt acknowledged the ſpiritual Authority of the Biſhop of *Rome*, he denies his Power to extend to the diſpoſing of the Empire, and the puniſhing of Kings and Princes, by depriving them of their Temporalties: alledging, that tho he have the Privilege of conſecrating Emperors, yet he has no more right to depoſe them, than other Biſhops have thoſe Kings whom it is the cuſtom for them to anoint. But ſuppoſing he had that Authority, which he has not, yet that he could not make uſe of it againſt whom he pleaſed, as he had done in his procedure againſt the Emperor, without due form of Law. For that he had no Accuſer, no lawful Summons to appear, nor Charge againſt him; nor did they make a juſt and fair Information, but only declared that the things were notorious, which they were not; that there were very few in the Council which had depoſed any thing againſt him, namely one Biſhop of *Apuleia*, whoſe Brothers and Nephew he had hanged for Treaſon, and two Spaniſh Biſhops, who were too far off to have good information of what had paſſed in *Italy*: that had the Pope proceeded againſt him in due form, and he had been allowed to have his Accuſers and Witneſſes, yet he could not have caſt him, becauſe he was not preſent, nor lawfully ſummoned; and had by his Deputies given ſuch good Reaſons for his abſence, that no one could interpret it to have been out of pride and contumacy; and that had he been preſent, he could not have been condemned by a peremptory Sentence: nay, more than all, had the whole Procedure been according to Law and Juſtice, yet the Sentence was not juſtifiable, becauſe it was founded on facts notoriouſly falſe, and becauſe the Puniſhment inflicted exceeded as well the Power of him that gave ſentence (which reaches no farther than ſpiritual things) as the demerit of the Crimes laid to his charge. About the end of the Letter he gave the Kings notice how it was their common Intereſt to diſallow this Sentence; that they were in danger of being ſerved at the ſame rate; that the Pope had begun with him, but would end with them if they did not ſide with him for the ſupport of their Authority. He wrote in particular to the King of *France*, making him Umpire of his Differences with the Pope, and referring himſelf to his Judgment, and that of his Peers. The King of *France* ſenſibly touched with theſe Letters, offers Propoſals of Accommodation to the Pope, aſſuring him that *Frederick* was ready to give him due ſatisfaction, and would ſpend the reſt of his days in warring againſt the Infidels in the Holy Land. The Pope did but laugh at it, and replyed, That he had often promiſed as much, and more, but never performed any thing. The King of *France* remonſtrated to the Pope that he ought to forgive ſixty, or ſeventy times ſeven times; and therefore counſell'd and intreated him in the name of a great number of Holy Soldiers that were in a readineſs to go for the Holy Land, for the good of the Catholick Church, and the benefit of Religion, in imitation of JESUS CHRIST who ſubmitted himſelf even to the Death of the Croſs, to accept of that humble Propoſition that he made him on the Emperor's part: but the Pope ſtill refuſing to hearken, St. *Louis* went away very much diſturbed, ſays *Matthew Paris*, that he could not find that Humility in the Servant of the Servants of God which he himſelf was maſter of. Many other Princes cryed out againſt this Sentence of the Pope, maintaining that 'twas not in his power to raiſe and put down Kings at his pleaſure; and the greateſt part of the Electors and Princes of *Germany* always received *Frederick* for their lawful Emperor. Only a few Malecontents that had been gained by the Pope's Agents, elected *Henry* Landtgrave of *Thuringen* King of *Germany*, who made no great advances; but was killed before *Ulme* in the year 1247. *William* Earl of *Holland* was choſen in his ſtead, and having taken *Aix la Chapelle*, was there Crowned in 1248. All this while *Frederick* with no ſmall ſucceſs was carrying on the War againſt the *Guelphs* in *Italy*; but his Son *Entius*, who was his Lieutenant General, being taken by the *Bolognians*, and put into priſon, abated his heat, and retired into *Apuleia*, where he ended his days in 1250, leaving his Son *Conrade* Heir to his Eſtates. The Pope confirmed *William* in the Empire, excommunicated *Conrade*, and ſent his Legates into *Sicily* to hinder that Kingdom from receiving any other Soveraign than the Holy See.

The Landtgrave of Thuringen, *and Earl of* Holland *Elected Emperors by ſome of the Princes of the Empire.*

The Death of Frederick.

The Hiſtory of Conrade Frederick's *Son.*

Conrade, whoſe Affairs went but ill in *Germany*, did nevertheleſs raiſe an Army, and paſs into *Italy* to ſecure the Eſtates his Father had left him: and after having ſpent ſome time in *Lombardy*, he went into *Apuleia*, where his natural Brother *Manfred* governed with the Title of Viceroy; but with the deſign of making himſelf Soveraign. *Conrade* was received and

and acknowledged by all the Cities of *Sicily* and *Apuleia*, except that of *Naples*, which he laid Siege to; and took at the end of eight months. But *William* in the mean while making great progress in *Germany*, *Conrade* was forced to return in the year 1251, and took the City of *Ratisbone* with the help of *Henry* Duke of *Bavaria*; but understanding that *William* was in his march to set upon him with a numerous Army, he betook himself back again into *Apuleia*, where he died, not without suspicion of being poisoned by his Brother *Manfred*, the 22*d* of *May* in 1254, leaving his Son *Conradine* Heir to *Sicily*. *Manfred*, who did not care for parting with *Sicily*, pretended a desire of being friends with the Pope, and thereupon invites him to come to *Sicily*. Accordingly the Pope comes with an Army to make himself acknowledged Soveraign of that Kingdom; but *Manfred* quickly picks a quarrel with him, and routs part of his Army; which so seized upon *Innocent*'s Spirits, that he died at *Naples* the 7*th* of *December*, 1254. *Alexander* the 4*th*, who succeeded him, did not lay down his Predecessor's design upon *Sicily*: but he had no better fortune; *Manfred* defeated his Troops, and made himself Master of *Apuleia* and *Sicily*. The Pope seeing he was not able to maintain this War, gave the Kingdom to *Edmund* Son of the King of *England*, and dispensed with the Vow of that King to go for the Holy Land, on condition he would make war upon *Manfred*, against whom he also appointed a Crusade.

The Government of Manfred in Sicily.

While *Manfred* was strengthening himself in the Kingdom of *Sicily*, *Ecelin*, who took the part of *Frederick*'s Heirs, had made himself master of *Lombardy*; and the Pope to drive him from thence, had published a Crusade against him too at *Venice*. The greatest part of *Germany* had acknowledged *William* for their Soveraign, and as he was preparing to take a journey into *Italy*, there to receive the Imperial Crown, he was forced to march against the *Friezlanders* who had entered into *Holland*; but going against them, he fell into a Fen that was frozen, and was there killed by an Ambuscade of his Enemies, in *December* 1256. After his death the *German* Princes were divided about the Election of an Emperor, some of them declaring for *Richard* Brother to the King of *England*, and the others for *Alphonsus* King of *Castile*. The former was Elected at *Francfort* on the Octave of the *Epiphany*, in the year 1257, by *Conrade* Archbishop of *Cologn* (who was also Proxy for *Gerard* Archbishop of *Mentz*) by *Lewis* Count Palatine of the *Rhine*, and *Henry* Duke of *Bavaria*; the other in *Lent*, by *Arnold* Archbishop of *Treves* as Proxy for the King of *Bohemia*, the Duke of *Saxony*, the Marquis of *Brandenburgh*, and many other Princes. Thus did the *German* Princes basely sell the Honor of their Nation, and their own Votes to Strangers, who for many years together disputed the Empire without ever agreeing the matter. All which time *Lombardy* was the Seat of the War between the *Guelphs* and *Gibelines*; of the former of which *Albert*, of the latter *Ecelin* was the Head. The latter was wounded, and taken Prisoner in 1260, and died of his wounds, after having for four and thirty years been master of the most considerable Cities in *Lombardy*. His death set *Italy* at rest, which was not long after broken by the War between the *Venetians* and *Genouese*.

Troubles in the Empire and Italy.

The Elections of Alphonsus and Richard to the Empire.

Richard and *Alphonsus* were elected Emperors, but got nothing by it save the bare Title. *Alphonsus* never set foot in *Germany*; and *Richard* being come to *Francfort*, after having spent all that he was worth, was forced to return to *England*. In their absence *Ottogar* King of *Bohemia* extended his Dominions in *Germany*, so that in a short time he was become one of the most powerful Princes in *Europe*. In *Italy Urban* the 4*th*, who succeeded *Alexander*, had published a Crusade against *Manfred*, and all that sided with him in *Apuleia* or *Lombardy*, and stirred up some *French* Lords to come into *Italy*. *Manfred* on his part entred with his Troops into the Estate of the Church, and to strengthen himself against the Pope, entred into an Alliance with *James* the 3*d* King of *Arragon*, by marrying his Daughter *Constantia* to *Peter* the King's eldest Son. The Pope on his side seeing that *Edmund* could not prosecute the Conquest of the Kingdom of *Sicily*, by reason of the Troubles that were in *England*, invested *Charles* Earl of *Anjou* Brother of *St. Louis* therewith, who came to *Rome* in 1265, and was there crown'd King of *Sicily* on the 28*th* of *June*, by *Clement* the 4*th* *Urban*'s Successor, who also made him Senator of that City. He was followed with an Army by Sea and Land; and giving Battel to *Manfred* on the 26*th* of *February* the following year near *Benevento*, he gained an absolute and bloody Victory over his Troops, *Manfred* himself being killed upon the spot. After his Death the Kingdom of *Sicily* submitted to the Conqueror; but *Conradin*, whose right this Kingdom was, wrote a Letter to the Princes of *Europe*, wherein he laid open the justice of his Pretensions, and implored their assistance for its recovery. He got together an Army composed for the most part of Voluntiers, with which, by the advice of *Henry* Brother of *Alphonsus*, he made a Descent into *Tuscany*, where he surprized and cut in pieces those Forces which *Charles*, whom the Pope had constituted Vicar of the Empire in that Country, had left there; and at the same time *Conrade*, a Son of one of the Emperor *Frederick*'s Bastards, who was come from *Antioch*, drew off all *Sicily* from their Obedience, except *Messina* and *Palermos*, while *Conradin* by the assistance of the *Gibelines*, made himself Master of all *Tuscany* and *Romagna*, and entred in Triumph into *Rome*, where he was proclaimed Emperor by the People. But being entred into *Campania* with a design to go into *Sicily*, *Charles* met him at the Lake of *Fucin*, called the Lake of *Celano*, where he gave him Battel on the 25*th* of *August* 1268, in which *Charles* got the day. *Conradin*, *Frederick* Duke of *Austria*, and *Henry* of *Castile* betook themselves to flight; but happening to be known in the way, were brought back again to the Conqueror, who put them into prison, and gave

Charles *Earl of* Anjou *defeats* Manfred, *and seizes himself upon* Sicily.

Conradin *disputes the Kingdom of* Sicily *with* Charles; *he is defeated and executed.*

them their Trial the next year. *Conradin* and *Frederick* were put to death, and *Henry* of *Caſtile* confined to Priſon. Juſt about the ſame time too *Conrade* was taken by ſome of *Charles*'s Party, who hanged him up; and a ſhort time after *Entius*, the only one remaining of the Princes of *Suabia*, died in his Priſon of *Bologna*. Thus unhappily periſhed the whole Race of the Emperor *Frederick*.

The Election of Rodolphus to the Empire, and his Actions. The Houſe of *Auſtria* quickly ſucceeded that of *Suabia* in Glory and Power: for *Richard* being dead, and *Alphonſus* having no friends left him in *Germany*, the Electors aſſembled themſelves in *October* 1273 at *Francfort*, according to the counſel of Pope *Gregory* X. and there elected *Rodolphus* Earl of *Hapsburg*, without any regard had to the Remonſtrances of the Deputies of *Alphonſus*, or the Sollicitations of thoſe of *Ottogar* King of *Bohemia*, who thought the Empire had been aſſured to him (tho ſome Hiſtorians ſay that he refuſed it.) *Rodolphus* was crowned the ſame year at *Aix la Chapelle*, and the next was confirmed by the Pope in the Council at *Lions*, and acknowledged in an Aſſembly at *Nuremberg*, by all the Princes of *Germany*, except *Ottogar* King of *Bohemia*, who refuſed to be there. *Rodolphus* declared him a Rebel, and required him to deliver up *Auſtria*, and many other Provinces which he pretended belonged to the Empire. *Ottogar* refuſing to deliver them, *Rodolphus* declares War againſt him, and lays ſiege to *Vienna* in 1276. *Ottogar* came with an Army to its aſſiſtance, and the King of *Hungary* to that of *Rodolphus*; but yet they did not come to a Battel, the Princes of *Germany* interpoſing their Authority to make up theſe Differences. 'Twas agreed that King *Ottogar* ſhould content himſelf with *Bohemia* and *Moravia*, and ſhould reſtore *Auſtria*, *Stiria*, *Carinthia*, *Carniola*, and the other Provinces to *Rodolphus*, for the performance of which he ſhould take his Oath; and to the King of *Hungary* thoſe Cities which he had taken from him, as well as the Hoſtages and Treaſures that he had of his. This Peace did not laſt long, for the King of *Bohemia*, not caring faithfully to perform theſe Articles, and being very angry that he ſhould be thus forced to ſubmit to *Rodolphus*, provides a new Army, and comes to ſet upon the Emperor, but he loſt the Battel and his own life. *Rodolphus* took *Moravia* from *Wenceſlaus* the Son of *Ottogar* about eight years old, leaving him *Bohemia*, under the Tuition of his Uncle *Otho* Marqueſs of *Brandenburg*. He gave *Auſtria* to his eldeſt Son *Albert*, whoſe Poſterity took the name of *Auſtria*, as more illuſtrious than that of *Hapsburg*.

Charles deſpoiled of his Authority by the Pope. The Eſtabliſhment of *Rodolphus* leſſen'd *Charles* the King of *Sicily*'s Authority in *Italy*. Pope *Nicholas* III. took from him the Vicariate of *Tuſcany*, and the Quality of Senator of *Rome*; and in recompence received of *Rodolphus*, *Romagna*, and the Lieutenancy of *Ravenna* which he gave to the Holy See, leaving all the other States of *Italy* in a ſort of liberty dependant upon the Empire. But it would not content the Pope that he had deprived *Charles* of his Authority in the upper *Italy*; he had a deſign to get the Kingdom of *Sicily* from him too: and about this, deals with *Peter* King of *Arragon*, as Heir of the Houſe of *Suabia* by his Mother *Conſtantia* the Daughter of *Manfred*. This gave occaſion to the Conſpiracy that was laid by *John* Lord of the Iſland of *Crocida*, whom *Charles* had rob'd of his Poſſeſſions, againſt this Prince, and all the French that were in *Sicily*, which did not break out till after the death of *Nicholas*, when the Sicilians maſſacred all the French in the Kingdom, on *Eaſter* Sunday 1282.

Sicily rebels againſt Charles.

The Sicilian Veſpers.

Charles coming to revenge this cruel Action, the King of *Arragon* enters into *Sicily* with his Army, and amuſes *Charles* with a Truce. His Admiral *Soria* lays ſiege to *Naples* in the year 1284, and, having defeated *Charles* his Troops, takes his Son *Charles* the Lame Priſoner, and ſends him into *Arragon*. *Charles* had enough to do to keep *Apuleia* and *Calabria*, and not being able long to ſurvive his Misfortunes, died at *Foggia* in *Apuleia* the 7th of *January* 1285, leaving his Son *Charles* the Lame his Heir, who got out of Priſon in 1287, but on condition that he ſhould renounce all Pretences to *Sicily*. Yet he was no ſooner got out but he made himſelf be crowned at *Rome* King of *Sicily* and *Apuleia*, on the 28th of *May* 1289. *Alphonſus* dying ſome time after, *Charles* made up the matter with *Dangianus* his Succeſſor, the latter renouncing his Pretenſions to the Kingdom of *Sicily*, on condition that *Charles* of *Valois* ſhould lay down his to *Arragon*. Yet for all this, *Charles* the Lame could not enjoy *Sicily* in peace, for *Frederick* the younger Brother of *Dangianus*, to whom *Alphonſus* by his Will had left this Kingdom, got himſelf crowned King by the Sicilians, ſo that *Charles* was never in poſſeſſion of any but the Continent; the Kingdom of *Sicily* as it is called being from that time divided into two: one beyond the *Pharos* of *Meſſina* which is the Iſland of *Sicily*; the other on this ſide of that Tower, call'd the Kingdom of *Naples*.

Charles his defeat and death.

The diviſion of the Kingdom of Sicily.

The Reign of Adolphus. The Emperor *Rodolphus* ended his days at *Germeſheim* near *Spire*, the laſt day of *September* 1291, having reigned eighteen years. He laid the foundation of the prodigious Greatneſs of the Houſe of *Auſtria*; but he laid down as it were the Empire of *Italy*, by neglecting to go thither, as well as by ſelling his Power over many Cities of *Tuſcany*. *Adolphus* Earl of *Naſſau* was choſen into his place the 6th of *January* 1292, and crowned at *Francfort*. He peaceably enjoyed the Empire for ſome years; but the German Lords being diſcontented that he had not allow'd them a ſhare in a ſum of Mony that the King of *England* had given for help againſt *France*, and ſeeing that he had not authority nor ſtrength ſufficient to maintain the peace of *Germany*, depoſed him in 1298, and in his ſtead elected *Albert* Duke of *Auſtria*, Son of the Emperor *Rodolphus*. *Adolphus* defended his right, but the fortune of War quickly decided the caſe in favour of *Albert*; *Adolphus* being defeated and kill'd in the firſt Engagement near *Worms*, in the month of *July*. After his death *Albert* was elected anew, and crowned at *Aix la Chapelle*, and remain'd in peaceable poſſeſſion of the Empire of *Germany*.

The deposing of Adolphus.

Election of Albert *Duke of* Auſtria.

CHAP.

CHAP. II.

The Life, Letters, and other Writings of Pope Innocent *the Third.*

The Life of Pope Innocent III.

INNOCENT the Third before he was raiſed to the Pontifical Dignity, went by the name of *Lotharius*. He was born at *Anagni*, being the Son of *Trafimond* of the Family of the Earls of *Signi*, and of *Claricia* a Roman Lady. He ſtudied at *Rome*, *Paris*, and *Bologn*; and being upon his return to *Rome*, was ordained Subdeacon by *Gregory* the 8*th*, and when he was but 29 years old, was made Chief Deacon by the Title of *S. Sergius* and *S. Bacchius*, by *Clement* the 3*d*. His Learning and Merit made him be unanimouſly choſen by the Cardinals on the very day of *Celeſtin* the 3*d*'s Death, which happened on the 8*th* of *January* 1198; although he was then but very young, and no more than Deacon. He was conſecrated Prieſt the 21*ſt* of *February* the ſame year, and raiſed to the Pontifical Throne on the Sunday next after the Feaſt of the Chair of *St. Peter* at *Antioch*. After having ſatisfied the People by the ordinary Largeſſes, and received an Oath of Allegiance from them, he made an Order, forbidding all Officers in the Court of *Rome* to take any Fee or Gratuity for what ſhould be done at *Rome*, except the Rights that were due to thoſe who drew up and writ the Bulls, on which he laid a very moderate Impoſt. Having remedied this Abuſe, he applied himſelf wholly to decide in caſes that ſhould be brought before him. Thrice a week he had a publick Conſiſtory, where he in perſon gave Judgment in all principal Cauſes, leaving the meaner ones to his Commiſſaries. This quick diſpatch brought him a multitude of Cauſes from all parts of the world; ſo that an Author that lived in his time remarks, that he in his Popedom decided more and more weighty Affairs than had ever been decided in thrice the time in the Church of *Rome*. This was the occaſion of his writing ſuch a vaſt number of Letters, of which there is a Collection divided into nineteen Books according to the years of his Pontificate. The two firſt were publiſhed in the laſt Century, by Cardinal *Sirlett*, printed at *Rome* in 1543, and reprinted at *Cologn* in 1575, and at *Venice* in 1578. Monſieur *Boſquet* found four others, *viz.* the thirteenth, and the three following Books at *Tolouze* in the Library of the College of *Foix*, and printed them in 1635. Monſieur *Baluze* has ſince publiſhed the tenth, eleventh, and twelfth, with part of the fifth, and a Collection of the Letters that concern the Empire, and cauſed them to be printed at *Paris* in 1682, with ſome other Books that had been out before. The third, and the following Books to the tenth, were found in Manuſcript in the Vatican Library. The three laſt are wholly loſt. Becauſe theſe Lettters contain many Hiſtorical Facts and Points of Diſcipline, which may ſhow us what the Eccleſiaſtical Polity of the Church of *Rome* was in the time of *Innocent*, by which the Popes have ever ſince taken their meaſures, I thought it might be worth while to make an extract (at leaſt of part) of them, by particularizing the Subject of each Letter.

The Letters of Innocent III.

The firſt then is a Circular Letter about his Election, certifying all the Faithful how that after the death of *Celeſtin* his Predeceſſor, his Funeral being over, he was choſen Pope by the Cardinals; and recommending himſelf to all their Prayers, that God would give him Grace and ſtrength to bear that heavy Burden of the Papal Chair. This Letter is full of expreſſions of Humility. The 2*d* and 3*d* are nothing but this ſame Letter directed, with ſome few Alterations, to the King of *France*, and to the Abbots, Priors, and other Religious of that Kingdom.

There is an expreſſion in the ſecond which is no ſmall honor to the King of *France* ——*In Conſideration*, ſays he, *that the Kingdom of* France *has always remain'd in unity with the Church, We addreſs the firſt fruits of Our Letters to You, that are the firſt and eldeſt Son of the Church of* Rome.

He writ alſo a particular Letter to the Patriarch of *Jeruſalem* upon the ſame Subject, in which he tells him what a fervent deſire he has to recover the Holy Land, and deliver the City of *Jeruſalem*. This is the eleventh Letter of the firſt Book.

In the fourth Letter of the ſame Book he writes to the Biſhop of *Paris*, to put him in mind of exhorting King *Philip* to take the Queen his Conſort again, and to uſe her kindly.

In the fifth he forbids the Archbiſhop of *Strigonia* to perform that Vow he had made of going to *Jeruſalem*, unleſs the Kingdom of *Hungary* ſhould be in peace. In the next Letter he entruſts him with the Reform of a Monaſtry.

In the ſeventh he reprimands the Abbot of *St. Martin* of *Hungary*, for being in a Conſpiracy with a Lord of that Country againſt the King, contrary to the Injunction of Pope *Celeſtin*.

In the eighth he entruſts the Biſhop of *Ferrara* with the care of the temporal and ſpiritual Affairs of the Abby of *Nonantule*, with Authority to puniſh the Abbot.

The ninth is a permiſſion to the King of *Hungary* to remove a Monaſtry from one place to another.

In the tenth he adviſes one of the Sons of the King of *Hungary* to make a Voyage to the Holy Land to acquit himſelf of a Vow which his Father had made, and which he had obliged himſelf to perform.

Pope Innocent's *Letters.*

The thirteenth is a moral Exhortation to the Princes of *Germany*, inviting them to take up Arms againſt the Infidels.

In the fourteenth he appoints the Dean Elect, and *Nicholas de Levennes* Canon of *Cambray*, Commiſſioners to give judgment in a difference about a Church that was between the Abbey of *Prom*, and that of *Premontre*: but becauſe about the end of the Commiſſion he had added theſe words, *quantum de jure poteritis*, after theſe, *probationes præſentis partis recipere*; and conſequently the Commiſſioners ſeemed to have power to prepare things for a hearing without obſerving this Clauſe, the Pope explains himſelf in the 62*d* Letter, and declares that this Clauſe reſpects as well the Preparation for, as the Judgment of the Cauſe.

The fifteenth, which is written to two Cardinal Legates, is againſt an Agreement entred into without his knowledg by a Prior, and the Prelates and Conſuls of the Cities of *Tuſcany*, which he pretends is a Demeſne of the Holy See.

In the ſixteenth, written to the Chapter of *St. Anaſtaſia*, having firſt eſtabliſh'd this for a Maxim, that all important Cauſes are to be carried to *Rome*; he declar'd the Election of a Biſhop, which this Chapter was forced to by the Secular Power, to be null, and order'd the Canons to proceed to the chooſing another, who more deſired to do good, than to enjoy the Dignity, *qui non minus prodeſſe deſideret, & noverit, quam præeſſe.* He writ two Letters at the ſame time to the ſame purpoſe, the one to the Archbiſhops of *Capua*, *Reggio*, and *Palermo*, the other to the Empreſs, to procure a free Election. Theſe make the 17*th* and 18*th*.

In the nineteenth, addreſſed to the Biſhop of *Paris*, he declares, That a Prieſt who by the advice of his Phyſicians has been gelt for prevention of the Leproſy, is not thereby render'd uncapable of diſcharging his Miniſterial Office.

By the twentieth he commiſſions the Biſhop of *Troyes*, and the Abbot of *St. Loup* to abſolve a Prieſt that had been accuſed of murder, if he could clear himſelf canonically, and his Accuſer did not appear.

In the twenty firſt he orders the Archbiſhop and Archdeacon of *Trani* to inform againſt the Biſhop of *Veſti*, for not having obſerved an agreement which he made with his Church, for the reſtitution of many things that he had taken from it.

In the two and twentieth he gives leave to the Archbiſhop of *Milan* to ordain thoſe Deacons and Prieſts who had received the Clericature of the Pope, becauſe of the neceſſity he found himſelf in of having Prieſts.

The twenty third is an Oath of Fidelity taken by *Peter* the Prefect of *Rome*, and by two other Officers to Pope *Innocent* the Third.

In the twenty fourth he orders the Biſhops of *Spire*, *Strasburg*, and *Wormes*, to command a German Lord to ſet the Archbiſhop of *Salerno*, whom he kept Priſoner, at liberty; and if he would not, to ſuſpend the Dioceſs wherein he was detained.

In the five and twentieth he orders the Biſhop of *Sutri*, and the Abbot of *St. Anaſtaſius* to abſolve *Philip* Duke of *Suabia*, provided he ſet the Archbiſhop of *Salerno* at liberty.

In the twenty ſixth, which is ſuperſcribed to the ſame Perſons, he orders them to charge the German Princes to ſet all the Sicilians at liberty that they had priſoners, and upon their refuſal to excommunicate them, and interdict their Eſtates.

In the ſeven and twentieth he recommends the aſſiſtance of his Legates which he had ſent into the Exarchate, to the Archbiſhop of *Ravenna*, and his Suffragans.

In the twenty eighth he deſires the Archbiſhop of *Sens*, and the Biſhop of *Meaux* to comfort the Counteſs of *Champagne* about the death of her Son, and to make uſe of Eccleſiaſtical Cenſures for the prevention of any ones doing her any injury.

The twenty ninth is to the Biſhop of *Ferentino*, and contains a deciſion of the following Caſe. A Man had promiſed another by Oath to marry his Daughter; and there was nothing to hinder the performance of it but the Daughter's unwillingneſs to comply: Two or three years after another man eſpouſed her, *per verba de præſenti*. The Pope's Judgment is, That the ſecond Contract ought to ſtand, if it were certainly made *per verba de præſenti*; but if it was enter'd into like the other, *per verba de futuro*, then the former ſhould take place.

The thirtieth he writes to the Chapter of *Strasburg*, to certify them, that for the preſervation of the peace of their Chapter, the Provoſt of *St. Thomas* (in conſequence of the Grant that he had made him of it by his Legate the Cardinal of *St. Cecilia*) had given up into his hands the right that he claimed to one of their Prebends, and had thereby put an end to the Suit that was between them and that Provoſt.

In the one and thirtieth, written to the Archbiſhop of *Tarragon*, and the Sacriſt of *Wie*, he entruſts them with the Judgment of a Difference about the Election of an Abbot of *St. Bernet* of *Bage*.

The thirty ſecond is an Act by which he confirms the Settlement that the Archbiſhop of *Colocza* had made of ſome Churches upon the Provoſt of that Church.

The thirty third is addreſſed to two Canons of *Piſa*, ordering them to take care that a certain Man's Goods which he had mortgaged for a ſum of Mony ſhould be reſtored him, he paying the Principal of that Sum for which his Eſtate was mortgaged.

In the thirty fourth he warns the Sovereign Magiſtrate, and the Counſellors of *Viterbo*, not to go on in that Treaty which they and thoſe of *Piſa* had began to make with the Governors of *Tuſcany*, without the Conſent of the Holy See. He gives order in the following Letter to his Legates to interdict the Piſans, if they did not obey this Command.

In

In the six and thirtieth he gives judgment that a Priest, who at the point of death has received a Monachal Habit from the hands of a simple Monk, and has thereupon been carried into a Monastry, but afterwards upon his recovery has quitted the Habit, and left the Monastry with the leave of the Abbot, is not afterwards thereby obliged to lead a Monastical Life. *Pope* Innocent's *Letters.*

The seven and thirtieth is the decision of a Suit that was between the Archbishop of *Milan*, and the Monastry of *St. Donatus* of *Scozula.*

In the thirty eighth he confirms the Excommunication of *Marcovald* by his Legates, for having seized upon the goods of the Church; and forbids all his Subjects to obey him, freeing them all from any Oath of Allegiance that they might have taken to him.

The thirty ninth is a Decree, ordering the Bishop of *Lodi* to settle a Clerk, named *James*, in the Prebend of the Church of *Novara*, which had been given him by his Predecessor, except it could be proved that the two Persons who were in possession of the vacant Prebends were chosen before his Predecessor forbad the choosing any other but *James*. The next Letter is but the same over again, in respect of the other that had been chosen by the Holy See for the other Prebend.

By the forty first and forty second, he puts a Monastry, that depended before immediately upon the Holy See, under the jurisdiction of the Bishop of *Luni*.

In the forty third he gives order to the Archbishop of *Gnesn* and his Suffragans to make use of their Ecclesiastical Censures upon the Princes of *Poland* that troubled the Duke of that Country.

In the forty fourth he gives the Bishop of *Worms* notice, to take care of the celebration of the Feast of St. *Paul*'s Conversion in his Dioceſs.

The forty fifth is the confirmation of a Privilege granted by the Bishop of *Chartres* to the Curates of the Deanery of *Espernon*, and to the other Archdeaconries and Deaneries in his Dioceſs.

In the six and fortieth, addressed to the Archpriest and Canons of *Perusa*, he confirms the Rules they had made for the government of their Church: which were, that there should be eight regular Canons and professed Monks in their Chapter, two other Clerks, Subdeacons or Acolites: that among the Canons there should be three Offices, an Archpriest, an Ordinary, and a Chamberlain: that the Archpriest should be the chief, and should have the care of the Society: that the Ordinary should be entrusted with the care of the Cloister of the Divine Office, and of the Reading, and should be President in the absence of the Archpriest: and that it should be the Chamberlain's business to take care of the temporal Affairs: for the Election of an Archpriest three persons should be chosen out of their Canons, who should take the Votes of all the others: that the Ordinary and the Chamberlain should be appointed by the Archpriest, but with the consent of the Society; and many other Rules doth this Letter contain for the Settlement of this House.

The forty seventh is a Letter written to the Pope, by the Consuls and Inhabitants of the Castle of *Monte-Bello*, whereby they give themselves up to the Church of *Rome*.

In the forty eighth to the Bishop of *Marsi* he decides the following Case. A Man married a Woman with whom he had before been carnally acquainted; and after that married another of whom he had had Children: the first Woman demands either that he may live with her, or else she may have leave to marry another. The Pope's Answer is, that if this Man married the former *per verba de præsenti*, he then ought to return her; but if *per verba de futuro*, they must then both have a Penance enjoined them, and the Woman be at liberty to marry whom she would.

In the forty ninth, to the Abbot and Religious of the Monastery of St. *Prosper* of *Riom*, he declares null the Alienation of the Possessions of this Monastery by *Guy*, a former Abbot thereof.

By the fiftieth he suspended the Patriarch of *Antioch* from the Power he had of ordaining Bishops, because he had, without permission from the Holy See, translated him that had been chosen Bishop of *Apamea* to *Tripoli*, and made him Bishop of that City. In the next he suspends this Bishop too.

The fifty second, fifty third, and fifty fourth are writ about a Church newly built at *Compeign*, which they would have under the Bishop of *Soissons*. He writes to him to dedicate it, and that he is willing it should belong to him, so the Bishop of *Arras* would but consent. And to him too he writes to bring him to agree to it.

The fifty fifth is a confirmation of the Judgment of his Predecessor against the Canons of *Limoges*, for abusing and driving out a Priest that the Bishop of *Perigeux* would have made a Canon of that Church: whereby he ordered the Archbishop of *Bourges* to excommunicate the Canons, and interdict their Church till they gave the Bishop satisfaction. The Archbishop executed the Orders of Pope *Celestin* the Third. *Innocent* in this Letter confirms what his Predecessor had done, and orders the Archbishop of *Bourdeaux* to carry on the procedure against the Canons.

In the fifty sixth he settled the right of Metropolitan of all the Bishopricks in the Isle of *Corsica*, upon the Archbishop of *Pisa*, and grants him the Primacy of the Provinces of *Sardinia*.

The fifty seventh is to forbid giving any Fiefs or Benefices to those that were concerned in the Murder of the Bishop of *Vicenza*.

By

Pope Innocent's Letters.

By the fifty eighth he took off the Sentence of Excommunication that the Legate of his Predeceſſor had pronounced againſt the Biſhop of *Zamora* in *Spain*.

The fifty ninth is written to the Deans of the Churches of St. *Mary*, and St. *Peter* of *Laon*, and to the Chancellor of the Church of that City, about the Preſentation to a Benefice diſputed between the Archdeacon, who had preſented a young man not twenty, and another who had provided a Prieſt. *Innocent* decides in favor of the laſt, if the thing was ſo as it was repreſented.

In the ſixtieth he commits to the Biſhop of *Luques* and two other Perſons the deciſion of a Difference between the Biſhop of *Orenſe* in *Spain*, and the Abbot of *Cella-Nova*, about the pretended Exemption of this Abbot.

In the ſixty firſt to the Archbiſhop of *Sens* he revokes the Privilege granted by his Predeceſſor to the Biſhop of *Chartres*, which deprived that Archbiſhop of the Power of abſolving thoſe whom this Biſhop had excommunicated till their cauſe ſhould be examined by the Abbots of St. *Colombus*, and of St. *Germain des Prez*.

In the ſixty ſecond he determin'd, that Women may come into the Church in a ſhort time after their lying in; but yet, if they think fit to ſtay away out of reſpect, their Devotion is not to be condemned.

In the ſixty fourth he makes null all the Preſentations to Benefices by the Secular Power in the Archbiſhoprick of *Averſa*. And in the next Letter he dos the ſame for the Archbiſhoprick of *Salerna*, in all thoſe Preſentations that had been ſo made while that Archbiſhop was kept Priſoner.

In the ſixty ſixth he gives leave to the Monks of *Gualdo*, to change their confinement for liberty.

By the ſixty ſeventh he commits the Reform of the Abbey of St. *Maixant* to the Biſhop of *Poictiers*, and orders him to do Juſtice to the Prior of *Azay*.

In the ſixty eighth he order'd the Biſhop of *Lodi* not to have any regard to thoſe forged Letters by which he had hindered the Election of a Biſhop by the Chapter of *Novara*.

In the ſixty ninth he diſcharged the Biſhop of *Troces* from a Vow which he had made of going to the Holy Land, upon condition that he ſhould ſend ſome religious Perſon thither, who for the relief of the Country ſhould carry with him the Sum which he would have ſpent in his Voyage. In this Letter he mentions a Letter of Pope *Alexander* his Predeceſſor, which ſays, that the Vow of going to the Holy Land may be exchanged.

In the ſeventieth he commiſſions the Biſhop of *Liege*, the Abbot of St. *Tron*, and the Provoſt of *Utrecht* to inform againſt the Archbiſhop of *Treves*, with Power to ſuſpend him, if they ſhould find him guilty of the Crimes whereof he ſtood accuſed by the Dean of his Church.

By the ſeventy firſt he entruſted the Biſhop of *Zamora* in joint Commiſſion with an Abbot and a Prior, to put in execution the Decree of his Predeceſſor Pope *Lucius* the 3d, which conſtituted the Archdeacon of *Troiſchateaux* Biſhop of *Leon*, notwithſtanding a contrary Decree of his Legate publiſhed ſome time after.

The ſeventy ſecond is written to the Biſhop of *Aliſa*, to excommunicate thoſe that pretended to make him anſwer before Secular Judges.

The ſeventy third is an order to the Grand Maſter, and the Brothers Hoſpitallers of St. *John* of *Jeruſalem*, to reſtore to the Church of *Tripoli* the Church of *Nephin*, and all its Dependencies, according as it had been ordered by the Holy See.

By the ſeventy fourth he permitted the Biſhop of *Anagni*, with the conſent of his Chapter, to mortgage the Church Lands, for to purchaſe a Caſtle which was for his conveniency.

The ſeventy fifth is a ſolemn Decree for confirming the Election of *Ademar* to the Biſhoprick of *Poictiers*, which there had been a Suit about at the Pope's Tribunal. After the death of *William* Biſhop of *Poictiers* the Chapter agreed to refer the Election of a Biſhop to ſix of the Canons: theſe having let ſix Months ſlip without any Election, the agreement was renewed in the preſence of the Archbiſhop of *Bourdeaux*, and *Ademar* was choſen. The Election was confirmed by that Archbiſhop; but on the other ſide the Dean, the Subdean, and ſome Canons oppoſed it, pleading that the time of agreement was expired; that 'twas true it had been renewed, but upon condition that the Election ſhould be the ſame day; that the Electors had put it off to another day, and had done it privately, without making the Chapter acquainted, contrary to the Appeal which the Dean had made to the Holy See. Upon theſe grounds they proceeded to another Election, and named the Biſhop of *Nants*. Some of thoſe that had made the former Election, ſeeing that the Earl of *Poictiers* did not much like it, came over to them. The reſt ſtood to their Election, anſwering that *Ademar* was choſen the very day of the renewal of the agreement, and that the Archbiſhop of *Bourdeaux* notified it to the Chapter, which agreed to it; that they dared not make it publick, becauſe of the Earl of *Poictiers*, which was the occaſion of the Electors ſecuring themſelves in ſome ſafe place before they ventured to publiſh what they had done in the City: and as for the reſt, that the conſent of that Prince was not at all neceſſary for the validity of the Election. The Pope having heard the Attornies of both Parties in a publick Conſiſtory, gave Judgment in favor of *Ademar*, though the King of *England* was againſt him.

In the ſeventy ſixth he declared that tho his Predeceſſors had conſider'd the Ordination of the Clergy that had no Titles, as nothing, yet he being willing to act with more Lenity towards them, meant that thoſe, or the Succeſſors of thoſe who had ordained them, ſhould provide

provide for their Subsistence till they had Benefices: and this he enjoins the Bishop of *Zamora* in particular in the case of a poor Clerk whom his Predecessor had ordained Subdeacon, without any Title either to a Benefice or Estate. *Pope* Innocent's *Letters.*

By the seventy seventh he advised the Dean of *Astorga* to content himself with the Privileges and Rights that his Predecessors had enjoyed, without overloading the Chapter.

In the seventy eighth he ordered the Archbishop of *Magdeburg* to expel him that had been thrust into the Bishoprick of *Prague* by the Secular Power, and to give the Chapter the liberty of choosing one according to form.

In the seventy ninth he commanded the Archbishop of *Auch* to hinder all Ecclesiasticks obtaining Benefices by means of the Laicks. He ordered him also in the eightieth, eighty first, and eighty second, to make all the rambling Monks to return to their Monasteries; to take care for the Punishment of Hereticks; and to oppose Pluralities either of Livings or Abbeys.

In the eighty fourth he condemned the dealings of two Parsons who would have changed Livings; the one of which put a trick upon the other by making him resign his Living to a Kinsman of his, and then refusing to give him his own. The Pope ordered his Living to be restored him.

In the eighty fifth he wrote to the Archbishop of *Milan* to excommunicate his Advocate called *Passeguerre*, for having spoken disdainfully of a Decree he had made, if he did not give surety to make satisfaction within a fortnight.

The eighty sixth is an order to the Archbishop of *Sens*, to put the Curates of the Bishoprick of *Chartres* in possession of that Privilege of Exemption that their Bishop had granted them, and which had been confirmed to them by the 45*th* Letter.

In the next he ordered him to take care to provide for those who had been presented to Benefices in that Diocess, and whom the Bishop had put by without any reason.

In the eighty eighth he vindicated himself from a reproach that the Magistrates of *Tuscany* cast upon him for intending to deliver up the City of *Assisi* to the Duke of *Spoletto*. He says, that he was so far from that, that he had excommunicated the Duke, and had not given him Absolution but upon condition that he should deliver up the Country which he was in possession of, which he had in part performed by restoring the Cities of *Foligni* and *Terni*, and he had done the same by the Castle of *Assisi* had not the Citizens of that City and those of *Perusa* opposed it: as for the rest, the Reason he did not like that Treaty which they had made with his Legates, was only because there seemed to be some things in it which were not for the honour of the Church.

The eighty ninth is an Act of a Grant made to one *Peter*, of a Prebend of St. *Hillary* of *Poictiers* which had belonged to his Uncle.

In the ninetieth he adjudged a Prebend of the Church of *Antwerp* to him that the Chapter had provided, against one that his Predecessor had given a Canon's place to for his subsistence; because this last had conceal'd his having any more Benefices sufficient for his maintenance.

In the ninety first he gave leave to the Bishop of *Alisa* to hire an Estate to help forward the paiment of some Debts that he had contracted by the repairing of his Church.

The ninety second is against the incestuous Marriage of the King of *Castile*'s Daughter with the King of *Leon*. He charges Cardinal *Raimier* to excommunicate them if they did not part. He orders him also to excommunicate the King of *Navarr* if he had broken that Treaty which he had made with the King of *Castile*, and to keep all the Kings and Princes of *Spain* in peace. The following Letter is to the same purpose.

In the ninety fourth he recommends it to the Archbishop of *Aix* to assist the Commissaries of the Holy See in their Proceedings against the Hereticks of *Provence*, and the *Vaudois*, *Catares*, *Patarins*, and others. This same Letter is likewise directed to the Archbishops of *Narbonne*, *Auch*, *Vienne*, *Arles*, *Embrun*, *Tarragon*, and *Lions*, and their Suffragans, and to all the Princes, Barons, Earls, and in general to all the People of those Provinces.

In the ninety fifth he exhorted all the Ecclesiasticks to favour the Brothers of the Hospital of the Holy Spirit founded at *Montpellier*: and in the ninety seventh he confirms the Privileges of that Hospital.

In the ninety sixth he ordered the Archbishop of *Trani*, and the Bishop of *Bitonto* to take care of the restitution of those things that had been taken from the Monastry of *Pont de Brinde*, by excommunicating those that were in possession of them, till they should restore them.

In the ninety eighth he gave Judgment that the Canons newly created in the Chapter of *Ferara* ought to have part of the additions to the Revenues of that Chapter.

In the ninety ninth he puts the King of *Portugal* in mind of paying that acknowledgment which his Father *Alphonsus* had engaged himself to pay to the Holy See every year after having received the Title of King, and informs him that he has given order to his Legate to force him, if he would not do it willingly.

In the hundredth he order'd the Chaplains of St. *John* of *Perficeto* to pay their Archpriest the right of Procuration, which he should give the Bishop of *Bologn* for his Visit.

In the hundred and first he ordered the Archbishop of *Vienne* to put him that had been named by the Abbot of *Chaise-Dieu*, in possession of the Abbey of *Faverni*, if he found that Abbot's right was well grounded.

In

Pope Innocent's *Letters.*

In the hundred and ſecond he anſwered the Chapter of *Spoletto*, that the Marriage of a Man with a Concubine which he kept while his Wife was alive, is valid, except it could be proved that one of them had a hand in her death.

The hundred and third is in favour of a Man who had a Canonry of the Church of *Laon* reſigned him, but had been oppoſed in it by another that the Holy See had provided, and caſt after a great deal of charges, in a Suit at *Rome* under Pope *Celeſtin*. The Pope willing to deal favourably with him, ordered that he ſhould be acknowledged and conſidered as a Canon by the Chapter of *Laon*, and ſhould enter upon the firſt Canon's place vacant in that Church, notwithſtanding a Decree of the Holy See to the contrary. This is the Subject of this Letter written to the Archbiſhop of *Sens*, and the Biſhop and Chapter of *Laon*.

In the hundred and fourth he determines that a Man who has enter'd into any Order when he was very young, and afterwards has changed it, becauſe of his weakneſs, for one leſs rigid and ſevere, and has in this laſt received all Orders, may without ſcruple perform the Functions incumbent on thoſe Orders, remaining a Monk in the latter Monaſtry.

In the hundred and fifth, and the hundred and ſixth, he declared to the Archbiſhop of *Monreal* in *Sicily*, that he is obliged to redeem all the Eſtates of his Church which he had alienated to no good purpoſe, and forbids him to alienate them any more.

In the hundred and ſeventh he determined that Beneficiaries are obliged to reſide in the Church where their Benefices lie.

In the hundred and eighth he confirmed a Treaty made between *Walter* Archbiſhop of *Rouen*, and *Richard* King of *England*, by the conſent of the Chapter and Biſhops of the Province of *Normandy*; by which the Archbiſhop of *Rouen* was to give *Andely* to the King, except the Churches, Prebends, Fiefs, and the Land of *Freſne:* and the King in lieu was to give him all the Mills which he had at *Rouen*, the Towns of *Diepe*, and *Boteille*, with the Land of *Louviers*, and the Foreſt of *Aliermont*.

In the hundred and ninth, to the Biſhops of *Arras*, *Tournay*, *Terouane* and *Cambray*, he laid open the whole Suit that had been about the Election of a Provoſt into the Church of *Seclin* in *Flanders*. The Counteſs of *Flanders* who claimed the Patronage of that Church had named a Provoſt for it: the Canons being unwilling to receive him, ſhe appealed to the Holy See; notwithſtanding which Appeal the Canons had choſen *John* of *Bethune* for their Provoſt, who had obtained a Reſcript from the Predeceſſor of *Innocent*, ordering the Biſhop and Provoſt of *Soiſſons* to maintain the Election, and excommunicate the Counteſs if ſhe ſhould oppoſe it. In purſuance of this the Commiſſaries had excommunicated the Counteſs, and their Judgment had been likewiſe ſeconded by other Commiſſaries: but at laſt the Caſe being brought before *Innocent*, he declar'd, That the Reſcript in favour of *John* of *Bethune* had been obtained by a Trick, that the Counteſs had been unjuſtly excommunicated; and therefore he revoked all that had been acted by the Commiſſaries. This is the Subſtance of this Letter and the next to the Archbiſhop of *Rheims*.

In the hundred and eleventh he forbad the Archbiſhop of *Canterbury* to build a Chappel that might any way be a prejudice to his Cathedral.

In the hundred and twelfth he declared it meritorious to reform Women from their lewdneſſes, and to marry them.

By the three following he ordered that the Monaſtry of *Baume* ſhould be ſubject to that of *Cluni*.

In the hundred and ſixteenth, written to the Canons and Provoſt of St. *Juvença* of *Pavia*, he order'd them to entertain the Canon to whom his Predeceſſor had given a Mandate to be admitted into their Chapter.

In the hundred and ſeventeenth to the Archbiſhop of *Bourges*, he declar'd, That the Pope alone has Authority to permit Biſhops to change one See for another.

By the hundred and eighteenth he entruſted the Biſhop, the Chanter, and a Canon of the Church of *Paris* with the execution of a Mandate which his Predeceſſor had given to *Bernard* of *Liſle*, for a Canonſhip of *Tournay*, in which he had been inveſted by the Dean of *Paris*.

In the hundred and nineteenth he gave Commiſſion to the Biſhop of *Lamego*, to a Monk that had before been Biſhop of that City, and to a Prior, to be Judges in a difference between the Archbiſhop of *Brague*, and the Canons of St. *Martins* of *Caſtre* about Immunity.

In the hundred and twentieth he ordered the Archbiſhop of *Milan* to confer the Dignity of Chancellor of his Church on *Henry* Subdeacon of the Church of *Rome*.

The three next were written to procure the reſtitution of thoſe things to the Cardinal of *Sancta Maria*, which had been taken from him by *Hubert* the Son of *Palavicin*. He ordered that unleſs within a fortnight they gave ſatisfaction for the damage done to that Cardinal, the Churches of *Placentia* and *Parma* ſhould be deprived of their Biſhopricks, and ſubjected to the Archbiſhop of *Ravenna*.

In the hundred twenty fourth, he gives leave to the Biſhop of *Oviedo* to make a Monaſtry of a houſe of Regular Canons.

In the hundred twenty fifth, he gave permiſſion to take off the Cenſure that had been publiſhed againſt the Kingdom of *Leon*, and to abſolve the King; but not before he had reſtored the Biſhop of *Leon*, and made him reparation for the Injury he had done him.

In the hundred twenty and ſixth to the Archbiſhop of *Tarragon*, he ſaid, That having heard that his Church was too full by reaſon of the Benefices that had been given to a great many

Perſons

Perſons both within and without his Dioceſs, he would have him for the next ſeven years let alone the filling of Vacancies, that by this means it might be eaſed. *Pope Innocent's Letters.*

The hundred and twenty ſeventh is a Confirmation of a Mandate granted by his Predeceſſor for a Canonry of the Church of *Cambray*.

The two next have nothing in them worth taking notice of.

The hundred and thirtieth is the Confirmation of a Treaty between the King of *France* and Earl of *Flanders*.

In the hundred and thirty firſt, to the Abbots of *Citeaux*, and of *Clairvaux*, he forbad the Archbiſhop of *Rouen* to act in any thing againſt *Philip* King of *France*, to the prejudice of that Appeal which he had put in to the Holy See; and he truſts theſe two Abbots to ſee the Order executed.

In the hundred thirty ſecond he granted the Biſhop of *Tortona* the power of forcing the Monks of his Dioceſs to obſerve the Interdict which he had publiſhed.

In the hundred and thirty third he gave order that the Pariſhioners of St. *Achindanus* at *Conſtantinople*, dependent upon the Archbiſhop of *Grado*, ſhould pay their Tenths to this Archbiſhop, tho they had been uſed to pay them heretofore to the Biſhops his Suffragans.

In the hundred and thirty fourth he anſwer'd the Abbot and the Religious of *Belleville*, that they might build Oratories whereſoever they had Religious ſufficient to celebrate Divine Office, provided ſtill that they firſt have leave of the Biſhop of the place. By the next Letter he freed them from that exceſſive Duty of Procuration which they owed the Religious of St. *Irenæus*.

The hundred and thirty ſixth is an Approbation of the Statutes of the Abbey of St. *Waaſt* of *Arras*.

In the hundred and thirty ſeventh he confirms the Cuſtoms and Privileges of the Abbey of *Vezetai*, and grants it ſome new ones, particularly that of ſinging *Gloria in excelſis* on the day of the Tranſlation of St. *Mary Magdalen* in *Lent*.

In the hundred thirty and eighth he revok'd a Privilege granted to a certain Chapter, that their Church ſhould never be interdicted upon the account of any injury done by the Lords of the place to the neighbour Churches, becauſe they had abuſed this Grant.

In the hundred and fortieth he confirmed the Decree of the General Council of *Lateran* for ſettling the number of Domeſticks that Prelates might take with them when they went a viſiting.

In the hundred and forty firſt he gave his Approbation of the Agreement which the Abbot and Religious of *Vezelai* had made with the Earl of *Nevers*. He writes in the next to the Archbiſhop of *Sens*, to the Biſhops of *Autun*, *Langres*, *Auxerre* and *Nevers*, to take care that this Agreement be obſerved by the Count of *Nevers* and his Succeſſors.

In the hundred forty and third he determined that a Clerk who had bragged of his having abuſed a Woman, ought to be turned out of his Living, and that the Husband of the Woman ſhould take her again.

In the hundred forty fourth he enjoins one who had been elected Biſhop, to whom his Predeceſſor had given leave to be for ſome time abſent from his Dioceſs for the ſtudying of the Holy Scriptures, and who had abuſed this allowance, ſo as to apply himſelf to the ſtudy of the Civil Law; he enjoins him, I ſay, to return to his Dioceſs, and to take with him one well verſed in the Holy Scripture to inſtruct him.

In the hundred forty fifth he gave order to execute a Mandate which his Predeceſſor had given his Secretary for a Canonry of *Poictiers*.

The hundred forty and ſixth is about the Reform of the Monaſtry of *Caduin* in *Poictou*. In the following he order'd that the Abbot of this Monaſtry ſhould be upheld againſt the Abbots that had been forcibly put in by the Monks.

The three following concern the Privileges of the Abbey of *Vezelai*.

In the hundred fifty and firſt he allows him that had been choſen Biſhop of *Cambray* to give up his right, and would have the Chapter to proceed to a new Election; and if they could not agree upon a Man, then that the Archbiſhop of *Rheims*, to whom this Letter is written, ſhould provide one.

In the hundred fifty and ſecond he gives leave to that Archbiſhop to erect the Abbey of *Mouzon* into a Biſhoprick, or to build a Cathedral in the place according to a Grant made him by his Predeceſſor; provided all the while that the Monks be not driven out of their Monaſtry.

By the next Letter he gives him leave as long as he lives to appoint the Biſhops of this new Biſhoprick.

In the hundred fifty fourth he confirm'd the Judgment which Cardinal *William* Archbiſhop of *Rheims* had given in favour of the Chancellor of the Church of *Tournay*.

The next five Letters are written in favour of the Chapter of the Church of *Tournay*, to hinder the Alienation of their Eſtate, and about the Diviſion to be made thereof between them.

The four following are in favour of the Church of St. *Waaſt* of *Arras*.

In the hundred and ſixty fourth he commiſſions the Archbiſhop of *Grado* to give Judgment in a Difference between the Archdeacon of *Treviſi* and the Clergy of that Church.

The hundred and ſixty fifth is addreſſed to all the Prelates and Chriſtian Lords, to exhort them to aſſiſt his Legates *Rainier* and *Guy*, and to employ their ſpiritual and temporal Authority againſt the Hereticks which they ſhould find.

Pope Innocent's Letters.

In the hundred and ſixty ſixth he gave leave to the Abbot of St. *Waaſt* of *Arras* to ſend back the Regular Canons to a Church they had been of before, although they had been ſettled there ſince the Monks.

In the hundred and ſixty ſeventh he order'd that all thoſe that had a hand in the murder of a certain Biſhop ſhould come to *Rome* for Abſolution, except they were in danger of their lives, or could not come thither in perſon.

In the hundred and ſixty eighth and ninth he cited the Archbiſhop of *Tours* to *Rome* before the Feaſt of St. *Michael*, for the deciſion of a Difference between him and the Biſhop of *Dol*.

In the hundred and ſeventieth he entruſted the Archbiſhop of *Tarentaiſe*, the Biſhop of *Aoſta*, and the Abbot of *Bonnemont* to prepare things for a hearing between the Biſhop of *Lauſanna* and his Chapter, who accuſed him of having robbed and waſted the Goods of the Church. The three hundred and thirty fourth is upon the ſame ſubject.

The hundred and ſeventy firſt is a Letter of advice to *Philip Auguſtus* King of *France*, earneſtly exhorting him to take his Wife again, and to put away her that he had married.

In the hundred and ſeventy ſecond he appointed the Archbiſhop of *Rheims* to take care of the preſervation of the Rights of the Abbey of St. *Germain des Prez*: which he confirms in the next Letter, as he doth thoſe of the Abbey of St. *Dennis* in the hundred and ſeventy fourth, and fifth.

In the hundred and ſeventy ſixth he recommends himſelf to the Prayers of the Religious of *Citeaux* and other Societies.

By the hundred and ſeventy ſeventh he ordered the Archbiſhop of *Armagh*, to allow the Biſhop of *Kabogh*, who had reſigned his Biſhoprick to another, to retire, and the other to whom he had reſigned it to remain in it, provided the Canons of that Church would chooſe him.

In the hundred and ſeventy eighth he approved of the Judgment that the Cardinal of St. *Mary* had given in a Suit between two private Men, about a Canonſhip in the Church of *Pavia*.

The hundred and ſeventy ninth is a Confirmation of the Election of an Abbot of St. *Dennis*.

In the hundred and eightieth he gave leave to the Biſhop of *Agrigento* to remove the Monaſtries in his Dioceſs, which ſtood too much expoſed, into places more ſecure, and to recover the Poſſeſſions of his Church which had been alienated.

In the hundred and eighty firſt he gave leave to the Abbot and Religious of St. *Germain* of *Auxerre*, in caſe the Biſhop of *Auxerre* who was at falſings out with them ſhould deny, or purpoſely to their prejudice defer giving them holy Chriſm for the Dedication of their Altars and Churches, or conſecrating their Abbots, and ordaining their Monks *gratis*, to apply themſelves to any other Biſhop whom they pleaſed: and likewiſe forbids this Biſhop to require any thing for the abſolution of thoſe belonging to this Abby that he had excommunicated. By the hundred and eighty fourth he determined, that if this Biſhop excommunicated them unjuſtly, his Excommunication ſhall be null: and by the hundred and eighty fifth he allows them to apply to the Archbiſhop of *Sens* for protection from the Injuſtice and Violences of their Biſhop.

In the hundred and eighty ſecond he appointed the time for the Trial of the Suit between the Biſhop of *Langres* and his Chapter, to be at *Michaelmas*.

In the hundred and eighty third he nominated the Biſhops of *Arras* and *Senlis* to take care of the Privileges of the Abbey of St. *Dennis*.

By the hundred and eighty ſixth he appointed the Biſhop and Dean of *Maſcon*, Judges in the Difference between the Biſhop of *Autun* and the Monaſtry of *Baume*.

By the hundred and eighty ſeventh he order'd the Chapter of *Milan* to let the Biſhop of *Tortona* ſtill enjoy the Canonry which he had in their Church before he was Biſhop.

In the hundred eighty and eighth he wrote to the Archbiſhop of *Sens* to oblige the Biſhop of *Autun* to obſerve the Sentence which the Cardinal, Biſhop of *Oſtia*, had given in the caſe between this Biſhop of *Autun*, and the Abbot of *Flavigny*.

In the hundred and eighty ninth he confirm'd the Election of *Hugues* to the Abby of *Vezelai*, and adviſes him to diſcharge his Duty.

In the hundred and ninetieth he wrote to the Archbiſhop and Archdeacon of *Sens*, not to turn out of his Living a Clergyman that had by chance killed a Child as he was ſhooting an Arrow at a Tree, and had had Abſolution for his Fault from the former Archbiſhop, who had abſolved him, and permitted him ſtill to keep his Benefice.

In the hundred and ninety firſt he empower'd the Biſhop of *Troies* to oblige the Clergy of his Dioceſs that had Pluralities to leave them, and to force thoſe whom he ſhould have occaſion for in higher Orders, to receive Ordination.

In the hundred and ninety ſecond, to the Archbiſhop of *Sens*, and the Biſhop of *Troies*, he diſannuls a new Order made by the Canons of *Troies*; which was, That the Canons who had been already made, ſhould receive their Incomes whether preſent or abſent, whereas thoſe that ſhould be made for the time to come ſhould not receive them but only when they were preſent.

In the hundred and ninety third he confirm'd an Agreement made between the Biſhop of *Troies* and the Order of *Premontre*.

By the hundred ninety fourth, and fifth, he order'd the Biſhop of *Xaintes* to depoſe the Prior of a Society of Regular Canons, for having waſted the Eſtate of the Monaſtry, and overthrown their Government.

By

By the hundred and ninety fourth, written to the Abbot and Religious of *Premontre*, he confirmed a Grant made them by his Predeceſſors, of taking in, and turning out whom they pleaſed of their Order, without ſo much as ſubmitting to the Letters of the Pope, for the taking in thoſe again whom they had caſt out. *Pope Innocent's Letters.*

The next is a Confirmation of a Statute of the Chapter General of the Order of *Premontre*, forbidding all the Abbots of their Order to wear a Mitre and Gloves like a Biſhop. In the hundred and ninety eighth too he confirms another of the Statutes of their Chapter, by which they had order'd that they ſhould not be obliged to receive any Nuns into their Order. In the two hundreth he gives them protection from any trouble that might be given them under the pretence of the Right of Procuration. By the two hundred and ſecond, and the two hundred and third he order'd that the Canons of this Order ſhould be ſubject to their reſpective Abbots and Superiours, and thoſe to the Abbot and Chapter General of *Premontre*, before which they ſhould appear at the times appointed by their Orders. Laſtly, he recommends in the two hundred and fourth, the Privileges and Rights of this Order to the care of all the Prelates in *Chriſtendom.*

In the hundred and ninety ninth he ordered the Archdeacon of *Laon* to reſtore to *Hugues* the Abbot of *Peirrepont* the Horſe which he had exacted of him on the day of his Promotion to that Dignity.

In the two hundred and firſt he wrote to the Biſhop and Dean, and Archdeacon of *Soiſſons* about an Oath which the Religious of the Abby of St. *Eloy* of *Noyon* had made before they choſe an Abbot, that he who ſhould be choſen ſhould have it in his Power to diſpoſe of only three Obediences, and that he ſhould not appeal to the Holy See, or to the Pope's Legate. *Innocent* determined, That they ought to have a Penance laid upon them for this Oath, and that there ſhould be no obligation upon any one to obſerve it.

In the two hundred and fifth he reprimands the Biſhop of *Senlis* for giving half a Prebend to a man that had a Mandate of the Popes; contrary to an Order of the Council of *Tours*, which forbids the dividing of Prebends. He order'd him to give this Man the firſt Canons place that ſhould be vacant in his Church, on pain of being deprived of the conferring of them, till he had provided him one; and forbids the Canons to receive any other.

The two hundred and ſixth Letter to the King of *England*, is a myſtical Moral upon the Stones of four Rings which he had ſent him.

In the two hundred and ſeventh he gave leave to the Biſhop of *Lizieux*, to reduce all the Penſions upon the Churches in his Dioceſs which were contrary to the Decree of the Council of *Lateran.*

In the two hundred and eighth to the ſame Biſhop, after having taken notice that he ought not to admit of thoſe Appeals which were made only to evade Judgment, he granted him power of fixing a competent time to thoſe of his Dioceſs, who had appealed to the Holy See, to proſecute their Appeal; which if they failed to do in that time, Judgment ſhould be executed on them.

The two hundred and ninth is againſt a Dean of *Rouen*, and a Chaplain who had abuſed a Prieſt, and done other Violences. He order'd the Archdeacons of *Bayeux* and *Coutances* to ſuſpend them *ab officio & beneficio*, and to excommunicate them till ſuch time as they ſhould make ſatisfaction.

In the two hundred and tenth he order'd the Biſhop of *Evreux*, and the Archdeacon of *Lizieux* to inform about a deſign of a certain Lord that had many Benefices in his Gift, of founding in his own Land a Collegiate Church of Regular Canons, which ſhould enjoy the Incomes of the Churches of which they were Patrons.

In the two hundred and eleventh he wrote to the King of *Navarr* to reſtore certain Caſtles to the King of *England*. If he ſhould refuſe, he threatned to proceed againſt him with Eccleſiaſtical Cenſures.

In the two hundred and twelfth, to the Prior and Religious of *Bourgueil*, he declar'd it not to be in the power of their Abbot to alienate or mortgage the Eſtate of their Monaſtry, unleſs with the conſent of the greateſt and wiſeſt part of their Society.

In the two hundred and thirteenth he order'd that the Knights ſhould pay the Tenths of the Lands that had been given them, to the Church to which they belonged.

In the two hundred and fourteenth, he entruſted the Archbiſhop of *Bourges*, the Abbot of St. *Cibar* of *Angouleme*, and the Dean of *Perigueux* with the Regulation of a Difference between the Biſhop of *Angouleme* and his Chapter, about the number of Canons in that Church.

In the two hundred and fifteenth he gave judgment in a Conteſt about a Prebend of a Church, in favour of him to whom this Letter is written.

In the two hundred and ſixteenth he gives leave to the Abbot of *Beza* to ſend ſome of his Religious into the Obediences of *Cluni*, and to take ſome of the Religious of *Cluni* into his Monaſtry, for the reeſtabliſhment of it after its being very much damaged by fire.

In the two hundred and ſeventeenth he determined that the Merchants ought to pay to the Biſhop of *Bergues* the uſual Tithes.

In the two hundred and eighteenth he order'd the paiment of the yearly penny for every Family, which the Earl of *Couthnes* had obliged himſelf to make all his Subjects pay as an Alms to the Holy See; and becauſe the new Biſhop of that Country had been the occaſion of ſtopping the paiment of that Duty, he empowered the Biſhops of *Kirchval* and *Roſſe* to force him to it by Eccleſiaſtical Puniſhments.

Pope Innocent's Letters.

By the two hundred and nineteenth he declar'd null the Grant which his Predeceſſor had made of a Church to a Canon of *Maſcon*, not knowing that he had been excommunicated by his Chapter.

The two hundred and twentieth is written againſt a certain Chaplain that uſed to require Mony for the burial of the Dead, and the benediction of Marriages, and would pretend ſome hindrance or other if they would not pay him.

By the two hundred twenty firſt he committed to the Biſhop of *Lisbon* and two Priors the Judgment of a Caſe between the Biſhop of *Coimbra* and the Templers.

In the two hundred and twenty ſecond he ſent back to the Abbot, and two Monks of the Abbey of *Alcobacius* in *Portugal*, the Examination of the Difference which was between the Biſhop of *Coimbra*, and the Monaſtry of the Religious of the Holy Croſs of *Arganil*, about an Exemption they pretended to under covert of a Privilege which they had by a trick gained of Pope *Clement*, by feigning that the Mother-Church was not the Cathedral Church, but the Church of *Rome*. His Determination is, That if this were all they went upon, they muſt e'en be ſubject to the Juriſdiction of that Biſhop.

The five following are likewiſe written to maintain the Privileges of the Biſhop of *Coimbra*.

The two hundred and twenty eighth is written to the Archbiſhop of *Rouen*, forbidding him to abſolve thoſe Perſons which his Suffragans had excommunicated; and ordering him to ſend them back to their Biſhop, and then if he ſhould refuſe to abſolve them, giving him leave to do it, firſt taking ſecurity of the Accuſed upon Oath, and upon condition of full ſatisfaction being made to the Biſhop, if he do not find that the man was unjuſtly excommunicated.

In the two hundred and twenty ninth he granted the Biſhop of *Lizieux* the Privilege of not appearing before the Biſhop of *Rouen* as Judg Delegate in caſe he ſuſpected him, unleſs his Letters of Commiſſion ſhould have this particularly in them.

The two hundred and thirtieth is to the King of *England*, wherein he gave him an account of what he had done as to the Reſtitution of that Mony which the Germans had exacted of him for his Ranſom: and of what he had done againſt the King of *Navarr* to make him reſtore thoſe Caſtles which belonged to him. Laſtly, he makes a relation of the complaints and differences between the Kings of *France* and *England*, and proteſts that it was not his deſign to declare for either ſide, but to do all he could to make peace between them.

In the two hundred and thirty firſt he order'd the Archbiſhop of *Bourges* to inform againſt the Biſhop of *Angouleme*, accuſed by his Chapter of waſting the Eſtate of his Church, and a great many other Irregularities.

In the two hundred and thirty ſecond, to the Abbot and Religious of *Cherlieu*, he decided, That one of their Monks who was gone over into the Order of the Black Monks, and had there taken the Order of Prieſthood, could perform the Offices of his Order.

In the two hundred and thirty third he determined moreover, that the Canons may be Witneſſes in the Civil Cauſes of their Church, and that credit ought to be given to their Teſtimony.

In the two hundred and thirty fourth he commiſſions the Biſhop of *Autun*, and the Abbots of *Oigny*, and of St. *Margaret*, to reform the Monaſtry of St. *John* of *Autun*.

The two hundred and thirty fifth is written to the Archbiſhop of *Rheims*, and to the other Archbiſhops and Biſhops of the Kingdom of *France*, againſt the forging of the Popes Bulls; and to prevent it for the time to come, he order'd that the Bulls ſhould be received either from the hands of the Pope, or of them who are commiſſioned by him to deliver them. And for the remedying what was paſt, he would have a Provincial Council called, and all that pretended to have any Letters from the Pope ordered to produce them, that they might be compared with the true ones: and if they were found to be forged ones, thoſe who forged them ſhould be puniſhed; the Laicks with Excommunication, and the Clergy by being ſuſpended *ab officio & beneficio*. Laſtly, he order'd that it ſhould be publiſh'd, That all thoſe who to their knowledg had any of theſe forged Letters, ſhould be bound to produce them within a fortnight, under pain of Excommunication not to be taken off by the Pope himſelf, except at the point of death.

In the two hundred and thirty ſixth he wrote to the Archbiſhop of *Magdeburg*, to force the Duke of *Suabia* to reſtore that Mony to the King of *England* which the Emperor *Henry* had exacted from him for his Ranſom. The two hundred and fifty ſecond is to the Duke of *Auſtria* upon the ſame ſubject.

In the two hundred thirty ſeventh he empower'd the Biſhop of *Tarentaiſe* to abſolve thoſe Incendiaries that could not come to *Rome* within three years, by reaſon of their ſickneſs or hindrance by their Enemies.

In the two hundred and thirty eighth he ſettled upon the Biſhop of *Neytrach* or *Bezzenza* all the Poſſeſſions that he might have, and exempts all the Lands of his Church which he kept in his own hands from all ſorts of Tithes.

In the two hundred and thirty ninth, he determined that the Biſhop of *Oviedo* was not obliged to reſtore the fruits of a piece of Land which belonged to the Biſhop of *Zamora*, until he had paid what was owed him, that he might be in a condition to pay his debts.

By the two hundred and fortieth, and forty firſt, he revok'd that Privilege which he had granted the Biſhop of *Lizieux*, of not anſwering, if he did not pleaſe, before the Archbiſhop of *Rouen*;

Rouen; but he order'd that this Archbiſhop ſhould never proceed againſt him till after having thrice admoniſhed him; and that whenſoever he appealed *a futuro gravamine*, the Archbiſhop ſhould have no power to attempt any thing farther either againſt him or his Church. *Pope Innocent's Letters.*

In the two hundred and forty third he gave leave to the Prior of *Locheier* to keep the Eſtate of his Church in his own hands, paying the Chapter the Rents which the Farmers uſed to pay them.

In the two hundred and forty fourth, to the Biſhop and Chapter of *Angouleme*, he determined, That the non-reſident Canons ſhould have no power to oppoſe any Orders made by the Chapter in their abſence.

In the two hundred and forty fifth, to the Archbiſhop of *Canterbury*, to the Biſhops of *Lincoln* and *Worceſter*, and to the Abbot of *Tewksbury*, he order'd, That the Monks be reeſtabliſhed in the Church of *Coventry*, who had been turned out by the Biſhop of *Cheſter*, under pretence of a Brief gained by a Trick from his Predeceſſor.

By the two hundred and forty ſixth he commiſſioned the Archbiſhop of *Bourdeaux*, and the Abbots of St. *Cibar* of *Angouleme*, and of *Nanteuil*, to be Judges in a Difference between the Biſhop of *Angouleme*, and the Archdeacon of *Mairinac*.

In the two hundred and forty ſeventh he committed to the Biſhop of *Nevers* the examination of a Difference between the Biſhop of *Autun* and the Abbot of *Buſſiere*, about the goods of an Archprieſt who had deſired to be made a Monk in this Abbey, and had let them enjoy his Goods while he lived, of which the Biſhop of *Autun* ſtript them when he was dead, pretending that when this Archprieſt offered himſelf to the Monaſtry, he was not well in his ſenſes; but, as he anſwered the Monks who asked him, Will you be a Monk? Yes, I will; ſo he anſwered another, who asked him, Will you be an Aſs? Yes, I will. The Pope order'd that if the Biſhop could prove that the Archprieſt was beſide himſelf at the time he made this Donation, then the Monaſtry ſhould be condemned to reſtore his Eſtate and the Uſe of it; but if he could not prove that, they belonged to the Monaſtry.

In the two hundred and forty eighth he entruſted the Abbot of St. *Eucher*, the Dean, and a Canon of *Treves*, with the Judgment of a Suit about a Prebend of St. *Mary Magdalen* of *Verdun*.

In the two hundred and forty ninth he order'd Cardinal *Rainier* to oblige the Kings of *Portugal* and *Caſtile* to obſerve the Conditions of peace which they had agreed upon.

The ſix next Letters have nothing worth notice in them.

In the two hundred and fifty ſixth he determin'd, That the Acts of Judges are not authentick unleſs they are authoriſed by the Witneſſes.

In the two hundred and fifty ſeventh he confirmed ſome Rules made by the Magiſtrates of *Benevento*, about the dues of Officers of Juſtice.

By the two hundred and fifty eighth he order'd the execution of a Mandate granted by Pope *Celeſtin* for a Canonſhip of *Benevento*.

In the two hundred and fifty ninth he order'd the Archbiſhop and Chapter of *Rouen* to proceed according to the Reſolution of the greateſt and wiſeſt part of the Chapter, that every Canon ſhould contribute out of his Revenue towards the repairing of the Church.

In the two hundred and ſixtieth, written to the ſame Archbiſhop, he exhorts him not to yield to the agreement which the Kings of *France* and *England* had made together, by which they reſolved to appoint four Eccleſiaſticks to examine whether the Judgments he had given, or ſhould give, ought to be executed by them againſt their Subjects; and in caſe they ſhould not give Judgment, that they ought to force them by ſeizing on their Eſtates to revoke their Judgment.

In the two hundred and ſixty firſt he wrote to the Biſhop of *Wincheſter* to puniſh the Simoniacks in his Dioceſs, notwithſtanding their appeal to the Holy See.

In the two hundred and ſixty ſecond, to the Biſhop and Chapter of *Veſca*, he order'd them to turn a certain Clergyman out of his Living for having forged Letters, by which he got his Living again after having left it.

In the two hundred and ſixty third he gave leave to the Biſhop of *Amiens* to put what Canons he pleaſed into a Houſe which he had given the Abbot of St. *Martin* of the Twins to place his Canons in, if the Abbot ſhould neglect to do it after being put in mind by the Biſhop.

In the two hundred and ſixty fourth, to the Archbiſhop of *Rouen*, he determined, That a perſon who hath the Patronage of a Living cannot preſent himſelf to it, however fit he be for the Place.

In the two following to the ſame Perſon, he declar'd, That all the Dioceſans as well Eccleſiaſticks as Laicks are obliged to ſubmit to the Sentences of Interdiction publiſhed by the Biſhop.

In the two hundred and ſixty ſeventh, written to the Biſhop, Archdeacon, and Sacriſt of *Maguelone*, about a Difference between this Biſhop and the Provoſt of his Church concerning a Perſon nominated to the Archdeaconſhip of this Dioceſs, after having related the reaſons urged on one ſide and the other, he declar'd, That following the Footſteps of his Predeceſſors, who were of opinion, that the Judgments of the See of *Rome* might be altered when it was found there had been a Trick, he revoked the Donation of this Archdeaconſhip made by the Biſhop, although approved of by his Predeceſſor Pope *Alexander*; and order'd the Chapter to proceed to a new Election. By the five hundred forty and firſt he ſettled the Archdeaconſhip upon him who had had it conferred upon him by the Archbiſhop of *Arles*.

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Pope Innocent's Letters.

In the two hundred and ſixty eighth he recommended the protection of the Monaſtry of St. *Victor* of *Marſeilles* to the Archbiſhops of *Arles*, *Aix*, and *Embrun*, and to the Biſhops their Suffragans.

In the two hundred and ſixty ninth he order'd the Biſhop of *Varadin* to come to *Rome* to receive the Abſolution of the Excommunication which he had incurred.

In the two hundred and ſeventieth he gave leave to the King of *Hungary* to keep back an Earl, and ſome other Holy Soldiers to the number of twenty, whom he had need of to keep himſelf firm in his Kingdom.

In the two hundred and ſeventy firſt he exhorted an Hungarian Lord to be loyal to his King.

In the two hundred and ſeventy ſecond he confirmed a Judgment given by his Legate Cardinal *Gregory* in favour of the Biſhop of *Tranſilvania*.

By the two hundred and ſeventy third he entruſted the Archbiſhop of *Arles* with the Reform of the Monaſtry of *Lerins*, with leave to put in ſome of the Monks of *Citeaux*, if he did not find any of that Order there.

In the two hundred and ſeventy fourth he gave leave to this Archbiſhop to put ſome of the Monks of *Citeaux* into an Iſland in the ſtead of the Canons which were there, but had not ſubſiſtence.

In the two hundred and ſeventy fifth he order'd the Archbiſhop and Archdeacon of *Narbonne* to nullify all that the Abbot of St. *Saviour* of *Lodeve* had done againſt the Monks of his Monaſtry, and other Perſons, to the prejudice of their Appeal put into the Holy See.

In the two hundred and ſeventy ſixth he gave leave to the Canons of St. *John* of *Beſancon* to ſettle another Houſe with the conſent of their Biſhop.

By the two hundred and ſeventy ſeventh he diſcharged the Archbiſhop of *Beſancon* from the accuſation which his Canons had laid againſt him, they not caring to proſecute it; and he forbids them for the future to propoſe any thing againſt their Archbiſhop: but in the mean while he ſets the Biſhop of *Challon* and the Abbot *de la Fertè* to inform him of the Conduct of this Archbiſhop.

By the two hundred and ſeventy eighth he commiſſioned the Abbots of *Citeaux* and *de Toul* to proceed againſt the Treaſurer of *Beſancon*, to oblige him to reſidence, becauſe, ſays he, it is agreeable to reaſon and equity, that he who has the honor and the profit ſhould bear the charge of it, and that the Eccleſiaſtical Dignities were eſtabliſhed for this end that thoſe who enjoyed them ſhould do Service to the Lord.

In the two hundred and ſeventy ninth he complained to the Archbiſhop of *Milan* of his ſaying that he had been deceived in the meaning of Letters from the Holy See for want of attention to what they contained, and order'd him for the future to take care of the execution of thoſe that ſhould be directed to him or his Dioceſans, except they had been gotten by ſuppreſſing and hiding the Truth, or by telling a Falſhood.

The two hundred and eightieth is a Confirmation granted to the Chapter of *Colocza* to receive the Tithes of certain Villages.

In the two hundred and eighty firſt he committed the Reform of the Monaſtry of St. *Stephen* to the Archbiſhop of *Colocza*.

In the two hundred and eighty ſecond, to the Patriarch of *Grado*, he order'd the execution of a Treaty made between the Church of St. *Saviour*, and that of St. *Bartholomew* of *Venice*.

In the two hundred and eighty third he determined, That the Church of St. *Proculus* ſhould be totally ſubject to the Monaſtry of St. *Zeno* of *Verona*, and that the Archprieſt and Clergy of that Church ſhould be ſubject to the Abbot of St. *Zeno*, and ſhould receive the Holy Chriſm from his hands. He leaves them to take care of all that belonged to the Church of St. *Proculus*, the Chappels and Offices which depended on it, and the Privilege of chooſing the Archprieſt.

The two hundred and eighty fourth is a Confirmation of the Inſtitution of the Order of Regular Canons of the Abby of S. *Oſytus* of *Chuc*, and of its Privileges.

In the two hundred and eighty fifth he order'd that the Biſhop of *Segovia* ſhould have the Privilege of putting Canons into his Church with the conſent of the greateſt and wiſeſt part of the Chapter, notwithſtanding the oppoſition of ſome of the Canons.

The two hundred and eighty ſixth is a Confirmation of the Privileges of the Abbey of St. *Germain* of *Auxerre*.

In the two hundred and eighty ſeventh, to the Biſhop of *Pampeluna*, he empower'd this Biſhop to celebrate, or cauſe to be celebrated during the General Interdict, the Divine Office in a low Voice, the doors of the Church being ſhut, without ringing the Bells, upon condition that he ſhould not aſſiſt any of thoſe that were interdicted or excommunicated.

By the two hundred eighty and eighth he gave commiſſion to the Biſhop of *Riez* to give the Dean of St. *Quintin* who was in *Lombardy*, notice to appear before the Archbiſhop of *Rheims*, and the Biſhop of *Arras*, whom he had appointed Judges in the Difference between the Dean and his Chapter, jointly with any other whom the Dean ſhould pleaſe to name. The following Letter is the Commiſſion to the Archbiſhop of *Rheims* and the Biſhop of *Arras*.

In the two hundred and ninetieth he confirm'd the Election of *Sifroy* to the Provoſtſhip of *Augsburgh*.

By the two hundred and ninety firſt he commiſſioned the Archbiſhop of *Bourges* to inform againſt the Abbot of *Eſterpe*.

In the two hundred and ninety ſecond he gave leave to the Biſhop of *Aquino* to retake the Poſſeſſions which had been alienated from his Church. In the two hundred and ninety fourth he gave the Biſhop of *Malta* the ſame permiſſion.

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In the two hundred and ninety third he confirm'd the Order which the Biſhop of *Vatz* in *Hungary* had made to oblige the Curates of his Dioceſs to come to his Synod. *Pope Innocent's Letters.*

By the two hundred ninety fifth he commiſſioned the Archbiſhop of *Trani*, and the Archdeacon of *Brindeſi* to be Judges in a Difference between two private Men about the Chanterſhip of *Otranto*.

In the two hundred and ninety ſixth he confirmed the Power of the Canons of St. *Peter* of *Rome* over divers other Churches.

In the two hundred ninety ſeventh he determin'd, That a Man who had been diſtracted, and was thereupon turned out of his Canonſhip, and made a Monk of, and being now come again to his Senſes had proteſted againſt this dealing, ſhould be put off a while, and reeſtabliſhed in his Living.

In the two hundred and ninety eighth, to the Archdeacon of *Milan*, he declar'd that Hereticks cannot be choſen into Livings, nor have any right to chooſe.

In the two hundred and ninety ninth he entruſted the Biſhop of *Nevers*, and the Abbots of *Vezelai*, and *Maizeries*, with the Judgment of a Difference between two Competitors to the Abbey of *Flavigny*.

By the three hundredth, to the Archbiſhop of *Magdeburg* and his Suffragans, he order'd them to make uſe of Eccleſiaſtical Cenſures to make the Eſtates of the Holy Soldiers, which had been taken from them while they were in the Holy Land, be reſtored them.

In the three hundred and firſt he commits to the Biſhop of *Lizieux*, and the Abbot of *Valricher*, the Cauſe of the Abbot of *Conches*.

In the three hundred and ſecond he exhorted the Biſhop of *Syracuſe*, and the Biſhops of *Apuleia*, *Calabria*, and *Tuſcany*, to preach the Cruſade, and earneſtly exhort all their Dioceſans to go to the Holy Land.

In the three hundred and third he adviſed the Religious of St. *Saviour* of *Teleſa* to proceed to the Election of a new Abbot, their Abbey being vacant by the voluntary Reſignation of the former.

The three hundred and fourth is a Mandate directed to the Biſhop of *Limoges*, and the Canons, for a Prebend of their Chapter.

In the three hundred and fifth he declar'd that the judgment of the greateſt and wiſeſt part of the Chapter ought to carry it.

In the three hundred and ſeventh he decided this Caſe, That a Man who wanted his left hand, and had been choſen Abbot without its being known that he was ſo maimed, ought to be turned out, as not being capable upon that account to receive Holy Orders.

In the three hundred and eighth he wrote to the Archbiſhop of *Lyons* about the abſolution of his Archdeacon.

The three hundred and ninth is written to the Biſhop of *Padua* againſt thoſe Canons that lived more like Laicks than Eccleſiaſticks, who wore the Habit of Laicks, and made no ſcruple of living publickly with Concubines; he order'd the Biſhop to take care of them, to oblige them to live honeſtly, to wear a Clergyman's Habit, and to part with their Concubines, to eat in common, and never to lie out of their Cloiſter.

In the three hundred and tenth he wrote to the Archbiſhop of *Montreal* in *Sicily*, that the Holy See always kept the abſolution of thoſe that abuſed the Clergy in its own hands, to the end that if the honour and reſpect which was due to Eccleſiaſticks could not keep men within their duty, at leaſt the pains and trouble of a Voyage to *Rome* might reſtrain them: that the Church of *Rome* did ſometimes abate of this Rigour by an eſpecial Diſpenſation, where 'twas reaſonable: that in this it did not ſeek its own private advantage, but aimed at the preſervation of the Privileges of the Clergy, and the Salvation of thoſe that failed in that point. Upon theſe grounds he gave power to this Archbiſhop for three years to abſolve ſuch of his Dioceſs who were guilty of this Crime, as either for age or infirmity were not in a condition to come to *Rome*.

In the three hundred and eleventh he confirmed the Orders which had been made by the Biſhop of *Rennes*, commiſſioned by the Legate of the Holy See, in regard to the Duty of the Abbot of *Bourgueil* and his manner of living; namely, that he ſhould be obliged to eat in the Hall, and ſleep in the Dorter, except he had ſome allowable excuſe to aſſiſt in the Office, to take the advice of his Chapter in Affairs relating to the Houſe, *&c.* He appointed in the next Letter the Biſhop and Dean of *Rennes* to ſee theſe Orders executed.

In the three hundred and thirteenth he determined, That a Laick who had the Tithes in his hands might give them to a Monaſtry with the conſent of the Biſhop of the Dioceſs, without having need of taking that of his Clergy too.

In the three hundred and fourteenth he confirmed a Judgment given between two Prieſts of *Treviſi*, by a Cardinal whom he had commiſſioned for that purpoſe, in a Suit which they had about a Benefice.

In the three hundred and fifteenth he order'd the Archbiſhop of *Milan* to give a Canon's place in his Church to *Bonacatſius* a Clergyman of that City, who had been ſent on the part of this Archbiſhop to the Pope, and had gained a Mandate about a Benefice in that Church.

In the three hundred and ſixteenth he confirmed the Privileges of the Archbiſhop of *Montreal*.

The three hundred and ſeventeenth is an account of a long Caſe between the Abbot of *Pegaw*, and the Biſhop of *Mersburg*. This Abbot being accuſed of many Crimes, was called on by the Biſhop to anſwer, who paſſed ſentence upon him for Non-appearance, which was confirmed by the

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the Legate of the Holy See. To avoid the Consequences of this Sentence, and without telling a word of what had passed, he obtained a Grant from Pope *Celestin*, which exempted him from the Jurisdiction of this Bishop. Returning into *Germany*, and there showing his Grant, he was cited to the Court of the Emperor who had an account of it. From thence he appealed to the Holy See, and got Commissaries named. In the mean time the Archbishop of *Magdeburg* having interdicted, and having a mind to turn him out of his Abby too, he was forced to put himself into the hands of this Archbishop, who gave an arbitrary Sentence. The Abbot not being pleased with this, made his complaints to *Rome*, and had Commissaries appointed not very favourable to the Bishop of *Mersburg*: they made their Information: it is carried to *Rome*, the Affair is sent back again from thence to other Commissaries, and at last made up by an agreement between the Parties. Notwithstanding this, the Abbot still applied himself to *Rome*, and got two of the prime Judges appointed Commissaries; the one of them gave his Information, and the Bishop appeal'd from it. The Pope gave them Commissaries, and upon their report of the Case, doth by this Letter confirm the decisive Sentence of the Archbishop of *Magdeburg*, except what regarded the validity of the Privilege. He revokes whatsoever is contrary to that, and order'd that the Monastry should remain free, and exempt from the Jurisdiction of the Bishop, till such time as the matter could be fully tried. By the following Letter he appoints Commissaries upon the place to inform of the matter.

In the three hundred and nineteenth he appointed the Archbishop, the Dean, and the Chanter of *Lions* to judg in a Case between two Archdeacons of *Challon*. He there determin'd, That a Man who hath been excommunicated for two causes, and hath been absolved upon the score only of one, remains still excommunicated.

In the three hundred and twentieth he warned the Clergy of *Islande* to take some order about the Disorders which reigned in their Country. The three hundred and twenty first is written upon the same Subject, and in the same Terms, to the People of that Island.

In the three hundred and twenty second, to the Archbishop of *Otranto*, he determin'd, That the Son of a Woman who passed for the Concubine, and was afterwards declared the lawful Wife of a Man, is Legitimate.

In the three hundred and twenty third, he declar'd, That a Deacon who had been deprived of his Benefice by an Abbot, who was afterwards out of revenge, without his knowledg, killed by his Kindred, and who out of sorrow for this accident turn'd Monk, and forbore executing the Functions of his Order for two years, might not only execute them, but be also raised to the Priesthood, if there was no other bar, but his suspected Innocence.

In the three hundred and twenty fourth he wrote to the Bishop of *Arras* and the Dean of *Cambray*, to put the King of *France* in mind of paying the Duke of *Lorrain* his Wife's Portion.

By the three hundred and twenty fifth he determin'd, That a Girl who was not eight years old, could neither contract Marriage, nor make any Promise that could oblige.

In the three hundred twenty sixth, he gave leave to the Bishop of *Faience* to remove to the Bishoprick of *Pavia*, to which he had been elected. There are very pretty things in this Letter about the spiritual Marriage of a Bishop with the Church his Spouse. What is said in Scripture about the indissolubility of the carnal Marriage, he presumes may be as well applied to the spiritual. He adds, that it should seem then as if it were not in the power of the Pope to break the spiritual Marriage of a Bishop with his Church: and yet Custom, which is the Interpreter of the Laws, and the Holy Canons always gave full Power to the Holy See, to which alone belong the placing, the deposing and translating of Bishops: wherein he sayeth the Popes do not exercise human Authority, but that of Jesus Christ, whose Vicars they are. He takes notice that the Church of *Pavia* ought not to have elected, but have asked for him. Lastly, he declared, That he consents to this Translation only for the good which will thence accrue to the Church of *Pavia*.

In the three hundred and twenty seventh he confirm'd the Decree made by the Bishop and Chapter of *Orense* in *Spain* to admit of but six and twenty Canons.

In the three hundred and twenty eighth he recommended the Bishop of St. *George* to the Monks of *Monte-Cassino* that they might entertain him, and supply him with whatsoever was necessary during his abode in their Monastry.

In the three hundred and twenty ninth he commissioned the Archbishop of *Cagliari*, and two other Bishops of *Sardinia*, to sit Judges in a Difference which was between the Bishop of *Oristagni* and his Chapter.

In the three hundred and thirtieth he gave in charge to the Bishop of *Limoges* to reprehend and correct the Clergy of his Dioceses.

The three hundred and thirty first is an Approbation of the Order of *Premontre*, and a Confirmation of its Customs and Privileges.

In the three hundred and thirty second he entrusted the Dean of *Lisbon* and two Priors to examine the Privilege granted by the Bishop of *Coimbra* to his Chapter.

In the three hundred and thirty third he determined, That a deaf and dumb Person may marry.

In the three hundred thirty fifth he suspended the Bishop of *Hildesheim*, for removing to the Bishoprick of *Wirtzburg* without the leave of the Holy See, and deprived the Canons of *Wirtzburg* of the power of Election for this time, for having chosen him.

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The three hundred and thirty ſixth is a circular Letter, exhorting all Princes and People to take up Arms for the defence of the Holy Land againſt the Saracens. *Pope Innocent's Letters.*

The three hundred and thirty ſeventh is a Mandate granted to a Clerk for a Canon's place in the Church of *Treviſi.*

In the three hundred and thirty eighth, written to the Archbiſhop of *Sens*, he declar'd, That in caſe the Dean and Chapter of *Sens* had with an Oath fixed the number of Canons before the Pope granted his Mandate to the Clerk, then the Mandate ſhould be null: and that all the Clerk had to do, was to make them come to *Rome* to maintain their pretended right: becauſe, ſays he, as we expect to be punctually obeyed when we command any thing, ſo we would not command any thing which is unjuſt.

The three hundred and thirty ninth is a Mandate granted to a Clergyman for an Archdeaconſhip vacant in the Church of *Ivrea.*

In three hundred and fortieth he exempts the Chapter of St. *Domnin's-Burg* from the Juriſdiction of the Biſhop of *Parma.*

In the three hundred and forty firſt, to the Biſhop of *Otranto*, he adviſed him to put the Religious of *Citeaux* into a Chappel, and into a Monaſtry, in compliance with the deſire of the Earl the Founder of the Chappel, and Patron of the Monaſtry.

The three hundred and forty ſecond is a Confirmation of a Privilege of Exemption granted to the Church of St. *Nicholas du Mont* near *Narni.*

In the three hundred and forty third he exhorted the Biſhop of *Lydda* to continue his care and preaching in *Sicily*, to promote the raiſing of an Army for the Recovery of the Holy Land. By the next he gave him power to abſolve thoſe Excommunicated, whoſe Caſes belonged only to the Holy See to remit, on condition that they would go in perſon to the Holy Land.

In the three hundred and forty fifth, addreſſed to the Prelates of *France*, he recommended to them the Legate whom he had ſent into that Kingdom to make peace between the King of *France* and the King of *England*, and to gain them to aſſiſt againſt the Saracens.

In the three hundred and forty ſixth he gave power to his Legate to ſummon ſuch Engliſh Prelates as he thought neceſſary to procure the Peace. By the following he order'd him to proceed by way of Interdict againſt the Kingdom of *France*, if King *Philip* did not take his Wife again within a month. He exhorted this Prince to make and conclude the Peace with the King of *England*, in the three hundred and forty eighth Letter.

In the three hundred and forty ninth, written to the Archprieſt and Canons of *Milan*, he diſcover'd a Forgery which had been practiſed in a Bull, by taking the Seal from another Letter, and faſtning it to this forged one. He order'd the puniſhment of him who was ſuſpected of it, and at the ſame time takes notice of the different ways that the Letters of the Pope might be forged. The firſt is to faſten a falſe Bull to them. The ſecond is to tear the Bull from another Letter, and faſten it to a falſe one, by putting another Thread through it. The third is to cut one of the ſides of the Thread of the Bull, and to faſten it to another Letter, by joining the Thread together again with Flax of the ſame Colour. The fourth is to ſlit the Load in two, and take out of it one ſide of the Thread, and afterwards to join it together again. The fifth is to raze out the writing of the Letters, and change them as we pleaſe. The ſixth is to carry falſe Letters, and to mingle them rightly among the others, and ſo get the Bull faſtned to them. This laſt ſort is the hardeſt to be found out, and cannot be diſcovered but by the Stile, or by the Hand, or by the Parchment; whereas the others might be found out only by inſpection.

In the three hundred and fiftieth he declared, That all Believers might appeal to the Holy See, and that no one ought to act againſt them in prejudice to that Appeal, or to proceed againſt thoſe who would appeal. And in the following he ſays, That no one can proceed againſt a Perſon who is gone to *Rome*, for this is as it were an appeal in *facto*, and ought to be more conſidered than a verbal one.

By the three hundred and fifty ſecond he ordered the Biſhop of *Ariano* to inform about the Election of an Abbot of *Benevento*, that he might know whether it was fit to confirm it or no.

In the three hundred and fifty third he exhorted the Emperor of *Conſtantinople* to aid the Holy Land againſt the Saracens, and to labour for the union of the Greek and Latin Churches. In the next Letter he gave the ſame exhortation to the Patriarch of *Conſtantinople.*

In the three hundred and fifty fifth he exhorted the Kings of *France* and *England* to peace, and to furniſh out Troops for the aſſiſtance of the Holy Land.

In the three hundred fifty ſixth he ordered the Magiſtrates, the People, and the Great Lords of the Dutchy of *Spoletto* to obey his Legate, as being Subjects of the Holy See, to which the Duke of *Spoletto* had given up his Eſtates. This ſame Letter is alſo written to many other Cities of *Italy.*

In the three hundred and fifty ſeventh he wrote to the King of *England*, about a Chappel which the Archbiſhop of *Canterbury* had newly built, and had a mind to put Canons into, and make his ordinary reſidence at: The Pope is earneſtly againſt this Eſtabliſhment, and exhorted the King of *England* not to promote it.

In the three hundred and fifty eighth he recommended himſelf to the Prayers of the Abbots met together in the Chapter General of *Citeaux*, and deſires them to excuſe one of their Brothers whom he employ'd to preach in *Sicily.*

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In the three hundred and fifty ninth he gave order to the Biſhop of *Oſtia* to conſecrate ſome Altars which they ſaid were not yet conſecrated, in obedience to a Viſion which a Prieſt ſaid he had ſeen, in which St. *Peter* appeared to him many times, and ordered him to give the Pope notice that there were a great many Altars which wanted conſecration, and that he was careful to have them conſecrated. *Innocent* ſays at the end of the Letter, That tho, according to the caution of the Apoſtle, we muſt not believe every ſpirit, yet becauſe in a matter of this nature it is not likely that an Angel of Satan would transform himſelf into an Angel of Light, it is better to believe piouſly than to doubt raſhly; and becauſe the thing is otherwiſe good in it ſelf, tho it had not been revealed, he was reſolved to have it put in execution.

In the three hundred and ſixtieth he juſtifieth his conduct to thoſe of *Milan* in having excommunicated their Advocate *Paſſeguerre*, for failing in that reſpect which was owing to the Judgment of the Holy See.

In the three hundred and ſixty firſt he granted the Inhabitants of *Monteſiaſcone* an abatement of half the Tribute they were to pay to the Pope, upon condition they ſhould maintain ſome Troops of Horſe and Foot for his Service.

In the three hundred and ſixty ſecond he decided the caſe of a Man that was accuſed of Adultery by his Wife, thus; That Judgment could not be given upon an Information that was made *lite non conteſtata*, and all that could be done was to excommunicate the Man for refuſing to make his appearance.

In the three hundred and ſixty third he ordered the Goods of a Church, which had been alienated from it, to be reſtored.

The three hundred and ſixty fourth is about a Difference between two Iriſhmen for the Biſhoprick of *Roſſe*: He ſends back his Judgment of it to the Archbiſhops of *Armagh* and *Caſſil*, and to the Biſhop of *Laom*. The three hundred and ſixty ſixth is a Confirmation of the Election of the Biſhop of *Laghlin* in the ſame Country. And by the three hundred and ſixty ſeventh he order'd a Lord of this Country not to oppoſe this Biſhop in taking poſſeſſion of his Biſhoprick, but to take care about the reſtitution of thoſe Goods which had been taken from his Church.

The three hundred and ſixty fifth is a Confirmation of the antient Cuſtoms of the Society of St. *Agathus*.

In the three hundred and ſixty eighth he decided a conſiderable Affair about the Chancellorſhip of the Church of *Milan*. The Pope had given it to a Subdeacon, a Canon of that Church, and had directed the Mandate for it to the Archbiſhop of *Milan*: he received it, and ſent word back again that he had not given it him, becauſe he had need of the Revenues of it. The next day he changed his note, and declared that he had given it above ten months before to *Henry* of *Lampune*; ſtraight the Archbiſhop was cited to *Rome* before the Pope, and having ſent his Attorney with Witneſſes to *Rome*, he proved that the Chancellor being dead in the month of *January*, he had by the application of his friends ſecretly in his Chamber given his place to this *Henry*, they having promiſed to let him enjoy the Revenues; that he had inveſted him in it by giving him the Book, and had received his Oath of Fidelity, but had not indeed given him the Patent till after having received the Pope's Mandate. This Donation was incumber'd with many Difficulties. 1. The bargain made with his Kindred was unwarrantable. 2. It was made privately. 3. The Inveſtiture was performed with an extraordinary Ceremony. 4. 'Twas maintained that the Chancellorſhip being a ſpiritual Benefice could not be conferred after ſuch a manner. 5. That he on whom it was conferred, not being an ordinary Canon, was not capable of it. The Pope appointed Commiſſioners upon the place to inform about theſe matters, and interdict the Chancellor the right of enjoying it. Upon this he applied himſelf to the Pope, deſiring to have all things reſtored him; alledging, that the Patent had been given him before the receipt of the Mandate. As to the form of the conceſſion, he defended that by maintaining that there was no Simony in keeping of the Income, as well becauſe the Office of Chancellor is not ſpiritual, nor has any ſpiritual Functions annexed to it, as becauſe there was no buying or ſelling in the caſe, and that the Fruits which he had given up had been ſeparated from the Office, and kept back by the Archbiſhop before this Donation; that as for the reſt, he was capable of the Office, being a Canon of the Church of *Milan*, and having a voice in the Chapter, and a place in the Choir. That laſtly he had had no hand in the bargain which they ſaid his Friends had made, but had been purely and ſimply put into the Chancellorſhip. Upon theſe Allegations the Pope judges that the Archbiſhop was in the fault. 1. In giving different Anſwers. 2. In not providing a perſon more capable. 3. Becauſe he ought not to beſtow a Benefice upon any one, and keep the Income of it to himſelf, nor to make a Bargain to keep them before he will confer the Benefice. For his Puniſhment, he deprived him of the Privilege of conferring the firſt Prebend vacant in his Church. And as for the Chancellorſhip, how great a mind ſoever he had, if he could do it with juſtice, to give it to the Subdeacon whom he had provided, yet he declared he had not found *Henry* in fault ſufficient to deſerve being turned out, becauſe he had made no bargain: and beſides, it was not proved that the Chancellor had any ſpiritual Functions incumbent on him; the propoſing the Ordainers and the examining of them, and the putting the Abbots and Abbeſſes in poſſeſſion, which was cuſtomary for the Chancellors to do, belonging properly to the Archdeacons, and being done by the Chancellors only by the Commiſſion of the Biſhops. He took off alſo the Interdict which his Commiſſaries had pronounced againſt him, and judged that the trouble of taking two Journys to *Rome* was puniſhment ſufficient.

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The three hundred and ſixty ninth is an Order directed to the Magiſtrates and Inhabitants of *Caſtellane*, to take the Oath of Fidelity to thoſe whom he had ſent on his part to receive it. *Pope Innocent's Letters.*

By the three hundred and ſeventieth he order'd the Archbiſhop of *Canterbury* to retake thoſe Goods which had been alienated from his Church, and confirmed the Reunion which he had already of ſome that had been alienated.

In the three hundred and ſeventy firſt he confirmed the Declaration of *Richard* King of *England*, importing, that the ſubvention and help which had been granted him by the Clergy of *England* ſhould be no hurt or prejudice to the Eccleſiaſtical Immunity.

By the three hundred and ſeventy ſecond he approved of the Donation which the Archbiſhop of *Louden* had made to the Church of *Roſchild*, on condition that he ſhould enjoy it during his life.

In the three hundred and ſeventy third he confirmed the foundation of ſix Prebends which the Biſhop of *Arhuſen* had made in his Church.

The three hundred and ſeventy fourth is written to the Archbiſhop of *Upſal* about the *Pallium* which he ſent him.

In the three hundred and ſeventy fifth he takes thoſe of *Peruſa* into his protection, and confirms their Privileges.

In the three hundred and ſeventy ſixth he forbids the Clergymen whom he had made his Commiſſaries to do juſtice in *Lombardy*, to exact any Mony of the Parties, or to make any bargain with them for their Salaries.

By the three hundred and ſeventy ſeventh he commiſſioned the Biſhop of *Narni* to prepare things for a hearing between the Abbot of *Ferentillo* and ſome Noblemen.

In the three hundred and ſeventy eighth he took into the poſſeſſion of the Holy See two Italian Marqueſſes.

The three hundred and ſeventy ninth is a permiſſion to one who had made a Vow to be a Hoſpitaller to enter into the Order of St. *Bennet*.

In the three hundred and eightieth he declared a Marriage null between a Man and a Woman, becauſe the Woman had before they were married been Godmother to a natural Son which the Man had by another Woman.

In the three hundred and eighty firſt he anſwer'd divers Queſtions which had been propoſed to him by the Archbiſhop of *Drontheim:* as, Whether an Altar upon which one that was excommunicated had celebrated the Office, ought to be conſecrated anew? If one might communicate with an excommunicated Perſon, who had given ſurety to obey the Church in that which it commanded him, tho he had not yet received abſolution? Who thoſe were that might communicate with excommunicated Perſons? What Puniſhment thoſe deſerve who do it? What is to be thought of thoſe Prieſts that ſtir up others to the Combate, and are Commanders of Navys, tho they do not fight themſelves? The Pope reſolves theſe Queſtions in the following manner: That the Altar need not be conſecrated anew on which an excommunicated Perſon hath celebrated: That we muſt not communicate with an excommunicated Perſon before he hath received abſolution: That they who are excepted from not communicating with them are compriſed in the Chapter *quoniam multos:* That other Perſons who communicate with ſuch of them as are accuſed, ought to be excommunicated themſelves; and thoſe who communicate with a Perſon who hath been excommunicated with his Accomplices, incur the puniſhment of Excommunication: That thoſe Prieſts mentioned in the Queſtion ought to be depoſed. He adds ſome Anſwers to other Queſtions which were not demanded; namely, That ſuch as reſign their Benefices to Laicks, and take them again out of their hands, ought to be turned out of them: That the Table of an Altar which is conſecrated, loſes its holineſs if it be removed out of the place, or have a conſiderable crack in it: That one may mix Oil that is not conſecrated with conſecrated: That ſuch of the Clergy as are excommunicated or were ordained by ſuch, ought to be depoſed.

The three hundred and eighty ſecond is written to the Archbiſhop of *Drontheim*, and to the Prelates of *Norway*, againſt a Prince of that Country who tyrannized over the Church. By the following he deſired the Kings of *Denmark* and *Sweden* to take the part of the Churches of *Norway* againſt this Tyrant; and in the three hundred and eighty fourth enjoined the Archbiſhop of *Drontheim* to ſuſpend the Biſhop of *Berghes* for favouring him.

In the three hundred and eighty fifth he determined, That a Clergyman who was guilty of homicide, ought not to be put in again tho he was not puniſhed with death.

In the three hundred and eighty ſixth he warned the Abbot of *Montebaſſino*, who was Cardinal, to labour for the Reformation of his own manners, and thoſe of his Monaſtry.

In the three hundred and eighty ſeventh he order'd the Magiſtrates of *Venice* to revoke an Order which they had given to a Lawyer never to appear more at the Court of *Venice*.

The three hundred and eighty eighth is written for the preſervation of the Liberty and poſſeſſions of the Churches of *Hungary:* and becauſe ſome of them who had taken an Oath to defend the Church thought to diſpenſe with their keeping of it by appealing to the Holy See, the Pope by the following Letter declar'd, That this Appeal doth not hinder but that they may be proceeded againſt as perjured Perſons.

The three hundred and ninetieth is a Letter of the Archbiſhop of *Regio*'s, wherein he puts this Queſtion to the Pope; Whether, when he was commiſſioned with the Archbiſhops of *Capua* and *Palermo*, to judg in the Suit between the Archbiſhops of *Montreal* and *Roſſano* about the Tithes, and finding himſelf ſick could not come, the other two could proceed in the Judgment of the

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Suit without him, and condemn the Archbiſhop in prejudice to the Appeal which he had put in to the Holy See after he was cited? The three hundred and ninety firſt is the Archbiſhop of *Montreal*'s Letter upon the ſame Subject. And by the next the Pope determined, That if the caſe was really ſo as it had been made appear to him, the Commiſſioners had done ill to proceed to a Judgment in the caſe, and that all that in conſequence of that Judgment had been taken from the Archbiſhop of *Montreal*, ought to be reſtored him.

By the three hundred and ninety third he granted to the City of *Parma* the right of the recovery of thoſe Sums which had been ſtolen from the Cardinal Legate paſſing through their Country, which they had reimburſed to him.

In the three hundred and ninety fourth he order'd that the Religious of the Monaſtry of *Feltri* of the Order of *Citeaux*, ſhould not bury where their Oblates did; and that they ſhould give the fourth part of whatſoever they left in their Will to the Churches wherein their Oblates lived: but this without prejudicing the Church's Rights, or the Cuſtoms of the Order of *Citeaux*.

By the three hundred and ninety fifth he empower'd his Legate *Rainier* to reform all the Churches which he ſhould paſs through.

In the three hundred and ninety ſixth he order'd the Archbiſhop of *Aix* to accept the Reſignation of the Biſhop of *Frejus*, and put another Biſhop in his place.

In the three hundred and ninety ſeventh he exhorted the Earl of *Thoulouze* to undertake the War for the aſſiſtance of the Holy Land.

By the three hundred ninety eighth he gave leave to the Cardinal *Foulques* to take Monks and Regular Canons, and employ them in preaching the Goſpel in the Eaſt.

In the three hundred and ninety ninth, addreſſed to all the Prelates of *France*, he order'd Uſurers to be puniſhed, notwithſtanding all Appeals whatſoever.

By the four hundredth Letter he gave leave to the Archbiſhop of *Siponto* to turn a Collegiate Church into a Monaſtry of Regular Canons.

In the four hundred and firſt, after having compared the Spiritual and Pontifical Authority to the light of the Sun, and the Temporal and Kingly Authority to that of the Moon, he exhorted the Governors of *Tuſcany* to be faithful to the Holy See, and aſſured them of his protection.

In the four hundred and ſecond he gives the Archbiſhop of *Naples* and the Chapter of *Averſa* till *Eaſter* to appear at *Rome* to have their Trial in a difference between them.

In the four hundred and third he ordered the Archprieſt and the Clergy of the Church of *Borgo San Donino* to obey the Biſhop of *Parma*.

The four hundred and fourth is written to his Commiſſioners about the Letters of the Pope being charged with an Error. He ſays, That he who made the Charge to put off the Judgment of the Suit, and then could not make it good, ought to loſe his Cauſe.

The four hundred and fifth is about the validity of a Mandate for a Canonſhip in the Church of St. *Juvenea* of *Pavia*, granted by the Pope to a Perſon whom they pretended to be unworthy of it: the Pope commiſſions Judges to ſee him put in poſſeſſion if they could not prove his unworthineſs.

In the four hundred and ſixth, to the Archbiſhops of *Embrun*, *Arles*, and *Aix*, and their Suffragans, he recommended it to them to make ſome order in their Provincial Councils for the Proviſion of ſome Relief for the Holy Land.

In the two next he invited an Earl to go to that War.

The four hundred and ninth is written to a Legate who had raiſed Mony for the Holy Land, about the uſe which he ſhould make of it.

The four hundred and tenth is an Act whereby he acknowledges *Frederick* King of *Sicily*, upon condition that he ſhould pay Homage and Fealty to the Holy See, and likewiſe ſome acknowledgment.

In the two following he regulates the manner of chooſing Biſhops in the Kingdom of *Sicily*, according to what followeth. The Epiſcopal See being vacant, the Chapter ſhall give notice to the King of the Biſhop's death: It ſhall then proceed to an Election, and ſhall ask the conſent of the Prince for the Perſon it ſhall chooſe, who ſhall not be enthronized till the King have agreed to it, nor ſhall perform his Office till the Pope have confirmed him.

In the four hundred and thirteenth he order'd all the Prelates of the Kingdom of *Sicily* to obey his Legate.

The four hundred and fourteenth is written againſt a Clergyman who had Pluralities in the Church of *Naples*.

In the four hundred and fifteenth he declared, That an Oath taken by a Perſon always to obſerve judiciary Forms, doth not take place in ſuch Cauſes where one is not obliged to obſerve thoſe Forms.

In the four hundred and ſixteenth he forbad the alienation of the Poſſeſſions of the Monaſtries of *Naples* without leave of the Archbiſhop; and he declared in the next Letter that the Archbiſhop of *Naples* might ſell the Goods of the Church to pay its debts.

In the four hundred and eighteenth he order'd the execution of a Mandate for a Canonſhip of *Poictiers*, which the Chapter of this Church would not obey.

In the four hundred and nineteenth he confirmed the Primacy of the Archbiſhop of *Lunden* over the Churches of the Kingdom of *Sweden*.

In

In the four hundred and twentieth he order'd the Prelates of *Jutland* to reeſtabliſh the Canonical Doctrine in their Country, and to put down that Cuſtom which had been introduced of paying but one piece of Mony for ſatisfaction for all ſorts of Crimes. *Pope Innocent's Letters.*

The four hundred and twenty firſt is a Mandate directed to the Archbiſhop of *Lunden*.

In the four hundred and twenty ſecond he confirmed that Cuſtom of giving Eſtates to the Church which was uſed in *Denmark*, by laying a little piece of the Land upon the Altar in the preſence of Witneſſes.

In the four hundred and twenty third he confirmed the Collation of the Provoſtſhip of *Strand* in *Denmark*; and in the following order'd the Goods which had been taken from that Church to be reſtored it.

By the four hundred and twenty fifth he confirmed the Privileges and Donations of the Abbey of *Sora*.

The four hundred and twenty ſixth is an Act by which he takes the City of *Todi* into the Protection of the Holy See, and confirmed its Privileges.

In the four hundred and twenty ſeventh he gave Judgment in a difference between the Abbey of *Calana*, and that of *Mont-ſacre*, and declared that the Abbey and Religious of the former of theſe ſhould lay down all Pretenſions to any right they might have on that of *Mont-ſacre*, on condition that that ſhould give them up a Church, and pay them every year an acknowledgment of Olives.

The three next are written about the Election of a Biſhop of *Cambray*. It was ſaid that he whom the Chapter had choſe, was crooked, and had married a Widow, by whom he had had a Son that ſucceeded him immediately in the Provoſtſhip of St. *Peter* of *Douay*. The Pope wrote upon this to the Chapter, and commiſſions the Biſhop of *Paris* and *Arras* to examine if matters were really ſo, and in caſe they were, he declares this Election null.

By the four hundred and thirty firſt he nominated the Archbiſhop of *Senlis* to defend the Privileges of the Abbey of *Compiegne*.

In the five following Letters he condemns the undertaking of the Archbiſhop of *Canterbury*, who would build a Church notwithſtanding all the Pope's Commands to the contrary; and order'd that he ſhould reſtore to the Monaſtry of *Canterbury* all that he had taken from it to endow this new Church with.

By the four hundred and thirty ſeventh he takes *Almeric* King of *Jeruſalem* into the Protection of the Holy See.

By the four hundred and thirty eighth he exhorted many Princes of the Eaſt to aſſiſt the King of *Cyprus* againſt the Saracens.

In the four hundred and thirty ninth he order'd that thoſe who had been diſpenſed with, for performing their Vow of going to *Jeruſalem* in perſon, ſhould pay a ſum of Mony towards the defraying of the Charges of the Holy War.

In the four hundred and fortieth he forbids the augmenting the number of Canons in the Church of *Acre* in the Eaſt.

By the four hundred forty firſt he puts the King and Kingdom of *Portugal* under the Protection of the Holy See.

In the two next he forbad the Chapter of *Auranches*, and the Archbiſhop of *Rouen*, to proceed againſt the Theologal of the Church of *Auranches*, to the prejudice of the Appeal which he had put in to the Holy See.

In the four hundred and forty fourth he order'd the Archbiſhop of *Upſal* to hinder Baſtards being admitted into Orders, or any Eccleſiaſtical Preferment.

By the four hundred and forty fifth he empowered the Biſhop of *Perigeux* to make what Orders he ſhould think fit for his Dioceſs and Abbey, and to ſee them put in execution, notwithſtanding any Appeal. He order'd him by the next to make the vagabond Monks return to their Monaſtries.

In the four hundred and forty ſeventh he wrote to the Archbiſhop of *Tours*, that only the Pope could give leave to Biſhops to remove to another Biſhoprick.

In the four hundred and forty eighth he puts the King of *Portugal* in mind of paying the Tribute which he owed the Holy See; and by the next he order'd *Rainier* to oblige him to do it.

In the four hundred and fiftieth he order'd the Archbiſhop of *Lunden* to ſee that Men of no ſcandalous and ill lives were employed in the Church for receiving the Alms towards the War in the Holy Land.

In the four hundred and fifty firſt he confirmed the judgment given by the Biſhop of *Lodi* in favour of the Canons of *Novara*, againſt a private Perſon who pretended to a Prebend of that Church, belonging to him by a Mandate.

By the four hundred and fifty ſecond he accepted of the Reſignation of the Biſhop of *Urgel*; and by the next he order'd the Chapter of that Church to proceed to the Election of a new Biſhop; whom in the four hundred and fifty fourth he recommended to the Archbiſhop of *Tarragon*.

He determined in the four hundred and fifty fifth, That a Religious Vow made before the year of probation is valid: but that the Abbots ought not to accept of it, and that that of a married Perſon ought not to be accepted, except ſhe likewiſe to whom he is married makes a vow of perpetual continence.

The

Pope Innocent's Letters.

The four hundred and fifty ſixth is written in favour of a Prieſt who had had ſome forged Letters of the Pope's given him, and had made uſe of them, thinking them true. The Pope excuſed him upon account of his ignorance, and order'd the Archbiſhop of *Siponto* to put him to no trouble upon this matter.

In the four hundred and fifty ſeventh he gave leave to the Abbot and Religious of St. *Edmond* to get their Church dedicated, and likewiſe to let ſuch Croſſes and Images as were not eaſily taken out remain in their places.

In the four hundred and fifty eighth he confirmed the Sentence given in favour of the Church of St. *Paul*, about the Privilege of having a Font, and baptiſing, which was diſputed by the Church of St. *Mary* of *Cervaro*, near *Monte-Caſſino*.

In the four hundred and fifty ninth he forbids the Prior and Religious of *Durham* to do any thing but with the conſent of the Biſhop of that City, which was to them inſtead of an Abbey.

In the next he upholds the Biſhop of *Durham* in the right of conferring ſuch Benefices as the Patrons had left vacant.

By the four hundred and ſixty firſt he order'd the Biſhop of *Ceſena* to take off the Cenſure pronounced againſt thoſe of that City, on condition they would take an Oath to ſubmit to the Pope in thoſe things for which they were interdicted.

In the four hundred and ſixty ſecond he declar'd that Laicks could not under any pretence whatſoever claim the Tithes of Churches.

In the four hundred and ſixty third he confirmed the Orders for the Chapter of *Arles*; and in the four hundred and ſixty ſeventh he forbids the receiving of any Canon into this Church who doth not make profeſſion of the Order of St. *Auguſtin*.

By the four hundred and ſixty fourth he gave leave to the Archbiſhop of *Arles* to proceed againſt the Abbot of St. *Gervais* of *Foſ*, who would not obey him, and made no ſcruple to admit thoſe to divine Service whom he had interdicted, and to give them Eccleſiaſtical Burial.

By the four hundred and ſixty fifth he confirm'd the Privileges of the Abbey of *Compeigne*.

In the four hundred ſixty and ſixth he ordered the Suffragans of the Archbiſhop of *Arles* to be obedient to him.

In the four hundred and ſixty eighth he gave leave to the Biſhop of *Chonad* in *Hungary* to give abſolution in Caſes reſerved for the Holy See, to the ſick and old of his Dioceſs, upon condition, that as ſoon as they were well they ſhould come to *Rome*.

In the four hundred and ſixty ninth he order'd this ſame Biſhop to make ſuch Deacons and Subdeacons as were married, to quit their Wives.

In the four hundred and ſeventieth he confirmed the Inſtitution of the Prebends created in the Church of *Durham*.

In the four hundred ſeventy firſt he forbids plurality of Livings.

In the four hundred and ſeventy ſecond, and third, he forbids the Provoſt of the Church of *Arles* to borrow any thing without the conſent of his Chapter, and would have him give them an account of what he received, and what he laid out.

In the four hundred and ſeventy fourth he order'd that the Archbiſhop of *Arles* ſhould have the diſpoſal of the Perſonates of his Church; and in the four hundred and ſeventy ſixth he adviſes him to make a Reform in the Monaſtery of St. *Gervais*.

In the four hundred and ſeventy ſeventh he order'd the execution of his Mandates for the Canonſhips in the Church of *Xainte*.

In the three next he ordered *Peter* of *Corbeil*, famous for his Learning and Knowledg, to be put in poſſeſſion of a Prebendary, and the Archdeaconry of *York*, which had been given him by that Archbiſhop.

The four hundred and eighty firſt contains a Rule of the Order of Trinitarians, which he confirms.

By the four hundred and eighty ſecond he gave to the Provoſt of *Alba* the Privilege of preſenting to the Cuſtody of his Church.

In the four hundred and eighty third he exhorted the Biſhop of *Poictiers* to reform the Churches of his Dioceſs, and gave him power for that purpoſe.

By the four hundred and eighty fourth he confirmed the Privileges of the Abbey of St. *Peter* of *Corbie*; and by the four hundred and eighty eighth and ninth Letters, defended them againſt the Biſhop of *Tournay*.

The four hundred and eighty fifth is written to the King of *England* in favour of the Monks of *Canterbury*, who had not been well dealt with by their Archbiſhop. He ſends it in the next to the Archbiſhop of *Rouen* and the Biſhop of *Ely*, that they might give it the King.

The four hundred and eighty ſeventh is a Letter of exhortation to *Almeric* King of *Jeruſalem*.

The four hundred and ninetieth, ninety firſt, ſecond and third, are written about the Tranſlation of *Maurice* Biſhop of *Nantes* to the Biſhoprick of *Poictiers*, which the Pope permits and approves of.

In the four hundred and ninety fourth he accepted of the Reſignation of the Biſhop of *Carcaſſonne*.

By the four hundred and ninety fifth, and ſixth, he named Commiſſaries to defend the Privileges of the Church of St. *Martin* of *Tours*.

In the four hundred and ninety ſeventh he order'd the Biſhop of *Coventry* in *England* to diſpoſe of the Benefices of thoſe Clergymen that were convicted of Simony, and to oblige thoſe who were ſuſpected of it to clear themſelves canonically. *Pope Innocent's Letters.*

The four hundred and ninety eighth is an Act by which *Guy* Earl of *Auvergne* gave a Caſtle to the Pope, and deſired his Protection againſt the Biſhop of *Clermont* his Brother, who ravaged his Lands with a Troop of Biſcayans.

In the four hundred and ninety ninth he commended the deſign which the Archbiſhop of *Colocza* had of reforming a Monaſtry, and gives him leave to put Regular Canons into it.

In the five hundredth he wrote to the King of *Hungary* to oblige the Sclavonians to pay their Tithes to the Archbiſhop of *Colocza*.

In the five hundred and firſt he determin'd, That no one ought to make a Promiſe of a Benefice before it is vacant.

In the five hundred and ſecond he gave permiſſion to the Biſhop of *Tripoli* to ſtay in that Dioceſs, although he was choſen to the Biſhoprick of *Apamea*, and had been tranſlated to that of *Tripoli* without the conſent of the Holy See. In the next he takes off the ſuſpenſion which had been pronounced againſt the Patriarch of *Antioch* for having made this removal without the Authority of the Holy See.

By the five hundred and fourth he ſuſpended the Biſhop of *Langres*, accuſed by his Chapter of having waſted the Eſtate of his Church, for not making his appearance at *Rome*, and commits the examination of this Affair to the Biſhop of *Paris*.

In the five hundred and fifth he cited the Patriarch of *Jeruſalem* to *Rome*, about ſome differences between him and the Patriarch of *Antioch*.

By the five hundred and ſixth, and five hundred and ſeventh, he confirmed the ſale of ſome Poſſeſſions, and a Tranſlation made by the Templers of *Montpellier*.

The five hundred and eighth is written to the Biſhop of *Syracuſe*, and an Abbot of that Country, about the Cruſade to oblige the Prelates and Eccleſiaſticks of *Sicily* to furniſh out ſums towards the War in the Holy Land, in proportion to their Revenues, and to imploy thoſe of the vacant Churches.

In the five hundred and ninth he exhorted this Biſhop to labour for the converſion of Apoſtates, and to uſe Cenſures againſt them.

In the five hundred and tenth he order'd the Archbiſhop of *Colocza*, and two other Commiſſioners, to declare null the Elections of the Archbiſhops of *Otranto* and *Spalatro*, if they found that they had correſpondence with the Brother of the King of *Hungary*, who was excommunicated by the Pope.

In the five hundred and eleventh he adviſed the Prelates of *Hungary* not to excommunicate the Counſellors and Friends of the King, except it were upon ſome publick and neceſſary account.

In the five hundred and twelfth he forbids making any Impoſition upon the Eccleſiaſticks of the Patriarchate of *Antioch*.

In the five hundred and thirteenth he declar'd that ſuch Witneſſes as were to depoſe concerning the exceptions of a Proceſs, could not be underſtood, nor obliged to give witneſs about the Principal, unleſs one of the Parties deſired it.

In the five hundred and fourteenth he determined, That the Marriage of Infidels with ſuch as were of kin to them could not be diſſolved when they turned Chriſtians.

In the five hundred and fifteenth he declar'd, That Patriarchs and Prelates had no right of taking the firſt Trials of Clergymen who deſired to be tried by their Biſhop.

In the five hundred and ſixteenth he judges, That Perſons who have quitted the Cities where they were ſettled to go and live in others, ought not to pay their Tithes to the Biſhops of the Cities which they left, but to him of the place which they removed to.

In the five hundred and ſeventeenth he declared, That a Man who hath taken the Habit of a Regular Canon, and has made the ordinary Vows, although he has for a long time fail'd of performing them, ought to take his Habit again, and remain in the Monaſtry he belonged to.

The five hundred and eighteenth is Advice mixed with Reprimand to the Patriarch of *Jeruſalem*, about his carriage to the King and Queen of *Jeruſalem*.

In the five hundred and nineteenth he granted the Abbot of *Corbie* the Privilege of wearing a Ring.

In the five hundred and twentieth he order'd the Biſhop of *Coventry* to recover the Goods which had been alienated by his Predeceſſors.

In the five hundred and twenty firſt he declar'd, That when the Patrons of a Church are in diſpute about the right of Preſentation, if their Suit be not ended within four months after the Vacancy, the Biſhop is to put in a Vicar.

In the five hundred and twenty ſecond he gave order to the Archbiſhop of *Arles* to inform himſelf of the State of the Church of *Riez* and its Biſhop, that he might know whether it was fitting to grant him the Petition which he made to quit his Biſhoprick.

In the five hundred and twenty third he declar'd null the Election of a Man to the Abbey of *Luxeu*, becauſe he never had been Monk.

In the five hundred and twenty fourth he determin'd, That ſuch as when they were ſick made a Vow to their Prieſts of becoming Monks, although they receive not the Habit, yet are under the obligation of the Vow.

By

Pope Innocent's Letters.

By the four following he appoints and recommends his Legates for the Kingdom of *Dalmatia*.

The five hundred and twenty ninth is a Mandate for a Prebend of *Tripoli*.

The five hundred and thirtieth is the Act of the Canonization of St. *Homobonus*, addreſſed to the Clergy and People of *Cremona*.

In the five hundred and thirty firſt he declar'd that an Abbot who had ſome forged Letters of the Pope's, without knowing of it, is not in fault.

In the five hundred and ſecond, having proved that a Man who is choſen to a Biſhoprick cannot be removed to another without permiſſion from the Holy See, becauſe the Election is as it were a Chain which faſtens a Man to a Church; yet, through the abundance of his Power, he gives leave to a Man who had been conſecrated Biſhop of *Angers*, after having been choſen Biſhop of *Auranches*, to poſſeſs the Biſhoprick of *Angers*, and takes off the ſuſpenſion of the Archbiſhops of *Tours* and *Rouen* who had conſecrated him.

In the five hundred and thirty third he decided a difference between two Competitors to the Priory of St. *Savinus* in the Dioceſs of *Spoletto*, in favour of him who had been choſen by the Chapter, againſt him whom the Biſhop had nominated.

The five hundred and thirty fourth is a Confirmation of the Poſſeſſions and Privileges of the Church of *Coimbra*.

In the five hundred and thirty fifth he determin'd, That the Pallium ought not to be given but to Archbiſhops whoſe Predeceſſors have enjoyed it.

By the five hundred and thirty ſixth, to the Archprieſt and Canons of the Church of St. *Peter*, he gives them the Revenues of the Seals of Letters granted to ſuch as came to *Rome* for devotion.

By the five hundred and thirty ſeventh, and thirty eighth, he cites the Biſhop of *Leſina* upon the Coaſts of *Dalmatia*, who was called to the Archbiſhoprick of *Zara*, and ſome Canons of that Church to give an account of this Tranſlation.

In the five hundred and thirty ninth he forbids the Venetians to aſſiſt or furniſh the Saracens with Arms.

In the five hundred and fortieth he named Commiſſioners to judg the Perſons who had cut off and taken away a Letter from the Regiſter of his Predeceſſor *Alexander*, and afterwards had maimed it. The five hundred and forty ninth is upon the ſame ſubject.

By the five hundred forty ſecond he exhorts the Prior and Religious of *Grandmont* to receive the ſubmiſſion of a Prior and Religious of a Monaſtry of their Order which was in the Dioceſs of *Avignon*.

In the five hundred and forty third he declar'd, That a Perſon who had taken twenty days for the execution of a Sentence, or his Appeal from it, could not be admitted to appeal when this Term was paſt.

The five hundred and forty fourth is a Commiſſion about a difference between the Abbot of *Felduar*, and the Biſhop of *five Churches* concerning a Privilege.

In the five hundred and forty fifth he confirmed the Judgment given by the Cardinal of St. *Lawrence*, by which *Alberic* Prior of St. *Lawrence* of *Spello* was turned out.

The five hundred and forty ſixth is a Commiſſion to the Archbiſhop of *Strigonia*, and to two other Biſhops, to examine into the difference between the Biſhop and Chapter of *Varadin*.

The five hundred forty and ſeventh, and five hundred forty and eighth, and five hundred fifty and ſeventh, are Confirmations of the Privileges of Monaſtries.

By the five hundred and fiftieth he appointed Commiſſioners for the difference between the Biſhop of *Coventry* and his Monks, about ſome Exemptions which had been granted them by the Predeceſſor of this Biſhop.

By the five hundred and fifty ſecond he granted the Protection of the Holy See to the Monaſtry of *Cerfroy*, of the Order of the Trinity.

In the five hundred fifty third he commiſſions the Biſhop of *Paris*, and *Peter* of *Corbeil*, to judg the Biſhop of *Langres* who was accuſed by his Canons.

In the five hundred and fifty fourth he explained the difference between a General Interdict, and a Particular Interdict; becauſe when the Interdict is general, the Churches which have Privileges of the Holy See cannot celebrate Divine Office, except with the door ſhut, in a low Voice, and without ringing the Bells: whereas in a particular Interdict they pretended to a Privilege of doing it publickly. To avoid any abuſes that might ariſe from this Diſpute, the Pope decides that an Interdict is to be accounted general, not only when a whole Kingdom or Province, but likewiſe when a City or Caſtle are interdicted.

In the five hundred and fifty fifth he recommended it to the Archbiſhop and Chapter of *Piſa* to perſuade the Piſans to enter into the General Peace of *Tuſcany*.

In the five hundred and fifty ſixth he frees the King of *Navarr* from an Oath, which the Kings of *Caſtile* and *Arragon* entring with an Army into his Kingdom had forced him to take, of giving his Siſter in Marriage to the latter of them, who was her Kinſman in the third degree.

In the five hundred and fifty ſeventh he order'd the Biſhops of the Kingdom of *Sicily* to ſtir themſelves againſt *Marcovaldus*.

In the five hundred and fifty eighth he exhorted thoſe of *Capua* to a vigorous defence againſt the Troops of *Marcovaldus*. The three next are upon the ſame ſubject.

In the five hundred and ſixty ſecond, third, fourth and fifth, he declared the Cardinal of St. *Mary* his Legate and Vicar in *Sicily*, Guardian to *Frederick* the young King, and exhorts this Prince and his Subjects to follow his Counſels.

By

By the five hundred and sixty sixth he entrusted the Archbishop of *Palermo* with the Reform of a Monastry in his Country. *Pope Innocent's Letters.*

In the five hundred and sixty seventh he exhorted the Knights of St. *John* of *Jerusalem* to make use of the methods of Justice, and not of Force, to right themselves in their differences with the Templers.

In the five hundred and sixty eighth, and sixty ninth, he declar'd, That all Churches are bound to pay the right of Procuration to the Legate of the Holy See, and none were exempt from it.

By the five hundred and seventieth he gave his Approbation of the Rules of the Teutonick Order.

In the five hundred and seventy first he order'd that the Bishop of *Passaw* should judg the Causes of those that were under his Jurisdiction.

In the five hundred and seventy second he gave him Power to absolve the Incendiaries.

The five hundred and seventy third is the Judgment in a Suit about a Living.

In the five hundred and seventy fourth he order'd the Bishop of *Hildesheim* to remain in the Church where he was, and forbids him to remove to that of *Wirtzburg*, of which he had taken the Title without the permission of the Holy See.

In the five hundred and seventy fifth he order'd an Earl to keep a strict Guard upon the Prisoners which he had taken of the Party of *Marcovaldus*.

The import of the five hundred and seventy sixth, to the Bishop of *Coimbra*, is, That those Clergymen who call themselves Canons of the Holy Cross, or other privileged Orders, and live in their own Dioceſs in a secular Habit, and receive the Sacraments of the Church, are obliged to pay all Episcopal Duties. This Letter, which is the last of the first Book, bears date the 17*th* of *February* in the year one thousand one hundred and ninety nine.

Monsieur *Baluze* has added some Letters or Pieces made in the first year of the Pontificate of this Pope.

The two first are Oaths taken to Pope *Innocent*, the one by the Prefect of *Rome*, the other by Count *Ildebrandin*.

The third is the Decree for the Confirmation of a Treaty made between the Church of *Penna* in *Abruzzo*, and the Monastry of St. *Vit* of *Fourche*.

The fourth, fifth, and sixth, are written in favour of the Monks of *Canterbury*, concerning the difference which they had with their Archbishop about a Chappel he was building. And the last, which is the five hundred and eighty third in all, is a Letter of these Monks to the Pope upon the same subject.

In the first Letter of the second Book, to the Magistrates and People of *Viterbo*, the Pope in general forbids all sorts of Persons, in any manner whatsoever, to receive, protect or favour the Hereticks, and declares all that shall so do infamous, unworthy of any Voice active or passive in Elections, to have forfeited their right of Succession, and to be incapable of all sorts of Offices. He adds, that those who converse with Hereticks, whom they know to be so, incur the danger of an *Anathema*, and order'd that the Estates of Hereticks should be confiscated.

In the second he determined, That the Marriage of a Girl which had been nullified, because it was contracted before she was marriageable, might be renewed with the consent of the Woman after she was to come to that age.

The third is a Confirmation of the Privileges of the Abbey of *Lundors* in *Scotland*.

In the fourth he exhorted the Magistrates and People of the City of *Jesi*, to do all that was possible to bring the rest of the Marquisate of *Ancona* under the obedience of the Pope.

In the fifth, to the Bishop of St. *Andrews* in *Scotland*, he order'd him to provide for vacant Churches if the Patrons did not provide within the time set by the Council of *Lateran*. In the twentieth Letter he gave the Archbishop of *Magdeburg* the same orders.

In the next, written to the same Bishop, he gave him leave to build a new Church in his Dioceſs, because those which were already there were not proportioned to the number of his Dioceſans which encreased every day.

By the seventh he declar'd null the alienation of the Fiefs and Estates of a Church which was made in the form required by the Ecclesiastical Constitutions.

In the eighth he order'd the Patriarch of *Aquileia* to reestablish the Church of *Ceneda*.

By the ninth he recommended to the King of *Marock* the Religious of the Order of the Trinity, who imployed one part of their Revenues to buy Pagan Slaves and exchange them for Christians.

In the tenth he approved of the Order made by the Chapter of *Xainte*, by which the number of their Canons was fixed at forty.

In the eleventh he declares that a Regular Canon could not leave his Monastry to remove into another, without the leave of his Abbot.

In the twelfth he order'd that no one trouble the Camaldolites for Estates which they have had the possession of for forty years.

In the thirteenth, to the Bishop of *Modena*, he order'd that the Appeal of such as are notorious Criminals, should not stop the Judgment of the Ordinary: because the remedy of an Appeal was never intended to serve the Criminal, but to be a relief to such as were unjustly dealt with.

In the fourteenth he declar'd that excommunicated Incendiaries ought not to be allowed Christian burial; that this is a Case reserved to the Holy See, and that if they could not come to

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Rome no one elſe could give them Abſolution, but upon condition of obeying whatſoever the Holy See ſhould order them.

By the fifteenth and ſixteenth he confirms a Judgment which had been given by the Cardinal whom he had appointed Commiſſary in the Caſe between the Biſhop of *Spoletto*, and the Religious of the Monaſtry of St. *Peter*.

The ſeventeenth is a Confirmation of the Privileges and Poſſeſſions of the Biſhoprick of *Athonry* in *Ireland*.

In the eighteenth he commanded the Dean and Chapter of *Auranches* to proceed to a new Election of a Biſhop, becauſe he whom they had choſen was not fit, and the Election beſides had not been made in form.

The nineteenth is a Confirmation of the Privileges of the Abbey of St. *Mary* of *Caſanova*.

He ſettled by the twenty firſt the Deanery of *Magdeburg* upon him who had been choſen to it.

In the following he confirmed the Judgment given by the Archbiſhop of *Lion* in favour of the Abbot and Religious of St. *Rufus* of *Valence*.

The twenty third, twenty fourth, and twenty fifth, are written about the Treaty concluded between the King of *England* and the King of *France*, for which he expreſſed a great deal of joy.

In the twenty ſixth he diſcharged the Chapter of *Treviſi* of anſwering the demand of a Clergyman, who by virtue of a Mandate required their Provoſtſhip.

The twenty ſeventh, to the Magiſtrates and People of *Treviſi*, is full of Reprimands and Threatnings for the Exorbitances and Crimes which they were guilty of.

In the twenty eighth, which is written to the King of *Arragon* about a difficulty which he had propoſed to him, concerning an Oath which he had made of keeping the Mony of the King his Father, which was counterfeited and diminiſhed very much in its weight, he determin'd, That he ought not to ſuffer it to be any longer current in his Realm.

In the twenty ninth he order'd the Puniſhment of thoſe who had counterfeited his Letters.

By the thirtieth he appointed Commiſſioners to examine into the Election of an Abbot.

The two following are Confirmations of the Privileges of two Monaſtrys.

The thirty third is a Letter of the Biſhop and Magiſtrate of *Caſtellane*, who ſend their Tribute to the Pope, and deſire his aſſiſtance.

In the thirty fourth he commanded the Archbiſhop of *Embrun* to declare the Biſhop of *Vence* excommunicate, for not obſerving the Suſpenſion which the Holy See had pronounced againſt him.

In the thirty fifth he order'd the Biſhops of *Avignon* and *Tregnier* to be no hindrance to the Provoſt and Canons of *Ciſteron*'s oppoſing the forming of a Church of Templers.

In the thirty ſixth he declar'd, That the Order made by the Chapter of *Bazas*, which fixed their number of Canons at 18, ought not to be obſerv'd if the Revenues of that Church were ſufficient to maintain a greater number; and he commiſſioned the Archbiſhop of *Bourdeaux*, the Biſhop of *Agen*, and the Abbot of *Sanve Majeur* to inform of it, and to ſettle what number of Canons they thought fit therein.

The thirty ſeventh is the Judgment of a Proceſs in favour of the Abbot of St. *Donatus* of *Sezula*. And the next is the Judgment of another Suit in favour of the Abbot of *Conches*.

By the thirty ninth he exhorted the Abbot of *Lucedia* to procure a Peace between thoſe of *Placentia* and thoſe of *Parma*.

The fortieth, forty firſt, and forty ſecond, are written about the Abſolution which he would have given to the Earl of *Flanders*.

The forty third and forty fourth are written againſt the Earl of *Nevers*, who did not obſerve the Agreement which he had made with the Earl of *Flanders*.

In the forty fifth he took *Baldwin* Earl of *Flanders*, and the Princeſs *Mary* his Wife, into the Protection of the Holy See.

By the forty ſixth, and forty ſeventh, he confirm'd the Judgment which had been given in a Caſe about a Prebend of *Cambray*.

In the forty eighth he determin'd, That when one doth not know the motives and circumſtances of a Sentence, one ought to preſume that it was juſt.

By the forty ninth he declar'd, That a Prieſt cannot celebrate Divine Office, nor adminiſter the Sacrament of Penance, nor any other Sacrament in any Dioceſs, without the conſent and permiſſion of the Biſhop; and that a Metropolitan cannot place a Prieſt in the Dioceſs of any of his Suffragans, without his agreeing to it.

In the fiftieth he determin'd, That though the Marriage between Infidels is diſſolved when one of them is converted to the Faith, yet it is not the ſame thing in reſpect of thoſe who were married while they were Believers, when one of them becomes an Heretick or Pagan.

The fifty firſt is a Mandate for a Canonſhip of *Orleans* in favour of *Peter* of *Corbeil*.

The fifty ſecond is a Commiſſion to the Biſhop of *Noctra* for the reeſtabliſhment of a Monaſtry.

The fifty third is a Confirmation of the Privileges of the Order of *Calatrava*.

In the fifty fourth he wrote to the Chapter of *Hildeſheim*, to nominate a new Biſhop in the ſtead of him whom they had, who would remove to the Biſhoprick of *Wirtzburg*. In the next he committed the Execution of this Decree to the Abbots of *Corbie* in *Saxony*, and of *Harvorden*, and to the Dean of *Paderborn*.

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In the fifty fifth he determin'd, That a Canon Regular of St. *Austin*, who had been made a Knight of the Hospital, had done well to return to his former Order; because it is not allowable to remove out of a stricter Order into a more remiss, as it is out of a remisser into a more strict. *Pope Innocent's Letters.*

By the fifty seventh he exhorted the King of *England* to put the Archbishop of *York* into possession of the Estate of his Church again, of which he had stript him, and to give him liberty of performing his Functions. The two next are upon the same Subject. And in the sixtieth he declar'd, That all the Presentations made in the Archbishoprick of *York* without the consent of that Archbishop, upon pretence of his being suspended, were nothing.

In the sixty first he determin'd, That an excommunicate Person, who before he died acknowledged his fault, and designed to come to *Rome* to receive Absolution, ought not to be denied Ecclesiastical Burial. Here are the words of his Answer, which may very well deserve your attention. "The Judgment of God is always founded on infallible Truth, but the Judgment of the Church "often depends upon an opinion which may be under a mistake: Upon this account it some-"times happens that he who is bound before God, is free before the Church; and he that is free "before God, is bound by an Ecclesiastical Sentence. The Chain wherewith the Sinner is bound "before God, is loosened by a Remission of the Fault; but that wherewith he is bound in re-"spect of the Church, is loosen'd only by Absolution from the Sentence; which appears in the "Resurrection of *Lazarus*, whom our Saviour first raises again, and then orders the Apostles "to untie him. So the Man, concerning whom he is talking, having promised with an Oath to "obey the Church, and to give signs of his penitence, might very well be absolved in the sight "of God, but not having received Absolution, he is not so in respect of the Church. Yet the "Church could and ought to remedy this, that is, because his penitence was true by the plain "marks he gave thereof while he lived, it could give him Absolution after his Death: And it "signifies nothing that the power of binding and unbinding was not granted the Church in re-"spect of dead men; so that it cannot bind or unbind any but what are upon the Earth, or, as "it is written, cannot communicate with a man that is dead, with whom it did not communi-"cate while he was living; for although it did not communicate with him, yet it ought to have "done it, it not being any ill will to Religion, but an inevitable accident which hindred him "from receiving absolution. And we read in the Canons that the Church has bound and un-"bound the dead. He order'd that this Absolution be desired of the Holy See, the case for which he was to be absolved being a reserved case; that it should be performed with a penitential Psalm, the Lord's Prayer, and the Prayer used upon that occasion; and that his Heirs should make satisfaction.

In the sixty second he order'd a certain Lord to reserve a Treasure which had been found in a Country of the Patrimony of St. *Peter*, as belonging of right to the Holy See.

The sixty third is written to the Archbishop of *Sens*, about the Dean of *Nevers*, whom having been suspected of Heresy, he sends back to him with orders to reestablish him, after he had canonically cleared himself by the witness of fourteen Priests.

In the sixty fourth he confirm'd the Order made by the Bishop of *Osma* in *Spain*, to have none but Regular Canons in his Church, and some other Constitutions which he had made.

In the sixty fifth he wrote to the same Bishop, and determin'd that such of the Clergy as were notoriously scandalous in keeping Concubines, ought to be condemned without Witnesses or Accusers; but that such whose Crime was not so notorious but that it might admit of some doubt, could not be condemned but upon the deposition of Witnesses, and not on simple Declarations.

In the sixty sixth he declar'd, That those Laicks who keep any of the Clergy in prison incur excommunication, as well as those who give them ill treatment. That such as communicate with an excommunicated Person so as to partake of or contribute to his Crimes, cannot be absolved of the Excommunication which they incur, but by him who excommunicated the Person with whom they communicated, or by his Superiour. But if they communicated with them only so as to eat or drink with them, or in any other manner without partaking of their Crimes, then they might be absolved by their own Bishop, or any other Priest. Lastly, he determin'd that not only those who have contracted two valid Marriages are to be accounted Bigamous, but those too who have contracted such as were nulled, because that although they were not in *facto* Bigamous for want of the Sacrament, yet the Intention of being so was the same, and there was a fault committed besides: therefore he would not have a Dispensation granted such, as there is to other Bigamous Persons.

By the sixty seventh he confirm'd the Dean of *Toledo* in his Benefice, and puts him under the protection of the Holy See.

By the next he confirm'd an Archdeacon in his Benefices.

The sixty ninth is a Confirmation of the establishment of the Abbey of St. *Michael* of the Order of *Premontre*.

In the seventieth he order'd that the Saracens should be forced to pay their Tithes to the Parishes.

By the seventy first he nam'd the Bishops of *Lincoln* and *Ely*, with the Abbot of St. *Edmund*, to make up the difference between the Archbishop and Monks of *Canterbury*, or to give Judgment in it.

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The 72*d*, 73*d*, 74*th*, 76*th*, 79*th*, 89*th*, 90*th*, 92*d*, 93*d*, 98*th*, 100*th*, 101*ſt*, 102*d*, 108*th*, 109*th*, 110*th*, 116*th*, 153*d* and 274*th*, are Confirmations of the Privileges of Monaſtries.

By the ſeventy fifth he order'd the Archbiſhop of *Compoſtella* to make uſe of Eccleſiaſtical Cenſures to oblige the King of *Leon* to put away the Daughter of the King of *Caſtille*, whom he had married, tho ſhe was his kin within the prohibited degrees.

In the ſeventy ſeventh, to the Archbiſhop of *Tours*, he determin'd, That a Metropolitan who is infirm, or has any other reaſonable excuſe, may commiſſion another Biſhop to conſecrate his Suffragans.

In the ſeventy eighth he order'd the Biſhop of *Caſtellane* to take off the Interdict pronounced againſt the Inhabitants of his City; becauſe they had ſubmitted and rejected him whom they had choſen Governor of the City without the conſent of the Pope.

In the eightieth he committed to the Abbot of *Fertè*, and to the Archdeacons of *Challons*, the ordering of the difference between the Church of *Autun*, and the Monaſtry of *Baume*.

The eighty firſt contains the Judgment in a Proceſs between the Monaſtry of St. *Owen*, and that *de la Croix-Saint-Leufroy*. His Judgment is in favour of the latter, according to the firſt Sentence in this caſe, tho there had been a ſecond which ſeemed to contradict it.

The ſeven following Letters contain a famous Sentence in favour of the Archbiſhop of *Tours* againſt the Church of *Dol*, by which the Biſhop of *Dol* is declared his Suffragan, and hath the Pallium taken from him.

In the ninety firſt, after having firſt given his Judgment that the Monks of *Citeaux* had acted raſhly in changing the Abbys of Regular Canons which were in the Iſlands of *Hieres*, into Monaſtries of their Order, he nominated the Biſhops of *Marſeille* and *Agde* to make a Reform among theſe Regular Canons.

The ninety fourth is a Judgment in favour of the Templers againſt the Canons of St. *Quentin*.

In the ninety fifth he nullifies the Election of a Biſhop by the Chapter of *Cambray*; becauſe he whom they had choſen was nothing but a ſimple Shaveling before the Election, and had had a Child too by a Widow.

In the ninety ſixth and ſeventh he warned the King of *Hungary* to reſtore to the Biſhop and Church of *Vatz* the poſſeſſions he had taken from them.

In the ninety ninth he order'd his Legate in *France* and the Biſhop of *Paris*, to look into the caſe of the Abbot of St. *Martin* of *Nevers*, who was accuſed of Hereſy; and if he was found guilty, to depoſe him and ſhut him up in a Monaſtry.

In the hundred and third he decides, That the Biſhops of *Lisbon* and *Evora* are Suffragans to the Metropolis of *Compoſtella*, and not to that of *Brague*. In the hundred and fifth he declar'd, That this Sentence doth not at all prejudice the Rights of the Archbiſhop of *Brague*. And in the hundred and ſixth he adviſed the Archbiſhops of *Brague* and *Compoſtella* to make up the difference which they had about carrying the Croſs, by agreeing that each of them ſhould have it carried before him in the others Dioceſs.

In the hundred and fourth he wrote to the Archbiſhop of *Canterbury*, to hinder the Biſhops exacting any thing for the Holy Chriſm.

In the hundred and ſeventh he declar'd null the Order of the Canons of *Tours*, who had given four Prebends to ſixteen Perſons, on condition that four ſhould be content with the Revenues of one Prebend among them, till the others were dead, ſo that he who died laſt ſhould have the whole, as contrary to the Laws of the Church, which forbids diviſions or ſucceſſion in Benefices.

The hundred and eleventh, and twelfth, contain a Confirmation of the Election of the Biſhop of *Placentia*.

The hundred and thirteenth contains a Judgment of a Suit between the Provoſt of the Church of *Aquileia*, and the Chapter of that Church, about the diſpoſing of the Revenues, wherein he gives the cauſe to the Chapter.

In the hundred and fourteenth, to the Archbiſhop of *Canterbury*, he empower'd him to force all ſorts of Perſons to pay Tithes, notwithſtanding any Appeal.

In the hundred and fifteenth, to the ſame Perſon, he order'd that the Churches ſhould be freed from the new Penſions.

The hundred and ſeventeenth is a Commiſſion to the Biſhop of *Toy*, the Dean of *Zamora*, and the Prior of St. *Iſidorus* of *Leon*, to enquire into a Suit between the Biſhop of *Orenſe*, and the Abbot of *Cella-Nova*.

By the hundred and eighteenth he upholds the Abbey and Religious of *Waltham* in the right of preſenting to the Livings of their Church. In the hundred and nineteenth he eaſes them from thoſe exceſſive rights of Procuration which the Archdeacons exacted of them, and nullifies the Cenſures which had been made uſe of to force them. By the two next Letters, and by the 126*th*, 127*th*, 128*th*, 129*th*, 131*ſt*, and 132*d*, he confirm'd the Rights and Privileges of this Monaſtry.

The hundred and twenty ſecond is a Letter by which he makes *Rainier* his Legate in the Provinces of *Embrun*, *Aix*, *Arles* and *Narbonne*, with Power to reform and ſettle the Monaſtries and Churches, to give Judgment in ſuch Cauſes as preſented themſelves, to abſolve ſuch as were excommunicated for having ſtruck any of the Clergy, provided Homicide did not follow upon it; to encounter the Hereticks, and to have them puniſhed. By the next he order'd the Archbiſhops of theſe Provinces to acknowledg this Legate, and to obey and aſſiſt him.

By the hundred and twenty fourth he order'd the Chapter of *Aquileia* to put the Provoſt of that Church in again.

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In the hundred and twenty fifth he upholds a Canon in the Poſſeſſion of the Revenues of his Prebend. *Pope Innocent's Letters.*

The 133*d*, 134*th*, 135*th*, 136*th*, 137*th*, 138*th*, 139*th*, 140*th*, 143*d*, 144*th*, 145*th*, 146*th*, 147*th*, 149*th*, 150*th*, 151*ſt*, and 152*d*, are written about the accommodation of the differences of the Church of *Compoſtella* and the Church of *Bragus*, which was ended by an agreement of the Parties, and about ſome other things relating to the Church of *Compoſtella*.

The hundred and forty firſt, and ſecond, are written againſt ſome Laicks of *Metz*, who had private Aſſemblies in contempt of the Church, and there had the Evangeliſts, the Epiſtles of St. *Paul*, the Morals of *Job* read in French, and took upon them to dogmatize and preach againſt the Prieſts.

The hundred and fifty fourth and fifth contain a Confirmation of the Reform which the Religious of *Pontigny* had made in the Abbey of *Caduin*.

In the hundred and fifty ſixth he gave permiſſion to the Biſhop of *Aſſiſi* to accept of the offer which the Archprieſt of *Perule* had made, of clearing himſelf canonically of the Crime of Simony, by the witneſs of three Perſons.

The hundred and fifty ſeventh is a Confirmation of the Archdeaconſhip of *Cirenza* to him who had been preſented to it.

By the hundred and fifty eighth he takes the Church of St. *Michael* of *Travalde* under the Protection of the Holy See.

By the hundred and fifty ninth he advertiſed the Suffragans of the Archbiſhoprick of *Cirenza*, that he would in a ſhort time ſend them a Metropolitan fit to fill the place, and exhorted them to receive him with all due reſpect; and by the next he gives the ſame notice to the Chapter of *Anglone*.

In the hundred and ſixty firſt he gives leave to the Archbiſhop of *Cirenza* to take his Friends into his Church.

The three following Letters are concerning the Immunities of the Canons of *Matera* and *Cirenza*.

In the hundred and ſixty fifth he order'd that the Inhabitants of *Matera* ſhould pay the whole Tithe to the Churches to which it belongs.

In the hundred and ſixty ſixth he wrote to the Biſhop of *Aſſiſi* that he ſhould not think that thoſe whom he had excommunicated were abſolved, or that they had any Letters of Abſolution from the Holy See, or from its Commiſſaries.

The hundred and ſixty ſeventh and eighth are written about the abſolution of *Marcovaldus*, and contain the Oath that was taken by him on that occaſion. He did not obſerve it, and the Pope was forced to write againſt him again in the hundred and ſeventy ninth Letter.

In the hundred and ſixty ninth he determin'd, That the Biſhops may abſolve thoſe who are excommunicated for ſtriking any of the Clergy, when they cannot commodiouſly come to *Rome*, unleſs they had been exceſſively rude indeed.

The two following have nothing remarkable in them.

In the hundred and ſeventy ſecond he determin'd, That he who was choſen Abbot of *Gembloux*, and whoſe Election they had got confirmed by giving Mony without his knowledg, was not at all in the fault.

The hundred and ſeventy third is the Judgment in a Suit about a Canon's place of the Iſland in *Flanders*.

In the hundred and ſeventy fourth he order'd the Clergy and People of *Regio* to receive their Archbiſhop.

By the hundred and ſeventy fifth he forbids the *Aretins* to rebuild a Caſtle.

The hundred and ſeventy ſixth is a Letter written to the Pope by the King of *Dioclia* and *Dalmatia*, by which he recommends and ſubmits himſelf to his Holineſs, and deſires him to write to the King of *Hungary* to drive the Hereticks out of his Kingdom. The next is ſuch a Letter from the Prince of *Servia*.

The hundred ſeventy eighth is a Letter written by the Archbiſhop of *Dioclia* and *Antivari*, by which he thanks the Pope for the Pallium which he had ſent him, and preſents him with the Orders made by the Legates of the Holy See, and by the Prelates of *Dalmatia* againſt Simony, about the Celibacy of the Clergy, concerning the payment of Tithes, about the ſecrecy of Confeſſion, againſt thoſe that abuſed the Clergy, or drag'd them before Civil Magiſtrates; about the degrees of Affinity within which it is not allowable to marry; about the Clergys being ſhaved for the preſentation to Benefices, and the preſervation of the Poſſeſſions of the Church; and laſtly, a Prohibition from putting the Children of Prieſts or Baſtards into Holy Orders, and from ordaining any one Prieſt under the age of thirty.

The hundred and eightieth is written by the Pope to the Archbiſhop of *Antivari* about the Biſhop of *Soacino*, who, upon ſuſpicion of Homicide, had quitted his Biſhopnick; the Pope order'd that he be allowed wherewithal to maintain himſelf.

In the hundred and eighty firſt he gave notice to the Archbiſhop of *Canterbury*, that he ought not to allow the Secular Clergy to ſit in the ſame place with the Monks at the Cathedral, or to go before them at a Proceſſion.

By the hundred and eighty ſecond he takes an Earl and his Lands into the Protection of the Holy See.

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The hundred and eighty third, to the Biſhop of *Treviſi*, is written againſt ſuch of the Clergy as did not wear Clergymens Habits, nor were ſhaved; he order'd him to ſuſpend them, and forbid the Archdeacon to let them take any higher Orders.

The hundred and eighty fourth is a Letter of *Frederick* King of *Sicily* to the Inhabitants of *Monteſiaſcone*, to make them obey the Sovereign Pontiff.

In the hundred and eighty fifth he declar'd, That a Biſhop elect, who has taken poſſeſſion before the Election was confirmed, ought to be turned out of that Biſhoprick.

In the hundred and eighty ſixth he commiſſions the Biſhop of *Fieſoli* to give Judgment in a Caſe that concerned a Monaſtry of Camaldolites.

In the hundred and eighty ſeventh he order'd the Metropolitan and the Biſhops of *Sicily* to redeem the Eſtates of the Kingdom of *Sicily* which they had alienated.

The hundred eighty eighth is written to the Archbiſhop of *Magdeburg*, about the divorce of the Duke of *Bohemia* from his Wife, pronounced by the Biſhop of *Prague*, without any regard to the Appeal which this Princeſs had put in to the Holy See, in conſequence of which this Duke had married the Siſter of the King of *Hungary*; he order'd the Archbiſhop to enquire into the truth of the matter, and write him word of it.

The hundred and eighty ninth is addreſſed to the Patriarch of *Jeruſalem*, to the Biſhop of *Lydda*, and to the Knights of St. *John* of *Jeruſalem*, and of the Temple, to whom he recommends it with wiſdom and fidelity to diſtribute the Alms which he had ſent them, and to make him acquainted with the State of their Country.

In the hundred and ninetieth he order'd the Chapter of *Capua* to proceed out of hand to the Election of a Biſhop.

In the hundred and ninety firſt he recommends to the People of *Saxony*, *Weſtphalia* and *Sclavonia*, the aſſiſtance of the Biſhop and Clergy of *Livonia* againſt the Pagans their Enemies.

In the hundred and ninety ſecond, and two hundred fifty and eighth, he order'd the Biſhop and People of *Civita* to obey the Earl of *Chieti*, and take him for their Protector.

The hundred and ninety third is a Reprimand for the Chapter of *Fondi* which had made two faulty Elections, having choſe Men who had not in them the Qualities requiſite for a Biſhop.

In the hundred and ninety fourth he decided, That a Monk who had his Forefinger cut off, was incapable of ſaying Maſs.

The hundred and ninety fifth is a Mandate for a Canonſhip of *Poitiers*.

The hundred and ninety ſixth is a Commiſſion to the Archbiſhop of *Bragne* and two Monks, to judg in a Difference between the Biſhop of *Coimbra* and the Templers.

By the hundred and ninety ſeventh he exhorted the Prelates of *France*, to whom it is written, to do all that was in their power to bring the King to obey the Holy See, and to put away his Concubine, to take his Wife again.

The two following are Commiſſions about private affairs.

By the two hundredth he made the Archbiſhop of *Tarento* his Legate in *Sicily*.

In the two hundred and firſt he empower'd *Conrade* Archbiſhop of *Mentz* to confer thoſe Benefices, to which the Biſhop of *Hildeſheim* had preſented, in the Biſhoprick of *Wirtzburg*, upon whom he pleaſed, notwithſtanding the Preſentations of that Biſhop.

In the two hundred and ſecond, and two hundred and third, he order'd the Biſhops and People of *Italy* to receive his Legate, and obey him.

In the two hundred and fourth he commands the Archbiſhops of *Magdeburg*, *Mentz* and *Treves*, and their Suffragans, to publiſh Excommunication againſt the Biſhop of *Hildeſheim*, who would remove to the Biſhoprick of *Wirtzburg* without leave from the Holy See.

In the two hundred and fifth he exhorted an Earl of *Italy* to preſerve that Fidelity which he had promiſed to the Holy See, and to obſerve the Peace.

In the two hundred and ſixth he advertiſed the Biſhop of *Autun* to provide maintenance for the Jews newly converted.

In the two hundred and ſeventh he exhorted the Magiſtrates of *Viterbo* to obſerve that Peace which they had made with the Romans.

The two hundred and eighth is a Letter of the Patriarch of *Conſtantinople* to the Pope, in anſwer to a Letter which he had written to him, wherein he tells him that the name of Univerſal, which he had given to the Church of *Rome*, puzzled him, and he could not tell the meaning of it. He takes it ill too that he ſhould accuſe the Eaſtern Churches of being Schiſmaticks, ſince they profeſſed the Faith of the Council of *Nice*, and believed that the Holy Spirit proceeded from the Subſtance of the Father. At the end of this Letter he praiſes the Emperor of *Greece*. Pope *Innocent* anſwers this Letter in the two hundred and ninth, and after having been pretty large upon the Primacy of St. *Peter*, which he proves to be by divine Right from many places of Scripture, he explains in what ſenſe the Church of *Rome* might be ſtiled Univerſal. He ſays that one doth not mean by this name all particular Churches, but this name we give to a Church that hath all other Churches under it; that it is likewiſe called the Mother of other Churches, not becauſe it is the antienteſt, but becauſe it has the Preeminence over all the reſt. He tells him afterwards that he deſigns to call a General Council for the Reformation of Manners, and invites him to it to ſettle an union and good underſtanding between the two Churches. The Emperor *Alexis* too writ to the Pope the two hundred and tenth Letter about the Recovery of the Holy Land, and the Reunion of the two Churches, as of a very feaſible thing. The Pope anſwer'd him in the two hundred and eleventh, and ſays much the ſame to him as to the Patriarch of *Conſtantinople*.

In

In the two hundred and twelfth the Pope writ to his Vicar at *Constantinople*, not to suffer the Latin Priests to administer the Sacrament of Confirmation, which belonged to none but Bishops to do. *Pope Innocent's Letters.*

By the two hundred and thirteenth he order'd all the Latin Priests which were at *Constantinople* to obey his Legate.

By the two hundred and fourteenth, and two hundred and fifteenth, he cites the Prior and Religious of *Sainte-Croix* in *Spain*, to appear about the difference between them and the Bishop of *Coimbra*.

In the two hundred and sixteenth he frees the Canons of *Wartzburg* from the Oath which the Bishop of *Hildesheim* had made them take to pay a certain Sum of Money after his death to those as he would leave it to.

The two hundred and seventeenth, and two hundred and nineteenth, are Letters of the King of *Armenia* to the Pope; and the two hundred and eighteenth, and two hundred and twentieth, are the Pope's Answers to them.

By the two hundred and twenty first he stirs up the People of *Sicily* to war against *Marcovaldus*.

The two hundred and twenty second to a private Person, is the Confirmation of a Prebend.

The two hundred and twenty third is a Commission to the Abbots of *Lucedia*, and St. *Saviour* of *Pavia* for the reestablishment of the Monastry of St. *Colombanus*. In the next he declar'd, That this Monastry shall still enjoy the exemption from the Jurisdiction of the Bishop of *Bobio*, but not so as to be any prejudice to the Rights of that Bishop.

In the two hundred and twenty fifth he order'd the Punishment of the Man that had killed the Magistrate of *Benevento*.

In the two hundred and twenty sixth he exhorted the Saracens of *Sicily* to be faithful to King *Frederick*, and not take the part of *Marcovaldus*.

In the two hundred and twenty seventh he determin'd, That a Priest who discovered to some Rogues a Person that they were looking for, and whom they afterwards killed, without knowing what they searched after him for, not being in any fault, might have leave to celebrate Mass which he had been forbidden by the Bishop.

In the two hundred and twenty eighth he order'd the Cardinal Bishop of *Verona*, to examine whether those that were accused of Heresy were really guilty; and that if he should find after having questioned them that they had no Errors in their Doctrine or Manners, he should declare them Catholicks; and if they had, and were ready to renounce them, he should give them Absolution after having taken the ordinary Oath.

In the two hundred and twenty ninth he declar'd, That such as let their Lands under borrowed names are obliged to pay the Tenths, and that Clergymen are not to be allowed to have any Women live with them except they be of their kindred.

By the two hundred and thirtieth he granted the Bishop of *Laghlin* in *Ireland* not to be within the Power of any but the Pope's Excommunication; and in the next, allows him to turn out a Man that had gotten into the Archdeaconry of his Church, and to dispose as he thought fit of the Benefices of his Diocess.

In the two hundred and thirty second he declar'd, That a Woman who had taken upon her a Vow of Chastity to avoid being married, but upon condition of tarrying in her own house, and had afterwards married a Man by whom she had Children, ought to take her Religious Habit again, and observe her Vow.

In the two hundred and thirty third he determined, That a Girl of not above seven years of age could not be engaged by any promise of Marriage.

In the two hundred and thirty fourth he order'd an Abbot to provide for the subsistence of a Jew that was newly converted.

By the two hundred and thirty fifth he appointed the Abbots of *Citeaux*, *Morimond*, and *la Creste* to make strict search after Hereticks.

In the two hundred and thirty sixth he commissioned the Archbishop of *Naples*, and the Cardinal Legate in that Country, to inform against the Archbishop of *Benevento*.

In the two hundred and thirty seventh he forbids the turning the Revenues of Abbeys, which were intended for the maintenance of Monks, and the keeping of the Poor, to other uses.

In the two hundred and thirty eighth he forbids all the Bishops of *Scotland* any ways medling against an Abbey which was immediately subject to the Holy See.

In the two hundred and thirty ninth he judged that the alienation of the Estate of a Monastry by the secular Authority is not to be minded.

In the two hundred and fortieth he gave leave to the Provost of the Chapter of St. *Gaudentius* of *Novara* to correct the Faults of the Canons.

In the two hundred and forty first he decided, That such Clerks as are under Interdiction, cannot be chosen to any Ecclesiastical Benefices.

In the two hundred and forty second he declar'd, That all Believers are bound to pay Tithes to their Parish, and that they cannot upon any pretence whatsoever exempt themselves from paying any part thereof.

In the two hundred forty third he order'd the Archbishop of *Canterbury*, and the Bishop of *London* to pronounce a Sentence of Excommunication against all such as had a hand in the Violences offered to an Abbot who was putting a Sentence of the Pope's in execution.

In

Pope Innocent's Letters.

In the two hundred and forty fourth he ſays, That one ought to provide againſt the Commiſſaries that are appointed, not by way of appeal, but by challenging them.

By the two hundred and forty fifth, to the Prelates and People of *Sicily*, he appointed a Cardinal Legate in this Kingdom, and order'd them to obey him.

In the two hundred and forty ſixth, to the Canons and Clergy of *Brinde*, he cites them to *Rome* to give an account of the Rout which they had made to hinder him that had been choſen of taking poſſeſſion of the Biſhoprick. The two hundred and forty ſeventh is upon the ſame Subject.

The three following Letters, and the two hundred and ſixty third and ſixty fourth, are Confirmations of private Men in their Livings.

In the two hundred and fifty firſt he deſired the King of *France* to ſend aid to the King of *Jeruſalem* againſt the Saracens, and to write to the Emperor of *Conſtantinople* to maintain a Peace with this Prince.

The two hundred fifty ſecond is a Letter of *Leo* King of *Armenia*, complaining that the Earl of *Tripoli*, and the Great Maſters of the Orders of the Templers, and St. *John* of *Jeruſalem*, would diſpoſſeſs the lawful Heir of the Prince of *Antioch*, and deſiring the Pope to protect him, and ſend him ſome aſſiſtance againſt the Saracens. The Pope makes anſwer in the two hundred and fifty third Letter, that he will ſend to his Legates upon the place to judg in all theſe Differences, and that in the mean while he'll order the Earl of *Tripoli* not to meddle. By the two hundred and fifty fourth Letter, he order'd the Lords and People of *Armenia* to aſſiſt their King in making war againſt the Saracens; and by the next he ſends him the Standard of St. *Peter* to encounter the Enemies of the Croſs.

By the two hundred and fifty ſeventh he revok'd a Judgment given by the Biſhop of *Sidon* in *Syria*, who was commiſſioned by the Holy See againſt the Templers: And by the two hundred fifty ninth he order'd the King of *England* to reſtore the Templers a Caſtle which belonged to them.

In the two hundred and ſixtieth he appointed Commiſſaries to inform of the matters for which the Abbot of *Pompoſa* was accuſed.

In the two hundred and ſixty firſt, to the Biſhop of *Roſſano*, he anſwer'd divers Queſtions which this Biſhop had propoſed to him, 1. That the Kindred of a Woman might marry the Kindred of her Husband. 2. That although a Husband and Wife are Godfather and Godmother to a Child, yet they do not thereby contract any ſuch Compaternity as can hinder them from living as Man and Wife. 3. That the Latin Prieſts might neither have Wives nor Concubines. 4. That he might force the Abbots and Prieſts to come to his Synod. 5. That the Chaplains of the Caſtle of *Roſſano* had nothing to do to judg of the validity or invalidity of Marriages.

In the two hundred and ſixty ſecond he gave ſome Lands to the Judg of the Archbiſhop of *Fermo*'s Temporal Juriſdiction, or his Theologal.

In the two hundred and ſixty fifth he order'd, That a Clergyman who had gained a Commiſſion about an Affair that had been decided before by telling a falſe Story, ſhould have no advantage by this Commiſſion.

In the two hundred and ſixty ſixth he gave a Lord notice to receive the Legate which he ſends him with all due reſpect.

The two hundred and ſixty ſeventh is a Mandate for a Canonſhip in the Church of *Breuil*.

In the two hundred ſixty eighth, and two hundred and ſeventy ſecond, he enjoins the Abbots of *Citeaux* and *Premontre* to give the fourth part of the Eſtates of their Abbys towards the Holy War.

By the next two he required of all the Biſhops of *Europe* ſupplies of Men and Mony for that War; and of all the Faithful the ſame, in the two hundred and ſeventy firſt.

In the two hundred and ſeventy third he appointed the Archbiſhop of *Tyre* and the Biſhop of *Sidon* his Commiſſaries to judge in a Suit between the Church of *Tripoli* and the Knights of St. *John* of *Jeruſalem* about a Church.

The two hundred and ſeventy fifth and ſixth are written about the Proceſs concerning the Prebends of the Church of *Padua*.

The two hundred and ſeventy ſeventh is written about the Election of an Archbiſhop of *Capua* by two thirds of the Chapter, maugre the oppoſition of the Pope's Legate and ſome Canons: the Pope found no fault in the form of the Election; and becauſe he was not yet ſatisfied that the Perſon elected was thirty years old, he puts off the Confirmation of the Election, and in the mean while till the thing was ſettled, appointed the elected Perſon, who was Subdeacon of *Rome*, to adminiſter both Spirituals and Temporals.

The two hundred and ſeventy eighth is alſo written about the removal of the excommunicated Biſhop of *Hildeſheim*, becauſe he would without the permiſſion of the Holy See take the Biſhoprick of *Wirtzburg*: The Pope gave order to the Biſhop of *Bamburg* to inform whether he obſerved and was obedient to the Interdict, that he might know whether it was fit to pardon him.

By the two hundred and ſeventy ninth he confirmed the Inſtitution which the Biſhop of *Amiens* had made of four Religious in a Church.

In the two hundred and eightieth he adviſed the Lords and Magiſtrates of *Sicily* to labour with his Legate to promote the good of that Realm.

By the two hundred eighty firſt he confirmed an Agreement made between the Templers of *Sclavonia* and the Monaſtry of St. *Coſmus* and St. *Damianus* of the ſame Country.

In

In the two hundred and eighty second he declar'd null a Resignation made for fear of the King of *England*. *Pope Innocent's Letters.*

In the two hundred and eighty third he finished a Suit that had been depending at *Rome* about the Election of the Bishop of *Suri*.

The four following are the same with some before.

By the two hundred and eighty eighth he confirmed the new Bishop of *Hildesheim*, who was chosen in the place of him who would remove to *Wirtzburg*, and declar'd null all the Alienations that the latter had made of the Possessions of the Church of *Hildesheim*.

In the two hundred and eighty ninth he empowered some Abbots in his name to present to the vacant Prebends of the Archbishoprick of *Magdeburg*, which the Archbishop and Chapter had neglected to fill within the time appointed by the Council of *Lateran*.

Monsieur *Baluze* takes notice after this Letter that this second Book of the Register of Pope *Innocent*'s Letters is not compleat; because *Roger* of *Hoveden* quotes a Letter of this Pope's of the year 1199, about *Giraudus* Bishop of St. *Davids*, which is not to be found among these; and he adds, for a Supplement, some Letters which he had taken from divers places.

The first, which is the two hundred and ninetieth of this Book, is addressed to the Clergy of the Dioceses of *Penna* in the Province of *Abruzzo*, whom he orders to submit to the Jurisdiction and Justice of the Bishop, as well in what respects their Tithes and Incomes, as what concerns the Causes of Marriage and Penance.

The two hundred and ninety first is a Confirmation of the Privileges of the Church of *Volterra*.

The two hundred and ninety second is a Protection granted to a Priest.

In the two hundred and ninety third and fourth he exhorted all the Princes of *Germany* to labour for the Peace of the Empire, and for an Accommodation between *Otho* and *Philip*.

By the two hundred and ninety fifth he commits to the Bishop of *Verceil*, and the Abbot of *Lucedia*, the Judgment of a Process between the Monks and Canons of *Milan*.

The two hundred and ninety sixth is a Confirmation of the Privileges of the Abbey of *Mariadura*.

By the two hundred and ninety seventh he takes the Earl of *Montpellier* into his protection, and tells him in the next that he will send him Legates to labour for the destroying of Heresy.

The two hundredth and ninety ninth, and three hundredth, are written about the Removals of Bishops. He of the Isle of *Lesina* upon the Coasts of *Dalmatia* had been required for the Archbishoprick of *Zara*, and before this Demand was admitted in the Court of *Rome*, he had forsaken his Bishoprick of *Lesina*, and had done his Duty in the Archbishoprick of *Zara*: The Chapter of *Lesina* had chosen in his place the Bishop of *Spalatro*. The Pope puts off the execution of the matter till he was fully informed how things were, and appoints Commissaries for that purpose.

The three hundred and first is the Confirmation of a Treaty between the Archdeacon of *Paris* and the Abbess of *Chelles*.

The three hundred and second is a Constitution which forbids using any force to make the Jews be baptized, or doing them any injury, or offering them any violence.

By the three hundred and third he granted Indulgences of forty days to the Monastry of *Vezelai*, in which they say is preserved the Body of St. *Mary Magdalen*.

The three hundred and fourth is a Confirmation of the Privileges of the Church of *Placentia*.

The three hundred and fifth and last of the second Book, is a Letter to the Clergy of *Normandy*, exhorting them to contribute the fourth part of their Revenue towards the carrying on of the Holy War.

Mr. *Baluze* not being able to recover the third and fourth Books of the Letters of Pope *Innocent*, has supply'd their place with a very antient Collection of the Decretals of this Pope, made by *Rainier*, Deacon and Monk of *Pomposa*: It contains many Letters of the first and second Books, and some of the following ranged under different Titles. We have already made an Extract of the first, and we have nothing left but to do the same with the latter. That which is in the first Title of this Collection is of that number; it contains a Resolution of some Difficulties about the expressions which are used in the Mysteries of the Holy Trinity and the Incarnation. Here he takes notice that the Terms of Father, Son, and Holy Ghost, signify the relative distinguishing Properties of the Divine Persons. He distinguishes in the Father three Particulars, his Innascibility, Paternity, and Emission. Then he examines in what sense Jesus Christ may be called Man; and having scholastically discust that Point, and given the Solutions of it which are given in the Schools, he remarks to the Archbishop of *Compostella*, to whom this Letter is written, that to answer in an Apostolical manner, which is the plainest and best, one may say that Men in this world cannot comprehend the true nature of God, and have no proper words to express it by, and therefore are forced to make use of Relative Terms.

The second Letter is a writing given to the Ambassadors of *Philip* Duke of *Suabia*, by which he sets the Priesthood above the Imperial Dignity, and pretends that it belongs to the Pope to decide the Difference about the Empire; because it was he that brought the Eastern Empire into the West, and crowned the Emperors.

Pope Innocent's Letters.

In the third, to the Emperor *Alexis Comnenus*, he alſo extols the Sacerdotal Dignity, and tells this Prince that he ſhould not ſuffer the Patriarch of *Conſtantinople* to ſit at his feet or on his left hand.

The other Letters of this Collection are almoſt all in the firſt and ſecond Book, and have nothing worth notice in them, except ſome under the fortieth Title about Divorces and Poligamy.

In the firſt Letter of the fifth Book, *Innocent* III. determined that ſuch Nuns as have fought, or have beaten any of their Siſters, or of the Clergy, may receive abſolution of the Biſhop who ſhall give it them in the name of the Pope.

The ſecond is a Confirmation of the Statutes and Privileges of the Order of *Grandmont*.

The third is a Law made between the Clergy and Laicks of that Order.

The fourth is written to the Piſans againſt *Marcovaldus*.

By the fifth he gave Judgment in divers differences between the Biſhop of *Spoletto*, and the Prior and Clergy of the Church of St. *Gregory* of that City.

In the ſixth he approved of the Tranſlation of the Biſhop of *Imola* to the Archbiſhoprick of *Ravenna*.

In the ſeventh he determined that the Son of a Godfather could not marry the Daughter of the Godmother to the ſame Child, although he was born before they baptized the Child. That if theſe two Perſons had married they ought to be parted, and that whoſoever knew of any ſuch thing ought to diſcover it.

In the eighth he wrote to the Cardinal Biſhop of *Paleſtrina* his Legate in *France*, to abſolve *ad cautelam* the Archbiſhop of *Magdeburg*, whom he had excommunicated for not appearing at *Corbeil*, whither he had cited him, upon condition that he ſhould promiſe to make his appearance, or ſend his Deputy, if he had not appealed to the Holy See before excommunication.

By the ninth he confirmed the Privileges of a Chapter of Regular Canons of the Dioceſs of *Magdeburg*, and by the next grants them the Privilege of eating meat, becauſe the Order of St. *Auſtin*, which they made profeſſion of, did not oblige them to abridg themſelves of it.

The eleventh Letter is to the Archbiſhop of *Sens* to abſolve the Biſhop of *Nevers*.

By the twelfth he nominated Commiſſaries to judg the Archdeacon of *Chartres*, who was accuſed of Simony.

By the next he commiſſioned the Cardinal Biſhop of *Paleſtrina*, his Legate, with the Abbots of *Citeaux* and *Beaulieu*, of the Dioceſs of *Verdun*, to inform about the matters whereof the Biſhop of *Toul* was accuſed by his Archdeacon.

In the fourteenth he confirmed the Election of *Sifroy* to the Archbiſhoprick of *Mentz*, and rejected the demand of the Biſhop of *Worms* his Competitor.

The following Letters have nothing in them worth taking notice of.

In the twenty ſecond he declared that when thoſe Perſons, the Judgment of whoſe Cauſes he had commited to his Commiſſiaries, could not ſafely come to the place appointed, they might then appeal to the Holy See, tho the Letters of Commiſſion excluded any Appeal.

The twenty third is written to the Biſhop of *Worceſter* againſt the Religious, who made uſe of Appeals to hinder the Biſhop from viſiting their Monaſtry, and to avoid correction. He order'd him to take a courſe with them for all their Appeal. He gave the ſame Order to the Biſhop of *Verona* in the thirty ſecond and thirty third Letters.

The twenty fourth and twenty ſeventh, are written to the Chapters of *Chalons* and *Angers* about the Election of their Biſhops.

In the twenty fifth and twenty ſixth he nominated the Cardinal of St. *Praxeda* to be his Legate in the Eaſt, with him of St. *Marcellus*, and orders all the Faithful to obey them.

By the twenty eighth he acquainted the Chapter of *Prague* that he has abſolved their Biſhop.

The thirty fifth is addreſſed to the Archbiſhop of *Bourges*, the Biſhop of *Nevers*, and the Abbot of *Cluni*, whom he commiſſioned to examine the Inhabitants of an Hoſpital who were accuſed of Hereſy, and condemned by the Biſhop of *Auxerre*, tho they had acquitted themſelves at *Rome*.

The thirty ſixth is written about a Difference in the Election of a Prior of the Church of St. *Auſtrillus* of *Bourges*, which he order'd the Theologal of *Orleans* to inquire into; and in caſe he ſhould find the two Elections which had been made faulty, to make them proceed to a new Election in the ordinary forms.

By the thirty ſeventh and thirty eighth he recommended to the Prelates and Lords of *Sicily*, *Walter* Earl of *Braine*, whom he ſends into *Sicily* with his Legates, and a Marſhal, to carry on the War againſt *Marcovaldus*.

In the thirty ninth, to the Biſhop of *Auxerre*, who had demanded of him, 1. Whether the Power which he had of diſpoſing of the Eſtate of the Clergy that died inteſtate, extended it ſelf to Canons as well as others; 2. Whether ſuch as left their Eſtates to be diſpoſed of at the will of another, might not be accounted to have died inteſtate: The Pope anſwer'd, That under that name of Clergy were comprehended Canons, and that it was not to be thought that thoſe Perſons made no Will who left other Perſons Maſters of their Eſtates.

The forty firſt is a Confirmation of the Privileges of the Biſhop of *Siponto*.

The forty ſecond is a Letter of the King of *Armenia*, complaining of the Templers promiſing to remain in unity with the Holy See, and deſiring him to grant that neither he, nor his Subjects, nor his Country, nor the Latins which were in it, might be excommunicated or interdicted by any

other

other than the Holy See. The Pope grants him his Request by the following Letter. *Pope Innocent's Letters.*

The forty fourth is a Letter of the Patriarch of *Armenia* to the Pope, desiring help of him. The Pope promises it him by the next, and exhorts him to keep the Churches of *Armenia* in union and submission to the Holy See.

The forty sixth is written to the Pope by another Archbishop of *Armenia*, who asks for a Pallium, which the Pope grants in the next Letter.

The forty eighth is written by the Pope to the Archbishop of *Rheims* about the Design of *Philip* King of *France* to get himself separated from his Wife. He tells him that it's fit the Queen should have liberty to produce her Witnesses and Proofs as well as the King, and that he ought to advise the King not to demand what cannot be in justice granted. In the next, which is written to that Prince about this Affair, he talks with him about that which his Ambassadors had complained of, that he had had harder usage in this case than other Princes had received upon the like occasions; seeing that King *Lewis* his Father, and the Emperor *Frederick*, and very lately *John* King of *England* had been separated from their Wives by the Judgment of their Prelates and Estates, which the Holy See had without any scruple confirmed. The Pope answers, that they were his Legates who separated the Emperor *Frederick*, and that King *Lewis* and the King of *England* were parted by their Prelates, but that was because there had been no complaint made to the Holy See; which was the very Reason that the Judgment was not revoked, because no body protested against it: but the matter now in hand had been laid before the Holy See; Pope *Celestin* had revoked the Sentence of Divorce, and had sent his Legates into *France*, who might perhaps have put an end to the Affair, if he had not eluded their Judgment: that it was in the power of the Holy See, if it would go to the rigour of the business, not only to annul the Sentence, but likewise to use Censures against those that had given it, as Pope *Nicholas* had done against *Gontierus* Archbishop of *Cologn*, and *Tetgaudus* Archbishop of *Treves*, for having divorced King *Lotharius* of *Tatberge*: that he had offered his Ambassadors to send two understanding Persons into his Kingdom to hear the Witnesses, and to go to *Denmark*, if there was need, to receive the Queen's Evidence, to the end that they might give a true Judgment in the matter: that he was very willing if the Queen would consent, that he should choose two Persons out of his own Kingdom. In fine, he advises him to observe due form of law in the Sentence, and to use his Queen well.

In the fiftieth he order'd his Legates in *Sicily* and his Marshal, to make up the Marriage of King *Frederick* with the Sister of the King of *Aragon*.

In the fifty first and fifty second, he forbids the Archbishop of *Bourges* to meddle in a business of separation which had been brought before the Holy See, and says, that an action against a Marriage which has for so long time remained firm, ought not to be easily admitted.

In the fifty third he gives Judgment in a difference about the Archdeaconry of *Richmond*, in favour of him who had been first chosen by the Archbishop of *York*. The fifty fourth is about the same business.

The three next concern particular Affairs of some Churches in *England*.

In the fifty eighth he takes off the suspension of the Archbishop of *Milan*.

By the fifty ninth he declared that the Deserters of the Order of *Cheaux* should not be received, tho they had Letters of Reestablishment from the Holy See, except these Letters expressly said that it should be no prejudice to the Discipline of the Order.

The sixtieth contains three Collects, and three Prayers for the Feast of St. *Bernard*.

The three next have nothing remarkable.

By the sixty fourth and sixty fifth he forbids giving of Benefices to the Children or Nephews of the Patrons.

In the sixty sixth he checks the King of *England* for the Violences he had done to the Bishop of *Lincoln*.

The three next are about the Election of a Bishop and two Abbots.

The seventieth is a Confirmation of a Treaty made between the Abbot and Monastry of *Dole* on one side, and *Andrew* of *Chavigni* Lord of *Chateaurous* on the other.

By the seventy first he confirm'd a certain Person's right to a Canonship.

By the seventy second he commissioned the Archbishop of *Arles*, and the Abbots of *St. Giles* and of *Vallemagne*, to publish the Deposition of the Abbot of *St. William*, and to get another chosen.

The seventy third is written against the Canons of St. *Antonin* of *Piacenza*, who would not receive a Canon who had a Mandate from the Holy See for a Prebend of their Church.

The seventy fourth is written to the Archbishop of *Adalbi*, to excommunicate all that took the part of *Marcewaldus*.

By the seventy fifth he forbids turning a Church into a Monastry without the consent of the Bishop.

By the seventy sixth he granted the Monks that lived in the place whither St. *Bruno* retired, six *Livres* of Money every year out of the Apostolick Chamber, beside the Subsistence which they had from the Monastry of *Sublac*.

In the seventy seventh he impoles this Penance upon a Soldier that had cut out a Bishop's Tongue; to go naked, with his Tongue tied with a string fastned about his neck, carrying Rods in his hand; to present himself in this posture at the Church door for fifteen days together, where he should have Discipline given him, fasting all this time only with Bread and Water, and

Pope Innocent's Letters.

and then to go for the Holy Land, where he should carry Arms for three years, and fast every Friday with only Bread and Water.

In the seventy eighth he imposes this Penance upon a Man who having been Prisoner among the Saracens, had killed his Wife and Daughter by the command of the Saracen Prince, and eaten of their Flesh; to abstain for the future from eating any meat; to fast every Friday on bread and water, and the Mondays and Wednesdays of *Advent* and *Lent*; to eat only one Meal all the other days of *Advent* and *Lent*, and on all Vigils; to go naked footed, with a woollen Coat, and a very short Scapulary, carrying a Staff a Cubit long in his hand, taking no more of any person than would just serve him that day, not remaining above two days in one place, never daring to enter into the Church without first having received Discipline, and to recite every day a hundred *Pater Nosters*, kneeling at every one of them; and after having observed this Penance for three years, to return to the Holy See to desire Absolution.

In the seventy ninth, to the Abbot and Chapter of St. *John* of *Sens*, he granted them the Privileges of not being interdicted or excommunicated but upon an evident and reasonable Account.

Hitherto the Letters of the fifth Book go on without any interruption, the rest of it is imperfect, many omissions there are, but those that we have I present you with: namely,

The eighty second, which contains the Rules for the Reform of the Monastry of *Sublac*.

The eighty fourth about the Affairs of *Sicily*, to Earl *Walter* Governour of *Puglia* or *Apuleia*.

The eighty ninth about the Death of *Marcovaldus*, at which he expresses a great deal of joy.

A Fragment of the ninety sixth, by which he annuls the Postulation of the Bishop of *Leitour* to the Archbishoprick of *Auscbe*, because this Bishop was troubled with the Falling Sickness.

A Letter by which he checks the Bishop of *Penna* for several Irregularities.

The hundreth by which he commissioned the Abbot of St. *Columbus* of *Sens*, and the Theologal of *Orleans*, to confirm the League made between the Bishop of *Paris* and the Abbot of St. *Genevieva du Mont*, provided it had nothing in it which might derogate from the Authority of the Holy See, upon which the Church of St. *Genevieva* immediately depended.

The hundred and seventh to the Archbishop of *Besanson*, about some Persons in his Diocess who carried the Religious of *Cisteaux* before secular Judges, and obliged them likewise to clear themselves by hot or cold Water, or by Duel. The Pope forbids all such usage of them for the time to come.

The hundred and fifth, which is a Letter of the King of *Bulgaria*, submitting himself to the Church of *Rome*. And the hundred and sixth, which is the Pope's Answer to him, wherein after having recounted the usage which the Legates of Pope *Adrian* met with in *Bulgaria*, and how the Bulgarians had driven out the Roman Priests to take in the Greeks, which was the cause that the Holy See never sent any more Legates among them, he tells him that at his Request he would send a Legate into his Kingdom, there to act in his name. The hundred and seventeenth, which is a Letter of the Bishop of *Zagora* in *Bulgaria* upon the same Subject: And the hundred and nineteenth, which is the Pope's Answer to the Bishop.

The hundred and twenty first, which is an Answer to the Demand of *John* the old Archbishop of *Lions*, what Form Christ Jesus could make use of to transubstantiate the Bread and Wine into his Body and Blood, and why these words were added in the Canon of the Mass, *the Mystery of Faith*, which were not to be met with in any of the Evangelists? *Innocent* takes notice, 1. That not only these words, but those also, *Having lifted up his Eyes to Heaven*, and those of *the Eternal Testament* are not in the Evangelists, but that it is not to be thought that the Evangelists have omitted nothing, and that those omissions are to be supplied from other places of the Holy Scripture. 2. That some Persons have made use of those words, *The Mystery of Faith*, to maintain an Error, that the real Body of Christ was not in the Sacrament, but only the Appearance and Figure; that these Persons were deceived, because, altho we say that the Sacrament of the Altar is a Figure, we do not thereby deny that it is real, for the Death and Resurrection of Jesus Christ was an Example and Image too, and yet it was real; so that the reason why the Sacrament of the Altar is called *The Mystery of Faith* is, because we therein believe otherwise than we see: we see for example the Species of Bread and Wine, and we believe the reality of Flesh and Blood, and the virtue of Unity and Charity: that three things are to be distinguished in this Sacrament, the visible Form, Bread and Wine, the reality of the Body and Blood of Jesus Christ, and the virtue of Union and Charity; that the first is *Sacramentum & non res*; the second, *Sacramentum & res*; and the third, *Res & non Sacramentum*. 3. He maintains that the Apostles received from Jesus Christ, and delivered to the Church that Form of words which is in the Canon of the Mass. This Archbishop had put another Question to the Pope too; namely, Whether the Water which was mingled with the Wine in the Cup, was likewise turned into the Blood of Jesus Christ? The Pope answer'd, that it is the opinion of some, that as Blood and Water flowed from the side of Jesus Christ, being Figures of the Redemption and Regeneration of Man, so the Wine and Water in the Chalice are changed into these two things: That others believed that the Water being changed into Wine was transubstantiated into the Blood of Jesus Christ, which is contrary to the opinion of Philosophers, who say it may be separated from it: That in the third place it may be said that the Water is not turned into Blood, but remains mingled with the accidents of the Wine, as new Wine doth when it is mixed with consecrated. He doth not condemn this opinion, but he rejects that of those Men who say that the Water is changed into the Phlegm of the Body of Jesus Christ; and embraces as most probable that opinion of the Water's being turned with the Wine into the Blood of Jesus Christ. The third Desire of this Archbishop, is to

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know how that change came to be made in the Secret of St. *Leo*: for where one reads in the antient Missals, *Lord grant that this Offering may profit the Soul of thy Servant* Leo, there the new ones have it, *Lord grant that this Offering may profit us by the intercession of* St. Leo. *Innocent* answers, that he doth not know by whom or when this Change was made, but that it was not without reason, because seeing it is an injury to a Martyr to pray for him, all the Prayers therefore that are made for the Saints, ought to be applied to us, or to be understood in this sense, that we pray they may be glorified more and more upon Earth, although there are some that think that the Glory of the Saints may be augmented till the day of Judgment, and therefore the Church may pray for their Glorification. In fine, he leaves him to judg whether the Rule of St. *Austin* about Prayers for the dead may not be applied here. *Pope Innocent's Letters.*

The hundred and twenty second to the Emperor of *Constantinople*, who had written to the Pope, desiring him to hinder the Latins from invading his Estates; to give no Countenance to the Party of *Alexis* the Son of *Isaac* the Angel, who was gone to desire help of *Philip* Duke of *Suabia* to regain the Throne of his Father; and not to suffer *Philip* to be Emperor of the West. The Pope answers him that this *Alexis* had come to *Rome* to complain of his having deposed his Father, and put out his Eyes, and kept him in Prison: That afterwards he went to *Philip* and other Christian Princes, promising them that if they would reestablish him, he would assist them in the Conquest of the Holy Land; that he had been consulted about this too, but would give no answer till he had heard his Deputies, tho many had counselled him to favour the Design, because the Greek Church was not yet subject to the Holy See: that he was so far from favouring *Philip*, that he upheld *Otho* in his Pretensions: that he exhorted him in token of the respect which he had for him, to labour for a Peace.

The hundred and twenty eighth to *William* Earl of *Montpellier*, who had by the Archbishop of *Arles* desired the Pope to legitimate his Children. *Innocent* proves therein first of all that the Legitimation of the Holy See is valid, not only in what concerns the Spirituals, but the Temporals too: and because this Earl alledges the Example of the King of *France*'s Children, which *Philip* had by a Wife whom he took after having left *Isemburga*, to obtain the same favour for those whom he had had by a Wife that was married in the same manner, *Innocent* tells him there is a great deal of difference; 1. Because the King of *France* by his lawful Wife had a Son who was presumptive Heir of the Crown, whereas he had no Son by his lawful Wife. 2. Because the King of *France* had no more from the Holy See than what concerned the Spirituals, whereas he desired it both for Spirituals and Temporals. 3. Because the King had not left his Wife till he was divorced by the Archbishop of *Rheims*, and had these lawful Issue by the other Wife before the Holy See had forbid him to live with her, whereas he had observed no Form nor Law in the matter. 4. Because the King acknowledging no Superiour in Temporals, had submitted himself to the Holy See in this case, though perhaps he could have given himself this Dispensation as to Temporals; but as for him who depended upon other Soveraigns, this Dispensation could not be granted him without encroaching upon their Right, and he could not grant it to himself. About the end he begins to establish the Power which he had not over the Temporalty of St. *Peter*'s Patrimony only, but over that of other States. And he concludes that he cannot grant his desire, unless he can prove to him that his Fault is less, or his Authority greater than it was thought.

The hundred and sixtieth to the King of *England*, wherein he reproaches him for having forsaken the Party of *Otho*.

The hundred and sixty seventh, to the Holy Soldiers, which is full of Reproaches too about the taking of *Zara* in *Dalmatia*, which the Venetians had attacked and taken by storm with the help of these Crosses, and had divided the Booty of with them.

Monsieur *Baluze* has added to these Letters two Privileges granted by this Pope, the one to the Monastry of St. *Lawrence* of *Aversa*, and the other to that of St. *Paul* and St. *Peter* of *Canterbury*, and some other Letters which had never been printed, which serve to clear some of those in this Book; namely, the Letters and Acts about the Accommodation between the Bishop of *Paris*, and the Abbot of St. *Genevieva An Mont*, confirmed by the Abbot of St. *Columbus* of *Sens*, and by the Theologal of *Orleans*, in pursuance of a Letter of *Innocent*'s, *viz.* the hundredth, and by the Pope himself, in a private Letter which Monsieur *Baluze* speaks of; and the Act of the Legitimation of the Children of King *Philip* the Beautiful, of which he spoke in the hundred and twenty eighth Letter.

The fifth Book is followed by a Collection of Letters which concern the Contest for the Empire between *Philip* and *Otho*, with this Title; *The Register of Pope* Innocent III. *about the Affair of the Roman Empire*. There are to be found not only the Letters of the Pope upon that Subject, but those likewise of the two Contenders, and of those of their Parties. There are several considerable Circumstances of this History to be learnt there, and we may by them see the disposition of the Pope and Princes, and the different Motives which made them act on this or that side. At first the Pope seems to be neuter, and to desire nothing else but that the German Princes would agree and live in peace. *The first and second Letters.* *Otho* writes him a very submissive Letter. The King of *England*, and other Princes which were for him, write to the Pope in his behalf. *The fourth, fifth, and following Letters.* Those who had chosen him give the Pope an account of his Election, and desire his confirmation of it. *The tenth Letter.* The Pope

answers

Pope Innocent's Letters.

anſwers them in general Terms. *The eleventh Letter.* On the other ſide the Princes of *Germany* that were for *Philip*, demand of the Pope four things; 1. That he would acknowledg *Philip* for King of *Germany*. 2. That he would do nothing againſt the Rights of the Empire. 3. That he would not refuſe to crown him Emperor, when he ſhould come to *Rome* for this Ceremony. 4. That he would not make war againſt *Marcovaldus*. *The fourteenth Letter.* The Pope anſwer'd them that he is very ſorry for the Differences in *Germany*, that he has no deſign of intrenching upon the Privileges of the Empire; that he will give the Crown to him whoſe Election he ſhall find to have been according to form; but that he cannot favour *Marcovaldus*, who is a Rebel againſt the King of *Sicily*, and who had ſeized upon the Lands of the Holy See. *The fifteenth Letter. Philip* Duke of *Suabia* likewiſe wrote to the Pope by Ambaſſadors that he ſends him. *The ſeventeenth Letter.* And *Philip* King of *France* earneſtly recommends his Affair. *The thirteenth Letter.* The Pope anſwers the Ambaſſadors in a full Conſiſtory, that it belonged to the Holy See to give Judgment in this difference. *The eighteenth. Otho* who found himſelf the weakeſt of the two, writes very ſubmiſſive Letters to the Pope, and makes offers of peace, and to yield to all that the Holy See ſhould think fit to order. *The nineteenth and twentieth.* The Pope wrote a Letter to the Princes of *Germany*, having recounted what was ſaid on one ſide and the other to maintain the Validity of each Election, he lays open to them the miſchiefs that this diviſion might produce, and exhorts them unanimouſly to chooſe one only Prince. In the mean while the Archbiſhop of *Mentz* having called an Aſſembly at *Andernach* and at *Coblentz*, had there made the Princes promiſe that they would execute what ſhould be ordered in the firſt Aſſembly that ſhould be held. The Pope was angry that this was done without his having a hand in it, and wrote thereof to the Archbiſhop in *the twenty ſecond Letter.*

Hitherto the Pope had not declared himſelf, but now ſeeing that there was a neceſſity of doing it, he weighs the Reaſons and Intereſts that the Holy See might have, and finds that it is moſt for its advantage to declare for *Otho*. He himſelf has told us his Motives in his Memoir, Intituled, *The Deliberation of Pope* Innocent *upon the three Competitors for the Empire*: Frederick, Philip, *and* Otho. He examines the matter by three Principles: *Quid liceat*; *quid deceat*; *quid expediat*. He ſays that it ſeems to him *quod non liceat* to reject the Election of *Frederick*, which was the firſt that the Princes of *Germany* made; *quod non deceat*, becauſe he was put by his Father under the protection of the Holy See; *quod non expediat*, becauſe there was reaſon to fear that when he ſhould become powerful, and ſee that the Holy See had baulk'd him of the Empire, he ſhould caſt its Authority out of *Sicily*, and not make to it the ordinary Submiſſions, that he might revenge himſelf upon that which had taken the Empire from him. But then he ſets againſt this, that his Election had been gained by force, and an Oath to maintain it had been taken by violence; that he was elected at a time when he was not capable of managing the Empire; and that ſuppoſing he had been choſen in a time that the Empire had been vacant, yet *non deceat*, becauſe it is not reaſonable that he who is under the Tutorage of others, ſhould command and govern them: that *non expediat*, becauſe the Kingdom of *Sicily* would by this means be united to the Empire, and there was reaſon to fear that the King of *Sicily* being become ſo powerful, would not do homage to the Holy See. For the Election of *Philip* he alledges, *quod non liceat* to reject it, becauſe it had been made by the greateſt number: *non deceat*, for fear he ſhould think that the Holy See minded only to revenge the Injuries done it: *non expediat*, becauſe he was the moſt powerful. Then againſt his Election he ſays, *quod non liceat* to approve it, becauſe he had been excommunicated, and elected while he was excommunicated; which is ſo true, that he would ſince have gotten his Abſolution, which was nevertheleſs not given him in due form, becauſe he was a favourer of *Marcovaldus*, becauſe he had taken an Oath to *Frederick*, and in the mean while acted contrary to this Oath: *quod deceat* to oppoſe him in it, becauſe elſe it would ſeem as if the Empire was hereditary, when one Brother ſucceeded another: *quod expediat*, becauſe he is a Perſecutor, and of a perſecuting Race. Againſt *Otho*, *quod non liceat* to acknowledg him, becauſe he was choſen by the leaſt number: *quod non deceat*, for fear it ſhould ſeem to be out of partiality: *quod non expediat*, becauſe his Party ſeemed to be the weakeſt. For this Prince, becauſe *ſanior pars conſentit*; becauſe he is the moſt proper; becauſe God will aſſiſt him. The Concluſion is to counſel the Princes of *Germany* to agree upon one Perſon, and to adviſe them to declare for *Otho*. *The twenty ninth Letter.* After having made this Reſolution, he wrote a Letter to the Archbiſhop of *Cologn*, and his Suffragans, and to the Princes of *Germany*, wherein he tells them that it belongs principally and finally to the Holy See to decide all Differences that ſhould ariſe about the Empire, that they might be made up: principally, becauſe 'twas that See that tranſlated the Greek Empire to the Latins; and finally, becauſe 'tis that that gives the Imperial Crown: that he had waited to ſee whether the two Contenders would agree, but ſince that was not done, he had ſent the Cardinal of *Palestrina* his Legate into *Germany*, with *Philip* a Notary, and had order'd *Octavian* Biſhop of *Oſtia* his Legate in *France* to repair thither, if he could, and ſee what was to be done. *The thirtieth Letter.* He wrote the ſame thing to the Prelates and Princes of *Germany*. *The thirty firſt.* In fine, he declar'd openly for *Otho*, acknowledging him to be King of *Germany* lawfully elected, made a Declaration of it to the Princes of *Germany*, and order'd them to obey him. *The thirty ſecond, and following Letters.* He wrote likewiſe to the King of *France* to draw him to the ſame ſide with himſelf, and to the King of *England* to keep him firm on it. *The forty ſeventh, and forty ninth Letters.*

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The Princes of *Philip*'s Party, astonished at what the Legate had done, complained of the Court of *Rome*'s meddling in the Election of an Emperor, any more than the Emperor did in the Election of a Pope, which he might pretend to a right of doing. They said that the Cardinal of *Palestrina* could not do as he had done, either in quality of an Elector, for that did not belong to him; or of a Judg, because he had given Judgment in the absence of one of the Parties, and because he had no power to judg in this matter. *The sixty first Letter.* The Pope answer'd, That he acknowledges that the right of choosing a King who is afterwards to be made Emperor, lies in the hands of the German Princes, but that he hath a right to see what this Person is, because he is to consecrate and confirm him: That his Legate had acted the part neither of an Elector nor of a Judg, but of a Denunciator, by declaring that Duke *Philip* was unworthy, and *Otho* worthy of the Empire: That the Election of *Philip* was disorderly, *&c.* *The sixty second Letter.* *Philip* King of *France* complains of the Election of *Otho*, and tells the Pope that if he still protected him he would take his own measures, and assures him he had no reason to fear any thing from *Philip.* *The sixty third Letter.* The Pope answer'd, That he had no design to do any thing that might be a prejudice to *France*: That he had a greater affection for the King of *France* and his Subjects, than for all other Kings and States, *Utpote in cujus exaltatione exaltari credimus Apostolicam sedem, & in cujus depressione, quod absit, ipsam deprimi crederemus.* Then he gave the Reasons why he put by *Philip*; 1. Because he is of a Family that had been Enemies to the Holy See. 2. Because he is excommunicated. 3. Because one cannot trust him. But as for *Otho*, he assures him that he had engaged him to follow his Counsels in respect of *France*: That he is of Kin to *Lewis* the Son of the King of *France*: That it's none of his Interest to defend the English, and that he had not assisted them: That if he should take any measures against *France*, the Holy See would straight oppose him: *Usque adeo enim Regni Francorum diligimus libertatem, ut non solummodo contra eum, sed contra omnem hominem qui illud molestare præsumeret, pro cujus immunitate staremus, & ejus defenderemus pro viribus dignitatem.* He exhorts him to live in Peace, and touches upon some other Reasons of State, which should keep him from opposing the Empire of *Otho*. *The sixty fourth Letter.* The Pope wrote moreover many other Letters to the Princes and Prelates of *Germany* in favour of *Otho*, who had taken an Oath to obey the Church of *Rome*, and to restore it all the Lands which belonged to it, and among others the Exarchate of *Ravenna*, the Marquisate of *Ancona*, the Dutchy of *Spoletto*, the Lands of the Countess *Mathilda*, &c. *The seventy seventh Letter.* The Party of *Otho* growing every day weaker and weaker, the Pope exhorts the two Parties to come to a Treaty that there might be a Peace. *The seventy ninth.* *Otho* to get him on his side, promises to make a peace with the King of *France*. *The eighty first Letter.* The Report goes that the Pope's a going to leave him. He complains thereof. The Pope assures him that he has not changed his Sentiments; that he had sent no Letters against him, and that those which went about were forged. *The eighty fifth and following Letters.* On the contrary he excommunicated the Bishops that were against *Otho*, and exhorts all the Ecclesiastick and secular Princes of *Germany* to be on *Otho*'s side. *Philip*, whose Party was very much strengthened, thought that he might at last perhaps gain the Pope; he wrote him a Letter to justify his Conduct, in which he says that his design at first was to keep the Empire for his Nephew *Frederick*: That the Electors refused to confer it on him: That he received the Empire whether he would or no, without any looking after it, or caring for it: That some Malecontents, corrupted by the King of *England*'s Gold, had chosen *Otho*: That *Lupold* had been Canonically chosen Archbishop of *Mentz*. And he ends his Letter with promises of obedience, and submission, and respect, protesting that it is a falsehood that he was excommunicated by the Pope his Predecessor; that all he wished was to be as certain of not being excommunicated out of the Church Triumphant, as he was of not being so out of the Church Militant.

Pope Innocent's *Letters.*

Within a while after things looked towards a Peace; the Pope sends *Hugolin* Cardinal Bishop of *Ostia*, and *Leo* Cardinal of the Holy Cross, in quality of his Legates into *Germany* to conclude it. They received *Philip*'s Oath of obeying the Pope in all things for which he had been excommunicated, and gave him absolution after he had taken it. They obliged him to set *Bruno* of *Cologn* at liberty, to turn out *Lupold*, and put *Sifroy* into possession of the Archbishoprick of *Mentz*. They made him disband his Army, and enter into a Truce for a year. *The hundred and forty second Letter.* *Philip* was killed not long after. You may see the Circumstances of his death *in the hundred and fifty second Letter* of Cardinal *Hugolin*. *Otho* is afraid that some body would dispute the Empire with him: The Pope promises stoutly to maintain him in it, and to hinder any one from rising up against him. *The hundred and fifty third Letter.* He wrote upon the same Subject to the Princes of *Germany*. *Otho* desires him to write in his behalf, and the Pope doth it, and exhorts the King of *France* too to make peace with him. To strengthen him still more, he empower'd *Hugolin* to grant a Dispensation for his marrying the Daughter of *Philip*. He writes him a pretty Letter about the Union which there ought to be between the Sacerdotal Power, and the Imperial: That they are the two Swords which ought to assist one another, and recommends his Legates to him. *The hundred and seventy ninth Letter.* In fine, *Otho* being come into *Italy* to receive the Imperial Crown, takes an Oath to the Pope, whereby he consents to the liberty of Elections, allows of Appeals, renounces all pretence to the Revenues of vacant Churches, leaves the ordering of all spiritual Affairs to the Pope, promises to exterminate Heresy, and to render to the Church of *Rome* all its Lands; and particularly the Marquisate of *Ancona*, the Dutchy of *Spoletto*, the Exarchate of *Ravenna*, the Estates of the Countess *Mathilda*, *&c.* and promises assistance and obedience to the Pope. This Oath was taken in the

year

Pope Innocent's Letters and Works.

year 1209. at *Spire*, the twenty firſt of *March*; *the hundred and eighty ninth Letter*: And was confirmed by *the hundred and ninety ſecond.*

We do not think fit to enter upon the reſt of the Letters contain'd in the reſt of the Books of *Innocent*'s Regiſter, which are about an infinity of private Actions and Affairs, the recital of which would be more tedious than uſeful. There you may find a great many Privileges granted or confirmed to many Abbys; many Confirmations of the Elections of Biſhops; divers Suits brought before the Holy See, and Judgment given in them, or elſe they returned to the Commiſſaries; Mandates for Livings; Letters to animate the Chriſtians to relieve the Holy Land, or to ſet the Catholicks about the exterminating all Hereticks; Advice to Princes and Biſhops; Queſtions about Marriages and Divorces, and particularly about that of *Philip* King of *France*, and that of *Peter* King of *Arragon*; and the deciſion of ſome Queſtions in the Canon Law. There are ſome too about the Regal Right as well in *France* as *England*, of which we ſhall ſpeak in their place. The greateſt part of theſe Letters are written in a formal and practical Stile. This Pope had a wonderful inſight into Affairs, and a very particular Knack of hitting the joints of the Buſineſs in a few words, and of ſetting off the Reaſons both on one ſide and the other in their full force; which he did with ſo much impartiality, that as the Author of his Life takes notice, one can hardly diſcover which ſide he enclines to till he pronounces Sentence.

He compoſed many other Works both before and after his being Pope. Here's a Catalogue of them. A Treatiſe of deſpiſing the World, or of the miſery of Man's Eſtate; in three Books: A Work for Piety much like that of the Imitation of Chriſt, of which there have been many Editions, as at *Paris* in 1482, and 1594. at *Venice* in 1538. at *Antwerp* in 1540. and at *Cologn* in 1681. A Treatiſe of the Myſteries of the Maſs, divided into ſix Books, printed likewiſe by it ſelf at *Leipſick* in 1534. and at *Antwerp* in 1540. A Commentary upon the ſeven Penitential Pſalms, printed at *Antwerp* in 1550, at *Venice* in 1578, and at *Cologn* the ſame year. Three Prayers in honour of the Saints. Sermons for the whole year, and for the Saints days, with four Diſcourſes for the Conſecration of the Pope. A Treatiſe of Almſgiving. A Treatiſe in the praiſe of Charity. Hymns or Proſes in honour of Jeſus Chriſt and the Virgin, and Prayers upon the Paſſion of Jeſus Chriſt. Two Diſcourſes to the ſecond General Council of *Lateran*. The Acts and Canons of this Council. All his Works were printed with two Books of Letters in Folio at *Cologn* in 1552, and in 1575. Theſe Works are full of Piety and Spirituality. The Book of the Contempt of the World may be very uſeful, and contains very lively Draughts of the Eſtate and Miſery of Man. The Books of the Myſteries of the Maſs are full of Myſtical Reflections upon the Ceremonies of the Maſs. The Stile of the Sermons is cloſe, full of Diviſions, Antitheſes, Allegories, and many Paſſages of Holy Scripture.

CHAP. III.

The Hiſtory and Writings of the Popes who have been of the Holy See, from the Death of Innocent *to the end of the Century.*

Honorius the Third.

POPE *Innocent* dying at *Peruſa* the ſixteenth of *July* 1216, *Cencius Sabellius*, the Son of *Almerick* a Roman, who had been made Cardinal Deacon by *Celeſtin* the 3*d*, and Cardinal Prieſt by the Title of St. *John* and St. *Paul* by *Innocent* the 3*d*, was elected Pope the eighteenth of the ſame month, and took the name of HONORIUS the Third. He exhorted the German Princes who had taken upon them the Holy War, to make a Voyage beyond Sea, and order'd ſolemn Proceſſions for the ſucceſs of the Expedition: but for all that it had not the ſucceſs that one could have wiſhed; for the Chriſtians were forced at laſt to give up *Damiata* which they had taken at the beginning of the Expedition, and to throw up the Deſign. The Pope alſo cauſed war to be made upon the Moors of *Spain*, and the *Albigenſes* of *Tholouſe*, and earneſtly exhorted *Philip Auguſtus* King of *France*, and *Lewis* the eighth his Son, to exterminate them. He died the eighteenth of *April* 1227.

The Regiſters of this Pope's Letters, and of thoſe of many of his Succeſſors, are in the Vatican Library, but were never yet publiſhed entire: *Rinaldus* has inſerted almoſt all of them in his Continuation of the Annals of *Baronius*, and particularly thoſe that have any thing to do with the Hiſtory. Some of them too may be found in *Bzovius*, and many in the Hiſtory of the *Minor* Brothers compoſed by *Waddingus*, who has put all that concern his Order together at the end of every Volume of his Hiſtory. There are ſome of them inſerted in the Bullaries, particularly thoſe which concern the Inſtitution or Confirmation of Religious Orders, and their Statutes; the Canonization of Saints; the Cruſades againſt the Saracens and Hereticks; the Eſtabliſhment, Laws and Privileges of the Inquiſition; the Erection of Univerſities, *&c.* There are ſome too in the laſt Collection of the Councils; but the moſt conſiderable things in theſe Letters about the Canon Law, were put together in the antient Collections of the Decretals of the Popes, under different Titles, according to the Order which *Juſtinian* has obſerved in his Codes. There are five famous Collections of theſe Decretals before that of *Gregory* the Ninth, which is in the Body of the Law.

The

The first, which was made a little while after the Collection of *Gratian*, was composed by *Bernard* Provost of *Pavia*, and Bishop of *Fayence*, who collected the Constitutions of the Popes since *Gratian*, and particularly those of *Alexander* the Third, and *Lucius* the Third, and ends at *Celestin* the Third. *Collections of the Pope's Decretals.*

Some time after three persons undertook to make a Collection of the Decretals of the Popes which were omitted by *Bernard*, or written since his time: *Gilbert*, *Alanus*, and *John Gallus of Volterra*. That of the last was the largest and best, and it is that which is counted for the second. It contains some Letters of the Popes omitted by *Bernard*, those of *Celestin* the Third, and the first of *Innocent* the Third. 'Tis thought that *Alanus*'s is that which is inserted among the Councils after the third General Council of *Lateran*.

The third Collection was began by *Bernard* of *Compostella*, but the Romans being offended that a Stranger should meddle with that Work, desired Pope *Innocent* to have it done by his Order. *Peter* of *Benevento*, Deacon and Secretary to the Pope, was chosen out for the Business, and composed it out of the twelve first Books of this Pope's Letters, and it was published in the Pope's name.

The fourth Collection was made five years after by the order of the same Pope. It contains the Canons of the fourth General Council of *Lateran*, and the other Decretals made since that Council. These four antient Collections with their Commentators, have been presented to the publick by *Antonius Augustinus*, and printed at *Paris* by *Cramoisy* in 1621.

The fifth Collection is composed of the Letters of *Honorius* the Third, of whom we are speaking, who caused it to be made and presented to himself by *Tancredus* Archdeacon of *Bologn*, whom he commanded to receive it, and get it received as well in Schools as Ecclesiastical Tribunals. This was published by *Ciro* Professor of the Canon Law, and Chancellor of the University of *Tholouse*, and printed in that City with learned Comments in the year 1645.

Monsieur du Chesne had the Manuscript Register of *Honorius* the Third, some of whose Letters he published in the Fifth Tome of the Historians of *France*. We find three Letters of this Pope in the Collection of the Councils, in the last of which he abolishes the Avows of Churches. There are three more too in the same place about the Primacy of *Tolèdo*, and three more which concern the Order of *Minor* Brothers in the Collection of *Vaddingus*. Monsieur *Baluze* too has given us some in the second Tome of his Miscellany Works. Lastly, we find ten Bulls of this Pope in the last Bullary, of which the first is a Confirmation of the Laws of the Emperor *Frederick*, and the others contain the Confirmation of the Rules of divers religious Orders, and particularly those of the *Minor* Brothers, and the Carmelites, and of the Privileges of *Citeaux*, and the Canonization of St. *Laurence* Archbishop of *Dublin*.

Cardinal *Hugolin* succeeded *Honorius* the Third, and took the name of GREGORY the Ninth; he was of *Anagni*, descended of the Illustrious Family of the Earls of *Signi*. He had been made Cardinal Bishop of *Ostia* by *Innocent* the Third, and Chief of the Embassy for the *Crusade* under that Pope, and under his Successor *Honorius* the Third; an Employ which gained him a great deal of Credit and Authority: so that it was no wonder that the first thing he did after his Election, was to press the Emperor *Frederick* and the rest of the Crosses to go for the Holy Land, and that he used the Sword of Excommunication against this Emperor for putting off his Voyage. We shall not here repeat what we have before spoken of his dealings with the Emperor, which were at last the cause of his Death, that fell out on the 30*th* of *September* 1241. *Gregory the Ninth.*

The Letters of this Pope are much better written than the greatest part of the Letters of any of the Popes of that time. There are a great many about his Differences with *Frederick*; others against Hereticks; some to St. *Louis* King of *France* and the Queen his Mother about the Differences of that Prince with the King of *England*; against the *Albigenses*, and in favour of some Bishops of *France*. This is the Subject of one and thirty Letters of this Pope, which are in the Collection of the Councils. There are ninety seven of his in *Vaddingus*, and a great number besides in the Ecclesiastical History of *Rainaldus*, who has amass'd them almost all together. The great Bullary furnishes us with a dozen, among which are the Bulls of the Canonization of St. *Francis*, of St. *Anthony* of *Padua*, of St. *Dominick*, and of St. *Elizabeth*. Father *Dachery* has published thirteen of them in the third Tome of his *Spicilegium*. Lastly, there are many Fragments of his Decretal Letters in the Collection of five Books of Decretals which he had made by *Raimundus* of *Pennafort*, and which he approved of, forbidding the use of any other Collection in the Schools and Ecclesiastical Tribunals, or the making of any other without an express order from the Holy See.

Thirty days after the Death of *Gregory* the Ninth, *Godfrey* of *Chastillon* a Frenchman, Cardinal of St. *Sabina*, was by his singular Piety and compleat Learning recommended to the Popedom, and took the name of CELESTIN the Fourth: but he enjoyed it but eighteen days, at the end of which he died, overloaded with old Age and Infirmities, so that we must not wonder we have no Letters of his. Celestin *the Fourth.*

After his Death the Holy See was vacant for about nineteen months, and then *Sinibaud* Cardinal of the Title of St. *Laurence*, was chosen Pope the 24*th* of *June* in the year 1243. and took the name of INNOCENT the Fourth, and was consecrated at *Anagni* the 28*th* of the same month. He lived in the Holy See three years and some months, and so has left us many Letters written during his Popedom. There are nineteen of them in the Collection of Councils, without counting those four that are in the General Council of *Lyons*. In the tenth, to his Legate in *Cyprus*, he resolves divers Questions concerning some Contests between the Bishops of the Greek and Innocent *the Fourth.*

Way in that Kingdom; and he there determines, 1. That the Greeks ought to obſerve the Cuſtom of the Roman Church in the Unctions of Baptiſm. 2. That yet it may be allowed them to anoint the whole Body of the Baptized. 3. That it ſignifies nothing whether they uſe hot or cold Water in Baptiſm. 4. That none but Biſhops have right to anoint the Forehead of the Baptized with Holy Chriſm. 5. That every Biſhop might conſecrate the Holy Chriſm: That if the Greeks had a mind to follow their own way, according to which the Biſhops are to conſecrate it with their Archbiſhop, and the Archbiſhop with the Patriarch, they might be eaſily allowed it. 6. That Prieſts ought not to give Unction to Penitents, inſtead of Satisfaction. 7. But that extream Unction ought to be given to ſick People. 8. That the Greeks might make uſe of hot Water or cold as they pleaſed in the Sacrifice of the Altar, provided they thought one might conſecrate as well with the one as the other. 9. That they ought not to be allowed to keep the Euchariſt a year, but that it ought to be renewed every five days. 10. That the Greeks might be left to uſe their own Ceremonies in the Maſs, provided they uſed the ſame Form of Conſecration that Jeſus Chriſt did, and did not ſtay till paſt the None Hour. 11. That the Prieſts may call the Hours as they pleaſe, and are uſed, but that they ſhould not celebrate when they had not ſaid *Mattins*. 12. That the Prieſts ought to be examined to ſee whether they are fit and capable of reading the Office, and celebrating the Maſs. 13. That every Prieſt ſhould offer the Sacrifice in a Chalice of Gold, or Silver, or Tin, with a white clean Linen Corporal, and upon an Altar decently ſet forth. 14. That Women are by no means to be ſuffered to ſerve at the Altar. 15. That though the Greeks would do better if they faſted every day of the *Lent*, yet they might be left to the way they were uſed to. 16. That married Prieſts who had the care of Souls, ought not to be hindred from taking the Confeſſions of their Pariſhioners, and impoſing Penances on them. 17. That for all that it ſhall be free for the Biſhops to ſettle and appoint Prieſts in their Dioceſſes to take the Confeſſions of Penitents, to enjoin Penances, and to act in their name. 18. That Fornication *Soluti cum ſoluta* is a deadly Sin. 19. That the Greeks ſhould be obliged to give the ſeven Orders, although they had hitherto neglected it, ſtill omitting the three lower ones. 20. That the Greeks ought not to condemn all third and fourth Marriages. 21. That nevertheleſs Prieſts ſhould not give their Bleſſing upon ſecond Marriages. 22. That they ſhould not marry, ſo as they did, within the fourth degree of Kindred and Affinity. 23. That thoſe Greeks, who acknowledged that the Souls of thoſe who died without being wholly cleanſed from their Sin might exiſt after death, and be eaſed by the Prayers of the Living, were obliged to call this place where they are, Purgatory. 24. That thoſe who die in a ſtate of deadly Sin, ſhall be damned for ever. 25. That the Souls of Infants who are baptized, and of juſt men who have no more ſatisfaction to make, go directly at their Death to an eternal Country. 26. That Abbots and Monks ſhould obſerve the Rules of the Holy Fathers. The thirteenth Letter is a Confirmation of the Laws made by the Emperor *Frederick* againſt Hereticks: And the eighteenth forbids excommunicating or interdicting the Eſtates of the King of *France* without particular Orders from the Holy See. *Rainaldus* recounts many other Letters of this Pope in his Annals. There are ſixteen of them in the Great Bullary, of which ſome are the ſame with thoſe in the Collection of the Councils, and the others are Confirmations or Privileges of Orders, and the Canonizations of Saints. Father *Vaddingus* has got together 98 which concern his Order. This Pope died the ſeventh of *December* 1254.

Alexander *the Fourth.* His Succeſſor was *Rainaud* of *Anagni* of the Family of the Earls of *Signi*, a Kinſman of *Innocent* the Third's, and *Gregory* the Ninth's, the latter of which had made him Cardinal. He was elected on the 21*ſt* of the ſame month *December*, and conſecrated on *Chriſtmaſs* Day, taking the name of ALEXANDER the Fourth. He was ſix years five months and three days in the Holy See, and writ in this time many Letters. There are no more than three of them in the laſt Collection of Councils, but there are a great many in *Rainaldus*, twenty four in the Great Bullary, which are moſt of them for the Confirmation or Settlement of Orders, or for the Eſtabliſhment of the Inquiſition, and the perſecution of Hereticks; a Conſtitution for the Iſland of *Cyprus*, which is in the Addition to the eleventh Tome of the Councils; and a hundred and twenty four Letters in favour of the Order of *Minor* Brothers, which are in *Vaddingus*. There are ſix Letters more of this Pope to St. *Louis* in the ſixth Tome of Father *Luke Dachery's Spicilegium*, in which he declares that the Chappels of the King cannot be interdicted, nor any part of his Eſtates, without a ſpecial Order of the Holy See; and gives leave to the King and Noblemen to put thoſe of the Clergy into priſon as were guilty of enormous and notorious Crimes; and declares ſuch of the Clergy, as meddle in Merchandiſe or Buſineſs, ſtript of their Privileges. This is confirmed by two Letters of *Clement* the Fourth, which are related in the ſame place.

Urban *the Fourth.* The Death of *Alexander* the Fourth fell out upon the 24*th* of *June* in 1261, and was followed by a Vacancy of three months and three days, by reaſon there were but nine Cardinals, eight of which that were preſent at the Election could not agree with one another; ſo that at laſt they were forced to bring it to this, that they would look for one out of their own College: They caſt their Eyes ſtraight upon the Patriarch of *Jeruſalem*, named *Simon Pantaleon*, a Native of *Troies* in *Champagne*, and of a very mean Extraction; but one whoſe merit had raiſed him by degrees to this Dignity, having firſt been Cation of *Troies*, then Archdeacon of *Laon* and *Leige*, and then Biſhop of *Verdun*. He was choſen the 28*th* of *Auguſt* in

Urban the Fourth.

Clement the Fourth.

Gregory the Tenth.

Adrian the Fifth.

and Philosophy, and has left us some Books in these Sciences, and some Letters written while he was Pope. There's one of them to the King of *England* in the 10th Tome of the Councils, and many others mentioned by *Raynaldus*, and four by *Waddingus*.

Nicolas the Third.

The twenty fifth of *November* the same year, *John Caietan* a Roman, of the Family of the *Orsini's*, was chosen Pope, and named NICOLAS the Third, by the name of the Title of St. *Nicolas*, of which he was Cardinal. We have a good many of his Letters in *Raynaldus*, and there are two celebrated ones in the Great Bullary; one against the Jews, and the other against Hereticks. He made a famous Decreet too, by which he reserved to the Holy See the Donation of all things that should be granted to the Order of *Minor* Friars; leaving them only the Use of *fructus*, which was repealed by the *Extravagante ad Conditorem* of *John* the 22d. *Waddingus* relates likewise five Letters of this Pope, who died the 22d of *August* in 1280.

Martin the Fourth.

The Troubles raised by the Intrigues of the *Ursini* and *Hannibaldi* put off the Election of a Pope till the 22d of *February* the next year: when *Simon* of *Brie*, Cardinal of St. *Cecilia*, who before had been Treasurer of the Church of St. *Martin* of *Tours*, was elected, and having been consecrated the 23d of *March*, took, in memory of his former Preferment, the name of MARTIN the Second, commonly called the Fourth. He gave a Token of his Humility at the beginning of his Popedom, by sending back his Brother, who upon notice of his Preferment was come to *Rome* to meet him, and giving him but just what was necessary for his Journey flying, That what he had did not belong to himself but the Church, and that he ought not to make use of it for the enriching his Kindred. He shewed his Acknowledgments to the Church of St. *Martin* of *Tours*, by confirming its Privileges, and granted the Order of *Minor* Friars the power of preaching and confessing. These are the Subjects of those two Letters of the Pope which are in the Councils. He excommunicated *Michael Paleologus* the Greek Emperor, who had broken the Treaty of Union with the Roman Church, in the Council of *Lyons*, and the Letter of his Condemnation is in the Bullary. There are other Letters of this Pope's to be seen in *Raynaldus* and *Waddingus*. He died the 25th of *March* in the year 1285.

Honorius the Fourth.

HONORIUS the Fourth, whose name before was *James Savelli*, Cardinal Deacon of the Title of St. *Mary* of *Cosmedin*, was chosen in his place the second of *April* 1285, and consecrated the twentieth of *May* following. He lived but two years after his Election, in which time he writ many Letters recorded by *Raynaldus*, *Bzovius* and *Waddingus*. There are two considerable ones in the Bullary, by one of which he condemns a new Order of Mendicants erected under the name of Apostolick, and by the other declares that the Sons and Grandsons of such as have been punished for Heresy, are not capable of any Living or Ecclesiastical Office.

Nicolas the Fourth.

After the Death of *Honorius* the Fourth, which happened *April* the 3d 1287, the Holy See was vacant till the 22d of *April* in 1288, when it was filled by *Jerom* of *Ascoli*, Cardinal of the Title of St. *Pudentiana*, of the Order of Preaching Friars, who took the name of NICOLAS the Fourth. He made many Statutes in favour of those of his own Order, and was a great encourager of learned Men. He wrote Commentaries upon the Holy Scriptures, and upon the Master of the Sentences, with many Sermons, Works which we have quite lost. His Letters, which are very numerous, compose three Manuscript Volumes in the Vatican Library: *Raynaldus*, *Bzovius* and *Waddingus* afford us a great many of them, and we meet with six in the Bullary; the first against the Jews; the second an Approbation of the third Order of St. *Francis*; the third a Confirmation of the Declaration of *Gregory* the Ninth about the Order of *Clare*; the fourth the Institution of an Holyday; the fifth about the Recovery of the Holy Land; and the last a Privilege for the Order of Mercy. He died at *Rome* the 14th of *April* in the year 1292.

Celestin the Fifth.

His Death was followed by a Vacancy of two years three months and ten days; but at last the Cardinals, after not being able for so long time to come to an Agreement, resolved upon *Peter* of *Morrhon*, an Hermit of *Pouille*, the Founder of a new Congregation, which took the name of *Celestines*, from the name of CELESTIN the Fifth, which was given this Pope. But this good Man, who accepted of the Dignity with much unwillingness, let himself be easily persuaded by Cardinal *Benedict Caietan* to quit it for a quiet Life; so that he was but a very little while upon the Holy See, having been chosen Pope the 10th of *July* 1294, and having voluntarily resigned the Dignity the 12th of *December* the same year. He renewed *Gregory* the Tenth's Confirmation of shutting up the Cardinals in a Conclave till they had elected a Pope, to hinder the Holy See's remaining so long vacant as it had done before his Election. He made another Constitution likewise, that Popes might have the freedom of resigning the Popedom when they pleased, which might as well have been let alone, no Pope since him having followed his Example, as no Pope before him ever let it him. He solemnly gave his Approbation of the Order of *Celestines*, which is recorded in the Great Bullary. There are some little pieces attributed to him, which are nothing but Collections of Passages out of the Holy Scripture, the Fathers, the Popes, and the Canonists, upon divers heads; they were printed in his name, and published by *Celestin Telesio* of *Naples*, but there's no more certainty of their being the Genuine Works of *Celestin* the Fifth, than there is that the six Letters and Prayers published by the same Author are his, all which have nothing in them worth taking notice of. *Benedict Caietan*, who got him to resign, got himself chosen in his place under the name of BONIFACE VIII. We shall have occasion to speak of this Pope in the next Century.

CHAP.

CHAP. IV.

The Lives and Writings of the Authors that flourished in the West in the Thirteenth Century.

THE great number of Authors which wrote in the *Thirteenth Century* of the Church, seems to promise a great variety of very diverting matters. And therefore no doubt it will be a Surprize to find nothing in this Chapter almoſt but juſt the Names, the Imployments, and the Time of the greateſt part of the Authors, with a ſimple Catalogue of their Writings. But if one conſiders the nature of the Works, and the manner of their Compoſition, he muſt confeſs that we have uſed them as we ought, ſeeing the Extracts that might have been made of them would have been neither uſeful nor pleaſant: and therefore we ſhall content our ſelves in making ſome general Reflections upon the different ſorts of Subjects which buſied the Authors of the Thirteenth Age, and upon the manner of their writing. *A Judgement upon the Works of the* Thirteenth Century.

The moſt conſiderable are the Commentaries upon the four Books of Sentences of *Peter Lombard* Biſhop of *Paris*, whoſe Work was then in ſuch requeſt, that it was the only Divinity that was taught or learnt in the Schools. But inſtead of purſuing his Method, and ſolving the Queſtions which he has propoſed by paſſages out of the Fathers, they make uſe of nothing almoſt but Philoſophical Principles, and Metaphyſical Niceties: they don't think it enough to explain the ſort of the Book of the Maſter of the Sentences, but they muſt take his Queſtions, and handle them after a different manner. So that this cannot ſo properly be called a Commentary as another Work. They have added many other Queſtions to thoſe of the Maſter of the Sentences, which are either inſerted in the Commentaries, or are treated of in ſeparate Pieces, which are commonly called *Quodlibetick* Queſtions. Some Divines finding themſelves too much confined in the Method of the Maſter of the Sentences, and being willing to give themſelves more ſcope, left off following his Model, and made a new one of their own in their Works, to which they commonly gave the name of *A Sum of Theology*. There they beat about an infinite number of Theological or Philoſophical Queſtions, they ſet out the Reaſons on one ſide and the other, and moſt commonly decide the Queſtion by Philoſophical Reaſonings and Teſtimonies, making uſe very often of the Authority of *Ariſtotle*, and now and then of that of the Fathers, whoſe Paſſages they commonly get upon truſt out of the Maſter of the Sentences, *Gratian*, or the ordinary Gloſs, ſo that their Quotations are very often nothing to the purpoſe, becauſe they are taken upon the Credit of another body, becauſe they never had recourſe to the Original it ſelf, and becauſe they very much wanted Criticks. The Stile of theſe Works is ordinarily dry and barbarous, and ſeldom wants obſcurity.

Their manner of delivering the Word of God to the People had got a tang of this Scholaſtick Method: the Sermons were full of Diviſions, and Diſtinctions upon Diſtinctions, and pitiful mean Compariſons; it's very rare to find any Points of Morality explained in their full Extent, ſet in their true Light, founded upon ſolid Principles, and enforced with Eloquence. But if they do meddle with them, 'tis only to propoſe them drily, to explain them after the common rate, and to ſtrengthen them with ſome Paſſages of Scripture brought in to prove what their natural ſenſe will not bear.

The Commentaries upon the Holy Scripture are of two ſorts; the one called *Poſtillæ*, are ſhort Notes, for the moſt part giving Grammatical Explications of the words, and taking notice of every little Trifle; the other larger, compoſed of Allegories and myſtical Thoughts.

Some of their ſpiritual Works about Piety, tho plain, yet are pretty ſolid; but then again ſome of them are ſo myſtical that they are not intelligible.

The Authors that wrote about the Rights and Ceremonies of the Church have made it their buſineſs to find out, or elſe to invent ſome myſtical Reaſons for them, with which they have ſtuffed their Works.

The Collections of and Commentaries upon the Decretals of the Popes, took up the time of thoſe that ſtudied the Canon Law. And they have in this Labyrinth of the Laws found Work enough for to exerciſe their Pens, and matter enough to fill great Volumes.

Antient Hiſtory, eſpecially that of the Church, lay extreamly neglected in this Age; yet ſome of its Authors have pretended to give us Abridgments and immethodical Collections of Univerſal Hiſtory. Many of them have made particular Chronicles of their own Churches or Monaſtry, which they filled with things that did not deſerve notice: Others have writ the Hiſtory of the Cruſades of their Times, or Relations of the Journeys into *Paleſtine*; and theſe are the moſt conſiderable of all the Hiſtorians of that age. The Lives of the Saints are rather Panegyricks than Hiſtorical Narrations.

I ſhan't ſpeak of the prodigious multitude of Commentaries upon *Ariſtotle*, and the many other Works in Philoſophy, in which the greateſt Men of this Age very uſefully ſpent their time and pains: becauſe, beſides that theſe matters do not belong to my buſineſs, no body now makes any account of theſe Books, which are no more look'd after or made uſe of, except it be to

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make the Shelves of great Libraries groan under the weight of their numerous Volumes.

Joachim. JOACHIM, a Native of Calabria, a Monk of the Order of Cisteaux, afterwards Abbot of *San-Giovanni*, in the Diocese of *Flora* in *Calabria*, and at last Abbot of *Flora* in the same Country, the Founder and Institutor of a Congregation, Sanctified from the year 1189, or the year 1200, which some will have to be that of his Death; but it is more probable that he lived some years after that time. He was a Man of great Piety, and Learning, and Reputation for Sanctity. He composed some mystical Commentaries upon the Holy Scriptures, in which he gave divers Prophecies of things which he thought must happen in that State which he saw in his Time. Some of his Predictions deceived posterity, and others failed as to the Event.

John Belethus. JOHN BELETHUS, a Divine of Paris, who lived in the Twelfth Century, and was Chancellor of the Church of Paris, and Author of a Treatise of Divine Offices, and of a Book of Ecclesiastical Offices, in which he treats of the Feasts of the Church, and of the Ceremonies used in celebrating them.

Peter Chanter. PETER CHANTER of the Church of Paris, who flourished in the Year 1180, was one of the Successors of Peter Comestor in the Chancellorship of that Church. He was a Person among the Authors of his time of Great Learning, and Reputation for Sanctity. He wrote a Book called *Verbum Abbreviatum*, which is a kind of Moral Commentary upon the Holy Scriptures, and a Book called *Summa de Sacramentis & Animæ Consilium*, which is a Treatise of Divinity, and a Book called *Distinctiones Dictionum Theologicalium*, which is a kind of Theological Grammar, for Divines, very necessary for the understanding of the Holy Scripture

He compoſed a Treatiſe of Diſtinctions: A Piece about ſome Miracles: Three Books of Sacraments: and Sermons, of which *Trithemius* makes mention. In Libraries are to be ſeen ſome Gloſſes of his upon the Books of the Bible, and a Collection of Caſes of Conſcience.

GUIBERT or GILBERT, whoſe Sirname was MARTIN, taken by him upon the account of a particular reſpect he had for that Saint, and becauſe he had lived ſome while in the Monaſtry of St. *Martin* of *Tours*, was a Monk of *Gemblours*, whence he was called to the Abby of St. *Florin*, and afterwards choſen Abbot of *Gemblours* in the year 1194. But ten years after he reſigned this Abbey, and retired into the Monaſtry of *Villiers*, from whence he took a Journy to *Tours*, and at laſt returned to die at *Gemblours* very old, after having been Prieſt 63 years. He has written many pious Letters to divers Perſons: A Hiſtory in verſe of the Life and Miracles of St. *Martin*, dedicated to *Philip* Archbiſhop of *Cologn*: Eleven Letters to the ſame Archbiſhop, and others to *Hervæus* Abbot of *Marmouſtier*, and to the Religious of that Monaſtry; and ſome others to St. *Hildegardus* and other Perſons. All theſe Letters have never been printed; but Father *Mabillon* who had the ſight of them in Manuſcript, has given us an Extract of them in his ſecond Tome of *Analecta*, with a Letter of HERVARDUS Archdeacon of *Leige* to a Canon of *Laon*, deſiring him, in *Guibert*'s name, to make a Poem in honour of St. *Martin*, as he had in honour of St. *Servatus*. Gilbert Martin. Hervardus.

One of the firſt Schoolmen of the *Thirteenth Century*, is WILLIAM of *Segnelay*, Biſhop of *Auxerre*, who had been Profeſſor of the Univerſity of *Paris*, and was tranſlated by *Honorius* III. to the Biſhoprick of *Paris*. He died at St. *Cloud* the 23*d* of *November* 1223, and was interred in the Abbey of *Pontigny*. He compoſed a Sum of Theology, and a Work about Divine Offices. The laſt hath not yet ſeen the light: The Sum of Theology has been printed at *Paris* in 1500, and once ſince. William.

ROBERT of *Corceon* an Engliſhman, who was made Cardinal by *Innocent* the Third, flouriſhed about the beginning of this *Century*, and held a Council in quality of a Legate in 1212 at *Paris*: He was one of the neateſt Divines of his time, and compoſed a Sum of Theology, which may be ſeen in Manuſcript in the Library of St. *Victor* of *Paris*, and is quoted by Monſieur *De Launoy*, and other Authors. Robert.

ALANUS of *Liſle* in *Flanders*, flouriſhed in the Univerſity of *Paris*, where for a long time he taught Divinity from the beginning of this Age, till towards the end. He was called *the Univerſal Doctor*, becauſe he was equally excellent in Divinity, Philoſophy and Poetry. He wrote many Works both in Proſe and in Verſe: thoſe that are printed are, A Commentary upon the Song of Songs to the praiſe of the Virgin, printed at *Paris* in 1540: A Sum of the Art of Preaching: A Penitential with this Title, *The Corrector*: A Work upon the Parables, which has been printed a great many times: A Book of Sentences or memorable Sayings: A Work in Verſe about an honeſt and perfect Man in all ſorts of Virtue, Intituled, *Anticlodianus*, printed at *Baſil* in 1536, and at *Antwerp* in 1621: A Piece with this Title, *The Complaint of Nature againſt the Vice of* Sodomy: Two Books againſt the *Albigenſes* and *Vaudois*: Eleven Sermons: Six Books of the Wings of the Cherubims, falſly aſcribed to St. *Bonaventure*: Two Proſes, one upon the Incarnation, and the other upon the weakneſs of Human Nature. All theſe Works were collected by *Charles Viſch*, and printed at *Antwerp* in 1653, to which in 1656 he added two more Books of this ſame Author againſt the *Albigenſes*, *Vaudois*, *Jews* and *Pagans*. There's a Manuſcript Work of this Author's too, which is a Sum of Moral Theology, intituled, *After how many manners*, becauſe he there diſcourſes in an Alphabetical Order, in how many manners things may be taken well or ill. This is plainly that Work which *Trithemius* calls, The Sum of Virtues and Vices. *Trithemius* mentions likewiſe a Treatiſe upon the Sentences: A Treatiſe called, *The Eye of the Scripture*: A Treatiſe of Learning: Two Commentaries upon the five Books of *Moſes*; About Myſtical Equivoques; Of the nature of Animals: A Book of Letters and Commentaries upon many Books of the Holy Scripture, all compoſed by *Alanus*. You muſt take care not to confound this with the *Alanus* Biſhop of *Auxerre* who lived in the Century before, and there is reaſon to doubt whether this were ever a *Citeaux* Monk as the former was. The Commentary upon the Prophecies of *Merlin*, and the Treatiſe of the Philoſophers Stone, the former printed at *Franckfort* 1608, the latter at *Leyden* 1600, under the name of *Alanus*, are two forged Pieces. Alanus.

SIMON a Prieſt of *Tournay* taught Divinity too about the beginning of this Age with no ſmall Reputation in the Schools of *Paris*. *Henry de Gand*, and *Trithemius* take notice that having himſelf up to the Doctrine of *Ariſtotle*, he has fallen into ſome Errors: We have none of his Works printed, but they may be found in Manuſcript in Librarys. Theſe are the moſt conſiderable of them: A Theological Sum upon the Sentences: Divers Queſtions: An Expoſition of the Athanaſian Creed: A Commentary upon *Boethius*'s Book of the Trinity, and of Inſtitutions upon the Holy Scripture. The Engliſh claim this Author for their Countryman, and accordingly a great many of his Works are to be found in *England*. Simon.

PETER of *Corbeil*, Doctor in Divinity of the Faculty of *Paris*, was Profeſſor there a great while with great Reputation. He had for his Scholar *Lotharius*, Son of the Earl of *Signi*, afterwards Pope with the name of *Innocent* III. who in one of his Letters counts it an honour to have ſtudied under him, and in acknowledgment gets him the Archdeaconry of *York*, and ſome time after the Biſhoprick of *Cambray*, and at laſt the Archbiſhoprick of *Sens*, which he entred upon in the year 1200. He died the third of *June* in 1222. His Sum of Theology is not printed, whereof the late Monſieur *De Launoy* had a Manuſcript. This Archbiſhop had a great name in Peter.

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his Time. He wrote a Commentary upon the Epiſtles of St. *Paul*, and upon many other Books of the Holy Scripture; with Sermons, and divers Treatiſes.

Abſalom. ABSALOM a Regular Canon of St. *Victor* of *Paris*, and afterwards Abbot of *Spinkerbac* in the Dioceſs of *Treves*, flouriſhed at the beginning of this Century. He has left us fifty Sermons upon the Feaſts of the year, printed at *Cologn* in 1554, by the care of *Daniel* of *Silinga* Abbot of *Spinkerbac*.

Wernerus. WERNERUS Abbot of St *Blaize* in the Dark-Foreſt of the Dioceſs of *Conſtance*, flouriſhed about the year 1210. He made a Collection of Sermons compoſed of divers Paſſages of the Fathers, which are called by the name of *Poſtillar* Sermons: they were printed at *Baſil* in 1549.

Tagenon. TAGENON Dean of *Pavia*, who flouriſhed about the beginning of this Age, has wrote a Hiſtory of the Expedition of the Emperor *Frederick Barbaroſſa* in *Paleſtine*, publiſhed by *Freherus* in his Collection of the German Hiſtorians.

A nameleſs Hiſtorian. There's an Anonymous Hiſtorian too of the ſame time in the fifth Tome of the Antiquities of *Caniſius*, who wrote upon the ſame Subject.

Walter, William, *and* Richard. The Expedition of *Richard* King of *England* in *Paleſtine*, was wrote by WALTER Biſhop of *Lincoln*, and afterwards Archbiſhop of *Rouen*; by WILLIAM the Pilgrim an Engliſhman, and by RICHARD Canon of *London*, who accompanied him in the Voyage.

Albert. ALBERT Patriarch of *Jeruſalem*, Reſident at *Acre*, after the taking of that City by the Saracens, made about the beginning of this Century an Order for the Carmelites of *Syria*, publiſhed by the Bollandiſts in the Month of *April*.

Dodechin. DODECHIN a German Prieſt of the Church of *Logenſtein*, and afterwards Abbot of St. *Diſibode*, flouriſhed about the year 1200. He wrote at the deſire of *Conon* Abbot of St. *Diſibode*, a Relation of the Voyage which he had made into the Holy Land, and continued on the Chronicle of *Marianus Scotus* to the year 1200.

Andreas Sylvius. ANDREAS SYLVIUS Monk, and at laſt Abbot of *Marchiennes* in the Dioceſs of *Tournay*, compoſed about the year 1200, at the deſire of *Peter* Biſhop of *Arras*, a ſhort Hiſtory of the Kings of *France* of the race of the Merovingians, printed at *Douay* in 1633. He likewiſe wrote two Books of Miracles of St. *Rictruda*, publiſhed by the Continuers of *Bollandus* to the 12*th* of *May*.

Baldwin. BALDWIN Earl of *Flanders*, and Emperor of *Conſtantinople*, has writ a long circular Letter, being a Relation of the taking of *Conſtantinople* by the Latins in 1204; wherein he takes care to forget nothing that may render the Greeks odious. It is to be met with in the Annals of *Rainaldus*, and in a Collection of ſome Pieces by *Aubert de la Mire*.

Geoffrey. GEOFFREY Lord of *Villehardwin* near *Troies* in *Champagne*, compoſed in French the Hiſtory of the taking of *Conſtantinople* by the Latins, where he himſelf aſſiſted: It is written in an old Stile, but after a noble and impartial manner.

Gonthier. GONTHIER a Monk in the Monaſtry of *Paris* in the Dioceſs of *Baſil*, who flouriſhed about the beginning of this *Century*, has left us the Hiſtory of the taking of *Conſtantinople* by the Latins, the Circumſtances of which he had from Abbot *Martin* an Eye-witneſs. It was publiſhed by *Caniſius* in the firſt Tome of his Antiquities.

Arnold. ARNOLD Provoſt of the Church of *Hildeſheim*, and afterwards Abbot of *Lubeck*, flouriſhed in the Reigns of the Emperors *Philip* and *Otho* IV. He is the Author of the Continuation of the Chronicle of the Sclavonians made by *Helmoldus* from the year 1171, to the year 1209. This Work was printed at *Lubeck* in 1659, larger than in the firſt Edition of *Helmoldus* at *Franckfort* in 1556, which contains only the nine firſt Chapters. Yet this wants the four laſt Chapters, which have been publiſhed by *Meibomius* with the *Opuſcula Hiſtorica*, and printed at *Helmſtadt* in 1660. *Voſſius*'s Remarks upon this Author is, that he is to be credited in what relates to the Hiſtory of the Sclavonians, but not in what he has written of the Hiſtories of *Italy*, *Sicily*, and *Greece*.

Gervais. GERVAIS, Sirnamed of *Tilbury*, from the name of the Town where he was born, which is in *England* upon the *Thames*, of the Family of *Henry* the II. King of *England*, and Great Marſhal of the Kingdom of *Arles*, flouriſhed much about the year 1210, and wrote divers Hiſtorical Works: among others, An Univerſal Hiſtory of the Kingdoms of the Weſt, with the Title of *Otia Imperialia*: An Hiſtory of *England*, and ſome others which are kept up in Libraries, out of which there's no great likelihood of their quickly being ſet free.

Walter Mapes. WALTER MAPES an Engliſhman, diſtinguiſhed himſelf by his Wit under *Henry* II. *John*, and *Richard* Kings of *England*. Though he was Canon of *Salisbury*, Chanter of *Lincoln*, and afterwards Archdeacon of *Oxford*; yet he could not forbear making Satyrical Verſes upon the Popes, Cardinals, and other Eccleſiaſticks, wherein he very freely cenſures their Irregularities. You may ſee theſe Poetical Pieces themſelves in the firſt Tome of the memorable Leſſons of *Voltius*, and a Catalogue of them here; The Revelation of Prieſt *Golias*: Four Pieces againſt diſorderly Eccleſiaſticks: and one againſt the Irregularities of the Court of *Rome*.

Wilbrandus. WILBRANDUS of *Oldenburg*, Canon of *Hildeſheim*, in the year 1211, made a Voyage into the Holy Land, whereof he has given us a Relation, a part of which was publiſhed by *Allatius* in his Collection of Pieces, printed at *Cologn* in 1653. *Allatius* commends this Author for a learned and curious Man; his Stile is cloſe and Hiſtorical, but he dos not make uſe of many barbarous words.

ROBERT a Regular Canon of the Order of *Premontre* in the Monaſtry of St. *Marianus* of *Auxerre*, compoſed a Chronology from the beginning of the World to the year 1212, the time of his Death. It was publiſhed by *Nicholaus Camuzarus* Canon of *Tours*, and printed at *Troies* in 1608, with a Continuation of it by HUGH Canon Regular of the ſame Monaſtry. Robert and Hugh.

LAMBERT of *Leige* a Benedictine Monk of St. *Laurence* of *Dnitz*, is thought moſt probably to have flouriſhed at the beginning of this Age. He wrote the Life of *Herbert* Archbiſhop of *Cologn*; ſome Hymns, and ſome Epigrams. Lambert.

About the ſame time the Life of St. *William* Abbot of *Roſchild*, who died in 1202, was wrote by an Anonymous Author. *A nameleſs Author.*

PETER a Monk of the Valleys of *Cernay*, of the Order of *Citeaux* in the Dioceſs of *Paris*, accompanied his Abbot *Guy*, afterwards Biſhop of *Carcaſſonne*, in his Voyage to *Languedock* to encounter the *Albigenſes*, he being one of the 12 Abbots appointed by *Innocent* III. for this purpoſe. *Peter* by the Order of *Innocent* III. has wrote a Hiſtory of the *Albigenſes*, printed at *Troies* in 1615, and in the Library of *Citeaux*, publiſhed by Father *Tiſſier*. We ſhall have occaſion to talk of him when we come to the Hiſtory of the *Albigenſes*. Peter.

About the ſame time WILLIAM of *Puilaurent* wrote a Chronicle of the Hereſy of the *Albigenſes*, printed at *Thoulouſe* in 1623, and among *Ducheſne*'s French Hiſtorians. William.

JOHN of *Oxford*, Dean of *Salisbury*, flouriſhed about the beginning of this Century, and wrote a Hiſtory of *England*, and a Relation of his Voyage into *Sicily*. John of Oxford.

About the ſame time with him lived JOHN Abbot of *Fordeham*, Confeſſor to *John* King of *England*. He wrote the Life of St. *Wolfrick*, the Actions of King *John*, and a Chronicle of *Scotland*. John of Fordeham.

About the year 1214, JOCELINE BRAKELONDE an Engliſh Monk of the Monaſtry of *York*, compoſed a Chronicle of his Monaſtry; a Treatiſe of the Election of *Hugh*, and the Life of St. *Robert*, Martyr. Joceline of Brakelonde.

JOHN GRAY Biſhop of *Norwich* much about the ſame time wrote a Chronicle, as did *Adam* of *Barking*. John Gray.

HUGH WHITE a Benedictine Monk of *Peterborough*, has wrote a Hiſtory of his own Monaſtry, and of the Foundation of the Church of Mercy. Hugh White.

PREPOSITIVUS a famous Divine of *Paris*, flouriſhed about the year 1225. He compoſed a Sum of Scholaſtical Divinity, which has not yet been printed, but is very common in Manuſcript in Libraries. St. *Thomas* ſometimes quotes it in his Sum. Prepoſitivus.

CESAIRE Monk of the Order of *Citeaux* in the Monaſtry of *Heiſterback*, into which he was entred in 1199, and was afterwards made Priot of that of *Villiers* in *Brabant*, compoſed a great Work in 12 Books, Dialogue-wiſe, in imitation of St. *Gregory*; containing an account of the Miracles and Viſions that happened in his time, particularly in *Germany*. He aſſures us in the Preface that none of it is his own Invention, but all that he wrote he had from others but yet he is not to be excus'd for his too eaſily crediting thoſe who did not deſerve it, and upon their relation heaping together as he has done in this Work a great many idle and forged Stories. He likewiſe compoſed in 1226, three Books of the Life and Paſſion of St. *Engelbert* Archbiſhop of *Cologn*: and Homilies upon the Sundays and Holidays of the whole year. Theſe Works have been printed, *viz.* His Hiſtory of Miracles at *Cologn* in 1591, and in Father *Tiſſier*'s firſt Tome of the Writers of the Order of *Citeaux*. The Life of St. *Engelbert* in the Month *November* of *Surius*, and at *Cologn* in 1633, with the Notes of *Gelenius*; and the Homilies publiſhed by *Andrew Coppenſtein*, with the Title of *A Collection of Moral Diſcourſes*, printed at *Cologn* in 1615. He alſo was the Author of other Sermons and other Works, whereof there is a Catalogue in a Letter of his which *Andrew Coppenſtein* has publiſhed at the beginning of the Collection. Ceſaire.

STEPHEN of *Langton*, tho an Engliſhman, after having gone through the courſe of his Studies at *Paris*, was choſen Chantellor of that Univerſity, and Canon of *Paris*, where he for a good while profeſſed Divinity, explaining the Holy Scripture with no ſmall reputation. He was afterwards made Dean of *Rheims*, and at laſt ſent for to *Rome* by *Innocent* III, who made him Cardinal. The Archbiſhoprick of *Canterbury* falling, he was choſen by ſome of the Canons, and conſecrated by the Pope at *Viterbo* the 17th of *June* in 1206; but *John* King of *England* would not acknowledg him, as not having been choſen by the beſt and wiſeſt part of the Chapter, nor ſuffer him to enter into poſſeſſion of the Church. *Stephen* ſtraight has recourſe to Eccleſiaſtical Cenſures, and interdicts the Kingdom of *England*: The King did not think himſelf obliged to ſubmit to the Interdict; but at laſt the poor condition of his Affairs having forced him to yield to the Pope, he was likewiſe obliged to acknowledg *Stephen* for Archbiſhop. This Prelate was not long faithful to him, but took part with *Lewis* Son of *Philip* King of *France*, and remain'd his Friend till the Death of *John*, after which he found a way to get himſelf for a Sum of Mony diſcharged from the crime of Rebellion. He died the 9th of *July* in 1228, in his Houſe in the plane of *Slindon* in the County of *Suſſex*. Stephen of Langton.

There are in the Libraries of *England* and other places, a great number of Manuſcript Commentaries of this Author upon the Holy Scripture, but there are not any of them printed: We have only his Hiſtory of the Tranſlation of the Body of St. *Thomas* at the end of that Archbiſhop's Letters, printed at *Bruſſels* in 1682. The latter which he wrote to King *John*, and that Prince's Anſwer, in the third Tome of Father *Dachery*'s *Spicilegium*; and eighty eight Orders made in the Council which he held at *Oxford* in 1222, of which we ſhall have occaſion to ſpeak.

Alexander Neckham. ALEXANDER NECKHAM, an Engliſhman, Native of *Hertford*, after having ſtudied in *England*, perfected himſelf in the Academys of *France* and *Italy*, and returning into his own Country, was made a Regular Canon of St. *Auſtin* at *Exeter*, and afterwards Abbot of the Monaſtry in that City in 1215, and died 1227. He is the Author of divers Works which have not yet ſeen the light, lying buried in the obſcurity of ſome Engliſh Libraries; among others, A Commentary upon the four Goſpels: An Expoſition of *Eccleſiaſtes*: A Commentary upon the Song of Songs: The Praiſes of the Divine Wiſdom: A Treatiſe of the nature of things: The Clearing of a Library, which contains an Explanation of many places of the Holy Scripture.

Helinand. HELINAND a Monk of the Abby of *Froimont*, of the Order of *Citeaux* in the Dioceſs of *Beauvais*, flouriſhed about the beginning of this Century, and died in 1227. He compoſed a Chronological Hiſtory from the beginning of the World, to the year 1204, the four laſt Books of which were publiſhed by Father *Triſſier* in the 8*th* Tome of his Library of the Writers of the Order of *Citeaux*, with ſome Sermons, and a Letter to *Walter* an Apoſtate Monk about the Recovery of a Man fallen into that condition. He has likewiſe written the Martyrdom of St. *Gereon*, and his Companions related by *Surius*, in the tenth of *October*. The Verſes upon Death, publiſhed by *Loiſel*, are aſcribed to him. In the Library of *Longpont* there's a Manuſcript Treatiſe of this Author's upon the *Apocalypſe*, and in other Libraries a Treatiſe in praiſe of a Monaſtical Life, and another of the Government of Princes. *Trithemius* and others ſpeak well of this Author; but for all that there is more of Labour in his Hiſtory than of Judgment: for 'tis nothing but a Collection from other Authors made without any diſcretion. His other Works are but little worth.

Conrade. About the ſame time flouriſhed CONRADE of *Litchtenau* Abbot of *Urſpurg* in the Dioceſs of *Augsburg*, who compoſed a Chronicle from *Belus* King of *Aſſyria*, to the year 1229, taken from divers Authors: It contains many remarkable things about the Hiſtory of *Germany* in his time, and the foregoing Centuries. He was made Abbot of *Urſpurg* in 1215, and died in 1240.

St. Francis. St. FRANCIS born in the year 1182 at *Aſſiſi*, Founder of the Order of *Minor* Friars, or Minims, died in 1226. He not only by his Example taught us Humility, Patience, Submiſſion and Freedom from the Cares of the World, but likewiſe by his Writings which are the Picture of his Vertues. Here's a Catalogue of thoſe that were publiſhed under the name of this Saint by Father *de la Haye*, and printed at *Paris* in 1641, with the Works of St. *Antony* of *Padua*: Sixteen Letters, Advice to thoſe of his Order, containing twenty ſeven Chapters: An Exhortation to Humility, Obedience and Patience: A Treatiſe of the Virtues of the Virgin, and of every Soul: A little Piece of true and perfect Joy: An Explanation of the Lord's Prayer: The Praiſe of the Lord God Moſt High, eleven Prayers: His Will: Two Orders for his Religious: A Rule for the Monaſtrys: The Statute of the third Order: Twenty eight Conferences: The Office of the Paſſion: Three Songs upon the Love of God; of Apothegms; of familiar Diſcourſes; of Parables and Examples; of Benedictions; of Oracles and common Sentences: There are likewiſe ſeven Sermons, giving the Reaſons for the eſtabliſhing of this Order of *Minor* Brothers, and a little Treatiſe of the ten Perfections of a true Religious, and of a real Chriſtian.

St. Antony. St. ANTONY, Sirnamed of *Padua*, becauſe he died in 1231 in that City, was born at *Lisbon* in *Portugal*. After having profeſſed Divinity at *Thouloufe*, *Bologn* and *Padua*, he became St. *Francis*'s Diſciple, and entred into his Order. He applied himſelf particularly to preaching, and was in his Time accounted a very neat Preacher, tho his Sermons ſeem to us now very plain and empty. They have been printed at *Paris* in 1521, at *Venice* in 1575, and ſince at *Paris* again in 1641, by the care of Father *de la Hay*, who has alſo preſented us with a myſtical Expoſition of this Author upon the Holy Scriptures, and five Books of moral Concordances upon the Bible: And laſtly, Father *Pagi* has added a Supplement of ſome Sermons upon the Saints and other matters, which he got printed at *Avignon* in 1684.

Ricerus. RICERUS an Italian of the Marquiſate of *Ancona*, one of the Companions of St. *Francis* of *Aſſiſi*, has wrote a little Treatiſe to teach the means of coming eaſily to the Knowledg of the Truth. It was printed at *Louvain* in 1554.

Roderick Ximenes. RODERICK XIMENES of *Navarre* was raiſed in 1208 to the Archbiſhoprick of *Toledo*. The next year he perſwaded *Alphonſus* King of *Arragon* to eſtabliſh the Academy of *Palenza*, which in 1239 was tranſlated to *Salamanca*. He went in 1215 to *Rome*, where he made a fine Diſcourſe in the Council of the Lateran. He died in 1245. He wrote nine Books of the Hiſtory of *Spain* from the coming of *Hercules* into that Country, to the year 1243, publiſhed by Father *Andrew Scot* in the ſecond Part of his *Hiſpania Illuſtris*; A Hiſtory of the *Oſtrogoths* from the year 453, to 555. A Hiſtory of the *Huns* and *Vandals* to the ſame time: The Hiſtory of the *Arabians* from 570, to 1150: A Hiſtory of the *Romans* from *Janus* to the year 708, which are to be found in the place above-mentioned. *Juſtus Lipſius* gives him the Character of a good Author for his time. His Tomb is in a Monaſtry of the Order of *Citeaux* in *Arragon*, call'd *Horta*, with this Inſcription: *Mater Navarra, Nutrix Caſtella, Schola Pariſius, Sedes Toletum, Hortus Mauſolæum, Requies Cœlum.*

Henry. HENRY Earl of *Kalwa* Abbot of *Richenou*, wrote about the year 1220 the Life of St. *Pirminus* firſt Abbot of that Monaſtry, and afterwards Biſhop of *Meaux* or *Metz*.

About

About the ſame year CONRADE Prior of *Schur* in *Bavaria*, wrote the Hiſtory of his Monaſtry, and the Lives of his Abbots. Conrade.

ECKERARD Dean of St. *Gall*, wrote about the ſame time the Life of St. *Notgerus* *Begue*, which is to be ſeen in the ſixth Tome of the Antiquities of *Caniſius*. Eckerard.

WILLIAM Monk of St. *Dennis* in *France* is put by *Trithemius* among the Authors that flouriſhed under the Reign of *Frederick* II. about the year 1220. He aſcribes to him three Books of Hiſtory, and many Letters. William.

RIGORD Phyſician and Hiſtoriographer of *Philip Auguſtus* King of *France*, compos'd the Hiſtory of that Prince under the Reign of *Lewis* VIII. his Son, to whom it is dedicated: It was printed at *Francfort* in the year 1596, with the Philippid of WILLIAM the Britain, which is likewiſe the Life of *Philip Auguſtus* in Verſe, and the Hiſtory of St. *Lewis* and *Philip* the Hardy, by WILLIAM of *Naugis*, a Monk of St. *Dennis*, who flouriſhed about the beginning of the next Century. Rigord and William. William.

FABIAN HUGELIN of the Order of *Minor* Brothers, wrote about the year 1230, the Life of St. *Francis* and his Companions, printed at *Cologn* in 1623. Fabian Hugelin.

CONRADE Abbot of *Everback* of the Order of *Citeaux*, wrote a Treatiſe of the Origin of that Order, divided into ſix Books, publiſhed by Father *Tiſſier*, in the firſt Tome of his Library of the Writers of the Order of *Citeaux*. It's thought this Author wrote about the year 1230. Conrade.

JOHN GAL Abbot of *Fontenelle* hath left us the Life of St. *Vulfran* Archbiſhop of *Sens*, related by *Surius* in the 20*th* of *March*. He flouriſhed about the year 1230. John Gal.

ALBERT Prior of the Monaſtry of *Mont des Vignes* at *Pavia*, wrote about the year 1230, the Lives of St. *Beatrix*, St. *Aldegonda*, and St. *Amandus*. Albert.

About the ſame time two Anonymous Authors wrote, one the Life of the bleſſed *Joſeph Herman* of the Order of *Premontre*, recorded by *Surius* in the 7*th* of *April*; and the other that of St. *Anthony* of *Padua*, recorded by the ſame *Surius* in the 13*th* of *June*. *Two Anonymous Authors.*

In the ſecond Tome of Father *Luke Dachery's Spicilegium*, there are five Letters of MAURICE Archbiſhop of *Rouen*, the three laſt of which are the Interdict which he pronounced againſt his Dioceſs, becauſe King St. *Lewis* had ſeized upon the Revenues of his Archbiſhoprick. It is remarkable that he interdicts all the Chappels and Churches which the King had in his Dioceſs, except that where the King and Queen ſhould aſſiſt in Perſon. This Archbiſhop died the next year. Maurice.

WILLIAM Abbot of *Andres* in the Dioceſs of *Terouane*, wrote a Chronicle of his Monaſtry from the year 1082, to the year 1234, which may be ſeen in the ninth Tome of Father *Luke Dachery's Spicilegium*. William.

JOHN ALGRIN of *Abbeville*, a Pariſian Divine, Chanter of *Abbeville*, and Dean of *Amiens*, was made Archbiſhop of *Beſanſon* in 1225, and nominated Cardinal Biſhop by the Title of St. *Sabina* in 1227, by *Gregory* the Ninth, who had been before acquainted with him in the Univerſity of *Paris*, and had ſent him into *Spain* to preach the Cruſade, and afterwards to the Emperor *Frederick* II. to treat of a Peace with him. He died in 1236, and had while he lived the Reputation of a good Preacher, and made Sermons upon the Sundays and Holidays of the year, in which after he has in a few words explained the meaning of the Text, he makes a long Diſcourſe full of ſuch a vaſt quantity of Scripture, that one can ſcarce imagine how he could collect it all or get it by heart. This is what *Henry* of *Gand*, and *Trithemius* ſay of him. They may be met with in Libraries, but no body has thought them worth publiſhing. They have printed nothing but his Notes upon the Song of Songs at *Paris* in 1521, with the Commentary of St. *Thomas* of *Citeaux* upon the ſame. John Algrin.

JORDAN, born at *Borterge* in *Saxony* in the Dioceſs of *Mentz*, entred himſelf into the Order of Preaching Brothers (or Jacobines) in the year 1220, and ſucceeded St. *Dominick* in the Generalate of his Order in 1222. He compoſed a Hiſtory of the beginning of this Order of Preachers: Some Letters of advice to his Religious; and many Sermons. The firſt of theſe works hath been printed at *Rome* with the Notes of *Maffeus*, and *Bzovius* hath given us the Circular Letter which he wrote upon the Tranſlation of the Body of St. *Dominick*. You muſt take care not to confound him with another *Jordan*, of *Saxony* too, ſirnamed, of *Quedelimbourg*, a *Hermit* of St. *Auſtin*, of whom we ſhall ſpeak hereafter. To the former of theſe is aſcribed likewiſe a Treatiſe intituled, The Crown of the Virgin *Mary*: But there is no likelihood that that belongs to either of theſe *Jordans*. Jordan.

WALTER CORNU Son of *Simon Cornu*, Lord of *Ville-Neuve* near *Montereau-faut-Yonne*, Dean of the Church of *Paris*, and made Archbiſhop of *Sens* in 1223, was choſen by St. *Louis* with *Bernard* Biſhop of *Amecy*, to go in the year 1239 to receive the Crown of Thorns of our Lord, which he had recovered out of the hands of the Venetians, to whom it had been engaged by *Baldwin* II. Emperor of *Conſtantinople*. He hath wrote the Relation of this Hiſtory, printed among *Ducheſne's* French Hiſtorians. Walter Cornu.

The ſame Hiſtory was likewiſe written by *Gerard* a Monk of St. *Quentin* of *Liſle*, who alſo compoſed the Life and Office of St. *Elizabeth* of *Thuringen*. *Henry* of *Gand* ſpeaks of this Author. Gerard.

HUGH, a Regular Canon of the Order of *Premontre* in the Abby of *Floreff* in the Dioceſs of *Namur*, wrote about the year 1230, by order of his Abbot, the Life of St. *Ivetta*, a Widow and Recluſe of *Huy*, that died in 1227, publiſhed by *Bollandus* in the 13*th* of *January*, Hugh.

and thoſe of St. *Ida* of *Nivelle*, and of St. *Ida* of *Leurve*, two Nuns of a Monaſtry of the Order of *Citeaux* in *Brabant*.

Conrade. CONRADE of *Marpurg* a Religious, a German of the Order of Preaching Friars, wrote about the year 1230, a Hiſtory of the Life and Miracles of St. *Elizabeth* Princeſs of *Thuringen*, whoſe Confeſſor he had been, dedicated to Pope *Gregory* IX. publiſhed by *Allatius* in his Collection of Pieces, printed at *Cologn* in 1653.

Philip. PHILIP of *Greve*, Profeſſor and Chancellor of the Univerſity of *Paris*, flouriſhed about the year 1230. He compoſed 300 Sermons upon the Pſalms of *David*, which were printed at *Paris* in 1523, and at *Breſſe* in 1600. They were mightily lookt upon in their time, and the Preachers made a common uſe of them to that degree, that there was a Sum made out of them which is in Manuſcript in Monſieur *Colbert*'s Library: In the Libraries of *England* are likewiſe to be ſeen two Commentaries of this Author, one upon *Job*, and the other upon the Goſpels.

Thomas. THOMAS de CELANO, of the Order of *Minor* Friars, compoſed about the year 1235, a Book of the Life and Miracles of St. *Francis*, approved by *Gregory* IX.

James. We have already ſpoken in the foregoing Century of JAMES of *Vitry*, and his Hiſtory of the Eaſt and Weſt: all that we are to obſerve now is, that beſides this Work, and the two Letters there mentioned, he compoſed Sermons upon all the Epiſtles and Goſpels of the year, upon the Feaſts, and upon the different Eſtates of Men, part of which were printed at *Antwerp* in 1575, and that he likewiſe wrote the Life of St. *Mary* of *Oignies* related by *Surius* in the 23*d* of *June*.

Luke. LUKE Deacon of the Church of *Tuy* in *Spain*, after having travelled into *Italy*, *Greece*, and *Paleſtine*, and gained the Friendſhip of Cardinal *Hugolin*, afterwards Pope, under the name of *Gregory* IX. was at laſt made Biſhop of that Church. He compoſed three Books of Controverſies againſt the *Albigenſes*, printed at *Ingolſtadt* in 1612, and in the laſt *Bibliotheca Patrum*; and a Hiſtory of *Spain* from the beginning of the World to the year 1274 of the Spaniſh *Æra*, that is according to our account 1236, into which he inſerts the Chronicle of St. *Iſidorus*, which he continues down to his time, and makes divers Additions to and Alterations in. Laſtly he is the Author of St. *Iſidore*'s Life, related in *Bollandus* in the 4*th* of *April*, and in the ſecond Benedictine Age of Father *Matillon*. He was no more than Deacon when he wrote his Chronicle, which plainly ſhows he was not made Biſhop till after 1236, but how long he remained ſo, or when he died we cannot tell. We ſhall have occaſion to ſpeak of this Author's Works againſt the *Albigenſes*, when we treat of thoſe Hereticks.

Godfrey. GODFREY Monk of St. *Pantaleon* of *Cologn* compoſed an Hiſtorical Chronicle from the year 1162, to the year 1237, which is in the Collection of the German Writers by *Freherus*.

St. Edmond. EDMOND RICH born at *Abington* in *England*, after having gone through his Studies at *Oxford*, gave himſelf wholly to Divinity and Preaching, and taught Philoſophy with applauſe in the Univerſity of *Oxford*. He was then made Canon of *Salisbury*, and laſtly Archbiſhop of *Canterbury* in 1234, by the recommendation of *Gregory* IX. When he came to his Dignity he thought it was his Duty vigorouſly to check the Irregularities of the Courtiers, which procured him the hatred of them, and of King *Henry* the third to that degree, that he was fain to get himſelf to *Rome* for ſecurity from them. He did not there meet with all the ſatisfaction he could deſire, and ſo returning into his own Country, he went into a voluntary Exile ſome while after, and in 1240 retired to the Monaſtry of *Pontigny* in *France*, and two years after into the Houſe of Regular Canons at *Soiſy*, where he died on the 16*th* of *November* 1246. He was canonized the next year by *Innocent* IV. He wrote a Treatiſe of Piety, intituled, *The Mirror of the Church*, printed in the *Bibliotheca Patrum*. He treats therein of a ſpiritual Life, and of the Perfection of a Chriſtian; of the Articles of the Creed; of the ſeven Sacraments; of the ſeven mortal Sins; of the ſeven Beatitudes; of the ſeven Gifts of the Holy Spirit; of the four Cardinal Virtues; of the ſeven Works of Mercy; of the ſeven Petitions in the Lord's Prayer; of the Myſteries of our Lord; of the Godhead, and of the Trinity; of the different degrees of Contemplation; of the Love of our Neighbour, and of Humility. He ſpeaks of all theſe things without entring upon any Controverſy, in a very edifying way, and proper to inſtruct ordinary Believers. *Linwood* has given us twelve Eccleſiaſtical Conſtitutions of this Archbiſhop.

Robert Groſtead. ROBERT GROSTESTE or GROSTEAD, born at *Stratbrook* in the County of *Suffolk*, after having ſtudied at *Oxford* and *Paris*, was made Archdeacon of *Leiceſter*, and in the year 1235 ſucceeded *Hugh* of *Velles* in his Biſhoprick of *Lincoln*. He ſtoutly oppoſed the Deſigns of the Court of *Rome*, and of the Monks about the Juriſdiction of Ordinaries, and had a conſiderable Diſpute with *Innocent* the Fourth, about a Mandate which that Pope had granted to a young Italian named *Frederick* of *Lavania*, his Nephew, who was under age, for the firſt Canon's place that ſhould be vacant in the Church of *Lincoln*. This Mandate was directed to the Archdeacon of *Canterbury*, and to *Innocent* the Pope's Secretary in *England*, who ſent to *Lincoln* and gave notice of it to *Robert*, who by a Letter anſwered them, that he would with all ſubmiſſion and reſpect obey the Orders of the Holy See; but that he would oppoſe whatſoever was contrary to Orders that were truly Apoſtolick, and that no one could account thoſe Apoſtolick Orders, which were contrary to the Doctrine of Jeſus Chriſt and his Apoſtles, as the things contained in the Letter to him manifeſtly were: Firſt, "Becauſe the Clauſe *non obſtante* "which was in this Letter, and many others of the like nature, was an Inundation of Uncertain-"ty, Boldneſs and Temerity, and an Inlet to Falſhood and Deceit. Secondly, That there was "no

" no greater crime in the World, ſetting aſide that of Lucifer and Antichriſt, nor any thing Robert
" more contrary to the Doctrine of the Goſpel and of the Apoſtles, nothing more diſpleaſing to Groſtead.
" Chriſt Jeſus, more deteſtable and abominable, than deſtroying Souls by robbing them of
" the care of their Paſtors; which is done when ſuch People receive the Incomes appointed for
" the ſubſiſtence and maintenance of Paſtors, as are not capable of executing their Offices;
" that it was impoſſible that the Apoſtolick See, which had received all power of Jeſus Chriſt
" for edification and not for deſtruction, ſhould order ſo horrid and pernicious a thing to hu-
" mane kind, becauſe this would be a manifeſt Abuſe of its Power; that therefore one is ſo far
" from being obliged to obey ſuch Commands as theſe, that it is ones duty to oppoſe them, tho
" they were publiſhed by an Angel from Heaven, and that it is really an Act of Obedience not
" to receive them; and therefore that the Commiſſaries of the Holy See could do nothing here-
" in againſt him. In one word he concludes, " That the Power of the Holy See being given
" only for edification and not deſtruction, and the things hereby ordered tending manifeſtly to
" deſtruction, and not edification, it was impoſſible they ſhould be granted by the Holy See.
This Letter of *Robert's* related by *Matthew Paris*, being carried to *Rome*, put the Pope in ſuch a paſſion that he could not forbear expreſſing himſelf in very hard Terms, if we may believe the above-mentioned Author, who makes him ſpeak thus; " What a doting, old, deaf, impertinent
" Fellow is this, that dares thus raſhly and impudently call my Conduct in queſtion: By St. *Peter*
" and St. *Paul*, were it not for the reſpect I have for his Ingenuity, I would ſo utterly confound
" him, that he ſhould become the Talk and Aſtoniſhment, and Example of all the World, and
" ſhould be lookt upon as a Prodigy. Is not his Maſter the King of *England*, who can with the
" leaſt ſign of Ours caſt him into priſon, and cover him with Shame and Infamy, Our Vaſſal,
" or rather Our Slave? But the Cardinals (ſays the ſame Author) repreſented to him how un-
" fitting it was to act any thing againſt this Biſhop; that what he ſaid was true, and could
" not be refuted; that he was a true Catholick, and a very holy Man; that he had more Piety
" and Religion than the beſt of them; that he was of ſo exemplary a Life, that there was not
" a Prelate of greater merit than he; that all the Churches of *England* and *France* could bear
" witneſs to this; that the truth of his Letter, which was already no ſecret, might raiſe the
" Court of *Rome* a great many Enemies; that he had the name of a great Philoſopher, a Man
" well read in Greek and Latin, zealous for the Truth, and had profeſſed Divinity, and preach-
" ed it with no ſmall Reputation; that his Life was blameleſs, and that he was a Perſecutor of
" Simoniacks. Upon theſe accounts they adviſed the Pope to let it paſs, and make as if he had never ſeen the Letter. But another Engliſh Hiſtorian, named *Henry* of *Knighton*, ſays, that the Biſhop was excommunicated: But let it be how it will, he remained ſteddy to his opinion, and died in it on the 9*th* of *October* 1523, giving this Character of it to Maſter *John* of St. *Giles* a Dominican, that it was a Hereſy and an Opinion contrary to Holy Scripture, to think that the Cure of Souls might be entruſted with a Child, or that the Vices of the great ones were not openly to be reproved. He compoſed many Diſcourſes, in which with a great deal of Liberty he checks the Vices and Diſorders of the Clergy: and ſome Letters which Mr. *Brown* has taken care to have printed in the ſecond Volume of *Faſciculus Rerum expetendarum*, printed at *London* in 1690. There was likewiſe printed at *London* in 1652, a Work of this Author's about legal Obſervations. He made a Commentary upon the Works of St. *Dionyſius* the Areopagite, where-of that which belongs to the Book of myſtical Divinity was printed at *Strasburg* in 1502. He likewiſe tranſlated into Latin the Teſtament of the twelve Patriarchs, printed at *Paris* in 1549, and in the *Bibliotheca Patrum*. In the Libraries of *England* there are many other Works of this Author to be met with; among the reſt, A Treatiſe about Confeſſion; another upon Marriage; a Work of the Paſtoral Care; Conſtitutions about Penance: A Work of Piety with this Title, *The Moral Eye*; another with this, *The Doctrine of the Heart*: A Book of Meditations: A Treatiſe upon the Articles of Faith; Another upon the Precepts of the Decalogue, *&c.* Letters and Sermons, not to ſpeak of his profane Works, as his *Abridgment of the Sphere*, printed at *Venice* in 1508, and his Commentary upon *Ariſtotle's* Analyticks, printed likewiſe at *Venice* in 1504, 1537, and 1552. By what we have ſaid of the Life and Writings of this Author, it is plain enough what his Genius and Character was, and that he had great Learning and Knowledg joined with an ardent Piety, and a Zeal for the heat of it, perhaps hardly excuſable.

WILLIAM a Native of *Auvergne*, choſen Biſhop of *Paris* in 1228, died in 1240, is one William.
of the moſt conſiderable Authors of this Age for true Knowledg and ſolid Parts. He has ſufficiently ſhewed them both in his Works, by keeping cloſe to that which regards Piety, and the Conduct of human Life, without running out upon Queſtions of meer ſpeculation. This is the Scope to which his Principles tend, and the Deſign which he propoſed to himſelf in the greateſt part of his Works.

The firſt of which is a Treatiſe, intituled, *Of Faith and Laws*, in which after having ſhewn that the Knowledg of true Religion is the moſt excellent of all Knowledg, and the moſt uſeful; he demonſtrates Faith to be the Foundation of all Religion, which conſiſts in the Belief of thoſe things which God hath revealed to us, although they be not evident. Then he diſcovers the Cauſes of Error and Impiety, which are, 1. The ignorance of the true extent of human Knowledg. 2. The diſtance of it from the things which we ought to believe. 3. The ſubtilty of thoſe things. 4. Their height. 5. The folly of Men who would fain by the natural Force of their Parts comprehend that which is incomprehenſible. 6. The want of Proofs. 7. The neglect of begging help and neceſſary aſſiſtance of God. Then he diſtinguiſhes two ſorts of Ar-

ticles

William of Paris. ticles of Faith; namely, thoſe which he calls Radical and Primitive, which are the Belief of the Exiſtence of a God, and the Trinity of Perſons; and thoſe which he calls conſequential and derivative, which comprehend all the Articles of Chriſtian Faith which God has revealed to his Church. Then he paſſes on to Laws, and after having ſpoken of the Law of Nature, he with ſome largeneſs treats of the Law and Commandments of God in the Old Teſtament. He refutes by the by the Laws and Religion of *Mahomet*, and ſets upon the Opinion of thoſe that hold that any one may be ſaved in his own Law and his own Religion; he ſtoutly encounters the different ſorts of Idolatry, and paſſing on to what concerns the Chriſtian Religion, he ſhows the neceſſity of a new Law, and what the Spirit and Worſhip therein required is. This Treatiſe is followed by a long Work upon the Virtues, in which after having ſpoken of natural Virtues, he ſhows that they are not ſufficient for Salvation, and according to the Principles of St. *Auſtin*, demonſtrates that the real and true Virtues are the Gifts of God, and the Effects of Grace and Charity. He treats in particular of the Virtues and Paſſions, of the Union of Virtues, and of the Increaſes and Decreaſes incident to them.

The ſecond part of his Treatiſe of Virtues is intituled, *Of Manners*. He there brings in all the Virtues one after another, each of them making a Panegyrick upon them, and deſcribing their Advantages and Effects.

The third part is of Vices and Sins, where he treats largely of Original Sin.

This is followed by a Treatiſe of Temtations, and of the means of reſiſting them; another of Merit, and the Rewards of good Works in this Life; another of the Rewards of the Saints, wherein he treats of their State and Bleſſedneſs; and another of the Immortality of the Soul, which he proves by Philoſophical Arguments. The Proof of this brings him neceſſarily to talk of the Soul of Beaſts, which he will have to be material, becauſe its Original is from, and its Operations depend upon Matter, and becauſe it is deſtroyed with the Body.

All theſe Treatiſes are one Work, and are tied one to another by Tranſitions.

That of Divine Rhetorick or Prayer is a ſeparate Treatiſe, and full of very ſolid Precepts and Maxims about that Duty; the diſpoſition of mind requiſite thereto; the manner in which it ought to be performed, and the wonderful Effects of it.

The Treatiſes of this Author upon the Sacraments are not near ſo ſcholaſtical as thoſe of the other Authors of this time upon the ſame Matters. The greateſt part of what he meddles with have ſome relation either to Morality or Practice, and for the Reſolution of the Queſtions which he handles, he makes uſe of Principles fetch'd from the Holy Scripture, the Fathers, the Uſage of the Church, and Morality.

The next Treatiſe about the Cauſes of the Incarnation of Jeſus Chriſt, the matter neceſſarily requiring it, is more ſcholaſtical.

That is followed by a Treatiſe of Penance, which is wholly moral, and abounds with very uſeful Rules.

The great Work of the Univerſe is a General Treatiſe of univerſal Knowledg, divided into two parts, each of which is again ſubdivided into three others. In the firſt he treats of the Principles of this World, of its Creation, and of created Beings, of its duration, of Eternity, of Judgment, of the happineſs of the Saints, and the pains of the Damned, and of God's Providence in governing the World, which is the Subject of the third part of this firſt Book. His Diſcourſe in the ſecond is of the ſpiritual World; of the Angels, of the Devils, of Souls; of their Natures, Operations, Names, Diviſions, and Apparitions, *&c.* All theſe Works mentioned, are in the firſt Tome of the laſt Edition, and had been printed before in the Venetian one of 1591.

The ſecond Tome conſiſts of four Treatiſes of this Biſhop's, newly publiſhed by Monſieur *Le Feron* Canon of *Chartres*, and Doctor of the *Sorbonne*, from a Manuſcript of the Church of *Chartres*.

The firſt is a Treatiſe of the Trinity, and of the Divine Attributes, quoted by him in his Treatiſe of the Univerſe.

The ſecond is a Treatiſe of the Soul, wherein he diſcourſes of its Exiſtence, its Nature, and Qualities, and the difference of a Man's Soul from a Beaſt's: He makes no doubt that this is mortal; and yet he does not ſcruple to call it ſpiritual, though it depend upon Matter both as to its Exiſtence and Operations. He confutes the opinion of thoſe that think the Souls of Beaſts only Accidents, that is, that they conſiſt only in a certain diſpoſition of Particles of Matter. He diſcuſſes many other Queſtions about the Nature and Operations of the Soul. Theſe two Treatiſes are more ſcholaſtical than any other of the Biſhops, and therefore there is reaſon to doubt whether they belong to him or no, eſpecially that of the Soul, where the Stile and Doctrine about the nature of the Soul of Beaſts do not agree with thoſe of the Treatiſe of the Soul in the firſt Volume.

This is not the Caſe of the third Treatiſe which is about Penance, for that is nothing but the latter part of the Treatiſe about Penitence in the former Tome, in which he diſcourſes of Confeſſion and Satisfaction.

The laſt of the four Treatiſes is about the Collation of Benefices. He therein treats of the Call of thoſe that are to enjoy Livings, of the ſincerity wherewith they ought to enter on them, of the Duty of Paſtors, and other Beneficiaries, and of the Plurality of Benefices. He declames againſt the Neglect and Irregularities of the Beneficiaries of his time, againſt ſuch as entred upon the Miniſtry without a Call, who conſidered Livings only as Places, and looked after nothing but the

the Revenues of them; and against the Collators, who out of a temporal and carnal Prospect gave them to such as were unfit for them: He shows that their Duty is to make use of the Power which they have of conferring Ecclesiastical Dignities, to the honor and good of the Church, by putting in Persons capable of performing all the Duties of them, such as should be of age to acquit themselves in their Station, whose Life should be blameless, and who designed to live regularly and like Clergymen. He compares a Canonical to a Monastical Life, and shows that the Canons are no less obliged to lead a Life conformable to their Station, than Monks are to observe the Rules of their Order; and that as an Abbey is to be accounted vacant when possessed by a false or secular Monk, so likewise a Canon's place should be accounted vacant when enjoyed by a Man that lives not like a Clergyman; that it was the intention of the Founders that only such should enjoy the Incomes of the Church as were Men of a spotless Life, and those who possessed them and yet lived disorderly, were Usurpers and enjoyed them against Right and Justice. As for Pluralities he says, that only the doubt whether they were lawful or not, should be sufficient to deter People that had any care for their Conscience, from venturing upon more Cures than one, because our Salvation is not to be risqu'd, and because in a doubtful Case one is obliged to take the safest side. He then opposes it with many Arguments, 1. Because those who defend the Affirmative speak for their Interest, whereas those who maintain the Negative, put themselves out of a Capacity of ever after enjoying more Livings than one. 2. Because he who labours not according to the Apostle, is not worthy to eat; therefore he who labours not doubly and triply ought not to eat doubly and triply; that is, to have two or three different Livings which demand two or three different Services. 3. Because it is the Intention of the Founders of Prebends that there should be as many Prebendaries as Titles, for which reason there can be no one allowed to have two Prebends in one Church, and if not in one Church, much more not in two, where the distance of the places renders a Man less capable of satisfying his Duty. 4. Because this Plurality of Benefices in the same Person, took away a great many Members from the Church, and deprived it of a great number of Ministers. 5. Because it is not Charity, but Covetousness and Ambition that made Men desire more Benefices than one. 6. He says that it is as impossible that a Man should have two Benefices, as that the same Member should assist two Bodies at once, or the same Tree be planted in two places. He answers an Objection that came naturally in his way: namely, that seeing there are Livings, the Revenues of which are far more considerable than those of others, it seemed as allowable to have many little ones with a small Revenue, as one great Living which was worth ten or twelve others: He says that this Thought proceeds from a false Opinion that one is in Livings only to look upon the Revenue without regarding the Charge and Offices; for every Living, tho of never so small Revenues, having a particular Office which the Person that enjoys it is obliged to perform, it is irregular to have any more Persons in it than one; that the Livings which are not sufficient to maintain one Man, either do not require a particular Service, or if they do, the Revenue of them is augmented by the addition of some other: That if any one shall alledg that there are some Livings which do not require residence, he is deceived; because all Benefices do by their Establishment and Foundation oblige to Residence, and that the contrary is nothing but an evil Custom introduced by the Wickedness of the Clergy. Lastly he says, that if any one pleads against him the Dispensations of the Pope; he answers, That those are things above him, and that if any one throughly considered them he would find them to signify nothing; that whatever Virtue the Dispensations which the Pope granted certain Persons to enjoy more Livings than one might have, yet he could not dispense with their Covetousness, with their Ambition and Greediness; he could not grant them Indulgences for their Vices, or give leave for such Irregularities, nor was it his intention that the temporal Estate of the Church, appointed for the entertainment of God's Servants, and dedicated to the Lord to be employed in his Service, should ever be perverted to the nourishment and maintenance of wicked Men. 'Twas upon these Reasons that *William* of *Paris* founded that Order which he got passed within a while after he was Bishop by the Doctors of the Faculty of *Paris*, that it should not be allowable to enjoy more than one Living, when that was sufficient for the provision and maintenance of one Person, which it was supposed then to be when the Revenue amounted to 15 *Paris* Livres. William of Paris.

The Sermons ascribed to *William* of *Paris* make another part of the second Volume of his Works: But there's some reason to doubt whether they are really his, or not rather *William Perrault*'s, a Religious of the Order of Preaching Friars of *Lions*, with whose name they are to be seen in some Manuscripts, and were printed at *Paris* in 1494, at *Lions* in 1567, and at *Cologn* in 1629; tho in many other Manuscripts, and in the *Tubingen* Edition of 1499, and the *Paris* one of 1638, they have the name of *William* Bishop of *Paris* affixed to them: but it is most likely that they by right belong to the former, 1. Because they are not in the other's Stile, but in a more dry, concise and compact one. 2. Because the Author of them quotes the Fathers, and particularly St. *Austin*, oftner. 3. Because they are quoted with the name of *William* of *Lions*, by *William* a Dominican of *Paris*, who lived three hundred years ago, in a Postille upon the Epistles and Gospels of the year, printed at *Paris* in 1509, and at *Strasburg* in 1513, and 1521. 4. Because all those that speak of *William Perrault* ascribe these Sermons to him. 5. Because they are full of Passages and Thoughts out of the Holy Scripture, the Character which *Gerson* gives of the Works of *William Perrault*.

The Dialogues of the seven Sacraments, printed at *Leipsick* in 1512, and at *Lions* in 1567, under the name of *William* of *Paris*, are not certainly his; because the Author himself tells us,

That

William of Paris. That he took part of his Work from St. *Thomas* and *Peter* of *Tarentaise*, which makes me think that it is *William* the Dominican of *Paris*'s, of whom we spake before.

William of *Paris* was the Author of many more Books which *Trithemius* mentions, and particularly of Commentaries upon the Psalms, upon the Proverbs, upon *Ecclesiastes*, upon the Gospel of St. *Matthew*, and upon the Song of Songs, of Letters and other Treatises: The Commentaries upon the Song of Songs, and upon the *Proverbs* may be seen in Manuscript in the Library of the Abbey of *Longpont* in the Diocese of *Soissons*, as *Oudin* tells us, who also would have the Commentary upon St. *Matthew*, printed in the Edition of St. *Anselm*'s Works at *Cologn* in 1630, under the name of that Saint, to be *William* of *Paris*'s, notwithstanding that Father *Gerberon* ascribes them to one *Hervæus* a Monk of the City of *Dol*; and indeed the Author of this Commentary in the 6*th* Chapter quotes a Treatise which he had written of the Virtues and Vices, and *William* of *Paris* seems to refer to this Commentary in his Treatise upon the Manners in the 10*th* Chapter: besides, that in the Catalogue of *Hervæus*'s Writings made by the Monks of his Monastry, in the Circular Letter about his Death, there's no mention of this Commentary upon St. *Mathew*; so that what Father *Gerberon* says of the Commentaries attributed to St. *Anselm*, is to be understood only of the Comment upon St. *Paul*'s Epistles.

The Stile of this Author is plain, intelligible, natural, and not near so barbarous as that of the greatest part of the Schoolmen of his time; yet it hath nothing of a fine delicacy in it: He doth not run out upon Metaphysical Notion near so much as the other Divines of his time, and particularly keeps close to what concerns Morality, Discipline, and Piety. He sometimes confutes *Aristotle*, and makes use of the Principles and Arguments of *Plato*. He very well understood the Opinions of the profane Philosophers, throughly read and digested the Holy Scripture, but he was but meanly versed in the Fathers. We took notice before that his Works were printed at *Venice* in 1591, and some years ago there was a new Edition of them printed at *Orleans* in 1674, which is that that we have here all along followed.

Vincent of Beauvais. VINCENT, Sirnamed of BEAUVAIS, because he lived in that City, was a Burgundian, and a Religious of the order of Preaching Friars. He undertook in the Reign of St. *Louis*, who was at the expence of it, a sort of *Encyclopedia* of Science in a great Work, intituled, *The Mirror*. It is divided into four parts, which are four quite distinct Works: *The Doctrinal*, which comprehends the Principles of all Sciences, beginning at Grammar and ending at Divinity: *The Historical*, containing a Universal History from the beginning of the World to the year 1244: *The Natural*, which treats of natural things, as of Plants, Birds, *&c.* and *The Moral*, which treats of the Passions, of Law and Grace, of the Virtues and of the Vices. These Works are nothing but a Collection out of divers Authors, as he acknowledges in his Preface. The last of them is almost word for word the same with the second Second of *Thomas Aquinas*'s Sum, which is very hard to be reconciled with the Chronology of these two Authors; for St. *Thomas* not dying before 1274, and his Sum being one of his last Pieces, it is not easy to imagine how *Vincent* of *Beauvais*, who is supposed to have died in 1256, should have copyed from it. The Criticks divide upon the Resolution of this Difficulty; some say that perhaps *Vincent* did not die till 1264, and St. *Thomas* might before that have composed his second Second, which might have been communicated to *Vincent*: others say that this Book of Morals is not the Work of *Vincent*; but that this Author not having meddled with them, or what he wrote therein being lost, some body put in these Extracts of St. *Thomas* to make *Vincent*'s Works compleat. These Opinions are not very probable; for first, almost all Authors that have spoken of *Vincent* of *Beauvais* make him die in 1256; and if one should suppose that he lived till 1264, it is pretty hard to imagine how he should copy a Work which was then neither published nor finished. Besides, it cannot be thought that *Vincent* of *Beauvais* did not compose a Moral Treatise, because he in his Preface tells us, that this is one of the parts of his Work, and because the old Authors, such as *Henry* of *Gand* and *Trithemius*, make mention of this very one, which begins with the very words that are related by *Trithemius* for the beginning of *Vincent* of *Beauvais*'s Work of Morality. But then on the other side, it appears that the Sum of St. *Thomas* is all in the same Stile, and he quotes the second Second in his other Works; whereas the Work of *Vincent* of *Beauvais* is a Rhapsody taken from different Authors, and it is likewise said that he quotes the Sum of St. *Thomas* in his Natural Treatise. These are the Difficulties that occur, and the Conjectures that are brought on each side, upon which I shall leave the Reader to make what Reflections he shall think fit, not seeing any thing sufficient to determine me on one side or other.

The entire Work of *Vincent* of *Beauvais* is a vast Collection that showeth the laborious diligence of the Author more than his Judgment and Palate. His Historical Mirror was printed separately at *Nuremberg* in 1473, and at *Mentz* in 1474. The Moral Part at *Nuremberg* in 1485, and at *Venice* in 1493. The Doctrinal at *Nuremberg* in 1486, and all the four Parts at *Basil* in 1481, at *Venice* in 1484, and in 1591, and at *Douay* in 1624, with the Title of, *The Library of the World*. *Trithemius* mentions some other Works of *Vincent* of *Beauvais*; namely, a Treatise of Grace, or of the Redemption of Jesus Christ: A Discourse in praise of the Virgin, and another in praise of St. *John* the Evangelist: A Treatise about the Instruction of Kings Sons, and a Consolatory Letter to St. *Louis* upon the Death of one of his Friends, and some other Letters. These two last pieces were printed at *Basil* in 1481.

RAIMOND of *Pennafort* or *Rochfort*, born in 1175 at *Barcelona*, ſtudied in the Univerſity of *Bologn*, and after having taken his Degrees, did there teach the Canon Law. He was afterwards recalled to *Barcelona* by his Biſhop, and made by him Canon and Provoſt of his Cathedral. He left this Dignity in 1218, to enter into the Order of Preaching Friars, and was in a ſhort time after choſen by *John Algrin* Cardinal of St. *Sabina* Legate in *Spain*, to accompany him in his Embaſſy. Pope *Gregory* the Ninth being acquainted with his Merit, invited him to *Rome*, made uſe of him in his Affairs, and made him his Chaplain, his Penitentiary, and his Confeſſor. He refuſed the Archbiſhoprick of *Tarragon*, but being obliged to return by the advice of his Phyſicians to *Barcelona*, he was choſen third General of his Order in 1238, and reſigned that Dignity within two years to live a ſimple Monk. He was nevertheleſs induſtrious for the rooting out the *Vaudois* and *Saracens*, perſwading *James* I. King of *Arragon* to ſet up the Inquiſition in his Realm. He died in 1275, being a hundred years old. He was canonized by *Clement* VIII. in 1601. 'Tis he that was the Author of that Collection of five Books of Decretals which is in the body of the Law, which he made by the Order and with the Approbation of Pope *Gregory* the IX. who recommended it to the Doctors and Students of the Univerſity of *Bologn* in his own name, to ſerve them for a Rule in their Schools, and a Law in their Judgments. He likewiſe made a Sum of Caſes of Conſcience, which was printed at *Rome* in 1603. It is divided into three parts: In the firſt he treats of Sins committed againſt God: In the ſecond, of thoſe againſt our Neighbour: In the third, of Irregularity, of Hindrances to the taking of Holy Orders, Diſpenſations, Canonical Purgations, Sentences, Penances, and Abſolutions; to which is joined a Treatiſe in reference to Matrimony. The greateſt part of theſe Caſes he decides by the Authority of the Holy Scriptures, the Canons, the Decretals, or the Fathers, and very rarely by their own Evidence. An Example which all that wrote after him upon theſe Matters ought to have followed. Some Authors take notice of a Treatiſe of his about the Viſitation of Dioceſſes and the care of Souls; and another of War and Duelling; and another concerning the means of trading without Injuſtice. But theſe we have none of. Raimond of Rochfort.

GILES of *Aſſiſi*, a Companion of St *Francis*, is Author of a little piece, intituled, *Words of Gold*, printed at *Antwerp* in 1534, and of many other little Works which are no where but in Manuſcript. He died in 1262. Giles of Aſſiſi.

ALEXANDER, ſirnamed of *Hales*, from the place where he was born, which is in *Glouceſterſhire* in *England*, after having gone through the Courſe of his Studies in his own Country, came to the Univerſity of *Paris*, where he followed Divinity, and the Canon Law, and gained ſuch a Reputation in them, that he was ſirnamed the Irrefragable Doctor, and the Fountain of Life. In 1222 he entred into the Order of Friars Minims, and made *Paris* the place of his Reſidence, where he died in 1245, on the *27th* of *Auguſt*. Alexander of Hales.

By the Order of *Innocent* the IV. he made a Commentary upon the four Books of Sentences, or a very ſubtile Sum of Divinity, which hath been printed at *Nuremberg* in 1482, at *Baſil* in 1502, at *Venice* in 1575, and 1576, and at *Cologn* in 1622; for we muſt not make two diſtinct Works of his Commentary, and of his Sum, as ſome have done: It is one and the ſame Work, as is plain in the Manuſcript of the Library of St. *Victor* where it is, with the Text of the Maſter of the Sentences, and this Title, *A Sum and Commentary upon the Maſter of the Sentences*: So that the Commentary upon the Sentences printed at *Lions* in the year 1515 with *Alexander* of *Hales*'s name to it, is not really that Author's. And I doubt too whether the Sum of the Virtues, printed at *Paris* in 1509, or the Treatiſe intituled, *Deſtructorium Vitiorum*, which was printed at *Nuremberg* in 1496, and at *Venice* in 1582, ought to be aſcribed to him. It is certain that he compoſed a Poſtille upon the whole Bible; but the Commentary upon the Pſalms printed in his name at *Venice* in 1496, in right belongs to *Hugh* of St. *Charus*: and there's reaſon to doubt whether the Commentary upon the Revelations publiſhed under the name of *Alexander* of *Hales*, and printed at *Paris* in 1647, is really his. The Commentary upon *Ariſtotle*'s Phyſicks belongs to *Alexander* of *Alexandria*, Doctor of *Barcelona*, who flouriſhed about 1313. We can give no Judgment of the Commentaries upon the Prophets, upon the four Evangeliſts, and upon all the Epiſtles of St. *Paul*, which go under this Author's Name, and are to be met with in the Libraries of *Milan* and *Oxford*. We have loſt the Commentary which he made upon the Statutes of the Minor Friars, and a Treatiſe of the Harmony of Divine and Human Law, which *Trithemius* mentions. Laſtly, we have none of the Lives of St. *Thomas* of *Canterbury*, or of *Richard* King of *England*; nor have we a Treatiſe againſt *Mahomet*, which ſome Authors ſay he wrote: and indeed we have none of his Works left us, that we can certainly ſay are his, except his Sum, which diſcovers that he had more ſubtilty than skill in the Antiquities of the Church.

JOHN of *Rochelle* of the Order of *Minor* Friars, a Companion of *Alexander* of *Hales*, if we may believe *Trithemius*, compoſed a Treatiſe upon the Sentences; a Sum of Virtues and Vices; and a Treatiſe of the Soul. Some Commentaries upon the Holy Scripture, and ſome Sermons are likewiſe aſcribed to him. John of Rochel.

ALBERT the Great (ſo called becauſe of his vaſt Learning) deſcended from the Lords of *Bolſtadt*, was born at *Lavingen* in *Suabia*, according to ſome Authors in 1193, and according to others in 1205. In 1221 he entred himſelf into the Order of Preaching Friars, and having ſignalized himſelf by his profound Knowledg, upon the Death of *Jordan* General of his Order, he was choſen in 1236 to govern it in quality of Vicar, which he did two years; and by many Votes was nominated General, as was alſo *Hugh* of St. *Charus*, but neither of them was choſen: *Albert* was Albertus Magnus.

Albertus Magnus.

made Provincial of his Order in *Germany*, and made his abode at *Cologn*, where he taught Divinity with no small Reputation. Pope *Alexander* IV. chose him in 1260 for Bishop of *Ratisbon*; but he was soon weary of a Dignity which he never sought, and within three years resigned his Bishoprick that he might retire into his Monastry at *Cologn*, where he died *November* 15. in the year 1280.

There is no Author that hath more Works printed under his name than this, for they make one and twenty Volumes in Folio, published at *Lions* in 1651. We have nothing to say of what is in the six first, because they are only Logick and Physicks.

The five next are Commentaries upon the Holy Scripture, *viz.* the seventh, A Commentary upon the Psalms; the eighth, upon *Jeremy*, *Baruc*, *Daniel*, and the twelve *Minor* Prophets; the ninth, upon the Gospels of St. *Matthew* and St. *Mark*; the tenth, upon the Gospel of St. *Luke*; the eleventh, upon the Gospel of St. *John*, and the Revelations.

The twelfth Tome contains Sermons for all the year, and for the Saints; Prayers upon the Gospels of all the Sundays in the year; two and thirty Sermons on the Eucharist which are among the Works of St *Thomas* too; but, 'tis more likely, belong to *Albert*: and a Discourse upon a Woman of Fortitude.

The thirteenth is Commentaries upon the Books ascribed to St. *Dionysius* the Areopagite, and an Abridgment of Divinity in seven Books.

The three next Volumes are Commentaries upon the four Books of the Master of the Sentences.

The seventeenth and eighteenth contain a Sum of Divinity.

The nineteenth is a Work, intituled, *A Sum of the Creatures*: In two Parts, the second of which is of Man.

These that have been mentioned are, no body doubts, the Works of *Albert* the Great, but the twentieth Volume hath many in it which are doubtful, or forged: The first is not of that number; it is a Discourse in honour of the Virgin, with the Title of *Marialis*, upon these words of the Gospel, *The Angel* Gabriel *was sent*, &c. but the twelve Books of the Praises of the Virgin which follow it are RICHARD's of St. LAURENCE, a Penitentiary of *Rome*, about the year 1240, if we may credit the Manuscripts. And there's as much reason to doubt whether the Bible of *Mary*, the Author of which applys to the Virgin whatsoever is contained in the Scripture, which had been printed at *Cologn* before, belongs to *Albert* the Great.

Richard of St. Laurence.

The twenty first contains some Works which are not without suspicion: A Treatise of the Sacrifice of the Mass, and the Sacrament of the Eucharist: The Paradise of the Soul; or, A Treatise of Virtues: and the Treatise of cleaving to God. It is not certain that these are really his.

St. BONAVENTURE, surnamed the Seraphick Doctor, was born at *Bagnarea* in *Tuscany*, in the year 1221. He entred himself in 1243 into the Order of *Minor* Friars, and studied in the University of *Paris*, where he afterwards taught Divinity, and took his Doctors Degree with St. *Thomas Aquinas* in 1255. The next year he was chosen General of his Order, and reformed its Discipline, and regulated its Habit. 'Tis said that he introduced the Custom of making a Prayer to the Virgin after Compline, and of ringing the Bell to call the Faithful together, and that he was the occasion of the Institution of Confreries, after the example of that which he settled at *Rome* in 1270. 'Tis reported that it was he who, when the Cardinals could not agree about the Election of a Pope after the Death of *Clement* IV. proposed to them the choosing of *Theobald* Archdeacon of *Leige*, who took the name of *Gregory* X. This Pope in acknowledgment made him Cardinal Bishop of *Albanor* in 1274, some while before the second General Council of *Lions*, at the first Session of which he assisted on the 7*th* of *May*, but died before it rose, on the 15*th* of *July* the same year. He was Canonized by *Sixtus* the 4*th* in 1482.

St. Bonaventure.

See the Judgment that *Gerson* gives of this Author and his Works in his Treatise about the Books which Monks ought to read: "In my opinion, says he, one of the best Authors that a "Man can read is *Enstachius*, for so one may translate his name of *Bonaventure*; he is the Man "of all the Catholick Doctors, not to derogate from the rest, that seems to me the most proper "and safe for the enlightning of the Judgment, and inflaming the Heart. To be convinced of "this one need not read any more than two of his Works; I mean his Breviloquy and his Itinerary, which are written with so much art and brevity, that nothing can be beyond them; and "though they are more difficult and scarce than his other Works, yet all Christians ought to "search and examine them, Mystical Theology being proper for the Faithful. In another place (in his Book of the examination of Doctrines) he says, "That if any one should ask him "which of the Doctors he thought most proper for the instruction of the Faithful; his Answer "should be, without detracting from the rest, St. *Bonaventure*: because he is solid, safe, pious, "just and devout, and keeps as far as he can from Niceties, not meddling with Logical or Physical Questions, which are alien to the matter in hand, disguised under Theological Expressions, as too many do: and because by clearing the Understanding, he sets off Religion and "Piety in their true Colours; which is the reason, adds he, that the indevout Schoolmen "which, the more is the Pity, make the greater number, cast him by, though there is nothing "more noble, more divine, more conducive to Salvation, and fitter for Divines than the Doctrine "of this Author. *Trithemius* makes almost the same Judgment of him in these words: "St. *Bonaventure* wrote many very deep and devout Works: all his Expressions are full of heat, and

"inflame

" inflame the Hearts of those that read him, as well as inlighten their Minds by a holy Light; " for his Works surpass all those of the Doctors of his time in their usefulness, the Spirit of the " Love of God, and of Christian Devotion shining through them: He is deep without Prolixi- " ty, subtile without Nicety, eloquent without Vanity; his words are full of spirit, yet not " bombastick; which is the reason that such as are touched with the Love of God read him with " the more safety, understand him with the greater ease, and remember him with the greater " profit. Many Authors teach Doctrine, and others preach Devotion, but there are very few " to be met with who have joined these two things together in their Writings: But in St. *Bona-* " *venture* they are united, for his Devotion instructs in Doctrine, and his Doctrine inspires with " Devotion: So that whoever desires both Knowledg and Devotion cannot do better than apply " himself to the reading of his Works. Much of the same opinion is St. *Antoninus*, who re- marks, That such as desire Divine Knowledg more than Aristotelical Vanity, find his Works easy to be understood. Indeed the greatest part of St. *Bonaventure*'s Works are mystical and spiri- tual: they make eight Volumes, printed at *Rome* in 1588. *St.* Bona- venture.

The first contains Commentaries upon some Books of the Old Testament, *viz.* A sort of Preface, intituled, *Principles of the Holy Scripture:* Thirty three Sermons upon the Six days Work, or the Creation of the World: Explications or Postilles upon the Psalms, upon *Eccle- siastes*, upon the Book of *Wisdom*, and upon the Lamentations of *Jeremy*.

The second Volume contains Commentaries upon the Gospels of St. *Mathew*, St. *Luke*, and St. *John*, with Conferences upon the last of them.

The third is Sermons of time and of the Saints.

The fourth and fifth are Commentaries upon the four Books of the Master of the Sentences.

The sixth Tome contains the first and second parts of his *Opuscula*, the Titles of which are, Of the reducing of Arts to Divinity: The Breviloquy: The Centiloquy: The Quiver: An Explanation of the Terms of Theology: An Abridgment of the Books of the Sentences: Four Books of Sentences in Verse: Of the four Cardinal Virtues: Of the seven Gifts of the Holy Spirit: Of the three Ternaries of Sins: Of the Resurrection from Sin to Grace: The Diet of Salvation: Of the Hierarchy of the Church. Those of the second Part are the Soliloquy: Meditations upon the Life of Jesus Christ: Of the seven Degrees of Contemplation: Of the five Feasts of the Child Jesus: The Office of the Passion: The Elogy of the Cross: The Wood of Life: The Mirror of the Praises of the Virgin: The Crown of the Virgin: The Compassi- on of the Virgin: The Nightingale of the Passion of our Lord, fitted to the seven hours: On the seven Words of our Saviour on the Cross: The Great Psalter of the Virgin: The Little Psalter on the Salutation of the Angel, and the *Salve Regina*.

The seventh Tome contains the third Part of his Moral *Opuscula*, which are, Of the order- ing of a Christian Life: Of the Government of the Soul: The Mirror of the Soul: Of the ten Commandments: Of the degrees of Virtues: The Itinerary of the Spirit of God: Of the seven Paths of Eternity: The Spur of Divine Love: The Fire of Love: The Art of loving: The Book of Spiritual Exercises: The Fasciculary: The five and twenty Memorials: The Confessional: Of the manner of confessing: Of Purity of Conscience: Of the Priests Prepa- ration for the Mass: An Explication of the Mass: Of the six Wings of the Cherubims, and the six Wings of the Seraphims.

The eighth Volume contains the *Opuscula* which concern the Religious, the Catalogue of which I shall set down: A Treatise of the threefold Estate of Religiouses: The Mirror of Discipline for Novices, which some call in question: The twenty steps of Novices: Of Advancement in Religion: Of the Contempt of the World: Of the Reformation of the Spirit: The little Alphabet of a good Monk, which is *Thomas a Kempis*'s: Of the Perfection of a Re- ligious Life: An Explanation of the Rule of the *Minor* Friars: Questions about this Rule: Why the *Minor* Friars preach: Of the Poverty of Jesus Christ: That Jesus Christ and his Apo- stles went barefoot: An Apology for Evangelical Poverty: A Treatise against the Reviler of the Order of St. *Francis*: An Apologetick against the Adversaries of the Order of *Minor* Friars: A Treatise intituled, *De non frequentandis quæstionibus:* Conferences to the Brothers of *Tholouse* which are not St. *Bonaventures*: A Treatise of the Reform of the *Minor* Friars, ad- dress'd to the Provincials of the Order. In this Tome there is an Appendix containing, An A- bridgment of Theology; Treatises upon the Essence, Invisibility and Immensity of God, and a Work of Mystical Divinity.

The Life of St. *Francis* related by *Surius* in *October* 4. is likewise ascribed to St. *Bonaventure*.

St. THOMAS of *Aquino*, Sirnamed the Angelical Doctor, of the House of the Earls of *Aquino*, descended from the Kings of *Sicily* and *Arragon*, was born in 1224 in the Castle of *Aqui- no*, which is in the Country of *Lavoro* in *Italy*. After having been educated in the Monastry of *Monte-Cassino*, he was sent to *Naples*, where he studied Humanity and Philosophy. He entred in 1241 into the Order of Preaching Friars, notwithstanding all his Mother could do, who laid hold on him and kept him close up in a Castle; but nothing could conquer his Resolution, for finding means to escape out of his Confinement, wherein he was kept for two years, he came to *Paris* in 1244, and from thence went to *Cologn* to study under *Albert* the Great. Returning again to *Paris*, he took the Doctor of Divinity's Cap in 1255. He went back into *Italy* in 1263, and after having gone through most of the Universities, teaching Scholastical Divinity, he settled at *Naples*, the Archbishoprick of which City offered him by *Clement* the IV. he refused. In 1274, *Gregory* the X. called him to the Council of *Lions*, and parting from *Naples* on his Thomas Aquinas.

Thomas Aquinas.

Journy thither, he fell ſick by the way in the Monaſtry of *Foſſa-Nova* near *Terracena*, and there died, being fifty years old, on the ſeventh of *March* the ſame year.

The number of St. *Thomas*'s Works is prodigious. They make ſeventeen Volumes in Folio, and were printed at *Venice* in 1490, at *Nuremberg* in 1496, at *Rome* in 1570, at *Venice* in 1594, and at *Cologn* in 1612. The five firſt Tomes are Commentaries upon the Works of *Ariſtotle*: The ſixth and ſeventh, a Commentary upon the four Books of the Sentences: The eighth, Theological Queſtions; namely, ten Queſtions about the Power of God, ſixteen Queſtions about Evil, one Queſtion about ſpiritual Creatures, another about the Soul; a Queſtion of the Union of the Word; a Queſtion of Virtue in general; a Queſtion of Charity, another of brotherly Correction: A Queſtion of Hope, another of the Cardinal Virtues, and nine and twenty of Truth, and twelve Quodlibetick Queſtions. The ninth contains the Sum of the Catholick Faith againſt the Gentiles, divided into four Books: The tenth, eleventh, and twelfth, are a Sum of Divinity, with the Commentaries of Cardinal *Cajetan*: The thirteenth is compoſed of many Commentaries upon the Old Teſtament: namely, A Commentary upon the Book of *Job*: A literal and myſtical Explanation of the five firſt Pſalms: An Expoſition upon the Song of Songs, which they ſay he dictated upon his death-bed to the Monks of *Foſſa-Nova*: Commentaries upon the Prophecies of *Iſaiah* and *Jeremiah*, and on the Lamentations, which the beſt Criticks think rather belongs to the Engliſh *Thomas* than this. The fourteenth Volume contains Commentaries upon the Goſpels of St. *Matthew* and St. *John*, but that upon St. *Matthew* was made by *Peter Scaliger*, Dominican of *Verona*. That upon St. *John* was put into Method by *Renaldus* a Companion of St. *Thomas*, from an Explanation which he heard of it from the Mouth of St. *Thomas*. The fifteenth is a Chain upon the four Goſpels taken from the Fathers, and preſented to Pope *Urban* IV. The ſixteenth contains a Commentary upon the Epiſtles of St. *Paul*, and Sermons. The ſeventeenth Volume contains divers little Pieces of Divinity; namely, A Treatiſe againſt the Errors of the Greeks, to Pope *Urban* IV. An Abridgment of Divinity, to *Renaldus* a Monk of his Order, which ſome with a great deal of probability aſcribe to *Ulric* of *Strasburg*: An Explanation of ſome Articles againſt the Greeks, Armenians, and Saracens, addreſſed to the Chanter of *Antioch*: A Treatiſe of the two Precepts of Charity, and of the ten Commandments of the Law: An Explication of the Lord's Prayer: An Explication of the Salutation of the Angel: An Anſwer about the hundred and eight Articles taken out of the Works of *Peter* of *Tarentaiſe*, to *John* of *Verceil*, General of the Order of Preaching Friars, which is commonly thought to be none of St. *Thomas*'s: Another Anſwer addreſſed to the ſame Perſon, about the forty two Articles: An Anſwer about ſix and thirty Articles, to the Reader of *Venice*: Another Anſwer about ſix Articles, to the Reader of *Beſanſon*: A Treatiſe about the difference between the Divine Word, and the Human Word: A Treatiſe about the Nature and Origin of the Word of the Underſtanding: A Treatiſe about ſeparate Subſtances, or of the Nature of Angels: A Treatiſe of the Unity of the Underſtanding, againſt the Averroiſts, who hold that all Men have but one Underſtanding: A Work againſt ſuch as diſſuade Men from entring themſelves into a Religious Order: A Treatiſe of the Perfection of a ſpiritual Life: A Treatiſe, intituled, *Againſt thoſe that oppoſe the Worſhip of God and Religion*, wherein he defends the Orders of Mendicants againſt the Books of *William* of Holy Love: Four Books of the Government of Princes, which cannot be St. *Thomas*'s, becauſe they talk of *Adolphus* ſucceeding *Rodolphus* in the Empire, and *Albert*, *Adolphus*, which was not till many years after the Death of St. *Thomas*; beſides, that the Stile is different from that of St. *Thomas*'s Works: A Treatiſe of the Government of the Jews: A Treatiſe of the Form of Abſolution: An Explanation of the firſt Decretal: Another Explanation of the ſecond: A Treatiſe of Spells: Another of Judicial Aſtrology: A Treatiſe of the Eternity of the World: A Treatiſe of Deſtiny: Thirty ſeven other Treatiſes of Logical and Phyſical Matters, which it is not worth while to make a Catalogue of here: Seven Books of the Education of Princes, which are only in the Roman Edition: The Office for the Feaſt of the Holy Sacrament, compoſed by Order of Pope *Urban* the Fourth, the Inſtitutor of that Solemnity. There is reaſon to doubt whether St. *Thomas* was wholly the Author of this, or whether he made uſe therein of an Office for that Feaſt, which had been before compoſed by *John* a Clerk of *Leige*: which is proved by the Teſtimony of the Author of the Life of St. *Juliana* the Virgin, who aſſures us that this *John* did make ſuch an Office, which conſiſted of Hymns, Anthems, Reſponſes, Leſſons, Chapters, and Collects; and by the antient Books of the Church of St. *Martin* of *Leige*, among which is found a piece of this Office of the Holy Sacrament which is aſcribed to St. *Thomas*. Father *Alexander* the Dominican on the other ſide maintains that it is St. *Thomas*'s, and proves it by the Authority of *William* of *Toco* an Author contemporary with St. *Thomas*, who puts it in the Catalogue of his Works, and *Ptolomy* of *Lucques*, Biſhop of *Toricelli*, a Scholar of St. *Thomas*'s, and St. *Antoninus*; but I believe it is pretty eaſy to reconcile theſe two Opinions, by ſaying that St. *Thomas* made uſe of the Office compoſed by *John* Clerk of *Leige*, and inſerted part of it in that which goes under his name; for it is true that ſome of that Office is his own, and he reduced it into the Form it now is in; which is the reaſon that in the Hiſtory of the Tranſlation of the Body of St. *Thomas*, it is only ſaid that it was he that digeſted, *ordinavit*, the Office of the Holy Sacrament: A Treatiſe of the Holy Sacrament of the Altar in two and thirty Chapters, which *Trithemius* makes *Albert* the Great Author of, and which is to be found among his Works divided into many Sermons: Another Treatiſe of the Sacrament of the Euchariſt, which is not St. *Thomas*'s, at leaſt not beyond exception, any more than all the following Treatiſes: Of the Humanity of Jeſus Chriſt:

* Of

Of the Love of Jesus Christ, and one's Neighbour: Of Divine Manners: Of Blessedness: Of the manner of Confessing: Of purity of Conscience: Of the Office of a Priest: Of the Mass: of buying and selling for a time, attributed by some to *James* of *Viterbo*: A Letter concerning the manner of acquiring Divine and Human Knowledg: A Treatise of the Vices and Virtues: Of Concordance: Of Usury, not to speak of the two Commentaries upon the Books of *Boetius*; the one upon his Treatise of Weeks, the other upon that concerning the Trinity, which is thought to be St. *Thomas*'s. There is likewise at the end of this Volume a Commentary upon the four Books of Sentences, which some call in question. Thomas Aquinas.

Under St. *Thomas*'s name some other Commentaries upon the Holy Scripture have been printed by themselves, *viz.* upon *Genesis*, upon the Prophecy of *Daniel*, upon the Books of the *Maccabees*, upon the Canonical Epistles, and upon the Revelation; but these are not his, the greatest part of them belonging to the English *Thomas*. Lastly, there is a Commentary of St. *Thomas* upon the Books of *Boetius* of the Consolation of Philosophy, printed at *Lovain* in 1487, and at *Lions* in 1514, which we may very well allow to be his.

There have been some Difficulties raised in our Age about St. *Thomas*'s Sum, which have made it doubted whether it be really his. We have already spoken to one of them, which arose from the second Part of the Second of that Work, being found in *Vincent* of *Beauvais*. Monsieur *De Launoy* has proposed another from the silence of Pope *Clement* the VI. who doth not mention this Work in that exact Catalogue of St. *Thomas*'s Works, which he makes in the Panegyrick upon that Saint, spoken some time after his Canonization. But Father *Alexander* has vindicated this Work by the Testimony of contemporary Authors, or such as lived not long after him, as *William* of *Toco* one of those that solicited his Canonization, who made a Catalogue of St. *Thomas*'s Works, at the head of which stands this Sum. *William de la Mare* of the Order of *Minor* Friars, who about the end of the *Thirteenth Century* wrote against the Doctrine of St. *Thomas* in a Book, intituled, *Correctorium Operum Fratris Thomæ*, and takes most of the Points which he opposeth out of his Sum of Theology, as out of his principal Work: *Giles* a Roman, the Scholar of St. *Thomas*, who defended him against *William de la Mare*: *John* the German, and *Nicholas Trivet*, who about the beginning of the next Century made a Catalogue of St. *Thomas*'s Works: St. *Antoninus* and many others, not to mention *Demetrius Cydonius*, who translated this Sum into Greek, with not a few Praises of the Author of it; so that the silence of *Clement* VI. will scarce do any thing against the Testimony of so many Authors, and those so antient, and so much more antient too than that Pope. St. *Thomas* did not finish his Sum, but the end of the last part was added by *Peter* of *Auvergne*, a Scholar of his, about 1280, who took the greatest part of this Supplement out of the other Works of St. *Thomas*, and particularly out of his Commentary upon the Master of the Sentences. This Author likewise wrote many Commentaries upon the Books of *Aristotle* which we shall not here speak of, but shall conclude this Article of St. *Thomas* with a General Scheme of his Sum.

In the first Part, after having in the first Question spoken of the sacred Doctrine in general, he treats of God; of his Essence; of his Attributes and Operations; of Blessedness; of the three Divine Persons; of their Processions and Relations: And lastly, he considers God in relation to the Creatures as their Creator and Preserver.

In the first Part of the second Part he treats of the Motions of a reasonable Creature towards God, of its ultimate end, and of the Actions conducing thereto; of their Principle; of Virtues and Vices in general; of Laws, and of Grace.

In the second Part of the Second, he in particular treats of the Theologal and Moral Virtues, and of whatsoever may have any relation to them.

In the third part he treats of the means of coming to God, *viz.* the Incarnation of Jesus Christ and the Sacraments, and they make the Subject of this Part, which ends in Questions about the four ends of Man.

HUGH the Cardinal was of *Barcelonette* in *Dauphine*, and not of *Barcelona* in *Spain*, as some Authors have made him. He was surnamed of St. CHARUS or St. THEODORICK, and entred into the Order of Preaching Friars. He studied in the University of *Paris*, and there took the Degree of Doctor in Divinity; Authors do not agree whether before or after his professing it. He was sent by Pope *Gregory* IX. to *Constantinople*, to labour for the reuniting the two Churches, and created Cardinal by the Title of St. *Sabina* in 1243, by *Innocent* the IV. and afterwards employed in many Legations. He died the 19th of *March* 1260. They say he expressed about the latter end of his Life, no small Grief for his having been raised to the Cardinal Dignity, confessing that he had rather have lived a simple Religious in his own Order, than have had the weight of a Cardinal's Hat on his head. He compoled Postilles; that is to say, short Notes or Glosses upon the whole Scripture, wherein he explains the Text according to the four Senses that it might bear. He wrote a larger Commentary upon the Psalms, which some ascribe to *Alexander* of *Hales*, but St. *Antoninus* assures us it is Cardinal *Hugh*'s. Under his name there are some Sermons printed too, and a Work with this Title, *The Priest's Mirror*: But the most useful thing that ever he did, and which will eternize his Memory, is the Concordance of the Bible, of which he was the Inventor, and which he made many Monks of his Order labour at; who made a Concordance of all the Names and all the Verbs in the Bible. CONRADE of *Halberstadt* added the indeclinable Particles to it, and a while after it was perfected. The Postilles of *Hugh* upon the Bible were printed in 1504 at *Basil*, in 1548 at *Paris*, and in 1600 at *Venice*; His Sermons were printed in 1479 at *Zuvol*, and the Priest's Mirror Hugh of St. Charus. Conrade of Halberstadt.

Mirror at *Lions* in 1554. *Conrade* of *Halberſtadt* was likewiſe the Author of ſome other little Works, of Sermons and Commentaries upon the Bible, which *Trithemius* mentions.

William Perrault. WILLIAM PERRAULT a ſimple Monk of the Order of Preaching Friars in the Monaſtry of *Lions*, and not Archbiſhop of that City as ſome have made him, had the Reputation of a good Preacher, and a good Divine. He made a Sum of the Virtues and Vices, which was in good eſteem that Age and the next, and is quoted with an Encomium by *Gerſon*, who ſays, That this Author did not heap together ſtuff out of his own head, but took what he wrote from the bottom of the Holy Scriptures; and that if one ſhould go to compare the new Fancies of ſome with this Doctrine, he would ſoon ſee that they had neither ſolidity nor truth on their ſide. This Sum has been printed a great many times, and among others at *Venice* in 1492, and 1497, and *Baſil* in 1497, at *Lions* in 1551, and at *Paris* in 1629. He likewiſe was the Author of many Sermons, and 'tis not without reaſon thought that thoſe which go under the name of *William* of *Paris* belong to this Author. *Trithemius* mentions a Work of his for the Inſtruction of Religious. This Author was contemporary with *William* of *Paris*, and St. *Thomas* of *Aquino*, and died as 'tis thought in the year 1275.

Thomas of Chantprè. THOMAS of *Chantprè* born at *Leuwe* or *Loo* near *Bruſſels*, was at firſt a Regular Canon in the Monaſtry of *Chantprè* near *Cambray*, whence he removed into the Order of Preaching Friars; and after having ſtudied at *Cologn* under *Albert* the Great, about the year 1255 he was made Subprior and Reader of the Dominicans of *Louvain*, and laſtly conſecrated Biſhop, to ſerve as a Suffragan and Aſſiſtant to the Biſhop of *Cambray*. The year of his Death is not certainly known; *Juſtus Lipſius* places it on the 15*th* of *May* 1263. Others ſome years after.

The principal Work of this Author is a Book, intituled, *The Univerſal Good*, or, *The Bees*; becauſe he therein makes uſe of the Figure of Bees to give us Precepts about the Carriage and Duty as well of Superiours as Inferiours. This Work was printed at *Douay* in 1597, 1607, and 1627. The laſt of theſe Editions publiſhed by *George Colvenerius* a Dominican, Doctor and Chancellor of the Univerſity of *Douay*, is the perfecteſt. In this Work *Thomas* makes mention of another Work of his about the nature of things, in compoſing which he ſpent fifteen years. He likewiſe wrote the Lives of St. *Chriſtina*, of St. *Lutgarda*, and of St. *Mary* of *Oignies*, related by *Surius* in the 16*th* and 23*d* of the Month *June*, and that of St. *Margarita* of *Ypres*, printed by it ſelf at *Douay* in 1618. 'Tis ſaid that he underſtood the Greek, and that he made a Latin Verſion of the Works of *Ariſtotle* at the deſire of St. *Thomas* of *Aquino*, who made uſe of it for his Commentaries upon that Philoſophy; but others will have the Verſion which St. *Thomas* uſed to be more antient. Be it how it will 'tis a very vitious Tranſlation, and ſome believe it was not made from the Greek of *Ariſtotle*, but from a Greek Tranſlation, from an Arabick Tranſlation of him.

Roger Bacon. ROGER BACON of an illuſtrious Family, born about the year 1206, at *Ilcheſter* in the County of *Somerſet* in *England*, was ſirnamed, *The Admirable Doctor*, for his extenſive Knowledg and penetrating Wit: But tho he was a Religious of the Order of *Minor* Friars, yet he applied himſelf more to the ſtudy of the Mathematicks, Phyſicks, and Chymiſtry, than of Divinity, and had entred ſo far into the Secrets of them that he was more than once accuſed for a Conjurer, and thereupon referred to his General, who condemned him in 1278. He was likewiſe next year put in priſon by order of Pope *Nicholas* IV. He is the Author of a great many Works of which ſome are in print, and the reſt in Manuſcript; but as they are all Phyſical or Mathematical, except one Abridgment of Divinity not printed, 'twill be of no uſe to make a Catalogue of them here. He died in 1284.

Peter de Vignes. PETER de VIGNES a German, Secretary of State, and Chancellor to *Frederick* II. defended bravely the Rights of the Empire, and the Cauſe of his Prince againſt the Aſſaults of the Popes; he was deputed by his Maſter to the Council of *Lions* in 1245, and there did his utmoſt to hinder his Condemnation; but his Services were but ſcurvily rewarded, for being accuſed the next year of unfaithfulneſs, *Frederick* put out his Eyes, and kept him in priſon at *Capua*, where he died in 1249. We have ſix Books of Letters written by him to divers Perſons about the Buſineſs of the Empire, printed at *Baſil* in 1566, and at *Augsburg* in 1609, and a Diſcourſe containing the Complaints of the Emperor *Frederick* for his Depoſition againſt the Pope and Cardinals, compoſed in 1230, and printed at *Haguenau* in 1539.

Humbert. HUMBERT, Sirnamed of *Romans*, from the place of his Birth, a Town of *Dauphine*, took his Degrees in the Univerſity of *Paris*, and made profeſſion in 1225 in the Convent of Jacobines of that place, where he taught Divinity. He was in 1254 choſen fifth General of his Order; voluntarily reſigned that Charge in 1263, and retired to *Lions*, where he died a ſimple Monk in 1277. He is Author of the following Works: The Mirror for Religious, or ſix Books of ſpiritual Inſtructions for a religious Life, printed at *Louvain* in 1575, and at *Paris* in 1622. A Letter about the three Vows of Religion, and the Virtues that ought to accompany them, printed with Sermons at *Haguenau* in 1508, and at *Venice* in 1603. A Commentary upon the Rule of St. *Auguſtin*, printed at *Coſma* in 1605, and at *Mons* in 1645. Two hundred Sermons printed as we ſaid before at *Haguenau* and *Venice*: Two Books for the inſtruction of Preachers, which *Trithemius* calls the Preachers Sum, printed at *Vicenza* in 1604, and at *Barcelona* in 1607. Some attribute to him the Hiſtory of the Riſe and illuſtrious Men of the Order of the Preaching Friars, intituled, *The Lives of the Brothers*: But this Work belongs to GERARD de FRACHET a Native of *Limoges*, a ſimple Monk, who compoſed it by the Order of *Humbert* his General.

Gerard de Frachet.

General. This Work was printed at *Douay* in 1519: *Gerard de Fracher* likewiſe compoſed a Chronicle from the beginning of the World, to the Coronation of *Charles* King of *Sicily*; that is, to the year 1266, which may be ſeen in Manuſcript in many Libraries. He died the 4th of *October* 1271.

BARTHOLOMEW of *Breſſe* Profeſſor and Interpreter of the Canon Law, who flouriſhed about the year 1240, compoſed divers Treatiſes of the Law: namely, A Repertory of the Decree divided into three Books, five Books upon the Decretals, divers Letters, and a Chronicle of the Cities of *Italy*. We have none of theſe Works. He died in the year 1258, being 84 years old. Bartholomew *of* Breſſe.

GODFREY the Bald Archbiſhop of *Bourges* is Author of the Life of St. *William* Biſhop of St. *Brieux*, related by *Surius* in the 29th of *July*. He flouriſhed about the year 1240. Godfrey *the Bald.*

WILLIAM a Monk of St. *Martin* of *Tournay*, made about the year 1246 a Collection of Sentences, or Flowers taken out of the Works of St. *Bernard*, printed at *Paris* without a name in 1499, and at *Lions* in 1556. This we find in Manuſcript with the name of this Monk to it, in the Library of *Citeaux*. William *of* St. Martin.

GILES a Monk of *Orval* of the Order of *Citeaux* in the Dutchy of *Luxemburg*, compoſed about the year 1246, a Hiſtory of the Biſhops of *Leige*, publiſhed by *Chapeaville*, and printed at *Leige* in his Collection in the year 1613. Giles *of* Orval.

BERNARD Prieſt and Sacriſt of the Church of *Compoſtella* was in favour with Pope *Innocent* VI. who made him his Chaplain. He compoſed a Commentary upon the firſt Books of the Decretals, printed at *Paris* in 1516, and a Treatiſe of notable things, and Caſes upon the five Books of Decretals, printed at *Nuremberg* in 1493, and at *Strasburg* in 1498; not to ſpeak of his Collections of the Popes Bulls, and of the Chronicle of the antient Kings of *Spain*, which is in the fourth Volume of *Hiſpania Illuſtris*. Bernard *of* Compoſtella.

CONRADE Biſhop Coadjutor, or Vicar of the Archbiſhop of *Mentz*, compoſed a Chronicle of the Hiſtory of *Mentz* from the year 1140, to the year 1250, printed at *Baſil* in 1535, 1569, and among *Urſtitius*'s Hiſtorians of *Germany*. He likewiſe made a Chronicle of the former times, printed at *Francfort* in 1584. Conrade.

ALBERT a Monk of *Stade* in the Archbiſhoprick of *Bremen* was choſen Abbot of that Monaſtry in 1232; but deſiring to put in execution a Bull which he had obtained of Pope *Gregory* IX. for the Reform of it to the Order of *Citeaux*, and the Monks refuſing to comply with him therein, he removed into the Order of *Minor* Friars in the year 1240, of which he was afterwards General. He made a Chronicle from the beginning of the World to the year 1256, taken from the beſt Authors, whoſe Words he relates, and clears from a great deal of falſe Hiſtory, which the Authors of that Age uſed carefully to collect. This Work was publiſhed in 1587, by *Reinerius Reineccius*, and printed at *Helmſtadt*, and ſince reprinted at *Wittemberg* in 1608. Albert.

DAVID of *Augsburg* of the Order of *Minor* Friars, flouriſhed about the year 1250. He is the Author of three little Pieces of Piety; the firſt intituled, *The Novice's* Formula *for the Reformation of the outward Man*; the ſecond, *A* Formula *for the inward Man*; and the third, *A Mirror of the ſeven ſteps of Religious:* The two firſt were printed by themſelves at *Augsburg* in 1593, and the laſt under the name of St. *Bonaventure* at *Antwerp* in 1591. They are all three, with the name of *David* of *Augsburg* to them, in the Library of the Fathers, of *Cologn*, and in the laſt. *Trithemius* aſſures us that this Author made many Sermons, which have not yet ſeen the light. David *of* Augsburg.

ALBERICK VERUS or VERE of the Family of the Earls of *Oxford* and *Clare*, a Regular Canon of St. *Auſtin*, flouriſhed about the year 1250. He compoſed a Treatiſe of the Euchariſt, the Life of St. *Oſithus*, and the Antiquities of his Monaſtry, which bore the name of this Saint. The Life is in *Surius* in the 7th of *October*. Alberick Verus.

WALTER of the Order of *Minor* Friars and Biſhop of *Poictiers*, flouriſhed about the year 1250. He compoſed a Sum of Theology upon the Books of the Maſter of the Sentences, quoted by St. *Thomas* in his Sum of Quodlibetick Queſtions, and Sermons for the whole year, written by order of Pope *Alexander* IV. Walter.

ROGER wrote a Hiſtory about the year 1250 of the piteous Eſtate of the Kingdom of *Hungary* ruined by the Tartars, which is at the end of the Chronicles of *Hungary*. Roger.

CONSTANTINE of *Orvieto* flouriſhed about 1250. There's no other Work aſcribed to him but the Life of St. *Dominick*. Conſtantine.

ENGELBERT Abbot of the Order of *Citeaux* who flouriſhed about the ſame time, wrote the Life of St. *Edwiga* related by *Surius* in the 15th of *October*. Engelbert.

ROBERT RICH of *Abington*, Monk of *Pontigny*, and ROBERT BACON an Oxonian Doctor, wrote the Life and Hiſtory of the Tranſlation of St. *Edmond* Archbiſhop of *Canterbury*, who died in 1240. Their Work was written ten or twelve years after: It is in *Surius* in the 16th of *November*. Robert Rich, *and* Robert Bacon.

JOHN de DIEU a Spaniard, Doctor in the Canon Law in the Univerſity of *Bologn*, and Canon of that City, flouriſhed about the middle of this Century, and compoſed many Treatiſes of the Canon Law, and a Penitential addreſſed to the Biſhop and Chapter of *Bologn*. None of theſe Works have been yet printed. The late Monſieur *Le Feron* Canon of *Chartres*, and Doctor of the Faculty of *Paris*, whoſe Learning and Piety are well known to the Learned World, had a Manuſcript of it, from which Monſieur *Petit* the Publiſher of the Penitential of *Theodore* took thoſe Extracts which he hath put at the end of it. 'Tis likewiſe in Manuſcript in the *Cambridg* Library. The other Works that *Trithemius* mentions of this Author are, His Sum of John de Dieu.

litigious,

litigious Cauſes: The Judges Sum: The Tables of the Decree, and the Decretals: The Agreement of theſe two Works, and divers Canonical Queſtions. They ſay that ſome of theſe Works may be met with in Libraries.

John Colonna. JOHN COLONNA a Roman of the Order of Preaching Friars, was made Archbiſhop of *Meſſina* in 1255 by Pope *Alexander* the IV. who the ſame year appointed him to be his Legate and Governor of *Taormina*. He compoſed a large Hiſtorical Collection in ſix Books, intituled, *The Sea of Hiſtories*, which *Trithemius*, St. *Antoninus*, and many others mention.

A nameleſs Author. An Anonymous Author of the Life of St. *Clare*, related by *Surius* in the *12th* of *Auguſt*, compoſed this Life by order of Pope *Alexander* IV. about the year 1255.

Ranier Sachon. RAINIER SACHON of *Placentia*, who from a Miniſter of the *Waldenſes*, became after his Converſion a Religious of the Order of Preaching Friars, and Inquiſitor againſt the Sect he had himſelf been of, flouriſhed about the year 1254, and died about the year 1260. He is Author of a Treatiſe againſt the *Waldenſes*, and other Hereticks of his time, publiſhed by *Gretſer*, and printed at *Ingolſtadt* in 1613. He treats therein of the Origin of theſe new Sects, the Marks by which one may diſtinguiſh thoſe that are of them, their Manners, and how they are to be examined and puniſhed. There is at the end of this Treatiſe an Addition about Hypocrites, whom he calls *Stertzers*, and whoſe extravagant Errors he relates. *Gretſer* will not have this Work to be *Rainier*'s.

Matthew Paris. MATTHEW, ſirnamed PARIS, whether from his having been born or having ſtudied in that City, flouriſhed in *England* from the year 1220, to the year 1260. He took a Religious Habit in the Monaſtry of St. *Alban* in 1217, and lived ſo regularly, that the Pope made choice of him to make a Reform in the Monaſtry of *Holm* in *Norway*. By order of *Henry* III. King of *England*, who honoured him with his familiar Friendſhip, he undertook a Hiſtory of *England*, and that he might make a compleat Body of it, he copied that which had been compoſed by *Richard* of *Wendower* Prior of *Beauvoir* in the Dioceſs of *Lincoln*, from the time of *William* the Conqueror to the year 1235, and continued it to the year of his death 1259, though at firſt he deſigned to carry it no farther than 1250. It hath been continued to 1273, by

William of Riſhanger. WILLIAM of *Riſhanger* Monk of St. *Alban*. *Matthew Paris* made afterwards a good many Additions or Supplements to his Hiſtory, and an Abridgment of it. He likewiſe wrote the Life of the two *Offas* Kings of *Mercia*, Founders of the Monaſtry of St. *Alban*, and the Lives of the twenty three firſt Abbots of that Monaſtry. The Stile of this Author hath a Tang of the barbarouſneſs of the Age he lived in, but he hath a great deal of good Senſe and Judgment. He ſpeaks very freely of the Powers of his time, relates matters fully and exactly, and confirms what he ſays by Letters and original Acts. The great Hiſtory of *Matthew Paris* was printed the firſt time at *London* in 1571, and at *Baſil* in 1606; and afterwards with a great many Lections, and the Lives of the *Offas*, and the Abbots of St. *Alban*, and the Additions of *Matthew Paris*, and the continuation of *Riſhanger*, at *London* in 1640, by the care of *William* of *Wat*, who put notes to it, and a Gloſſary of the barbarous words. This Edition was reprinted at *Paris* in 1644, and at *London* in 1684. The ſhort Hiſtory was never yet printed, but it is to be ſeen in Manuſcript in ſome Libraries in *England*, where is likewiſe in his name, An Univerſal Hiſtory from the beginning of the World to the Reign of *William* the Conqueror, which is very little different from that of *Matthew* of *Weſtminſter*.

Henry of Suſa. HENRY of *Suſa* was made Archbiſhop of *Embrun* about the year 1258, and Cardinal Biſhop of *Oſtia* in 1262, whence he got the Sirname of *Oſtienſis*, the name by which he is commonly known and quoted. He was accounted the ingenioueſt Man of his time for the knowledg of the Canon and Civil Law, and merited the name he had of *The Fountain and Glory of the Law*. He compoſed a Sum of the Canon and Civil Law, which commonly goes by the name of *The Golden Sum*, which hath been printed at *Baſil* in 1537, and 1573, and at *Lions* in 1588, and 1597. He likewiſe made a Commentary upon the Book of Decretals by order of Pope *Alexander* the IV. printed at *Rome* in 1470, and 1473, and at *Venice* in 1498, and 1581. Theſe Works are in great eſteem with the Canoniſts, and may paſs for Originals, which thoſe that came after did nothing but copy. Authors cannot agree upon the year of his death, ſome place it in 1267, others put it off till 1281; but Meſſieurs *De St. Martha* by very good Reaſons prove that he died in 1271.

John Semeca. JOHN SEMECA Provoſt of St. *Stephen* of *Halberſtadt* flouriſhed from the year 1250 to the year 1267, in which he died. He is Author of the common Gloſs upon the Decree of *Gratian*, which hath often been printed with its Text.

A nameleſs Author. The Life of the bleſſed *Godeberte* written by an Anonymous Author about the year 1260, is in *Surius* in the *11th* of *April*, but in another Stile.

John of Parma. JOHN of *Parma* born in the Territory of *Bologn*, of the Order of *Minor* Friars, after having taught the Maſter of the Sentences at *Paris*, was choſen General of his Order about the year 1250, and depoſed in 1256, retiring into a Hermitage near *Rieti*, where he lived thirty years after. He compoſed a Treatiſe upon the Maſter of the Sentences; two Books of the Life of Religious; a Writing with this Title, *The Converſation of the bleſſed St.* Francis *with Dame Poverty*, and a Treatiſe of the Benefits of the Creator. They attribute to him the Office of the Paſſion of our Lord.

John Chriſtophle. JOHN CHRISTOPHLE of the Order of Preaching Friars, flouriſhed about the year 1260. He publickly expounded the Holy Scripture, and wrote ſome Commentaries upon the New Teſtament.

ROBERT

otherwise, A Sum of the Government of Life: The Ordinary; &c. The Alphabet of [illegible] gious Life: A fuller Discourse of the Worth and Abuse of Philosophy: Another Discourse of the four Cardinal Virtues of the antient Princes and Philosophers: An Abridgement of the Life of the famous Philosopher, printed at *Louvain* in 1511: A Sum of Confidences, printed at *Paris* in 1516, and 1561. The Morals to the Fathers of *Ovid*, printed at *Paris* in 1505, are to [illegible] the second Collection of Decretals which we have already mentioned. There are many other Manuscript Works of this Author.

Gilbert of Tournay. GILBERT or GUIBERT de *Tornaco* of the Order of *Minor Friars*, flourished in the University of *Paris* about the year [illegible]. He wrote, at the desire of *John*, Bishop of *Tournay*, the Life of St. *Eleutherius* the first Apostle of their Country, published by *Ballerini* in the 10th of *February*. There are in the Library of the Fathers two Treatises of this Author's, one of the Functions of a Bishop, and the Ceremonies of the Church, and the other of the peace and tranquillity of the Soul. He is likewise the Author of many Sermons printed at *Paris* in 1534. Lastly, *Henry* of *Ganda* assures us that this Author made the History of the first Voyage of St. *Louis* into the Holy Land. He died before the year 1293, for *Henry* of *Ganda* who died in that year mentions his Death.

Ralph Bocking. RALPH BOCKING of *Canterbury*, a Monk of the Order of [illegible], wrote about the year 1270, the Life of St. *Richard* Bishop of *Chichester*, the Abridgement of which is in *Surius* at the 3d of *April*, and was published by the Bollandists on the same day in the Continuation of some Scriptors.

John Genes. JOHN GENES de la CAILLE of the Order of *Minor Friars*, wrote a Book of the Life of the City of Jesus Christ, printed at *Avignon* in 1505, and at *Rome* in 1523. He flourished about the year 1270.

William of Sandwich. WILLIAM of *Sandwich*, an Englishman, of the Order of Carmelites, composed about the year 1270, a Chronicle of the antiquity of the Carmelites in *Syria* and *Palestine*, of the rise of their Monasteries in that Country, and their removal into *Europe*. He there [illegible] upon Mount *Carmel*, and in the Holy Land, and did not return into *England* till after the [illegible] of *Sicily*, or *Vespers* by the Sicilians, which fell out in 1251. The Carmelites have got to put this Author in the Collection of the Historians of their Order, which [illegible] four Volumes in Folio, with the Title of *The Mirror of the Carmelites*, printed at *Antwerp* in 1680; and the Bollandists have put him in their Historical Treatise of the Patriarchs of *Mount Carmel*, which is at the beginning of the 3d Tome of the Month *March*. He answers, as we believe *Wilhelmus*, compiled a Commentary upon the Masses of the Sundays throughout the Year, the Rule of his Order, and a Collection of Decretals for the Religious.

William Guarren. *Trithemius* among the Sacred Divines of the [illegible] ces WILLIAM GUARR, or GUARRE, an Englishman, of the Order of *Minor Friars*, who says was *Scotch* by Nation, and very expert in [illegible] the Modern Divines. He wrote a Commentary upon the [illegible]

Thomas Spott, and William Thornus. [illegible] at *Canterbury*, about the year 1267 wrote the Lives of the Abbots of his Monastery, and were also written some time after by WILLIAM THORNUS, Monk of the same Monastery, who copied his Author [illegible]

Thomas of Lentini. THOMAS of *Lentini* a Sicilian of the Order of Preaching Friars, after having accomplished a Voyage into the Holy Land, was made Archbishop of *Cosenza*, and sent again into the East in 1272 by Pope *Gregory X.* in quality of his Legate, to govern the Patriarchate of *Jerusalem*. He died there about the year 1277. He wrote the Life of [illegible] which was published by the Bollandists in the 1st Volume of *April*.

Martin. MARTIN [illegible] Penitentiary [illegible] the year of [illegible] named to the Archbishopric of [illegible] and died at [illegible] from the Birth of Jesus Christ to the year 1278. We find [illegible] Pope. Many Additions have been made to this Chronicle, and [illegible] the 5th Pope *Joan*, which are in the 3d Edition of [illegible] But these Additions are retrenched in the Edition of *John Herold* [illegible] Order of *Preachers*, from an old Manuscript of that [illegible] Some Authors attribute [illegible] of a Sum of the Canon Law made by [illegible] Treatise of the [illegible] things of *Rome*.

NICHOLAS

NICHOLAS *de Hanapo*, so named from a Village in the Diocese of *Rouen* where he was born, was of the Order of Preaching Friars. He performed the Office of Penitentiary at *Rome* about the year 1270, and was made Penitentiary of *Jerusalem* in 1281, by Pope *Martin* the IV. and died at *Tolentino* in 1295. He wrote an Historical Collection of Examples of Miracles and Wonders, upon the Holy Scripture, in 24 Chapters, commonly called, *The Poor Man's Bible*. Some have falsly ascribed this to the *Franciscans*, and among the Works of St. Antonin: But the Manuscripts give their Testimony for *Nicholas of Hanapo*, and it hath been printed under his name at *Tubingen* in 1533, at *Venice* in 1537, at *Paris* in 1547, and at *Basil* in 1550. Nicholas of Hanapo.

BONAVENTURE BROCARD Native of *Strasburg*, of the Order of Preaching Friars, made the Voyage of the Holy Land about the year 1280, and has left us a very exact Description of it; one part of which hath been published by *Canisius* in his fresh Tome of Antiquities. Bonaventure Brocard.

Gretser, who made use of it for the making his Map of the Holy Land, affirms us that this Description is extant in a Manuscript of the Library of the Cordeliers of Cologn. They ascribe to him the Annals of the Actions of the Emperor *Frederick* II. in the Holy Land, which *Wolfangus*, *Lefaus*, and *Sinderus* mention.

MARK PAUL, a Venetian, Son of *Nicholas Paul*, after having travelled for a long time, wrote in Italian a Relation of his Travels, which hath been translated into Latin and printed at *Basil* in 1532, and 1551, and at *Helmstat* in 1584. Mark Paul.

MATTHEW of *Vendome*, so named from his Country, Abbot of St. *Denys*, Regent of Matthew of Vendome. under the Reign of St. *Lewis*, and was one of those to whom this Holy King left the Administration of his Kingdom, when he went his second Voyage to the Holy Land, and also Man agers, and Executors of his Will. He governed the Abbey of St. *Denys* for five Years, and died in the year 1286, in which he died. They ascribe to him a Poem in Elegiack Verse, containing the History of the Tobiet, dedicated to *Bartholomew* Archbishop of *Tours*: It is well esteemed, considering the time it was written in, and very frequent; it hath been printed at *Basil* in 1496, at *Basil* in 1563, and at *Bremen* in 1642.

GEOFFREY of *Beaulieu* of the Order of Preaching Friars, and Confessor to St. *Lewis*, Geoffrey of Beaulieu. assisted at his Death, wrote the Life of that King by order of Pope *Gregory* X. William of Chartres. and Book of the Life and Miracles of that Saint. These two Books are printed in the *Duchesne*'s Collection.

JOHN PECKHAM of the County of *Suffex* in *England*, entered himself into the Order of *Minor* Friars, after having studied at *Oxford* he went to perfect himself at *Paris*, and returned into his own Country, called to the chief Dignity in the Realm: but he was a good Servant for it to the Pope, and he had great Differences with the Archbishop of *Canterbury*, he peaceably enjoyed his Archbishoprick, and enriched, and raised his Kindred, who were low and of mean Extraction. He died in 1291. He composed a Book, intituled, *Collectiones, Constitutiones Regionum*, printed at *Paris* in 1506, and at *Cologn* in 1548. We have some Provincial Ecclesiastical Constitutions of this Archbishop, and in the Libraries of *England* many other Treatises of his in Manuscript, as, A Book of the Trinity; Considerations for all the Days in the year; Meditations upon the Body of Jesus Christ; Disputes between St. *Thomas* and this Author. John Peckham.

WILLIAM DURANTS born at *Puy* in *Languedoc*, a Scholar of *Polens* of *Sales* in *Provence*, studied at *Bologn*, and having there taken the Doctor's Cap, he taught the Canon Law at *Modena*, from whence Pope *Clement* IV. called him to be his Chaplain, and Auditor of the Palace. He was by *Gregory* X. first Legate to the Council of *Lions* in 1274, and after Bishop of *Mende* in 1286. He afterwards refused the Archbishoprick of *Ravenna* offered him by Pope *Boniface* VIII. but he accepted the Legation of the Signiory of *Lucca*, and having gone thither, he died at *Rome* in the Island of *Corsica* on the 6th of *July* in the year 1296. He was so eminent in Learning in his time, that he was surnamed, *The Father of Practice*. He hath left us a Book, intituled, *The Mirror of the Laws*, in three Parts, dedicated to Cardinal *Bonifac*, afterwards Pope *Boniface* V. The Repertory of the Law taken out of this Work, and the Exercise of Divine Offices; A Commentary upon the Canons of the Council of *Lions*, and an Abridgment of the Decrees, and the Text of the Canon Law. The Mirror and the Repertory of the Law have been printed with the *Rationale*, at *Lions* in the year 1516, and 1551. The Mirror was likewise printed by it self at *Basil* in 1474, and at *Strasburg* with the Repertory in 1502. The *Rationale* William Durants.

Rationale is the most common, and [illegible] many times in print. The Copy [illegible] the Canons of Durham, [illegible] Abbey of Ely [illegible] Abbey of St. [illegible]

Anonymous Authors. [illegible] Anonymous Author of the Chronicle of [illegible] monk of Dunstable, which [illegible] Chronicle ends by some [illegible] of Trifles.

John of Hayde. JOHN of *Hayde* flourished under *Edward* King of England about the year 1280. He [illegible] the Priory of St. [illegible]

William de la Mare. WILLIAM de la MARE of the Order of *Minor* Friars, flourished about the year 1280. He wrote a Commentary upon the Master of the Sentences, and Scotus undertook to [illegible] upon the Works of [illegible] of *Bonaventure*, and of the Abbot *Joachim*.

Rupert of Ruffia. RUPERT or ROBERT of *Ruffia*, of the Order of *Minor* Friars, flourished about the year 1290. He compiled Sermons, and [illegible] the Author of many [illegible] English Divines General of his Order. Four Books upon the Sentences, with many [illegible] *Lemovicus* adds to these a Book of the Soul. I could not get notice of any of his Works, whether they are printed or [illegible]

Ulric of Strasburg. ULRIC [illegible] of the Order of Preachers, [illegible] of Paris about the year 1290. He composed a Book of Divinity, [illegible] ces; a Book of Sermons; a Book of Canon Law; [illegible] with a Book of Questions, [illegible] nal to him. He died young, and before he had written a Second Book.

St. Gertrude, and St. Mechtildis. St. GERTRUDE and St. MECHTILDIS, Disciples and Companions of the [illegible] Cistercian Nunnery of *Helfleta* in the County of *Mansfeldt*, composed about the end of the [illegible] Books of Visions, which have been translated into English, under the [illegible] Revelations. These Books [illegible] *Paris* in 1513, at *Cologn* in 1536, at *Paris* in 1552, and 1568, and in other [illegible] died about the year 1290. The former of them was made [illegible] which she was the more [illegible]

Thiemi of Apolda. [illegible]

Gobelin. [illegible]

Egehard. EGEHARD Abbot of *Urangen* wrote about the same time a Chronicle of the [illegible] from Christ's coming to the year 1296, published in the same place by [illegible] Chronicle of *Godehard* Bishop of *Hildesheim*.

Conrade and Stephanardus. [illegible]

Ralph of Colonna. [illegible] the Greek Empire to the Latin, published by [illegible] The

THOMAS PALMERAH, an Irishman, Doctor of the House of Sorbonne, a Disciple of Thomas Aquinas, and Author of the Book intituled, *Of the Difference between Christ and Antichrist*, and of other Books of the Fathers, and of the Holy Scripture. He flourished about the year 1260. See more of his Works.

GUY de RAIE, born at Rayne, a Burgh of Lancashire, Archbishop of Arles, flourished about the year 1260. He composed three Books of Commentaries upon the Decrees, and some other Pieces. A Work called, *The Glory*: It was printed at Venice in 1565, with the Works of Innocent the Fourth.

GREGORY CAIRGUENT, or of Winchester, a Benedictine Monk of Glastonbury, wrote the Annals of his Monastery from the Creation to the year 1291, the 19th of Edward the First, and died in 1307.

RAIMOND, of Martin, a Catalonian, of the Order of Preaching Friars, professed an extraordinary zeal for the Christian Religion, and for the Conversion of the Infidels. He was so much taken with the study of the Arabick Tongue, that he might confute the Jews and Saracens out of their own Writers. In pursuance of which he wrote that Book called, *The Dagger of Faith*, in which he encounters the Jews and Saracens. He wrote also the Chronicle of all the Kings that ruled in Spain, from Gothia by Hermen a converted Jew. This Author flourished about the end of

[illegible] the Gaul.

[illegible] which had been burned by the Saracens, and many Monks killed.

[illegible] Aquaspora.

[illegible] Aristotle of Tuscany.

[illegible] Luke of Tudus.

[illegible] Simon, William, and Henry of Alligham.

[illegible] Kalamus,

Kalendar, in which he fet down not only the days, but the hours and minutes of the Lunations.

Alexander of Dis- ALEXANDER of Dis [illegible]

Gerard, of Liege. About the same time flourished GERARD [illegible]

Peter the Provincial. Henry of Ghent makes mention of a religious Dominican Provincial of Flanders named PETER, who made Sermons upon all the Sundays and Holidays of the year, which he says were made common use of in his time.

Engelhard. ENGELHARD [illegible]

Henry of Ghent. HENRY [illegible]

Richard of Middleton. RICHARD of Middleton, in Latin *De media villa*, [illegible]

James de Voragine. JACOBUS de VORAGINE, [illegible]

charitable to the Poor, to whom he distributed almost all the Revenues of his Archbishoprick. He very much studied the Works of St. *Austin*, and had made an Abridgment of him. He also composed a Version of the Bible into the Italian Tongue.

GUY of Munois in the Diocess of *Auxerre*, was Monk of the Abbey of St. Germain of *Auxerre*, and afterwards Abbot thereof in 1279. This Dignity was disputed with him, and he was forced to go twice to *Rome* to plead his Right to it, where after eight years he at last gained his Cause. In 1289 he voluntarily resigned his Abbacy, and retired into a private Cell, where he died in 1313. He studied Divinity and the Canon Law at *Orleans*, and at *Paris* for nine years. Another *Work* is published in the Library of the Fathers, *de Scriptoribus Ordinis Cisterciensis*, about the year 1669 to 1277, compiled by this Author. Guy of Munois.

PTOLOMY of *Lucca*, of the Order of Preaching Friars, was a Scholar of St. *Thomas Aquinas*, and afterwards Bishop of *Torcello*. He has wrote the Lives of the Popes to *Celestin* V. in whose time he lived. Ptolomy of Lucques.

JOHN the Teutonick of the Order of Preaching Friars, Bishop of *Bosnia* in *Hungary*, flourished at the end of this Century, and the beginning of the next. He composed a Sum for Confessors, printed at *Rudlingen* in 1202; and the Confessor's Sum, printed at *Lyons* in 1518. Others say that it was he that made the Table of the Sum of the *Abstinens* of *Raymund* of *Pennaforte*. John the Teutonick.

Amongst the Canonists that flourished at the end of this Century, *Trithemius* places a Spaniard called GARSIAS, who taught the Civil and Canon Law with reputation, and composed many Works upon that subject, and particularly a Commentary upon the Decretals. Garsias.

HENRY of *Suso*, or as others call him HAMANDUS of *Suso*, of the Order of Preaching Friars, flourished at the end of this Century, or in the next. For some place his Death in 1300, and others only in 1305, but be that how it will, he is the Author of divers little Works of Devotion in German, which have been translated of *Surius*, and printed at *Cologn* in 1588. The principal of them are these: The Clock of Wisdom. A hundred Meditations upon the Passion of our Lord. With a many Prayers. A Discourse of the nine Rocks. A Dialogue about Truth. Sermons for the Sundays, for the Holy-days of the Saints, and for Lent. Divers Letters full of Piety. The first of these Works was printed at *Ulme* in 1482, and in 1512; at *Nuremberg* in 1500, and in other places. There is another Work of Piety of this Author's, called, The *Book of Office of the Eternal Wisdom*. Henry Suson.

WALTER of *Exeter*, of the Order of Preaching Friars, made the Life of *Guy* Earl of *Warwick* in the year 1301. Walter of Exeter.

FRANCIS de Montcada Marquis of *Aytona*, and Earl of *Osona*, to the gobernment of his Estates, joined the Love of Knowledge and Learned Men. He wrote at the beginning of the last Century the History of the Expedition of the Catalonians and Arragonians, under *Roger* Viceroy of Sicily, against the Turks and Greeks; which he composed from the Memoirs of *Berengarius Montaner* who was present in the Expedition, and from the Writings of *George Pachymere*, and *Nicephorus Gregoras* thereon. Francis of Moncade.

Thus you have the greatest part of the Authors that wrote in the *Thirteenth Century*. But there were more whose Names are quite lost, and others whose Works are not come out of the Libraries where they are in Manuscript. Among such we may take notice of JOHN a converted Jew, and Deacon of the Church of *Bergen*, Disciple of *St. William* Archbishop of *Bergen* from the year 1199 to the year 1210; who after his Conversion wrote a Work against the Jews, which is in Manuscript in the Library of the Jacobines of the Great Convent of *Paris*. ADAM of *Clermith*, a Monk of *Citeaux*, made Bishop of *Senlis* in 1222, and died in 1256, many of whose Sermons we find in Manuscript in the Library of *Longueau*. MONETA of the Order of Preaching Friars, who flourished about the year 1240, and has left a Sum of Divinity. ALBERICK a Monk of *Citeaux* that made a Chronicle to the year 1241. ALBERTARIUS a Lawyer of *Bologn* in *Italy*, who flourished about the year 1260; some of whose Treatises of Piety we have in Manuscript, viz. A Treatise of the Love of God and our Neighbour. A Treatise of Consolation and Advice, and a Treatise to teach one to rule one's Tongue and speak. WILLIAM BROSSE raised to the Archbishoprick of *Sens* in the year 1238, composed a Sum of Virtues and Vices which is in the Library of Monsieur *Colbert*. BENEDICT Bishop of *Marforio* Elect in 1220, who died in 1254, and left a Treatise of Faith which is in the same Library. THOMAS BOCKINGHAM Chancellor of the University of *Oxford*, who flourished about the year 1270, and made a Commentary upon the Matter of the Sentences, and some other Commentaries upon the Books of the Holy Scripture, which are in the Libraries of *England*. ODO RIGAUD of the Order of *Minor* Friars, made Archbishop of *Rouen* in 1247, who died in 1275, whose Sermons and Commentaries upon Authors whose Works are only in Manuscript.

on

CHAP. V.

The History of the Greek *Church, and of the Authors who Flouriſh'd in the Eaſt during the* Thirteenth Century.

THE State of the *Eaſtern* Empire, and of the *Greek* Church in the Thirteenth Century, was Subject to various Revolutions. The Emperor *Iſaac Angelus*, after he had Reign'd Nine Years, was dethron'd in the Year 1195, by his own Brother *Alexius*, who took upon him the Sirname of *Comnenus*, and after he had put out his Brother's Eyes, caſt him and his young Son into Priſon. The Son having made his Eſcape from *Conſtantinople*, went into *Germany* to wait upon his Brother-in-Law the Emperor *Philip*, by whoſe Advice he made his Application to the Army of the *Croiſade*, which was ready to march for the Conqueſt of the Holy-Land. He deſir'd that before they march'd into *Paleſtine*, they would Re-eſtabliſh him in *Conſtantinople*, and Expell the Uſurper, withall promiſing afterwards to joyn Forces with them, and to help them to conſiderable Supplies. This Propoſal being made to the *Croiſade*, at their Rendezvous at *Venice*, by the Emperor's Ambaſſadors and the Deputies of *Alexius*, was accepted by the *Venetians* and *French*, whoſe Army march'd to, and beſieg'd *Conſtantinople* in the Year 1203, and within Eight days took it. *Alexius* the Elder fled by the *Boſphorus* and the *Euxine* Sea to *Zagora*, an Iſle of *Thrace*. *Iſaac* was ſet at liberty, and Re-eſtabliſhed on the Throne with his Son *Alexius*. This Prince promis'd to recognize the Pope, to put an end to the Schiſm, and to reconcile all his Subjects to the Church of *Rome*: But not being as yet altogether in a Capacity of performing what he had promiſed to the Princes of the *Croiſade*, he prevail'd upon them to put off their Expedition into the Holy-Land till *Eaſter* following. During this time the *Latin* Army ſat down before the Gates of *Conſtantinople*, and that natural Averſion which they bore to the *Greeks*, was the cauſe of frequent Quarrels and Conteſts between them; in one of which Rencounters, ſeveral Soldiers of the Army were ſo far incenſed by thoſe who liv'd in the Suburbs of the City, that they ſet it on Fire, and deſtroy'd Part of it. This Accident rendred not only the *Latins*, but alſo the two Emperors whom they had Re-eſtabliſh'd, odious to the *Greeks*, and gave occaſion to one of their Kinſmen nam'd *Murzulphus*, to Uſurp the Government. It was by his Advice that *Alexius* had refus'd to grant to the *Croiſade* what he had promis'd them. At laſt they broke out into an open War with them, wherein the *Greeks* not meeting with that Succeſs which they hop'd for, the *Conſtantinopolitans*, who ſuppos'd they were betray'd by their Princes, Proclaim'd *Nicolas Cannaba* Emperor. *Murzulphus* having ſeiz'd upon *Alexius*, caus'd himſelf to be acknowledg'd Emperor by the People, Throw'd *Cannaba* into Chains, ſtrangled *Alexius* in Priſon, and put an end to the Life of *Iſaac*. But he was ſoon after Chaſtis'd for his Treaſon by the *Croiſade*, who immediately laid Seige to *Conſtantinople*, and took it by Storm on the 12th of *April* 1204. *Murzulphus* made his eſcape the Night before, and *Theodorus Laſcaris* was Elected in his room by the *Greeks*. The City was given up to be Plunder'd by the Soldiers, who commited all manner of Cruelties and Outrages. After the taking of this City the *Latins* Elected *Baldwin* Count of *Flanders* for Emperor, and *Thomas Moroſini* a *Venetian* for Patriarch: For they had agreed that if the Emperor were a *Frenchman*, the Patriarch ſhould be a *Venetian*. They became Maſters of all the Churches, and ſupply'd them with *Latin* Prieſts: And afterwards enlarging their Conqueſts in *Greece*, they reduc'd under their Obedience almoſt all that had belong'd to the *Grecian* Emperors in *Europe*, and divided it among them. *Murzulphus* and *Alexius* fell into the Hands of the *Latins*, the former was put to death, and the latter Impriſon'd: So that, there only remain'd *Theodorus Laſcaris*, who having eſcaped into *Aſia*, ſet up the Imperial Seat at *Nice*.

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The New Emperor *Baldwin* wrote a Letter to the Pope upon the taking of *Conſtantinople*, wherein he heaps up a great many Reproaches upon the *Greeks*, exaggerates their Perfidiouſneſs, their Wickedneſs, and their Hatred to the Church of *Rome*, and gives a Narrative of the Abuſes which had crept in amongſt them. Pope *Innocent* III. upon the Receit of this Letter wrote to the Emperor *Baldwin*, to the Biſhops and Prieſts of the *Latin* Church, who were at *Conſtantinople*, to uſe their endeavours to reduce the *Greeks* under the Obedience of the Holy See. But notwithſtanding all their endeavours, and tho' the Pope's Legates made uſe of very harſh and rigorous Methods to conſtrain them to it, yet they could not gain their end, and the Emperor, *Henry Baldwin*'s Succeſſor, was forc'd to put a ſtop to theſe Proceedings; to open the *Greek* Churches, and to ſet their Prieſts and Monks at liberty in ſpite of *Pelagius* the Pope's Legate who oppos'd it. The *Bulgarians* in the year 1204, return'd to their Obedience to the Pope. *Theodorus Comnenus* Prince of *Epirus* abjur'd the Schiſm under the Pontificate of *Honorius* III. and afterwards having taken upon him the Title of Emperor of *Conſtantinople*, and become Maſter of *Theſſalonica*, he was Excommunicated by Pope *Gregory* IX. in the Year 1232.

The Emperor *Baldwin* did not long enjoy his new Dignity, for he was taken on the 15th of *Auguſt* 1205, by *John* King of the *Bulgarians*, who kept him in Priſon for Sixteen Months, at the end of which he died a cruel Death. After his Death, his Brother *Henry* was advanced to the Empire in the Year 1206, who Reign'd Ten Years or thereabouts, and had for his Succeſſor *Peter* of *Courtnay* Count of *Auxerre*, who had marry'd *Yolanta* the Siſter or Daughter of *Henry*. But that unfortunate Prince never enter'd into the Poſſeſſion of the Empire: For being on his way thither, after he had been

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Crown'd at *Rome* by *Honorius* III. he was taken in his passage thro' *Thrace*, by *Theodorus* Prince of *Epirus*, and sent to the Emperor *Theodorus Lascaris*, who put him to death. His Son *Robert* Succeeded him in the Year 1221, who dying in the Year 1228, was Succeeded by his Brother *Baldwin* II. from whom the *Greeks* retook *Constantinople* in the Year 1261.

During this the *Greeks* had an Emperor at *Nice* in *Bithynia*: *Theodorus Lascaris* was the first, and in the Year 1222, *John Ducas* his Son-in-Law Succeeded him. This *John* retook from the *Latins* a Part of those Countries which they had Conquer'd, and after he had Reign'd Three and thirty Years, left his Son *Theodore Lascaris* Heir to his Estates, which he did not long enjoy, being taken away by death in the Fourth Year of his Reign, *A. D.* 1259. His Son *John* being in his Minority was soon turn'd out of the Empire by *Michael Palæologus* the Son of *Andronicus Palæologus*, and by the Mother's side descended from the Family of the *Comneni*, who put to death the Man whom *Theodore* had nominated for the Young Prince's Tutor, caus'd himself at first to be declared Regent, afterwards Associate of the Empire, and at last rid himself of his Collegue, after he had caus'd his Eyes to be put out. *Michael* had an happy Beginning of his Reign by the taking of *Constantinople*, which *Alexius Strategopulus Cæsar* had seiz'd upon by the Treachery of some *Greeks*, who were in the City in the Year 1261, and drove out thence the *Latins*.

Projects set on foot for the Re-union of the Greeks *and* Latins.

Under the Empire of *John Ducas* Pope *Gregory* IX. entred into a Negotiation in the Year 1233 with *Germanus* Patriarch of *Constantinople*, Residing at *Nice* for the Re-union of the Two Churches. That Pope wrote a Letter to the Patriarch (related by *Matthew Paris*) about the Differences in Religion which were between the *Greeks* and *Latins*; and made choice of Two Monks of the Order of the *Preaching Friars*, nam'd *Hugh* and *Peter*, and two of the Order of the *Minor Friars*, nam'd *Aimo* and *Radulphus*, to treat with the Patriarch. They met at *Nice*, where they had several Conferences with the *Greeks* about the Procession of the Holy Ghost, and the Celebration of the Eucharist with unleaven'd Bread. But they came to no Conclusion, and the Patriarch of *Constantinople* told them, that he would call a Synod, where the Patriarchs of *Jerusalem* and *Antioch* would meet him, with whom he might resolve upon something in the Case. The Pope's Advocates retir'd to *Constantinople*, from whence they were call'd to *Nymphea* in *Bithynia*, near the *Euxine* Sea, where that Council of the *Greeks* was held on the morrow after *Easter*-day, in the Year 1233. They there repeated all that had been said on either side at *Nice* concerning the Two Points in Question; and after several Disputes, the *Greeks* gave in Writing a Declaration, wherein they maintain'd, That one might celebrate the Eucharist with Unleaven'd Bread, and the *Latins* presented a Profession of Faith, concerning the Procession of the Holy Ghost. The *Latins* refuted the Opinion of the *Greeks* about Unleaven'd Bread by the Authorities of Scripture, and of the *Greek* Fathers: The *Greeks* oppos'd the Testimonies of others against them, and the Dispute lasted till late at Night. They had no Conference afterwards for several days together; and at last the Emperor *John Ducas* propos'd to the *Latins*, to leave out that Addition made in the Creed about the Procession of the Holy Ghost; and to permit the *Greeks* to adhere to their Opinion; and that the *Greeks* should acknowledge and approve of the Sacrament of the *Latins*, celebrated with Unleaven'd Bread: But the Pope's Legates reply'd, that the Pope would not part with the least Iot of the Faith; and that the *Greeks* ought to believe, and Preach to others concerning the Body of Jesus *Christ*, that it may as well be done with Unleaven'd as with Leaven'd Bread. And concerning the Holy Ghost, that he proceedeth as well from the Son as from the Father; and that they should inculcate this Doctrine to the People: But that the Pope would not force them to add this Clause expressly in their Creed, when they Sung it in the Church, nor condemn the Sacrament of the *Greeks* celebrated with Leaven'd Bread. The *Greeks* were very much nettled at this Proposition, and having call'd together the Pope's Legates a second time, order'd their Profession of Faith about the Procession of the Holy Ghost to be read before them, and offer'd several Passages of the Fathers to refute it. The Pope's Legates adher'd stiffly to their Sentiments, and both sides parted looking on each other as Heroticks. Afterwards the Pope's Legates obtain'd Leave to depart. The *Greeks* sent in all haste after them, to regain the Declaration which they had given them concerning Unleaven'd Bread; and gave them another concerning the Procession of the Holy Ghost, wherein they produc'd a great many Passages out of the *Greek* Fathers to prove that he proceeds only from the Father.

There was likewise another Treaty of Re-union set on foot, between Pope *Alexander* IV. and the Emperor *Theodore Lascaris*. This Pope sent him the Bishop of *Orvieto* as his Legate, and gave him an Instruction containing the Articles of Obedience to the Holy See, granted by the *Greeks* in the time of *Innocent* III. with the Demands of the *Greeks*, and the Answers which the Legate ought to return them. But this Negotiation had no success, and the Legate was sent back without having done any thing in the Business.

The Re-union of the Greeks *and* Latins *under* Michael Palæologus.

Michael Palæologus forseeing that the Pope would not fail to arm the Princes of the West against him for the Retaking of *Constantinople*, resolv'd upon proposing the Re-union of the *Greeks* with the *Roman* Church, that by this means he might free himself from the fear of those terrible *Croisado-Men*. He thereupon sent as his Ambassador to Pope *Urban* IV. *Nicholas* Bishop of *Crotona* a *Greek* by Nation, but brought up in the Church of *Rome*; to assure his Holiness, that he was perswaded the *Greeks* and *Latins* did not differ in the Faith; that the Bishop who came to wait upon him, had given him to understand, That the *Latin* and *Greek* Fathers were of the same Mind; that he intreated his Holiness to send him a Legate for the more speedy Re-uniting of the Two Churches: *Urban* IV. reply'd to those Proposals in a very obliging manner, and sent him Two Nuncio's of the Order of the *Minor Friars*, with the Bishop of *Crotona*. The Affair however drop'd for the present, because *Michael Palæologus* seeing himself out of Danger, was not so urgent in pressing the Accommodation; but the Pope's Nuntio's having granted to the *Greeks* several Points which did not very well

please

please *Clement* IV. *Urban's* Successor: That Pope wrote to *Michael Palæologus*, and sent him a Profession of Faith, containing the Articles of the Creed explain'd in very clear Terms, and particularly the Procession of the Holy Ghost from the Father and the Son; to which he added the Doctrine of the *Roman* Church touching Baptism, Purgatory, Hell, the Seven Sacraments, especially the Eucharist Celebrated with Unleaven'd Bread; the Indissolubility of Marriage; the Permission of Third and Fourth Marriages; and Lastly, about the Pope's Primacy. He declares to him, that it was needless to call a Council to canvass these Positions; but that if the *Greeks* would receive them, a Council might be held to Ratify the Union of the Two Churches. This Profession of Faith was carry'd to the Emperor *Michael* by Two Monks of the Order of the *Preaching Friars* the Pope's Legates. That Emperor having receiv'd Intelligence of the Preparation which Saint *Lewis* King of *France*, and *Charles* Duke of *Anjou* King of *Sicily* were making at that time for the East, and fearing the Storm would fall upon him, wrote to Saint *Lewis* a little after the Death of *Clement*, declaring, That he was willing to abjure the Schism; that he had sent for that purpose several Ambassadors to *Rome*, some of whom had been stop'd by the way, and the others had receiv'd no satisfactory Answer; that he made choice of him as Umpire of this Difference, and conjur'd him to do his utmost to put an end to it. Saint *Lewis* return'd that Emperor Word, That he could do nothing in this business, but only press the Holy See to put an end to it. Thereupon he referr'd the Emperor's Ambassadors to the Cardinals, to whom he wrote, desiring them to make up this Re-union as soon as possible. Upon those Instances the Cardinals wrote about it to the Bishop of *Albany* in *Greece*, and sent him the Profession of Faith drawn up by *Clement* IV. with orders to cause the Emperor and the Bishops to Subscribe it.

Gregory X. being advanc'd to the Papal Chair, the Emperor *Michael* immediately dispatch'd Ambassadors to him with a Letter, declaring the Desire he had of the Re-union; and the Pope for his part wrote him another Letter, wherein resuming all that had passed from the beginning of the Treaty under *Urban* IV. and *Clement* IV. he declares to that Emperor, That the shortest and best way to put an End to the differences of the two Churches, was to cause the Patriarch, the Bishops and the *Greek* Clergy to subscribe to the Profession of Faith drawn up by *Clement* IV. and afterwards invites him to come in Person, or to send his Ambassadors to a General Council, which he intended to hold. He sent him four Legates of the Order of the *Minor Friars* to treat with him. *Palæologus* upon the Receipt of this Letter from the Pope, us'd his utmost Endeavours to bring about the Union, and to that End had recourse to Artifice, Perswasion and Force. The *Greeks* at first made a very vigorous Opposition, and the Patriarch *Joseph* could by no means be brought over. *John Veccus* Treasurer of the Church of *Constantinople*, a Man of Parts and Learning, was one of the warmest in opposing it at first; but afterwards having read over the Writings of *Nicephorus Blemmidas*, and Consulted the Passages of the *Greek* Fathers concerning the Procession of the Holy Ghost, he inclin'd to Peace. However the Patriarch continuing to oppose it, the Emperor sent Ambassadors to Pope *Gregory*, to acquaint him, he had done his utmost to promote the Re-union; but that this Business could not be adjusted in so short a time, because it was requisite to Convene several Bishops who were at some distance off. The Pope in his Reply to the Emperor, takes notice to him, that it was the Opinion of a great many Persons, That the *Greeks* did not act sincerely in their Endeavours after the Re-union, and that their Design was only to draw this Affair out in length.

The Emperor to remove this Suspicion and to put an End to the Business, oblig'd the Patriarch *Joseph* to retire into a Monastery of *Constantinople*, till such time as the Re-union were concluded, or fell to nothing; on condition, That if the business did not succeed, then he should hold his See; but if it did, and he would not approve of the Treaty of Union, then another Patriarch should be Elected in his stead. Most of the other *Greek* Bishops follow'd the Emperor's Sentiments, so that he made no longer scruple to send his Ambassadors with a Letter, wherein he declar'd That the *Greek* Church approv'd of the Profession of Faith sent from *Rome*, and recogniz'd the Primacy of the Church of *Rome*, and only desir'd, that they might be permitted to repeat the Creed without the Addition. The *Greek* Bishops sent likewise a Deputy with a Letter from the Metropolitan of *Ephesus*, and Thirty *Greek* Bishops who approv'd of the Union, and disapprov'd of the Opposition made by the Patriarch *Joseph*. These Letters were delivered to the Pope and the General Council held at *Lions* in the Year 1274. *George Acropolita* Swore for the Emperor, That he held the Profession of Faith, recogniz'd the Primacy of the Church of *Rome*, and abjur'd the Schism. The Deputy of the *Greek* Bishops did the same in their behalf, and the Union being thus concluded, the Pope sung *Te Deum*, and caus'd the Profession of Faith to be recited in *Greek* and *Latin* repeating the Article of the Procession of the Holy Ghost twice. The Pope testified his joy by his Letters written to *Michael Palæologus*, to his Son *Andronicus*, and to the *Greek* Bishops, congratulated their Re-union, and recommended to them the finishing of all, by bringing those over who had not as yet submitted. Upon the Return of the Ambassadors the Patriarch *Joseph* was Depos'd, and *John Veccus* was Elected in his Place, who recited the Name of *Gregory* in the Mass styling him the *Oecumenical or Universal Pope*. This New Patriarch labour'd earnestly to compleat the Re-union, and the Emperor sent Ambassadors to the Pope to acquaint him that all was over. However a great many *Greeks* were still dissatisfy'd at the Re-union. *John* XXI. desiring fully to compleat it, sent Legates to the Emperor *Michael*, who receiv'd them honourably, and promis'd to perform all that his Ambassadors had agreed to in the Council of *Lions*. That Emperor went still farther, and sent Ambassadors to *Rome* to assure the Pope, That having call'd a Synod of *Greek* Bishops, they had approv'd *de Novo* of all that was done in the Council of *Lions*. Those Ambassadors were intrusted with Letters from the Emperor *Michael*, from his Son *Andronicus*, and with a Letter from *Veccus* and the Council of the *Greeks*, which contain'd a Profession of Faith, a little differing from that of *Clement* IV; particularly on the Article of the Procession of the Holy Ghost,

The Hiſtory of the Greek Church.

tho' the ſame in ſubſtance. Thoſe Letters written in the Year 1277. were not deliver'd to *John*; but to his Succeſſor *Nicholas* III. who complain'd of the Alteration which the *Greek* Biſhops had made in the Profeſſion of Faith, and was for requiring them to Sign the Profeſſion of *Clement* IV. and to add to their Creed the Clauſe *Filioque*. He wrote upon this Subject to the Emperor, to his Son *Andronicus*, and to the *Greek* Biſhops; and ſent his Legates with Inſtructions, that they ſhould engage the Emperor to cauſe the Patriarch and all the *Greek* Biſhops to Subſcribe to the Profeſſion of Faith, the Recognition of the Pope's Primacy, the Abjuration of the Schiſm, and the Promiſe of Submiſſion to the Holy See: That they ſhould prevail upon him to Order the Clauſe *Filioque*, to be Sung in all the *Greek* Churches: That as for the particular Rites and Ceremonies of the *Greek* Church, ſuch might be Tolerated as were not contrary to the Sound Faith. Their Inſtruction likewiſe contain'd a draught of the Deed of Submiſſion which the Biſhops and Clergy of each Church were to Sign. The Legates were likewiſe Enjoin'd to go to as many Churches as they could, to get it Subſcrib'd, and to let the *Greeks* know, That the *Romans* wonder'd that neither the Patriarch nor the *Greek* Biſhops had as yet demanded of the Holy See, the Confirmation of their Dignities, and the Abſolution from their Cenſures. The *Greek* Biſhops made no Anſwer to theſe Propoſals of Pope *Nicholas*, neither were they Executed, and the Emperors *Michael* and *Andronicus* only Subſcrib'd over again a Declaration much like to that which *George Acropolita* had Sign'd in the Council of *Lions*. Their Letters were not deliver'd to Pope *Nicholas*, but to his Succeſſor *Martin* IV. who being in Alliance with *Charles* King of *Naples* and *Sicily*, in the Year 1281. Excomunicated the Emperor *Palæologus* as a Schiſmatick, and a favourer of the Schiſm of the *Greeks*. *Michael* was ſo incens'd at it, that once he forbad the Pope's Name to be recited in the Maſs, and he was juſt ready to break the Union. However he did not do it, tho' *Martin* renew'd his Cenſures; and it laſted till the Death of *Michael*; tho' ſeveral *Greek* Monks gave it ſome diſturbance, by thoſe many Writings which they Publiſh'd againſt the Patriarch *Veccus*, who Refuted them very vigorouſly.

The Re-union between the Greeks and Latins is broken in the time of Andronicus the Emperor.

But after the Death of *Michael Palæologus*, which happen'd in *December* 1283. his Son *Andronicus* declar'd himſelf againſt the Union, and would not ſo much as pay thoſe Honours to his Father's Funeral, as were uſually paid to Emperors. *Veccus* retir'd into a Monaſtery, and *Joſeph* was re-ſeiz'd in the Patriarchal See of *Conſtantinople*, but he was diſturb'd by the Partiſans of *Arſenius*, and at laſt *George* of *Cyprus* Sirnam'd *Gregory* was made Patriarch after the Death of *Joſeph*. He cauſ'd *Veccus* to be Baniſh'd to Mount *Olympus*, from whence he was recall'd to appear at a Council which *Andronicus* held againſt him in the Year 1284. in the Palace of *Blacherna* at *Conſtantinople*. In the Council he was condemned, and all the Arch-Biſhops and Biſhops, who had been moſt for the Union, were Depos'd. Afterwards *Veccus* who bravely defended his Cauſe in the Council, was by the Emperor's Order ſent Priſoner to the Caſtle of Saint *George* in *Bithynia*, with two of his Clergy Nam'd *Conſtantine Meleteniota* and *George Metochites*. *Veccus* dy'd there ſometime after, and his two Companions being diſcharg'd out of Priſon without changing their Minds, and perſiſting ſtill in the defence of their Opinion, were at laſt ſent into Exile, where they dy'd.

The Succeſſion of the Patriarchs of Conſtantinople *during the Thirteenth Century.*

'Tis ſomething difficult to ſet down the Succeſſion of the Patriarchs of *Conſtantinople* during this Century, by reaſon of the various Opinions of Hiſtorians in the Caſe: But let us ſee what can be ſaid the moſt probable, and the moſt conformable to the Hiſtory of that Time. When *Conſtantinople* was taken by the *Latins*, *John Camatera* who was Patriarch of that City, retir'd to *Didymoteca*, or *Dimatuca*, a City of *Thrace*, where he dy'd two Years after, without going to *Nice*, tho' earneſtly invited thither by *Theodore Laſcaris*. About two Years after his Death, this Prince willing to preſerve all the Enſigns of the Empire, thought fit to make a Patriarch of *Conſtantinople*, who ſhould reſide at *Nice*. The firſt who was Elected, was one Nam'd *Michael Sauranus* or *Autoriamis*, who enjoy'd that Poſt for Six Years. *Theodore Irenicus Hyppatus* or *Coppas* Succeeded him in the Year 1215, and was almoſt as long on the See. In his ſtead they Elected in the Year 1221. *Maximus* Abbot of the *Acmet* Monks, who enjoy'd the Place only Six Months, and dy'd. *Manuel Charitopula* Succeeded him, and dy'd a little before the Emperor *John Ducas*, in the Year 1226. After his Death, ſeveral propos'd *Nicephorus Blemmidas* Monk of Mount *Athos*, to be Advanc'd to the Dignity: But upon his Refuſal *Germanus* Sirnam'd *Nauplius* was advanc'd to that Poſt, and enjoy'd it Seventeen Years and an half. After his Death, *Methodius* Abbot of the Monaſtery of Saint *Hyacinthus*, had the honour of being Patriarch of *Conſtantinople* the ſpace of Three Months. *Manuel* Succeeded him, and was inveſted with this Dignity Fourteen Years. At laſt *Arſenius Autorianus* was made Patriarch, under the Emperor *Theodore Laſcaris*, in the Year 1257. This Man has himſelf given us an Account of his Life, in his laſt Will and Teſtament, where he ſays, That during the Empire of that Religious Prince, he had no Conteſt about Religious Matters, but employ'd himſelf wholly in relieving the Widdows, the Fatherleſs, and the Oppreſſed. That after the Death of that Prince, the Biſhops, Senate, the Officers of the Army and the People met together in his abſence, to Conſtitute *Michael Palæologus* Regent, and that upon his coming to Court, he found him at the Helm: That in a ſhort time after, he made himſelf Collegue in the Empire; that they had forc'd him to Crown *Palæologus*, but upon Condition that the Young Emperor *John* ſhould have the Preheminence: That afterwards perceiving that this Agreement was not put in Execution, and that *Michael* did many things irregularly, he retir'd; and that *Michael* ſet up in his ſtead, *Nicephorus* a Biſhop of *Epheſus*, who dying within a Year after, *Michael* recall'd him: That the City of *Conſtantinople* being re-taken, that Prince had us'd all his Endeavours to bring him over to own, that the Arch-biſhop of *Epheſus* had been lawful Patriarch, and to make him admit of thoſe whom he had Promoted to Holy Orders; but that he would not conſent to either: That notwithſtanding this *Palæologus* Re-eſtabliſh'd him in his Patriarchial See, but withal contin'd to Perſecute him: That after this, the Young Emperor's Eyes were put out; that having underſtood

that

that *Michael* had committed that Crime, he had Excommunicated him for it: That he hop'd, he would have been sensible and repented of his Fault, and merit Absolution, by remitting a Part of the Taxes: But that Prince having not chang'd his Mind, he had Three Years after, absolutely Excommunicated him, in a Council compos'd of the Bishops, Clergy and Senate: That ever since that Prince had persecuted him, and drove him out of his Church, under a pretence that he had Administred the Communion to the *Sultan*'s Children, tho' it was evident, that it was the Metropolitan of *Pisidia*, who had Administr'd to them Baptism and the Eucharist: That afterwards he had sent him into Exile, after he had caus'd him to be Excommunicated in a Synod; and had often us'd him unkindly in the place of his Exile. *Arsenius* being turn'd out, *Joseph* was put up in his Place, in the Year 1266. but several would not acknowledge him, and adher'd to the Interests of *Arsenius*, which caus'd a division betwixt the *Greeks* of *Constantinople*, that lasted till the Death of *Joseph*. After *Joseph* was Depos'd in the Year 1274. *John Veccus* was set up, so that there were at that time Three Patriarchs of *Constantinople*, *Arsenius*, *Joseph* and *Veccus*. *Arsenius* dy'd first in Exile: *Veccus* was in Possession of the Patriarchship during the Reign of *Palæologus*; but after his Death, he was immediately Depos'd, and *Joseph* Re-establish'd; who dying a while after, the Patriarchship was bestow'd in the Year 1284. on *George* of *Cyprus* Sirnam'd *Gregory*, who wrote very warmly against *Veccus* and the *Latins*. He had nevertheless many Adversaries, so that perceiving himself despis'd, and growing infirm and sick, he retir'd into a Monastery, where he dy'd, after he had been Patriarch Five Years. *Writers in the Greek Church.*

The *Greek* Church in this Century, produc'd a great many Famous Men, who Wrote about the Contests between the *Greeks* and *Latins*, and have given us an History of the great Revolutions of the Eastern Empire. An Account of the most Considerable of these Authors, we here give you.

NICHOLAS d'OTRANTES flourish'd at *Constantinople*, the beginning of this Century. He made use of an Interpreter in the Conferences which Cardinal *Benedict* (sent in the Year 1201. to *Constantinople* by Pope *Innocent* III.) had with the Eastern Bishops about the Differences in Religion. He compos'd divers Treatises against the *Latins*, among the rest, a Treatise concerning the Procession of the Holy Ghost, against *Hugh Etherianus*: A Treatise to prove, That *Jesus Christ* made use of leaven'd Bread in the Last Supper; and a Treatise concerning *Saturday*'s Fast, concerning the Marriage of Priests, and the other Controverted Points between the *Latin* and the *Greek* Church. Those Tracts are cited by *Allatius*, who produces some Fragments of them in his Works. Nicholas d'Otrantes.

About the same time flourish'd NICETAS, who from being Librarian of the Church of *Constantinople*, was advanc'd to the Arch-Bishoptick of *Thessalonica*. He has compos'd a Treatise concerning the Procession of the Holy Ghost, against *Hugh Etherianus*, divided into Six Dialogues. *Leo Allatius* has quoted some Fragments of it. We have likewise in the *Jus Greco-Romanum*, an Answer of this Author to the Queries of *Basil* the Monk. Nicetas *Archbishop of* Thessalonica.

NICETAS ACOMINATUS Sirnam'd CHONIATES, from the Place of his Nativity, after he had spent his Youth with his Brother *Michael* Arch-bishop of *Athens*, was made Secretary of State to the Emperors *Alexius*, and *Isaac Angelus*; and afterwards Advanc'd to the Chief Posts in the Government: First, to be Lord Treasurer, Secretary of State, and Lord High Chamberlain to the Emperor. When *Constantinople* was taken by the *Latins* in the Year 1204. he retir'd with his Wife and Children to *Nice* in *Bithynia*, where he dy'd in the Year 1206. He has compos'd One and twenty Books of History, which begin at the Death of *Alexius Comnenus*, which *Zonaras* has continued, to the Year 1203. *Vossius* and *Lipsius* commend his Style, his Genius and his manner of Writing, and observe, that he has affected to imitate the Style of *Homer* and the Ancient Poets. The same Author, has compos'd a Tract Intitul'd, *A Treasure of the Othodox Faith*, divided into Twenty seven Books, the Five first of which, are Translated into *Latin* by *Morellus*, and to be met with in the *Bibliotheca Patrum*; and a Fragment of the Twentieth Book, has been likewise Publish'd, concerning the Order which ought to be observ'd, in admitting the *Saracens* when they turn *Christians*. Nicetas Acominatus Choniates *Logothetes.*

The History of *Nicetas* was Printed in *Greek* with the *Latin* Version of *Wolfius*, at *Basil* in the Year 1557. at *Paris*, in the Year 1566. at *Francfort*, in the Year 1568. at *Geneva*, in the Year 1593. and at *Paris* in the Body of the *Byzantine History*, in the Year 1647. The Five Books of the *Treasure of Othodox Faith*, were Printed at *Paris*, in the Year 1580. and at *Geneva*, in the Year 1592. The Fragment of the Twentieth Book, is to be met with in *Greek* and *Latin*, in the Second Volume of the Additions to the *Bibliotheca Patrum*, Printed in the Year 1624.

MICHAEL ACOMINATUS CHONIATES, Arch-bishop of *Athens*, surviv'd his Brother for some time, whose Panegyrick he made, Printed with the Works of *Nicetas*. He has likewise Compos'd several other Tracts, and among the rest, One upon the Cross, which is to be met with in Manuscript in the *French* King's Library. Michael Acominatus Choniates *Arch-Bishop of* Athens.

About the same time, one JOEL made a Chronological Abridgment from the beginning of the World, to the taking of *Constantinople* by the *Latins*, which was Translated by *Leo Allatius*, and Printed in *Greek* and *Latin* at *Paris*, in the *Byzantine History*, in the Year 1651. with the History of GEORGE ACROPOLITA LOGOTHETES. This *George* was promoted in the Court of the Emperor *John Ducas* at *Nice*, and apply'd himself to the study of the Sciences. He was afterwards made Lord High Treasurer, and Employ'd in the most important Affairs of the Empire. *Theodore Lascaris* made him Regent of all the Western Provinces of his Empire. He was taken Prisoner by *Michael Angelus*, but set at Liberty, by the Emperor *Palæologus*, who sent him on an Ambassy to *Bulgaria*. Upon his Return from this Ambassy, he apply'd himself wholly to the Instruction of Youth, and behav'd himself well in that Employment, for several Years. He was one of the Judges Nominated in the Year 1272. to Determine the Joel. George Acropolita *Logothetes.*

Writers in the Greek Church.

the Affair of *John Veccus* Patriarch of *Conſtantinople*. The next Year he was ſent into the Weſt, by the Emperor, to conclude the Peace and the Re-union of the two Churches with Pope *Gregory* X. and Swore to it in the Year 1274. at the Council of *Lions*. In the Year 1282. he was ſent again to the King of *Bulgaria*, and dy'd upon his Return. He continu'd the *Greek* Hiſtory, from the taking of *Conſtantinople* by the *Latins*, till it was re-taken by *Michael Palæologus*, in the Year 1261. This Work being found at *Pera*, was bought of *Catachuzenus*, brought from *Conſtantinople* by *George Douza*, and Publiſh'd with a Tranſlation by his Brother *Theodore*, who caus'd it to be Printed with Notes, at *Leyden*, in the Year 1614. The next Year the Text was Printed at *Geneva*. Afterwards *Leo Allatius* Publiſh'd this Hiſtory in a larger Volume, and thus it was Printed at *Paris*, in the Year 1651. The Modern *Greeks* have beſtow'd great Encomiums on this Author, and look'd upon him as a Prodigy of Learning and Eloquence. However, were we to judge of him by his Hiſtory, we ſhould not ſay ſuch fine things of him. He likewiſe Compos'd ſeveral other Tracts, among the reſt, Thirteen Prayers, and a Diſcourſe upon the taking of *Conſtantinople* by the *Greeks*, of which he makes mention, in his Hiſtory; a Commentary on the Sermons of Saint *Gregory Nazianzen*, and a Treatiſe of Faith, of Virtue and of the Soul; which are to be met with in Manuſcript, in ſeveral Libraries.

Pantaleon *Deacon of the Church of* Conſtantinople.

Whilſt *Conſtantinople* was in the Hands of the *Latins*, PANTALEON Deacon of that Church, Compos'd a Treatiſe againſt the *Greeks*, about the Proceſſion of the Holy Ghoſt, the State of departed Souls, Unleavened Bread, and the Submiſſion due to the Church of *Rome*. This Treatiſe is to be met with in *Latin*, in *Stewart's* Addition to the Antiquities of *Caniſius*, and in the laſt *Bibliotheca Patrum*. 'Tis probable, that he was the Author of the Sermons attributed to *Pantaleon*; who is referr'd to the Seventh Century, tho' this latter, goes under the Quality of Prieſt of the Church of *Conſtantinople*: For it might be that he was Prieſt of that Church, after he had been Deacon.

Manuel Charitopula *Patriarch of* Conſtantinople.

MANUEL CHARITOPULA Patriarch of *Conſtantinople*. We meet with in the *Jus Græco-Romanum* of *Lewenclavius* ſeveral Eccleſiaſtical Inſtitutions, under the Name of *Manuel*, which ſome have attributed to the Emperor *Manuel Comnenus*, but which are the Anſwers of *Manuel* Patriarch of *Conſtantinople*, to the Queſtions of the Biſhop of *Pella*. But whereas there were Two *Manuels* honour'd with that Dignity, during this Century, *viz.* *Manuel Charitopula*, who in the Year 1221 Succeeded *Maximus* Abbot of the *Acmets*; and liv'd to the Year 1226. another *Manuel*, who Succeeded *Methodius*, in the Year 1244. and was Patriarch Fourteen Years together; 'Tis very difficult to know, to which of the two theſe Works belong; however, they are commonly aſcrib'd to the former.

The Firſt Queſtion is, Whether Women forſaken by their Husbands, of whom they have heard no News of for Five Years together, may afterward Marry? The Anſwer is, that the Husbands who leave their Wives ought to be Excommunicated, and that the Wives of thoſe of whom they have had no News, may Marry again after Five Years time: But thoſe who know where their Husbands are, ought to go and wait upon them.

The Second Queſtion is, What Pennance ought to be inflicted on ſuch Prieſts, by whoſe Negligence it happens, that the Conſecrated Bread be eaten by Rats: And what ought to be done when the Prieſt being at the Altar, a Mouſe by chance happens to eat the Conſecrated Hoſt? The Anſwer is, The Prieſts by whoſe negligence this happens, ought to be Suſpended for ſome time: And as to the latter Caſe, if it does not happen through the Fault of the Miniſter, he is not to be blam'd for it; but another Oblation ought to be ſet upon the Altar, and the Sacrifice to be concluded with Conſecrating it.

The Third Queſtion is, What Puniſhment the Prieſts deſerve, who contemn the Excommunication of their Biſhops, and ſtill continue to celebrate and perform their Functions tho' interdicted? The Anſwer is, That they ought to be depos'd.

The Fourth Queſtion is, Whether Laicks who are above Forty, have been Marry'd twice, and have Children, may Marry again? The Anſwer is, That they are not to be allow'd it.

The Fifth Queſtion is, Whether one may Celebrate the Holy Euchariſt without an *Anti-table*? (that is, as it is explain'd in that place, a piece of a Table-Cloth or Napkin Bleſs'd by the Biſhop in the Ceremony of the Dedication of the Church.) The Anſwer is, That 'tis not requiſite to make uſe of them on all Altars, but only on Altars of whoſe Conſecration we are not very well ſatisfied.

The Sixth Queſtion is, What Puniſhment thoſe Prieſts deſerve who Celebrate Marriages during *Lent*; and what one ought to think of ſuch Marriages? The Anſwer is, That if thoſe Prieſts did it out of Ignorance or Simplicity, they ought to bear leſs Puniſhment, than if they did it willfully; but that ſuch Marriages were valid.

Germanus Nauplius *Patriarch of* Conſtantinople.

GERMANUS II. Sirnam'd NAUPLIUS Patriarch of *Conſtantinople*, was advanc'd to that Dignity by the *Greeks*, in the Year 1226; when *Conſtantinople* was in the Poſſeſſion of the *Latins*, and dy'd in the Year 1243. So that he was only Titular Patriarch of *Conſtantinople*, having his conſtant Reſidence at *Nice*. We have already obſerv'd, That moſt of the Works attributed to *Germanus* I. Patriarch of *Conſtantinople*, belong to this Man, and among others the *Myſtical Theory*, which is not in the ſame Condition wherein it was firſt compos'd; there being many Additions and Alterations ſince made. We ought likewiſe to attribute rather to this Author than to the former, the Diſcourſe upon the Dedication of the Church of the Virgin *Mary*, and upon the Nurſing of our Saviour, Publiſh'd by Father *Combefis* in his Book *de Originibus Conſtantinopolitanis*: A Panegyrick of the Virgin, and a Sermon on the Nativity, Publiſhed by the ſame Author in the ſame Piece: But as for the Third, which is upon the Death of the Virgin, *Allatius* obſerves, that the Ancient Manuſcripts, as well as the Style, and the manner wherein it is wrote, make it appear, that it belongs to *George* of *Nicodemia*. We muſt likewiſe aſcribe to *Germanus* II. the Sermons on the Beheading of Saint *John*, on the Preſentation, Annunciation

ciation, and Death of the Virgin *Mary*, Publish'd by the same Father in his Addition to the *Bibliotheca Patrum*: But we must except the Discourse upon our Saviour's Burial, which belongs to a more Ancient Author. 'Tis likewise probable that the Two Discourses on the Cross, and the Two Sermons on Fasting, Publish'd by *Gretser* under the Name of *Germanus* Patriarch of *Constantinople* are his; since it appears, that the Person who compos'd them, wrote at that time when the *Greek* Emperors were at War with the *Latins*. Lastly there is no Question to be made, but that the Two Letters directed to the *Greeks* of the Isle of *Cyprus*, Publish'd by *Cotelerius*, in the Second Tome of his *Monumenta Ecclesiæ Græcæ*, belong to *Germanus* II. since he warmly exhorts the *Greeks* of his Communion, not to communicate with those who observ'd the Rites and Usages of the *Latins*, or who were united to them, and opposes the Addition of the Phrase *Filioque* made to the Creed, and the other Customs of the *Latins*. He Likewise wrote against the *Latins* a Treatise of the Procession of the Holy Ghost, a Synodal Epistle in answer to the *Minor Friars* and the other *Latin* Missionaries; several *Opuscula* upon Unleaven'd Bread, upon Purgatory, and upon the Three ways of Administring the Sacrament of Baptism, which are found in Manuscript, and made mention of by *Allatius*. This Patriarch is likewise Author of Three Constitutions concerning the Patriarchal Monasteries, which are to be met with in the Third Tome of the *Jus Græco-Romanum* of *Lewenclavius*.

Writers in the Greek Church.

NICEPHORUS BLEMMIDAS, Priest and Monk of Mount *Athos*, where he led a very Holy Life, was very favourable to the *Latins*, and more inclinable to the Peace than any other *Greek* of this Century. 'Tis in this Temper of Mind, that he compos'd Two Treatises of the Procession of the Holy Ghost: The one is directed to *James* Patriarch of *Bulgaria*, and the other to the Emperor *Theodore Lascaris*. He therein very strongly confronts the Opinion of several *Greeks* who maintain'd, that we could not say, that the Holy Ghost proceeded from the Father and the Son; and proves, that this Expression was very Orthodox, and Conformable to the Doctrine of the Holy Scriptures, and of the Holy Fathers of the *Greek* Church. These Two Tracts are Printed in *Greek* and *Latin*, at the end of the First Tome of *Raynaldus*, and in the *Græcia Orthodoxa* of *Allatius*, who has likewise given us in the Second Book of his Tract, concerning the Concord of the *Greek* and *Latin* Churches, a Letter which *Nicephorus* wrote, after he had with disgrace turn'd out of the Church belonging to his Monastery, *Marchesina* the Mistress of the Emperor *John Ducas*, as unworthy to enter that Holy Place. There is likewise Printed in *Greek*, at *Augsburgh* in the Year 1605, under the Name of this Author; an Abridgment of *Logick* and *Natural Philosophy*. There are also several other *Theological* Pieces of the same Author in the *Vatican* Library, and in the Library of *Bavaria*, such as the Panegyrick of Saint *John* the Evangelist, a Discourse concerning the Soul; another concerning the Body; several Commentaries on the Psalms, and *Opuscula* on Faith, Vertue, and Religion. His Treatise on the Procession of the Holy Ghost, shews him to be a Man of a just Reason, well vers'd in the Scriptures and the Fathers, and full of good Principles of Divinity.

Nicephorus Blemmidas *Monk of Mount* Athos.

ARSENIUS AUTORIANUS, Patriarch of *Constantinople*, Monk of Mount *Athos*, was Advanc'd in the Year 1257. as we have already observ'd, to be of Patriarch of *Constantinople*; and he had not only the Title of it, as his Predecessors had; but likewise the happiness of re-entering that Church, after the *Greeks* had re-taken *Constantinople* from the *Latins*. Having faln into disgrace with *Michael Palæologus*, he was turn'd out and depos'd in the Year 1268. and sent into Exile, where he liv'd several Years. He has Compos'd an Abridgment of the Canons, extracted from the Fathers and Councils, and divided into One Hundred forty one Heads, which is to be met with in the second Tome of the *Bibliotheca Juris Canonici* by *Justel*. *Cotelerius* has since Publish'd in the second Tome of his *Monumenta Ecclesiæ Græcæ*, the Last Will and Testament of this Patriarch, wherein he gives an Account of the Contests he had with the Emperor *Michael Palæologus*, and renews the Excomunication which he had Issu'd out against him.

Arsenius Autorianus *Patriarch of* Constantinople.

THEODORE LASCARIS *Junior*, Sirnam'd DUCAS the *Greek* Emperor, (Grandson to that *Theodore Lascaris* who took upon him the Quality of Emperor at *Nice*, after the taking of *Constantinople* by the *Latins*, and Son of *John Ducas*, who was likewise Emperor of the *Greeks* at *Nice*, by Virtue of his Wife *Irene*, Daughter to *Theodore* the Elder,) Succeeded his Father about the Year 1255. But not being able to undergo the Fatigue of the Empire, he retir'd soon after into a Monastery, where he dy'd, in the Year 1259. in the 36*th*. Year of his Age. This Prince who minded his Studies more than the Affairs of the State, Compos'd several Pieces of *Theology*, among others, a Treatise concerning the Procession of the Holy Ghost, against the *Latins*, Directed to the Bishop of *Corona*; the Preface of which, Dr. *Cave* makes mention of, as taken out of a Manuscript of this Treatise, which is in *England*. *Allatius* makes mention of several *Theological* discourses, belonging to this Prince, upon the Trinity and the Incarnation. *Freherus* speaks of a Book which he made, concerning Natural Communication, and these are to be met with in the *French* King's Library, several Manuscript-Tracts of this Author's, such as a Treatise of the Trinity, a Discourse of Vertue, a Treatise of Fasting, *&c.* The Medals of this Emperor represent him to us holding a Cross in his Right Hand, and a Book in his Left, an Emblem of his Learning and Piety.

Theodore Lascaris *Sirnam'd* Ducas *the* Greek *Emperor.*

GEORGE PACHYMERES flourish'd about the Year 1280. He was Born at *Nice*, in the Year 1242. where he had his Education. He afterwards entred into Orders, had the greatest share with the Patriarch of *Constantinople* in all Affairs, both Ecclesiastical and Civil, and gain'd so great a Repute, that he was Chosen in the Year 1267. to Try *Arsenius* Patriarch of *Constantinople*, who was Accus'd of High Treason. In the Year 1273. he Compos'd a Book concerning the Union of the *Greek* and *Latin* Churches. He liv'd several Years in the ensuing Century, when he dy'd is uncertain. His History is divided into Thirteen Books, which contain what occur'd under the Emperors *Michael* and *Andronicus Palæologus*, from the Year 1258, to the Year 1308. There have been Publish'd several Extracts

George Pachymeres.

of

Writers in the Greek Church.

of it by *Wolfius*, at the End of the Hiſtory of *Nicephorus Gregoras*, Printed at *Baſil*, in the Year 1561. *Petavius* Publiſh'd a part of the reſt, with the Abridgment of the Patriarch *Nicephorus*, in the Year 1616. But at laſt Father *Pouſſin* has Publiſh'd this Hiſtory compleat, in *Greek* and *Latin*, in two Volumes in Folio, Printed at *Rome* in 1666, and 1669. *Pachymeres* is likewiſe the Author of a Commentary on the Works of Saint *Dionyſius*, Printed ſeveral times with the Works of the Author; and of a little Piece, concerning the Proceſſion of the Holy Ghoſt, Publiſh'd by *Allatius*, in the firſt Tome of his *Græcia Orthodoxa*. He likewiſe Compos'd an Abridgment of *Ariſtotle*'s Logick, Printed in *Greek* at *Paris*, in the Year 1548. in *Latin* at *Baſil* 1560. and in *Greek* and *Latin*, at *Oxford*, in the Year 1666. with ſeveral Pieces of Rhetorick which are in Manuſcript in the *French* King's Library, of which, *Allatius* has given us a Catalogue. The ſame *Allatius* obſerves, that the Style of this Author is uncorrect, and his way of Writing is too much like the Writings of the Ancient Tragick Poets, which is too bombaſtical for Hiſtory; that his *Syntax* is obſcure and perplex'd; but yet that he is ſmooth and Wiſe enough for an Age wherein the greateſt Extravagancies paſs'd for Wiſdom. *Allatius* in his *Græcia Orthodoxa*, has likewiſe given us a little Treatiſe of *Pachymeres*, againſt thoſe who maintain'd, that it was ſaid, That the Holy Ghoſt had his Eſſence from the Son, becauſe he is of the ſame Nature with the Son.

John Veccus *Patriarch of* Conſtantinople.

JOHN VECCUS Patriarch of *Conſtantinople*, Study'd theſe Points the moſt of any *Greek* of his time, and was one of a very piercing Genius, and Wrote well. This made *Nicephorus Gregoras* ſay, That there might be ſome *Greeks*, who had a greater inſight into Profane Learning, than *John*. Yet they were all Children, when compar'd to him, with reſpect to the ſubtilty of Genius, to Eloquence, and penetration of Thought in Eccleſiaſtical Points. He was at firſt very much wedded to the Opinions of the *Greeks*, and (as we have already hinted) very ſtrongly oppos'd the Deſign of the Union, ſet on foot by *Michael Palæologus*. But the Emperor having ſhut him up in a frightful Priſon, where he order'd the Works of *Nicephorus Blemmidas* to be put into his Hands, he chang'd his Opinion; and Collected a great many Paſſages of the *Greek* Fathers, which favour'd the Doctrines of the *Roman* Church, about the Proceſſion of the Holy Ghoſt; of which he made an advantageous Uſe, in defending the Union, which he maintain'd by ſeveral Tracts. *Allatius* has Publiſh'd ſeveral of them, of which this is the Catalogue; Two Books concerning the Union of the Churches of Old and New *Rome*, wherein he Proves the Opinion of the *Latins* about the Proceſſion of the Holy Ghoſt, by the Teſtimonies of the *Greek* Fathers, and Refutes the Arguments which *Photius*, *John Fiones*, *Nicholas* of *Metona*, and *Theophylact* make uſe of to Oppoſe it. A Tract containing Twelve Chapters, about the Proceſſion of the Holy Ghoſt, wherein he handles the ſeveral Queſtions, and explains a great many Paſſages of the *Greek* Fathers on that Subject. A Letter to *Alexius Agallianus* Deacon of the Church of *Conſtantinople*, upon the Proceſſion of the Holy Ghoſt. A Synodal Decree, wherein it is Ordered, that the Prepoſition *Ex* ſhould be Writ over again in a Manuſcript of a Tract of Saint *Gregory Nyſſene*, which had been Eras'd by the Chancery-Clerk of the Church of *Conſtantinople*, a profeſs'd Enemy to the *Latins*. His Laſt Will and Teſtament, wherein he perſiſts in his Doctrine of the Proceſſion of the Holy Ghoſt. A Treatiſe of the Agreement of his, with the Doctrines of the Fathers. A Diſcourſe upon the Injuſtice which had been done him, by turning him out of his Patriarchial See. An Apology of that Diſcourſe againſt the Injuſtice which he had ſuffer'd, wherein he Detects the falſe Gloſſes of a certain Scribe. Another Apology, wherein he Proves, That the Re-union did not deſtroy the Cuſtoms of the *Greeks*. Three Books to *Theodore* Biſhop of *Saddai* about the Proceſſion of the Holy Ghoſt. Four Books upon the ſame Subject, directed to *Conſtantine*. Two Diſcourſes againſt the Writings of *George* of *Cyprus*, and againſt his new Errors. The Refutation of the Remarks of *Andronicus Camatera*, on thoſe paſſages of Scripture relating to the Proceſſion of the Holy Ghoſt. Thirteen Heads, or Remarks on the Words and Thoughts of the Fathers. Theſe Works are to be met with in the firſt and ſecond Tome of *Allatius*'s *Græcia Orthodoxa*, who makes mention of ſeveral other Tracts of *Veccus* in the ſecond Book of the Agreement between the *Greek* and the *Latin* Churches, Chap 15.

George Metochita *Deacon, &* Conſtantine Meliteniota *Arch-Deacon of the Church of* Conſtantinople.

Veccus had for the Companions of his Fortune, of his Exile and of his Studies, GEORGE METOCHITA Deacon of the Church of *Conſtantinople*, and CONSTANTINE MELITENIOTA his Arch-Deacon, who Compos'd ſeveral Works in the defence of the ſame Doctrine and of the ſame Cauſe.

The former whoſe Style is harſh, has compos'd a Treatiſe on the Proceſſion of the Holy Ghoſt, divided into five Diſſertations, of which *Allatius* has given us a Fragment in his Book of Purgatory taken out of the Fifth Book, and another Fragment out of the ſame Book in his Treatiſe againſt *Hottinger*. And Father *Combefis* has given us a Fragment taken out of the Fourth Book, in his Additions to the *Bibliotheca Patrum*: A Refutation of three Chapters of *Planuda* the Monk Publiſh'd by *Allatius* in the Second Tome of his *Græcia Orthodoxa*: The Refutation of what *Manuel* Nephew of *Cretois* wrote, Publiſh'd by the ſame Author in the ſame Tome: A Diſſertation, containing the Hiſtory of the Union of the two Churches, of which *Allatius* has given us ſome Fragments: An Anti-heretical Diſſertation againſt the Writings of *George* of *Cyprus*. Another Diſſertation of what was the Conſequence of the two foregoing.

The Latter (*viz. Conſtantine Meliteniota*) has left behind him Two Treatiſes, One concerning the Union of the *Greeks* and *Latins*, and the other about the Proceſſion of the Holy Ghoſt, Publiſh'd by *Allatius*, in the Second Tome of his *Græcia Orthodoxa*.

Simon *of* Crete *of the Order of* Preaching Friars.

About the ſame time SIMON a Native of *Crete*, of the Order of *Preaching Friars*, Compos'd Three Treatiſes for the *Latins* in the form of Letters about the Proceſſion of the Holy Ghoſt, the Firſt directed to *Manuel Olobola*; the Second to *Sophronia*; and the Third to *John*, Keeper of the Archives. *Allatius* who has ſeen them, has only left us part of this Laſt in his Treatiſe againſt *Hottinger*.

The

The *Greek* Schismaticks had likewise their Champions, who wrote in defence of their Doctrine; at the head of whom we may place GEORGE of *Cyprus* Sirnam'd GREGORY, Patriarch of *Constantinople*, who was a Man of Spirit, Eloquent and Polite in his Discourse, of great Learning and Parts, and pretty well Vers'd in the Ecclesiastical Points. His chief Piece, call'd, *The Synodal Tome*, which he styles *The Pillar of Orthodoxy*, was writ against *Veccus*. He likewise compos'd other Works against the *Latins*, divers Panegyricks, and several Letters which are to be met with in Manuscript in Libraries.

Writers in the Greek Church.

George of Cyprus *Sirnam'd* Gregory *Patriarch of* Constantinople.

GEORGE MOSCHAMPER, Register of the Church of *Constantinople*, was likewise one of the Adversaries of *Veccus*, against whom he wrote several Tracts, which that Patriarch refuted.

George Moschamper.

CONSTANTINE ACROPOLITA LOGOTHETES, signaliz'd himself likewise by his Writings against *Veccus*; and so did a Monk nam'd MARK, and JOB JASITES, who compos'd a Book sometime before the other two, against a Writing of the Emperor *Michael*, and an Apology for *Joseph*.

Constantine Acropolita Logothetes, Mark, *and* Job Jasites.

We may likewise reckon among the *Greek* Authors, GREGORY ABULPHARAJE an *Arabian*, of the Sect of the *Jacobites* or *Melchites*, who compos'd an History of the *Dynasties* which ends at the 683 year of the *Hegira*; that is, *Anno Christi* 1284. He was in great esteem in the East. His Tract was Publish'd in *Arabick* and *Latin* by Dr. *Pocock*, and Printed at *Oxford* in the Year 1663.

Gregory Abulpharaje *an Arabian.*

CHAP. VI.

Of the Councils held during the Thirteenth Century.

The Councils held during the Thirteenth Century.

THere is scarce any Age wherein more Councils were held in the West, and wherein more Laws, Constitutions and Ordinances were made, than in this, of which we are giving you an History. The Popes, Arch-Bishops and Bishops, were all in a particular manner engag'd in reforming the Church, in regulating the Manners and Conduct of Ecclesiasticks, and in informing them of their Duties. This is the Subject matter of most of the Canons and Ordinances of the Councils and Synods held in this Century. Therein the manner how the Clerks ought to be habited, and the Life they ought to lead, are adjusted; the Luxury and the Disorders of several are Condemned with the utmost Severity. Therein they have a great many Instructions about the Administration of the Sacraments, the Celebration of Mass, and the Ceremonies of the Church. There the Bishops, Priests and the other Clergy are inform'd of their Functions and Office. Therein Plurality of Benefices is Prohibited, and Residence Enjoyn'd and a great many Proviso's made about the Collation of Benefices. Therein a great many Laws are Enacted relating to Ecclesiastical Causes, and to prevent the Abuses which several made of the Commissions they took out of the Holy See. Therein are Renew'd and Confirm'd the Privileges and Immunities of the Clergy, and the Penalties inflicted on those who offer any Violence to their Persons or Estates, or seise upon their Tithes. Therein new Methods are found out to Punish Hereticks, and to support the *INQUISITION* lately set up. Therein Sorcerers and Usurers, are Condemned. Therein all the Faithful are enjoyn'd to be present at the Parochial Mass on Festivals and Sundays, and to confess themselves and receive the Communion at least once a Year. These are the Principal Matters treated of in the Canons of the Councils of which we are going to give you a Particular Account according to the Order of Time wherein they were held.

The Council of *Sens* in the Year 1198.

The Council of Sens in the Year 1198.

Michael Corbeil, Arch-Bishop of *Sens*, being come to the Town of *La Charité*, at the instance of the Bishop of *Auxerre*, whether the Bishops of *Nevers* and *Meaux* were likewise come, and having made enquiry what Hereticks there were in that Place, they found that *Reginald* Abbot of Saint *Martin* at *Nevers*, and the Dean of the Cathedral Church of that City were accus'd of Heresie, and that there were a great many Accusers and Witnesses against them. They Suspended them, and Cited them to *Auxerre*, where they made their Appearance. The Abbot would not make his Defence, but appeal'd to the Holy See before his Process was drawn up. The Arch-Bishop of *Sens* without regarding this Appeal, continu'd the drawing up his Process, and cited him to the Council which was to be held at *Sens*. The Tryal of the Dean was likewise referr'd to that Council, that so they might have time to receive the Depositions of Witnesses on both sides.

The Council was held at *Sens* in the Year 1198, and the Bishops of *Troyes*, *Auxerre* and *Nevers* were there present. The Abbot of St. *Martin* appear'd before these Prelates, and endeavour'd to make his Defence; but seeing his Affair was like to have no success, he renew'd his Appeal. Tho' it was against all Form, and the Bishops were not oblig'd to take any notice of it; yet they would not pronounce any thing against him upon the account of Heresie, but condemn'd him for other Crimes whereof he stood Convicted, and for the Scandal he gave, and depos'd him for ever. They afterwards sent to the Pope the Depositions drawn against him; which imported, that he had asserted, That the Body of *Jesus Christ* went into the Draught, and that all Men would one day be saved.

As to the Dean, there were not Evidences strong enough to Convict and Condemn him, but since there were a great many Presumptions against him, because of his intimacy with Hereticks; they would not give him Absolution, but sent him to *Rome*, *Innocent* III. after he had heard him, and examin'd his Process, order'd that he should clear himself by the Testimony of Fourteen Witnesses, and wrote

The Council of Sens 1198. to the Arch-Biſhop of *Sens*, that he would admit him to clear himſelf, and reſtore tohim his Benefice after he had done it. The Abbot of St. *Martin* having likewiſe remov'd his Cauſe to *Rome*, the Pope referr'd him to *Peter*, Cardinal of St. *Mary* his Legate in *France*, and to *Odo* Biſhop of *Parn*. We are inform'd of this Piece of Hiſtory by the Letters of *Innocent* III. and by the *Chronicon* of *Auxerre*, wherein 'tis ſaid, that thoſe two Hereticks were of the Sect of the *Publicans*.

The Council of *Dalmatia*, in the Year 1199.

The Council of Dalmatia, 1199 TWo Legates of Pope *Innocent* III. in *Dalmatia*, one of whom nam'd *John*, being only a Chaplain, and the other call'd *Simon* a Sub-deacon, made Twelve Orders for the Clergy of that Kingdom, wherein they prohibited Simony, renew'd the Law of the Celibacy of Eccleſiaſticks, fix'd the Times of Ordinations and the Intervals betwixt them, approv'd of the Ancient dividing of the Church-Revenues into four Parts, enjoyn'd the Secrecy of Confeſſion, provided for the ſecurity of Eccleſiaſticks by declaring thoſe Excommunicated who abus'd them, and by prohibiting them from being carry'd before ſecular Judges; prohibited Marriages between Relations to the Fourth Degree; enjoyn'd Clerks to have the *Clerical Tonſure*; condemn'd the Laicks who collated Benefices, and thoſe who receiv'd them from their Hands; excommunicated thoſe who retain'd the Treaſures of the Church, and ſuch who left their Wives; prohibited Baſtards from being admitted into Holy Orders, and forbad the Ordaining any one who was not full Thirty Years Old.

The Council of *London* in the Year 1200.

The Council of London, 1200. *Hubert* Arch-Biſhop of *Canterbury* call'd a Council at *London* in *Weſtminſter*-Caſtle againſt the Prohibitions which the Earl of *Eſſex* Lord Chancellor of *England* had made, wherein he Publiſh'd ſeveral Injunctions.

By the Firſt he orders, That the Words of the Canon of the Maſs ſhall be pronounc'd diſtinctly and ſincerely by the Prieſts, without relying too much upon them.

In the Second, He prohibits Prieſts from ſaying two Maſſes a day without urgent Neceſſity, and when a Prieſt ſhall be oblig'd to Celebrate twice, he enjoyns that after the firſt Celebration he ſhall take care to drink up what is left in the Chalice, to wipe his Fingers, to waſh them, and to take care to have Water to Waſh after the Second time of Celebrating, at leaſt that there ſhould not be any Deacon or any other Miniſter aſſiſting at the firſt Celebration, who ſhould be capable of this Ablution. He likewiſe Orders, That the Euchariſt ſhall be kept in a proper and decent Box, and ſhall be carry'd to the Sick, cover'd over with a White Cloth, a Taper and Croſs being carry'd before it; and that it ſhall not be given but in publick, and only to thoſe who deſire it.

The Third imports, That ſuch Children as are expos'd ſhall be Baptiz'd; that no Perſon ſhall be preſented to Confirmation by his Brother, by his Mother, or his Uncle, or his Mother-in-Law; and that Deacons ſhall not Adminiſter Baptiſm, or enjoyn Pennance, unleſs in caſe of neceſſity.

The Fourth enjoyns the Prieſts in inflicting of Pennances to conſider the Circumſtances and the Qualities of the Sins, and the Condition of the Perſons, and to take care not to impoſe any Pennance which may diſcover the Crime; as for inſtance, not to make a Woman ſuſpected by her Husband. He prohibits Prieſts who have fall'n into any Sin to approach the Altar to Celebrate Maſs before they have confeſs'd their Sins. And Laſtly, He Orders, That the Prieſts ſhould not enjoyn the Laicks as a Pennance, to Order ſo many Maſſes to be ſaid for them. The other Conſtitutions of this Council, are taken out of the *Lateran Council* under *Alexander* III.

The Council of *Lambeth*, in the Year 1206.

The Council of Lambeth, 1206 IN the Year 1206, *Stephen* of *Langton*, Arch-Biſhop of *Canterbury*, held a Synodal Aſſembly at his Palace of *Lambeth*, wherein he made Three Inſtitutions: The Firſt, about the Right of *Mortmain* which was paid to Churches: The Second againſt Drunken Clubs; and the Third to prohibit Prieſts from ſaying above one Maſs a day, except in the *Chriſtmaſs* or *Eaſter* Holy-days, or when a Curate is oblig'd to bury a Corps in his Church, in which Caſe, he who celebrates ought not to receive the Ablution but at the laſt Maſs.

The Conſtitutions of Cardinal *Gallo*, drawn up in the Year 1208.

The Conſtitutions of Cardinal Gallo, in the Year 1208. *Gallo* Cardinal Deacon of St. *Mary*'s, who liv'd under the Pontificate of *Innocent* III. and was ſent by that Pope as his Legate into *France*, has left us ſeveral excellent Conſtitutions about the Behaviour of the Clergy drawn up in the Year 1208.

In the Firſt, he condemns all the Prieſts and other Eccleſiaſticks who kept in their Houſes ſuſpicious Women, excepting thoſe Clerks who were of the *Minor* Orders, who might marry, but not hold their Benefices with their Wives. He orders, That the Eccleſiaſticks ſhould be admoniſh'd not ſo much as to keep their Mothers, or their Wives, or any of their Neareſt Relations in their Houſes.

In the Second he prohibits under pain of Excommunication, the demanding any thing for Baptiſm, Burial, Benediction, and the reſt of the Sacraments of the Church; and yet he allows, that Laicks ſhould be admoniſh'd not to refuſe out of a Motive of Avarice, what the Faithful were us'd to give out of Devotion to teſtifie the reſpect they bore to the Sacraments.

The Third and Fourth prohibit the Clergy and Beneficed Perſons from wearing red Habits, or ſuch as were made in the faſhion of the Laicks Habits.

The

The Fifth prohibits Monks from wearing ſumptuous Robes, or of any other Colour than Black.
The Sixth prohibits the Clerks and Monks from being Uſurers or Merchants under the Penalty of Excommunication.
The Seventh enjoyns the Superiours to put theſe Conſtitutions in Execution.
The Eighth and Ninth import, That they ſhall admoniſh the Scholars to obſerve them, and if they will not, then they ſhall be declar'd Excommucate by the Chancellor, who ſhall have no correſpondence with them till they have made ſatisfaction, and receiv'd Abſolution from the Biſhop, or in the Biſhop's Abſence from the Abbot of St. *Victor*. Laſtly, He enjoyns the School-maſters to explain theſe Conſtitutions themſelves. Theſe laſt Articles ſhew, that theſe Orders were made at *Paris*.

The Conſtitutions of Cardinal Gallo, 1208.

The Council of *Avignon* in the Year 1209.

IN the Year 1209, *Hugh Raymond* Biſhop of *Riez*, and *Milo* Legates of the Holy See, held a Council at *Avignon* the 6th of *September*, at which were preſent the Arch-Biſhops of *Vienna*, *Arles*, *Ambrun* and *Aix*, with Twenty Biſhops, ſeveral Abbots and ſeveral Curates. There they made theſe following Conſtitutions.

The Council of Avignon, 1209

By the Firſt, Biſhops are enjoyn'd to Preach the Word of God, and cauſe it to be Preach'd in their Dioceſſes.
The Second imports, That the Biſhops ſhall make uſe of Cenſures (if occaſion require) to oblige the Earls, Lords and other Perſons to ſwear, That they will extirpate the Hereticks, and turn the *Jews* out of all manner of Offices.
The Third, That Uſurers ſhall be Excommunicated.
The Fourth, That the *Jews* ſhall be hinder'd from exacting Uſury, from working on *Sundays*, and from eating Fleſh on days of Abſtinence.
The Fifth, Orders the paying of Tithes to the Eccleſiaſticks, and forbids the Alienation of them.
The Sixth Prohibits unjuſt Exactions and Taxes, made by the Lords without the Authority of the Prince; and Orders, That the Territories of thoſe Lords who exact them ſhall be interdicted.
The Seventh ptohibits Laicks under Pain of Excommunication, from exacting any Taxes from the Clergy, and from ſeizing upon the Eſtates of Biſhops or Eccleſiaſticks after their Death.
The Eighth likewiſe Prohibits the Laicks from intermeddling with the Elections, or from hindering the freedom of them.
The Ninth, Prohibits the Building of Churches Fortify'd with Caſtles, and enjoins the Fortifications of ſuch as have them, to be Demoliſh'd, except ſuch as are neceſſary for the Repulſing the Pagans.
The Tenth, Confirms the Laws made for the preſervation of Peace, and condemns the *Arragoneſe*, the *Barbanzoneſe* and *Routiers*, who diſturb it.
The Eleventh, Enjoins the Eccleſiaſtical Judges, ſpeedily and with Reſolution to Diſpatch the Cauſes which ſhall brought before them.
The Twelfth, is againſt the forwardneſs of ſome in taking off an Excommunication or Interdiction. Tis declared according to a Decretal of Pope *Innocent* III. That no Excommunication made for ſome Dammage done, ſhall be taken off, till ſuch time as the Excommunicate Perſon ſhall Swear to make Reparation; and if it be for having committed a default in Judgment, till ſuch time as he likewiſe Swear to appear before the Judge
The Thirteenth, Contains a new Law againſt Perjured Perſons, by which the Abſolution of thoſe who are guilty of that Crime, is reſerv'd to the Pope, as well as the Abſolution of Sacrilegious Perſons and Incendaries.
The Fourteenth, Renews the Law of the *Lateran* Council to oblige the Collators of Benefices to Preſent within Six Months.
The Fifteenth, Prohibits Biſhops, Abbots, and other Superiors from allowing the Monks to hold any thing by way of Property; and the rather, becauſe the Pope himſelf cannot allow it, as *Innocent* III. has declared in one of his Decretals.
The Sixteenth, is againſt thoſe who exerciſe any Violence, and take Men by force.
The Seveteenth, Prohibits the allowing of Dancing in Churches on the Vigils of Feſtivals, or the ſinging of Profane Songs.
The Eighteenth, is about the Habits of Monks; it is order'd, That the Monks ſhall have ſuch an Habit and Tonſure as is conformable to their State, that their Cloths ſhall be of plain Stuff, of a modeſt Colour, and with Sleeves. And with reſpect to Seculars, that they ſhall have a Coronet, and cloſe Habits, but neither Red, nor Green, nor made with Silk.
The Nineteenth, imports That the Superiors and the other Clergy, ſhall be promoted to Holy Orders according to the *Mandamus* of their Biſhop; and that thoſe that are in Holy Orders, ſhall not engage themſelves in Civil Offices, nor make Cabals.
The Twentieth, Declares the Relations to the Fourth Degree of thoſe who Murder'd *Peter* of *Chateauneuf* Legate of the Holy See, and *Geofrey* Canon of *Geneva*, incapable of holding Benefices.
The Laſt, is an Injunction to the Arch-Biſhops and Biſhops, to take care that the foregoing Conſtitutions be obſerv'd.

The Council of *Paris*, in the Year 1212.

The Council of Paris 1212.

Robert Corceo Cardinal and Legate of the Holy See, Held a Council at *Paris*, in the Year 1212. wherein he publish'd several Constitutions, relating to the Life, Manners and Conduct of Ecclesiasticks, which are divided into Four Parts: The First contains those which relate to the Secular Clergy; the Second, those which relate to the Regulars; the Third, those which relate to the Nuns, Abbesses and Abbots; and the Fourth, those which concern the Arch-Bishops and Bishops.

1. He orders the Secular Clergy to be Modest in their external Behaviour, to wear their Hair cut round, to abstain from frequent and dangerous Conversations in the Church or in the Choir, from useless walking in the Fields, and not to depart the Choir during Divine Service.

2. He forbids any Distributions to be made to those who are at the beginning and end of the Service, and are absent in the middle.

3. He prohibits the Clergy from keeping Hounds or Hawks, and having magnificent Equipages.

4. He prohibits them from having Women in their Houses.

5. He enjoins them to be submissive to their Superior, to Confess themselves to him, and no other, unless it be with his Consent.

6. He forbids the Clergy who have Benefices, the exercising the Function of Advocates, for Money, or out of any base Design.

7. He prohibits Ecclesiasticks from swearing that they will Lend nothing, nor be Security for any Man, and declares such Oaths null.

8. He would not that such Preachers should be tolerated, who Preach to get Money, and to whom Pledges are given for so doing, let them have Relicks about them, or not: He would have only those to Preach, who are approv'd by their Bishop; and prohibits the Preachings of others.

9. He orders that unknown Priests should not be suffer'd to say Mass.

10. That one should not admit to the Communion, or Bury any Excommunicated, Interdicted, or unknown Person, or one of another Parish.

11. To suppress the enormous Avarice of Priests, he orders that Laicks should not be oblig'd to bequeath any thing, by their Last Will and Testament, for the saying of Masses, and that no Contract should be made, nor any thing requir'd for Saying them, under what pretence soever. He forbids the great number of Yearly Masses, which were too great a burden to the Priests, and condemns those frivolous Masses, which some Said only for Form's sake.

12. He prohibits those who have Churches by way of Property, from Farming them out for the injuring of others. He orders that the Priests shall not hear Confessions in a Church, without the leave of the Superior, or of him who has the Cure of the Parish, unless in case of Necessity.

13. He forbids the dividing of Benefices.

14. He forbids the bestowing of *Rural Deanries* for a set time, or for ever, for a certain summ of Money.

15. He forbids Arch-Deacons to exact the Duty of Procuration, from the Churches which they do not visit Personally.

16. He declares, That they shou'd not suffer in the Cloysters Assemblies for Play or Debauchery, no not so much as in the Places where they were forc'd to sell Wine.

17. He admonishes the Canons of the Conventual Chapters, to choose a stranger for their Superior, if they have not one capable of that Office, among themselves.

18. He orders, That when there is an Election to be made in a Chapter, the Day of Election shall be publish'd, that so those who are absent may be there.

19. He prohibits the Plurality of those Benefices that have the Cure of Souls.

20. He orders, That no Person shall pretend that a Benefice belongs to him, by right of Succession, and prohibits the exacting any thing for the granting a Licence to Teach School.

The Second part of those Constitutions, relate to the Regular Canons and Monks.

He begins with forbidding to exact any thing for Admittance into the Order, and that the Monks ought not to hold any thing, by way of Property; excepting Priors and those who are in some Employment, who may by the permission of the Superiors, retain what shall be necessary for the discharge of their Office.

2. He fixes the Age wherein any one shall be Admitted into any Order, *viz.* Eighteen Years Old.

3. He orders, That the Bishops shall cause the little Wickets, which are in the Abbeys and Priories, to be shut.

4. He recommends to the Monks the Distributing to the Poor, Infirm and Sick, the Revenues which are allotted for their Refreshment, and to be Hospitable.

5. To give to the Poor their accustom'd Alms.

6. He prohibits the refusing to Admit any Person into a Religious Order, under pretence of his being of another Country.

7. He Interdicts the Usurers and Excommunicated Persons, from Entrance into a Religious Order, and from Ecclesiastical Burial.

8. He prohibits the Admitting a Monk of another Monastery, if there be not a very strong Presumption, that he has a mind to change upon a Motive of sincere Devotion, and that he does it with the consent of his Abbot.

9. He prohibits the Monks from wearing White Gloves, gawdy Shoes, and any thing like those of the Laity, and from making use of any other colour'd Cloth, than White or Black.

10. He

10. He forbids them to have any Chambers out of their Dormitory (unless they be Officers of the House to whom it is allow'd) to quarrel in the Chapter, to make any noise in the Cloyster, to entertain Women, to play at unlawful Games, to go a Hunting, and enjoins them to be silent in the Refectory. *The Council of Paris, 1212.*

11. He orders, That they should give to a Monk who is oblig'd to go a Journey, a Horse and necessaries for his Journey, so that he may not be forc'd to beg upon the Road.

12. He admonishes the Inferiors to obey with Humility, and the Superiors to command with Discretion and Prudence.

13. He forbids Abbots to let out Provostships or Priories, to Farm.

14. He enjoins the Ordinaries of the Place, to Excommnicate those who have quitted their Religious Habit.

15. He orders, That if Excommunicated, Interdicted, or Irregular Persons present themselves to be Admitted into a Religious Order, they shall declare their Irregularity; that if the Abbot can Absolve them, he shall do it, if not, he shall refer them to the Major Superior, who has the power of doing it: That if it happen any such be Admitted by surprise, or otherwise, and afterwards it be discover'd, he shall receive Absolution from his Abbot, or the *Major Superior*.

16. He renews the 10*th*. Canon of the Third *Lateron*-Council, which forbids the permitting Monks alone in Towns, or Villages, or so much as in Cures.

17. He renews the Prohibition made in the same Council, That no Monk should have two Priories, or two Offices.

18. He relates a Decree of the Council of *Chalcedon*, which forbids the Monks making any Cabals.

19. He forbids them to be Advocates for the Causes which concern'd their Monastery, or any other Religious House, especially if they did it without the permission of their Abbot.

20. He Excommunicated the Monks who left their Monastery, to Study Physick, or Law, in pursuance of the *Lateran* Council.

21. He forbids the Monks to lie two in a Bed.

22. He prohibits the diminishing the numbers of the Monks of Priories.

23. He forbids the Custom of some Monks, who swore that they would Lend out no Books.

24. He orders, That those who cause any discord in Monasteries to have a Cell apart for themselves, shall be shut up in the Cloyster.

25. He declares, That 'tis Usury to sell Commodities dearer because of a longer Term allow'd for Payment.

26. He prohibits the Clergy and Bishops from buying of Priories.

27. He forbids the demanding a Treat, or Habits, from those who would enter into a Religious Order.

The Third Part contains the Constitutions relating to Nuns, and some about Abbesses and Abbots.

1. He orders, That they should not suffer the Clergy, or suspicious Servants to come nigh them.

2. That they lie single.

3. That they shall not go out to visit their Relations, unless with Persons of approv'd Integrity, and for a short time.

4. That they have no Dancing in their Cloysters.

5. That they shall live and be attir'd meanly and decently.

6. That they shall live in Common of the Goods of the Monastery.

7. That they shall have sage and discreet Confessors, of the Bishop's Appointment.

8. That the Abbesses who will not do their Duty, shall be Suspended, and if upon Admonition, they do not mend, they shall be Depos'd.

9. He orders what is to be observ'd, by those who are appointed to serve in the Infirmaries, or Hospitals.

10. He orders, That the Abbots who neglect their Duty, shall be punish'd, and prohibits them from performing the Functions of an Advocate, or a Judge, upon pain of being Depos'd.

11. He inflicts the same Punishment upon those who live disorderly.

12. He forbids their having a great Retinue, or Young Lackeys.

13. He orders, That that they should not bestow the Goods of the Monastery on their Relations, unless they be Poor, or so accounted.

14. He prohibites them from suffering Young Women to enter their Monasteries, and from bestowing Priories on their Relations: And orders them twice a Year to receive the Accounts of the Priors or Officers.

15. He forbids them to regulate any Affair of Consequence, or to raise a considerable Summ of Money, without the advice of their Elders, at least of Seven chosen for that purpose, by the Chapter.

16. He enjoins them to be tender towards their Repenting Brethren, and not to sell Offices.

17. He forbids them to menace or abuse those who make any Proposition to the Chapter about the Reformation of the House.

18. He enjoins them not to suffer the Priors, or Officers to live Irregularly.

19. He forbids them to Eat in their Chambers, unless in case of necessity.

20. He prohibits those who are Admitted into a Monastery, from going out to Study; and orders those who are gone out, to return within two Months.

21. He admonishes the Abbots, to keep Chaplains of a mature Age and good Morals.

The Last Part, contains the Constitutions relating to Arch-Bishops and Bishops.

1. He orders them to have their Coronets large enough, and wear their Hair cut round, that so it may

The Council of Paris, 1212.

may not be ſeen below their Miter; to be prudent and modeſt in their Converſation and Conduct.

2. Not to hear *Matins* a-bed, and not to concern themſelves with Secular Affairs, during the time of Divine-Service.

3. To Celebrate the Office themſelves upon High Feſtivals, and to Preach the Word of God, or cauſe it to be Preach'd.

4. Not to go a Hunting, nor wear fine Furs, nor Play at Dice or Cards.

5. To have Reading at their Tables the beginning and end of their Meals.

6. To have Prudent Almoners, to exerciſe Hoſpitality, to give their Audiences for the Adminiſtration of Juſtice, and to hear the Poor at ſtated Hours, to receive often the Confeſſions of others, and as often to Confeſs themſelves.

7. To reſide in their Cathedral Churches, eſpecially on the High Feſtivals, and in the time of *Lent*.

8. To cauſe the Profeſſion they made when Conſecrated, to be Read over to them at leaſt twice a Year.

9. Not to carry along with them in their Viſits a great Train and needleſs Equipages.

10. To make choice of prudent Friends, Men of good Morals, and to keep their Families in due Order.

11. To have ſuch Officers as have all the Qualifications neceſſary for the well diſcharging of their Truſt, and eſpecially, ſuch as are Grave and Prudent, who will do Juſtice *Gratis*.

12. To tolerate nothing that ſhall border upon Simony in the Collation of Holy Orders or Benefices, in the Dedication of Churches, in the Benediction of Virgins, *&c.* provided none of the honeſt and allow'd Cuſtoms be prejudic'd hereby.

13. Not to give Benefices with the Cure of Souls, to young or unworthy Perſons; not to Excommunicate, or paſs Cenſures with precipitation, not to exchange the Puniſhment of the Excommunicated for pecuniary Mulcts; not to give a Diſpenſation for the three Forms of Marriage for Money; not to Collate Benefices which are not vacant; and not to promote to Holy Orders ſuch Clerks whoſe Ability and Vertue are not known.

14. To take nothing for the Seal, for doing Juſtice, for redeeming the right of Procuration, for the Burial of Excommunicated Perſons, or for tolerating Clerks to converſe with Women.

15. Not to ſuffer Juſtice to be done in Church-yards, or Conſecrated Places.

16. Not to be at the Feaſts of Fools.

17. To hold a Synod every Year, to confer the Sacrament of Confirmation, to correct the Diſorders of their Dioceſs.

18. Not to ſuffer the Women to Dance in the Church-yards, or any Conſecrated Places, nor to Work on Sundays.

19. To prevent the Cancelling of Laſt Wills and Teſtaments.

20. To Extirpate that Crime which is Odious to name.

21. Laſtly, to Puniſh that Diſorder with ſeverity, according to the Rule made in the *Lateran* Council on that Subject.

The Council of *Montpellier* in the Year 1215.

The Council of Montpellier 1215.

IN the Council held at *Montpellier*, in the Year 1215, by *Peter* of *Benevento* Cardinal, upon the Affair of the Earl of *Montfort*, they Publiſh'd Forty ſix Decrees.

The Four firſt relate to the manner how the Biſhops and the other Clergy ought to be Habited. It is therein order'd, That the Biſhops ſhall wear a Linnen-Veſt, and a long Habit ſew'd on their Shoulders, and ty'd with Ribbans on their Breaſt. That the Canons and other Benefic'd Perſons, ſhall not make uſe of any guilded Loops or Shoes, and that they ſhall not frequent the Court, or Taverns, nor have any familiar Converſe with Women; that they wear no colour'd, or cloſe-body'd Coats. That the Arch-Deacons and others promoted to any Dignity in Cathedral, or Collegiate Churches, ſhall wear a long Habit cloſed from the Top, whether it be of Woollen or Linnen: That the Curates ſhall obſerve the ſame thing: That the Benefic'd Clerks ſhall wear a round Coronet about their Heads, that ſo the Hair above and below may be parted by an equal Circle.

The Three next relate to the Manners of the Clergy. He forbids them to Lend upon Uſury, or to keep Hawks.

The Eighth, prohibits the giving Prebends to Laicks.

The Two next, provide for the Execution of the former.

In the Eleventh and Twelfth, the Biſhops are enjoin'd to beſtow Benefices *Gratis* on Perſons capable of Holding them, and are Prohibited from granting them to Young Perſons, who are as yet in the leſſer Orders.

The Two next, relate to the Abbots and Monks, and contain the Ordinances ſo often repeated at that time, about the Modeſty which they ought to have in their Habits, their Renouncing of all Property, the forbidding the Exacting of any thing for Admittance into a Monaſtery, the prohibition of being Advocates, the Alms which they ought to give to the Poor of what is remaining at their Tables.

The Five next, concern the Regular Canons. They are enjoin'd to wear great Coronets, and the Monks to wear larger; to be meanly ſhod, not to go out of the Monaſtery wherein they are to enter into another; to have Surplices over their Habits, and when they Travel a cloſe black Caſſock; and to give nothing for a Prebend.

By the Twenty nineth, the Prieſts and Monks are Prohibited to admit of Uſurers, Excommunicated, and Interdicted Perſons to the Communion, or to give them Burial.

In

In the Thirtieth and Thirty first, it is enjoined, That three Monks at least, should be put into the Priories, and if the Revenues be not sufficient to maintain them, more should be united to them, that so there might be in each a Prior and two Monks. *The Councils of Montpeler 1215.*

The next, are Laws for the Observation and Preservation of Peace.

In the Last, the Arch-Bishops and Bishops are ordered to have a Priest, and two or three Laicks in each Parish, who are oblig'd by Oath, if need be, to declare to the Bishop, the Lords and Judges of the Place, the Hereticks which they have discover'd in their Quarter.

The Fourth General *Lateran* Council, Held under Pope *Innocent* III. in the Year 1215.

THis Council was Appointed by *Innocent* III. the 20*th.* of *April* 1213. to be Held two Years and an half after; that is, just the beginning of *November*, in the Year 1215. The Pope in his Letters of *Indiction*, gives his Reasons, why he thought that Council necessary, *viz.* The recovering of the Holy-Land, and the Reformation of the Catholick Church. He saies, That whereas those two Things affect the General State of the Church, he had resolv'd according to the Advice of his Brethren, and other judicious Persons, to call a General Council for the Salvation of Souls, for the eradicating of Vice, and planting of Virtue, to correct Irregularities, reform the Manners, condemn Heresies, put a stop to Divisions, establish Peace, prevent Outrages, re-establish Liberty, and to engage the Princes and People to Retrieve the Holy Land: That in the *Interim*, till the Council should meet, he had taken care to inform himself of the Abuses which needed Reformation, and to send Persons into the several Provinces, to dispose them for the Expedition to the Holy-Land. He enjoins the Arch-Bishops and Bishops to come to the Conncil (excepting one or two Bishops who should remain in each Province) and those who could not come in Person, to send Deputies, and admonishes them, to order all the Chapters to send likewise their Deputies thither. In the mean time he recommended to them, the diligent Enquiring into whatever was necessary to be Reformed or Amended, in their Provinces, that so they might speak of it in the Council, and to Contribute all they could towards the promoting the Expedition to the Holy Land. This Circular Letter was directed to the Patriarchs, Arch-Bishops, Bishops, and Soveraign Princes of all *Christendom*. *The* IV. *General* Lateran *Council held* 1215.

The Council met at *Rome* in the Church of St. *Saviour*, on the time prefix'd (in *November* 1215.) and consisted of Four hundred and twelve Bishops in Person, near Eight hundred Abbots and Priors, and a great many Deputies of the absent Prelates, or of the Chapters. The *Latin* Patriarchs of *Constantinople* and *Jerusalem* were there in Person: The Patriarch of *Antioch* who was sick, sent a Bishop thither; and there came a Deacon the Deputy of the Patriarch of *Alexandria*, which was then under the power of the *Sarazens*. The Ambassadors of the Emperor of *Constantinople*, of the King of *Sicily* the Emperor Elect, of the Kings of *France*, *England*, *Hungary*, *Jerusalem*, *Cyprus*, *Arragon*, and of the other Princes, were there.

The Pope open'd the Session by Preaching on those Words of our Saviour, *With desire have I desired to eat the Passeover with you.* He therein took notice of three sorts of Passeovers which he desir'd to Celebrate with the Fathers of the Council, the Corporeal, the Spiritual, and the Eternal: The Corporeal, which was the passing from one Place to another, for the Deliverance of *Jerusalem*; the Spiritual, which was the passing from one State to another, by the Reformation of the Church; and the Eternal, which is the passing from the Temporal State to the Glory of Heaven. Upon the first Head, he exhorts the Ecclesiastscks to do all they could for the succouring of the Holy Land. Upon the Second, he exhorts them to make use of Spirstual Punishments on the Delinquents, that so they might reduce them from their Error. He exhorts them in particular, to Correct the Ecclesiasticks; because the Disorder proceeded chiefly from the Clergy, whose evil Example the People follow'd. He observes, That from hence chiefly proceed the Evils which infest the Church of God. "'Tis this (saies he) "that overthrows the Faith, disfigures Religion, destroys Liberty, treads Justice under Foot, increases "the number of Hereticks, makes the Schismaticks Insolent, the Infidels Proud and the *Saracens* "Powerful. He concludes all with the third Passeover, which is the passing to Glory, where he Prays he may one Day meet with them. He Preach'd likewise another Sermon to the Fathers of the Council, which is only a Moral Exhortation.

Afterwards he Orders the Reading in a full Council the Chapters or Canons upon the Discipline of the Church, which were already drawn up. *Matthew Paris* saies, That those Canons seem'd tolerable to some of the Prelates, but grievous to others. His Words are these, *Facto prius ab ipso Papa exhortationis Sermone, recitata sunt in pleno Concilio Capitula Septuaginta quæ aliis placabilia, aliis videbantur onerosa.* Let the Case be how it will, 'tis certain, That these Canons were not made by the Council, but by *Innocent* III. who presented them to the Council ready drawn up, and order'd them to be Read, and that the Prelates did not enter into any Debate upon them, but that their Silence was taken for an Approbation.

These Seventy Chapters or Canons, begin with a Form of Faith, drawn up in these Terms. "We "do firmly Believe, and sincerely Confess, That there is but One True, Eternal, Immense, Omni-"potent, Immutable, Incomprehensible, Ineffable God, the Father, Son, and Holy Ghost, who are "Three Persons, but only One Essence, One Substance, and One Simple Nature. The Father de-"rives his Substance from none, the Son has it from the Father, and the Holy Ghost proceeds from "Both, without Beginning and without End. The Father begets, the Son is begotten, and the Holy "Ghost proceeds. They are Consubstantial and Co-equal in all things, equally Powerful, equally

"Eternal

The IV. *General Lateran Council held*, 1215.

" Eternal, One Individual Principle of all things, the Creator of things Viſible and Inviſible, Spiritual " and Corporeal, who by His Omnipotent Power, Created out of Nothing at the Beginning of Time, " and all together, two ſorts of Creatures, Spiritual and Corporeal; and afterwards the Humane " Nature, which is a Compound of Soul and Body. For the Devil and the other Dæmons were Good " when God Created them, and became by their own fault Wicked, and Man Sinned and Fell by the " ſuggeſtion of the Devil. This Holy Trinity, which is Indiviſible with reſpect to its Eſſence, and " diſtinguiſh'd according to its Perſonal Properties, has given to Mankind a Salutary Doctrine by the " Miniſtery of *Moſes*, the Prophets, and the other Servants of God, according to the Order and Diſpo- " ſition of Times. And at laſt *Jeſus Chriſt* the onely Son of God, who was Incarnate by the Power of " the whole Trinity, and Conceived of the Virgin *Mary* (always a Virgin) by the Power of the Holy " Ghoſt, who was true Man, made up of a reaſonable Soul and humane Body, one ſingle Perſon " compounded of two Natures, has more clearly ſhown us the Way of Life, who being Immortal and " Impaſſible as to his Divinity, as to his Humanity became Paſſible and Mortal: And he ſuffer'd for " the Salvation of Mankind on the Croſs; he Dy'd and Deſcended into Hell; is Riſen from the Dead, " and Aſcended up into Heaven; but he Deſcended in his Soul, and Roſe again with his Body, and is " Aſcended into Heaven with his Body and Soul, and ſhall come again at the End of the World, to " Judge both the Living and the Dead, and to give to all Men according to their Works, as well the " Reprobates as the Elect, who ſhall all riſe again with their own Bodies which they at preſent bear " about them, that ſo they may receive according to their Deſerts, whether they be Good or Bad; the " latter Eternal Glory with *Jeſus Chriſt*, and the former Eternal Damnation with the Devil. There is " but one Catholick Church of the Faithful, out of which none is Saved; wherein *Jeſus Chriſt* is both " Prieſt and Sacrifice, whoſe Body and Blood are contain'd really in the Sacrament of the Altar un- " der the Species of Bread and Wine; the Bread being Tranſubſtantiated into the Body of *Jeſus Chriſt*, " and the Wine into his Blood by the Power of God, that ſo to render the Myſtery of the Unity " perfect, we might receive of His Nature what he receiv'd of Ours. No Perſon may Conſecrate the " Sacrament, but the Prieſt who has receiv'd Lawful Ordination, by the power of the Keys of the " Church, which *Jeſus Chriſt* has given to his Apoſtles and their Succeſſors. The Sacrament of Ba- " ptiſm, which is Conſecrated by Invocation of the Trinity, Father, Son and Holy Ghoſt, on the " Water, is the Cauſe of Salvation as well of Infants as of Adult Perſons, when 'tis Conferr'd accord- " ing to the Form of the Church, whoever it be that Adminiſters it. If any one falls into Sin after " Baptiſm, he may be always reſtor'd to Grace by a true Repentance: Not only Virgins and thoſe who " live Continently; but alſo Marry'd Perſons, who pleaſe God by their Faith and Good Life, merit " Eternal Life. This is the Abſtract of the Doctrine of the Church contain'd in the Profeſſion of Faith of this Council. Which is the firſt Chapter or Canon of it.

In conſequence to this, the Council condemns in the Second Chapter, the Treatiſe Compos'd by the Abbot *Joachim* againſt *Peter Lombard*, about the Unity of the Eſſence of the Trinity; becauſe that Abbot had treated him as a Fool and an Heretick, for having ſaid in his Book of Sentences, That the Father, Son and Holy Ghoſt, are one Supreme or Soveraign Being, which is neither begetting, begotten nor proceeding: A Propoſition from whence he pretends it follows, That there is a *Quaternity* in the Godhead, namely Three Perſons of the Trinity, and one common Eſſence. The Council explains and confirms the Doctrine of the Maſter of the Sentences, and rejects that of *Joachim*; who pretended, That the Father, Son and Holy Ghoſt, where not the ſame thing, tho' they be one Subſtance and one Nature; which yet he explain'd in ſuch a manner, that he ſeem'd to admit of only a Specifick Unity, or reſemblance between thoſe Three Perſons. The Council declar'd thoſe to be Hereticks, who would maintain the Opinion of the Abbot *Joachim*. However, they order'd, That the Condemnation ſhould be no prejudice to the Monaſtery of *Flora*, of which Abbot *Joachim* was the Founder, becauſe there they liv'd Regularly, and put in practice a very good Diſcipline; but eſpecilly becauſe that Abbot had ſubmitted his Books to the judgment of the Holy See, and had proteſted in Writing, That his Belief was the ſame with that of the Church of *Rome*, which is the Mother and Miſtreſs of all the Faithful. The Council likewiſe, condemn'd in the ſame Chapter, the Errors of *Amaury*, of whom 'tis ſaid, That the Father of Lies, had ſo obſcur'd his Underſtanding, that his Doctrine may rather paſs for Nonſenſe than Hereſie.

In the Third Canon, they Excommunicated and Anathematiz'd all the Heretieks, who oppoſe the Catholick and Orthodox Faith, as before Explain'd: And 'tis therein Order'd, That the Hereticks ſhall be deliver'd up after their Condemnation to the Secular Powers, or to their Officers, to be Puniſh'd according to their Demerits, the Clerks being firſt Degraded: That their Goods ſhall be Confiſcated, if they be Laicks: And if Clerks, then they ſhall be apply'd to the uſe of the Church: That thoſe who lye under violent ſuſpicions of Hereſie ſhall be likewiſe Anathematiz'd, if they do not give proofs of their Innocence, and they ſhall be avoided, till they have given ſatisfaction, and if they be in a State of Excommunication during a Year, they ſhall be condemn'd as Hercticks: That the Lords ſhall be admoniſh'd and oblig'd by Eccleſiaſtical Cenſures, to take an Oath, that they will Extirpate Hereticks and Excommunicate Perſons, who ſhall be within their Territories: That if they neglect to do it after Admonition, they ſhall be Excommunicated by the Metropolitan and Biſhops of the Province, and that in caſe they perſiſt a Year without making ſatisfaction, the Soveraign Pontiff ſhall be advertis'd thereof, that ſo he may declare their Vaſſals abſolv'd from their Oath of Fealty, and beſtow their Lands upon ſuch Catholicks as will Seize upon them, who ſhall be the Lawful Poſſeſſors of them, by Extirpating Hereticks, and preſerving the purity of the Faith in them; but without prejudice to the Right of the Superiour Lord, provided he offer no obſtruction or hinderance to the putting this Ordinance in Execution. The ſame Indulgences are granted to thoſe Catholicks, as

ſhall

shall undertake to Extirpate Hereticks by force of Arms, as are granted to those who go to the Holy Land. They Excommunicated those who entertain'd, protected, or supported Hereticks, and declare, That those who shall be Excommunicated upon that account, if they do not make satisfaction within a Year, shall be declar'd Infamous, and divested of all Offices, as well as of Votes in the Elections; that they shall not be admitted as Evidences; that they shall be depriv'd of the Faculty of making a Will, or succeeding to an Estate; and Lastly, That they may not perform the Functions of any Office. 'Tis likewise farther order'd, That those who will not avoid the Company of such Persons as are by the Church denounc'd Excommunicate, shall be Excommunicated themselves, till they have given satisfaction. But above all, Ecclesiasticks are forbidden to Administer the Sacraments to them, to give them Christian Burial, to receive their Alms or Oblations, upon pain of being Suspended from the Functions of their Orders, wherein they may not be re-establish'd without a special *Indulto* from the Pope. The same Punishment is likewise inflicted on the Regulars, and besides this, that they be not any longer tolerated in the Dioceſs, wherein they shall have committed such a Fact. All those are Excommunicated who shall dare to Preach without having receiv'd a Licence from the Holy See, or a Catholick Bishop. Lastly, The Arch-Bishops and Bishops, are oblig'd to visit in Person, or by their Arch-Deacons or by other Persons, once or twice a Year, the Dioceſſes where it is reported that there are any Hereticks, and to put a certain number of Inhabitants upon their Oath, to discover to the Bishop such Hereticks as may be detected. They are likwise enjoin'd to cause the Accused to appear, and to punish them if they do not clear themselves, or if they relapse after they have been clear'd. Lastly, The Bishops are threatned to be Depos'd if they neglect to Purge their Dioceſs from Hereticks.

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The Fourth Canon relates to the *Greeks*. It imports, That tho' the Council would honour and favour the *Greeks*, who threw themselves under the Obedience of the Holy See, by maintaining as far as possible their Customs and Ceremonies, yet it could not tolerate, what might be prejudicial to the Salvation of Souls and to the Ecclesiastical Dignity: That the *Greeks*, after they had shaken off their Obedience to the Holy See, have had so great an abhorrence to the *Latins*, that they would not Celebrate on the Altars whereon the *Latins* had Celebrated, till they had wash'd them; that they had Rebaptiz'd those who had been Baptiz'd by the *Latins*. They are here forbidden to do any such thing for the future, and are exhorted to conform themselves to the Church of *Rome*, that there may be one Flock under one Shepherd. They who shall for the future undertake the like, are menac'd with Excommunication and Depoſition.

The Fifth regulates the Order of Patriarchs, and orders, That next to the Church of *Rome*, which has the Primacy over all other Churches according to the Appointment of our Saviour, the Church of *Constantinople* shall have the First Place, that of *Alexandria* the Second, the Church of *Antioch* the Third, and that of *Jerusalem* the Fourth: And the Patriarchs of those Churches are Impower'd to grant the *Pall* to the Arch-Bishops who depend on them, and to demand of them a Profession of Faith and of Obedience to the Holy See, after they themselves have receiv'd the *Pall* from the Holy See (which is here styl'd *the Ensign of the Plenitude of the Pastoral Power*) and have taken an Oath of Fealty and Obedience to it. They are likewise allow'd to have the Cross carry'd every where before them, except in the City of *Rome*, and other Places where the Pope shall be in Person, or his Legate, having the Marks of the Apostolick Dignity. They are also allow'd the Privilege of Trying the Appeals of all the Provinces within their Jurisdiction, except Appeals to the Holy See, to which all the World ought to pay a Deference.

In the Sixth it is order'd, That according to ancient Custom, the Metropolitans shall every Year call Provincial Councils, wherein they shall Treat of the Reformation of Manners, especially of those of the Clergy, and cause the Canons to be Read over, especially those that are made in this Council, and that the Bishops shall take care to have in their Dioceſſes several prudent and grave Persons, who without exercising any Jurisdiction, shall inform themselves of such things as are necessary to be Reform'd or Corrected, and shall make their Report to the Metropolitan and his Suffragans in the next Council, that so a Remedy may be apply'd.

The Seventh, Enjoins the Ordinaries to be careful in Reforming the Manners of the Clergy within their Dioceſſes, and to correct the Abuses and Disorders; and that they might with the greater freedom, it declares, That they may not be hinder'd in doing it, under the pretence of any contrary Custom, or by any Appeal. With respect to the disorders of the Canons of Cathedral Churches, which the Chapters were us'd to Correct; 'tis here order'd, That they shall be Corrected at the time prefix'd by the Bishop, if not, that then he shall make use of Ecclesiastical Censures to correct them: That he shall likewise take care to Reform the other Irregularities of his Clergy, by observing in all things the Rule and Order prescrib'd him: That moreover, if the Canons forbear to Say the Office in their Church, without any evident Reason, the Bishop shall not forbear to Celebrate, and upon his Complaint the Metropolitan shall make use of Ecclesiastical Censures against them. Lastly, The Ordinaries are admonish'd in this Canon, not to abuse this Ordinance, to get any profit to themselves by it, or to oppress those of their Dioceſs.

The Eighth Canon, Regulates the Proceſs which ought to be minded in the Accusations of Ecclesiasticks. 'Tis therein declar'd, That 'tis not to be tolerated to Accuse them lightly: That they ought to be present when they are inform'd against, unless they absent themselves out of Contumacy: That they ought to be told the Heads of the Information against them, and to know their Accusers, and to be admitted to put in their Replications and Lawful Exceptions: That there are three ways of proceeding against a Criminal, by way of Accusation, by Denunciation and by Inquisition. That the Accusation, ought to be usher'd in by the complaint of the Accuser, the Denunciation, by a Charitable

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ritable Admonition, and the Inquiſition, by common Report: That yet it was not requiſite to obſerve this Method preciſely, with reſpect to Regulars, and that one might Diveſt them of their Offices when it was expedient, without obſerving all theſe Formalities.

The Ninth orders, That the Biſhops of Dioceſſes, wherein there are People of different Nations, and who have different Cuſtoms, ſhall take care to provide Perſons who may Celebrate Divine Service according to thoſe different Rites, without putting themſelves to the trouble of having two Biſhops in one and the ſame Dioceſs.

The Tenth imports, That the Biſhops ſhall take care to have in the Churches of their Dioceſſes Eminent Perſons to Preach the Word of God, and Adminiſter the Sacrament of Pennance.

The Eleventh Confirms the Decree of the Council of the *Lateran*, Held under *Alexander* III. importing, That there ſhall be in all Cathedral Churches a Maſter to Teach *Gratis* the Clergy of thoſe Churches, and the other Poor Schollars, on whom they ſhall beſtow the Revenue of a Benefice; and extends this Rule to other Churches, that ſo the ſame might be obſerv'd for the Maſter of a Grammar-School: And that in the Metropolitan Church, beſides the Grammar-Maſter, there ſhall be a Divine to Teach the Prieſts and other Eccleſiaſticks the Holy Scripture, and what relates to the Cure of Souls; that they ſhall beſtow on him the Revenue of a Benefice, tho' he might be a Canon at the ſame time, and that he ſhall hold it ſo long as he ſhall be a Teacher: That if the Metropolitan Church have not wherewithal conveniently to keep a Theologician, and a Grammar-Maſter, the Theologician ſhall be kept there, and the Grammar-Maſter provided for in another Church.

The Twelfth imports, That every three Years there ſhall be Held in all Kingdoms or Provinces, without prejudice to the Rights of the Dioceſan Biſhops, Chapters of Abbots, and Priors of Monaſteries, who never were uſed to hold any ſuch before: That they ſhall invite to them two Abbots of the Order of *Ciſteaux*, who were accuſtom'd to hold ſuch: That Four of them ſhall Preſide over the Chapter, which ſhall be Held ſeveral Days: That there they ſhall lay out themſelves upon Reforming the Order, and making the Regular Diſcipline to Flouriſh: That whatever ſhall be Order'd with the Approbation of the Four Preſidents, ſhall be Inviolably Obſerv'd notwithſtanding any Oppoſition, or Appeal whatever: That all thoſe who come to the Chapter ſhall live in Common whilſt it is Held: That there they ſhall Nominate Viſiters to Viſit the Monaſteries of Men and Women, and to Correct and Reform whatever ſhall want it in them; ſo that if they find themſelves oblig'd to Depoſe any Superior, they ſhall acquaint the Biſhop of him, who ſhall not fail to Depoſe him; and in caſe he does not do it, that then they ſhould acquaint the Holy See with it. It orders the ſame thing with reſpect to Regular Canons. However it does not diſcharge the Biſhops from taking care of the Monaſteries; on the contrary, it enjoins them with the utmoſt Diligence to keep up the Diſcipline, that ſo the Viſiters may find nothing to Reform. Laſtly, it orders the Biſhops and Preſidents of Chapters to make uſe of Eccleſiaſtical Cenſures againſt the Seculars who ſhall do any wrong to the Monaſteries.

The Thirteenth prohibits all manner of Perſons from Erecting a New Order, and imports, That thoſe who would embrace the Monaſtick Life ſhall enter into an Order already approv'd; and that thoſe who are willing to Found a New Monaſtery ſhall follow one of the Rules, and be one of the Orders already approv'd. It likewiſe forbids one and the ſame Perſon to be a Monk, or Abbot of two Monaſteries.

The Fourteenth enjoins, That the Incontinent Clerks ſhall be puniſh'd: That if any one being taken up for that Crime, ſhall dare to Celebrate, he ſhall be diveſted of his Benefices and Depos'd: That the ſame Severity ſhall be uſed to Biſhops, who ſhall countenance thoſe Irregular Perſons for any Intereſt: And that the Eccleſiaſticks who are in Countries where they have Liberty to Marry, ſhall be more ſeverely puniſh'd, if they fall into the Sin of Incontinence.

The Fifteenth, Is againſt the Drunkenneſs of Eccleſiaſticks, and forbids them to go a Hunting, and to keep Hounds or Hawks.

The Sixteenth forbids them to concern themſelves in Secular Trades, eſpecially in ſuch are diſhoneſt: To go to Comedies or Farces; to frequent Publick Houſes, unleſs in a Journey, or in caſe of Neceſſity; and to play at any Games of Dice: And it enjoyns them to wear a Coronet and Tonſure ſuitable to their Quality; to have Habits clos'd before, which ſhould be neither too long nor too ſhort; not to wear colour'd Cloths, or ſuch as are ſet off with Trimming; not to wear at Church Copes with Sleeves, not to wear Claſps or Ribbans of Gold and Silver, nor Rings, unleſs by their Dignity they have a Right to wear them. It is likewiſe order'd, That Biſhops ſhall wear in Church and out of Church Surplices of Linnen, except thoſe who ought to wear the Monachal Habit; and that the Mantles which they make uſe of, ſhall be faſtned before or behind with Claſps.

The Seventeenth is againſt the Effeminacy of ſome Clerks who ſpent part of the Night in Feaſting, or in Prophane Company, ſlept till Daylight, and in Saying their *Matins* left out one half of the Office: And againſt thoſe who Celebrate *Maſs* but four times a Year, and who were preſent at it but very ſeldom, and without any manner of Devotion. Thoſe Irregularities were forbidden under pain of Suſpenſion, and the Clerks are exhorted to Celebrate the Morning and Evening-Service conſtantly and Devoutly.

The Eighteenth prohibits them from pronouncing the Sentence of Death, from aſſiſting at Executions, from writing or dictating Letters to demand the Death of any Perſon, from being *Inquiſitors*, from exercifing any part of Chirurgery, wherein it was neceſſary to apply Iron or Fire; from giving Benediction for the making of a Tryal by hot or cold Water, or by hot Iron.

The Nineteenth forbids the putting any Houſhold-Goods into Churches, unleſs in caſes of neceſſity; and orders, That they ſhall keep the Utenſils and Ornaments of the Church of their own.

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The Twentieth orders, That the Holy *Chriſm* and the Euchariſt ſhall be kept under Lock and Key; and that if the Perſon to whoſe Care they are entruſted, leaves the Place where they are, open, he ſhall be Suſpended *ab Officio* for three Months, and if any Accident happen to them through his fault, he ſhall be Puniſh'd for it very ſeverely. *The* IV. *General* Lateran *Council held*, 1215.

The Twenty firſt is the Famous Canon which enjoins, That all the Faithful of both Sexes who are arriv'd to Years of Diſcretion, ſhall Confeſs all their Sins at leaſt once a Year to their own proper Prieſt (that is, the Curate, as appears by the Thirty ſecond Canon, where this Title is given to Curates:) That they ſhall compleat the Pennance impos'd on them, and receive the Sacrament of the Euchariſt devoutly at leaſt every *Eaſter*, unleſs they believe that they ought to abſtain from it for ſome time, upon ſome reaſonable Account, and with the Advice of their own proper Prieſt. Thoſe who ſhall not diſcharge this Duty, ſhall be Condemn'd to the being depriv'd of entring into the Church whilſt they Live, and of Eccleſiaſtical Burial when they Die. And it is order'd, That this Canon ſhall be often Read publickly in the Church, that ſo none may plead Ignorance in the Caſe. 'Tis here added, That if any one would confeſs his Sins to a Prieſt that is a Stranger, he ought to ask and get leave for it of his own proper Prieſt, becauſe otherwiſe he can neither bind nor unbind. The Prieſts are likewiſe admoniſh'd to be Diſcreet and Prudent, to handle like good Phyſicians the Wounds of their Patient; to pour into them Oyl and Vinegar by informing themſelves exactly of the State of the Sinner, and of the Circumſtances of his Sins; and to know what Counſel he ought to give him, and what Remedies he ought to make uſe of to Cure him, to take care never to diſcover by Word or Sign the Sins of thoſe who are Confeſs'd; and if he wants Advice in the caſe, to ask it without diſcovering the Perſon. Laſtly, That thoſe who ſhall diſcloſe any Sin that has been reveal'd to them in Confeſſion, ſhall be condemn'd not only to be Depos'd, but alſo to be Confin'd during Life in a Monaſtery, there to do Pennance for it.

The Twenty ſecond imports, That the Phyſicians of the Body ſhall Adviſe their Patients to ſend for the Phyſicians of the Soul before they Preſcribe any thing to them, that ſo they may provide for the Salvation of their Souls, before they lay out any care for the Health of their Body. It likewiſe forbids Phyſicians under pain of Excommunication to preſcribe any thing to their Patient for the Health of his Body, which may put his Soul in any danger.

The Twenty third imports, That a Cathedral or Regular Church ſhall not be vacant above three Months; and if thoſe whoſe Right it is to Elect, do not proceed to an Election within that time, they ſhall forfeit the Right of Electing *Pro hac vice*, which ſhall lapſe to their immediate Superior, who ſhall be oblig'd to do it within three Months.

The Twenty fourth preſcribes the Forms of Elections: Namely, That in the Preſence of all thoſe who ought to be there, three creditable Perſons be choſen out of their Body, who ſhall Collect and exactly count the Voices of all who ſhall give their Suffrages; and who having put them in Writing, ſhall immediately publiſh them, without being liable to any Appeal, that ſo he may be Elected, who has all the Votes, or the Votes of the *Major* and Sounder Part of the Chapter: Or that they may commit the Power of Electing to a certain Number of capable Perſons, who ſhall provide for the Vacant Church in the Name of All. The Elections made otherwiſe are declar'd Null; if they are not made by the Unanimous Vote of all the Electors as it were by Inſpiration. Theſe then are the three ways of Election, by Scrutiny, by Compromizing, and by Inſpiration. They who obſerve not this Form ſhall forfeit their Right of Election *pro hac Vice*. It prohibits the Conſtituting a Procurator in the Buſineſs of Election, if he who Conſtitutes be not abſent, and in a Place from whence he ought to be Summon'd, where he is detain'd by a Lawful Obſtruction, of which Oath ſhall be made; and in this Caſe 'tis allow'd to Commiſſionate one of the Body in his Place. Laſtly, It rejects clandeſtine and ſecret Elections, and enjoins, That the Election ſhall be ſolemnly publiſh'd immediately after it be made.

The Twenty fifth deprives him, who conſents to an Election made by the Authority of Secular Powers, of the Benefice to which he has been Elected, and renders him uncapable of being Elected to another: And with reſpect to thoſe who proceeded to the Election, it Suſpends them for three Years *ab Officio & Beneficio*, and deprives them of the Right of Electing.

The Twenty ſixth imports, That he whoſe Right it is to Confirm the Perſon Elected ought carefully to enquire into the Form of the Election, and the Perſon Elected, that in caſe the Election be according to Form, and the Perſon Elected have the Qualifications requiſite, he ſhall Confirm it. Thoſe who Confirm an unworthy Perſon, ſhall forfeit their Right of Confirming, and be Suſpended from their Benefices. The Biſhops are admoniſh'd to promote only ſuch to Holy Orders, who can acquit themſelves of their Duties worthily. As for thoſe who are under immediate Subjection to the Holy See, 'tis order'd, That if they can conveniently, they ſhall Perſonnally appear before the Pope to obtain the Confirmation of their Election, or ſhall ſend able Perſons by whom one may be inform'd of the Qualifications of the Perſon elected, and of the Form of the Election; provided notwithſtanding that thoſe who are out of *Italy*, if their Election be not Diſputed, ſhall have the Adminiſtration both of Spirituals and Temporals. As to the Conſecration or Benediction, 'tis declar'd, That it ſhall be given according to Cuſtom.

The Twenty ſeventh enjoins the Biſhops to Inſtruct, or cauſe thoſe to be Inſtructed on whom they Confer Prieſts-Orders, of the manner of Celebrating Divine Service, and of Adminiſtring the Sacraments. They are threatned to be Puniſh'd who ſhall for the future Ordain Ignorant Prieſts; becauſe 'tis more Eligible to have a few good, than a great many bad Miniſters.

The Twenty eighth orders, That thoſe who ſhall have ask'd and obtain'd leave to quit their Benefices, ſhall be bound to do ſo; if not, that then they ſhall be forc'd to it.

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The Twenty ninth renews the Canon of the *Lateran* Council Held under *Alexander* III. which prohibits one and the ſame Perſon from holding ſeveral Benefices, that have the Cure of Souls; and that this may be put in Execution, it orders, That any Eccleſiaſtick who ſhall accept of a Benefice having the Cure of Souls, when he has another of the ſame Nature, ſhall forfeit his Right to the firſt, and if he will hold it, he ſhall likewiſe be turn'd out of the latter: That the Patron of the firſt Benefice ſhall forthwith beſtow it on whom he pleaſes, and if he delays Preſenting the ſpace of three Months, not only the Right of Preſenting ſhall lapſe to another, as is order'd in the former *Lateran* Council, but alſo that he ſhall beſtow ſo much of his Revenues on the Church, as he has gain'd by the Vacant Benefice. The ſame thing is order'd with reſpect to *Perſonats*, and therein 'tis prohibited the having two *Perſonats* in one and the ſame Church, tho' they have not the Cure of Souls. However 'tis declar'd, That the Holy See may diſpenſe with this Law with reſpect to Perſons of Merit and Learning, who ought to be Dignify'd with Conſiderable Benefices, when there ſhall be ſufficient Reaſon for it.

The Thirtieth orders, That thoſe who ſhall Collate Benefices on in-ſufficient Perſons, ſhall be Suſpended from their Right of Collating, and that this Suſpenſion ſhall not be taken off, but by the Authority of the Pope, or Patriarch.

The Thirty firſt imports, That the Children of Canons, and eſpecially Baſtards, may not have Prebends in the Churches where their Fathers are Canons.

The Thirty ſecond orders the Patrons of Parochial Churches to allow the Curates a ſufficient Part of the Revenues for their Maintenance, and enjoins the Curate to ſerve their Cures themſelves and not by Vicars, at leaſt, that a Pariſh-Church ſhall not be annex'd to a Prebend or a Dignity in which Caſe he who is the Incumbent being oblig'd to do Duty in the Great Church, ſhall ſubſtitute in his Place for the Cure a conſtant Vicar, to whom he ſhall allow a Competency. It prohibits the laying a Penſion on the Revenues of Curates.

The Thirty third orders, That the Biſhops, or their Arch-Deacons ſhall not exact the Right of Procuration, but when they ſhall Viſit in their own Perſons; that they ſhall obſerve the Regulation made in the *Lateran* Council. This Law likewiſe extended to the Legates and *Nuncio's* of the Holy See; and they who Viſit are recommended not to ſeek their own Profit, but the Glory of *Jeſus Chriſt*, and to apply themſelves to the Reformation of Manners and to Preaching.

The Thirty fourth prohibits the Exactions made under a pretence of paying the Duty of Procuration to Legates or any others.

The Thirty fifth prohibits the Appealing from a Judge to a Superior before he has paſs'd Sentence, unleſs there be a lawful Cauſe for ſuch an Appeal, which ſhall be repreſented to the Judge before it can be brought before the Superior; which is enjoin'd without prejudice to thoſe Conſtitutions, which order, That the greater Cauſes ſhall be referr'd to the Holy See.

The Thirty ſixth imports, That if the Judge revoke a *Comminatory* or *Interlocutory* Sentence which he has paſs'd, he may continue the drawing up of the Proceſs, when an Appeal has been made from this Sentence.

The Thirty ſeventh prohibits the granting of Commiſſions for the allowing Perſons to appeal before Judges above two days Journey diſtant from the Place where the Perſon aſſign'd is; and the obtaining ſuch Commiſſions without ſpecial Orders from the Lord of the Place.

The Thirty eighth enjoyns the Judges to have a Publick Officer, or two ſufficient Perſons, who ſhall write down all the Form of the Proceſſes, which ſhall be communicated to the Parties concern'd keeping the Minutes by them.

The Thirty ninth orders, That the Perſon who has been turn'd out of any Place, ſhall be firſt put in it again, before his Right to it be try'd.

The Fortieth imports, That the Poſſeſſion of a Year ſhall be computed from the Day of its being ſettled by a Decree; tho' the Perſon in whoſe favour Sentence is paſs'd, cannot by reaſon of the malice of his Adverſary, be put into poſſeſſion of the thing which is adjudg'd to him, or may have been turn'd out of it. It prohibits Eccleſiaſticks from committing the Tryal of Eccleſiaſtical Cauſes to Laicks.

The Forty firſt imports, That the Preſcription which is not *Bona fide* made ſhall be of no force, and that 'tis neceſſary that he who makes uſe of Preſcription, ſhall not remember any time when what he holds did not belong to him.

The Forty ſecond prohibits Eccleſiaſticks from enlarging their Juriſdiction to the prejudice of Secular Juſtice.

The Forty third prohibits Laicks from exacting Oaths of Fidelity from Eccleſiaſticks, who hold no Temporality of them to oblige them to it.

The Forty fourth declares, That the Conſtitutions of Princes which are prejudicial to the Rights of the Church ſhall not be obſerv'd, whether they be for the Alienation of Fiefs, or for the Incroaching on the Eccleſiaſtical Juriſdiction, or for any other Goods.

The Forty fifth prohibits Patrons and Vouchers of Churches from undertaking more than is allow'd them, and deprives them of the Right of Patronage, who ſhall wound or kill the Clerks of the Churches under their Patronage.

The Forty ſixth revives the Excommunication iſſu'd out by the *Lateran* Council againſt thoſe who exact Tallies and other Taxes from Eccleſiaſticks. Notwithſtanding it allows Biſhops in caſes of Neceſſity to engage Eccleſiaſticks to give ſomething, provided they have adviſ'd with the Pope about it firſt. It declares thoſe Sentences Null that are made by Excommunicated Perſons, and it obſerves, that thoſe who have been Excommunicated whilſt they were in an Office, are not diſcharg'd from their Excommunication for their having quitted that Office.

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The Forty seventh regulates the Form of Excommunication as follows. The Excommunication ought to be preceded by Admonition made in the Presence of several Witnesses: It ought to be founded on a publick and reasonable Cause. If the Excommunicated Person finds himself aggriev'd, he may complain of it to the Superior Judge, who shall send him back to be absolv'd by the Judge who Excommunicated him, if there be no danger in such a delay; but if it is to be fear'd, that this Delay may have dangerous Consequences, he may himself give him Absolution. When the Injustice of the Excommunication shall be prov'd, he who has Excommunicated shall be condemn'd to repair the Damages of him who has been Excommunicated, and be punished according as his Superior Judges requisite. But if he who complains of the Excommunication does not bring any sufficient reason, he shall be condemn'd to Damages and punish'd as the Superior pleases, if he be not excusable by some probable Error, and he shall remain Excommunicated till he has made Satisfaction, or given Security for doing it. If a Judge finding himself in a mistake revoke his Sentence, and he in whose favour it was made will appeal, no notice shall be taken of such Appeal, unless the Error be such as admits of no Question: in which Case he shall absolve the Excommunicated Person, upon Condition that he will submit to the Judgment of him to whom the Appeal has been made. *The IV. General Lateran-Council held, 1215.*

The Forty eighth imports, That when any Person has a Judge whom he suspects, and will refuse to be Try'd by him, he shall allege the Reasons of his Suspicion before Umpires who shall be pitch'd upon, and if they think them Just, the refus'd Judge shall refer the Process to another Judge or the Superior. That if it happens that he who has received Admonition, does Appeal, and yet his Disorder be certain either by the Evidence of the Fact, or by his own Confession, or by any other way, that then no notice shall be taken of that Appeal; and in case the Crime be dubious, the accus'd shall be oblig'd in appealing to notifie before the Judge the reason of his Appeal, which ought to be such, that if it be prov'd, it shall be allow'd Lawful: That he shall be likewise oblig'd to prosecute his Appeal before the Judge in a competent time, if not, then the First Judge shall proceed against him notwithstanding his Appeal, and if he has made a wrong Appeal, he shall be sent back to the first Judge. However these Orders are not to be understood to touch the Regulars.

The Forty ninth prohibits the Excommunicating or Absolving any Person for Interest, and orders that in the Places where they impose a pecuniary Mulct in giving Absolution, they shall be oblig'd to make Restitution in case the Excommunication was unjust.

The Fiftieth repeals the Prohibition of contracting Marriage in the second and third Degree of Affinity, and between Children issuing from a second Marriage, and the Relations of the former Husband, and restrains the Degrees wherein Marriages were unlawful to the fourth Degree of Consanguinity and Affinity.

The Fifty first prohibits Clandestine Marriages, and orders, That the Priests shall publish the Banns in Churches, that so such Impediments as are lawful may be objected against them. Penalties are likewise inflicted on those who Countenance or Authorize Incestuous or Clandestine Marriages.

The Fifty second imports, That they shall admit of no Evidences with respect to Marriage-Impediments, who only give in their Evidences by *Hear-say*, unless they be very creditable Persons, and who depose, that they have heard it said by several Persons before the Process was drawn up: That those Witnesses shall swear that they are not induc'd thereto by any Motive of Hatred, of Fear, of Friendship, or of Interest: That they shall mention the Degrees of Kindred: And Lastly, That they shall not be credited, unless they depose, that they have seen several of those Persons treat one another as Relations.

The Fifty third prohibits the giving of Lands to such Persons as have not us'd to pay Tithes to Churches.

The Fifty fourth imports, That the Tenth ought to be taken of all sorts of Revenues before any thing is rais'd upon it for the payment of the Tax or Tribute.

The Fifty fifth orders, That the Demeans which for the future shall be purchas'd by the Monks of *Cisteaux*, or by any others shall pay Tithes.

The Fifty sixth prohibits the Secular or Regular Clergy, when they let out Inheritances, or bestow them in *Fief*, from stipulating, that they shall pay them the Tenths thereof, and that those to whom they give them shall be interr'd among them.

The Fifty seventh to redress the Abuses of several Privileges granted to Regulars, ordains, That the Privilege granted to the Friars of several Orders of being always interr'd in Holy Ground, at least if they were not formally Excommunicated or Interdicted, ought not to be understood but only of such who are consecrated and have chang'd their Habit, or of those who have bestow'd their Estate upon them, of which they have only retain'd to themselves the *Usufructus* of it. The Privilege likewise is restrain'd which they had of opening the Churches of an interdicted Place upon their Arrival there, to only one single Church.

The Fifty eighth grants to the Episcopal Churches during an Interdiction, the favour granted to several Monks of Celebrating Divine Service in their Churches with a low Voice without ringing the Bells, at least when this was not expressly prohibited by the Interdiction, or when those of that Church had not been the occasion of the Interdiction; and upon condition that the Excommunicated and Interdicted Persons shall not be present.

The Fifty ninth extends to all the Monks the Prohibition that was made to particular Persons of being Surety for any one, or raising any Summ without the Abbot's and the major Part of the Chapter's Leave.

The Sixtieth prohibits the Abbots from incroaching on the Rights of Bishops, by trying the Causes

The IV. *General Lateran Council held,* 1215.

Cauſes of Matrimony, by impoſing publick Pennances, by granting of Indulgences, and by performing any other Functions peculiar to the Biſhops, unleſs they have leave, or a lawful reaſon for ſo doing.

The Sixty firſt revives the Canon of the *Lateran* Council, which prohibits the Monks from receiving Tithes from the Hands of Laicks, and enjoyns them to preſent to the Biſhops ſuch Prieſts to ſerve in the Churches which do not depend on them *Pleno Jure*, who ſhall be reſponſible to the Biſhops for the Spiritualities, and may not be turned out without their permiſſion.

The Sixty ſecond imports, That having underſtood that Religion was often diſhonour'd by expoſing of Relicks to Sale, to put a ſtop to this Scandal for the future, it prohibits the ſhewing of Reliks out of their Caſes, the expoſing them to Sale, and the honoring any new ones, unleſs approv'd by the Pope's Authority. It admoniſhes the Prelates not to ſuffer, that thoſe who come out of Devotion to their Churches, be impos'd upon by Falſities and Shams, as it happen'd in moſt Places where this Practice prevail'd for Intereſt. And they are prohibited from admitting of any *Queſtors*, who have not the Pope's permiſſion, of which the Form is here given. Laſtly, The Abuſe of indiſcreet Indulgences is regulated, and 'tis order'd, That the Indulgences for the Dedication of a Church, ſhall laſt no longer than a Year, and that on the Anniverſary of that Feaſt, they ſhall grant remiſſion of Pennance enjoyn'd for Forty Days only. It likewiſe requires, That the number of Indulgence-days be likewiſe limited in all other Acts by which they are granted.

The Sixty third aboliſhes the Uſe, or rather Abuſe, which was crept into ſome Churches of exacting a certain Summ for the Benediction of Abbots, and for the Conferring of Holy Orders, and declares thoſe who exact or receive any thing upon that account to be guilty of Simony.

The Sixty fourth prohibits likewiſe the exacting of any thing for being admitted into any Religious Order, and enjoyns, That the Nuns who ſhall give or exact any thing under any Pretence whatſoever ſhall be turn'd out of the Monaſtery, and enjoyn'd Pennance in a more Auſtere Monaſtery. And as to thoſe who have been admitted for Money before this Decree, 'tis order'd that they ſhall retire into another Convent of the ſame Order, or ſhall be admitted afreſh into the Monaſtery wherein they are, and ſhall take their Places only from the Day of this latter Admiſſion. The ſame thing is order'd with reſpect to Monks and the other Regulars, and the Biſhops are enjoyn'd to publiſh this Decree every Year in their Dioceſſes, that it might be obſerv'd.

The Sixty fifth prohibits the Biſhops from interdicting a Church after the death of the Curate, in order to exact a Summ of Money of his Succeſſor, or from demanding any thing to permit a Secular to be admitted into any Religious Order or to be interr'd there.

The Sixty ſixth prohibits the demanding any thing for the Burial of the Dead, for the Benediction of Marriage, or for any ſuch like things. However 'tis not pretended by this Decree to put a ſtop to the pious Cuſtoms which ſome out of an Heretical Spirit would aboliſh.

The Sixty ſeventh is againſt the exorbitant Uſury of the *Jews*. It orders, That thoſe among them who exact any from the *Chriſtians*, ſhall be debarr'd from having any Commerce with *Chriſtians*; as well as thoſe who will not give the Church ſatisfaction for the Tithes and the other Oblations due upon the account of the Houſes or Inheritances which they Poſſeſs.

In the Sixty eighth 'tis order'd, That the *Saracens* and *Jews* ſhall wear particular Habits to diſtinguiſh them from others, and they are prohibited to go abroad on *Good Friday*, becauſe at that time they were us'd to expreſs their joy in inſulting over the *Chriſtians*. Princes are enjoin'd to prevent them from uttering Blaſphemies againſt *Jeſus Chriſt*.

The Sixty ninth revives the Canon of the Council of *Toledo*, which forbids the beſtowing any Publick Charges or Offices upon them.

The Seventieth imports, That the *Jews* who are Converted and have been Baptiz'd, ſhall be hindred from obſerving their Ceremonies, and from mixing *Judaiſm* with *Chriſtianity*.

Thoſe Chapters, or at leaſt part of them, being Read in the Council, the Pope caus'd the Decree for the *Croiſade* to be Publiſh'd, being drawn up in theſe Terms. "Being earneſtly deſirous to recover the Holy Land from the Hands of the Prophane, We Order by the Advice of Prudent Perſons, "who are acquainted with the favourable Circumſtances of Times and Places, and by the Approbation "of the Sacred Council, that the *Croiſade*-Men ſhall be ready by the firſt of *June* in the Year enſuing; "and that all thoſe who are reſolv'd to go by Sea ſhall Rendevouz in the Kingdom of *Sicily*, ſome at "*Brinda* and others at *Meſſina*, and the adjacent Places, where we are reſolv'd to be in Perſon, that "ſo that Army may be Regulated by our Councils, Aided by our Succours, and depart with the "Divine and Apoſtolick Benediction. Thoſe who will go by Land, ſhall be likewiſe ready by the "ſame time, and ſhall give us notice thereof, that ſo we may ſend them a Legate to Conduct and "Succour them. That the Prieſts and other Eccleſiaſticks from the Higheſt to the Loweſt, who "ſhall be in the Chriſtian Army, take care to apply themſelves to Prayer and Preaching, and to In"ſtruct others by their Doctrine and Examples, that ſo they might have the Fear of God always be"fore their Eyes, and that they neither ſay nor do any thing which may offend the Divine Majeſty: "And if they ſhould fall into any Sin, they riſe again by Repentance. He grants to the Eccleſiaſticks who ſhall be in that Army, the Right of receiving the Revenues of their Benefices for three Years, as if they were Reſident. He orders all the Prelates to admoniſh all thoſe who are Engag'd in the *Croiſade*, That they are oblig'd to perform their Vow, and to conſtrain thoſe who will not do it by Excommunicating their Perſons and Interdicting their Demeans, if they have no lawful Hindrance, which the Holy See judges ſufficient to diſpenſe them from their Vow. He recommends to them likewiſe the Exhorting and Inviting all the Princes and all their Subjects to provide Soldiers, Arms, Proviſions and Ships for the Expedition, in order to obtain the Remiſſion of their Sins: And to ſet

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an Example himself, He declares, That he will furnish them with Thirty thousand Pounds of his Estate, besides the Charges of the Journey of those *Croisado*-Men in and about *Rome*, upon which Three thousand Marks of Charity-Money, lying in his Hands, shall be expended. He enjoins all Benefic'd Men to give the Twentieth Penny of their Ecclesiastical Incomes during three Years for the Relief of the Holy Land, and to depositе those Summs into the Hands of those who shall be Commission'd by the Holy See to be Collectors of it: He excepts out of this several Monks, and those who shall go in Person to this Expedition: He engages himself and the Cardinals to pay the Tenth of their Revenues. He puts the Estates of those who are engag'd in the *Croisaide*, under the Protection of the Holy See, that so no Tax might be laid upon them. He would have the Interests of the Money which they ow'd during this Expedition to be remitted, and that the *Jews* be oblig'd to remit it to them. He Excommunicates those who shall assist or succour the *Corsairs* and Pirates, that take and Rob those who go to the Holy Land; those who shall supply the *Saracens* with Arms, or other Warlike Ammunitions, to be made use of against the Christians; all those who shall aid or give them any Assistance; those who shall carry any Ships into the East, during the four ensuing Years; and those who shall hold any Turnaments. He enjoins, That all the Christian Princes who are at War shall make Peace, or at least a Truce for four Years, and that they shall be constrain'd thereto by Excommunicating their Persons and Interdicting their States. Lastly, he grants to all who shall go to the Holy Land in their own Persons, and at their own Charges, a plenary Indulgence of all their Sins for which they shall have Contrition, and which they shall have Confess'd: And he promises them a more perfect Degree of Eternal Happiness than to others. He grants likewise a plenary Indulgence to all those that shall send Persons to it at their own Charges, or to those who shall go at the Charges of others, and grants a proportionable Part of this Indulgence to those that shall Contribute to the Relief of the Holy Land either by their Goods or their Advice. And Lastly, He declares, That the Universal Synod joins with him in his good Wishes, to all those who shall Contribute towards so Good a Work. *The* IV. *General Lateran Council held*, 1215.

Historians tell us of several other Matters which were Regulated by this Council, or rather by the Pope. The Cause of the Empire was there Agitated between the Deputies of *Otho* and *Frederick*, and Adjudg'd in favour of the latter. Therein they likewise Treated of the Affair of the Counts of *Toulouse* and *Foix*, who requested to be re-settel'd in their Estates. The Brother of the Count of *Montfort* maintain'd that they ought not to be restor'd to them, and upon their Contest, it was Order'd, That the City of *Toulouse*, and the other Countries which the *Croisado* Men had Conquer'd, should be given to the Count of *Montfort*. And with respect to the Demeans which the Count of *Toulouse* had in *Provence*, that they should be Sequestred to be Surrendred either in whole or in part to the Son of the Count of *Toulouse*, if he gave any signs of the sincerity of his Faith and of his good Life. This Decree is related by Father *Luke Dachery* in the Seventh Tome of his *Spicilegium*, by which it appears, that there was likewise reserv'd to *Raimond* Count of *Toulouse* a certain Annual Summ upon his Revenues, and his Wife the Sister of the King of *Arragon* had reserv'd to her the Lands which belong'd to her as her Dowry. The Pope Confirm'd the Sentence of Suspension pass'd by his Legates against *Stephen* Arch-Bishop of *Canterbury*, Charg'd with having held Intelligence with the Barons of *England* who would have Depos'd the King. Those Lords were Excommunicated. 'Tis said likewise said, that the Patriarch of the *Maronites*, Re-united those of his Nation to the Church of *Rome* in this Council; that there they Debated the Question about the Primacy of *Toledo*: That the Pope did then Institute the *Order of the Cross*, and Approv'd of the *Dominican* and *Franciscan* Orders.

This Council which was so Numerous at first, broke up in less than a Month. The Prelates weary with staying at *Rome*, beg'd leave one after another to depart; and the Pope (if *Matthew Paris* may be believ'd) granted them leave, by obliging them before their Departure to take up great Summs from the Merchants of *Rome* to give him. The War between those of *Pisa* and the *Genoese*, and the Troubles of *Italy*, immediately oblig'd the Pope to put an end to the Council, and to quit his Care for the Affairs of the Church, to put in order those of *Italy*. Being set out from *Rome* on that Design he Dy'd at *Perusa* the 16*th*. of *July* 1216.

The Council of *Melun* in the Year 1216.

POpe *Innocent* III. having Wrote to *Peter* of *Corbeil* Arch-Bishop of *Sens* and his Suffragans, against King *Philip Augustus*, whom he suspected of supporting his Son *Lewis*, whom he had Excommunicated, because he carry'd on a War against *John* King of *England*, tho' he was *Cross'd* for the Holy Land; they met at *Melun*, in the Year 1216. to return an Answer to the Pope, and at the same time made several Orders relating to Church-Discipline. They order, That those who shall continue in a State of Excommunication above a Year and a Day without being Absolv'd, shall be constrain'd thereto by the Secular Power, which shall Seize upon their Persons and Effects. They prohibit a Prior, if he be not a Coventual, from Borrowing more then Forty *Sols* without the leave of his Abbot. They enjoin the Abbots and Priors to give an Account every Year in the Chapter, of the Income and the Expences of the Monastery. They prohibit them from Borrowing any Summ without the Consent of the Chapter and the Advice of the Bishop, in case the Abbot be absent. And Lastly, they order, the Abbots and Monks to be Habited according to their Quality. *The Council of* Melun, 1216.

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The Council of *Oxford*, in the Year 1222.

The Council of Oxford, 1222.

STephen *Langton* Arch-Bishop of *Canterbury*, of whom we have already made mention, held a Council at *Oxford* in the Year 1222. wherein he made a great many Orders for Reforming the Church of *England*, and especially the Monastical Discipline. He therein Condemn'd an Impostor who call'd himself *The Christ*, and shew'd marks in his Hands, in his Feet, and in his Side, as the Scars of those Wounds made in his Suffering upon the Cross. We have the Canons of this Council, divided into Forty nine Chapters.

The first declares all those Excommunicated who wrong the Church; those that disturb the quiet of the State; false Witnesses, especially in the Case of Marriage, and Dis-inheriting; false Accusers; those who unjustly or maliciously oppose the Patronage, or the taking Possession of Benefices; and those that obstruct the Execution of the Orders of the Prince against Excommunicated Persons.

The Second concerns the Duties of Bishops who are recommended to have honest and grave Almoners, to be Charitable, to give Audience to the Poor, and to do them Justice, to hear Confessions, to see that their Dioceses be Visited, to be resident at their Cathedrals on the Great Festivals and during *Lent*, and to see that the Profession of Faith which they made at their Consecration be read.

By the Third, they are prohibited from exacting any thing for the Collation of Benefices; and by the Fourth, from delaying to give Institution and Induction to such as are presented to them for to supply the Benefices. However in case there be two Persons presented by two Patrons, it is order'd by the Fifth, That neither of them shall be promoted by the Bishop till the Cause be determin'd.

The Sixth imports, That the Priests shall celebrate Mass and administer the Sacraments with Devotion; that they shall repeat the Words of the Canon entirely; that they shall not take the Ablution, if they are to celebrate again the same day. They are likewise prohibited from celebrating the Mass often on one and the same day, except on *Christmas* and *Easter-day*: or when a *Corps* is to be interr'd, in which case they shall say the First Mass of the Day, and the Second for the Deceas'd.

The Seventh prohibits the Ecclesiasticks who are Benefic'd or in Orders, from being Farmers, Judges, Bayliffs, or Officers, and from giving or passing Sentences of Death. Prohibitions are therein likewise made from holding a Session to try a Criminal in Consecrated Places, such as the Church and Church-yard.

The Eighth contains the Catalogue of Feasts that ought to be Solemniz'd, which are all Sundays, the Five Days of *Christmas*, the *Circumcision*, the *Epiphany*, all the Festivals of the Blessed Virgin, except that of the *Conception*, to celebrate which no Man is oblig'd (these are the very Words of the Council) the Conversion of St. *Paul*, the Chair of St. *Peter*, all the Festivals of the Apostles, the Feast of St. *Gregory*, Holy Thursday, the Second, Third and Fourth Holydays in Easter-Week, *Ascension*-day, the Second, Third and Fourth Holy-days in *Whitson-Week*, the Feast of St. *Augustin* in *May*, the Two Feasts of the Holy Cross, the Translation of St. *Thomas* the Martyr, the Two Feasts of St. *John*, the Feast of St. *Margaret*; that of St. *Mary Magdalene*, the Feast of St. *Peter in bonds*, the Feasts of St. *Lawrence*, St. *Michael*, St. *Edmund* the Confessor, St. *Edmund* the King and Martyr, St. *Catharine*, St. *Clement*, and St. *Nicholas*, the Feast of the Dedication of each Church, and the Feast of the Holy Patron. There are likewise reckon'd several other Feasts of a Second Rank which are to be celebrated with less Solemnity, and several of a Third Rank, on which they might go to work after Mass, with a List of the Vigils and Fasts of the Year.

The Ninth enjoyns the Curates to Preach often, and to take care to visit the Sick.

The Tenth imports, That every Church shall have a Silver-Chalice, with other necessary Utensils, a White Surplice, Altar-cloths, Books and Ornaments proper and suitable, and that the Arch-Deacons shall take care of it.

The Eleventh prohibits a Man who resigns a Benefice, from retaining the Vicaridge thereof.

The Twelfth forbids the dividing a Benefice into several, and the giving it to divers Persons.

The Thirteenth prohibits the giving the Vicaridge of a Church to a Man who will not serve that Church in Person.

The Fourteenth orders the Residence of the Benefic'd Clergy.

The Fifteenth adjusts what Allowance is compleat for a Vicar.

The Sixteenth declares, That there ought to be two or three Priests in the great Parishes.

The Seventeenth imports, That the Bishop shall cause him who is presented to a Benefice to take an Oath, that he has given nothing to him who Presented him.

The Eighteenth, That there shall be settled in every Arch-Deaconry Confessors for the *Rural* Deans, and the other Ecclesiasticks, who will not Confess themselves to their Bishop.

The Nineteenth prohibits *Rural* Deans from taking Cognizance of Matrimonial Causes.

The Twentieth forbids all manner of Persons to keep Robbers in their Service.

The Twenty first forbids the Arch-Deacons to be any Charge to the Churches in their Visits.

The Twenty second prohibits the Leasing out of Benefices.

The Twenty third and the four next order the Arch-Deacons to inform themselves whether the Canon be as it ought to be, and whether the Priests know how to recite it and to pronounce the Words of Baptism; to inform themselves whether the Eucharist and the Holy Chrism be under Lock and Key, and to take an Account of the Ornaments and Goods of the Churches.

The Twenty eighth prohibits the Ordinaries, or their Officers from Issuing out any Sentences which are not preceeded by a Cononical Admonition.

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The Twenty ninth imports, That nothing shall be demanded for Burial, nor for Administring the Sacraments. *The Council of Oxford, 1222.*

The Thirtieth and Thirty first prohibit the Ecclesiastical Judges from hindring the Agreement of the Parties, and from obliging any Person to clear himself, unless he has been Accus'd by Men of Probity.

The following Chapters regard the Manners of the Ecclesiasticks. They are order'd to wear the Clerical Habit, to have close Sleeves, and a Cronet and short Hair, to avoid Drunkenness, and to keep no Concubines.

The Thirty sixth and seventh prohibit the Alienation of the Church-Goods, and the giving them in *Fief* to Laicks.

The Thirty eighth and ninth have relation to the Nuns. They are prohibited to wear Silk-Vails, or such as are Embroider'd with Silver, to have Habits with Trains, and to demand any Money for being Admitted into the Nunnery.

The Fortieth prohibits the Farming out of Churches, unless for some Reason to be Allow'd by the Bishop, and to a Person who, one may be assur'd, will make a good use of it.

The Forty first prohibits the granting to any Person the enjoying a Benefice with the Charge of Souls, any Revenue in another Church, tho' it be *sub Titulo Gratiæ.*

The Forty second imports, That the Advocates, who shall Dispute the Validity of a Marriage, which shall be declar'd Good by the Sentence of the Judge, shall be Suspended from their Function for a Year, if the Judge do not Discharge them by the Sentence it self.

The following Chapters relate to the Monks. 'Tis therein order'd, That they shall live in Common, that they shall Lie in the same Dormitory, and Eat in the same Refectory: That no Monk shall be Admitted before the Age of Eighteen: That the Nuns shall not go out of their Nunnery; That silence shall be kept in the Monasteries; That the Monks shall not go out of their Monastery without the leave of their Superiors: That the Superiors may send a Monk into another Monastery, if they think fit: That the Nuns shall have only such Confessors as are Appointed by the Bishop, *&c.* Lastly, The Council Confirm'd whatever had been Order'd in the *Lateran* Council under *Innocent* III.

The Council of *Mentz* in the Year 1225.

IN the Year 1224. *Honorius* III. sent as his Legate into *Germany* Cardinal *Conrade* Bishop of *O-Porto*, who had formerly been Monk and Abbot of *Cisteaux*, to endeavour to Reform the Manners of that Kingdom. This Legate Held a Council at *Mentz* the Ninth of *December* in the Year 1225. where he made several General Constitutions for all *Germany*. *The Council of Mentz 1225.*

The Three first are against the Clerks who keep Concubines.

The Fourth prohibits the Issuing out any Excommunication, without a precedent Admonition.

The Fifth declares the Legacies of Church-Goods made by Clerks to their Natural Children, or their Concubines Null.

The Sixth enjoins, That the Clerks who being Excommunicated or Suspended by their Bishops, continue to perform their Functions, shall be Depos'd from their Offices and Benefices, without hopes of being Restor'd.

The Seventh declares those Persons Excommunicated, who Celebrate the Holy Mysteries before Persons declar'd Excommunicated.

The Eighth imports, That the Bishops shall Certifie to the Neighbouring Bishops the Persons whom they shall have Excommunicated, that so they may shun them and cause them to shun'd by others, and declares, That if any of them shall wittingly Communicate with those whom his Brethren have Excommunicated, the Canons of his Cathedral Church shall separate themselves from his Communion so long as he persists in defiance of this Rule.

The Ninth Anathematizes the Patrons, who in bestowing of Benefices that are in their Gift, shall keep back part of the Tithes, or of the Ecclesiastical Revenues. In the next 'tis order'd, That those who shall be Advanc'd on that Condition, shall be Depriv'd of their Office, or their Benefice.

In the Eleventh the Bishops and Arch-Deacons are forbidden to receive any of those who are Presented to them by Patrons, till he has taken an Oath, that he has not committed Simony.

By the Twelfth it is prohibited to put any Hireling-Priests into Churches: And in those where there ought to be Vicars, 'tis order'd, That they shall be *perpetual*, and shall be allow'd an honourable Subsistence.

The Thirteenth inflicts the Penalty of Suspension on those who shall Tempt any Virgins Consecrated to God, and the Penalty of Excommunication *ipso facto*, on those who shall Debauch them. Lastly, it is order'd, That those Constitutions shall be Publish'd throughout all *Germany*.

The Council of *Narbonne* in the Year 1227.

LEWIS VIII. King of *France* being at *Pamiez* in the Year 1226. made a Law against those who despis'd the Keys of the Church, by which he Condemns to a Mulct, those who shall permit themselves to be Excommunicated, and orders, That all the Goods of those who shall remain under Excommunication above a Year shall be Sequestred. This Law was Confirm'd the next Year in a Provincial Council Held in *Lent* at *Narbonne*. This is the first Article of that Council. *The Council of Narbonne in 1227.*

The Second, Third and Fourth are against the *Jews*, by the last, they are adjudg'd to pay Yearly Six Pence each to the Parish wherein they live.

The Council of Narbonne *in* 1236.

The Fifth Regulates the Forms of the Last Wills and Testaments, and imports, That they shall be made in the Presence of the Curate and some Catholick Persons.

The Sixth is against perjur'd Persons and false Witnesses.

The Seventh orders, That the Names of those who Confess themselves, shall be Registred, and that those who will not come at least once a Year to Confession, shall be depriv'd during their Lives from entring into the Church, and after their Death of Ecclesiastical Burial. It is likewise enjoin'd, That the Confessions ought to be made Publickly, and not Privately.

The Eighth imports, That every Lord's Day they shall Excommunicate publick Usurers, Incestuous Persons, such who keep Concubines, Adulterers, Ravishers, and those who obstruct the Executing of Last Wills and Testaments.

The Ninth imports, That there shall be given to Priests who serve the Churches a competent and suitable Allowance.

The Tenth, That there shall not be less than three Monks, or three Canons in Religious Houses.

The Eleventh, That the Monks, or Regular Canons shall not perform the Office of Advocates.

The Twelfth, That the Clergy shall not be Tax'd.

The Thirteenth, That they shall not impose any new Customs.

The Fourteenth, That there shall be in every Parish Inquisitors after Hereticks.

The Fifteenth, That the Lords, Governors, Judges, &c. shall be oblig'd to drive out Hereticks.

The Sixteenth, That Hereticks shall be turn'd out of all Offices of Trust.

The Seventeenth, That they shall be declar'd Excommunicated who give any Countenance to *Raimond* the Son of the Count of *Toulouse*, to the Count of *Foix*, and to the Viscount of *Beziers*.

The Eighteenth, That those who have Benefices with the Cure of Souls, shall be Advanc'd to Priesthood.

The Nineteenth, That those who beg Alms shall not Preach in Churches but shall only Read their Letters.

The Twentieth, That the Feast of St. *Matthias* shall always be Celebrated in Leap-Year the second of the two *Bissextile* Days: That the Ember-Week in *September* shall always be observ'd the first Wednesday of that Month; and that every Year a Provincial Council shall be Celebrated on the Sunday call'd *Letare*.

The Council of *Toulouse* in the Year 1229.

The Council of Toulouse 1229.

Raimond Junior Count of *Toulouse* having made his Peace with King *Saint Lewis*, and being return'd to his Estates, *Romanus* Cardinal of St. *Angelo*, Legate of the Holy See, follow'd him in order compleatly to destroy Heresie in that Country, and Held there a Council in the Year 1229, which begun in *July* and ended in *November*, at which were present *Peter Amelii* Arch-Bishop of *Narbonne*, *Gerard* of *Malemort* Arch-Bishop of *Bourdeaux*, and *Amaneus* Arch-Bishop of *Auusche*, and several Bishops of those Provinces: The Counts of *Toulouse* and the other Barons and Lords of the Country, except the Count of *Foix*, were likewise there, with the Seneshall of *Carcassonne* and the two Consuls of *Toulouse*, who were to Swear to and Approve of the Peace. The Legate proceeded therein against several Hereticks, Reconcil'd several of them who Recanted, and made Forty five Orders for the Rooting out of Heresy.

In the First, He enjoins the Arch-Bishops and Bishops to settle in each Parish a Priest and two or three approv'd Laicks, to make Inquisition after Hereticks, and to engage them upon Oath to use their utmost Endeavours to find them out, to Present them forthwith to the Bishop, and to the Lords or their Bayliffs.

In the Second, the same thing is enjoin'd to Abbots exempted with respect to the Places where they have Jurisdiction.

In the Third, the Lords of the respective Places are recommended to search after Hereticks, and to ruin the Places whither they resort.

In the Fourth, there is added the Penalty of Losing their Estates, against those who know that a Heretick lives in their Territories, and will suffer it. And with respect to those who shall neglect to make Inquisition after them, 'tis order'd in the next Canon, That they shall likewise be punish'd for their neglect. The Houses where Hereticks shall be found are not so much as spar'd; and in the Sixth Canon, 'tis declar'd, That they shall be destroy'd, and that the Ground shall be Confiscated. The Bayliffs are Condemn'd to the loss of their Offices and Estates, who shall be careless and negligent in searching after Hereticks.

But to prevent the Abuse that might be made of these Constitutions, in making those pass for Hereticks who were not so; 'tis order'd in the Eighth, That no Person shall be Condemn'd as an Heretick, who has not been judg'd to be one by the Bishop of the Place.

The Ninth gives leave to the Lords and their Officers to Apprehend Hereticks upon the Territories of other Lords.

The Tenth imports, That the Hereticks who voluntarily Recant, shall not remain in the Villages where they were, if they are suspected of Heresy, but shall be Transported into other Catholick Villages, which are free from suspicion; that they shall wear two Crosses on their Cloths, and have Certificates from their Bishops of their being Reconcil'd: That they shall not be admitted any more into Publick Offices, nor do any Publick Acts till they shall have been qualify'd for it again by the Pope, or his Legate.

The

In the Eleventh, 'Tis order'd with reſpect to thoſe who are Converted by the fear of Death, or for ſome other ſuch Account, that they ſhall be ſhut up in a Wall'd Place, that ſo they may not corrupt others. *The Council of* Toulouſe, 1229.

The Twelfth imports, That all Men above Fourteen Years Old, and all Women above Twelve, ſhall make an Abjuration of all ſorts of Hereſy, and a Profeſſion of the Faith of the *Roman* Church, and that they ſhall be engag'd to perſecute Hereticks.

In the Thirteenth 'tis order'd, That all Perſons who have the uſe of their Reaſon, ſhall Confeſs themſelves twice a Year to their own proper Prieſt, and Receive the Sacrament of the Euchariſt at *Chriſt-maſs*, *Eaſter* and *Whitſontide*, ſo that Confeſſion ſhall go before the Communion, unleſs the Prieſt think fit for ſome juſt Cauſe, that they ſhould abſtain one time from receiving the Euchariſt, and that thoſe who ſhall abſtain from it upon other Accounts, ſhall be ſuſpected of Hereſy.

The Fourteenth prohibits Laicks from having the Books of the Old or New-Teſtament, unleſs it be a Pſalter or a Breviary, and the Roſary, and does not permit them ſo much as to Tranſlate them into the Vulgar Tongue. This Reſtraint was doubtleſs founded on that frequent Abuſe which was made of them in that Country.

In the Fifteenth, They who are ſuſpected of Hereſy are prohibited the Practice of Phyſick, and Hereticks are forbidden to come near the Sick, after they have receiv'd the *Viaticum*.

The Sixteenth orders, That the Laſt Wills and Teſtaments ſhall be receiv'd by the Curates.

The Seventeenth prohibits the Prelates and Barons from beſtowing Offices which depended on them on Hereticks, and from having for their Domeſticks ſuſpected Perſons, or of an ill Reputation.

The Eighteenth declares thoſe to be of a bad Repute, who are notoriouſly Infamous, or againſt whom Perſons of Worth give in Evidence.

The Nineteenth maintains the Churches and Religious Houſes in their Privileges, and orders the entire Payment of Tithes.

The Twentieth prohibits the laying any Tax on the Clergy.

The Twenty firſt diſcharges them from all manner of Tributes and new Duties, and extends this Favour to the Monks and Pilgrims, provided they do not concern themſelves in Merchandiſe.

The Twenty ſecond obliges thoſe who receive Taxes, to take care of the High-ways, and makes them Reſponſible for the Robberies committed between Sun and Sun.

The Twenty third forbids Laicks from laying any Tax on the Servants of Churches or of Church-Men, if they do not hold any Eſtate of them.

The Twenty fourth orders, That if any Perſon ſhall throw a Clergy-Man into Priſon, even tho' he has not the Tonſure, the Biſhop ſhall be acquainted of it: That the Lay-Judge ſhall be oblig'd to remit him into the Hands of the Eccleſiaſtical Judges, and that if he refuſe to do it, he ſhall be declar'd Excommunicated and forc'd to deliver him up by his Lord.

The Twenty fifth orders all the Maſters and Miſtreſſes of every Houſe, every Sunday and Holy-Day to be at Church, to hear the Preaching and Divine Service, and not to go out till Maſs be quite over: That if they both cannot be there, one of them ſhall, and that if both miſs without being Sick, or having any Lawful Excuſe, they ſhall be oblig'd to pay Twelve *French* Deniers; one Moiety whereof ſhall go to the Lord, and the other to the Prieſt and the Church. They are likewiſe recommended to go to Church on Saturday-Nights in Honour of the Virgin *Mary*.

The Twenty ſixth contains the Catalogue of the Feſtivals, which are as follow: *Chriſt-maſs*-Day, the Feaſts of St. *Stephen*, of St. *John* the Evangeliſt, of the Holy *Innocents*, of St. *Sylveſter*, of the Circumciſion, of the *Epiphany*, of the Purification, of the Annunciation, of the Aſſumption, of the Nativity of the Virgin *Mary*, *Eaſter*-Day, and the two next Days, the three *Rogation*-Days, *Whitſunday* and the two following Days, the Nativity of St. *John Baptiſt*, the Invention and Exaltation of the Holy Croſs, the Feaſts of the Twelve Diſciples, of St. *Mary Magdalen*, of St. *Lawrence*, of St. *Martin*, of St. *Nicholas*, of the Dedication of St. *Michael*, the Dedication of each Church, the Feaſt of the Holy Patron and every Sunday.

In the Twenty ſeventh 'tis order'd, That during all thoſe Feſtivals, they ſhall abſtain from all manner of Work according to Cuſtom, and according to the Order which ſhall be preſcrib'd by the Biſhop, and that the Curates ſhall give notice of them every Sunday at Maſs.

The other Canons relate to the obſerving of Peace, and contain Orders for Civil Affairs.

The Council of *Chateau Gonthier* in the Year 1231.

IN the Year 1231. *Francis Caſſardi* Arch-Biſhop of *Tours* and the Prelates of the Province, being met in a Council at *Chateau-Gonthier*, being deſirous to Redreſs ſeveral Abuſes which were in that Province, made Thirty ſeven Canons. *The Council of* Chateau-Gonthier *in* 1231.

The Firſt enjoins, That Prelates ought not to tolerate Clandeſtine Marriages, and to proceed without delay and without excuſe, to the Divorcing of thoſe who had Contracted them.

The Second prohibits the Arch-Prieſts and *Rural* Deans from taking Cognizance of Matrimonial Cauſes.

The Third orders the Inſtitution of a Curate into a Church, to be after this manner: The Patron whether an Eccleſiaſtick, or a Laick ſhall Preſent to the Arch-Deacon, or the *Rural* Dean, and afterwards to the Biſhop, or to him who has the Epiſcopal Power, the Perſon whom he has Choſen within the time preſcrib'd by Law: He ſhall be oblig'd to Swear, that he has neither given nor promis'd any thing for that Benefice, and that he does not know, that any one has given, or promis'd any

The Council of Chateau-Gonthier in 1231

thing for him: Lastly, The Bishop, or he who has the Episcopal Power, shall give him the Cure of Souls, and he shall be oblig'd to Swear, That he will obey his Bishop, maintain the Rights of his Church, and recover the Estates which are Alienated.

The Fourth orders the Bishops to oblige all the Clergy who have Benefices with Cure of Souls, to serve them in Person, unless they judge that they ought to be dispens'd from it upon a just cause.

The Fifth imports, That when a Church shall be farm'd out, a sufficient part of the Revenue shall be reserv'd for the Maintenance of the Captain.

The Sixth, That the Number of the Canonships of each Chapter shall be fix'd, that so the Prebends may not be divided but given whole to one and the same Person.

The Seventh, That they shall no more give the Presentation of the Prebend which shall be first vacant in Cathedral Churches.

The Eighth, That the Customs of Cathedral Churches shall be set down in Writing.

The Ninth, That those who communicate with Excommunicated Persons, if they do not abstain from so doing after notice given them, shall be debar'd entring the Church.

The Tenth, That the Ordinaries and Delegates shall be very sparing in Issuing out General Excommunications.

The Eleventh, That the Priests and other Ecclesiasticks shall not be Tributary to Laicks, and those who shall become such, shall be Suspended *ab Officio & Beneficio*.

The Twelfth prohibits Arch-Priests, Arch-Deacons and others who are invested with Ecclesiastical Jurisdiction from having their Offices out of Town, and enjoyns them to discharge their Functions themselves in Person.

The Thirteenth forbids the Prelates and others who have Jurisdiction, from receiving the Right of Procuration in Money.

The Fourteenth prohibits the Prelates from demanding Money in Farming out of Churches.

The Fifteenth imports, That the Patrons who give Presentations to uncapable Persons, shall forfeit their Right of Presenting *pro hâc vice*.

The Sixteenth, That those on whom Benefices are bestow'd with Cure of Souls, shall understand the Vulgar Language of the Country.

The Seventeenth prohibits the selling of the Election of Guardianships.

The Eighteenth orders, That no Priest shall be admitted to perform his Functions unless Licens'd by his Bishop, or unless his Ordination be evident.

The Nineteenth forbids the Laicks to Vend their Actions to Ecclesiasticks, in order to trick the Tribunal of the Secular Judge.

The Twentieth imports, That Ecclesiasticks taken in any enormous Crime, shall be put into the Bishop's Hands, who shall degrade them if convicted of any Crime which deserves that Punishment, and that afterwards if they do not amend, the Church shall no longer protect them.

The Twenty first orders, That Debauch'd Clerks shall be shaven, that so their Clerical Tonsure may not be seen.

The Twenty second, That such of the *Croisade* who are guilty of Enormous Crimes, shall be declar'd to have forfeited their Privileges by the Ecclesiastical Judge, and if they continue to commit such Crimes, they shall be Punish'd by the Secular Judge.

The Twenty Third is against Tyrants or great Lords, who caus'd the Estates of Ecclesiasticks to be riffled by Persons of ill fame.

The Twenty fourth orders the Monks to keep Silence, and to see, That those of the same Order be habited in the same manner agreeable to their Rule.

The Twenty fifth prohibits the putting young Monks who are not quite Fifteen years Old into any other Priories besides Conventuals.

The Twenty sixth prohibits all Monks from having any thing *de Proprio*.

The Twenty seventh orders them to observe the Rule about abstaining from Meat.

The Twenty eighth imports, that an Abbot shall not go in the Country without a Monk attending him, nor a Monk without a Foot-boy.

The Twenty ninth, That a single Monk shall not be put into Priories, but that there shall be two who shall say the Office which is done at twice, for the Patrons.

The Thirtieth is against Usurers; 'tis therein Ordered, That they shall be Excommunicated every Sunday, and that such as are suspected of that Crime shall be oblig'd to justifie themselves and to renounce it publickly.

The Three next are against the *Jews*, to hinder them from insulting over the *Christians*; and to deprive them of the Right of being Witnesses.

The Thirty fourth prohibits under pain of Excommunication the Contracting of Marriage, till after the Banns have been publish'd after the usual manner; that so an Engagement to Marry may be granted and given in the Face of the Congregation.

The Two next prescribe what Oaths the Judges and Lawyers ought to take.

The Last confirms the Canons made in the Council held at *Laval*.

The Council of *Beziers* in the Year 1233.

The Council of Beziers in 1233.

GAuthier de Marvis Bishop of *Tournay* and Legate of the Holy See, held a Council at *Beziers* in the year 1233, wherein he Publish'd the Twenty six following Orders.

The First is, That they shall every Sunday Excommunicate the Hereticks and their Favourers.

The

The Second, That any Person whatever may apprehend an Heretick and carry him before the Bishop. *The Council of Beziers in 1233.*

The Third, That the Favourers of Hereticks may not buy Bayliwicks.

The Fourth, That Converted Hereticks who will not wear a Cross shall be treated as Hereticks and their Goods confiscated.

The Fifth, That the Priests shall carefully observe the Decrees of the Council of *Toulouse* against the Hereticks, and against those who are not present at Divine Service.

The Sixth, That Examination shall be made into the Capacity and Morals of those who are promoted to Holy Orders, and that none shall be admitted, who has not a Patrimonial Title to the value of a Hundred *French Sols*.

The Seventh, That the Tonsure shall be only given to those who can Read and Sing, who are the Children of Freemen, and born in lawful Wedlock, unless the Bishop of the Place grant a Dispensation.

The Eighth prohibits Bishops from exacting Oaths for their Interest of those upon whom they shall confer Orders.

The Ninth imports, That the Bishops shall supply the Archdeaconeries with Persons zealous for the Salvation of Souls, and capable of instructing both Clergy and Laity.

The Tenth, That the Constitutions of the Fourth General *Lateran* Council against those who Excommunicate unjustly shall be read.

The Eleventh, That the Patrons, as well Ecclesiasticks as Laicks shall present to the Bishops, Curates, or perpetual Vicars of the vacant Churches before the Feast of *All-Saints*.

The Twelfth, That those who have Benefices with Cure of Souls, shall be constrain'd to take Orders forthwith, or else lose their Revenues: That if a Cure be united to a Prebend or Dignity, he who enjoys them, shall put a perpetual Vicar in his stead into the Cure, to whom he shall give a competent Maintenance: And that every Parish-Church shall have a perpetual Priest who shall serve the Cure in Person.

The Thirteenth, That the Constitutions made in the Fourth General *Lateran* Council about the Life and Morals of the Clergy shall be observ'd.

The following Canons relate to the Monks.

The Fourteenth prohibits their having any thing *de Proprio*, and declares, That this is so annex'd to the *Monachal* Order, that not only the Abbots may not exempt a Monk from this Law, but also that the Pope cannot dispence with it, any more than he can with the Observance of Celibacy.

The Fifteenth and Sixteenth prescribe to the Abbots, Monks, and Regular Canons how they ought to be cloathed.

The Seventeenth enjoyns the Monks to shut up their Cloysters, and not to suffer any Seculars to enter without necessity.

The Eighteenth orders the Reading in the Refectory, and that a Chapter be held every Day.

The Nineteenth enjoyns them to stay in the Cloyster from the Chapter-Hour till *Tierce*, and forbids them to go out without leave of their Superior.

The Twentieth imports, That every Week Distribution shall be made to the Poor.

The Twenty first, That there shall be in the Monasteries a Monk, or a Secular to teach *Grammar*.

The Twenty second prohibits the giving of Estates to Monasteries in prospect of having Benefices bestow'd upon them, divests those of them who came to them by such methods, and deprives those likewise who gave them, of their Privilege. A Prior or an Abbot is likewise forbidden to possess the Priory of another Monastery, unless he be call'd by a Canonical Election to some Conventual Priory.

The Twenty third imports, That they shall not sell Wine in a Monastery, nor suffer Persons of Scandalous Profession to enter therein.

The Twenty fourth, That they shall not admit Laicks to possess Prebends, or the Revenues of those Benefices, as given by way of Oblation.

The Twenty fifth, That they shall not suffer one Monk to be in a Priory alone, that there shall be three or four, but no Irregular Monks shall be sent thither.

The Twenty sixth, That they shall oblige all those who are arriv'd to the Age of Fourteen to swear that they will keep the Peace.

The Council of *Arles*, in the Year 1234.

John Baussanus Arch-Bishop of *Arles* held a Provincial Council in the Year 1234, wherein he made Twenty four Constitutions. *The Council of Arles in 1234.*

In the First, He orders that the Canons of the Fourth General *Lateran* Council shall be put in Execution.

By the Second, He obliges the Bishops to Preach the Faith themselves, and to cause it to be Preach'd by Persons of Merit.

In the Third, He admonishes the Bishops to make use of Exhortations and even Censures to oblige the Officers of Justice and the Lords to root out Hereticks out of their Jurisdiction.

In the Fourth it is order'd, That every Sunday an Excommunication shall be Publish'd against Hereticks and their Favourers.

The Fifth imports, That in each Parish a Priest, and two other Persons shall be settled as Inquisitors.

The Sixth, That the Hereticks Convict shall be condemn'd to perpetual Imprisonment, and that those who will not recant shall be deliver'd up to the Secular Power.

The

The Council of Arles in 1234.

The Two next are for the Obſervation of Peace.

In the Ninth, He Prohibits the Confraternities and Societies which are not allow'd by the Biſhop.

The Tenth imports, That they ſhall not give Abſolution to thoſe who are Excommunicated for having done any Injury till ſuch time as they have made Satisfaction.

In the Eleventh, He orders, That the Bodies and Bones of thoſe who after their death ſhall be diſcover'd to have been Hereticks, ſhall be dug up again.

In the Twelfth, 'Tis prohibited to beſtow Benefices on Laicks.

In the Thirteenth, He declares, That the Excommunication ought to be uſher'd in by an Admonition, and if the Excommunicated do not get themſelves abſolv'd within a Month, they ſhall not receive Abſolution till they have paid 50 *Sols* a Month from the time of their Excommunication.

In the Fourteenth, He exhorts the Biſhops to be vigilant in reforming the Manners of their Clergy.

In the Fifteenth, He orders, That they ſhould Excommunicate every Sunday the Uſurers, Publick Adulterers, Diviners and Sorcerers.

In the Sixteenth, That the *Jews* and *Jeweſſes* ſhall be diſtinguiſh'd from *Chriſtians* by a Badge which they ſhall wear on their Habits.

In the Seventeenth, He declares, That if the Privileg'd Perſons will not ſubmit to the Sentences of Prelates and to their Cenſures, one may refuſe to do them Juſtice.

In the Eighteenth, That all the Biſhops of the Province ought ſtiffly to maintain the Rights of the *Regale* of the Church of *Arles*.

In the Nineteenth, That each Church of the Country ought to have a Curate, or at leaſt to be ſupply'd by the Biſhop's Order.

In the Twentieth, That Biſhops and other Prelates having the Cure of Souls, ſhall proceed according to the Forms of the Canons in the Affairs relating to Tithes, Legacies, Chapels and other Eccleſiaſtical Rights.

In the Twenty firſt, He prohibits the making any Laſt Will and Teſtament but in the Preſence of the Curate.

In the Twenty ſecond, He prohibits the raiſing any new Taxes.

In the Twenty third, He pronounces an *Anathema* againſt thoſe who treat for the Tithes or other Rights of the Church with the Monks without the Conſent of the Biſhop.

In the Twenty fourth, He orders, That no Biſhop may turn an Eccleſiaſtick out of his Benefice without taking cognizance of the Cauſe.

This ſame Arch-Biſhop held a Second Council at *L'iſle* in *Provence*, in the year 1251; wherein he has renew'd theſe Conſtitutions and Explain'd them, and Couch'd them in Thirteen Chapters, the laſt of which is againſt Clandeſtine Marriages.

The Council of *Narbonne*, held about the Year 1235.

The Council of Narbonne *held* 1235.

PEter *Amelli* Arch-Biſhop of *Narbonne*, *John Bauſſanus* Arch-Biſhop of *Arles*, and *Raymond* Arch-Biſhop of *Aix*, being met, as 'tis believ'd, at *Narbonne* about the Year 1235, made Decrees about the Puniſhment of Hereticks, directed to the Brethren Inquiſitors of theirs and the Neighbouring Provinces, who had propos'd to them ſeveral Doubts on that Subject, wherein they return them this Anſwer; That they ought to impoſe for Pennance on the Hereticks and their Favourers (who voluntarily recant, and to whom they have promis'd that they ſhall not be caſt into Priſon) the wearing of Croſſes, the preſenting themſelves every Sunday in the Churches with part of their Body naked, and with Wands in their Hands between the Epiſtle and Goſpel in order to receive the Diſcipline; To do the ſame thing at the ſolemn Proceſſions, to be preſent every Sunday at Maſs, at the Veſpers and at Sermon, to Faſt, to viſit the Holy Places, to defend in Perſon or by others maintain'd at their Charge the Faith of the Church againſt the *Saracens* and Hereticks (but not to order them to go beyond Sea) to make them ſhift their Country, and build Places to ſhut up the Poor Converts. Moreover, They leave it to the Diſcretion of the Inquiſitors to impoſe ſuch Pennances as they ſhall think Convenient, to increaſe or moderate them. They would have them to oblige the Converts to make a publick Confeſſion of their Faults. They commit to the Curates the taking care to ſee that the Converts obſerve the Pennances which the Inquiſitors ſhall have impos'd on them. With reſpect to other Hereticks, who ought to be confin'd according to the Law of the Council of *Toulouſe*; they ſay, That there being ſo great a Number of them, that this cannot eaſily be done, the Pope ſhall be acquainted with it, and only ſuch ſhall be confin'd who are moſt Capable of Corrupting others. As for the Rebels, Apoſtates, Favourers of Hereticks and thoſe who conceal or neglect to puniſh them, they would have them be treated variouſly according to the Variety of their Faults. They Admoniſh the *Jacobine* Friars, not to impoſe any pecuniary Mulcts, nor to demand any. They would not have Perſons ſuſpected of Hereſie, or New Converts to be admitted into a Religious Houſe. They preſcribe ſeveral Laws about the Proceedings of the *Inquiſition*, ſuch as keeping the Names of the Private Witneſſes, the receiving all ſorts of Witneſſes, not to hear them above once, not to credit the Confeſſors, about the Points on which Hereticks ought to be interrogated; about the Errors of the *Vaudois*, and the ſigns whereby to diſcover them.

The Council of *Tours* in the Year 1236.

The Council of Tours 1236.

JEwellus *de Mayenne* Arch-Biſhop of *Tours*, on the Tueſday before St. *Barnabas*'s day, in the Year 1236, held an Eccleſiaſtical Aſſembly in that City, wherein he Publiſh'd Fourteen Decrees for the Eccleſiaſtical and Civil Polity.

By

By the First, The *Croisado*-Men are deprived of their Privileges, when they Commit such Crimes as deserve Punishment, and they and the other Christians are prohibited from killing or abusing the *Jews*. *The Council of Tours 1236.*

In the Three next 'tis order'd, That none shall be admitted Lawyers, who have not studied the Law for Three Years, nor Officials, who have not studied it Five Years, nor Notaries who are not acquainted with the Style and Constitutions of the Palace.

In the Fifth, To Obviate the Frauds of those who made an ill use of the Letters of the Holy See, the Commissaries delegated in the Province of *Tours*, are prohibited from Executing their Commission till they have shew'd the Original Copy of it, and unless He that has it, swear that he has procur'd those Letters, that they are true, and that he will not carry him with whom he has to do before other Judges.

By the Sixth, The Judges are order'd to have regard to Appeals.

In the Seventh, The Bishops are recommended to take care, that the Last Wills and Testaments be duly Executed.

The Eighth declares, Those who contract two Marriages at a time to be Infamous, and condemns them to be whip'd.

The Ninth orders, That every Sunday the Sorcerers shall be Excommunicated, and condemns them to severe Correction.

The Tenth, Renews the Prohibitions of Communicating with Excommunicated Persons, made in the Council held at *Chateau Gontier*, under Penalty of a Pecuniary Mulct.

The Eleventh imports, That those who pretend to be exempt from the Jurisdiction of the Ordinary, shall be oblig'd to Exhibit their Letters of Exemption.

In the Twelfth, False Witnesses are Condemn'd to severe Punishments.

In the Thirteenth, The Bishops are enjoyn'd to take care that the New Converts of their Dioceses be instructed, and to provide a Subsistence for them, least they return to their Errors under the pretence of Poverty.

In the Fourteenth, The Abbots and Priors are order'd to use Hospitality.

The Council of *London* in the Year 1237.

HEnry III. King of *England* in the Year 1237, sent for Cardinal *Otho* Legate of the Holy See. At first the Clergy and Laity were alarm'd at his Coming, but that Cardinal behav'd himself with a great deal of Moderation and Prudence. He reconcil'd the Lords, refus'd part of the Presents which they offer'd him, and appointed a Synod to be held at *London* for the reforming the Discipline. The King of *England* shew'd him a great deal of Respect, which made the Grandees of the Kingdom to murmur. The King of *Scotland* was more reserv'd, and would not permit the Legate to enter his Dominions, telling him that he had no occasion for a Legate in his Kingdom; that all was well enough there; that they had never seen any Legate there; that he would never suffer any; that besides he would not do well to expose his Person by coming thither, because the People of his Country were Savage and Cruel, and might perhaps abuse him. *The Council of London 1237.*

The Council Appointed to be Held at *London* by the Legate, was Held there on the next Day after the Octave of St. *Martin*. The Legate appear'd there seated on a Magnificent Throne, the Archbishop of *Canterbury* on his Right-Hand, and the Arch-Bishop of *York* on his Left, who both of them made Protestations for the preservation of their Privileges. Afterwards the Legate made a Speech to the Prelates of the Council on the Prudence and Wisdom of Ecclesiasticks. On the Morrow the King sent Commissioners to the Council, who should warn the Legate, That he did nothing which might infringe the King's Prerogative; and one of them stay'd in the Council to take care of it. The Legate order'd the Letters of his Legation to be Read. On the third Day they made an end of Reading the Decrees, which the Legate propos'd in the Council, which began to be Read the first Day. They are Thirty one.

The First concerns the Dedication of Churches, and implies, That it deriv'd its Original from the Old and New Testament, and has been observ'd by the Holy Fathers under the New. That it ought to be Solemniz'd with greater Dignity and Care, since then they only Offer'd Sacrifices of Dead Beasts, whereas now they Offer on the Altar, by the Hands of the Priest, a Living and True Sacrifice, namely the Only Son of God: Therefore the Fathers have with Reason order'd, That so Sublime an Office, should be Celebrated only in Consecrated Places, at least, when no necessity requires its being done elsewhere. Having therefore seen and understood that a great many despise or neglect this Sacred Ministry, and having met with a great many Churches, even Cathedrals, which tho Ancient, have not as yet been Consecrated with the Holy Oyl; to remedy this Neglect, they order, That all Cathedral, Conventual and Parochial Churches which are compleatly Built, shall be Consecrated within two Years by the Diocesan Bishops, or by their Authority; and the same time is prescrib'd for those which shall be Built hereafter. And that this Statute may be observ'd, they prohibit the Celebration of Mass in those Churches which shall not have been Consecrated within two Years after they shall be Built. They forbid the Abbots and Curates to pull down old Consecrated Churches, under a pretence of making them finer, without the consent of the Bishop of the Dioces, who shall take care to see whether it be fit to be granted, or no; and if he grants it, he shall see that the new One be finish'd forthwith. As to Chappels, they order nothing in particular with respect to them.

The next Canons contain the Doctrine of the Sacraments: In the Second the number of them is determin'd, and 'tis declar'd. That they ought to be Celebrated with Purity and Gratuitously.

The

The Council of London 1237. The Third is upon Baptiſm, 'tis therein determin'd, That the time of Adminiſtring it Solemnly is Holy Saturday, and the Saturday in *Whitſun-Week*, that Infants ought to be Baptiz'd on thoſe Days, and it enjoins Curates to Teach their Pariſhioners the Form of Baptiſm, that ſo they may Adminiſter it in Caſe of neceſſity.

The Fourth is againſt thoſe who require Money for giving Abſolution and the other Sacraments.

The Fifth imports, That the Biſhops ſhall take care to Nominate in each Deanery Prudent and Wiſe Confeſſors, to Confeſs the Clerks who are aſham'd to Confeſs themſelves to the Deans, and that there ſhall be in Cathedrals a General *Penitentiary*.

The Sixth, That thoſe who are to be Ordain'd ſhall be Examined, and that a Regiſter ſhall be kept of thoſe who ſhall be Approv'd, that ſo others might not mix themſelves with them.

The Seventh prohibits the Farming out of Benefices, and eſpecially Dignities.

The Eighth imports, That if any Churches be Leas'd out, it ſhall be only for five Years.

The Ninth, That they ſhall not Let out Leaſes for ever.

The Tenth, That the Vicars ſhall be Prieſts, and oblig'd to Perſonal Reſidence in the Churches which they are to Serve.

The Eleventh, That they ſhall not give away the Benefices of the Abſent upon the Report of their being Dead, unleſs they are aſſur'd of it.

The Twelfth prohibits the dividing of Benefices.

The Thirteenth renews the Decrees concerning Reſidence, and againſt thoſe who have Pluralities.

The Fourteenth regulates the manner of the Habits of the Clergy, and recommends to the Biſhops to be the firſt in giving an Example to others.

The Fifteenth to prevent the Marriages which ſome Clerks contracted Clandeſtinely to ſave their Benefices, declares the Children born of ſuch Marriages uncapable of holding Benefices.

The Sixteenth renews the Eccleſiaſtical Statutes againſt Clerks who kept Concubines.

The Seventeenth prohibits the Children of Clerks from Poſſeſſing the Benefices of their Fathers.

The Eighteenth is againſt thoſe who Protect, and give Shelter to Highway-Men.

The Nineteenth prohibits, all the Monks from Eating Fleſh, and orders, That their Novices ſhall be oblig'd to Profeſs at the end of their Year: Which is likewiſe extended to Regular Canons.

The Twentieth enjoins the Arch-Deacons to do their Duty with Diligence, and not to burden the Churches by exceſſive Duties of Procuration.

The Twenty firſt forbids the Eccleſiaſtical Judges to hinder the Parties from Agreeing.

The Twenty ſecond exhorts the Biſhops to Reſide in their Churches; there to Celebrate Divine Service on the chief Feſtivals of the Year, on the Sundays of *Advent* and *Lent*, and to ſee that their Dioceſſes be Viſited.

The Twenty third imports, That Care ſhall be taken to Place able Judges, eſpecially in Matrimonial Cauſes; and that the Judges of Abbots who are in Poſſeſſion, ſhall not paſs a definitive Sentence, till after they have Conſulted the Biſhop of the Dioceſs.

The Eight other Conſtitutions relate to the various Forms of Juſtice, and the Conditions which make theſe Acts Authentick. Theſe Decrees were Read in the Council, and the Prelates of *England* hearkened to them very quietly. There was only the Biſhop of *Worceſter* who Remonſtrated touching the Prohibition of having Pluralities, That this Law could not be obſerv'd in *England*, becauſe there were a great many Perſons of Quality that enjoy'd ſeveral Benefices, who liv'd honourably upon them, and beſtow'd large Alms. He ſaid likewiſe, That it would be very difficult to obſerve the Abſtinence from Meat, according to the Rule of St. *Benedict*, in all Monaſteries, and he deſir'd the Legate to ſend the Pope Word of theſe things. The Legate conſented thereto, provided the other Prelates of the Council would join with him. Laſtly, Becauſe ſeveral gave out, That the Orders which ſhould be made by the Legate, ſhould only be of Force during his Legation, he cauſ'd a Decretal to be Read which Authoriz'd them for ever.

The Council of *Cognac* in the Year 1238.

The Council of Cognac, 1238. IN the Year 1238. *Gerard* Arch-Biſhop of *Bourdeaux* call'd a Council at *Cognac* the Munday after the *Octave* of *Eaſter*, wherein he Publiſh'd Thirty nine Decrees.

The Firſt Excommunicates thoſe what made uſe of ſeveral ſorts of Tricks, which are expreſs'd in particular.

The Second likewiſe declares thoſe Men Excommunicated, who Conſpire againſt Eccleſiaſticks; the Perſons who Cite any one before them without having ſeen the Authentick Letters of their Commiſſion; and thoſe who inlarge them, and thoſe who detain the Goods or the Perſons of Eccleſiaſticks.

The Third Excommunicates the Laicks who detain Churches, Hoſpitals, or Religious Houſes.

The Fourth forbids the Arch-Deacons, Arch-Prieſts, and Deans to have Vicars: And the Fifth forbids Curates to be Vicars in other Churches.

The Sixth orders, That every Pariſh ſhall have a particular Seal.

The Seventh, That no Perſon ſhall be Cited before the Commiſſaries of the Holy See, till the Original of the Letters of the Commiſſion be Exhibited, and a Copy be given thereof.

The Eighth prohibits the Biſhops and other Eccleſiaſtical Judges from taking off Excommunications made for Offences committed, till ſuch time as they have oblig'd the Party Offending to make Satisfaction.

The Ninth enjoins the Biſhops to ſee that the Sentences of Excommunication Iſſued out by their Colleagues be duly Executed in their Dioceſſes.

The

The Tenth orders, That none shall be Commission'd to Try Causes of Matrimony, but able And Discreet Persons. *The Council of Cognac in 1238.*

The Eleventh, lays the Penalty of Excommunication on such Lay-Judges as oblige the Ecclesiasticks to Plead before them.

The Twelfth and Thirteenth prohibit the Monks and Priests from being Advocates and Proctors.

The Fourteenth orders, That Advocates shall be appointed for *Pauper's.*

The Fifteenth, That if two Lords have Vassals who are subject to them promiscuously, they shall be Interdicted for the Faults of either of them.

The Sixteenth, That the Lords shall restore to the Churches, what they have taken away from them upon the account of the Interdiction Issued out against them.

The Seventeenth prescribes the Formalities which ought to be observ'd in the Excommunication of Barons.

The Eighteenth condemns them to a Fine of Ten *Livres*, who remain in a State of Excommunication for 40 Days.

The Nineteenth, deprives those who Apprehend or Abuse the Clergy, of the Right of being admitted into Holy Orders, and of Possessing Benefices themselves, or by their Descendants to the Third Generation.

The Twentieth prohibits the Abbots from giving Money to the Monks or Regular Canons for their Subsistence, and from receiving any thing for Admission into their Monasteries.

The Twenty first orders, That the Stewards shall give an Account of their Management every Month, and the Abbot, every Year, and that the Cloysters shall be shut up at seasonable Hours.

The Twenty second prohibits the Monks from going out of their Monastery without leave of their Abbots, and from staying, or Eating abroad.

The Twenty third prohibits them likewise from preferring any Petition in a Court of Judicature, without the Order of their Abbot.

The Twenty fourth prohibits the Monks and Regular Canons from wearing Cloaks in their Monastery, or in the Places of their Abode.

The Twenty fifth forbids them to have any thing *de Proprio*, under the Penalty of being depriv'd of Ecclesiastical Burial.

The Twenty sixth prohibits them likewise from having certain kinds of Habits, and from wearing a Gown which is not close, and which has not Sleeves.

The Twenty seventh enjoins the Abbots twice every Year to publish an Excommunication against the Monks who shall have any thing by way of Property, or who shall not be Habited conformably to their Quality.

The Twenty eighth prohibits Monks from being Bail for any, and from borrowing more than Twenty *Sols.*

The Twenty ninth, enjoins them to observe the Rule of Saint *Benedict* about abstaining from Meats.

The Thirtieth prohibits them from holding Curacies, unless in case of necessity, and with the leave of the Bishop their Diocesan.

The Thirty first prohibits the Monks and Regular Canons from being alone in Priories, or in Barns.

The Thirty second orders, That no *Co-Friaries* shall be establish'd without the leave of the Diocesan Bishop.

The Thirty third imports, That a Competent Allowance shall be given to those that Serve the Cures, enough to maintain them.

The Thirty fourth prohibits the Building of New Monasteries, or Hospitals, without the leave of the Bishop.

The Thirty fifth, renews the Prohibitions against Alienating the Goods of the Church, without special Licence from the Bishop.

The Thirty sixth orders, That the Curates who have Parishioners in Common shall be oblig'd to divide them between them.

The Thirty seventh prohibits the allowing Ecclesiasticks of another Dioceses to Celebrate Divine Service, unless they have Testimonials from their Bishop of their Orders, of their Morals, and of the occasion of their Journey.

The Thirty eighth prohibits him who Presents to a Benefice, the demanding of him whom he Presents an Oath, whereby he engages himself to take nothing of any Person, because this looks like Simony.

The Thirty ninth imports, That no Person shall provide for the Vacant Churches, the Presentation of which is laps'd to the Ordinary.

The Council of *Tours* in the Year 1239.

Juellus de Mayenne Arch-Bishop of *Tours* Held another Council in that City in the Year 1239, in which he made the following Decrees. *The Council of Tours 1239.*

The First is, That the Bishop shall Nominate in each Parish three Clergy-Men, or at least three Creditable Laicks, of whom he shall take an Oath to speak the Truth about the Scandals which shall happen in that, or the Neighbouring Parishes in matters of Faith, or other Ecclesiastical Crimes.

The Second imports, That the Clerks Convicted of Crimes, shall at first be punished according as the Bishop pleases, and for the second Offence by the forfeiture of their Benefices.

The Council of Tours in 1239.

The Third orders, The Prieſts to wear cloſe Habits, under the Penalty of five *Sols* Fine.

The Fourth imports, That nothing ſhall be demanded, or exacted before the Adminiſtration of the Sacraments, but that they might demand the uſual Dues after they have been Adminiſtred.

The Fifth and Sixth prohibit the Prieſts and Curates from Excommunicating their Pariſhoners by their own Authority.

The Seventh, declares thoſe Legacies Null, which are made by a Beneficed Clergy-Man, or one in Orders to his Natural Son.

The Eighth, renews the Prohibition made in the Council of *Chateau-Gonthier*, againſt Arch-Deacons and other inferior Prelates having of Officials.

The Ninth forbids the Prelates to Iſſue out Sentences of Excommunication haſtily, and enjoins them to do it maturely, and after the Admonitions preſcrib'd by the Laws, and made in a competent diſtance of time, at leaſt if the Affair does not require ſpeed. The ſame Canon does afterwards preſcribe the order that is to be obſerv'd in the pronouncing of Excommunication.

In the Tenth, 'tis prohibited to Excommunicate in general Terms all thoſe who Communicate with Excommunicated Perſons.

The Eleventh prohibits the giving of Money to the Regulars for their Maintenance.

The Twelfth prohibits the Clergy and Monks from having Servant-Maids in their Houſes, or in their Priories.

The Thirteenth, interdicts the Monks from the Right of ſerving Curacies, if the Biſhop has not intruſted them with the Cure of Souls,

The Council of *Laval* in the Year 1242.

The Council of Laval in 1242.

THE ſame Arch-Biſhop of *Tours* Held a Third Council at *Laval* in the Dioceſs of *Mans* in the Year 1242, wherein in the firſt place he renew'd the Statutes about the Monaſtical Habits and Diſcipline.

2. He order'd that the Abbots ſhould take care to keep the Priories in good Condition.

3. He prohibited them from changing the Priors.

4. He prohibited the Arch-Deacons from taking Cognizance of Matrimonial or Simoniacal Cauſes without a ſpecial Power from the Biſhop, and from having Officials out of the City.

5. He renew'd the Penalties inflicted by the Canons on Clergy-Men, who Plead in Secular Courts of Judicature.

6. He regulated the manner of Celebrating Divine Service during the Interdiction.

7. He likewiſe renew'd the Prohibition made againſt Monks having Money of their own to buy themſelves Cloaths.

8. He declar'd, That he who remain'd a whole Year Excommunicated ought to be baniſh'd from the Place where he dwelt.

9. He order'd, That thoſe who were accus'd of having injur'd the Churches, and againſt whom there were ſtrong Suſpicions, ought to clear themſelves Canonically, and that if they cannot come off with this Purgation, they ought to be Puniſh'd.

The firſt General Council of *Lions* in the Year 1245.

The firſt General Council of Lions 1245.

WE will not here repeat what we have already ſaid concerning the Hiſtory of this Council, and of the Sentence which the Pope herein paſs'd againſt the Emperor *Frederick*; but ſince we have not ſpoken of the other Affairs which were Tranſacted, nor of the Decrees which were made in it, we are oblig'd to ſay ſomething of them in this Place.

There were three principal Affairs beſides that of *Frederick*: The Relieving of the Empire of *Conſtantinople* againſt the *Greeks*; that of the Empire of *Germany* againſt the *Tartars*; and that of the Holy Land againſt the *Saracens*. The Pope willing to provide for thoſe three urgent Neceſſities orders for the Relief of *Conſtantinople*, That a Moyety of the Revenues of all Benefices, on which the Incumbents did not actually Reſide, ſhould be given. However excepts out of this Act the Clergy of the Church of *Rome*, the *Croſaido*-Men, and thoſe who have Lawful Excuſes for their *Non-Reſidence*. He likewiſe join'd to this Supply the Third Part of what any Benefices might be worth above an Hundred Marks. He promis'd likewiſe that the Church of *Rome* ſhould give a Third Part of its Revenues towards the Relief of the Empire of *Conſtantinople*. He Excommunicates the Beneficed Clergy who ſhould uſe any Fraud, and grants Indulgences to all thoſe that ſhall go to the Succour of that Empire, equal to thoſe which they had who go to the Holy Land.

To put a ſtop to the Incurſions of the *Tartars* into *Poland*, *Ruſſia* and *Hungary*, he could find no better way than to make Trenches and Forts, in order to prevent their Inroads till ſuch time as the Holy See conſider of it, and be able to provide for their Relief.

Laſtly, As to what concerns the Relief of the Holy Land, where the Affairs of the *Chriſtians* were in a very bad Poſture, he admoniſhes the Prieſts and other Eccleſiaſticks in the Army of the *Chriſtians*, to Pray continually, and to exhort the *Croiſado*-Men to Repentance, and the Practice of Vertue; and grants to thoſe Clergy-Men the Privilege of enjoying their Benefices. In the ſecond place, he appoints for the Relief of the Holy Land the Twentieth Part of all the Revenues of Benefices for the ſpace of three Years, and the Tenth of the Revenues of the Pope and Cardinals. He exempts the *Croiſado*-Men from Taxes and all manner of Contributions. He diſcharges them from the Intereſt of thoſe Summs which they had Borrow'd. He pronounces an *Anathema* againſt the Pirates and againſt all thoſe

thoſe who ſupply'd the *Saracens* with Ships, Arms, or other Ammunitions. He orders a Peace to be made between the *Chriſtian* Princes for four Years, under the Penalty of Excommunicating and Interdicting thoſe who oppos'd it. He prohibited Turnaments, and Laſtly heap'd very large Indulgencies on the *Croiſado*-Men. *The firſt General Council of* Lions *in* 1245.

He made uſe likewiſe of another method of Raiſing Funds for the Relief of the Holy Land and the Empire, which was to admoniſh thoſe who had the Cure of Souls, to incline the Faithful to give ſomething by their Laſt Wills and Teſtaments, or otherwiſe, to be employ'd in this Good Work, and to take care to keep it.

The Pope likewiſe in this Council made ſeveral Decrees relating to the Canon-Law, ſuch as about Commiſſions, Elections, the providing of a Delegate-Judge; about Proceſſes, Appeals and Accuſations; about Excommunication, and Debts Contracted by Churches, and other Points of Law which are to be met with in the Decreetals, and which are related by *Matthew Paris* in his Hiſtory.

Some of theſe Decrees were made in the Council, and others before or after the Council: But the Decree about Raiſing the *Pence*, diſpleas'd ſeveral Prelates, who openly oppos'd it; and the more, becauſe it was ſaid, That it was to be done by the Pope's Commiſſaries, and they complain'd that the Court of *Rome* had often Rob'd them of their Revenues under this Pretence.

The Council of *Beziers* in the Year 1246.

IN the Year 1246. *William de Broa* Arch-Biſhop of *Narbonne* Held a Council of the Biſhops of his Province in the Town of *Beziers*, wherein he made a Collection of Forty ſix Canons Extracted out of the preceeding Councils: Namely, the Fourth General *Lateran* Council, the Council of *Narbonne*, in the Year 1228, and the Council of *Avignon*. He likewiſe drew up Thirty ſeven Decrees for the Inquiſitors of that Country, containing ſeveral Rules of the things which they ought to obſerve. *The Council of* Beziers *in* 1246.

The Council of *Valenza* in the Year 1248.

PEter Cardinal Biſhop of *Albany* and *Hugh* Cardinal Prieſt of Saint *Sabina*, in the Month of *December* 1248. Held at *Valenza* a Council of the Biſhops of the Provinces of *Narbonne*, *Vienna*, *Arles*, and *Aix*, in which they Publiſh'd Statutes againſt the Emperor *Frederick* and his Adherents, about the Inquiſition and Excommunication; againſt Perjur'd and Sacrilegious Perſons, Sorcerers, Relapſers and other Criminals, *The Council of* Valenza *in* 1248.

The Council of *Saumur* in the Year 1253.

PEter *de Lambale* Arch-Biſhop of *Tours*, after he had Viſited his Province, call'd a Council at *Saumur* in *December* 1253, to Reform the Diſorders and Abuſes which he had taken notice of in his Viſitation. He thereupon made Thirty two very uſeful Decrees. *The Council of* Saumur *in* 1253.

By the Firſt it is order'd, That they ſhall recite the Offices for the Canonical Hours in all Cathedral and Collegiate Churches at the times appointed, and with requiſite Devotion; and that one ſide of the Quire ſhall not begin a Verſe, till the other ſide has ended the foregoing Verſe.

By the Second, The Arch-Deacons, Arch-Prieſts, Rural Deans and others are enjoyn'd to take Care, that the Sacriſty, the Fonts, the holy Oyls, the holy Chriſm be kept under Lock and Key, and that the Sacraments in populous Places and eſpecially in Cities be carry'd with Veneration.

The Third imports, That the Corporals ſhall be waſh'd by the Prieſts habited with Surplices in a very clean Veſſel, and ſet apart for that uſe, and that the firſt Water ſhall be caſt into the Pond; that the Linnen of the Altar and of the Prieſts ſhall be waſhed by a Woman or by a Girl ſeparately from others, and that they ſhall take care to keep them well.

The Fourth renews the Statute made in the Council of *Laval* about the Inventory of the Ornaments and Goods of Churches, which ought to be kept by the Arch-Deacon.

The Fifth enjoyns, That the Arch-Deacons, Prieſts and Rural Deans ſhall be oblig'd to take Holy Orders within a Year.

The Sixth prohibits the holding of Pleadings in Churches and in their *Portico's*.

The Seventh prohibits the Arch-Deacons and other Inferior Prelates from holding their Pleadings in the preſence of their Biſhops.

The Eighth prohibits them from having *Officials* out of Town.

The Ninth prohibits the Exacting the Duty of Procuration unleſs they actually Viſit.

The Tenth revives the Statute made in the Council of *Chateau-Gonthier* to prevent the dividing of Prebends.

The Eleventh prohibits the Admitting any Canon who is not born in lawful Wedlock.

The Twelfth prohibits the Prelates from exacting any Subſidy from their Inferiors, unleſs they have occaſion for it, and then to receive a Moderate one with Charity.

The Thirteenth revokes the Penſions laid on Curates.

The Fourteenth and Fifteenth enjoyn the Regulars to obſerve the Rules preſcrib'd in the Letters of the Pope which relate to them, and to keep Copies of 'em by them.

The Sixteenth revives the Statute of the Council of *Chateau-Gonthier*, which prohibits the Monks from having any thing *de Proprio*.

The Seventeenth prohibits the Monks from concerning themſelves with Secular Pleadings.

The Eighteenth prohibits the Abbots from beſtowing Regular Places on Seculars.

The Council of Saumur in 1253.

The Nineteenth orders, That the Ancient Number of Monks ſhall be reſtabliſh'd in each Monaſtery.

The Twentieth and Twenty firſt prohibit the Abbots from exacting New Penſions of Priories, and from retrenching their Revenues.

The Twenty ſecond imports, That the Abbots or Priors ſhall not keep their Regiſters out of the Monaſtery.

The Twenty third prohibits the Clergy from concerning themſelves with Merchandiſe, and from making any Contracts of Society with Merchants.

The Twenty fourth prohibits the Eccleſiaſtical Judges from commiſſioning ſeveral Perſons to cite without diſtinction ſuch as they pleaſe before them.

The Twenty fifth and ſixth are againſt thoſe who hinder the Exerciſe of the Eccleſiaſtical Juriſdiction, or the Execution of the Sentences.

The Twenty ſeventh prohibits Clandeſtine Marriages.

The Twenty eighth is againſt an Abuſe which was practis'd at that time of granting ſeveral Curacies in *Commendam* to one and the ſame Perſon, who has already one in Title. They who receive thoſe Benefices are depriv'd of them, and thoſe who Collate them, of the Power of Preſenting.

The Twenty ninth prohibits Biſhops from applying to their Profit a part of the Revenues of Parochial Churches, and from charging them with New Penſions.

The Thirtieth prohibits the Clergy from bequeathing any thing to their Natural Children or their Concubines.

The Thirty firſt orders, That thoſe who have Sacerdotal Prebends in Chapters, ſhall take upon them Prieſts Orders, and ſerve them in that Quality.

The Thirty ſecond orders, That all the Canons made by the Arch-Biſhops of *Tours*, Predeceſſors to *Peter*, ſhall be inviolably obſerv'd under Pain of Excommunication.

The Council of *Alby* in the Year 1254.

The Council of Alby in 1254.

THis Council was held by *Zoan* Biſhop of *Avignon* and Legate of the Holy See, and conſiſted of ſeveral Biſhops of the Provinces of *Narbonne*, *Bourges*, and *Bourdeaux*. Therein they reviv'd a great many Decrees made in the Preceeding Councils.

The Twenty eight Firſt, relate to the Inquiſition and the Puniſhment of Hereticks.

The Twenty ninth orders the Execution of the Canon ſtyl'd *Omnis utriuſque ſexus* concerning the *Eaſter*-Confeſſion; and obliges all the Faithful to Receive the Communion at *Chriſt-maſs*, *Eaſter* and *Whitſontide*.

The next to the Fortieth revive the Decrees of the Councils of *Narbonne*, *Valenza*, and *Toulouſe*, about being preſent at the Divine Service of the Pariſh, about Ecommunications, Perſons Excommunicated, and Laſt Wills and Teſtaments.

The Forty firſt prohibits the Prieſts from keeping Women within the Incloſures of the Church.

The Forty ſecond orders, That there ſhall be Silver-Chalices in all Churches which have Fifteen Pounds a Year Revenue.

The Forty third enjoyns the Biſhops to make uſe of Eccleſiaſtical Cenſures to oblige thoſe who hold Churches to repair and maintain them.

The Forty fourth and fifth revive the Laws which prohibit Eccleſiaſticks from having any ſecular Employments or Offices.

The Eight next preſcribe the Modeſty which Eccleſiaſticks and Regulars ought to obſerve in their Habits and in their way of Living.

The Fifty fourth and fifth import, That there ſhall be at leaſt Three Monks or Two Regular Canons in each Priory.

The Fifty ſixth orders the Patrons to preſent the Benefices in their Gifts to able Perſons within the time perfix'd, without any Compact and without diminiſhing the Revenues: And prohibits the Applying the Revenues of a Vacant Church to any other Uſes than to the Intereſt of that Church.

The Four next fix the Duties of Viſitations.

The Sixty firſt and Second revive the Decrees of the Council of *Avignon* againſt Perjur'd Perſons and Uſurers.

The Eight next are againſt the *Jews*.

The Seventy firſt prohibits any new Impoſts under pain of Excommunication.

The Council of *Bourdeaux* in the Year 1255.

The Council of Bourdeaux in 1255.

THis Council properly ſpeaking is only a Synod of the Clergy of *Bourdeaux* held the 13th of *April* in the Year 1255, wherein *Gerard de Malemort* Arch-Biſhop of that Church publiſh'd the following Conſtitutions.

1. He order'd the Clergy-men who have Churches to be reſident, and to preſent themſelves in time to receive Orders under the Penalty of loſing their Benefices.

2. He prohibits the Prieſts and Curates from tolerating Queſtors in Churches without his or the Holy See's Order.

3. From admitting of ſtrange Clergymen without his Leave.

4. From Executing the Letters of Commiſſion iſſu'd out of the Holy See, when a great part of the time perfix'd is elapſed.

5. From giving Conſecrated Hoſts to Children on *Eaſter*-day; inſtead of which he permits the giving them Conſecrated Bread.

6. He

6. He orders the Curates to write in the *Missals* the Inventory of the Goods of their Church, and forbids them to alienate them without the Consent of the Bishop. *The Council of* Bourdeaux *in* 1225.

7. He forbids the presenting of Relicks to Lay-men to swear by them in the seasons wherein 'tis unlawful to swear upon the Evangelists, upon any other account than that of Peace, which Seasons are from *Septuagessima* Sunday to *Easter*; from the beginning of *Advent* to the *Octave* of *Epiphany*, during the *Rogation-days*, and every Sunday in the Year.

8. He forbids the Priests to carry any Process before a Secular Judge, unless it be with the Consent of the Bishop.

9. He orders, That they shall not any more bring any Relicks out of their Cases to expose them to the Weather, and that no new ones shall be honor'd till they have been approv'd of by the Pope.

10. He prohibits the Clerks from taking any Cognizance or passing any Sentence in Criminal Matters.

11. He prohibits the giving of Absolution to Excommunicated Persons at the point of Death, till they have satisfied all Parties, and given security for so doing, and makes them Responsible for it who absolve them otherwise.

12. He orders, That no Pleadings shall be in the Cloysters of the Monks under pain of Interdiction.

15. He made several Decrees relating to Tithes. He Excommunicates and deprives of Ecclesiastical Burial the Laicks who possess or detain them: Declares that the Tithes belong to the Curates: Prohibits the Engaging or Alienating of Tithes, and beside the Tithes would have the Laicks pay the first fruits, which is the Thirtieth, Fortieth or Fiftieth Part, and the other Dues which they ow to their Curates. This is the Subject Matter of Ten of these Constitutions.

In the Twenty sixth, He forbids the exacting any thing for the Administration of Sacraments, or for the Collating to Benefices.

In the Twenty seventh and eighth, He revives the Temporal Punishments against those who infringe the Excommunication, or who despise and neglect to take it off

In the Two Last, He reforms the Abuses which were crept into the Societies, and prohibits them from making Constitutions or Choosing an Head without the consent of the Curate, and for the good of the Church.

The Council of *Beziers* in the Year 1255.

Peter d'Antevil Chief Justice of *Carcassonne* and *Beziers*, laying Seige to *Querbus* in behalf of King Saint *Lewis* in the Year 1255, gave orders to *William de Broa* Arch-Bishop of *Narbonne*, and the Bishops his Suffragans to give him Supplies. They met upon that account the 8th of *May* the same Year at *Beziers*, where they concluded on what they should do, and in the Council they Publish'd the Laws made in the foregoing Year by Saint *Lewis*, which have been publish'd by *Baluzeius*, and are to be met with in the last Editions of the Councils. *The Council of* Beziers *in* 1255.

The Council of *Ruffec* in the Year 1258.

Gerard de Malemort Arch-Bishop of *Bourdeaux* Held a Synod in *August* 1258, at *Ruffec* for Maintaining the Rights of the Church. He therein order'd, That for three Sundays successively They should be Excommunicated, who hindred the Jurisdiction of Churches, or Violated the Rights and Liberties and Seiz'd upon the Revenues of them. He condemn'd severely the Monks who despis'd the Censures of their Bishops. He prohibits Ecclesiasticks from making their Answers before Secular-Judges, and from having any Secular Employments. He regulates the Forms of Last Wills and Testaments, according to the preceding Councils, as well as the Absolution of Excommunicated Persons at the Hour of Death. He admonishes the Commissaries of the Holy See of what they ought to observe in the Executing of their Commission, and prohibits the Trying of Causes in Monasteries. This is the Subject Matter of Ten Chapters of this Council. *The Council of* Ruffec *in* 1258.

The Council of *Montpellier* in the Year 1258.

James Arch-Bishop of *Narbonne* Reviv'd in a Synod Held at *Montpellier* the Sixth of *September* 1258. the following Decrees. *The Council of* Montpellier *in* 1228.

The First is against those who Violate the Rights and Liberties of Churches and Church-Men.

The Second prohibits the Bishops from Granting the Tonsure, or Holy Orders to those who are not of their Diocess, and enjoins them not to Confer it on Persons under Twenty Years of Age, who require it out of a sense of Devotion, and to Serve the Church, and who have some Tincture of the Clerical Learning.

The Third, declares the Clerks who do not live Clerically, and who are concern'd in any Secular Business, to be depriv'd of their Immunities and Privileges.

The Fourth imports, That those who shall Interdict or Excommunicate any Person as Delegates or Sub-Delegates of the Holy See, shall shew their Commission.

The Fifth, That the *Jews* may not exact Usury.

The Sixth, renews the Second Canon of the Council of *Bourdeaux* in the Year 1255, against Questors.

The Seventh, orders the Execution and Publication of these Orders.

The Eighth imports, That the Decree against those who Seise on the Goods of the Church, shall be Publish'd every Sunday at the Homily.

The

The Council of *Cologne* in the Year 1260.

The Council of Cologne in 1260.

Conrad Arch-Biſhop of *Cologne* Publiſh'd in the Year 1260, ſeveral Conſtitutions for the Reforming of Church-Men and Monks. He therein revives the Canons againſt Clerks who keep Concubines, againſt the Simoniacal and Merchandizing Clergy: He orders, That they ſhall be able at leaſt to Read and Sing the Praiſes of God. He recommends to them the being Habited Clerically. He makes ſeveral Orders about the Life and Offices of Canons. Laſtly, He makes ſeveral particular Orders in the ſecond Part about the Monaſtical Life. There are Fourteen of thoſe Rules for the Clerks and Twenty eight for the Monks.

The Council of *Arles* in the Year 1260.

The Council of Arles in 1260.

THis Council was Held by *Florence* Arch-Biſhop of *Arles*, and conſiſted of the Biſhops of his Province. In the Preface there is an Account of the Errors of thoſe who are ſtyl'd *Joachites*, who defended the Doctrine of a Book call'd, *The Eternal Goſpel*, and they are Condemn'd in the Firſt Canon.

In the Second 'tis order'd, That the Curates ſhall Teach their Pariſhoners the Form of Baptizing Infants in Caſe of Neceſſity.

In the Third 'tis order'd, That they who Adminiſter and thoſe who Receive the Sacrament of Confirmation ought to be at the Faſt.

In the Fourth 'tis forbidden to Contract Marriage without the Authority of the Church.

In the Fifth 'tis order'd, That there ſhall be at leaſt, perpetual Vicars in all Pariſh-Churches.

In the Sixth, That the Office of the Trinity ſhall be Celebrated the Sunday after *Whitſuntide*.

By the Seventh 'tis prohibited to make uſe of Torches of Wood in Churches; and 'tis order'd, That they ſhall make uſe of Wax-Tapers.

In the Eighth 'tis order'd, That the *Jews* ſhall be diſtinguiſh'd from the *Chriſtians* by ſome Mark.

In the Ninth, The Clerks who have Benefices are prohibited from Exerciſing the Functions of Advocates in a Lay-Court.

In the Tenth, The Monks and Regular Canons are prohibited from receiving any Salary for their Preaching.

In the Eleventh, The Regular Canons are order'd to live according to the Rule of St. *Auguſtine*, to Eat in Common in one and the ſame Refectory, and to Wear a Habit agreeable to their Condition.

The Twelfth is againſt an Abuſe which was then Practiſed by the *Knights-Templars*, who being themſelves and their Servants exempted from the Juriſdiction of Ordinaries, beſtow'd that Quality on ſeveral Clerks who ſtill retain'd their Habit, that ſo they likewiſe might be exempted from the Juriſdiction of their Biſhop. This Council orders, That the Exemption ſhall only extend to thoſe who are really of that Order, and that the others ſhall be ſubject to the Correction and Juriſdiction of the Ordinaries.

In the Thirteenth 'tis order'd, That Religious Perſons ſhall be ſettled in the Hoſpitals to take care of them.

The Fourteenth imports, That no Credit ſhall be given to the Deeds by which the Biſhops raiſe Money, unleſs ſeal'd with his own Seal.

In the Fifteenth, The Monks are prohibited from admitting Laicks into their Churches on Sundays or Holy-Days, and from Preaching in the time of the Parochial Divine Service.

In the Sixteenth, The *Penitentiaries* who are ſent into Pariſhes to Abſolve Men in ſuch Caſes as are reſerv'd to the Biſhop, are enjoin'd not to hear any Confeſſions, but in ſuch Caſes; and to refer them in other Caſes to the Curate.

The Seventeenth, is againſt thoſe who uſe any force to keep their Relations or Friends in Benefices, or to cauſe them to be Elected into them.

The other Canons of this Council are loſt.

The Council of *Cognac* in the Year 1260.

The Council of Cognac in 1260.

PEter de Roſcidavella who in the Year 1259, ſucceeded *Gerard de Malemort* in the Arch-Biſhoprick of *Bourdeaux*, Held a Provincial Council in the Year 1260, at *Cognac*, wherein the following Decrees were Publiſh'd.

The Firſt prohibits the Holding of Nocturnal Aſſemblies, call'd *Vigils*, in the Churches and Church-Yards, becauſe ſeveral Lewd things were committed in them, and ſometimes Murder; which oblig'd them to ſend for the Biſhops to Reconcile thoſe Churches. However it permits Luminaries and other Acts of Devotion which were us'd to be obſerv'd.

The Second Aboliſhes the Balls which were us'd to be kept in Churches on *Innocents-Day*, and the Cuſtom of chuſing on that Day one of the Company, on whom they Conferr'd the Title of Biſhop.

The Third orders, That the Revenues of Vacant Churches ſhall be reſerv'd for the Succeſſors.

The Fourth, That the *Commendams* and Collations of Vacant Benefices ſhall belong to the Biſhop, or Arch-Biſhop.

The Fifth prohibits the Curates from Marrying of Women of another Pariſh without the conſent of their Curate.

The Sixth prohibits the admitting of Prieſts of another Dioceſs to the Celebration of the Holy Myſteries.

The

The Seventh prohibits Cock-fighting, which was a kind of Sport practis'd in Schools. *The Council of* Cognac *in* 1260.

The Eighth is a Revival of the Orders about the Habits of Eccleſiaſticks.

The Ninth prohibits the giving the Holy Chriſm to Exempt Perſons who will not Pay to the Biſhop of their Dioceſs what they owe him; and from Adminiſtring the Sacraments to thoſe who are under their Juriſdiction.

The Tenth orders the Benefic'd Clergy who are abſent for their Studies or for ſome other lawful Cauſe with the Leave of their Biſhop, to put Vicars into their Benefices, to whom they ſhall allow a ſufficient Penſion for their Maintenance.

The Eleventh enjoyns the Patrons to allow convenient Salaries to the Curates who depend on them.

The next Canon orders, That thoſe who have Priories ſhall maintain two Monks in each.

The Thirteenth prohibits the Prieſts from holding Cures by Leaſe.

The Fourteenth revives the Prohibitions againſt laying New Penſions on Churches.

The Fifteenth and Sixteenth prohibit the Interring any Corps out of the Pariſh.

The Seventeenth orders, That the Curates ſhall have a particular Houſe of their own.

The Eighteenth and Nineteenth renew the Conſtitutions of the former Councils concerning Tithes, and enjoyn the Curates to take Poſſeſſion of the Tithes, under pain of Excommunication and Forfeiture of their Benefices.

The Council of *Lambeth* in the Year 1261.

Boniface Arch-Biſhop of *Canterbury* Held a Council the beginning of *May* 1261, at *Lambeth*, wherein he made ſeveral Conſtitutions for the maintenance of the Immunities, Privileges and Liberties of the Church of *England*. There are likewiſe ſeveral about the Eccleſiaſtical Judgments and Officers, about Confeſſion and Pennance, and about the Clerical Tonſure and Crown. *The Council of* Lambeth *in* 1261.

The Council of *Cognac* in the Year 1262.

Peter de Roſcidavella Arch-Biſhop of *Bourdeaux* in the Year 1262, Held a Council at *Cognac*, wherein he order'd: *The Council of* Cognac *in* 1262.

1. That the Places where any Clerks are detain'd by force, ſhall be Interdicted.
2. That thoſe who moleſt the Eccleſiaſtical Juriſdiction ſhall be Excommunicated.
3. That the Lords ſhall be engag'd by Eccleſiaſtical Cenſures to force thoſe who ſlight Excommunications to re-enter into the Communion of the Church.
4. That they ſhall not Abſolve the Excommunicated, till they have made Satisfaction and Reſtitution.
5. That during the Interdiction the Pariſhioners ſhall be prohibited going to Divine Service in any Interdicted Church.
6. That the Arch-Deacons, Arch-Prieſts and Curates ſhall not cauſe their Benefices to be Serv'd by Vicars.
7. That theſe Conſtitutions ſhall be Publiſh'd every Year in the Synods.

The Council of *Bourdeaux* in the Year 1262.

THE ſame Arch-Biſhop made ſeveral other Conſtitutions of the like Nature, in a Synod Held the ſame Year at *Bourdeaux*. *The Council of* Bourdeaux *in* 1262.

The Firſt imports, That the Excommunicated ſhall be eſteem'd ſuch, till they have receiv'd Letters of Abſolution from their Biſhop.

The Second, That thoſe who ſhall continue in a State of Excommunication during a Year, ſhall be deem'd Heretical.

The Third, That a Curate ſhall not Bury one of another Pariſh.

The Fourth, That the Curates ſhall Exhort thoſe who are of Age, to preſent themſelves to receive Confirmation, at the time of the Biſhop's Viſitation.

The Fifth, That thoſe who ſhall Contract Clandeſtine Marriages, both the Miniſters and Witneſſes ſhall be Excommunicated and Suſpended *ab Officio & Beneficio*, and that thoſe Marriages ſhall be reckoned Clandeſtine, which are not Contracted by the proper Curate or Paſtor of the Husband or the Wife, with the conſent of the other Curate.

The Sixth, That each Curare ſhall have in his Pariſh a Liſt of the Excommunicated.

The Seventh, That Abſolution from Excommunication cannot be granted, but by the Judge who Iſſu'd out the Excommunication, and that in Caſe the Excommunicated Perſon happen to Die, after his Death Abſolution ſhall be requir'd of that Judge.

The Council of *Nants* in the Year 1264.

Vincent de Pilenes Arch-Biſhop of *Tours* Held a Council at *Nants* the Tueſday after the Feaſt of St. *Peter* and St. *Paul*, and therein made the following Conſtitutions. *The Council of* Nants *in* 1264.

By the Firſt, The Patrons of Livings are prohibited from engaging themſelves to give any Benefice which is not yet Vacant.

By the Second, He forbids the diminiſhing the Number of Monks.

By the Third, He prohibits the Clergy from Hunting.

By the Fourth, He forbids the eſtabliſhing of Vicaridges.

By

The Council of Nants in 1264.

By the Fifth, He regulates the Treats which ought to be given to Biſhops during their Viſitation.

The Sixth is againſt the Clergy who are not reſident, or hold Pluralities.

The Seventh exempts the Clergy from paying Taxes.

The Eighth prohibits the Eccleſiaſtical Judges from citing by Virtue of an Extraordinary Power, any Perſons to Places of no Note, and from citing before them any more than four Perſons by Virtue of the Clauſe: *Et quidam alii.*

The Ninth imports, That Proviſion ſhall be made for Eccleſiaſticks againſt Laicks.

The Decrees of *Engelbert* Arch-Biſhop of *Cologne* in the Year 1266.

The Decrees of Engelbert in 1266.

Engelbert Arch-Biſhop of *Cologne*, publiſh'd on the 10th of *May* 1266, Forty five Canons about the Eccleſiaſtical Juriſdiction; againſt thoſe who aſſaulted the Perſons of Clergy-men, who drew them before Secular Judges, who hinder'd them in the Exerciſe of their Juriſdiction, who violated the Rights and Immunities of the Churches, ſeiz'd upon their Goods, or kept back the Tithes; againſt Excommunicated Perſons who ſlighted the Excommunication or Interdiction, &c. Theſe Decrees were ratified by *Henry* Arch-Biſhop of *Cologne* in the Council which he held in the Year 1322.

The Council of *Vienna* in *Auſtria* in the Year 1267.

The Council of Vienna in 1267.

Guy Cardinal Legate in *Germany* held a Council at *Vienna* in *Auſtria*, conſiſting of Six Biſhops, on the 10th of *May* 1267, wherein he publiſh'd Twenty one Heads for the Reforming the Diſcipline of the Churches of *Prague* and *Saltzburg*.

In the Firſt, He orders the Clerks to live and be choath'd Clerically.

In the Second, He enjoyns the Biſhops not to be any Charge to their Inferior Clergy in their Viſitations.

By the Third, He recommends Continency to the Clergy, and orders the Puniſhing of thoſe who kept Concubines.

The Fourth and Fifth are againſt thoſe who offer any Violence to the Perſons or Eſtates of Churchmen.

The Sixth is againſt thoſe who hold Pluralities without a Diſpenſation.

The Seventh is againſt Laicks who are in Poſſeſſion of Tithes.

The Eighth is againſt Uſurers.

The Ninth is againſt the Clerks who oppoſe by force the Correction of their Superiors, and againſt Patrons who beſtow Benefices on Perſons under the Age of Eighteen.

The Tenth is againſt thoſe who Seize on the Goods of the Church during the Vacancy.

The Eleventh imports, That the Lay-Patrons ſhall not inſtitute into Benefices, but only the Ordinaries.

The Twelfth, That the Curates are oblig'd to Actual and Perſonal Reſidence on their Benefices.

The Thirteenth orders the Biſhop of *Prague* and the Biſhops of the Province of *Saltzburg*, to Viſit the Monaſteries of the Black-Friars, being attended with the Monks of the Order of *Ciſteaux*.

The Fourteenth prohibits the Abbots from Conſecrating Chalices, Patins, and from Bleſſing the Holy Veſtments, and from performing any of the Epiſcopal Functions.

The Five laſt are about the *Jews*.

The Council of *London* in the Year 1268.

The Council of London 1268.

Otobon Cardinal Legate of the Holy See in *England*, Held a Council at *London* in the Year 1268, wherein he Publiſh'd Fifty four Decrees upon ſeveral Points of Church-Diſcipline.

The Firſt contains an Inſtruction about the Sacrament of Baptiſm.

The Second forbids the demanding any thing for the Adminiſtration of the Sacraments, and preſcribes the Form of Abſolution.

The Third orders, That the Churches ſhall be Conſecrated.

The Fourth prohibits the Clergy from bearing Arms.

The Fifth is about the manner how Clerks are to be Habited.

The Sixth and Seventh prohibit them from being Advocates, or Judges in Secular Cauſes.

The Eighth renews the Laws againſt the Clerks who keep Concubines.

The Ninth orders thoſe that are Advanc'd to Benefices with the Cure of Souls, to take Prieſts Orders forthwith, and to be Reſident.

The Tenth and Eleventh relate to the Collation of Benefices, to the Qualifications requiſite in Perſons who are to be Preſented to them, and fix Penalties on Intruders, who get themſelves to be Preſented to a Benefice before 'tis Vacant.

The Twelfth prohibits the dividing a Benefice into ſeveral, and the Impoſition of new Penſions.

The Thirteenth denounces Excommunication againſt the Clergy, who ſhall Violate the Sanctuary of Churches.

The Fourteenth is againſt thoſe who obſtruct the Celebration of Matrimony.

The Fifteenth relates to Laſt Wills and Teſtaments, and obliges the Executor to renounce the Right which he has to Plead in his Juriſdiction.

The Sixteenth prohibits Patrons from retaining the Fruits of Vacant Benefices, if they have not a Right to it by ſome acquir'd Title, or by Ancient Cuſtom.

The

The Seventeenth imports, That the Chaplains of Chappels granted without prejudicing the Rights of Parish-Churches, shall be bound to give to the Curates the Offerings which are made in those Chappels. *The Council of London in 1268.*

The Eighteenth enjoins the Benefic'd Clergy, to keep the Buildings of their Benefices in Repair; and if they do it not, it allows the Bishops to see that it be done at their Cost and Charges.

The Nineteenth prohibits the demanding the Duty of Procuration, unless they actually Visit, and renews the Canon of the Fourth General *Lateran* Council upon that subject.

The Twentieth prohibits the Arch-Deacons from taking Money for a scandalous and Notorious Offence, and from exchanging a Canonical Penalty, for a Pecuniary Mulct.

The Twenty first prohibits the Leasing out of Ecclesiastical Dignities, Benefices, or Offices.

The Twenty second declares, The Bishops oblig'd to Residence, both by Divine and Ecclesiastical Laws.

The Twenty third prohibits the Bishops from granting a Church of their Diocess to another Bishop, or to a Monastery, if it be not out of Charity, and to relieve a very poor Church.

The Twenty fourth imports, That the Goods of those who die Intestate, shall be converted to Pious Uses.

The Four next Canons concern the Judiciary Forms.

The Twenty ninth orders, That when Absolution shall be given from Censures, it shall be Publish'd.

The Thirtieth relates to the Collating of Benefices, and prohibits Pluralities.

The Thirty first prohibits *Commendams*.

The Thirty second declares the Presentations of Benefices made to Persons who already have Benefices which oblige them to Residence, to be Null and Void.

The Thirty third, To hinder Collusion in Resignations of Benefices, prohibits the restoring a Benefice to him who has Resign'd it.

The Thirty fourth declares, All the Compacts made for the Presentations of Benefices, and the Pensions newly impos'd, to be Null.

The Thirty fifth prohibits the holding of Markets, or exercising any other Trade in Churches.

The Thirty sixth orders Processions and Solemn Prayers for the Peace of the Kingdom, and of the Holy Land.

The Thirty seventh, That these Statutes shall be Read every Year in the Provincial Councils.

The following Articles relate to the Regular Canons and Monks, about the Profession, and the time of the Noviceship; the Observation of the Decretals of the Popes about the Monks, the Prohibitions against the Monks having any thing *de Proprio*, the Vestments, Churches, Utensils, the manner of the Monks Living, their Number and Employments, the Cloystering and the Affairs of Nuns. The Monks are desir'd to Confess themselves and to Celebrate Mass often.

The Ordinance of St. *Lewis* in the Year 1268.

THE substance of this Ordinance is as follows, *Lewis* King of *France*, *ad perpetuam rei memoriam*, for the Safety and Tranquillity of the Church within our Dominions, for the increase of Divine Worship, for the Salvation of the Faithful Christians, and for obtaining the Succour of Almighty God, to whose Power alone our Kingdom always has been subject, and to whom alone we would that it should be always subject: We have Decreed and Order'd by this most Wise Decree, which shall be Perpetual: *The Ordinance of St. Lewis in 1268.*

That the Prelates of the Churches within our Kingdom, and the Patrons and usual Collaters of Benefices shall fully enjoy their Privilege, and that each of them shall preserve his Jurisdiction.

Item, That the Cathedral and other Churches of our Kingdom shall have free Elections, and that they shall be duly Executed.

Item, We Will and Command, That the Sin of Simony, the Pest of the Church, be entirely banish'd our Kingdom.

Item, We Will and Command, That the Promotions, Collations, Provisions and Disposals of Prelacies, Dignities, and of other Ecclesiastical Benefices and Offices of the Kingdom, be made according to the Orders and Determination of the Common Law, of the Holy Councils, and of the Ancient Decrees of the Holy Fathers.

Item, We prohibit the Levying or Raising the too burdensome Taxes and Exactions, Impos'd, or to be Impos'd by the Court of *Rome* on our Kingdom, which have miserably impoverish'd it; unless it be for a very urgent Cause of Religion, an indispensible Necessity, and by our Voluntary and Express Consent, and by the Consent of the National Church.

Item, We Renew and Confirm the Liberties, Franchises, Prerogatives, Rights and Privileges Granted by the Kings of *France* our Predecessors, of Blessed Memory, or by Us to the Churches, Monasteries, Places of Piety, Monks, or Ecclesiastical Persons.

Afterwards he orders all his Officers to take care to Execute this Ordinance, which bears Date *May* in the Year 1268.

Some question the Truth of this Constitution, but without Reason: And we find it quoted in the Articles presented by the Parliament to *Lewis* XI. at the Convention of the States at *Tours* in the Year 1483. and in the Act of Appeal made by the University of *Paris* in the Year 1491.

The Council of *Chateau-Gonthier* in the Year 1268.

The Council of Chateau-Gonthier *in* 1268.

Vincent de Pilenes Arch-Bishop of *Tours* Held a Council in *August* 1268. at *Chateau-Gonthier*, wherein he reviv'd the Decrees of the former Councils against those who Seiz'd on Church-Lands, who obstructed the Exercise of Ecclesiastical Jurisdiction, and who continu'd Excommunicated during a Year; to prevent the rifling of Vacant Priories: That the Monks shall not keep their Registry out of the Monastery; about the Habits which Arch-Deacons and Deacons ought to wear, and about the Power of the Bishop to Absolve Men from Excommunications. They are Eight Articles in all.

The Council of *Angers* in the Year 1269.

The Council of Angers *in* 1269.

THere are Two Canons of the Council Held at *Angers* in *June* 1269. The one against those who hinder any from making Legacies to Churches: And the other to prevent the Clergy from being Advocates in Secular Courts.

The Council of *Sens* in the Year 1269.

The Council of Sens *in* 1269.

IN the same Year a Council was Held at *Sens* the Saturday before the Festival of *Simon* and *Jude*, in which they reviv'd the Ecclesiastical Decrees against the Clergy who kept Women in their Houses; against Usurers, the Canon call'd *Omnis Utriusq; Sexus*, the Prohibitions against Citing the Clergy before Secular-Judges, and against the Abuses of Privileges.

The Council of *Compeign* in the Year 1270.

The Council of Compeign *in* 1270.

John of *Courtnay* Arch-Bishop of *Rheims* on the Monday before *Ascension-Day* 1270, Held a Council at *Compeign*, consisting of Seven Bishops of his Province, wherein he Publish'd a very severe Decree against those who Seised on the Goods of Churches, against their Abetters, and those that harbour'd them, or receiv'd the Goods which they had taken.

The Council of *Avignon* in the Year 1270.

The Council of Avignon *in* 1270.

THE same Year *Bertrand* of *Malferrat* Arch-Bishop of *Arles*, Held a Council at *Avignon* the 15th of *July*, in which he order'd:

1. That those who Alienate the Goods of Churches without the consent of the Diocesan Bishop, shall be forc'd by Censures to Cancel such Contracts.
2. That the Money Bequeath'd to be made use of according to the Will of the Executors, be Employ'd in Pious Works, and according to the Advice of the Bishop.
3. That the Arch-Bishops and Bishops shall assist each other in Publishing and Executing their Sentences.
4. That those who have Benefices with the Cure of Souls, shall take Priests Orders within a Year, except Arch-Deacons, for whom 'tis enough to be only in Deacon's Orders.
5. That the Expences in Receiving the Legates and Nuncio's of the Pope, shall be defray'd by the whole Diocess.
6. That the Bishops and Chapters shall give Competent Revenues to Church-Men settled in Personates, or Dignities.
7. That the Clergy who have recourse to the Secular Power against their Bishop, shall be Excommunicated, and if they slight the Excommunication, they shall lose their Benefices.
8. That the Clergy who have by Words or Actions injur'd a Bishop, a Provost, or any other Person plac'd in Authority, shall be incapable to hold any Benefice in their Church, till after they have made them satisfaction.

The Council of St. *Quentin* in the Year 1271.

The Council of St. Quentin *in* 1271.

IN the Year 1271. The See of the Church of *Rheims* being Vacant, *Milo* Bishop of *Soissons* Appointed a Provincial Council according to Custom to be Held at St. *Quentin*. The Canons of *Rheims* oppos'd it, pretending it was their Right to appoint it: The Difference being adjusted, the Council met, in which they made several Orders about the Privileges of Churches and Church-Men.

The Council of *Rennes* in the Year 1273.

The Council of Rennes *in* 1273.

John de Montfereau Arch-Bishop of *Tours* the Munday after *Ascension-Day* 1273, Held a Council at *Rennes*, wherein he renew'd the Orders against those who Abus'd Ecclesiasticks, and Monks, who Rob them of their Goods, or Seise upon the Goods of the Churches; and the Decree of the Council of *Chateau-Gonthier* against those who rifled Priories. This is contain'd in Seven Articles.

The

The Second General Council of *Lions* in the Year 1274.

The second General Council of Lions in 1274

Gregory X. Appointed this Council two Years before it was Held, for three Reasons which are taken notice of in his Bull of Indiction. 1. For the Re-union of the *Greek* Church, with whom they were in a fair way of Agreement. 2. For the Relief of the Holy Land. 3. And for the Reforming the Church-Discipline and the Lives of the Clergy. The Pope himself presided there in Person. The *Latin* Patriarchs of *Constantinople* and *Antioch* were likewise there, with about Five hundred Bishops, Seventy Abbots, and a Thousand other inferiour Prelates: The Ambassadors of the Kings of *France*, *Germany* and *Sicily*, and those of *Michael Palæologus* Emperor of the *East* were sent thither by their Masters. *James* King of *Arragon* was present at the First Session; but because the Pope would not Crown him, till he had paid the Tribute which his Father had engag'd to give every Year to the Holy See, he retir'd in a great Passion with the Pope.

The First Session of the Council was Held in the Great Church of *Lions* the Seventh of *May* 1274. After the usual Prayers the Pope made a Speech, and propos'd to the Assembly, The three Reasons for which he had Appointed that Council, and Adjourn'd the Second Session to Munday the Eighteenth of the same Month. He made another Harangue in the Second Session, and Adjourn'd the Council to the Eight and twentieth of the same Month, after he had dismiss'd several of the inferior Prelates. Between these Two Sessions the Pope prevail'd upon the Bishops and Abbots to give the Tenth of their Revenues for Six Years, for the Relief of the Holy Land.

The Third Session was not Held till the Seventh of *June*, and then the Cardinal of *Ostia* made a Speech to the Council: They therein Read Part of the Constitutions of this Council about Discipline, and afterwards the Pope having made a Speech, permitted the Prelates to retire and go Abroad, but not above six Leagues from thence. He did not appoint a Day for the next Session, because it was uncertain when the Ambassadors of the *Greeks* would arrive. They came the Twenty fourth of that Month, presented their Letters to the Pope, and were very well receiv'd by him: They were present at High-Mass the 28*th.* of the same Month, in which they Sung the Gospel and the Creed in *Latin* and *Greek*, and the *Greeks* repeated thrice the Article of the Procession of the Holy Ghost from the Father and the Son. Between this and the next Session the Pope oblig'd the Bishop of *Liege*, and the Abbot of St. *Paul* at *Rome*, Accus'd of Irregularities, to lay down their Dignities. He likewise gave Audience to the Envoys of the *Tartars*.

The Fourth Session was Held the sixth of *July*: Therein the Letters of the *Grecian* Emperor were Read, and one of the Ambassadors swore to the Re-union, and Obedience to the Church of *Rome*. Afterwards they Sung *Te Deum*, the *Creed* with the Article of the Procession of the Holy Ghost from the Father and the Son, and with the other Prayers. The Pope Communicated the Letters of the King of *Tartars* to the Council, and concluded this Session with a Speech; appointing the Fifth Session for the Tuesday following. It was put off to the sixteenth Day of the Month, because the Pope Negotiated in particular with the Prelates and Cardinals, to get them to pass a Constitution which he had drawn up about the Election of a Pope.

The Fifth Session was usher'd in with the solemn Baptizing of one of the *Tartar*-Ambassadors. They therein Read several other Constitutions, and put off the rest till the Morrow, on which was Held the Sixth and last Session. They therein made an end of Reading the two Canons which remain'd; after which the Pope made a Speech, wherein he declaim'd against disorderly Church-Men, and threatned if they did not Reform to proceed against them. He promis'd to apply likewise Remedies, whereby to oblige the Curates to Residence in their Parish-Churches, and to supply them only with able Persons. The Council afterwards was Concluded with the usual Prayers.

The Constitutions Read and Publish'd in this Council by Pope *Gregory*, which he order'd, and which should be observ'd and inserted in the Decretals under Heads, are One and thirty in all.

The First has for its Title *De Trinitate & fide Catholicâ; concerning the Trinity and the Catholick Faith*, It is therein declar'd, That the Holy Ghost proceeds from the Father and the Son, as from one single Principle and by one single Spiration: And they are Condemn'd who deny that the Holy Ghost proceeds from the Father and the Son, and those who dare averr, That he proceeds from the Father and the Son, as from two Principles.

The following Articles to the Fifteenth are under the Title, *Of the Election and Promotion of the Elected.*

The Second contains several Rules about the *Conclave* and the Election of a Pope.

The Third obliges those who oppose the Elections and Postulations, to declare in their Letters of Appeal the Causes and Reasons of the Nullity, which they think fit to make use of, and prohibits them from alledging any others afterwards.

In the Fourth, A Person Elected to a Benefice, is prohibited from taking Possession thereof till his Election be Confirm'd.

The Fifth declares, That he who is Elected, shall be bound to give his Consent to the Election within a Month, reckoning from the Day on which the Election shall be Notify'd to him, and to get it Confirm'd within three Months.

The Sixth imports, That those who give their Vote for an unworthy Person, ought not to forfeit the Power of Electing, unless the Person they Vote for be Elected; tho' their Action be very Criminal.

The Seventh, That he who has given his Vote for a Person, or consented to his Election, is not to be admitted to oppose it afterwards; unless he discovers in that Person some Vice or Defect which lay conceal'd before.

The ſecond General Council of Lions in 1274.

The Eighth, That when there are two Thirds of Votes for one Perſon, the other Third is not to be allow'd to object any thing againſt the Electors, or the Elected.

In the Ninth 'tis declar'd, That tho' Pope *Alexander* III. has with Reaſon plac'd the Cauſes of the Elections of Biſhops in the number of Greater Cauſes, yet if it happens that an Appeal be injudiciouſly made for an apparently frivolous Cauſe; thoſe kinds of Appeals ſhall not be brought before the Holy See: But that 'tis requiſite in order to have any Cauſe brought immediately before it, that the Appeal be grounded upon a probable Reaſon, and which would upon Proof appear to be Lawful: That the Parties are allow'd to deſiſt from the Appeal, provided there be no Trick in ſuch a deſiſting; for if the Judges to whom it belong'd to take Cognizance thereof, do find that there is any, they ought to enjoin the Parties to appear before the Holy See within a convenient Time.

The Tenth imports, That if it be objected againſt a Perſon, That he is incapable becauſe of his Ignorance; it ſhall be referr'd to a Tryal, and if in the Iſſue he be found Capable, no regard ſhall be had to any of the Reaſons of his Adverſary.

The Eleventh Iſſues out Excommunication againſt thoſe who do any wrong to the Electors; becauſe they would not give their Votes for thoſe whom they recommended to them.

The Twelfth likewiſe Iſſues out Excommunication againſt thoſe who would *de Novo* take up the *Regalia*, the Care and the Title of the Defender of Churches and Monaſteries, or who favour thoſe who do ſo: And for thoſe who enjoy thoſe Privileges, either by Virtue of the Foundation or by any ancient Cuſtom, they are prohibited from abuſing their Power, and from Seiſing during the Vacancy, the Goods of the Church which are not Part of the Incomes or Revenues thereof, and from ſuffering the Goods of the Church to be rifled.

The Thirteenth declares, The Preſentations of Cures made by Perſons under Five and twenty Years of Age, to be Null and Void, and obliges the Curates to Reſidence, and to take Prieſt's Orders in the Year of their Promotion.

The Fourteenth prohibits the giving a Curacy in *Commendam* to a Perſon under Age, or for above ſix Months.

The Fifteenth has for its Title, *Of the Seaſons of Ordinations, and of the Qualification of thoſe who are to be Ordain'd.* They are therein Suſpended from the Power of Ordaining for a whole Year, who ſhall Ordain the Clerks of another Dioceſs.

The Sixteenth has for its Title, *Of Bigamy.* The Pope therein Determines, That thoſe who have been Marry'd twice, have forfeited all the Privileges of the Clergy, and that they are prohibited from having ſo much as the Clerical Habit and Tonſure.

The Two next are under the Title, *Of the Office of Ordinary Judges.*

The Seventeenth imports, That the Chapters who would be diſcharg'd from ſeveral Offices, ought before they Cauſe it to ceaſe, to exhibit a Declaration in Writing of the Reaſons why they are willing to have that Office ceaſe: And that 'tis not Lawful to throw down the Images or Statues of the Virgin *Mary*, and of the other Saints.

The Eighteenth imports, That all thoſe who have Pluralities of Dignities, or Benefices with the Cure of Souls, ſhall bring their Diſpenſations to the Ordinaries, and if they ſhall not be found to be Canonical; then they ſhall appear before the Holy See. It likewiſe prohibits the Ordinaries from beſtowing ſuch ſort of Benefices on thoſe who have the like already.

The Nineteenth has for its Title, *de Poſtulatione*: It relates to the Oath which Advocates and Proctors are bound to take.

The Twentieth, under the Title, *Of what is done through force or fear*; declares the Abſolutions of Excommunication extorted by Force or by Fear, to be Null and Void.

The Twenty firſt moderates the Canon of *Clement* V. of Benefices Vacant *in Curiâ*, the Preſentation of which belongs to the Pope, by granting the Ordinaries leave to Collate them within a Month.

The Twenty ſecond prohibits the Biſhops from Alienating the Goods of Churches in any manner whatever, without the Conſent of the Chapter, and Declares the Alienations otherwiſe made to be Null and Void.

The Twenty third cancels and puts down all the Orders of Mendicant Friars eſtabliſh'd ſince the *Lateran* Council under *Innocent* III. which have not been approv'd by the Holy See; and with reſpect to thoſe which have been approv'd of by the Holy See, he allows thoſe who are admitted Monks to live in their Houſes; but forbids them to admit Novices, and to make any new Acquiſitions: And as to thoſe Houſes and Eſtates which they have acquir'd, he would have them be reſerv'd for the uſe of the Holy Land. He declares, That this Conſtitution does not extend to the Orders of *Minor* and *Jacobine* Friars, and allows the Orders of the *Auguſtine* Carmelites and Hermits eſtabliſh'd before this Council to remain in their preſent State and Condition, till there ſhall be ſome new Order made upon their account. Laſtly, He permits thoſe of the Orders which are not approv'd of to go into another Order, provided notwithſtanding that no entire Order, nor Monaſtery ſhall enter into another without ſpecial Leave from the Holy See.

The Twenty fourth Renews the Prohibitions of Exacting or even receiving any thing for the Right of Procuration, without Perſonal Viſitation.

The Twenty fifth is about the Sanctity of Churches: 'Tis therein forbidden to hold Aſſemblies, Pleadings, Markets, &c. in Conſecrated Places.

The Twenty ſixth and ſeventh are againſt Uſurers, who are Condemn'd to very ſevere Penalties.

The Twenty eighth abolliſhes the Uſe of Reprizals.

The Three laſt Canons are about Excommunication. The Firſt imports, That the Canonical Admoni-

Admonition ought to express by Name those who are to be Excommunicated, and that it ought to be done three times one after another within the space of some Days. The Second, That the Absolutions *ad Cautelam* cannot be of force in the Sentences of General Interdictions of Towns or other Places. The Third which is the Thirty first and last Canon of this Council declares those Men Excommunicated who would force the Ecclesiastical Judges by the seisure of their Temporalities to revoke the Sentences of Interdiction or Excommunication which they have pass'd.

The second General Council of Lions in 1274.

These Constitutions bear date *November* the First, in the third Year of the Pontificate of *Gregory* X.

The Council of *Saltzburg* in the Years 1274 and 1281.

Frederick Arch-Bishop of *Saltzburg* and Legate of the Holy See, in the Year 1274, held a Provincial Council in his Metropolis, wherein he Publish'd the Canons of the Second General Council of *Lions*, and order'd the Reading the Constitutions publish'd by *Guy* Cardinal and Legate of the Holy See, in the Council held at *Vienna* in *Austria* in the Year 1267, to which he added Twenty Four Articles.

The Council of Saltzbourg in 1274 & 1281.

By the First, He Orders the Abbots of the Order of Saint *Benedict* to hold Provincial Chapters every Year for the Reforming the Monastical Discipline.

By the Second, He orders, That the Run-away Monks shall be fetch'd back again, That those who Commit Enormous Crimes shall be put into Prison. He prohibits Abbots from dispensing from their Obedience the Monks who pass into a more Austere Order.

In the Third, He reproves the Abuse of several Abbots who sent Monks into other Monasteries for slight Faults: He orders, That they shall punish them for their Faults in the Monasteries where they have Committed them, and that they shall not make the Monks change their Monastery unless the Bishop consents to it.

In the Fourth, He prohibits the Abbots the Use of Pontifical Habits, the Blessing of Holy Vestments and Vessels, the Power of granting Indulgences and the other Sacerdotal Functions, if they do not justifie their Privileges in the first Provincial Council.

In the Fifth, He prohibits the Regular Canons the same thing, and leaves the other Abuses to be reform'd at a Provincial Chapter.

In the Sixth, He repeals the Powers given to Monks of Confessing, of granting Indulgences, or of doing any other Sacerdotal Functions.

The Seventh imports, That those who have Pluralities of Benefices, shall be contented with the Last that has been given them, and shall be turn'd out of the rest, unless before the holding of the first Provincial Council, they make it appear, that they have obtain'd a Dispensation to hold them from the Superior who has the Right to grant it.

The Eighth obliges all the Clergy who have Benefices with the Cure of Souls to Residence, on pain of forfeiting the Incomes and the Benefit of the Temporalities of their Benefices.

The Ninth subjects to the same Penalty those who take not Orders within the time prescrib'd by the Canons.

The Tenth orders, That in Benefices where there ought to be Vicars, a competent Stipend shall be allow'd them for their Maintenance.

The Eleventh revives the Laws about the Clerical Tonsure and Habit.

The Twelfth and Thirteenth Suspend the Clerks who frequent Taverns or play at Dice.

The Fourteenth Excommunicates those who shall break a Prison, in favour of a Clerk Imprison'd by the Order of his Bishop.

The Fifteenth prohibits Men and Women from taking upon them the Religious Habit, if they do not make Profession of a Rule in an Order already approv'd, and design to enter a Monastery.

The Sixteenth prohibits the giving any thing to Vagrant Scholars.

The Seventeenth prohibits certain Sports which were kept in Churches.

The Eighteenth orders the Bishops to see that the Censures pass'd by other Bishops be observ'd.

The Nineteenth imports, That they shall cut their Stubble in all the Province on the Festivals of St. *Rupert*, St. *Vigilius*, and St. *Augustine* Patrons of *Saltzburg*.

The Twentieth prohibits the Monks from choosing Confessors out of their Order, unless it be by the Bishop's Leave.

The Twenty first orders, That the Clerks or Monks shall be cast into Prison, who make use of the Secular Powers to exempt themselves from the Correction of their Bishop, and declares them unworthy to Possess Benefices or Ecclesiastical Offices.

The Twenty second imports, That they ought to make use of a general Interdiction to punish the Imprisonment or Persecution of a Bishop.

The Twenty third prohibits the Receiving of Curacies from the Hands of Laicks, and from entring into Possession of them before they are Instituted and Inducted by the Bishop.

The Twenty fourth prohibits the Advocates of Churches from Molesting them, and exacting more than their Dues of them.

The same Arch-Bishop held another Provincial Council at *Saltzburg* in the Year 1281, consisting of Fourteen Bishops, in which he Publish'd the following Canons.

The First, Which prohibits the Alienation of Abbey-Lands unless it be with the Consent of the Bishop and the Monks.

The Second, which Orders, That the Superiors shall every Year give an Account to the Bishop of the Use that has been made of the Revenue of the Monasteries.

The

The Council of Saltzbuurg in 1274 & 1281.

The Third, Which preſcribes to the Monks the Faſting from the Feſtival of St. *Martin* to *Chriſtmaſs*, and the beginning *Lent* at *Quinquageſima* Sunday.

The Fourth is againſt the Monks who have any thing *de Proprio*.

The Fifth and Sixth relate to the Habits and Behaviour of the Monks.

The Seventh Revives the Canons for holding general Chapters for the Order of St. *Benedict*.

The Eighth Moderates the Charges of the Viſitors.

The Ninth is againſt the Nuns who do not live in Common, though ſhut up in one and the ſame Monaſtery.

The Tenth prohibits the Plurality of Benefices with the Cure of Souls.

The Eleventh obliges the Titulars of Benefices to reſide, and puts down the Vicars.

The Twelfth is about the Rights pretended to by the Patrons of Churches.

The Thirteenth is againſt thoſe who offer any Violence to the Clerks.

The Fourteenth Condemns thoſe who are the Cauſe of a Church's or Church-yard's Pollution by ſhedding of Blood, to pay the Charges of its being reconcil'd.

The Fifteenth is againſt the Patrons or Judges, who ſeize on the Demeans of the Benefices of deceas'd Clerks.

The Sixteenth orders the Prayers for Peace, namely the *Pſalm*, call'd *Domine quid Multiplicâſti*, the Lord's Prayer, the Verſicle, call'd *Fiat pax in Virtute tuâ*, the Collect call'd *Deus a quo Sancta Deſideria*, which ſhall be ſaid every Day at Maſs after the *Agnus Dei*.

The Seventeenth is againſt the Clerks who forge Writings.

The Eighteenth prohibits the Clerks from receiving Churches at the Hands of Laicks.

The Council of *Arles* in the Year 1275.

The Council of Arles in 1275.

THis Council was held by *Bertrand* of St. *Martin* Arch-Biſhop of *Arles*.

The Four firſt Canons are loſt.

In the Fifth 'tis order'd, That the Biſhop ſhall cauſe the Sentences of Excommunication and Interdiction paſs'd by their Brethren to be publiſh'd and obſerved.

The Sixth imports, That an Inventory ſhall be made of the Goods of Churches and of Hoſpitals.

The Seventh prohibits the Selling or Mortgaging the Chalices, or other Ornaments of the Church, without the Biſhop's leave.

The Eighth imports, That the Laſt Wills and Teſtaments ſhall be made in the Preſence of the Curate.

The Ninth, That the Curates ſhall take care that the Legacies bequeath'd to Pious Uſes, be duly Diſcharg'd.

The Tenth, That no Perſons ſhall be ſollicited to be Interr'd out of their own Pariſh.

The Eleventh, That the Rules of the Law in Eccleſiaſtical Affairs ſhall be obſerv'd.

The Twelfth contains the Caſes which are to be reſerv'd to the Pope, which are Hereſy, Simony, the Non-obſervation of Eccommunication or Interdiction, the Ordination *per Saltum*, or without the Biſhop's leave, Fires, the touching the Euchariſt or the Holy Chriſme in order to put it to an ill uſe; Homicide, Sacrilege, Inceſts with one's Aunt, Siſter, Kinſwoman or a Nun, the Debauching of a Maiden, the Sin againſt Nature, the Expoſing of a Child, and Abortion.

The Thirteenth contains the Caſes reſerv'd to the Biſhops, or their *Penitentiaries*; which are falſe Witneſſes, a Marriage Contracted by a Perſon who is engag'd on Oath to Marry another, the being preſent at the Office of an Excommunicated or Interdicted Perſon, the Celebration of Divine Service in an Interdicted Place, the Burying in an Interdicted Church-Yard, the Seiſing and retaining of Tithes, or of things bequeath'd to the Church by Laſt Wills and Teſtaments: The Prieſts are prohibited from granting Abſolution in ſuch Caſes, unleſs thoſe whom they Confeſs are at the Point of Death, or uncapable of waiting on the Biſhop or his *Penitentiary*.

In the Fourteenth and Fifteenth, the Clergy are prohibited from Buying up Corn to Sell it again for profit.

In the Sixteenth 'tis order'd, That they ſhall have Silver-Chalices in all Churches.

In the Seventeenth 'tis order'd, That they ſhall Re-build the Country-Churches and the Houſes belonging to them.

In the Eighteenth, That the Uſurers and Adulterers ſhall be Excommunicated every Sunday.

In the Nineteenth, That the Curates ſhall keep a Regiſter of the Names of thoſe who preſent themſelves at the Sacrament of Pennance during *Lent*, and that after *Eaſter* they ſhall give the Biſhop an account of thoſe who are not Confeſs'd, and if there be any Monks who take Confeſſions in the Pariſh, they ſhall give in the Names of thoſe whom they have Confeſs'd to the Curate.

In the Twentieth, That if one of thoſe who are not Confeſs'd to the Curate Die within the Year, he ſhall not be Interr'd in Holy Ground.

In the Twenty firſt, That the Curates ſhall hear the Confeſſions of the Sick, or give leave to the Secular Prieſts or Monks to hear them.

In the Twenty ſecond the Curates are prohibited from leaving their Churches to go into others, before they have given their Biſhop an Account of their Conduct.

The

The Synodal Statutes of *Robert de L'Isle* Bishop of *Durham* in the Year 1276.

The Synodal Statutes of Robert de L'Isle *Bishop of* Durham *in* 1276.

THese Statutes contain Six Articles for the Rights of Tithes, and a Sentence of Excommunication against all Persons whatever, who shall either directly or indirectly molest the Ecclesiastical Jurisdiction, or who obstruct the Execution of its Sentences, or the Execution of the Last Wills and Testaments.

The Council of *Saumur* in the Year 1276.

The Council of Saumur in 1276.

John de Montsoreau Arch-Bishop of *Tours*, Held a Provincial Council at *Saumur* the Munday after the Festival of St. *John Baptist*, wherein he Publish'd Fourteen Decrees about the Ecclesiastical and Monastical Discipline.

In the First 'tis order'd, That there shall be always kept a lighted Taper in the Churches.

In the Second 'tis prohibited to put any Chests, or prophane things in Churches.

The Third is against Plurality of Benefices with the Care of Souls.

The Fourth and Fifth concern the Habits of Clerks and Monks.

The Sixth prohibits the Abbesses from retaining the Goods of Benefic'd Men.

In the Seventh the Monks are prohibited from having several Places in distinct Monasteries.

The Eighth prohibits the sending Young Monks into any Priories but what are Conventual.

The Ninth renews the Laws against those who take away the Revenues of Priories.

The Tenth prohibits the giving of Priories to Secular Clerks.

The Eleventh enjoins the Secular-Judges to see that Justice be done to Ecclesiasticks.

The Twelfth deprives Excommunicated Persons of the Right of bringing any Action in Law, of Pleading, or of giving any Evidence.

The Thirteenth permits the Bishop to Absolve in such Cases wherein the Council inflicts the Penalty of Suspension or Excommunication.

The Fourteenth orders the Observation of the Decrees of the former Councils.

The Council of *Bourges* in the Year 1276.

The Council of Bourges in 1276.

Simon Cardinal of St. *Cecilia* Legate of the Holy See, Held a Council at *Bourges* in the Year 1276. and having therein Debated on several Points of Discipline, drew up Sixteen Articles of the things Determin'd therein; about the freedom of Elections, the Power of Delegate-Judges and Ordinaries, Tithes, Last Wills and Testaments, the Immunities of Churches and other Matters concerning the Ecclesiastical Court.

The Council of *Langeis* in the Year 1276.

The Council of Langeis in 1276.

John de Montsoreau Arch-Bishop of *Tours* Held a Council at *Langeis*, wherein he Publish'd Sixteen Canons.

The First regulates the Dues of Visitation.

The Second prohibits the Arch-Priests and Arch-Deacons from having Officials out of Towns.

The Third is against Clandestine Marriages.

The Fourth prohibits the Priests from keeping in their Houses their Children Born of their Concubines, and from bequeathing any thing to them.

The Fifth is about Last Wills and their Executors, who are prohibited from Buying the Goods contain'd in the Last Will.

The Sixth declares those who despise the Keys of the Church unworthy of Legacies.

The Seventh is against those who abuse the Pope's Letters.

The Eighth prohibits the Leasing out of Curacies.

The Ninth orders, That a General Excommunication shall not be pass'd on all who Communicate with Excommunicated Persons.

The Tenth obliges those who have Rights granted by another, to affirm before the Action be brought, That there is no Fraud in that Grant.

The Eleventh prohibits the sending of Young Monks into Priories.

That Twelfth prohibits the Admitting of any more Monks, or Nuns than the Monasteries can maintain.

The Thirteenth obliges them to put more than one Monk into each Priory.

The Fourteenth prohibits the Rifling of Priories.

The Fifteenth turns the Secular Advocates out of Spiritual Courts.

The Last obliges the Officials to Swear that they will take no Bails; and that they will Administer Justice Faithfully.

The

The Council of *Ponteaudemer* in the Year 1279.

The Council of Ponteaudemer in 1279.

William de Filla-Cour Arch-Biſhop of *Roan*, Held a Provincial Council at *Ponteaudemer* the Thurſday before *Aſcenſion-Day* in the Year 1279, wherein he made the following Canons about Church-Diſcipline.

The Firſt imports, That the Excommunicated Clergy ſhall loſe the Revenues of their Benefices, and that if they continue Excommunicated during a Year, they ſhall be turn'd out of the Benefices themſelves.

The Second, That the Chaplains or Curates who do not Celebrate Maſs, if they do not amend after they have been Admoniſh'd, ſhall be turn'd out of their Benefices.

The Third, That the Canons of the Councils of *Bourges* and *Lions* againſt the Diſturbers of the Eccleſiaſtical Juriſdiction, ſhall be obſerv'd.

The Fourth, That thoſe who are Excommunicated by the Canon, for having abus'd the Clergy, ſhall be Denounc'd ſuch and Puniſh'd, if they do not get themſelves Abſolv'd.

The Fifth, That the Canon of the *Lateran* Council about Confeſſion and the Communion, ſhall be obſerv'd.

The Sixth, That the Lords or Judges who detain the Clerks to the prejudice of the Demands of the Eccleſiaſtical Judges, ſhall be Excommunicated.

The Seventh, That the Perſonal Cauſes of Eccleſiaſticks ſhall not be brought before Secular Judges.

The Eighth, That the Grand *Decimators* are bound to Repair the Churches.

The Ninth, That no *Chriſtians* ſhall be Slaves to *Jews*.

The Tenth, That no Vigils nor Dancings ſhall be kept in Churches or Church-yards.

The Eleventh, That the Clergy ſhall not go a Hunting.

The Twelfth, That there ſhall be the old Number of Monks in Abbeys and Priories.

The Thirteenth, That the Monks who are in Priories, ſhall obſerve the Conſtitutions of Pope *Gregory* about abſtaining from Meats, Confeſſions, Faſts, *&c.* and that they ſhall be forc'd thereto by Cenſures.

The Fourteenth, That the Regulars ſhall not dwell with Seculars, unleſs by the Abbot's leave.

The Fifteenth, That they ſhall Borrow nothing without the Abbot's conſent.

The Sixteenh, That the *Rural* Deans ſhall not Iſſue out any Excommunication or Suſpenſion, but by Writing.

The Seventeenth, That the Excommunicate Perſons ſhall be Denounc'd ſuch, till they ſhall get themſelves Abſolv'd.

The Eighteenth, That no General Excommunication ſhall be Iſſu'd out, unleſs for Robberies and Dammages done, and after Admonition.

The Nineteenth, That the Chaplains on whom Churches are beſtow'd for a certain Time, ſhall be examin'd about their Abilities and Ordination.

The Twentieth, That the Clergy ſhall forbear Secular Employments, ſhall wear the Tonſure, and live Clerically.

The Twenty firſt, That thoſe who will not wear the Clerical Habit and Tonſure after being Admoniſh'd of it, ſhall be no longer Defended or Vindicated by Eccleſiaſtical-Judges.

The Twenty ſecond, That the Benefic'd Clergy who are Excommunicated for not having paid the Tithes, ſhall get themſelves Abſolv'd before *Chriſt-Maſs*.

The Twenty third, That the Clergy who are of the *Croiſade*, ſhall not abuſe the Privileges Granted to them by the Bulls of the Popes, or by their Legates.

The Twenty Fourth, That the Regular Canons ſhall not be admitted to be Curates till after they have been Examin'd by the Biſhop, and that they ſhall not be remov'd by their Superiors, but by the conſent of the Biſhop.

The Councils of *Avignon* in the Years 1279 and 1282.

The Councils of Avignon in 1279 & 1282.

Bertrand of St. *Martin* Arch-Biſhop of *Arles*, who was afterwards Cardinal Biſhop of *Sc. Sabina*, Held a Council at *Avignon* the Seventeenth of *May* 1279. wherein he made Conſtitutions for the maintaining the Immunities and Privileges of Church-Goods and Church-Men; the Liberty of the Eccleſiaſtical Juriſdiction for the putting in Execution the Excommunication againſt the Clergy who concern'd themſelves with Merchandiſe and Secular Affairs, and about Laſt Wills and Teſtaments. Theſe Canons are Compris'd under Fifteen Heads.

The ſame Arch-Biſhop Held another Council in the ſame City in the Year 1282, wherein he made Eleven more Decrees.

The Firſt is againſt Uſurers.

The Second orders Prayers to be made for the Church.

The Third prohibits the Alienation of Church-Goods, without the conſent of the Biſhop.

The Fourth orders the appointing of Proctors to maintain the Cauſes of Eccleſiaſticks, which are perplex'd before Secular-Judges.

The Fifth obliges all the Pariſhoners to be preſent at the Pariſh-Maſs on Sundays and Holy-Days, and to Receive the Euchariſt on *Eaſter-Day* and *Whitſunday* from their own Curates.

The Sixth prohibits the Priviledg'd and Exempt Perſons from infringing the Cenſures of the Ordinaries.

The

The Seventh Excommunicates those who carry Ecclesiastical Affairs before Secular Courts.
The Eighth declares the Leagues, Associations, and Confraternities made contrary to the Ecclesiastical Laws, to be Null and Void.
The Ninth imports, That Priviledg'd Persons may be Excommunicated out of the Place of their Exemption, if their Privileges do not expressly exempt them from that Excommunication.
The Tenth relates to the Forms of Last Wills and Testaments.
The Eleventh is imperfect.

The Councils of Avignon in 1279 & 1282.

The Council of *Redding* in *England* in the Year 1279.

John Peckam Arch-Bishop of *Canterbury* having Conven'd the Bishops his Suffragans at *Redding* in the Year 1279, did there renew the Constitutions of *Ottobon*, and made several others about the Collations of Benefices, the Sentences of Excommunication and the Clergy who kept Concubines. There was also one about Infant-Baptism, wherein 'tis order'd, That all those who should be Born Eight Days before *Easter* and *Whitsontide*, shall be kept to be Baptiz'd Solemnly on those two Festivals.

The Council of Redding in 1279.

Besides these Canons for the Clergy, which were Publish'd the Thirtieth of *July*, *John Peckam* the same Year and probably in the same Council, made other Constitutions relating to the Monks and Nuns, wherein he is very particular in what relates to the Order and Discipline which ought to be observ'd in Monasteries.

The Council of *Buda* in the Year 1279.

Philip Bishop of *Fermo* Legate of the Holy See in *Hungary*, *Poland*, *Croatia*, *Servia*, *&c.* Held a Grand Council of the Prelates of those Countries at *Buda*, which broke up the Fourteenth of *September* 1279. In which he made Sixty nine Canons about Church-Discipline, which are as it were an Abstract thereof.

The Council of Buda in 1279.

The Twelve first are about the Habits and Conduct of the Clergy.
The First orders the Prelates to wear a large Crown.
The Second and Third regulate the Form of their Habits.
The Fourth prohibits the Clerks who have no Prelacy from wearing Rings.
The Fifth prohibits them from frequenting Taverns.
The Sixth enjoins the Monks who are made Bishops to wear their Religious Habit.
The Seventh orders the Clerks to refrain from all Military and Violent Actions.
The Eighth forbids them dishonourable Exercises, Playing at Dice and frequenting of Shows.
The Ninth prohibits them from passing Sentences of a pungent Pain.
The Tenth prohibits the Arch-Deacons from bestowing Vicaridges on Laicks, or Marry'd Clerks.
The Eleventh prohibits the Clergy from bearing Arms.
The Twelfth renews the Prohibition against having Women in their Houses.
The Thirteenth recommends to the Clergy the Celebrating the Holy Mysteries with due Reverence, and in a decent Habit.
The Fourteenth prohibits the Bishops who Visit Churches or Parishes from being burdensome to them, by excessive Duties.
The Fifteenth prohibits the receiving of a Benefice from a Lay-Patron.
The Sixteenth enjoins Curates and other Benefic'd Persons having a Cure of Souls, to Reside and Serve their Churches in Person, and not by Vicars.
The Seventeenth prohibits the Conspiracies, or Combinations of the Clergy.
The Eighteenth recommends to the Curates the Visiting the Sick, before going to the Synod.
The Nineteenth prescribes the Manner how they ought to appear there.
The Twentieth imports, That all those who have Benefices with the Cure of Souls, shall be Ordain'd Priests.
The Twenty first, That the Eucharist and the Holy Oyls shall be kept under Lock and Key.
The Twenty second, That no Person shall be suffer'd to serve at the Altar or Read the Epistle without a Surplice and a Cassock; and that the Priests shall recite Divine Service Distinctly and Devoutly.
The Twenty third Excommunicates the Intruders, and obliges them to make Restitution of their Income.
The Twenty fourth and fifth prohibit the Clerks from Answering or Appearing before Secular Judges, unless for Secular Affairs.
The Twenty sixth prohibits them from keeping in their Houses the Children which they have had whilst in Holy Orders, and declares those Children to be the Vassals of the Church. It likewise prohibits the Clergy from keeping Dice and other Instruments for to Play at Hazards.
The Twenty seventh prohibits the shewing of Relicks out of their Cases, unless on great Festivals, and when there are a great many Pilgrims; from exposing them to Sale, and from Honouring new Ones, without the Pope's Approbation.
The Twenty eighth imports, That no Persons shall be suffer'd to Preach but such as are Approv'd of by the Bishop, or by the Holy See; and that no other *Questors* shall be Tolerated but such as have Commissions from the Pope or the Bishop.
The Twenty ninth, That the Goods of Churches shall not be Mortgag'd.
The Thirtieth, That the Curates shall not give away the Goods of Churches.

The Council of Buda in 1279.

The Thirty firſt, That no Clerk ſhall go in Pilgrimage without his Biſhop's leave.

The Thirty ſecond, That unknown Perſons ſhall not be Admitted to the Celebration of the Maſs.

The Thirty third obliges the Faithful to be preſent at the Parochial Divine Service, and eſpecially at the Parochial Maſs of Sundays. It prohibits the Curates from Adminiſtring the Sacraments to any others but to their own Pariſhoners, except to Travelling Clerks, or Pilgrims, or to thoſe that go to a certain Church out of Devotion, and with the Pope's leave.

The Thirty fourth obliges all thoſe who have the management of Eccleſiaſtical Goods, to give an Account of their Adminiſtration.

The Thirty fifth aſcertains the Summs which the Abbots and Superiors may Borrow.

The Thirty ſixth is againſt the Alienations of the Church.

The Thirty ſeventh prohibits unreaſonable Exactions.

The Thirty eighth obliges the Arch-Deacons to Study the Canon-Law Three Years.

The Thirty ninth reſerves the Cognizance of Matrimonial Cauſes to Prudent and Diſcreet Perſons.

The Fortieth declares all the means us'd to hinder the Viſitation of Ordinaries, to be Null and Void.

The Forty firſt prohibits the Locking up of Prophane Utenſils in the Church.

The Forty ſecond orders the Curates to have Church-Books.

The Forty third, That no Prophane Actions ſhall be done in the Church.

The Forty fourth prohibits the Vigils which the Laicks kept in Churches.

The Forty fifth, That thoſe who ſhall not aſſiſt at the Canonical Hours ſhall loſe their ſhare in the Diſtributions.

The Forty ſixth prohibits a Cuſtom of that Country, by which they demanded a Summ for Interring thoſe who came to an Accidental Death.

The Forty ſeventh prohibits the Eccleſiaſticks from keeping Concubines.

The Forty eighth prohibits all manner of Perſons from tolerating Debauch'd Women in their Houſes or Eſtates.

The Forty ninth prohibits the Seiſing upon the Goods of Deceas'd Eccleſiaſticks.

The Fiftieth prohibits the Alienation of the Goods or Rights of Churches, under very ſevere Penalties.

The Fifty firſt imports, That thoſe who have the Rights of Patronage cannot give nor transfer them to others, without the Biſhop's Conſent.

The Fifty ſecond and third are againſt thoſe who uſurp the Revenue of Churches, or Monaſteries.

The Fifty fourth recommends to the Eccleſiaſtical Judges the doing Juſtice, and not to ſuffer themſelves to be Corrupted by Intereſt or Favour.

The Fifty fifth deprives the Excommunicated Perſons of the Right of Acting in Courts of Juſtice, of Pleading, of giving Evidence, *&c.*

The Fifty ſixth enjoins the Eccleſiaſtical and Civil Judges to admit of the Exceptions which the Parties allege for not Anſwering in their Courts.

The Fifty ſeventh, That the Secular Judges ſhall Puniſh thoſe who are Refractory to the Judgments of Eccleſiaſticks, and ſhall ſee that their Sentences be Executed; and that the Eccleſiaſtical Judges ſhall likewiſe make uſe of Cenſures, that the Lay-Judges may be obey'd.

The Fifty eighth Excommunicates the Lords and others, who obſtructed thoſe who Appealed to the Holy See.

The Fifty ninth and Sixtieth are concerning the Immunity of Eccleſiaſticks.

The Four next Canons relate to the manner how the Monks and Regular Canons are to be Habited, to the Abſtinence and Confinement they ought to obſerve.

The Sixty fifth and ſixth prohibits them from taking up Churches by Leaſe, from Serving them above Eight Days, and from going to Secular Schools, without the leave of their Superior.

The Sixty ſeventh renews the Prohibitions againſt Communicating with Excommunicated Perſons, and recommends the Obſervation of the Interdictions.

The Sixty eighth Excommunicates thoſe who Ravage the Fields and Meadows.

The Sixty ninth is againſt thoſe who Seiſe on the Revenues of the Churches.

The Council of *Angers* in the Year 1279.

The Council of Angers in 1279.

IN the Year 1279, *John de Montſoreau* Arch-Biſhop of *Tours* Held a Provincial Council at *Angers* the Sunday after the Feſtival of St. *Luke*, wherein he Publiſh'd Five Canons.

The Firſt Excommunicates thoſe who Cite Eccleſiaſticks before Secular Judges for Perſonal Affairs.

The Second prohibits the Officers of Biſhops from exacting any thing for Sealing the Inſtruments of Ordination.

The Third is againſt thoſe who Interr in Holy Ground the Corpes of thoſe to whom ſuch Interment is forbidden.

The Fourth deprives the Benefic'd Clergy who are Excommunicated of the Revenue of their Benefices during the time they are Excommunicated, and orders, That they ſhall be turn'd out of the Benefices themſelves, if they continue in a State of Excommunication above a Year.

The Fifth declares, That the Biſhops have Power to take off the Cenſures paſs'd in this Council.

The

The Synodal Statutes of *Sifroy* Arch-Biſhop of *Cologne* in the Year 1280.

The Synodal Statutes of Sifroy Arch-Biſhop of Cologne in the Year 1280.

Sifroy Arch-Biſhop of *Cologne* Publiſh'd in the Year 1280, ſeveral Synodal Statutes for the Inſtruction of Eccleſiaſticks. He therein at firſt Treats of the Conduct, the way of Living, the Habits and the Duties of Eccleſiaſticks, the Rules which the Monks ought to obſerve, and how the Curates ought to behave themſelves in the Adminiſtration of the Sacraments. He afterwards Treats of what relates to the Adminiſtration and Ceremonies of each Sacrament in particular; of Burials, and Church-yards, of the Alienation of Church-Goods, of the Privilege of Sanctuaries. He therein renews the Laws againſt Uſurers, and the Prohibitions of holding Benefices of Laicks. He therein confirms the Decrees of the Council of *Cologne* and what relates to Laſt Wills and Teſtaments, and the obſervance of the Eccleſiaſtical Interdiction.

The Synodal Conſtitutions of *Geofrey* of Saint *Brice* Biſhop of *Saintes* in the Years 1280, and 1282.

The Synodal Conſtitutions of Geofrey of Brice Biſhop of Saintes in the Years 1280, and 1282.

THis Biſhop Publiſh'd in the Year 1280, ſeveral Synodal Decrees about the Church-Diſcipline. It is therein Order'd, That all his Curates ſhall appear at the Synod: That the Fonts ſhall be ſhut up: That the Holy Chriſm ſhall be kept in proper Veſſels: That there ſhall be Three Sponſors at Baptiſm: That the Body of *Jeſus Chriſt* ſhall be attended when carry'd out to the Sick: That no Corn nor Meaſures ſhall be put in Churches: That the Commiſſions ſhall be Directed to the Curates and Executed by them. He reſerves a great many Caſes to the Biſhop, and Laſtly, He therein forbids the Vilifying the *Jacobine* or *Minor* Friars who take Confeſſions, by accuſing them of diſcovering the Confeſſions of their Penitents.

The ſame Biſhop Publiſh'd other Conſtitutions in the Year 1282, about Excommunicated Perſons about the Right of Viſitation, and about Laſt Wills and Teſtaments.

The Conſtitutions of *Gautier* Biſhop of *Poitiers* in the Years 1280, and 1284.

The Conſtitutions of Gantier Bp. of Poitiers in the Years 1280, and 1284

IN the Year 1280. *Gautier* of *Bruges* Biſhop of *Poitiers* made likewiſe ſeveral Synodal Decrees, wherein he prohibited the Sealing of Blank-Letters. He therein prohibited the Arch-Prieſts from having Officials, and the Curates from ſerving their Benefices with Vicars. He therein prohibited the Eccleſiaſticks from making uſe of any other Confeſſors than thoſe who are Nominated by the Biſhop to Adminiſter to them the Sacrament of Pennance; the Confeſſors from granting Abſolution in Caſes reſerv'd to the Biſhop; and the Deacons from granting Abſolution: He likewiſe made ſeveral Orders againſt the *Greeks* and Uſurers; about Judgments; againſt thoſe that detain the Letters of the Biſhops their Predeceſſors; againſt thoſe who diſturb the Synod; about the Right of Nominating *Queſtors* which he reſerves to the Biſhop, and about the Rights of Biſhops, Arch-Deacons, and Veſtry-Keepers.

In the Year 1284, the ſame Biſhop made likewiſe other Synodal Canons, wherein he prohibits. (1.) The Celebrating of Divine Service in the Preſence of Excommunicated Perſons. (2.) The Granting a Benefice to a Man who already has a Curacy, (3.) The Receiving the Sacraments from a Prieſt who has not Power to Adminiſter them. (4.) He orders the Payment of Tithes. (5.) He enjoins the Abbots and Superiors to leave in the Priories and Curacies which become Vacant, a ſufficient Proviſion for maintaining the Prior or Curate till the next Harveſt.

The Council of *Lambeth* in the Year 1281.

The Council of Lambeth in 1261.

John Peckham Arch-Biſhop of *Canterbury*, of whom we have already ſpoke, Held an Aſſembly of Biſhops at *Lambeth* in the Year 1281, the Tenth of *October*, wherein after he had order'd the Executing of the Orders made in the laſt Council of *Lions*, and of the Conſtitutions of *Ottobon*, and the Canons of the Council of *Lambeth* under *Boniface* his Predeceſſor, he Publiſh'd Twenty ſeven Decrees.

The Firſt is about the Reverence due to the Euchariſt. It is therein order'd, That the Prieſts ſhall Confeſs themſelves at leaſt once a Week: That the Holy Sacrament ſhall he kept in a Pyx cloſe Lock'd up in the Tabernacle: That every Sunday the Hoſts ſhall be renew'd: That at the Elevation the Bells ſhall Ring, and all that hear them even out of Church, ſhall down on their Knees. The Prieſts likewiſe are admoniſh'd of the Inſtructions which they ought to give the People about this Sacrament.

The Second is about the Annuities of Maſſes which are Said for the Dead. It is therein declar'd, That a Prieſt ought to acquit himſelf of all the Maſſes, with which he is Charg'd, and that it is not true, that he may ſatisfy by one Maſs ſeveral, to whom he has promis'd to Say an entire Maſs for them.

The Third is about Baptiſm. It is therein prohibited to Re-baptize thoſe who are Baptiz'd with the

The Council of Lamberth in 1281.

Form of Words, tho' by Laicks: And order'd to Re-baptize them on Condition, That a Queſtion be made whether the Baptiſm was Adminiſtred according to the Lawful Form.

The Fourth is about Confirmation: Therein they are blam'd who neglect the Receiving of this Sacrament.

The Fifth is about Holy Orders: It is therein prohibited to Grant Holy Orders with the Four *Minor* Orders, and therein is commended the Practice of Conferring the Four *Minor* Orders ſeparately.

The Sixth prohibits the Prieſts from Granting Abſolution to thoſe who are obſtinate in their Sins, and to thoſe who have Pluralities of Benefices, and will not quit them.

The Seventh prohibits Priviledg'd Perſons from Confeſſing and granting Abſolution, if they be not Approv'd by the Ordinary.

In the Eighth 'tis order'd, That a Publick and Solemn Pennance ſhall be impos'd for Great, Publick, and Scandalous Sins: And the Abſolution of Homicide is reſerv'd to the Biſhop.

The Ninth renews the Order importing, That there ſhall be in each Deanry a General Confeſſor for all the Clergy.

The Tenth contains an Abridgment of the Inſtructions which the Paſtors ought to give to their Pariſhoners.

The Three next concern Proceſſes, as well as the Twenty fourth.

The Fifteenth prohibits the Leaſing out of Churches to Laicks.

The Sixteenth imports, That all the Houſes of Regular Canons ſhall come to the General Chapter.

The Four next are againſt the Corrupters of Nuns, and againſt the Apoſtate Monks.

The Twenty firſt prohibits the Nominating of Monks for Executors of Laſt Wills and Teſtaments.

The Twenty ſecond is about the Clerical Habit.

The Twenty Third prohibits the Granting of Benefices to Clergy-Men's Sons.

The Twenty fifth is againſt the Clerks who have Pluralities.

The Twenty ſixth prohibits the Admitting any one for an Advocate who has not Study'd the Canon and Civil Law for Three Years.

The Laſt orders all the Prieſts of a Dioceſs to Say a Maſs for their Biſhop after his Deceaſe.

The ſame Arch-Biſhop Wrote a Letter to King *Edward* in favour of the Liberties of the Churches and Eccleſiaſticks of *England*, wherein he relates the Examples of his Predeceſſors, to incline him to be favourable to them.

The Council of *Tours* in the Year 1282

The Council of Tours in 1282.

John de Montſoreau Arch-Biſhop of *Tours* the Wedneſday after the Feſtival of St. *Peter in Vinculis* in the Year 1282, Held a Provincial Council in his Metropolitan City, wherein he made Thirteen Canons.

The Firſt is againſt thoſe who bring Proceſſes againſt Perſons merely to get ſomething of them, to free them of trouble.

The Second, againſt thoſe who excite and foment Proceſſes.

The Third prohibits the Clergy and Monks from frequenting Taverns.

The Fourth is againſt thoſe who tear the Books or abuſe the Ornaments of the Church.

The Fifth orders the Obſervation of Proceſſions.

The Sixth is againſt Uſurers.

The Five next relate to the Freedom and Juriſdiction of Church-Men.

The Twelfth is againſt thoſe who hinder the Receiving of Tithes.

The Thirteenth orders the Execution of the Decrees made in the former Provincial Councils.

The Synodal Statutes of the Dioceſs of *Niſmes*, Publiſh'd about the Year 1284.

The Synodal Statutes of Niſmes in the Year 1284.

THeſe Statutes were made under the Epiſcopacy of *Bertrand de Languiſel* who was Biſhop of *Niſmes*, from the Year 1280, to the Year 1323. Theſe are properly the Inſtructions of a Ritual about the Sacraments, the Ceremonies, and Church-Diſcipline.

The Council of *Ravenna* in the Year 1286.

The Council of Ravenna in 1286.

Boniface Arch-Biſhop of *Ravenna* on the Eighth of *July* 1286, Held a Provincial Council in his Metropolis, wherein he made Nine Canons.

By the Firſt he prohibits the Clerks from entertaining or nouriſhing the Players or Dancers, which are ſent to them when their Relations are Advanc'd to Offices, or are Marry'd.

By the Second he exhorts the Eccleſiaſticks to give Alms to the Poor, and grants Indulgencies to thoſe who maintain them.

The Third condemns to a Pecuniary Mulct the Clergy who bear Arms without the leave of their Biſhop, and without a juſt and neceſſary Cauſe; and thoſe who do not wear a Clerical Habit, Tonſure and Crown.

The Fourth orders the Execution of the Thirteenth Canon of the Second General Council of *Lions*, which obliges thoſe who are Advanc'd to Benefices with the Cure of Souls to take Prieſts Orders.

The

The Fifth obliges the Canons to be more conſtant at Divine Service; orders that there ſhall be Diſtributions made, which ſhall be given only to thoſe who are there preſent. *The Council of* Ravenna *in* 1286.

The Sixth forbids the Notaries from receiving the Laſt Wills and Teſtaments of Uſurers, unleſs in the Preſence of a Prieſt.

The Seventh orders the Prelates to Excommunicate thoſe who refuſe to pay Tithes, and that in caſe the Perſons Excommunicated neglect to take off the Excommunication, recourſe ſhall be had to the Secular Power.

The Eighth declares what Caſes are reſerv'd to Biſhops, which are the Abſolution of a *Major* Excommunication, the Abſolution of Incendiries, Blaſphemers, Murderers of their Children; the Diſpenſing of Vows; the Abſolution of Homicides, Forgers of Deeds, of thoſe who make any Attempt on the Immunities and Eccleſiaſtical Liberties; of Sorcerers; of thoſe who are guilty of Beaſtiality; of the Inceſtuous, and thoſe who Debauch'd Nuns; the Caſes of *Larceny*, when one cannot tell to whom Reſtitution ought be made; Perjurers, and Clandeſtine Marriages.

The Ninth declares thoſe Perſons to be Excommunicated with the *Major Excommunication*, who under the Pretence of Cuſtom and Privilege, offer any Violence to the Immunities and Liberties of Churches.

The Council of *Bourges* in the Year 1286.

Simon de Beaulieu Arch-Biſhop of *Bourges*, on the Seventeenth of *September* in the ſame Year held a Provincial Council at *Bourges*, wherein he renew'd the Conſtitutions of his Predeceſſors by Thirty five Decrees. *The Council of* Bourges *in* 1286.

The Firſt orders the Eccleſiaſtical Judges to proceed with all manner of Precaution and Prudence in the Tryals of Matrimonial Cauſes, and enjoyns the Curates to inform the Biſhops or their Officers of the unlawful Marriages contracted in their Pariſhes.

The Second prohibits the Contracting Marriage before the Lawful Age, and condemns Clandeſtine Marriages.

The Third prohibits the Eccleſiaſtical Judges from taking Cognizance of Matrimonial Cauſes out of the Limits of their Juriſdiction.

The Fourth renews the Prohibitions made to Arch-Deacons of having Officials out of Towns.

The Fifth deprives the Curates of the Revenues of their Curacies till they be ordain'd Prieſts.

The Sixth prohibits the Admitting of Prieſts or Clerks to Confeſs, Preach or Adminiſter the Sacraments, if they be not approv'd by the Ordinary.

The Seventh revives the Prohibition made to Eccleſiaſticks of having Suſpicious Women in their Houſes.

The Eighth Prohibits them from keeping and maintaining their Baſtards in their Houſes.

The Ninth declares, That thoſe who continue above a Year in the State of Excommunication ſhall loſe their Benefices.

The Tenth enjoyns the Curates to keep the Names of the Excommunicate by them, and to denounce them every Feſtival.

The Eleventh orders them to read the Conſtitution of *Gregory* X. in the Council of *Lions*, and that of *Simon* Legate of the Holy See, made at the Council of *Bourges* about the Eccleſiaſtical Juriſdiction.

The Twelfth contains and orders the Executing of the Decretal of *Gregory* X. call'd, *Quia nonnulli de Reſcriptis.*

The Thirteenth orders all the Faithful to confeſs themſelves every Year, and to receive the Euchariſt at *Baſter*; enjoyns the Curates to keep a Liſt of their Communicants; and declares, That thoſe who ſhall die without having diſcharg'd this Duty, ſhall be depriv'd of Eccleſiaſtical Burial.

The Fourteenth orders the Reading and Executing of the Canon, call'd *Omnis utriuſque Sexus* of the *Lateran* Council under *Innocent* IV. and the Conſtitutions of *Clement* IV. and *Martin.* IV. which grant to the *Minor* Friars the Power of Preaching and Hearing Confeſſions.

The Fifteenth orders the Curates to take notice of thoſe who communicate with the Excommunicated, and to ſend in their Names to the Biſhop, or his Official.

The Sixteenth prohibits the Abſolution of an Excommunicated Man by his Biſhop, unleſs it be at the Point of Death, or to be Interr'd in Holy Ground.

The Seventeenth is againſt the Uſurers, and revives the Conſtitution made againſt them in the Council of *Bourges* under *Simon.*

The Eighteenth enjoyns the Regulars to obſerve their Rule ſtrictly.

The Nineteenth prohibits the Monks from having any thing *de Proprio.*

The Twentieth does not allow the Prior to borrow above 60 *Sols* without the Conſent of his Abbot.

The Twenty firſt orders the removing of Coffers and other profane things out of Churches.

The Twenty ſecond prohibits the Dancing there.

The Twenty third orders, That no Monks ſhall be ſent into Priories under Twenty Years of Age.

The Twenty fourth prohibits Women from inhabiting in the Houſes of Monks.

The Twenty Fifth Excommunicates the Monks who receive Tithes from the Hands of Laicks.

The Twenty ſixth prohibits the rifling or diminiſhing the Priories during the Vacancy.

The Twenty ſeventh renews the Eighth Canon of the Council of *Tours* in the Year 1133, about Laſt Wills and Teſtaments againſt thoſe who conceal'd them.

The Twenty eighth is againſt the Executors of Wills who buy or detain the Goods of the Teſtator.

The

The Council of Bourges in 1286.

The Twenty ninth enjoyns the Bishops to take care of the Execution of Wills, if the Executors be remiss.

The Thirtieth orders, That the Last Wills and Testaments shall be receiv'd by the Bishop.

The Thirty first imports, That they shall proceed against those who neglect to get themselves absolv'd from the Excommunication, and that recourse shall be had to the Secular Power to oblige them to it.

The Thirty second orders, That they shall be Punish'd who do not keep the Festivals.

The Thirty third enjoyns the Suffragans and their Judges to pay a deference to Appeals.

The Thirty fourth prohibits the Official of *Bourges* and the other Judges of that Arch-Bishoprick, from obstructing the Execution of the Jurisdiction of the Suffragan Bishops.

The Thirty fifth enjoyns all the Ecclesiastical Judges to order the Execution of the Sentences pass'd against those who offer any Violence to the Ecclesiastical Jurisdiction.

The Synodal Canons of *Peter* Bishop of *Exeter* in the Year 1287.

The Synodal Canons of Peter *Bishop of* Exeter *in* 1287.

PEter Bishop of *Exeter* held a Synod of his Clergy at *Exeter* in the Year 1287, wherein he drew up an Instruction for his Clergy about the Seven Sacraments; the Building of Churches and their Ornaments; the Church-yards; the Immunity of Churches; the Life, Conduct, and Residence of Clergy-men; the Divine Service; the Assisting at the Parochial Mass on Sundays and Holy Days; the Festivals which ought to be Celebrated; the Trades, Trafficks and Employments Prohibited to the Clergy; the Chapters; the Rural Deans; the Provisions of Benefices; the Visitations of Arch-deacons and their Dues; the Immunities of Clerks; the Celebration of Marriage; Appeals; *Questors*; the Relicks of the Saints; Last Wills and Testaments; Mortuaries; Tithes; Offerings; Excommunications; and several other Points of Discipline compriz'd in fifty five very large Articles, and which contain several remarkable things.

There is at the end of this Synod an Instruction about the manner of Confessing and imposing Pennances, which is suppos'd to have been made by the same Bishop. Therein are explain'd the Points upon which the Penitent ought to be examin'd; the Cases reserv'd to the Pope and the Bishop; the Temper in which the Penitent ought to be; the Pennances which the Confessor ought to inflict; and the things he ought to instruct his Penitent in.

The Council of *Wirtzburgh* in the Year 1287.

The Council of Wirtzburgh *in* 1287.

JOhn Bishop of *Frescati* Legate of the Holy See in *Germany*, held in the Year 1287, an Ecclesiastical Assembly at *Wirtzburgh*, wherein he would have exacted a Contribution of the Tenth Penny of the Revenues of the Clergy; but he could not gain his End, and only publish'd Forty two Decrees about the Church-Discipline.

The Five first concern the Morals and the Conduct of the Clergy; order them to be habited in a manner agreeable to their Quality, and prohibit them from going to Taverns, from Gaming, from being familiar with Nuns; from bearing Arms, and from having Women lodged in their Houses.

The Sixth issues out the Penalty of Excommunication against those who seise on Benefices to which they have no Right.

The Seventh prohibits the Priests from celebrating above one Mass *per Diem*, to put a stop to the Abuse which was introduc'd by several Priests of celebrating twice without necessity only to get double Contributions.

The Eighth orders, That the Most Holy Body of *Jesus Christ* shall be carry'd to the Sick, and to Women near their Travel with due Veneration by a Priest in a Surplice with a Hood, a Clerk going before with a lighted Taper and a Bell: That those who go by shall down on their Knees, and repeat three *Pater-Nosters* and as many *Ave-Maries*; which shall exempt them from ten Days of the Pennances enjoyn'd them.

The Ninth prohibits the Alienation of Church-Goods.

The Tenth is against those who have two Curacies.

The Eleventh prohibits the giving of Curacies to Persons under Five and twenty Years of Age.

The Twelfth orders the Patrons to Present the Benefices in their Gift, to Persons of requisite Qualification.

The Thirteenth prohibits the Secular and Regular Clerks from Publickly Singing or Celebrating Divine Service in Interdicted Places, as well as from Ringing of Bells.

The Fourteenth prohibits the receiving of Benefices from Laicks.

The Fifteenth prohibits the making of Contracts for Burials or Benedictions.

The Sixteenth and Seventeenth order those who have Chappels or Curacies in their Gift, to put Vicars into them, whom they shall allow a competent Maintenance.

The Eighteenth and Nineteenth concern the Regularity which ought to be observ'd by the Monks and Nuns.

The Twentieth and Twenty first are against the Laicks, who Seise upon Church-Goods or Benefices.

The Twenty second, adjusts the Rights and Duties of Church-Advocates.

The Twenty third renews the Ecclesiastical Laws against Usurers.

The Twenty fourth declares them Excommunicated who offer any Violence to Ecclesiasticks.

The Twenty fifth inflicts the same on those who offer any injury to the *Nuncio's* of the Pope.

The

The Twenty ſixth Excommunicates likewiſe thoſe who Seiſe on the Goods of Vacant Churches. *The Council of* Wirtzburgh *in* 1287.

The Twenty ſeventh recommends to the Arch-Biſhops and Biſhops the Viſitation of their Dioceſes..

The Twenty eighth prohibits the Fortifying of Churches, in order to make uſe of them as of Caſtles.

The Twenty ninth prohibits the Excommunicating of Children or Women for the Debts of their Dead Husbands or Fathers.

The Thirtieth declares Highway-Men and thoſe who give them ſhelter, Excommunicated *ipſo facto*.

The Three next are for the preſervation of Church-Goods.

The Thirty fourth is againſt the falſe Apoſtles. The Clerks are forbidden to entertain or give them any Subſiſtence.

The Thirty fifth forbids the Laicks the Adminiſtring of Church-Goods, under pretence of Repairing the Buildings of Churches.

The Thirty ſixth Excommunicates thoſe who hinder the bringing of Complaints before Eccleſiaſtical Judges.

The Thirty ſeventh Excommunicates the Forgers of Apoſtolical Letters.

The Thirty eighth orders, That the Interdiction Iſſu'd out by the Biſhop, ſhall be obſerv'd.

The Thirty ninth prohibits the Conſervators appointed by the Pope for Religious Houſes and Monaſteries, from meddling with thoſe things which are not comprehended in their Commiſſion.

The Fortieth is againſt thoſe who Exact new Duties.

The Forty firſt orders the Execution of theſe Canons.

The Forty ſecond revokes the Privileges Granted to particular Perſons, which exempted them from Excommunications and Interdictions.

The Council of *L'Iſle* in *Provence* in the Year 1288.

Roſtaing Arch-Biſhop of *Arles* and the Biſhops of his Provence being met at *L'Iſle* a little Town of the Dioceſs of *Cavaillon* in the Country of *Venaiſſin* in *Provence*, made a Collection of the Canons of the former Councils of their Province, and drew up Eighteen of them, of which the Thirteen firſt are taken out of the former Councils. *The Council of* L'Iſle *in* Provence *in* 1288.

The Fourteenth is againſt thoſe who give Poyſon or Phyſick to cauſe Abortion.

The Fifteenth prohibits the carrying in of Corn, till the Tithe be taken of it.

The Sixteenth diſcharges the Churches and Church-Men from Paying of Taxes.

The Seventeenth, for the preventing the Charges at Chriſtenings, which were the Cauſe that Children Dy'd Un-baptiz'd, orders, That they ſhall not give any thing but a White Habit to the Baptiz'd.

The Eighteenth orders the Obſervation of the Canons of the former Councils.

The Synodal Statutes of *Gilbert* Biſhop of *Chicheſter*, Publiſh'd in the Years 1289 and 1292.

THeſe Canons contain divers Regulations about the Life, Morals, Conduct and Duties of the Prieſts; about Marriages, Benefices, Excommunications, Proceſſions, Church-Ornaments and Ceremonies. *The Synodal Statutes of* Gilbert *Biſhop of* Chicheſter *Publiſh'd in the Years* 1289 *&* 1292.

This very Biſhop in the Year 1292, added other Conſtitutions to the former, whereby he forbids the ſuffering of Beaſts to graze in Church-yards, the reſtraining the Oblations to a Penny. He therein Excommunicates the Detainers of Tithes; orders the Pariſhioners to hear Maſs with Silence; prohibits the Interring in Churches, and putting any Cheſts therein without the Biſhop's Leave.

The Council of *Nogarol* in the Year 1290.

AMeneus of *Armagnac* Arch-Biſhop of *Auſche* on the Saturday after the Aſſumption of the Virgin *Mary* 1290, held a Provincial Council at *Nogarol* in the Country of *Armagnac*, wherein they order'd *Roger Bernard* Count of *Foix* to reſtore to the Biſhop of *Laſcar* the City of *Laſcar*, the Caſtles and Places belonging thereto under pain of Excommunication; and inſerted this Sentence among the Provincial Decrees of this Council *ad perpetuam rei memoriam*. This is the Firſt Head. *The Council of* Nogarol *in* 1290.

By the Second, They ratified the Sentence of Excommunication againſt thoſe who retain the Church-Goods of that Province.

In the Third, They prohibit the ſtretching of the Powers granted in the Apoſtolical Letters beyond their Contents.

In the Fourth, They Excommunicate the Sorcerers.

By the Fifth, They pronounce the Sentence of Excommunication againſt thoſe who cite Clerks before Secular Judges. They likewiſe exempt the Leprous from their Juriſdiction, and order them to wear a diſtinguiſhing Badge under forfeiture of Five *Sols*.

In the Sixth and Seventh, They revive and augment ſeveral Penalties inflicted on thoſe who offer any Violence to the Perſons or Eſtates of Eccleſiaſticks.

The

The Council of *Saltzburgh* in the Year 1291.

The Council of Saltzburgh in 1291.

THE City of *Acra* having been taken from the Christians by the Sultan of *Babylon* in the Year 1291, Pope *Nicholas* X. Order'd Provincial Councils to be held for the finding out ways and means of re-entring into Possession of the Holy Land. The Knights Hospitalers, Templars and Teutonicks were accus'd of not having done their Duty. This gave occasion to the Council Held the same Year at *Saltzburgh*, of Proposing to the Pope the Uniting these Three Orders into One.

There are Three Decrees of a Council at *Saltzburgh* under Arch-Bishop *Conrade* without Date, which are commonly attributed to this Assembly.

By the First 'tis order'd, That to remedy the Abuse of Marriages clandestinely Contracted, there shall be Six Honest and Creditable Persons of the Neighbourhood, or Parish of the Contracters, who shall be Present and serve as Witnesses of the Marriage. The same Canon Issues forth the Penalty of Excommunication *ipso facto* against those who shall transgress this Order, or shall be present at Clandestine Marriages, or shall suffer them to be Contracted in their Houses.

In the Second the Secular and Regular Clergy are prohibited from Acquiring, Enjoying, or Retaining under any Title whatsoever, any Offices or Employments depending on Secular Princes, or Lords, under the Penalty of Forfeiting their Priveleges and Benefices.

The Third is against several Vagrant Scholars of a loose Life, who styl'd themselves Clerks, and ran about the Country.

The Council of *London* in the Year 1291.

The Council of London in 1291.

THIS Council was Held by *Bernard* Bishop of *Grosseto* Legate of the Holy See, who therein order'd an Edict to be made whereby the *Jews* were entirely and perpetually Banish'd the Kingdom of *England*: King *Edward* demanded and obtain'd an Impost on the Clergy, under Pretence of going to the Relief of the Holy Land: And he therein would renew, in spight of the Legate's Opposition, the Prohibition made against Ecclesiasticks and Monks Buying of Inheritances.

The Council of *Saumur* in the Year 1294.

The Council of Saumur in 1294.

REginald of *Montbason* Arch-Bishop of *Tours*, Held a Provincial Council at *Saumur* in *October* 1294, wherein he Publish'd Five Canons.

By the First, the Clerks and Monks are enjoin'd to be Habited agreeably to their State and Condition, and are prohibited from wearing colour'd Cloths.

The Second adjusts the Conditions under which Absolution ought to be given to the Excommunicate at the Point of Death.

The Third prohibits the Ecclesiastical Judges the imposing of a Pecuniary Mulct for the Punishment of Enormous Crimes.

The Fourth prohibits the Arch-Deacons, Arch-Priests, and others who have Authority, from sending Clerks throughout the Dioceses to hear Confessions.

The Fifth is against those who obstruct the Church-Men from Receiving the Tithes.

The Synodal Statutes of *Robert* of *Winchelsea* Arch-Bishop of *Canterbury*, Publish'd in the Years 1295, and 1300.

The Constitutions of Robert of Winchelsea *in* 1295 *&* 1300.

THESE Constitutions which are Forty seven in all, contain several Rules about the Functions of Advocates and Ecclesiastical Judges, and about the Instructions, Proceedings and Forms which ought to be observ'd in the Trying of Processes.

There are likewise other Constitutions of the same Arch-Bishop in the Year 1300, which relate to the Payment of Tithes and to the Ornaments of Churches.

The Synodal Constitutions of *Guy de Neuville* Bishop of *Sainter*, Publish'd in the Year 1298.

The Constitutions of Guy de Neaville *in* 1298.

THE Constitutions of this Bishop are upon the ordinary Matters contain'd in the Canons made in this Century, Namely about the Habits of Clerks and Monks; the Residence of Curates, the Tithes, Excommunications, and the Seisures of Church-Goods.

The Council of *Roan* in the Year 1299.

The Council of Roan in 1299.

William de Flavacourt Arch-Bishop of *Roan*, and the Bishops of the Province of *Normandy* on the Thursday after the Octave of *Whitsontide* 1299, Held a Council in the Church of St. *Mary de Præ*, at present call'd the Church *de bonne Nouvelle*, wherein they made Seven Canons.

The First is against the Irregularities of the Clergy.

The Second prohibits the Holding of Courts of Judicature on Festivals.

By the Third, the Clerks are prohibited from submitting themselves in Personal Causes to Civil Justice.

The

The Council of Rouen in 1299.

The Secular Judges from taking Cognizance of Matters of Fact which relate
against those who offer any Violence to the Ecclesiastical Jurisdiction.
from the Bishops from Granting to the Regulars the Power of Absolving in Reserv'd
to be only to some of whose Prudence and Ability they are very well assur'd, and like-
upon condition that this Grant shall not extend to the Confession which ought to be made to
proper Curate or Pastor, unless by his Consent.
The Last orders the Publishing and Executing of the fore-going Decrees.

CHAP. VII.

Account of the Contests between the Divines of Paris, *and the* Dominican *Friars: And of the Writings of* William de Saint Amour.

The Contests between the Divines of Paris and the Dominican Friars.

The Year 1229, during the Minority of King *Lewis* the *Saint*, and the Regency of Queen
Blanche of *Castile*, the University of *Paris* not being able to have Justice done them, for the
death of some of its Scholars, who had been Kill'd by the Soldiers, left off their Publick Lectures,
retir'd part to *Rheims* and part to *Angers*, according to the Grant which they pretended to have
to doing in such Cases, by the Bull of *Gregory* IX. In the absence of the Secular Doctors, the *Do-*
who had not hitherto taken the Degree, apply'd themselves to the Bishop of *Paris* and to the
Chancellor of the University, to be admitted Doctors, and took Possession of one of the Divinity-

Four Years after the University being Re-establish'd in *Paris*, and Regulated by Order
the Holy See, the *Dominicans* not only kept what they were in Possession of, but likewise set
another Divinity-Professorship among them in spight of the Chancellor of the University. They
likewise spread themselves in the other Cities of *France*, and there open'd Publick Schools. The
Doctors of *Paris* fearing the Consequences of these New Establishments, and that other Regulars
would likewise set up two Divinity-Professorships, which would put a stop to the Profession of the Se-
cular Doctors, made a Decree, whereby it was order'd, That none of the Regulars for the future
should have two Divinity-Professorships at one and the same time. The *Dominicans* stood out against
this Decree, and the University being again oblig'd in the Year 1250, to cease its Lectures, because
they could not get Justice done them for the Injuries done to their Scholars (some of whom were Im-
prison'd, others Beaten, and others Kill'd) the *Dominicans* declar'd, That they would not put this
Decree in Execution, unless the University would Grant them two Professorships by an Authen-
tick Act. The University Remonstrated to them, That their Concern was not about two Divini-
ty-Professorships, nor about the particular Interests of the Members of the University; but about
Liberty offer'd to the whole Body; and that they had done very ill in making their Advantages by
the Misfortunes of the University. These Contests lasted about two Months; but at last the Uni-
versity having obtain'd the Satisfaction which they requir'd, and being at quiet, came to another Re-
solution, whereby it was resolv'd, That no Person should for the future be Promoted to a Doctor's
Degree, till he had first taken a Solemn Oath to observe the Decrees and Constitutions of the Uni-
versity. And that the *Dominicans* might make no scruple of taking of it, 'tis added, "Provided
there be nothing in their Statutes Prohibited by the Rule of the *Dominican* Friars which I Profess,
any thing dishonourable, or contrary to the Salvation of Souls, to Humane and Divine Right,
the Publick Interest, or to the Holy Church of God. Notwithstanding this, the *Dominicans* re-
fus'd to take that Oath, unless the University would Grant them two Professorships in Divinity. The
University, in Chastisement of their Disobedience, after fifteen day's Delay and divers Admonitions, Expell'd
them their Society, by a Solemn Decree which was Publish'd in all the Colleges. The *Dominicans*
got Pope *Innocent* IV. to Re-establish them, and obtain'd of him a Commission Directed to the
Bishop of *Amiens* for their Re-establishment in their University, with Authority of making use of Eccle-
siastical Censures against the Members of the University who oppos'd their Re-establishment. The
University being advertis'd thereof, apply'd themselves to the Count of *Poitiers*, who Govern'd the
Realm jointly with Queen *Blanche* in the Absence of King Saint *Lewis* her Brother who was in the
Holy Land, and Remonstrated to him, That tho' all respect to the Holy See, they were ready to re-
turn to their Duty. Provided their Statutes remain'd in full force, till the Pope, who Determin'd
all things, Hearing both Parties, should order otherwise. However the *Dominicans* prevail'd
with the Bishop of *Amiens* to Delegate for the Executing the Bull which was directed to him, a Canon
of Notre Dame which they back'd by a Letter immediately directed to him in Person, in pur-
suance whereof, that Canon Suspended all the Members of the University from their Functions, and
caus'd this Decree of Suspension to be Publish'd, notwithstanding the Appeal made to the Holy
See. The University for their parts caus'd the Decree for the Expulsion of the *Dominicans* to be
Publish'd, and in the Year 1253, Wrote a circular Letter to all the Prelates of the Kingdom, to
engage them to succour them in the Oppression under which they groan'd. At last in the Year
1254, Pope *Innocent* IV. having by his Decretal restrain'd the Pretensions of Regulars, by prohibiting
them from admitting Parishioners into their Churches on Sundays and Holy-Days, and Administring
the Sacrament of Penance without the leave of the Curates, from Preaching in their Churches during
the time of the Parochial Divine Service and from Preaching in Parish-Churches, unless invited thereto
by the Curates, or had obtain'd their leave, and from performing any other *Hierarchical* Office in

The Contests between the Divines of Paris and the Dominican Friars.

Defiance to the Ordinaries, tho' it pronounc'd nothing about the Affair of the University of *Paris*; this Decree render'd the *Dominicans* more moderate in the pursuit of their Pretensions. Pope Alexander IV. Dying *December* 13. 1254. His Successor *Alexander* IV. revok'd the Decree on Candlemas-Day the same Year, and on the Fourteenth of *April* 1255. he Publish'd the Bull which began with these Words, *Quasi Lignum Vitæ*, by which he order'd the Academicks of *Paris* to admit all the *Dominicans*, especially those who were Advanc'd to the Divinity-Professorships, into their Society, and to permit them to enjoy all their Rights and Privileges, and to have as many Professorships as they pleas'd. And for the more speedy Execution of this Bull, he sent another the same Day to the Bishops of *Orleans* and *Auxerre*, by which he Granted them a Commission to see that the former was observ'd, with Power of using Ecclesiastical Censures against those who oppos'd it. Those two Bishops in pursuance of that Bull, Proceeded against the Seculars of the University, who being retir'd for a time from their Colleges, and being return'd again to the City; return'd Answer, That they were no longer of the University, and consequently that the Pope's Bull did not reach them. However they wrote a Letter to the Pope, whereby they declar'd to him, That not being willing to oppose his Bull, tho' they had several Lawful Exceptions to offer against it, that they might not be engag'd in such Processes as were not agreeable to their Profession; but that considering that it was more for their Advantage to be depriv'd of the Rights and Privileges of the University, than to join in one Body with the *Dominicans*, which by Experience they knew would be prejudicial to them, and which they were afraid would prove Pernicious to the whole Church; they had withdrawn themselves and renounc'd the Rights and Privileges of the University, that they might not have any thing to do with the *Dominicans*, yet without contradicting the Bull of his Holiness: That having recourse to his Clemency, they humbly pray him to revoke the Sentence of Excommunication issued out against them, and to Re-place them in the same Liberty and Condition in which they were before; assuring him at the same time, that they were so far perswaded that they could not in Conscience admit the *Dominicans*, that they would rather Transplant their Schools into another Kingdom, or go back to their own Country, where they might have their Liberty; than be put under the intolerable Yoke of a forc'd and disadvantagious Society. Before this Letter came to the Hands of the Pope, the *Dominicans* obtain'd three Bulls, almost the same Day, directed to the Bishops of *Orleans* and *Auxerre*, which order'd the Execution of the First Bull, and enjoin'd these two Commissioners to oblige all the Members of the University who would not admit the *Dominicans*, and even those who were retir'd to avoid entring into a Society with them, to have forfeited all their Offices and Benefices. The Execution of these Bulls was stop'd by the Order of King Saint *Lewis*, who was minded to restore Peace to the University, and suppress these Contests. To attain this, he join'd his Remonstrances with those of the Bishops Conven'd at *Paris*, to engage the Secular Doctors and *Dominicans* to refer themselves to the Arch-Bishops of *Bourges*, *Rheims*, *Sens* and *Roan*. These Four Prelates having Heard both Parties, and Consulted with other Bishops, put an end at last to this Contest the First of *March* 1256, by an Accommodation, in which the Seculars consented, that the *Dominicans* should for ever enjoy the two Divinity-Professorships, upon Condition, That those Monks remain'd separate from the Scholastical Society of the Secular Doctors and Scholars of *Paris*, provided that they renounc'd the Bulls which they had, or might obtain contrary to these Conditions; that they would endeavour to have them revok'd, and that they would no more set upon the whole University, or any of its Members. This Treaty one would have thought should have restor'd Peace to the University, but at *Rome* they were not inclin'd to suffer a stop to be thus put to several Bulls, by an Accommodation in which the Holy See had no Hand. At the same time the Treaty was concluded *Alexander* made a Bull, by which he order'd the Bishop of *Paris* to Excommunicate all those who hinder'd the *Dominicans* from Confessing, Preaching, Teaching, or being admitted into the Schools of others. Sometime after (in the beginning of *May*) he order'd by another Bull, directed to all the Members of the University of *Paris*, the Execution of the former Bulls, and by a Second Dated the same Day he enjoin'd the Bishop of *Paris* to make use of Canonical Penalties to oblige those of the University who had molested the *Dominicans*, to give them satisfaction, by calling in, if need were, the Secular Power. He exhorted King Saint *Lewis* by a Third Bull, To succour the Bishop of *Paris* in quelling the Insolence of those who oppos'd the Execution of the Bulls. The *Dominicans*, not willing that it should seem they had any Hand in the Non-Execution of the Treaty, requested the Pope, That he would Revoke his Bulls, and Approve of the Accommodation. But the Pope on the contrary, in a Bull Dated *June* 18. 1256, declar'd, that, That Treaty having been made without his knowledge, and to the Prejudice of what he had order'd, he Disapprov'd it, and by Name declar'd *William* de Saint *Amour*, *Odo* of *Douay*, Doctors in Divinity, Master *Nicholas de Bar-sur-Aube*, and *Christian* Canon of *Beauvais*, as the Principal Authors of this Disturbance, to have forfeited all their Dignities and Benefices: He forbids their Teaching, and all manner of Persons from Hearing their Lectures; order'd, That they should be Banish'd the Kingdom; declar'd, That he would inflict the same Punishment on the rest, if they did not submit within Fifteen Days after the Publication of his Bull; and enjoin'd the Bishop of *Paris* to Excommunicate them, and to give away their Benefices. He Revis'd and Confirm'd those very Orders by two other Bulls Issu'd out about the end of the same Month.

The Contests between William *of St.* Amour *and the* Dominicans.

The Contest between the Body of the University and the *Dominicans*, became at last a Private Quarrel, between the Monks and *William de Saint Amour* Doctor of the *Sorbonne*, and Divinity-Professor, one of the most zealous Defenders of the Privileges of the University, and of the greatest Adversaries the *Dominicans* had to deal with. In the Year 1254, they Accus'd him of having advanc'd several things contrary to the Honour of the Holy See, and of having made a Scandalous Li-

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bel against the Pope. This Charge being brought before the King upon the Complaints of *Gregory* the Apostolick *Nuncio*, the matter was referr'd to the Bishop of *Paris*, before whom *William* of Saint *Amour* clearly Prov'd his Innocence, and the falsity of that Accusation. The *Dominicans* afterwards invented another, and under pretence of several Propositions, which the University of *Paris* had advanc'd against the lusty Mendicants, without Naming any Person, they Accus'd *William* of Saint *Amour* of Calumniating their Order, and Presented to the King a Writing containing several Erroneous Propositions, which they imputed to him. *William* of Saint *Amour* having procur'd a Copy thereof, prov'd in a Sermon which he Preach'd in the Church of *Innocents*, That he had never Taught those Errors, and had only advanc'd such Truths as were maintainable by several Passages of the Holy Scriptures. Sometime after he Compos'd his Book concerning *The Perils of the Last Times*, which occasion'd the *Dominicans* to renew their Complaints against him. He Compos'd it, as 'tis said, by the Order of several Bishops, to discover by Holy Writ the Character of the False Prophets, who were to come in the Last Times, and to oppose the Book call'd *The Eternal Gospel*, the Doctrine of which began to spread it self. Pope *Alexander* IV. in rejecting the Accommodation made between the University and the *Dominicans*, Condemn'd by Name *William* of Saint *Amour*, the principal Author of that Treaty, depriv'd him of a Chappel which he had, prohibited him from Teaching, declar'd him to have forfeited all the Offices and Benefices which he might have, and requir'd that he should be Banish'd the Kingdom. This Sentence was not Executed against him, *William* of Saint *Amour* was not Proscrib'd, but still liv'd at *Paris*. The *Dominicans* Delated him before the Bishops of the Provinces of *Sens* and *Rheims*, who met at *Paris* in the Year 1256, and Accus'd him of having advanc'd several False and Erroneous Propositions, contrary to good Manners and the Honour of their Order. *William* of Saint *Amour* Appear'd before those Prelates, and declar'd to them, That he had never advanc'd any Proposition contrary to Truth and to the Salvation of Souls, that he had not Condemn'd any Order, that had been Approv'd by the Church of *Rome*; that he was ready to maintain what he had advanc'd, or to correct and retract, if they thought it proper. Those Bishops offer'd the *Dominicans* and *William* of Saint *Amour* to Hold a Council, and to Invite thither the Bishops of the Neighbouring Provinces and several Learned Doctors, to Try their Contests. *William* of Saint *Amour* and his Party accepted of the Proposal; but the *Dominicans* would not refer themselves to the Determination of the Council, so the Affair remain'd Un-decided, and the Quarrel rose higher than ever. Then the University thought it was their Duty to send Deputies to *Rome* in their own Defence. They made choice of *William* of Saint *Amour*, *Odo* of *Doway*, *Nicholas de Bar-Sur-Aube*, *John* of *Gastiville*, and *John Bellin*, to demand the Re-establishment of the Peace of the University, and with Orders to maintain the Book *concerning the Perils of the Last Times*, made by *William* of Saint *Amour*, and to urge the Condemnation of the Book call'd *The Everlasting Gospel*. These Deputies procur'd Recommendatory Letters from the Chapters of the Churches of the Province of *Rheims*, and prepar'd for their Journey to *Rome*; but the *Dominicans* were before-hand with them, and having sent the Book *concerning the Perils of the last Times* to the Pope, it was examin'd by the Cardinals, and afterwards condemn'd by *Alexander* IV. as containing perverse Opinions, contrary to the Power and Authority of the Pope and of other Bishops, contrary to the Honour of those who make Profession of Poverty for God's sake, and who do a great deal of good in the Church by their Zeal; contrary to the Salutary State of poor *Mendicant* Friars, especially the *Dominican* and *Minor* Friars; lastly, as a Book capable of raising great Scandals and Disturbances, of causing the ruin of several Souls, and of diverting the Faithful from Devotion and Charity, from Conversion and Embracing Religion. 'Tis upon these Grounds that the Pope declares this Book to be Wicked, Criminal and Execrable, and Prohibits all manner of Persons from approving, maintaining, reading and keeping it by them. He wrote at the same time to the King and to the Bishops of *France* several Bulls against this Book full of Expressions of Indignation, and exhorted the University to treat the Dominicans kindly, and to condemn sincerely the Book of *William* of St. *Amour*. But because he was afraid, that his Orders would not punctually be executed, he heap'd Bulls upon Bulls, and made use of all the Methods he could to get them to be executed. However the Deputies of the University not in the least startled at all these Efforts, continu'd their Journey; but being come to *Anagnia* where the Pope then was, there was only *William* of St. *Amour* who stood firm, the other three condemn'd his Book: As for his part he defended himself so well that the Pope sent him away Absolv'd. However he was no sooner gon and return'd Sick from *Rome*, but the Pope sent him a Letter, by which he forbad him to go into *France*, under the Penalty of Excommunication and of losing all his Benefices, and debarr'd him from ever Teaching or Preaching as a punishment of several Faults, especially for having compos'd the Abominable and Pernicious Book *concerning the Perils of the last Times*. At the same time he sent several other Bulls into *France*, to procure at any rate the Execution of his Decree, against the Book and Person of *William* of St. *Amour*, and drew up an Act containing all the Points which he would have to be Executed in the University of *Paris* about the *Mendicant* Friars, which are (1.) That they shall be admitted into the Body of the University, and that the Bull *Quasi Lignum Vitæ*, shall be Executed according to the Form and Tenor thereof without any Opposition. (2.) That the *Dominican* and *Minor* Friars, especially *Thomas Aquinas* and *Bonadventure* shall be admitted *bonâ fide* among the Doctors and Professors of the Faculty. (3.) That they shall not force the *Mendicant* Friars to take any Oath, or make any Treaty contrary to this Order. (4.) That the University of *Paris* shall not be allow'd to Translate themselves elsewhere under any Pretence whatsoever. (5.) That they shall Preach and Teach in *Paris*, that the Book condemn'd by the Pope deserves it; That the Pope may send Preachers and Confessors where he pleases without the consent of the Inferior Prelates or Curates: That the Arch-bishops and Bishops may likewise do

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the ſame without the conſent of the Curates: That a State of Poverty embrac'd for the ſake of *Jeſus Chriſt*, is a State of Salvation and Perfection: That the Poor Monks who have forſaken their All for the ſake of *Jeſus Chriſt* may Beg for their living without Working with their Hands, tho' they be ſtrong and luſty, eſpecially thoſe who are employ'd in Reading, Preaching and Expounding the Word of God: That it ſhall be declar'd, That what is ſaid in that Book, concerning False Prophets, falſe Apoſtles, forerunners of Anti-Chriſt who crept into Houſes, ought not to be underſtood of the Orders of the *Dominican* and *Minor* Friars: And that laſtly, it ſhall be acknowledg'd, That there have been Miracles wrought by the Saints who have been of thoſe two Orders. The Pope order'd the Cardinals to draw up this Writing, and ſent it to the Biſhop of *Paris*, with Orders to get it Approv'd of and Executed by *Odo* of *Doway*, and *Chriſtian* Canon of *Beauvais*, and in caſe they would not do it, to declare them Perjur'd. Notwithſtanding all theſe Bulls, the Secular Doctors of the Faculty of *Paris* would not Admit the *Dominicans*, and perſever'd in their Separation from the Regulars, tho' *William* of Saint *Amour* to avoid the Storm that threatned him, retir'd into his Village of Saint *Amour* in the *Franche-County*. *Alexander* IV. thundred out freſh Bulls againſt them in the Year 1259, directed to the Biſhop of *Paris*, and carry'd the Point ſo far by his Threats and Cenſures, That he oblig'd moſt of the Members of the Univerſity to Re-unite themſelves with the Mendicants who were Admitted into the Body of the Univerſity, by a Decree Dated *February* 21. 1259, upon Condition, That they ſhould always have the loweſt Place in the Acts and Aſſemblies, even after thoſe of the other Regular Orders. At laſt the Pope Dy'd on the 24*th*. of *June* in the Year 1261, after he had Granted above Forty Bulls in favour of the *Dominicans*, againſt the Univerſity of *Paris*, or againſt its Members. After his Death there was a little Quiet in the Univerſity of *Paris*. *William* of St. *Amour* return'd thither, and to juſtify himſelf, he alter'd the Title and the method of his Book *concerning the Perils of the Laſt Times*, and ſent it to Pope *Clement* IV. that he might Examine it. That Pope return'd him Anſwer, That he ought to forget what was paſs'd, and beware of falling into the ſame Extravagancies: That the Book which he had ſent him contain'd the ſame in ſubſtance as his Firſt, tho' a little diſguis'd; but that not having Read it quite through, he could not give him his Opinion of it, as he would do when he had made an end of Reading it. and had conſer'd with Perſons of Judgment about it. This Letter bears Date *October* 17, 1266. The Year of the Death of *William* of Saint *Amour* has never yet been taken notice of by any Author. But his Epitaph which is in the Church of Saint *Amour* in the County of *Burgundy* where he was Interr'd, informs us, that he Dy'd in the Year 1272. The Funeral Regiſter-Book of the Church of *Maſcon*, informs us that it was the Thirteenth of *September*. This was communicated to us by *Monſieur Francatel* who made ſearch after it. The Works of *William* of Saint *Amour* were Printed in the Year 1632, by the care of a certain Doctor of the *Sorbonne*, who has conceal'd his Name under that of *Alitophilus*; as well as the Name of the City where they were Printed, and the Printer's Name, under this Enigma, *Conſtantiæ ad Inſigne bonæ fidei apud Alitophilos.*

The Works of William *of St.* Amour.

The Book *concerning the Perils of the Laſt Times*, is preceeded by a Preface on the Book of Pſalms, an imperfect Commentary on the Firſt Pſalm, and a Sermon on the Parable of the Publican and Phariſee, in which *William* of Saint *Amour* deſcribes the Characters of the Phariſees ſet down in Scripture, and applies them to the Hypocrites of his Time, "and chiefly (ſays he) to thoſe who pretend by "their Habit and outward Behaviour, by a more Auſtere Life, and by Spiritual Exerciſes which they "have Invented and Eſtabliſh'd by their Traditions, to an External ſemblance of Sanctity and Religion "in order to be Prais'd and had in Honour by Men: Theſe are (adds he) the Impoſtor-Monks, as "may be prov'd by their Works, as it is Written by St. *Matthew* Chap. 7. *You ſhall know them by their "Fruits*: I do not mean by thoſe Works which they ſhow to make themſelves believ'd to be Holy: "For they ſeem to be good, and for that Reaſon it is, that 'tis obſerv'd in the Gloſſary on that Place, "That in the Eyes of Men they ſeem to be Righteous by their Faſts, their Prayers, and their Alms; "but theſe are not their Fruits, becauſe theſe Works are imputed to them as Sinful, by reaſon of that "Vain-glory, which they aim at: Therefore they are known by the Works which they do not ſhow, "tho' they do them to obtain the Glory and Pleaſures of the World; becauſe there are ſome among "them, who, as the Apoſtle ſays, in the Second Epiſtle to *Timothy* Chap. 3. *are rather Lovers of Pleaſure than Lovers of God*. He afterwards ſets down Four infallible Signs whereby to diſcover them, "taken out of the ſame Goſpel: *They love the firſt Places in the Feaſts, the chief Seats in the Synagogues, to be ſaluted in publick Places, and to be call'd by Men Rabbi*. He afterwards explains thoſe Tokens after the following manner: On the Firſt (ſays he) it ought to be obſerv'd, That they may "be ſaid to love the Firſt Places in Feaſts, who frequent the Tables of Kings, Princes and Prelates, "who are the firſt at them to get the beſt of the Treat; which is unbecoming Regulars, and eſpecially Preachers, *&c.* He likewiſe adds another Proof of the Love they have to the Uppermoſt Places in Feaſts, *viz.* The Curioſity they have of diving into the Affairs of Great Men, and of intermeddling with them: Upon the ſecond token, which is the Loving of the Uppermoſt Seats in the Synagogues; he obſerves, That they are juſtly to be charg'd with this, who get themſelves to be nominated by the Secular Powers for to Preach in Churches on the Great Feſtivals, without having any deference to the Authority of the Biſhops and other Prelates, who intrude themſelves into the Miniſtery without being Call'd thereto, and who aim more at ſhewing their own Parts and Eloquence, than at Preaching the Word of God. Upon the Third Sign or Token of Loving to be Saluted in the Publick Places, he applies it to the Regulars, who get themſelves to be ſummon'd into the Conſiſtories of Princes and Prelates, who frequent them, who concern themſelves in giving their Judgments and Counſels in them, in order to attract the Reſpect of thoſe who have any Buſineſs there. Laſtly, on the Laſt Token, *viz.* Their Deſire of being Call'd *Rabbi*, *Rabbi*, he Obſerves, That it is very

Applicable

Applicable to the Regulars who make use of Excommunication, and raise a Scandal in the Church in order to obtain the Quality of Masters.

The Works of William of St. Amour.

This Discourse is only an Introduction of that which *William* of Saint *Amour* establishes in his Book *concerning the Perils of the Last Times.* In the First Chapter he Proves from that Place of St. *Paul*, 2 *Tim.* 3. 1. That at the Latter End of the Church there should happen Perilous Times. In the Second he describes the Characters of those who shall be the Cause of those Perils, as they are set down in the same Place: *Men Lovers of themselves, Covetous, Boasters, Proud, Blasphemers, Disobedient to Parents and Superiors, Unthankful, Unholy, Unnatural, false Accusers, Incontinent, without Charity, Traytors, Heady, High-minded, Lovers of Pleasure more than Lovers of God: Such as creep into Houses*, &c. He adds, That they are those false Teachers, and false Prophets foretold by our Saviour, which he applies to those who Preach without a Call, without a Mission, and without the leave of the Curates, under Pretence, That they have Permission from the Pope, or the Bishop. He observes, That he would not Dispute the Authority of the Pope, or of the Diocesan Bishop; but that the Licence which they Grant to some to Preach, signifies only in case they be Invited thereto; since the Bishops themselves can do nothing out of their own Dioceses, unless call'd by their Brethren, and that 'tis not to be suppos'd, That the Pope Grants a Power to a great many Persons of Preaching to one and the same Auditory, if they be not invited to it by the Curates. In the Third he demonstrates what those Characters were by which those Dangerous Men shall sow those Diforders, Namely, a semblance of Piety, Religion and Charity, which shall make them to pass for true Christians. In the Fourth he explains the Perils to which the Faithful shall be expos'd by the Imposture of those false Preachers, who shall resist the Truth as *Jannes* and *Jambres* resisted *Moses*, that is to say, who shall seduce Princes and the Christian People by their shew of Wisdom, and shall divert them from obeying the Counsels of their Lawful Superiors in order to follow their Corrupt Maxims and Morals. In the Fifth he shews the ways which they shall make use of to seduce them; *viz.* by creeping into Houses, by making them discover their Secrets in Confessions, by seducing Women and the Simple; by making themselves Lords and Masters of their Souls, and by forcing them to make Vows; and by diverting them from the Submission which they ow to their Pastors. In the Sixth he says, that those who shall not foresee those Perils shall be in danger of perishing by them. He proves in the Seventh, That those who are the Cause of them shall perish. In the Eighth he endeavours to prove by the Signs set down in Scripture, That these Perils are not far off. In the Ninth he shews, That it chiefly belongs to the Prelats to foresee, discover, and divert those Perils. In the Tenth he demonstrates the Punishments to which they are liable in this World and the next, if they do not oppose them. In the Eleventh he proves, That tho' those Perils have been foretold, yet they might be diverted for a time, if vigorously oppos'd. In the Twelfth he explains the Methods which ought to be made use of in order to divert them: Which are, (1.) To consider who those Persons are who creep into Houses, and whether there be any such in the Church. (2.) When one shall have discover'd them, to inform others of them. (3.) To Injoyn them to avoid such. (4.) To hinder them from Preaching and Teaching. (5.) To oblige those who are of their Sect to withdraw themselves from them. (6.) To hinder others from entring into their Sect, and in general to shun the False Prophets, the Idle who will not work with their Hands, and the Inquisitive. He in this place oppugns the Practice of begging when one is strong and Lusty, and when a Man may get his Living by his Labour, and says, That 'tis a piece of Injustice. In the Thirteenth he examines among what sort of Persons we ought to search after these Seducers, and pretends, That 'tis not among the Pagans, nor among the Wicked or Ignorant Christians that this Search ought to be made; but amongst the Wise Persons, among those who profess to follow the Dictates of *Jesus Christ*, who seem to be most Holy and most Prudent, that one would think them to be the *Elect* of *Jesus Christ*. In a word, in the last Chapter he reckons up Forty one Marks to distinguish the False Apostles from the True, of which, says he, some are Infallible, and others Probable. In the beginning he protests that he had no Design of advancing any thing against any particular Person, or against any State or Order of Men, but only in general to declaim against the Sins of the Wicked, and the Perils of the Church: However 'tis easy to see, that he means the *Dominican* Friars, and that 'tis at them he aims, and whom he sets upon in this Book which he submits to the Correction of the Church.

This Treatise is follow'd by two Pieces wherein he resolves two Queries, *viz.* In the First, Whether it be lawful to give all one's Estate to the Poor and be reduc'd to Beggery? In the Second, Whether one ought to bestow any Alms on a lusty Mendicant? He resolves both in the *Negative*, founds his Resolutions on several Passages out of the Scriptures and Fathers, and proposes to himself the Objections which might be made to it, to which he returns his Answers. He concludes the Second *Query* by asserting, That the Preachers ought not to ask any Money lest it be an occasion to them of Covetousness, and lest they should seem to be guilty of Simony.

Those Writings are follow'd by the Answers which *William* of St. *Amour* made to the Erroneous Propositions which were laid to his Charge. He therein shews either that he never had advanc'd any such thing, or that they had put a false Construction on what he had said; or that they had added to and perverted his Expressions. (1.) They accus'd him of having said, That he who Preaches commits a Mortal Sin, if he receives or asks any thing of those to whom he Preaches. He replies, That he had never advanc'd this Proposition; that on the contrary he had said, That the Preacher who has a Lawful Mission may receive for his Subsistence, and that 'tis his Due. (2.) Of having said, That the Monks may not be Doctors nor hold Dignities. He replies, That he had not said that; but had only said, That the Monks who have abandon'd the World, ought not to be over-sollicitous in being made Doctors, as they ought not to hunt after the Riches, Honours, and Pleasures of the World. (3.) Of having

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having ſaid, That 'tis not lawful for Monks to reſide in the Courts of Princes and Prelates, He Replies, That he had only ſaid, that it was dangerous for them. (4.) Of having ſaid, That he who preſents himſelf to Preach without being call'd thereto, is guilty of a Mortal Sin. He replies, that he had only ſaid, That one ought not to intrude into that Miniſtery without being Call'd thereto. (5.) That he who admitted another's Pariſhoner to Confeſſion, was guilty of a Mortal Sin: To which, he replies, That he had added, without the Permiſſion of the Superior, (6.) That a Biſhop who Preaches out of his own Dioceſs, commits a Mortal Sin. He Replies, That he had never ſaid thus; but had only ſaid, That 'tis not Lawful for a Biſhop to Execute his Epiſcopal Functions out of his own Dioceſs, without the leave of the Ordinary. (7.) Of having ſaid, That he who gives away his whole Eſtate to live himſelf upon Charity, is not in a State of Salvation. He Replies, That he had only ſaid, That a Man in Health, who has not wherewithal to live, ought to Work with his Hands to get himſelf a Livelyhood: And to give a full Reſolution to this Head, he declares, That he who is not Skill'd in any Trade, may Beg till he has Learn'd a Trade: That thoſe who are naturally incapable of Working, ſuch as Children, Aged, and Infirm Perſons might likewiſe Beg: That the ſame might be extended to thoſe who are Habitually render'd incapable of Working; that thoſe who cannot get Work, or cannot get a Livelyhood by Working, may likewiſe Beg. Laſtly, That thoſe who by their Duty being Employ'd in Spiritual Functions have not Time to Work, may likewiſe Beg. (8.) Of having Aſſerted, That all thoſe who are in an Order, who have no Revenue, who are able to Work and do not, but Live on Alms; are not in a State of Salvation, and cannot be excus'd upon the Account of Preaching. He Replies, That he had only ſaid this upon the Account of the great number of Mendicants who are in the Nation, and eſpecially upon the Account of certain Young Perſons who were call'd *Bons-Valets*, and of certain Nuns, call'd *Beguines*, who are not of any Order Approv'd by the Holy See. (9.) Of having ſaid, That the Handſomneſs of Habits is not profitable nor unprofitable to Salvation. He Replies, That he never ſaid this, but only, That it was Lawful to wear a Fine Habit, provided it were not above the Quality of him who wears it, and againſt the Cuſtom of the Country. (10.) Of having ſaid, That he who wears a mean Habit beneath his Quality, ſins more than he that wears one above his Quality. He Replies, That he had never ſaid this, but, That there might be ſomething of Pride in wearing a Habit beneath one's Quality, and that this Pride is a greater Sin becauſe of the Hypocriſy that attends it. That moreover in theſe two Articles, he aims at the *Beguines* and *Bons-Valets*, who ſay, That one may not wear a fine Habit without endangering one's Salvation. (11.) Of having ſaid before the Biſhop of *Maſcon*, That the Spiritual Functions do not excuſe a luſty Mendicant, who lives upon Alms. He Replies, That he had already Anſwer'd that Head. (12.) Of having ſaid, That Women who take upon them the Religious Habit, or cut off their Hair, and ſtill lead a Secular Life, Sin heinouſly. He Replies, That he never ſaid this, but only, That it was not Lawful to take upon them an Habit different from that of their Profeſſion. (13.) Of having ſaid, That *Jeſus Chriſt* and the Apoſtles did not Beg. He Replies, That he had never Read in Scripture, that they had any Right of Receiving of thoſe to whom they Preach'd, things neceſſary for this Life: That after the Reſurrection of *Jeſus Chriſt*, the Apoſtles Preach'd, and that they Receiv'd what was voluntarily offer'd to them, with a great deal of Difficulty. (14.) Of having advanc'd ſeveral things againſt the Pope's Decree, by which it was order'd to admit the *Dominicans* into the Univerſity of *Paris*, and ſuch things as were prejudicial to that Order, and of having declar'd, That he was afraid, that they were the Men who crept into Houſes, who are Idle and Inquiſitive, who would be call'd *Rabbi*, *Rabbi*, &c. He Replies, That it was true, that he was preſent at the Treaty which was made between the Mendicants and the Univerſity; that he had heard thoſe Objections ſtarted by thoſe who Defended the Cauſe of the Univerſity; but that he had not Propos'd them, as being neither the Proctor nor the Governor of the Univerſity. (15.) Of having ſaid, That they could not Condemn the Books of Abbot *Joachim*, becauſe there were ſeveral Perſons who ſupported him. He Replies, That he never ſaid this, but only, That ſeveral Errors of that Abbot had been already Condemn'd, and that the others could not as yet have been condemn'd, becauſe they could not be Detected in ſo ſhort a time, by Reaſon of the great number of them, of the Buſineſs of thoſe who were Employ'd to Examine them, and of the Credit of thoſe who maintain'd them. I omit the following Heads, which contain only either general Reproaches, or particular matters of Fact, or are only a Repetition of what relates to the Habits and Poverty: And ſhall only ſpeak of that which relates to the Preaching and Miſſion of the Mendicant Friars. They had Accus'd him of having maintain'd, That all thoſe who Preach'd without being Call'd by the Curates, tho' Approv'd by the Pope, were Falſe Prophets. He Replies, That he never ſaid this, but only of thoſe who had no Miſſion either from their Ordinaries or the Pope. They Accus'd him likewiſe of having ſaid, That tho' the Prieſts Approv'd by the Biſhop may Confeſs, yet they may not Adminiſter the Sacrament of Pennance. He Replies, That he had only ſaid, That none but thoſe who have the Charge of Souls, or who have receiv'd their Miſſion from them, may Confer the Sacrament of Pennance. They farther Accus'd him of having ſaid, That the Biſhop in Collating a Curacy, granted the Whole, and retain'd the Whole. He Replies, That he had ſaid, That where a Biſhop gives a Cure to a Prieſt, the Prieſt has the immediate Juriſdiction thereof, and that the Biſhop has it *mediante Presbytero*; tho' he might ſometimes Exerciſe it immediately by himſelf, and that the Prieſt diſcharges the Biſhop *non à toto ſed à tanto*. Laſtly, he clear'd himſelf of the Charge laid againſt him, That he had advanc'd a great many Propoſitions againſt the falſe Prophets of his Time who crept into Houſes, not only before Men of Learning, but alſo before the Simple and Ignorant, and when the Seculars and Regulars were at Variance: He clear'd himſelf, I ſay, of this Charge, by declaring, That he had no Deſign of ſaying

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The Works of William of St. Amour.

these things against the Order of the *Dominicans*, nor against their Persons, but only in General against all the false Prophets who crept into Houses: That it was a very Scandalous thing for those Religious to fly, That they were pointed at by the Works of these false Prophets, because they could not pretend any such thing, if those Works did not in some measure appear in their Actions: That tho' it might have been objected to them, yet the Truth ought not to be silenc'd upon that Account; and that the Scandal which they said would ensue thereon ought to be no hindrance for Publishing the Truth. That moreover with respect to the Book which they said had been Condemn'd by the Pope, and of which they made him the Author, it was Compos'd by the Doctors of Divinity, and in Justification of the University of *Paris*, to satisfy the Prelates of the *Gallican* Church, who being admonish'd to beware of the Perils which should happen in the Last Times, had desir'd that a Collection should be made of the Passages of Scripture, wherein those Perils were denoted; that he had set upon this Work jointly with several other Doctors, and reduc'd those Passages under different Heads: That it had been Alter'd Five times, and that it was the Third Edition which had been Disapprov'd by the Cardinals which had been Corrected in the Two next: That the Pope had only Disapprov'd of the Form of the Composure; that he was perswaded, that if he had seen the Fourth and Fifth Editions, he would never have Condemn'd them: And that Lastly, in the beginning of each Edition, they submitted the Work to the Correction of the Church, the Pope and the other Prelates: That the Authors had Corrected it themselves, and had no Design of maintaining the things which the Pope had Condemn'd.

The largest Collection of *William* of Saint *Amour* on this Subject is that which he made during his Exile, and which he sent to Pope *Clement* IV. It is divided into Five Parts.

In the First he Examines who those false Prophets are of whom he speaks, and shews how dangerous they are to the Church in general. In particular he shews in this Part, That the Honour, Jurisdiction, Order and Peace of the Church consist chiefly in maintaining the Rights of the Ordinaries, so that there be but one Bishop in a Diocese, one Arch-Deacon in an Arch-Deaconry, and one Curate in a Parish. That 'tis true, that in Cases of Necessity one may have recourse to extraordinary Supplies, and that the Pope who is the Superior of Bishops and the Ordinary of Ordinaries; may upon Lawful Occasions, send into several Churches Persons to Preach the Gospel, and to Preside over others. But that if he gave to a great many Persons a General Commission of Preaching and Administring the Sacrament of Pennance, it was not probable that by this General Grant he would give them Liberty of Exercising those Functions in all Churches without asking leave of the Prelates, and even in Defiance of them: That this would be to overthrow the Order of the Church, to disturb its Peace and subvert its Laws. As to the Maintenance of those Preachers, he owns, That he who Preaches has a Right to receive of those to whom he Preaches the Gospel wherewithal to Live; but he says, That the Ordinaries, that is, the Bishops and Curates have a Right to take what is necessary for them, as the Reward of their Labour: That those who are Delegated by the Pope, may likewise receive their Subsistence from those to whom they are sent; but that those who are sent by the Bishops or by the other Prelates who have settled Revenues for the Cure of Souls, ought to be maintain'd by those who send them. That moreover it is not probable, That the Pope intended to send an infinite number of Preachers who should be a Charge to the People, and the rather because Preaching and Administration of the Sacraments is forbidden to the Monks by the Canons, and reserv'd to the Prelates: That the General Licence which the Pope Grants to an infinite Number of Regulars, of whom he has no knowledge, can signify no more than to render them capable of Preaching and Administring the Sacraments, when they shall be Invited, and Employed by the Ordinaries in Case of Necessity.

In the Second Part, he Treats of the Idleness and Begging of those New Apostles. He maintains, That it is not Lawful for Persons in Health who can get their Living by their Labour, to live Idle and to Beg. He owns, that Ecclesiastical Employments dispense Men from Working with their Hands, but he particularizes several sorts of Spiritual Employments: Those of Prelates and Curates who have a Right of Receiving their Subsistence of those who are under their Care: Those of the Monks in their Churches and Monasteries, who ought to Live of their Revenues, and for whom the Bishop in case they have not enough may provide: Those of Persons who study to render themselves Serviceable to the Church; such as Secular Students, who ought to be assisted, and may require it in case they are not provided for: That Persons who are strong and in a Condition of getting their Living by their Work, do Sin so long as they are Idle, and that Begging engages them in such Circumstances, as render them in danger of their Salvation. That the Monks and Regular Clerks who attend at Prayers, Preaching and Study, are not thereby excus'd from Working with their Hands, and have no Right to Beg: That *Jesus Christ* and his Apostles did never Beg. He speaks likewise by the way, against the Monks being familiar with Women. Lastly, he demonstrates by several Arguments, That Labour is requisite to a Monastick Life, opposes the Curiosity and *Ambition* of the Monks.

The Third Part contains the Methods which those false Teachers make use of to insinuate themselves into the Affections of the Simple, which are Disguises, Hypocrisy, the affectation of a singular Sanctity, the meaness of their Habit, and the Austerity in their way of Living.

The Fourth Part contains the Marks whereby the false Prophets might be known, and the Methods, of Distinguishing them from the true Teachers, which are Fifty in all.

Lastly in the last Part he relates the means of preventing those Perils, and shows the Obligation which the Bishops and Pastors lie under of applying a Remedy thereto, and how they shall be Punish'd who are negligent therein.

There

The Works of William of St. Amour.

There is likewise a Sermon of *William* of Saint *Amour* on the same Subject, Preach'd on the Festival of St. *Philip* and St. *James*, which contains the same Maxims.

The Style of this Author is plain, he Advances nothing but what he Confirms by a Passage of Scripture, or of the Ordinary Consonant, or of the Canon Law. In his great Work he likewise Cites the Fathers, particularly the Treatise of Saint *Augustine* about the Labour of Monks, Saint *Jerome*, Saint *Gregory*, Saint *Hilary*, Saint *Austin*, the Prophecies of Saint *Hildegarde*, &c. The Abstract of his Works which we have already given you, and the Authorities to the Contrary against him, are enough to acquaint us of his Real Sentiments; but any reader will have an Idea of the Malicious Application which he made of the Passages of Holy Writ to the Orders of the Mendicant Friars approv'd by the Holy See, and chiefly to those of the *Dominicans*. For tho' he declares that he did not aim at them, yet the occasion of his Writing, and the Method of undertaking the Task put it out of all question, that he had them in his Eye, and that 'tis them he attacks without naming them, but by describing them in a way wherein he could hardly be Mistaken.

CHAP. VIII.

Of the Errors advanc'd by Amaury, *Abbot* Joachim, *and several others, and their Condemnations.*

The Doctrine of Amaury *and his Condemnation.*

IN the beginning of the Thirteenth Century a Clerk Student at *Paris*, Nam'd *Amaury*, Born at a Village in the Diocese of *Chartres*, call'd *Bene*, after he had for a long time Taught Logick, and Expounded the Scriptures, kept still a particular Method and singular Opinions. Among other things he maintain'd, That every Christian was oblig'd to believe as an Article of Faith, that he was a Member of *Jesus Christ*. This Opinion having been Disputed in the Schools of *Paris*, the Author was brought before Pope *Innocent* III. who after he had Heard the Propositions of *Amaury*, and the Refutation of them by the University of *Paris*, Condemn'd the Opinion of *Amaury*. Being return'd to *Paris*, he was oblig'd to retract his Opinion with his Mouth, tho' not with his Heart. Within a short time after, he Dy'd and was Interr'd near the Monastery of *Saint Martin in the Fields*.

The Errors of the Disciples of Amaury *and their Condemnation.*

After his Death, some of his Disciples Publish'd other Errors more dangerous than the former; for instance, That since the time of the Law was past, the Sacraments were useless, and that no one is Justify'd by the Internal Grace of the Holy Spirit. That the Vertue of Charity takes away all sinfulness of an Evil Action, and according to this Maxim, they committed Crimes contrary to Modesty with the Women who follow'd them, and which they suffer'd to go unpunish'd, under the Pretence of Charity. Other Authors Accuse them likewise of Teaching, (1.) That the Body of *Jesus Christ* was no more on the Altar in the Consecrated Bread, than in any other Loaf. (2.) That God spoken by *Ovid*, as well as by St. *Augustine*. (3.) That there was no Resurrection, nor any Heaven or Hell, than good Thoughts and Mortal Sins. (4.) That one ought not to Honour Saints or their Reliques. A Goldsmith Nam'd *William* was the Head of this Sect: He call'd himself the Ambassador of God, and Prophesy'd, That before Five Years the World should be Ruined by Four Plagues; with Famine on the People, with the Sword on the Princes, with Earthquakes that should swallow up Cities, and with Fire on the Prelates of the Church. He call'd the Pope Anti-Christ, *Rome Babylon*, and all the Church-Men Members of Anti-Christ. He likewise foretold That King *Philip Augustus* and his Son should soon Reduce all Nations under the Obedience of the Holy Ghost. *Peter* Bishop of *Paris*, and *Garin* the King's Counsellor, being inform'd of this Sect, to discover who were of it, made use of a Man, who likewise pretended to be of it: By this means several were Discover'd and Apprehended, who being brought to *Paris* were Condemn'd in a Council Held 1209, and afterwards Burnt by the Order of King *Philip*. The Authors of this Sect reckon up Fourteen of them, whose Names and Qualities they tell us: These were some Priests, almost all had Study'd Divinity. Of those Fourteen Ten were Burnt, Three were Condemn'd to perpetual Imprisonment, and one who became a Monk before he was Apprehended. The Memory condemn'd the Memory of *Amaury*, his Bones were dug up and thrown into the Common Sewer. Those who discover'd those Heretick by pretending to be of their Sect, apply'd himself to the Abbot of Saint *Victor*, to Master *Robert* and Friar *Thomas*, who Confuted the Bishop of *Paris* and Those Masters about it, by whose Advice, he who had Discover'd those Hereticks continu'd with a Priest to feign himself to be one of them.

Aristotle's Works Condemn'd.

They Condemn'd in the Council of *Paris Aristotle's* Books of *Metaphysicks* and *Physicks*, lately brought from *Constantinople* and Translated into *Latin*. They order'd them to be Burnt, and had the Reading them under pain of Excommunication. This Prohibition was Confirm'd about the Year 1215, by the Pope's Legate who endeavour'd to Reform the University; but he allow'd the Teaching of the Logicks of that Philosopher. *Gregory* IX. in the Year 1231, renew'd it, but with adding, That he did not forbid the Reading *Aristotle's* Books, but till such time as they were Corrected. In the Year 1265, *Simon* Legate of the Holy See, in Reforming the University, Confirm'd the Constitution of the Year 1215, about the Books of *Aristotle*, without taking any Notice of the Correction. But in the Reform of the University in the Year 1366, they permitted the Reading the Books of *Physicks*, as well as the rest. This was the Fortune of the Works of that Philosopher at that time.

Abbot

Abbot *Joachim* having in his Books advanc'd several Propositions against the Irregular Morals of his time, and Exhorted Men to aspire after a greater Perfection, than that which was Practis'd in the World: Some took occasion from thence to believe, That the Law of the Gospel of *Jesus Christ*, which they thought imperfect, would suddenly expire, and that the Law of the Spirit a great deal more perfect, would succeed it. This Doctrine spread among a great many Spiritual Men, and one of them made a Book to establish it, to which he gave the Title of *The Eternal Gospel*. This Piece appear'd about the beginning of this Century; but what is the Author's Name, is not known: *Matthew Paris* ascribes it to the Order of the *Jacobines*, *Aimeric* to *John* the Seventh General of the *Franciscans*. Let the Case be how it will 'tis certain, that a great many Monks approv'd of this Work, and that some of them would have Taught this Doctrine Publickly in the University of *Paris* in the Year 1254, but the Bishops oppos'd it: And the Book of the *Eternal Gospel* was Condemn'd to be Burnt in the Year 1256, by Pope *Alexander* IV. who at the same time Proscrib'd those who maintain'd the Doctrine of that Book, as *William* of Saint *Amour* and *Ptolemey* of *Lucca*, assure us.

The Opinions of Abbot Joachim.

The Book call'd the Eternal Gospel.

The Condemnation of that Book.

All the Errors of this Book turn upon this Principle, That the Law of the Gospel of *Jesus Christ* was imperfect, in comparison of the Law of the Spirit, which was to succeed it: For according to this Book, the Law of the Gospel was to last no longer than Twelve hundred and sixty Years, and consequently was upon expiring. The Author of that Book advanc'd, besides this, several particular Errors, *viz.* That none but Spiritual Men had the true Knowledge of the Scriptures: That only those who went Bare-foot were capable of Preaching the Spiritual Doctrine: That the *Jews* tho' adhering to their Religion, shall be loaded with good things and deliver'd from their Enemies: That the *Greeks* were more Spiritual than the *Latines*, and that God the Father should Save them: That the Monks were not oblig'd to suffer Martyrdom in Defence of the Worship of *Jesus Christ*: That the Holy Ghost receiv'd something of the Church, as *Jesus Christ* as Man had receiv'd of the Holy Ghost: That the Active Life had lasted till Abbot *Joachim*; but that since his time it was become useless: That the Contemplative Life had begun from his time, and that it should be more perfect in his Successors: That there should be an Order of Monks by far more perfect, which should flourish when the Order of the Clergy was perished: That in this Third State of the World the Government of the Church would be wholly Committed to those Monks, who should have more Authority than the Apostles ever had: That those Preachers persecuted by the Clergy, should go over to the Infidels, and might excite them against the Church of *Rome*. These are some of the Extravagancies, which the Authors relate, as extracted out of the Book of the *Eternal Gospel*.

The Errors of that Book.

The Maintainers of this Work are call'd *Joachites*, or rather *Joachimites* in the Council of *Arles* 1260, wherein their Doctrine was Examin'd and Condemn'd in these Terms: "Among the False Prophets who appear at this time, none are more Dangerous than those who taking for the Foundation of their Folly several *Ternaries*, in part true, and making false Applications of them, establish'd a very pernicious Doctrine, and wickedly affecting to do Honour to the Holy Ghost, do impudently derogate from the Redemption of *Jesus Christ*, by aiming to include the Time of the Reign of the Son and his Works within a certain Number of Years; after which the Holy Ghost shall Act: As if the Holy Ghost were to Act with more Power and Majesty for the future, than he has done yet since the beginning of the Church. These *Joachites* by a Chimerical Concatenation of certain *Ternaries*, maintain, That the time of the Holy Ghost shall for the future be inlighten'd with a more perfect Law; laying down for the Foundation of their Error, this Holy and Cœlestial *Ternary* of the Ineffable Persons of the Ever-blessed Trinity, Father, Son, and Holy Ghost, and are for establishing their Error on the Basis of all these Truths. They add to this Sovereign Truth other *Ternaries*, by asserting, That there shall be Three States or Orders of Men, who have had, or shall have each their proper Season: The First is that of Marry'd Persons, which was in Repute in the time of the Father, that is, under the Old Testament: The Second is that of Clerks, which has been in esteem in the time of Grace by the Son in this Age of the World: The Third is the Order of the Monks, which shall be glorify'd in time with a larger measure of Grace, which shall be given by the Holy Ghost. Three sorts of Doctrines answer to these Three States, the Old Testament, the New, and the Eternal Gospel, or the Gospel of the Holy Ghost. Lastly, They distinguish the whole Duration of the World into Three Ages: The time of the Spirit of the Law of *Moses*, which they attribute to the Father; the time of the Spirit of Grace, which they attribute to the Son, and which has lasted 1260. Years; and the time of a more Ample Grace and of unveil'd Truth, which belongs to the Holy Ghost, and of which *Jesus Christ* speaks in the Gospel, when he saies, *When that Spirit of Truth shall come, he will teach you all Truth.* In the First State, Men liv'd according to the Flesh; in the Second, between Flesh and Spirit; and in the Last which shall endure to the end of the World, they shall live according to the Spirit. The Consequence which they draw from this Fiction of *Ternaries*, is, That the Redemption of *Jesus Christ* has no more place, and that the Sacraments are Abolish'd; which the *Joachites* have almost the Impudence to Advance, by asserting, That all Types and Figures shall be Abolish'd at this time, and that the Truth shall appear all naked without the Veil of Sacraments. Maxims these are which ought to be Abominated by all *Christians* who have Read the Holy Fathers, and who firmly believe that the Sacraments of the Church are visible Signs and Images of Invisible Grace; under the Elements of one of which the Son of God abides, as he has promised, in his Church to the End of the World.

The Condemnation of the Joachimites *in the Council of* Arles 1260.

This Council adds, That tho' this Doctrine had been Condemn'd a while ago by the Holy See in Censure of the Book of *The Eternal Gospel*; yet because several Persons maintain'd it under a pretence, That the Books which serv'd as a Foundation to that Error had not been Examin'd nor Condemn'd,

demn'd, (*viz.* the Book of Concordances, and the other Books of the *Joachites*, which till then remain'd undiſcuſs'd, becauſe they lay conceal'd in the Hands of ſome Monks, and began then to appear in the World and to Infatuate the Minds of many) it Condemns and Diſapproves of thoſe Works, and prohibits the making uſe of them under pain of Excommunication.

The Propoſitions Condemned by William *of* Paris.

In the Year 1240, *William* Biſhop of *Paris* having Conven'd all the Regent Doctors of the Univerſity, Condemn'd Ten Propoſitions which had been Taught, as *Matthew Paris* obſerves by the Profeſſors of the *Dominican* and *Franciſcan* Orders, who willing to Diſpute with too much Subtilty, and to dive too far into Myſteries, were faln into Error by the juſt Judgment of God, ſaies that Author, to whom the Wiſdom and Simplicity of a firm Faith is more acceptable than too great Subtilty in Divinity; it being more Safe and Meritorious to receive and believe with Simplicity, what the Fathers have Taught, than to adhere to that which muſt be Prov'd and Diſcover'd by Humane Reaſon. The Ten Propoſitions are theſe. (1.) That the Eſſence of God ſhall not be ſeen by Men, or Angels. (2.) That the Divine Eſſence, tho' the ſame in the Father, Son and Holy Ghoſt, yet as it is, that Eſſence and the Form, 'tis one in the Father and the Son, and not in the Holy Ghoſt. (3.) That the Holy Ghoſt proceeds not from the Son, ſince he is Love and Unity, but only from the Father. (4.) That there are ſeveral Eternal Truths which are not God himſelf. (5.) That the firſt moment, the Creation and the Paſſion, are neither the Creator nor the Creature. (6.) That the Wicked Angel had been Wicked from the firſt inſtant of his Creation. (7.) That the Souls in Bliſs and even that of the Bleſſed Virgin her ſelf ſhall not be in the *Empyreal* Heaven with the Angels, but in the *Cryſtalline* Heaven. (8.) That an Angel may be in many Places at one and the ſame time, and even every where. (9.) That he who is endu'd with better Natural Parts, ſhall have more Grace than another. (10.) That the Devil had no Support to keep him from falling, nor *Adam* to keep in his State of Innocence. The Aſſembly after they had Cenſur'd theſe Propoſitions, declar'd, That Men ought firmly and without doubt to Beleive, (1.) That the Subſtance, Eſſence and Nature of God ſhall be ſeen by the Holy Angels and the Bleſſed Souls. (2) That there is but only one Subſtantial Eſſence and only one Nature in the Father, Son and Holy Ghoſt, even as it is the Form. (3.) That the Holy Ghoſt as Unity and as Love proceeds from the Father and the Son. (4.) That there is but only one Eternal Truth which is God, and that no other has been from all Eternity. (5.) That the firſt Moment, the Creation and the Paſſion are Creatures. (6.) That the Bad Angels have been Good, and became Bad by their Sin. (7.) That the Souls of the Bleſſed and their Bodies ſhall be in the *Empyreal* Heaven, as well as the Holy Angels. (8.) That the Angels are in a diſtinct Place, ſo that they cannot be in two Places at once, much leſs every where. (9.) That Grace and Glory are granted according to the Order and Predeſtination of God. (10.) That the Wicked Angels and *Adam* had Support to keep them from Falling, tho' not ſufficient to carry them on into Perfection.

The Recantation of William *the* Franciſcan.

About the ſame time *William* Profeſſor of the *Franciſcan* Friars having Advanc'd in a Sermon Preach'd on the Feſtival of St. *John Baptiſt* in the Church of his Monaſtery, ſeveral Propoſitions about Free Will and Free Grace, was oblig'd to Retract the two following, in an Aſſembly of the Doctors of Divinity of *Paris*. (1.) Free Will has a Natural Power to receive Grace, but not an Effective, or Co-operating Power for the entertaining of Grace. (2.) He who is Damn'd, has never been in a State of Grace, but has been always an *Iſhmael* or a *Judas*, never a Saint *John*.

Propoſitions Condemn'd by Stephen Templar *Biſhop of* Paris.

In the Year 1270, in *December*, *Stephen Templar* Biſhop of *Paris* Condemn'd other Propoſitions Taught by ſeveral Profeſſors in Philoſophy and Divinity of the Univerſity of *Paris*, which are Thirteen in Number. (1.) That the Underſtanding of all Men is one and the ſame in Number. (2.) That this Propoſition *Homo intelligit*, is falſe and improper. (3.) That the Will chuſes and wills by neceſſity. (4.) That all Sublunary things are ſubjected to the Influences of the Heavenly Bodies. (5.) That the World is Eternal. (6.) That there never was a firſt Man. (7.) That the Soul of Man as being the Form of him, is Corruptible. (8.) That the ſeparated Soul does not ſuffer Eternal Fire. (9.) That Free Will is a Paſſive, not an Active Power and that 'tis led by the Senſitive Appetite. (10.) That God has no knowledge of ſingular things. (11.) That he knows nothing Externally without himſelf. (12.) That the Actions of Men are not Govern'd by Providence. (13.) That God cannot give Immortality, or Incorruptibility to a Mortal, and Corruptible Creature. The Biſhop of *Paris* order'd the Rector of the Univerſity not to ſuffer that Queſtions of Faith ſhould be Diſputed in the Philoſophy-Schools, and the Univerſity provided againſt it by a Statute made *April* the Firſt 1271, by which it declar'd, That all thoſe who after they have propos'd Queſtions which may concern Faith and Philoſophy, ſhall Decide them againſt the Faith, or ſhall maintain thoſe Propoſitions true, according to the Principles of Philoſophy tho' contrary to the Faith; ſhall be expell'd the Univerſity.

Notwithſtanding this Maxim, That one and the ſame thing may be true according to Philoſophy, and falſe according to Faith, ſpreading it ſelf: The ſame Biſhop being admoniſhed by Pope *John* XXI. forbad it in the Year 1277, and Condemn'd a great many Errors which they took the liberty to maintain under this Pretence, as if there might be two Truths, one according to Philoſophy, and another according to Faith. He likewiſe Condemn'd a Book call'd, *Of Love*, or *Of the God of Love*, and ſome Writings of Geomancy, Necromancy and Witchcraft.

CHAP. IX.

An Account of the Sects of the Vaudois *and* Albigenses, *and other Hereticks: Of their Errors, Condemnation, Adversaries, of the Inquisitions, Croisades and Wars Rais'd against them.*

The Rise of the Sect of the Vaudois.

ABout the Year 1160. *Peter Valdo* a Rich Merchant of *Lions* being in an Assembly of his Brethren was so sensibly affected at the sudden Death of one of them, that he took upon him a Resolution of altering his way of Living, and explaining the Words of *Jesus Christ* against Riches in a Literal Sense, he distributed all his Goods to the Poor of the City, to make a Profession of Voluntary Poverty, and to revive, as he pretended, the way of Living among the Apostles. Several Persons having follow'd his Example, they Form'd a Sect of People whom they call'd the *Vaudois*, or *Waldenses* from the Name of their first Founder; *The Poor of Lions*, because of the Poverty of which they made Profession; *Leonists*, from the Name of the City of *Lions*, and *Insabbates*, upon the Account of certain Shoes or Sandals which they wore, cut on the Top to shew their bare Feet, in imitation of the Apostles, as they suppos'd. *Valdo* having some Learning, explain'd to them the New Testament in the Vulgar Tongue. He Instructed them so well, that they took the Fancy upon them not only of imitating the voluntary Poverty of the Apostles, but also of Preaching and Teaching, tho' they were Laicks and had no Mission. The Clergy of *Lions* having reprov'd them for it, they began to declaim against the Ecclesiasticks and against their Irregularities, giving out with a great deal of Haughtiness, That the only Reason why they oppos'd their Preachings, was because they envy'd the Sanctity of their Morals, and the Purity of their Doctrine. The Pope enjoin'd them Silence, judging that it did not belong to Laicks who had but very little Learning to Preach the Word of God; but they did not hearken to the Voice of his Holiness, and continu'd to Preach boldly. Pope *Lucius* III. Excommunicated and Condemn'd them with other Hereticks. His Bulls only serv'd to Exasperate them, to Confirm them in their Obstinacy, to put them upon shaking off entirely the Yoke of Obedience, and to engage them to maintain divers Errors. Their Sect spread it self in several Places, which oblig'd *Alphonso* King of *Arragon* to Condemn them in the Year 1194. *Bernard* Arch-Bishop of *Narbonne* Proscrib'd them, and some time after Held a Conference with them, wherein they were Convicted of several Errors. Notwithstanding these Condemnations, some among them apply'd themselves to the Pope, to obtain from the Holy See the Confirmation of their Institution; but the Pope having learn'd that there was Superstition in their Conduct, rejected them, and in their stead Approv'd of the Order of the *Franciscans*, who tho' they were not guilty of those Superstitious Practices, yet went barefoot, and made a Vow of Voluntary Poverty.

The Errors of the Waldenses *or* Vaudois.

The *Waldenses* or *Vaudois* in their first Rise were not guilty of any great Errors; but they fell into them by Degrees. We may find out the Progress of them from the Authors who have Treated of them. The Design of *Valdo* was not to establish a New Sect, nor to maintain new Tenets; but to set up a Society of Persons who should Practise according to the Letter, the Advices of the Gospel, and who should revive the Apostles way of Living. There was nothing to be blam'd in all this, if they had not made an Ostentation of Voluntary Poverty, and adher'd to such Superstitious Practices, such as cutting their Shoes to shew their naked Feet, the wearing of particular Habits, and never cutting the Hair of their Heads. They afterwards assum'd to themselves the Power of Preaching, tho' Laicks and without a Mission. At first they only Exhorted others to imitate their way of Living; but the Clergy opposing their Preaching, they began to Rebel against the Prelates, and to shake off the Yoke of Obedience: They Declaim'd against the Manners of the Ecclesiasticks, and maintain'd, That their Unworthiness rendred them incapable of their Ministery, that they were not oblig'd to Obey them, and that Laicks may Preach without their Permission. But going still farther, they Taught, That the Ministers whose Manners were Irregular could neither Consecrate, nor Grant Absolution, because they did not lead an Apostolical Life, and they Usurp'd that Right to themselves, even tho' they were only Laicks: They likewise maintain'd, That all Pastors were oblig'd to embrace a Life of Poverty, by entirely renouncing all their Estates: That it was not Lawful to Swear upon any Account whatever, nor to put Men to Death, tho' for an Offence. They afterwards oppugn'd the Doctrine of the Church about the Worshipping of Saints, their Relicks, the Indulgencies and Ceremonies of the Church, the Sacraments and Purgatory.

This was the State and Condition of the Sect of the *Waldenses* or *Vaudois* about the Year 1250, as we are inform'd by *Rainerius Sacho*, who reduc'd their Errors to Three Heads. The First contains the Blasphemies which they utter'd against the Church, its Institutes, and against the whole Body of the Clergy: The Second Comprehends the Errors which they advanc'd against the Sacraments of the Church and against the Saints; and the Third the Declamations which they made against the Landable Customs approv'd by the Church. A particular Account of those Errors we here give you, as they are related by *Rainerius*. 'In the First place they say, That the Church of *Rome* is not the Church 'of *Christ*, but a Church of Wicked Men, and that it has ceas'd from being so, ever since the time of 'St. *Sylvester*, when the Poison of Temporalities enter'd the Church. They add, That they are the 'Church of *Jesus Christ*, because they follow the Doctrine of *Jesus Christ* and the Apostles in their 'Words and Actions. The Second Error which they Teach is, That the Church is full of Vices and

The Errors of the Waldenſes *or* Vaudois.

'Sins, and that they are the only Perſons who live holily. The Third, That ſcarce any beſides 'them hold the Doctrine of the Goſpel. The Fourth, That they are the truly poor in Spirit, who ſuffer 'Perſecution for Righteouſneſs ſake, and for the Faith. The Fifth, That they are the True Church 'of *Jeſus Chriſt*. The Sixth, That the *Roman* Church is that Harlot mention'd in the *Apocalypſe*, be-'cauſe of its ſuperfluous Ornaments, of which the Eaſtern Church is not ſo nice. Seventhly, They 'deſpiſe the Laws of the Church, as being too many and too burdenſome. Their Eighth Error 'is, That the Pope is the Author of all Errors. The Ninth, That the Prelates are the Scribes, and 'the Monks are the Phariſees. The Tenth, That the Pope and all the Biſhops are Homicides becauſe 'of the Wars which they tolerate. The Eleventh, That they ought not to obey the Prelates but on-'ly God. The Twelfth, That all the Members of the Church are equal. The Thirteenth, That 'no Perſon ought to bow the Knee before a Prieſt. The Fourteenth, That they ought not to pay 'Tithes. The Fifteenth, That Clerks ought not to have Eſtates in Land. The Sixteenth, That 'neither Clerks nor Regulars ought to have Prebends. The Seventeenth, That the Biſhops and Ab-'bots ought not to have any Royalties. The Eighteenth, That one ought not to divide the Land 'and the People. The Nineteenth, That 'tis ill done to Found and Endow Churches. The Twen-'tieth, That nothing ought to be bequeathed to Churches by Laſt Wills and Teſtaments. They 'likewiſe maintain'd, That no Perſon ought to pay any Rent to the Church. They condemn'd the 'Eccleſiaſticks for their Idleneſs, and pretended that they ought to work with their Hands as 'the Apoſtles did. They rejected the Titles of Prelacies, of Pope, of Biſhops, *&c.* They conſider'd 'all the Eccleſiaſtical Benefices as Null and Void. They had no regard to the Privileges of the 'Church. They deſpiſ'd the Exemptions of Church-goods and Church-men. They valu'd not 'Councils and Synods. They pretended, That all the Privileges of Curates were of Humane Inven-'tion, and that the Rules made by the Monks are Phariſaical Traditions.

'In the Second place, They condemn'd all the Sacraments of the Church, and Firſt about Ba-'ptiſm they ſay, That the preliminary Admonition is worth nothing; that the Waſhing of Infants is 'of no avail to them; That the Sureties do not underſtand what they anſwer to the Prieſt: Laſt-'ly, They reject all the Exorciſms and all the Benedictions of that Sacrament. They Likewiſe re-'ject the Sacrament of Confirmation, and wonder that only Biſhops are allow'd to Adminiſter it. 'Concerning the Sacrament of the Euchariſt they ſay, That the Prieſts who are in any Mortal Sin 'cannot Conſecrate, and that Tranſubſtantiation was not effected in the Hands of him who Conſe-'crated Unworthily, but in the Mouth of him who received the Euchariſt Worthily, and that one 'might conſecrate on a common Table, according to what the Prophet *Malachy* ſays, *They ſhall offer in all Places a pure Offering in my Name.* They likewiſe condemn'd the Cuſtom of Chriſtians who 'Communicated only once a Year, becauſe themſelves Communicated daily. They ſaid, That 'Tranſubſtantiation ought to be made with Words in the Vulgar Tongue. That the Maſs was no-'thing, becauſe the Apoſtles never ſaid it, and they only ſaid it for their own Intereſt. They re-'ceiv'd not the Canon of the Maſs, but only made uſe of the Words of *Jeſus Chriſt* in the Vulgar 'Tongue. They call'd the *Chanting* of the Church an Infernal Crime. They rejected the Canonical 'Hours. They maintain, That the Offering made to the Prieſt at Maſs ſignifies nothing, and diſap-'prov'd of kiſſing the Pyx and the Altar. About the Sacrament of Pennance, they ſaid, That no bo-'dy could be abſolv'd by a Wicked Prieſt; and on the contrary a good Laick has that Power. That 'they remit Sins and confer the Holy Ghoſt by the Impoſition of Hands. That it was better to con-'feſs one's ſelf to a good Laick than to a bad Prieſt: That they ought not to impoſe large Pennances, 'but to follow the Example of *Jeſus Chriſt*, who ſaid to the Adultereſs, *Go and ſin no more.* They 'reject the Publick Pennances and the Annual general Confeſſions. They likewiſe caſt a ble-'miſh on the Sacrament of Marriage, by maintaining, That it was a Mortal Sin for a Man to have 'to do with his Wife, when ſhe was paſt Child-bearing. They did not acknowledge the Spiritual 'Alliance, nor the Impediments of Affinity and Conſanguinity appointed by the Church, no more 'than thoſe of Publick Order and Decency. They hold, That Women have no need of Benediction 'after their Lying in; That the Church was in the wrong in prohibiting the Clergy from Marrying, 'and that they who live continently do not Sin by Kiſſes and Embraces. They do not approve of the 'Sacrament of Extreme Unction, becauſe it was only given to the Rich, and ought to be admini-'ſtred by a great many Prieſts; That all the Laicks are as ſo many Prieſts; That the Prayers of 'Wicked Prieſts ſignify nothing. They laugh'd at the Clerical Tonſure. They ſay, That the La-'icks ought not to pray in *Latin*, that all the Laicks even the Women may Preach; That whatever 'is not in the Scriptures is Fabulous. They Celebrate and Adminiſter the Sacraments in the Vulgar 'Tongue. They learn by heart all the Text of the Scriptures, and reject the Deciſions and Expoſitions 'of the Fathers. They deſpiſe Excommunication, and have little or no regard to Abſolution. They 'laugh at Indulgences and Diſpenſations. They do not allow of any Irregularity. They believe no 'other Saints but the Apoſtles, and invocate no Saints, but God alone. They deſpiſe the Canoniza-'tions, Tranſlations, and Vigils of the Saints. They laugh at the Laicks who make choice of Saints 'in the Lots which they draw upon the Altar. They never ſay any Litanies. They do not believe 'the Legends. They ridicule the Miracles, and have no eſteem for Relicks. They look upon 'Croſſes as Common Wood. They Teach that the Doctrine of *Jeſus Chriſt* and the Apoſtles is ſufficient 'to Salvation, without being oblig'd to obſerve the Laws of the Church, and that the Tradition 'of the Church is the Tradition of the *Phariſees*. They do not allow of any Myſtical meaning in the 'Scriptures, nor in the Practices or Ceremonies of the Church.

'In the Third place theſe are the Errors which they held concerning the Uſages of the Church. They 'deſpiſ'd all the approv'd Cuſtoms which are not to be met with in the Goſpel, ſuch as the Feſtivals of

'*Candle-*

Candlemas, and *Palm-Sunday*, the Reconciling of Penitents, the Adoration of the Cross, the Festival of *Easter*, with those of *Jesus Christ* and the Saints. They say, That all Days are equal, and work on Holy-days as well as on other Days. They do not observe the Fasts of the Church. They despise the Dedications, the Benedictions, and the Consecrations of Wax-Tapers, Boughs, Chrism, Fire, the Pasthal Lamb, Lying-in-Women, Pilgrims, Holy Places, Sacred Persons, Ornaments, Salt and Water. They would have no Wall'd Church; and disapprove of the Dedication of Churches and Altars, and their Ornaments; the Sacerdotal Habits, the Chalices and the Corporals. They would not have any lighted Tapers, nor any Incense offer'd, nor any Holy Water us'd. They condemn Images, the Chanting of the Church, Processions on Festivals or *Rogation*-Days. They find fault, That a Priest is allow'd to Say many Masses on one Day. They make Merry during the time of Interdiction. They go not to Churches, and perform the Duties of *Christians* only in appearance and Hypocritically. They Condemn the Ecclesiastical Burial, the Ceremonies of Interments, the Masses and Prayers for the Dead, and the Confraternities. They deny Purgatory, and maintain, That there are only Two States after Death, one for the Good and Elect in Heaven, and the other for the Reprobate and Damn'd in Hell. They Teach, That all Sin is in its own Nature Mortal, and that there is no such thing as a Venial Sin. They pretend, that it is Unlawful to Swear; whereupon those that are perfect among them chuse rather to Die than to Swear. Those who are not so perfect, Swear, but do not think themselves oblig'd to keep their Oath, and look upon those who exact it of them as more guilty than Homicides. They Condemn all Princes and Judges, being perswaded, That 'tis not Lawful to Punish Malefactors. Lastly, They Condemn the Ecclesiastical Judgments.

The Errors of the Waldenses *or* Vaudois.

Pelicdorfius who Wrote about an Hundred Years after *Rainerius* against the *Vaudois*, relates the Original of them after the same manner, and observes, That at first they only oppugn'd the Discipline and the Ceremonies of the Church without reflecting on the Sacraments, but that afterwards they thought fit to hear Confessions, to impose Pentances, and to grant Absolution, and that within a while after some among them intruded to Consecrate the Body of *Jesus Christ*, and to Communicate to others; but that several of their Sect had disapprov'd of that Conduct. The Errors of the *Vaudois* which *Pelicdorfius* refutes in his Work, are, (1.) That the Sacerdotal Order was sunk ever since the time of St. *Sylvester*, and that the True Faith was obscur'd, and only a few Elect in the World. (2.) That the Priests and the other Clergy of the Church of *Rome* being Fornicators, Usurers, Drunkards, &c. have not the Holy Ghost, cannot Confer it, and are not to be Obey'd. (3.) That the Blessed Virgin and the Glorify'd Saints do not regard what is done here on Earth, and do not Pray for us, that therefore it is needless to Invocate them, and that God alone is to be Prais'd, Honour'd, and Pray'd to. (4.) That there are but Two States after Death, and consequently no Purgatory. (5.) That 'tis not better to be Interr'd in a Church-yard than elsewhere: That 'tis needless to Consecrate Churches, Altars, Sacerdotal Habits; to Bless Water, Ashes, Wax-Tapers, &c. (6.) That the Chanting of the Church is Condemnable: That the Canonical Hours and all the other Prayers are useless, except the *Pater-Noster*, which is the only Prayer that ought to be us'd, and that all that is said at Mass ought to be rejected, as being of Humane Institution, except the Words of Consecration and the Lord's Prayer. (7.) That Pilgrimages, Indulgences and the Jubilee, ought to be rejected. (8.) That Excommunication is of no force. (9.) That one ought not to have any Images, or to pay them any Worship. (10.) That the Exorcisms which some Priests make over the Possess'd are Superstitions, and the rather because no Man since the Passion of *Jesus Christ* can be possessed by the Devil. (11) That the Study of the Languages and the Sciences are hurtful. (12.) That all Oaths tho' Judiciarily and Truly made, are Condemnable and Sinful. (13.) That the Pastors and Ministers of the Word of God ought to have nothing *de Proprio*, in imiration of *Jesus Christ* and the Apostles.

We do not think fit to add any thing to the Testimonies of these two Authors concerning the Errors of the *Waldenses* or *Vaudois*, which they have very largely insisted on. This Sect increas'd very much in the Thirteenth Century, in spight of the Inquisitors, and spread it self in *Arragon*, and in the Vallies of *Piedmont*, where it has remain'd, still holding the same Maxims till it was United in the Year 1530, with *Oecolampadius* and the other Sacramentarians, to whom the *Vaudois* sent *Peter Masson*, and *George Morel* who entred into a Treaty with *Oecolampadius* and *Martin Bucer*: These two latter propos'd to them the Rejecting of several of their Errors, by acknowledging, That a Christian might Swear Lawfully, and exercise the Office of a Magistrate; that the Ministers might Possess something *de Proprio*; That one might Punish Malefactors with Death; that Wicked Ministers might Administer the Sacraments, &c. And they engag'd them to maintain others which they had never maintain'd before, particularly, That the Body of *Jesus Christ* is not in the Eucharist, and that there was no necessity of Confessing their Sins, a Doctrine which the *Vaudois* never till then openly oppos'd. However notwithstanding this Union, most of the *Vaudois* persisted still in their own Principles till necessity forc'd them in the Year 1620, to take the *Calvinists* for their Pastors.

Rainerius likewise mentions several other Sects of Hereticks of his time, *viz.* the *Buncaires* who Espous'd the Errors of the *Patarini*, and who maintain'd, That no Mortal Sin was Committed by the lower Part of the Body, and upon this false Principle abandon'd themselves to all manner of Irregularities. These Men Disguis'd their Sentiments and never gave a direct Answer to the Questions they were ask'd. The *Siscidos*, who held the same Opinions with the *Vaudois*, only they had a greater Respect for the Sacrament of the Eucharist. The *Ortlibenses* or *Orbibarians*, who deny'd the Mystery of the Trinity; Taught that *Jesus Christ* was the Son of *Joseph* and *Mary*; believ'd the World to be Eternal; deny'd the Resurrection and the Last Judgment; and maintain'd, That *Jesus Christ* had not suffer'd really; Annull'd all the Sacraments of the Church, and Asserted, That the Eucharist was only

Several other Sects.

Several other Sects.

only Bread. The *Cathari*, whoſe Sect was divided into Three Parts, that of the *Albanoſi*, that of the *Concoreſoſi*, and that of the *Bagnoloſi*. This Sect prevail'd chiefly in *Lombardy*. Their Common Errors were, That the Devil was the Author of this World, that the Sacraments are of no avail to Salvation, that Marriage is a Mortal Sin, as well as the Eating of Fleſh, Eggs and Cheeſe; that there is no Reſurrection, and that 'tis not Lawful to Puniſh Malefactors, nor to Kill Animals: That there is no Purgatory. They allow'd of Four Sacraments, but ſuch as had nothing beſides the Name agreeable with thoſe of the Church: For inſtead of *Baptiſm*, they made uſe of the Impoſition of Hands: Inſtead of Conſecrating the *Euchariſt*, they Bleſs'd a Loaf before Meals, and after having ſaid the Lord's Prayer they broke and diſtributed it to all there preſent: About *Penance* they Taught, That Eternal Glory is not diminiſh'd by Sin, nor the Puniſhment of Hell augmented by Impenitence, that no Perſon ſhall go into Purgatory, that the Impoſition of Hands remits entirely the Puniſhment and the Guilt of Sin. They made no other *Confeſſion* beſides a Publick acknowledgment of their Sins in General, and impoſe no leſs Pennances on the leaſt than they do on the greateſt Sinners. They allow'd of Four Degrees of Orders, the Biſhop, the Firſt Son, the Second Son, and the Deacon. *Rainerius* reckon'd up Sixteen Churches of thoſe *Cathari*, and obſerves that the Sect of the *Albanoſi* was divided into Two Parts; *viz.* One, of which *Geleſmanza* their Biſhop of *Verona* was the Head, and the Other which had for its Head *John* of *Lions*. He in particular related the ſeveral Errors of thoſe Sects, which Held the Extravagancies of the *Manichees* and *Bulgarians*, beſides they were of the Opinions of the *Vaudois* and *Albigenſes* with whom they were United. For in this Century as well as the foregoing, all thoſe Heretics agreed to oppoſe the Hierarchical Order of the Church, its Uſages, its Ceremonies, and its Sacraments, and ſeveral particular Sects were falln into Extravagant Errors and Abominable Diſorders.

The Inquiſition and Croiſades againſt the Albigenſes.

The Great Sect of the *Albigenſes* was a Mixture and Compoſure of all thoſe particular Sects: It ſpread it ſelf in *Languedoc*, *Provence*, *Dauphiné* and *Arragon*: *Raymond* Count of *Toulouſe* ſupported their Party, which was become very Numerous and Powerful, eſpecially in *Languedoc*, and grew every Day ſtronger and ſtronger by the Remiſneſs of the Prelates, and the Irregular Manners of the Eccleſiaſticks. Pope *Innocent* III. (being minded to put a ſtop to them) ſent in the Year 1198, two Legates *Rainerius* and *Guy* into thoſe Provinces, to endeavour the Extirpation of thoſe Heretics, recommended them to the Biſhops and Lords, that they would Aſſiſt them in this Undertaking, and Employ their Authority for to Puniſh the Heretics. In the Year 1199, he Order'd their Eſtates ſhould be Confiſcated. This Firſt Miſſion having had no great Succeſs, Pope *Innocent* gave Commiſſion to *Arnold* Abbot of *Ciſteaux* to employ the Abbots and Monks of his Order, and particularly *Peter de Chauteau-Neuf* and *Radulphus* Monks of *Fontfroide*, not only to Preach againſt the Heretics, but likewiſe to excite the Princes and People to Extirpate them, and to form a *Croiſade* againſt them. Theſe Miſſionaries making no great Progreſs at firſt, Held a Council in the Year 1207, wherein they Debated on the Methods of Converting the *Albigenſes*. *Didacus* Biſhop of *Oſma* declar'd, That in order to ſucceed in this Affair it was requiſite, that they ſhould lay aſide the *Faſtus*, the Pomp and the Magnificence which appear'd in their Habits and Equipage, that they ſhould embrace the Poverty of *Jeſus Chriſt*, and demonſtrate their Faith not only by their Words but alſo by their Actions, that ſo they might Save the Souls of thoſe whom theſe Heretics Deceiv'd by a falſe Semblance of Piety and Vertue. This Advice ſeem'd to them very good, all of them promis'd to follow it, and he was the firſt who put it into Execution by diſmiſſing all his Equipage, and retaining only a few Clerks among whom was *Dominick* afterwards Founder of the *Jacobine* Friars. The reſt follow'd his Example and continu'd their Preachings. The greateſt Adverſary they had in thoſe Errors was *Raymond* Count of *Toulouſe*. They Iſſu'd out againſt him Eccleſiaſtical Cenſures, and excited the Lords of his Province, who oblig'd him in appearance to Abandon the Party of the *Albigenſes*, and to receive Abſolution. But foraſmuch as his Repentance was not ſincere, he chang'd every Moment, and at laſt having had a Conference at St. *Giles*'s in *Provence* with the Pope's Miſſionaries, he caus'd *Peter de Chateau-neuf* to be Aſſaſſinated in going out of that City. The Pope had no ſooner heard of it but he Iſſu'd out his Bulls againſt the Murderers, and eſpecially againſt *Raymond* Count of *Toulouſe*, whom he believ'd to be the Author of that Action, and exhorted *Philip Auguſtus* King of *France* and the other Princes and Lords of the Kingdom, to raiſe a *Croiſade* to Fight the *Albigenſes* and to Seiſe on the Demeans of *Raymond*. That Count to avoid the Storm which was coming upon him, ſent to aſſure the Pope, That he would do whatever they requir'd of him, that he would endeavour to deſtroy the Hereſy, and that he would receive Abſolution from the New Legate, which he entreated he would ſend him, becauſe the Abbot of *Ciſteaux* was too ſevere upon him. The Pope ſent one of his Chaplains Nam'd *Milo*, and *Theodoſius* Canon of *Genes*, with Order however to do nothing but by the Advice of the Abbot of *Ciſteaux*. Theſe two Legates having Held an Aſſembly of Prelates in the Caſtle of *Montilly* in *Provence*, agreed upon the Propoſitions which were to be made to Count *Raymond*. *Milo* afterwards ſent for him to come to *Valenza*, and oblig'd him to deliver up for the ſecurity of his Word Seven Towns of *Provence* or *Languedoc*, to cauſe it to be declar'd by the Conſuls of *Avignon*, *Niſmes*, and Saint *George*, That if he did not obey the Orders of the Legate, they ſhould not think themſelves oblig'd to keep any longer their Oath of Allegiance to him; and to Grant a County of that Country to the Church of *Rome*. The Count of *Toulouſe* conſtrain'd by the neceſſity of his Affairs, granted thoſe Conditions, and promis'd to do whatever that Legate would preſcribe to him. He began by delivering up the Seven Towns to *Theodoſius*, and afterwards came to St. *Giles*'s where *Milo* was to Reconcile him. He was brought Naked in a Sheet to the Church-porch of St. *Giles*'s, and Swore upon the Body of *Jeſus Chriſt* and upon the Relicks of the Saints, in Preſence of the

Legate

Legate and Twenty Bishops who were met at that Place, to Obey the Church of *Rome*, to do whatever the Pope and his Legate would order him, to abandon the Hereticks and to Expel them, to restore to the Church what he had taken away from it; Submitting himself and his Successors to the Forfeiture of his Estate and to Excommunication, if he did not observe what was contain'd in his Oath. Afterwards the Legate put the Stole on his Neck, struck him with the Wand, and brought him into the Church after he had given him Absolution. He order'd him to Re-establish the Bishops of *Carcassona* and *Vaison* in all their Estates and Privileges, to drive out of their Territories the *Arragonois*, the *Routiers*, the *Coseraux*, and the other Hereticks, to exclude the Jews from all manner of Offices, to Treat as Hereticks those who should be Delated to him by the Bishops as such, and to Sign the Articles of Peace which the Legates of the Pope should draw up. The Counts, Barons and Consuls of *Nisgnon* and *Montpellier* took likewise their Oaths, and at last the Count of *Toulouse* made a Declaration, whereby he engag'd himself to maintain the Liberties and Immunities of Churches.

The Inquisition and Croisades against the Albigenses.

The Army of the *Croisade* having no more Concert with the Count of *Toulouse*, Turn'd its Forces against *Beziers* where the *Albigenses* were Fortify'd. The Town was Besieg'd, taken, and Burnt, and all the Inhabitants put to the Edge of the Sword. The Count of *Beziers* who was a Catholick made a *Manifesto* against the Cruelties offer'd to his Subjects, and retir'd to *Carcassonne*. The Army of the *Croisado* Besieg'd it, the Count held it out a long time; but he being taken, the Town was Abandon'd and left to the *Croisado*-Men, who Elected *Simon* Count of *Montfort* for their General. He carry'd on the War, and took a great many Places and Castles, not only from the Hereticks, but likewise from other Lords. The King of *Arragon* was offended at it, and the Count of *Toulouse* went himself to *Rome* to prefer his Complaints to the Pope, and to make his Agreement with him. The Pope promis'd to do him Justice, and on his part he engag'd himself to drive out the *Albigenses* out of his Territories. When this Count was upon his Return, there was a Treaty of Peace set on foot between him and the Count of *Montfort*. They met at *Narbonne* with the King of *Arragon* who was the Mediator of the Peace. The Abbot of *Cisteaux* propos'd to the Count of *Toulouse*, the Extirpating of all the Hereticks who were in his Territories; promising to Restore to him all his Towns and Castles, if he would do it. Propofals were likewise made of making a Peace with the Count of *Foix*, and of Restoring to him all his Castles except *Pamiez*. This Peace was not Concluded, and the Count of *Toulouse* still persisting to succour the *Albigenses*, and to make War for the recovering of his Territories; was Excommunicated by the Pope's Legate, who caus'd War to be Proclaim'd against him as well as against the Count of *Foix*, by *Simon* of *Montfort*, to whom they gave the Pillage of these two Princes. The Count of *Montfort* immediately drew out the Army of the *Croisado* into the Field, took from the Counts of *Toulouse* and *Foix* part of their Dominions, and forc'd them to shut themselves up in Towns, leaving him Master of the Field. Hitherto the King of *Arragon* had stood Neuter; but now declar'd himself for the Count of *Toulouse*, and being come to that City he propos'd to the Arch-Bishop of *Narbonne*, the Re-establishment of the Counts of *Toulouse*, of *Comminges*, of *Foix* and of *Bern*, offering in behalf of the Count of *Toulouse*, to give the Church Satisfaction for all the Wrongs which he might have been the Cause of, and in case they would not grant this Favour to the Father; he desir'd it for the Son: He likewise desir'd, That they would Restore to the Counts of *Foix*, *Comminges* and *Bern*, who were not Hereticks, the Lands and Castles which the *Croisado*-Men had taken away from them, upon Condition, That they would give the Church Satisfaction. The King of *Arragon* having given in those Proposals in Writing to the Prelates, met in the Year 1219, at *Lavaur*: They reply'd, That as to the Count of *Toulouse*, he had no farther Favour to expect; and for the rest, it was requisite, that before they demanded Justice of the Church, they should give it Satisfaction, and get themselves Absolv'd, and that afterwards they should have Justice done them. The King of *Arragon* perceiving, that they had rejected his Propofals, requir'd a Truce to be made till *Pentecost*, with a Design of retarding the Progress of the *Croisade*, and when they would not grant him that, he Appeal'd to the Pope, inform'd him of the Propofals which he had made, and sent him the Submissions of the Count of *Toulouse*, *Foix*, *Comminges*, and *Bern*. The Prelates Protested against this Appeal: Yet the Pope seem'd to have some regard for it, and at first appear'd favourable to the Demands of the King of *Arragon*; but the Deputies of the Council and of *Simon* of *Montfort* being Arriv'd at *Rome*, and having given him their Instructions, he declar'd himself entirely in favour of the *Croisado*, and Wrote about it to the King of *Arragon*. That Prince being incens'd at this Repulse, Rais'd an Army of 100000 Men, and being join'd with the Counts of *Toulouse*, *Comminges* and *Foix*, laid Siege to a Place near *Toulouse*, Nam'd *Muret*, in which the Count of *Montfort* had plac'd a Garrison. The latter having thrown himself into the Place with a Thousand or 1200 Men, made so Vigorous a Sally on the Besiegers, that he Defeated and cut them in pieces. The King of *Arragon* lost his Life in the Engagement. This Defeat was follow'd by the surrendring of the City of *Toulouse*, and the Conquest of a great part of *Languedoc* and *Provence*. In the Year 1215, the Pope in pursuance of a Decree of the Council of *Montpellier* granted to the Count of *Montfort* all the Territories of the Count of *Toulouse* and the others which had been Conquer'd by the *Croisade*-Men, but with a Charge, That he receive the Investiture of them from the King, and Pay him the *Feodal* Rights. The Fourth General *Lateran* Council Held in *November* the same Year, having Heard the Counts of *Toulouse* and *Foix*, and the Brother of the Count of *Montfort*, granted to the latter the County of *Toulouse*, and only reserv'd to the Son the Lands which he had in *Provence*, and Four hundred Marks *per Annum*. At this time *Simon* of *Montfort* took upon him the Name of Count of *Toulouse*, receiv'd the Investiture of the County from the King of *France*, and continu'd to carry on the War, against the *Albigenses* and the Men of *Toulouse*, whilst Saint *Dominick* and Cardinal *Bertrand* the Legate to Pope *Honorius* III. endeavour'd by their Missions to Convert the Hereticks. In the mean time *Raymond*

Count

The Inquiſition and Croiſades againſt the Albigenſes.

Count of *Toulouſe*, who had withdrawn himſelf to *Arragon*, return'd with Forces into his own Country and ſeis'd upon the City of *Toulouſe*. *Simon* of *Montfort* laid Siege to it immediately, and after he had inveſted it Seven whole Months, he was kill'd in a Sally about the end of the Year 1218. His Son *Amaury* Succeeded him in his Conqueſts, and was aſſiſted by *Philip Auguſtus* King of *France*, who ſent his Son *Lewis* and ſome Forces to his Relief: But their Prince being recall'd, the Counts of *Toulouſe*, of *Comminges* and of *Foix* retook in a little time what had been taken away from them. *Amaury* perceiving himſelf too weak, quitted his Pretenſions, and yielded his Rights to *Lewis* VIII. who had ſucceeded his Father in the Kingdom of *France*. *Raymond* Count of *Toulouſe* being dead, his Son of the ſame Name ſucceeded him, who to keep himſelf in his Eſtates was for being reconcil'd to the Pope, to whom he promis'd entire Submiſſion. *Honorius* III. Commiſſion'd the Arch-Biſhop of *Narbonne* to make up the Peace, and that Prelate having in the Year 1224, call'd a Council at *Montpellier*, he therein took the Oaths of the Count of *Toulouſe* and his Barons, by which they engag'd themſelves to reduce their Country to the Obedience of the *Roman* Church, to reſtore to the Eccleſiaſticks their Revenues, to pay them Fifteen Thouſand Marks within Three Years for Dammages ſuſtain'd, to ſee Juſtice done upon the Hereticks, and to extirpate them out of their Country. In the foregoing Year the *Albigenſes* created an Antipope in *Bulgaria* and *Dalmatia*, againſt whom *Conrade* Cardinal Biſhop of *Porto* and Legate of the Holy See, held a National Synod of *France* at *Paris*. In the Year 1225, Cardinal *Romanus* held another National Council at *Bourges*, in which the Count of *Toulouſe* and the Count of *Montfort* appear'd and maintain'd the Rights and Pretenſions which each had to the County of *Toulouſe*. After they had been heard, Cardinal *Romanus* had a private Debate with the Prelates but came to no Concluſion. This Legate had Orders to demand for the Pope the Revenues of Two Prebends in all Cathedral Churches, two Places in the Abbeys, and one Prebend in the other Churches. He would likewiſe appoint Proctors to receive thoſe Revenues, and Four Abbots to be Viſitors of all Monaſteries of *France*. But the Prelates reſolutely oppos'd this Project, and declar'd boldly that they would never ſuffer ſuch an Oppreſſion. The next Year the ſame Cardinal held a National Council at *Paris*, wherein he Excommunicated *Raymond* Count of *Toulouſe*, and gave his Demeans to *Lewis* King of *France* and his Succeſſors, to whom *Amaury* yielded his Pretenſions. The King and Lords immediately took the Croſs from the Hands of the Legate, who caus'd the *Croiſade* to be Preach'd up throughout the whole Kingdom. The King March'd at the Head of the *Croiſade*-Men, took *Avignon* and became Maſter of all *Provence*. The Count of *Foix* ſubmitted to the King and the Pope, but he kept not his Word, and was again Excommunicated with Count *Raymond*, the *Toloſians*, and *Trinavel* Vicount of *Beziers* in the Council of *Narbonne* Held 1227. At laſt in the Year 1228. *Raymond* Count of *Toulouſe* was oblig'd to ſubmit to King *Lewis* and the Pope, and to make a Treaty with them upon what Terms they pleas'd. It was begun at *Meaux*, and ended at *Paris* in the Preſence of Cardinal *Romanus* the Pope's Legate and of the Lords of the Land. The Count promis'd the Legate and the King, That for the future he would be Faithful to the Church and to the King of *France*: That he would Extirpate the Hereticks and their Favourers out of his Territories; that he would ſet up the *Inquiſition* in them: That he would pay a certain Summ to thoſe who ſhould Detect an Heretick; that he would take care to Puniſh the *Routiers*: That he would maintain the Perſons and the Privileges of Eccleſiaſticks: That he would cauſe the Sentences of Excommunication to be duly Executed: That he would ſhun the Excommunicate, and oblige them to Re-enter into the Boſom of the Church: That he would ſet up Judges to ſuſpected of Hereſy: That he would reſtore to Churches and Church-men all the Eſtates which belong'd to them before the *Croiſade*; that he would cauſe the Tithes to be paid to the Churches: That he would give Seventeen Thouſand Marks for the Dammages done to the Churches, of which Ten Thouſand ſhould be diſtributed by the Direction of the Legate, Four Thouſand to the Abbeys of *Ciſteaux*, *Clairvaux*, *Grand-Selve*, and *Candeil*, Six Thouſand to Fortify the Caſtle of *Narbonne*, and the others which ſhall be put into the King's Hands, Four Thouſand to Found an Univerſity at *Toulouſe*: That after he had receiv'd Abſolution, he would take the Croſs from the Hands of the Legate, and depart within two Years to make War againſt the *Saracens* for Five Years: That he would give his Daughter in Marriage to the King's Brother, upon Condition, That after the Death of the Count, the City of *Toulouſe* and the Dioceſs thereof ſhould belong to that Prince, and that in caſe he ſhould Die without Heirs, that Country ſhould be annex'd to the Crown, and no other Children or Heirs of Count *Raymond* to make any Pretenſions thereto: That they would likewiſe leave him the Dioceſſes of *Agen* and *Cahors*, and part of that of *Albi*, but that the King ſhall retain the City of *Albi*, and what is on the other ſide the River *Tarn* towards *Carcaſſonne*: That he would do Homage to the King for the Territories left him, and that he would quit all his Pretences to the Country on this ſide the *Rhone*; That he would ſtand by what had been done by the Count of *Montfort*; that he would make War againſt the Count of *Foix* and the other Enemies of the *Roman* Church; that he would demoliſh the Fortifications of the City of *Toulouſe* and Thirty other Caſtles; that for a Guarantee of this Treaty he would put into the King's Hands the Caſtle of *Narbonne*, and ſeveral others, which the King ſhould detain for Ten Years, and keep at the Charges of the Count. This Treaty was Concluded at *Paris* on *April* 18. 1228. Afterwards the Count and thoſe of his Retinue, who had been Excommunicated went into the Church of *Notredame* at *Paris* on Good Friday bare-foot in a Sheet to receive Abſolution from the Legate. This done the Count remain'd Priſoner at *Paris*, till the Conditions of the Treaty were performed. About the Feaſt of *Pentecoſt* the King ſent him into his own Country, whither the Legate accompanied him, and held a Council at *Toulouſe* in the Year 1229. wherein he ſet up the *Inquiſition*, and made ſeveral Orders for the Extirpation of Hereticks. Count *Raymond* was not at firſt ſo violent againſt the *Albigenſes*, for which the Pope's Legate upbraided him in the Year 1232, in an Aſſembly held at *Melun*, where he was reſolv'd that this Count ſhould make

Laws

CHAP.

Ecclesiastical Occurrences of the Fifteenth Century.

The Academies or Universities, which were already Establish'd, in this Century were reduc'd to a Form, and there were several newly Establish'd: Among the rest, that of *Paris*, which had began to be Form'd in the fore-going Century, became Powerful and Famous, upon the Account of the great number of Scholars who flock'd thither from all Parts, and of the Masters with which it furnish'd all *Europe*. In its first rise it was compos'd of *Artists* who Taught the Sciences and Philosophy; and of *Divines*, who made Commentaries on *Peter Lombard*'s Book of *Sentences*, and Explain'd the Holy Scriptures. There is mention only made of these two Faculties in the Constitutions made in the Year 1215, by the Cardinal of Saint *Stephen* Legate of *Innocent* III. and in the Act of Donation made to the *Jacobines* in the Year 1217. Those Monks and the *Franciscan* Friars were soon after join'd to the Secular Divines, and afterwards the *Bernardines*. The Faculties of *Law* and *Physick* were a short time after made Part of the University. There is mention made of that of the *Law* in the Reform of the University by *Gregory* IX. and of all Four in the Letter which the University Wrote in the Year 1253, to all the Prelates of the Kingdom against the *Jacobines*, wherein it compares the Four Faculties to the Four Rivers of the Garden of *Eden*. At first the University was Compos'd only of Scholars and Masters and there were no particular Ceremonies us'd for the acquiring of that Degree: The time which they had spent in their Studies, and their Capacity alone conferr'd it on them. Afterwards they distinguish'd several Degrees, and fix'd the time they ought to Study, or Learn to acquire them. *Gregory* IX. seems to be the first who distinguish'd the Degrees of *Batchelor*, *Licentiate*, and *Master* or *Doctor*. They were the *Batchelors* who Taught Publickly: They began by Reading and Explaining the Holy Scriptures, and afterwards Compos'd Treatises on the Master of the Sentences. The former were call'd *Biblici*, and the latter *Sententiarij*. They bore the Name of *Bacillarij*, or *Bacalarij & Bacilli*, either because they were admitted by giving them a little Wand, or because they so call'd the Novices of the *Militia*, who Exercis'd with Sticks in order to Learn to Fight with Arms. The *Batchelors* were often exercis'd in Disputes, of which the Masters and Doctors were Moderators. This was the Original of *School-Acts*. When they had compleated the time prescrib'd for their Studies, and their Courses, they were Licentiated by the Chancellor of the Church of *Paris*, and were afterwards Admitted Masters or Doctors. The Chancellor of *Genevieve* pretended likewise to the same Right, and enjoy'd it for some time; but these Chancellors could only give Degrees to such as had went through the Course of their Studies in the Faculties, and pass'd the usual Examinations. So *John* of *Orleans* Chancellor of *Paris* in the Year 1271, having attempted by Virtue of his own Authority to give a Doctor of Divinity's Cap to *Ferdinand* the King of *Arragon*'s Son, tho' his Quality might have seem'd to have a Privilege of Dispensing with the usual Laws; yet the University oppos'd it, and depriv'd the Chancellor of the Right of Licentiating and Nominated another in his stead. This was the cause of a Tryal between the University and the Church of *Paris*, which did last till the Death of the Chancellor. When the Chancellors would have exacted Duties for granting of Degrees, they were hindred from it by several Orders. The first Divinity-Schools were in the Cloyster of *Notre-dame*, at Saint *Genevieve*, and at Saint *Victor*. Afterwards there were more in several other Places, and several Colleges were Founded, where they held Publick Lectures. In the time of *William* of Saint *Amour* about the middle of this Century, there were Twelve Divinity-Professorships, Three in the Cloyster of *Notre-dame*, Seven among the Secular Doctors, and Two of the *Dominicans*: The other Monks increas'd the Number of them. The Sciences and Philosophy were Taught in several Schools by Masters; the Head of those Masters is call'd in the Edict of King *Philip the Fair* of 1200, *Capital Scholarium*, and afterwards had the Quality of Rector of the University. The Scholars and Masters were divided into Four Classes, who had their *Proctors* or *Syndicks*.

The History of the University of Paris.

The Authority of the Popes was as great in this Century as the last. The difference of the Princes of *Germany* in the Election of the Emperor, gave them an opportunity of maintaining their Right over the Empire, and of strengthning their Temporal Power in *Italy*. The Collection and Publication of the Decretals gave the last Blow towards the entire Ruin of the Ancient Law, and the Establishing the absolute and unlimited Power of the Pope, and were the cause of a world of Processes, which were brought before the Court of *Rome*.

The Authority of the Popes.

The Election of Bishops belong'd to the Chapters, and those of Abbots or Abbesses to the Societies in *Italy*, *France*, *England*, and *Germany*. The Prebends of Cathedrals were likewise bestowed by the Election of the Chapter, sometimes by the Bishop, and sometimes by both. But the Popes made use of several methods to get to themselves the Disposal of Benefices, as Favours in Expectance, as Reserves Processe upon Elections, Compromising between the Contending Parties, and lastly by the Right of Lapsing. This Right was establish'd to supply the Negligence of the ordinary Collators, in case they did not present to the Benefices within a set time, or in case those whom they should have Presented became unworthy or incapable. In these Cases the Right devolv'd to the Metropolitan or the Pope. *Clement* IV. reserving to himself all the Benefices Vacant in *Curia*, declar'd in his Bull Dated 1266. That the Disposal of all Benefices belong'd of Right to the Pope. The Princes were maintain'd by the Decreal of the Council of *Lions* in the Royalties they were in Possession of, and enjoy'd not only the Revenues of Vacant Churches, but had likewise the Presentation of those Benefices which depended on them.

Of Elections and Collations of Benefices.

In this Century was introduc'd the *Commendam's* of Benefices, and the distinction between Benefices with the Cure of Souls and simple Benefices. Pluralities were very common, but yet Condemn'd by several Canons, and by the Decision of the Divines of *Paris* in the Year 1238. The Age of those who were Promoted to Holy Orders was fix'd: A Sub-Deacon to be Eighteen Years Old, a Deacon Twenty, and a Priest Twenty five: Several Canons were made about their Habits, and

Of Elections and Collections of Benefices.

their External Duties. The Juriſdiction, Privileges, and Immunities of the Clergy were ſtretch'd to the utmoſt Degree. However they were charged with Supplies by the Princes for the Neceſſity of the State, and by the Popes with Impoſts for the *Croiſades*, or under other Pretences.

The Conteſts between the Clergy and the Mendicant Friars about Confeſſion.

There is ſcarce any thing Remarkable in this Century about the Adminiſtration of the Sacraments and the Diſcipline of the Church, beſides what relates to the Right of Confeſſing and granting Abſolution. The Canon call'd *Omnis utriuſque ſexus* of the General *Lateran* Council, Held in the Year 1215, under *Innocent* III. Orders all the Faithful to Confeſs themſelves to their proper Curate or Paſtor, or if they would Confeſs themſelves to another, to get leave of their proper Prieſt; becauſe otherwiſe they could not be Abſolv'd. This Canon is Confirm'd and Explain'd to mean the Curate by ſeveral Provincial Councils of this Century, ſuch as the *13th.* Canon of the Council of *Toulouſe* 1229, by the *46th.* of the Council of *Beziers* 1260, by the *4th.* of the Council of *Sens* 1269, by the *19th.* *20th.* and *21ſt.* of the Council of *Arles* 1275, by the *8th.* of the Synod of *Cologne*, 1280, by the *7th.* and *9th.* of the Council of *Lambeth* 1281. by the Synod of *Niſmes* 1284, by the *5th.* Canon of the Synod of *Exeter* 1287, by the *6th.* of the Council of *Roan* 1299, and by the *108th.* of the Council of *Bayeux* in the Year 1300. Notwithſtanding the Mendicant Friars preſuming upon the Privileges granted them by the Pope, pretended to have a Right of Confeſſing and giving Abſolution to the Faithful without asking the leave not only of the Curates, but of the Biſhops themſelves. *Gregory* IX. was the firſt who gave leave to the *Dominicans* to Preach and hear Confeſſions by his Bull Dated at *Anagnia*, *September* the *26th.* 1227, directed to all Arch-Biſhops, Biſhops, and other Prelates of *Chriſtendom*. The *Dominicans* deſirous to make uſe of this Privilege, and to Confeſs not only without leave of the Curates, but alſo of the Biſhops; rais'd the whole Body of the Secular Clergy againſt them. *Innocent* IV. maintain'd them in their Privilege by his Bull Dated *May* 14. 1244. Directed to the Biſhops of *England*, where this Diſpute was then higheſt. But thoſe Prelates inſiſting on the Canon of the Fourth General *Lateran* Council, rejected that Privilege, and the Divines of *Paris* being Conſulted with upon that Subject in the Year 1250, return'd for Anſwer, That it was not Lawful to Confeſs one's ſelf to the Pope himſelf, nor to the Biſhop, nor to their Penitentiary, nor to thoſe whom they ſhould Commiſſion, without the conſent of the Curate. *Innocent* IV. tir'd with the continual Complaints of the Ordinaries, and concern'd at the Abuſes which were occaſion'd by that Privilege which the Monks pretended to have of Confeſſing the Faithful without the leave of their Curates; prohibited the Monks according to the Determination of the *Lateran* Council, from Confeſſing the Faithful without their Curates leave. This Bull is Dated at *Naples November* the 21ſt. 1254. But *Alexander* IV. Repeal'd it by his Inſtitute Dated likewiſe at *Naples December* 22. the ſame Year, and by another Dated *October* the *21ſt.* 1256. He Confirms the Privilege granted to the Monks of Confeſſing without the leave of the Curates; which was likewiſe Regulated by another Bull granted about the *2d.* of *October* the Year enſuing againſt the Propoſitions of *Odo* of *Douay* and *Chriſtian* of *Beauvais*, who together with *William* of Saint *Amour* had aſſerted, That the Monks might not Preach, Confeſs, or give Abſolution without the conſent of the Curates and Ordinaries tho' they had a Miſſion from the Pope. *Clement* IV. likewiſe Condemn'd that Doctrine by his Bull of the *20th.* of *June* 1265. Notwithſtanding the Synod of *Clermont* in the Year 1263, and the Provincial Council of *Saltzburgh* in the Year 1274, Order'd the Execution of the Canon, call'd *Omnis Utriuſque Sexus*, and declar'd, That the proper Prieſt was the Curate. This laſt Council entirely Repeal'd the Permiſſions of Preaching and Confeſſing granted to the Mendicants. *Martin* IV. willing to ſilence the Conteſt, granted to the Monks by his Bull of the *10th.* of *January* 1282, the Permiſſion of Confeſſing, upon Condition however, That thoſe who Confeſs'd themſelves to them, ſhould Confeſs themſelves once a Year to their proper Curate. This Accommodation was ſeconded by the Council of *Bourges* in the Year 1286. But there aroſe another Difficulty; for the Biſhops and Curates pretended, That thoſe who were Confeſs'd to the Monks were oblig'd to Confeſs the ſame Sins to their Curates. The Monks maintain'd the contrary, and pretended, That the Precept was Obey'd by making a Confeſſion once a Year of ſome Sins to the Curate. It was neceſſary to have recourſe to the Holy See to get its Senſe on this Matter, and in the mean time it was determin'd, That it was neceſſary to Confeſs to the Curates. The Clergy of *France* ſent Deputies to Pope *Nicholas* IV. But he would not Decide this Controverſy. *Boniface* VIII. undertook it in his Decretal *Super Cathedram*, whereby he Order'd, That the Superiors of the Religious Houſes ſhould make their Application to the Prelates, and ask their leave to Adminiſter the Sacrament of Pennance for the Friars which they ſhould make choice of to Employ in this Miniſtry; that if they grant it them, they may Confeſs and give Abſolution; and if they refuſe it, he would grant it to them by the Plenitude of his Power; after they ſhould come to demand it of him. *Benedict* XI. alter'd ſomething of this Conſtitution by his Decretal call'd *inter Cunctos*, and expreſly declar'd, That thoſe who were Confeſs'd to the Monks were not oblig'd to Confeſs the ſame Sins to their Curate, excepting Excommunication, or in Caſe one was fraudulently Confeſs'd. He likewiſe orders, That the Superiors of the Monks ſhall demand this Licence in Writing of the Dioceſan Biſhops, and that if they do not grant it, they may Adminiſter this Sacrament without Licence: Yet he exhorts them to Admoniſh the Faithful to Confeſs all their Sins once a Year to their proper Curate. This Decretal of *Benedict* was afterwards Repeal'd by *Clement* V. in the Council of *Vienna*, by the *Clementine* call'd *Dudum*, which re-eſtabliſhes the Practice enjoin'd in the Decretal *Super Cathedram* of *Boniface* VIII.

The Inſtitutions of ſeveral Religious Orders.

The Original, Confirmation, and Progreſs of the *Mendicant* Friars is one of the great Events of this Century. The *Waldenſes* gave occaſion for this Inſtitution; for as they made Profeſſion of Renouncing all their Worldly Goods, of leading a Life of Poverty, of being conſtant in Prayer, in Reading

Reading the Scriptures, and in Preaching, and of Practising in the literal Sense the Advices of the Gospel; so there were several Zealous Catholicks who would Imitate them. Two New Converts of that Sect, *Bernard* and *Durand* of *Osca* were the first who made Profession of this sort of Life, and Instituted in the Province of *Tarragon* a Congregation which they call'd the *Poor Catholicks*, in opposition to the Poor of *Lions*. They Practis'd the Advices of the Gospel in the Literal Sense, gave all their Goods to the Poor, Study'd the Holy Scriptures, Work'd with their Hands, Disputed against the Hereticks, attended the Prayers, preserv'd their Chastity, Liv'd in Common, Pay'd the Tithes and Offerings, but affected nothing of singularity in their Shoes, that they might not give that Scandal which the Poor of *Lions* did. *Innocent* III. Approv'd of that Order, and Confirm'd the Order of the *Humbled* or *Humilies*, who Liv'd much after the same manner, and apply'd themselves to Preaching. There were at the same time a great many Zealous Persons who would have set up New Orders of Monks, so that the *Lateran* Council in the Year 1215, was obliged to restrain the Inventing of new Rules, or Establishing of new Orders of the Religious. Notwithstanding a little after, the Principal Orders of the *Mendicants* were Establish'd, and afterwards Approv'd by the Popes. For the same Year *Dominick de Gusman*, who had Preach'd a long time against the *Albigenses*, took up a Resolution, with Nine more of his Companions, to Establish the Order of Preaching Friars. He went to wait upon Pope *Innocent* III. to obtain the Confirmation of it. That Pope made a scruple of granting it to him, because of the Prohibition of the *Lateran* Council; but being admonished (if the Historians of that Order may be Credited) by an Heavenly Vision of the Good which the Order of Saint *Dominick* would do to the Church, he commended his Design, advis'd him, That he might not contradict the Decree of the Council, to take the Rule of Saint *Augustine*, and sent him to *Toulouse* to acquaint his Companions of it; which he did, and return'd afterwards to *Rome*. Whilst these Transactions pass'd *Innocent* Dy'd, and *Honorius* III. Approv'd of that Order; and in the Year 1218, consented, That those Monks should quit the Habit of Regular Canons, which they hitherto Wore, and take up a particular Habit, and observe new Constitutions. They were at first Establish'd at *Toulouse*, and a little after spread over all Christendom. In the Year 1217, they had a Monastery at *Paris*, which was at first between the Arch-Bishop's Seat, and *L' Hôtel Dieu*, and the same Year in the House of Saint *James*, from whence they were call'd *Jacobines*. In the first times, before they had alter'd any thing of the Rule of Saint *Augustine* they had Abbots, as the Regular Canons, but afterwards they Created to themselves a *General* over all the Order and Priors or Superiors. Saint *Dominick* Founded also Nuns of his Order.

The Poor Catholicks.

The Humbled or Humilies.

The Order of the Preaching Friars.

The Order of *Minors* or *Franciscan* Friars had been Instituted some time before in the Year 1208, by *Francis* of *Assisy*, who had drawn up a new Rule: It was Approv'd in the Year 1213, by *Innocent* III. and Confirm'd by *Honorius* III. in the Year 1223. They encreas'd in a short time, and in the Year 1216, were Establish'd in *Paris*, where they had their House given them in the Year 1218. and in the Year 1219, they went over to *England*.

The Minor or Franciscan Friars.

The Institution of the Hermits of Saint *Augustine* is not so well known. Some carry it so high as Saint *Augustine*, but without grounds; others make *William* Duke of *Aquitaine* to be the Author of it, who Liv'd in Saint *Bernard*'s time, and who being return'd from his Journey to *Jerusalem* Founded in *Italy* several Monasteries of Hermits, who were call'd *Williamites*, and not *Augustines*. This Order which was almost extinct, was reviv'd by *John Bon* of *Mantua*, who Founded in *Italy* several Monasteries of Hermits, who were call'd the Friars of *John Bon*, or *Zambonites*. He Founded likewise several other Orders of Hermits, of which some call'd themselves Friars of the Order of *Fabala*, others *Britini*, the others, the Friars of the *Penitence of Jesus Christ*, or *Saccites*. *Innocent* had a Design of Uniting all these Orders into One, and it was Executed by his Successor *Alexander* IV. who made one Conventual of them under a General, and call'd them the *Hermits of Saint Augustine*, tho' he had drawn them from their Hermitages to Live in Towns, and to Employ them in the Affairs of the Church.

The Augustine Friars.

The Order of *Carmelites* which had been Founded about the Year 1121, receiv'd a Rule the Year 1199, from *Albert* Patriarch of *Jerusalem*, which was Approv'd by *Honorius* III. They came into the West in the Year 1238, Founded a Conventual, and spread there. Their Rule was afterwards Explain'd and moderated by *Innocent* IV. in 1245.

The Carmelites.

Besides these Four Orders of *Mendicants*, there were a great many other Religious Congregations Founded in this Century; such as the *Order of the Holy Trinity*, or *of the Redemption of Captives*, Founded in the Year 1211, by *John* of *Matha*, of *Provence* Doctor of *Paris*, and by *Felix* an Hermit of *Valois*, and Approv'd by *Innocent* III. Three Years after. The Order of *Sylvestrines*, who follow'd the Rule of Saint *Benedict*, Founded in the Year 1231, at *Montefano* by *Sylvester Guzolini*, who from a Canon, became an Hermite, and drew a great many into his Society. *The Order of Saint Mary of Mercy*, Founded by *Peter Nolascus* at *Barcelona* in the Year 1223, under the Authority of *James* I. King of *Arragon*, and by the Advice of *Raymond* of *Pennafort*, and Approv'd by *Gregory* IX. in the Year 1235. *The Order of Servites*, which began at *Florence* in the Year 1233, was Approv'd by *Alexander* IV. and *Benedict* XI. *The Order of Celestines*, Founded by *Peter* of *Moron*, who afterwards was Pope under the Name of *Celestin* V. and solemnly Approv'd of his Order by a Bull Dated *August* 28. in the Year 1294, which was Confirm'd by *Benedict* IX. in the Year 1304. *The Order of the Valley of Scholars*, Founded in *France* by *William*, *Richard*, *Everard* and *Manasses*, Doctors of Divinity in *Paris*, and by *Frederick* Doctor of *Law*, who retir'd into the Diocess of *Langres* in the Year 1219, with Thirty seven Scholars, who follow'd the Rule of the Regular Canons of Saint *Victor*, and had some particular Constitutions, which are to be met with in the Eighth Tome of the *Spicilegium* by Father *Luke Dachery*:

The Order of the Redemption of Captives.

The Sylvestrines.

The Order of St. Mary of Mercy.

The Servites.

The Celestins.

The Order of the Valley of Scholars.

The Order of the Valley of Scholars.

chery: This Order was Approv'd by *Honorius* III. in the Year 1218. There were many other Orders, whose Number grew so great, that *Gregory* X. was oblig'd in the General Council of Lyons Held 1274, to prohibit the Founding of new Ones, to abolish all that had been Founded since the *Fourth General Lateran* Council, without the Approbation of the Holy See, and even to order, That the Monasteries of such as had been Confirm'd by the Pope, but had not wherewith to subsist, should Admit no more Novices, nor make any more Progress. However he excepts the *Dominicans* and *Franciscan* Friars, and as to the *Carmelites* and the *Augustine* Hermites, whose Institution he said had preceeded the General *Lateran* Council of the Year 1215, he orders, That they should remain in the same State wherein they were till the Holy See should provide otherwise. Notwithstanding this Prohibition, about the latter end of this Century, there rose up the *Freres, Begards, Beguines*, and other sorts of Religious, who were suppress'd in the next Century.

The End of the History of the Thirteenth Century.

CHRONO

A Chronological TABLE

For the Thirteenth CENTURY.

A.C.	Popes.	Roman Emperors.	Kings of England and France.	Kings of Scotland, Arragon, &c.	Councils.	Remarkable Events, Writers, &c.
1200	Innocent III. 18.	Philip Augustus Reigns in Germany, till his Death; after which Otho Augustus was one of the Three. VI. John Cummin a Patriarch of Constantinople.	The Dispute between the Crowns of England and France, concerning the Dutchy of Normandy, &c. was Decided by the Arch-Bishop of Rheims, and Otho Bp. of Sabina, Cardinal of St. Eustachius, by Authority from Pope Innocent III. Philip Augustus King of France the 24th year of his Reign. John Williams, Arch-Bishop of Toledo, the 18th year of his Reign. Alphonso VIII. King of Castile, the 42d year of his Reign. Alphonso King of Leon, the 24th year of his Reign. Peter II. King of Arragon. Alphonso II. King of Portugal.		The Council of Lateran.	Abbess Matilda dies governing the Famous Abbey of Fontevraud. Peter of Blois Archdeacon of London. Famous Abbess of Caen. Innocents Pope. Hugh Bishop of Lincoln. Stephen Langton at this time Famous Arch-Bishop of Canterbury. Alexander Neckam Famous Abbot of Cirencester. Famous Writings of this Century.
	IV.	VII.	IV. The Pope sends a Legate into Germany to Support the Interest of Otho.			Bishops of Germany in Arms to Depose the Emperor Philip. Famous Abbess of Quedlinburg. Famous Abbess of Gandersheim.
1202	V.	VIII.	V.	The Death of William Abbot of Ryedale.		Famous Death of Peter. Famous Author of the History of Constantinople, William the Breton. Walter of Coventry Arch-Bishop of Rouen. Richard Canon of London. Herbert Arch-Bishop of Tuam in Ireland.
1203	VI.	Constantinople taken by the French and Venetians, who drive out the Emperor Alexius Angelus, and put out of Prison the old Prince Isaac Angelus, whom they proclaim and Crown Emperor with his Son Alexius, who is Crowned Alexius. The Constantinopolitans displeased with them, Proclaim Nicetas Comnenus Emperor.	VI.			Stephen Bp. of Tournay. Peter de Blois Famous.

The Chronological Table.

A. C.	Popes.	Eastern Emperors.	Western Emperors and Kings.	Ecclesiastic Affairs.	Councils.	Ecclesiastical Writers.
1204	VII.		VII. *Philip* Duke of Suevia King of Germany. *Alphonsus* Archbishop of *Bisuntium*.	The *Bulgarians* are reconciled to the Roman Church. The Emperor *Baldwin* writes to the Pope [illegible]		*Nicetas Coniniates* compiles his History. *Baldwin* Count of *Flanders*, writes his Letter about the Affairs of Constantinople.
1205						*Geoffry de Villehardoin* and *Gunther* wrote against this time. *Lambert* of *Leige*, Monk of *Duris*. *Helinand* Monk of *Froimond*. Anonymous Author of the Life of St. *William* of *Rochilde*, Flourish'd. *Albertus Magnus* Born.
1206	IX.		IX.	*Stephen* of *Langton* interdicts the Kingdom of *England*, because [illegible]	The Council of *Lambeth* in *England*.	*Stephen* of *Langton* Elected Archbishop of *Canterbury*. The Death of *Petrus Autissiodorensis*. [illegible] Bishop of *Auxerre* makes his Panegyrick. *Joel* Compiles his Chronology. *Roger Bacon* Born.
1207	X.	II. The Death of *John Camaterus* Patriarch of *Constantinople*.	X. Peace concluded at *Nanthes* between *Philip* and *Otho*. The Empire is reunited to *Philip*, and his Daughter is married in Marriage to *Otho*, who is declar'd his Successor.	The *Inquisition* and *Crusades* against the *Albigenses*. *Diego* Arch-Bp. of *Toledo* Absolved by the Legates of the Pope, in the Assembly of *Narbona*, and *Bruno* [illegible]	A Council held in the Province of *Narbonne* against the *Albigenses*. The Assembly of *Narbona* held in the Christmas Holy-Days.	*William* of *Segelo* made Bishop of *Auxerre*. *Gautier* of *Coustances* Arch-Bishop of *Rouen*, dies *Nov.* 16.
1208	XI.	II. *Theodorus Lascaris* [illegible] Patriarch of *Constantinople* Residing at *Nice* to be Elected. *Michael Autorianus* is the first.	*Philip* [illegible] at *Bamberg* [illegible] by Order of [illegible] *bach*. *Otho* Duke of *Saxony* is Elected [illegible] King of Germany.	*Bruno* [illegible] *Toledo* to be deposed from [illegible] Archbishoprick of *Cologne*, and takes possession of it again. *Philip* [illegible]	The Assembly of *Paris*, wherein *Guido* Cardinal Legate in *France* drew up several Orders.	*Roderick Ximenes* Advanc'd to the Arch-Bishoprick of *Toledo*.

[illegible] taken by the [illegible] who chase the Emperor *Baldwin* Count of *Flanders*, and become Masters of the Provinces of the Greek Empire in Europe. The Greek Princes [illegible] *Theodorus Lascaris* [illegible] his See of his Empire at *Nice* in *Bithynia*. *Michael* of the Family of the *Comneni* Seizes on the Province of *Epirus*. *David* on *Heraclea*, *Alexius* on *Trebizonda*, and *Alexius* his Brother on the Coast of *Pontus*; where he [illegible] Empire, distinct from [illegible] that of *Constantinople*.

Herbert Boscal is elected Patriarch of *Constantinople* by the *Latins*.

A. C.	Popes.	Eastern Emperors.	Western Emperors and Kings.	Ecclesiastical Affairs.	Councils.	Ecclesiastical Writers.
1209	XI.	IV.	II. *Otho* Crown'd Emperor by Pope *Innocent* III. *October* 4. An Insurrection of the People of *Rome* against *Otho*.	The Memory of *Amaury* condemn'd in the Council of *Paris*, his Bones dug up and cast into the Common Sewer. Several of his Disciples condemned also in that Council, and afterwards burnt. The Metaphysicks and Physicks of *Aristotle*, newly brought from *Constantinople*, and translated into Latin, are condemn'd to be burnt by the same Council, which forbids the reading them under pain of Excommunication.	An Assembly of *Wurtzburgh*, wherein the Pope's Legates approv'd of the Marriage to be contracted between *Otho* the Emperor and *Philip*'s Daughter. The Council of *Montilly* against *Raymond* Count of *Toulouse*. The Council of *Avignon*, Sept. 6. The Council of *Paris*.	
1210	XII.	V.	III. *Otho* Revenges himself of the *Romans* by Acts of Hostility, which oblig'd the Pope to Excommunicate him, and to declare him divested of the Empire in a Council assembled at *Rome*.		The Council of *Rome* against the Emperor *Otho*.	The Death of *Gilbert Martin* about this Year. *Arnold* Abbot of *Lubes* Writes his Chronicon. *Vermerus* Abbot of St. *Blaise*. *Peter de Vaux de Cernay*. *William* of *Puilaurent*. *Gervais* of *Tilbury*. *Gautier Mapes*. *Gilbert*. *Alanus*. *John Galle*. *Bernard* of *Compostella*. These all Flourish'd.
1211	XIV.	VI.	*Frederick* II. Elected King of *Germany*. I.	The Pope causes the Sentence of Excommunication against the Emperor *Otho* to be Publish'd in *Germany* by *Sifroy* Arch-Bishop of *Mentz*. The Institution of the Order of the Trinity, or of the Redemption of Captives by *John* of *Matha* Dr. of *Paris*, and by *Felix* Hermit of *Valois*, approv'd by the Pope three Years after.	The Assembly of *Nuremberg*, held about Pentecost, Wherein the Emperor *Otho* declar'd War against the Count of *Thuringe*, who had given shelter to the Arch-Bishop of *Mentz*.	*Willibrand* of *Oldenburgh* writes his Itenery of the Holy Land.
1212	XV.	VII.	II. *Frederick* goes into *Germany*, where he is very well receiv'd and makes great Progress against *Otho*.		The Council of *Paris*.	*Robert* of *Marlan* finishes his *Chronicon*.
1213	XVI.	VIII.	III. *Peter* of *Arragon*, kill'd *September* 10. His Son *James* I. Succeeds him.		The Council of *Lavaur* against the Count of *Toulouse* and the *Albigenses*.	*John* of *Oxford*. *John* of *Fordeham*. *Jocelin* of *Brakelonde*. *John Gray*. *Adam* of *Barlingen*. *Hugh le Blanc*, Flourish'd.
1214	XVII.	IX.	IV. *Frederick* Crown'd Emperor at *Aix-la-Chapelle*. *Otho* is entirely routed *July* 15. at *Bouvines* by *Philip Augustus* King of *France*. *Alphonso* King of *Castile* dies *October* 5. His Son *Henry* Succeeds him.			

A. C.	Popes.	Eastern Emperors.	Western Emperors and Kings.	Ecclesiastical Affairs.	Councils.	Ecclesiastical Writers.
1215	XVIII.	X. *Theodorus Lascaris* Cognatus nominated Patriarch of *Constantinople* by the *Greeks*.	V. *Simon* Count of *Montfort* General of the *Croisade* against the *Albigenses*, takes upon him the Name of Count of *Toulouse*, that County being granted to him by the Council of *Montpellier* and the Pope.	The Decree of the Council of *Montpellier*, which grants to *Simon* General of the *Croisade* against the *Albigenses*, all the Territories of *Raimond* Count of *Toulouse*, Favourer of those Hereticks, with a Charge of receiving the Investiture of them from the King of *France*. The Pope confirm'd this Decree, yet reserving to the Count's Son some Demeans in *Provence*, and 400 Marks a Year.	The Council of *Montpellier*, the beginning of this Year. The Fourth General *Lateran* Council held in *November*.	*Alexander Neckam* is made Abbot of *Exeter*. *Conrad* of *Lichtenau* is likewise made Abbot of *Urspers*. *St. Francis* of *Assis*. *William* Deacon of *Bourges* then Flourish'd.
1216	XIX. *Innocent* III. dies *July* 16. two days after, *Honorius* III. is Elected in his stead. I.	XI. *Henry* Emperor of *Constantinople* dies *June* 10. *Peter* of *Courtenay* Count of *Auxerre*, who had marry'd his Daughter *Yolanta* is Elected in his stead. I.	VI. The Death of the Emperor *Otho*. *John* King of *England* dies *Oct.* 17. *Henry* III. his Son Succeeds him.		The Council of *Melun*.	Anonymous Author of a Collection of the Decretals of *Innocent* III.
1217	II.	II. *Peter* of *Courtenay* Crown'd Emperor of *Constantinople* by Pope *Honorius* III. in the Suburbs of *Rome April* 18. He is taken in his Journey to *Constantinople*, by *Theodorus Comnenus* Prince of *Epirus*. His Wife *Yolanta* governs the Empire three Years.	VII. *Henry* of *Castile* dies, leaving his Sister *Berengaria* Queen of *Leon* his Heiress, who gave the Kingdom to her Son *Ferdinand*, who Succeeded his Father *Alphonso* in the Kingdom of *Leon*.	The *Dominicans* are founded in *Paris* in the House of S. *James*, from whence they were call'd *Jacobines*. The Foundation of the Order of the Valley of Scholars in the Diocess of *Langres*, approv'd by the Pope the Year ensuing.		*Matthew Paris* enters into the Monastery of St. *Albans*.
1218	III.	I. *Theodorus Comnenus* Prince of *Epirus* renounces the Schism of the *Greeks*, and is reunited to the *Latin* Church.	VIII. *Simon* of *Montfort* General of the *Croisade* against the *Albigenses*, having laid Siege to *Toulouse*, was kill'd in a Sulley: His Son *Amaury* Succeeds him in his Conquests.	The *Franciscans* obtain an House in *Paris*, in which they are Establish'd.		*Raimond* of *Pennafort* enters into the Order of *Franciscans*.
1219	IV.	II.	IX.	The *Franciscans* go from *France* to establish themselves in *England*.		*Maurice* made Bishop of *Mans*.
1220	V.	III. *Maximus* made Patriarch of *Constantinople* at *Nice*.	X. *Frederick* Crown'd Emperor at *Rome* by Pope *Honorius* III.			*William* of *Seignelay* is translated to the Bishoprick of *Paris*. *Jourdain* enters into the Order of the *Dominicans*. *Ricerus* the Companion of S. *Francis*. S. *Anthony* of *Padua*. *Henry* of *Kalsa* Abbot of *Richenou*. *Conrad* Prior of *Schur*. *Eckerhard* Dean of S. *Gal*. *William* Monk of S. *Denis*. These Flourish'd at this time.

1221

A. C.	Popes.	Eastern Emperor.	Western Emperors and Kings.	Ecclesiastical Affairs.	Councils.	Ecclesiastical Writers.
1221	VI.	*Robert* Son of *Peter* of *Courtnay* declar'd Emperor of *Constantinople*.	XI. *Frederick* falls out with the Pope who Excommunicates him.			*Albertus Magnus* enters into the Order of the *Dominicans*. S. *Bonaventure* born. *Radulphus Niger*.
		Manuel Charitopulus succeeds *Maximus* in the Patriarchship of *Constantinople*.			*Alexander* of *Sommerset*. *Conrad* Monk of *Schur*. These Flourish'd at this time.	
1222	VII.	II. *Theodore Lascaris* being dead, *John Ducas* his Son in Law Succeeds him.	XII. The Emperor *Frederick* causes his Son to be Elected King of *Germany*, in an Assembly held at *Wurtzburgh*, & to be Crown'd at *Aix-la-Chapelle*.	An Impostor who call'd himself the *Christ*, and shew'd marks in his Hands, Feet and Side, as the Scars of the Wounds upon the Cross, is condemn'd in a Council at *Oxford*, and afterwards burnt.	The Assembly of *Wurtzburgh*. The Council of *Oxford*.	*Jourdain* made Second General of the *Dominicans*. *Alexander* of *Hales* enters into the Order of the *Franciscans*. The Death of *Peter* of *Corbeil*, Arch-Bp. of *Sens*.
1223	VIII.	III. The Birth of *Theodorus Lascaris* Sirnam'd *Ducas*.	XIII. *Philip Augustus* dies *July* 25. and his Son *Lewis* VIII. succeeds him in the Kingdom of *France*.	The Pope confirms the Order of *Franciscans*. The Foundation of the Order of S. *Mary of Mercie* by S. *Peter Nolascus*, at *Barcelona*, under the protection of *James* I. King of *Arragon*, and by the Advice of *Raymond* of *Pennafort*.	The Council of *Paris* against the *Albigenses*.	*Gautier Cornu* is made Arch-Bishop of *Sens*. The Death of *William* of *Segneley* Bp. of *Paris*.
1224	IX.	IV.	XIV. The Death of *Alphonso* King of *Portugal*, his Son *Sancho* succeeds him. His Brother *Alphonso* is declar'd Governour. *Raymond* Count of *Toulouse* dying, his Son of the same Name succeeds him, submits to the Church of *Rome*, and makes his Peace in the Council of *Montpellier*.		The Council of *Montpellier* held in *August*, for the Reconciling of the Count of *Toulouse* to the Church of *Rome*.	The Birth of S. *Thomas Aquinas*. *Rigord* Historiographer of *France*. *William* the *Breton*, Flourish'd.
1225	X.	V.	XV.	Cardinal *Romanus* Legate, of the Holy See, demands for the Pope in the Council of *Bourges* the Revenue of 2 Prebends in all the Cathedrals, 2 Places in the Abbeys, and one Prebend in each Church of the Kingdom, and the Power of nominating 4 Abbots to visit all the Monasteries of *France*. But the Council oppos'd it.	The Council of *Bourges*, *Nov.* 30. against the *Albigenses*, and concerning the Contests betw. the Count of *Toulouse* and the Count of *Montfort*, wherein nothing was concluded. The Council of *Mentz* held *Dec.* 10.	*John Algrain* of *Abbeville* is made Arch-Bishop of *Besançon*. *Humbert de Romans* enters into the Order of the *Dominicans*. *Prepositivus* flourish'd.
1226	XI.	VI. *Germanus* II. Sirnam'd *Nauplius* Elected Patriarch of *Constantinop.* at *Nice* after the Death of *Manuel Charitopulus*.	XVI. *Lewis* VIII. K. of *France* dies the beginning of *Nov.* *Lewis* IX. call'd St. *Lewis* succeeds him at Eleven Years and a half Old under the Tutelage of Queen *Blanche* his Mother.	*Raymond* Count of *Toulouse* is Excommunicated in the Council of *Paris*, and his Dominions given to *Lewis* King of *France*, to whom *Amaury* Count of *Montfort* had surrender'd his Title.	The Council of *Paris* held *Jan.* 18. against the *Albigenses*. The Edict of *Lewis* VIII. K. of *France* against the Excommunicated.	*Cæsarius* of *Heisterbac* writes the Life of S. *Engelbert* Arch-Bp. of *Cologne*, and Homilies on the Sundays and Festivals of the Year. The Death of *Francis* of *Assisy*.
1227	Pope *Honorius* dies *April* 18. and two days after *Gregory* IX. is Elected.	VII.	XVII. Pope *Gregory* IX. renews the Sentence of Excommunication issu'd by his Predecessor against the Emperor *Frederick*, because he did not go into *Syria* with the *Croisade*. *Frederick* orders four Manifestoes against the Popes and Cardinals to be Publish'd.	*Raymond* Count of *Toulouse* is afresh Excommunicated with the Men of *Toulouse*, and *Trincavel* Count of *Beziers* in the Council of *Narbonne*. The Decree of the same Council which orders, that the Feast of S. *Matthias* shall always be Celebrated in Leap-year, on the latter of the two *Bissextile* days. The Bull of Pope *Gregory*, *Sept.* 26. which gives leave to the *Dominicans* to Preach and Hear Confessions. But those Monks using this Privilege without the Consent of the Bishops and Curates, rais'd the Secular Clergy against them.	The Assembly of *Aix-la-Chapelle*, wherein the Expedition of the Emperor and the *Croisade* to the Holy Land is resolv'd upon. The Council of *Narbonne* held in Lent.	The Death of *Alexander Neckam*. The Death of *Helinand*. *John Algrain* made Cardinal. *Hugh* of St. *Marian* Flourish'd.

A. C.	Popes.	Eastern Emperors.	Western Emperors and Kings.	Ecclesiastical Affairs.	Councils.	Ecclesiastical Writers.
1228	II.	VIII. *Robert* Emperor of *Constantinople* dies. His Brother *Baldwin* II. Succeeds him.	XVIII. *Frederick* goes into *Syria*. The Pope in his Absence seises on a great many Towns of *Apulia*.		The Assembly of *Paris* in *Apr.* wherein *Raymond* Count of *Toulouse* makes his Accommodation with the Pope and King *Lewis*, and receives Absolution.	The Death of *Stephen* of *Langton*. *William* Elected Bp. of *Paris*.
1229	III.	I. *Theodore Comnenus* being become Master of *Thessalonica*, and having assum'd the Title of Emperor of *Constantinople*, is Excommunicated by the Pope.	XIX. *Frederick* makes a Treaty with the Sultan, and causes himself to be Crown'd King of *Jerusalem*. He returns into *Italy*, & retakes the Towns which had been taken from him in his Absence.	The University of *Paris*, not able to have Justice done them for the Death of some of their Scholars, kill'd by Soldiers, retir'd some to *Rheims*, and some to *Angers*. The *Dominicans* took advantage of their Absence, and procur'd Degrees for themselves and leave to Teach; which was the Cause of the Contests which they afterwards had with the University.	The Council of *Toulouse* against the *Albigenses*.	*Benet* made Bishop of *Marseilles*. *Conrad* of *Lichtenau* finishes his *Chronicon*.
1230	IV.	II.	XX. *Frederick* is Absolv'd by the Pope, and reconcil'd to him at *Anagnia*.	*Stadings*, A New Sect of Heretics in *Germany*.		*Fabian Hugelin*. *Conrad* of *Everbach*. *John Gal* Abbot of *Fontenelle*. *Albertus* Prior of *Mount de Vignes*.
		The Death of *Alphonso* King of *Leon*. He leaves his Kingdom to his two Daughters: But his Son *Ferdinand* who was already King of *Castile*, Sies'd upon it.		*Hugh* of *Floreff*. *Conrad* of *Marpurg*. *Philip* of *Grev*. Cardinal *James* of *Vitry*. *Adam* of *Chamilly* made Bishop of *Senlis*. *Pantaleon* Deacon of the Church of *Constantinople*, writes against the *Greeks*. *Peter de Vignes* makes a Discourse about the Deposing of *Frederick* against the Pope and Cardinals.		
1231	V.	III.	XXI. *Frederick* distrusting his Son *Henry*, banishes him to *Sicily*.	Pope *Gregory* renews the Prohibition of Reading *Aristotle's* Works, but only till they were Corrected.	The Council of *Chateau-Gonthier*.	*Maurice* Bishop of *Mans* is Translated to the Arch-Bishoprick of *Roan*. The Death of S. *Anthony* of *Padua*.
1232	VI.	IV.	XXII.		The Council of *Melun*.	*Albertus* Monk of *Stada* is made Abbot of his Monastery.
1233	VII. The Pope writes to *Germanus* Patriarch of *Constantinople* about the Reunion of the two Churches, and sends Legates to treat with him.	V.	XXIII.	The Institution of the Order of *Servites* at *Florence*. The University of *Paris* is reestablish'd, and Reform'd by the Order of the Holy See. It afterwards made an Order to hinder the Regulars from having any more than one Divinity-Professorship in *Paris*.	Statutes of *Raymond* Count of *Toulouse* against the *Albigenses*, order'd by the Council of *Melun* the Year before, and Publish'd *February* 14. of this Year. The Council of *Beziers*. The Council of *Nymphea* in *Bithynia*, held the morrow after *Easter*, for the Reunion of the two Churches, but they came to no Conclusion.	*Maurice* Arch-Bishop of *Roan*, interdicts his Diocese, and dies the Year after.
1234	VIII.	VI.	XXIV.	The *Stadings* Heretics of *Germany* getting to an head against the Catholicks are Defeated and Cut to pieces by the Forces of the Arch-Bp. of *Brene*, Duke of *Brabant*, and of the Count of *Holland*, who entirely extirpated that Sect.	The Council of *Arles*, *July* 10.	*William* Abbot of *Andreas* finishes his *Chronicon*. *Edmund Rich* is made Arch-Bishop of *Canterbury*.

A. C.	Popes.	Eastern Emperors.	Western Emperors and Kings.	Ecclesiastical Affairs.	Councils.	Ecclesiastical Writers.
1235	IX.	VII.	XXV. The War of *Frederick* in *Lombardy*. His Son *Henry* joyns with the Cities of *Lombardy* against him. *Frederick* causes him to be Apprehended and Depos'd, and Banish'd him to *Apulia*, where he died in Prison the Year after.	The Pope approves of the Order of *Mercy*.	The Council of *Westminster* held about this Year. *Thomas* of *Celano*. Two Anonymous Authors of the Lives of *Herman* the Blessed, and of St. *Anthony* of *Padua*, Flourish'd at that time.	*Robert Grosteste* is Elected Bishop of *Lincoln*. *Alexander* of *Hales*. *John* of *Rochel*.
1236	X.	VIII.	XXVI. *Conrad* the Second Son of *Frederick*, is Elected King of *Germany* after the Death of his Brother *Henry*.	*Albertus* Abbot of *Stada* endeavours to no purpole to bring in the Reformation of *Citeaux* into his Monastery, by Virtue of Pope *Gregory*'s Bull.	The Council of *Tours*.	*Albertus Magnus* is made Vicar General of his Order. *Luke* Bishop of *Tuy* finishes his *Chronicon*. *John Algin* dies. *Jordain* dies about this Year.
1237	XI.	IX. *Baldwin* comes to desire Supplies in the West against *Bazarzes* the Emperor of the *Greeks*.	XXVII. *Frederick* goes into *Italy* where he retakes almost all the Towns of *Lombardy*.		The Council of *London*, November 19.	*Godfrey* of S. *Pantaleon* finishes his *Chronicon*. *Gregory* of *Caerguent* enters into the Monastery of *Gloceſter*.
1238	XII.	X.	XXVIII. *Frederick* is Excommunicated and Depos'd by the Pope, who offers the Empire to *Robert* Brother of S. *Lewis* King of *France*, who refuses it.	The Divines of *Paris* by a Decision condemn the Plurality of Benefices. Several *Carmelites* come from the East to the West, where they set up a Convent.	The Council of *Cognac* the Munday after the *Octave* of Easter.	*Raymond* of *Pennafort* made General of his Order.
1239	XIII.	XI.	XXIX. The War between the Guelphs and Gibelins, who lay *Italy* waste. *Frederick* is repuls'd before *Rome*. The League of the Pope against the Emperor.		The Council of *Tours*.	*Gerard* Monk of S. *Quentin* at *Liſle* Flourishes. *Walter Cornu*, Arch-bp. of *Sens*, and *Bernard* Bishop of *Aptes*, went by the Order of King S. *Lewis* to receive the Crown of Thorns of our Saviour, which that Prince had redeem'd from the [illegible] to whom *Baldwin* II. Emperer of *Constantinople* had pawn'd it.
1240	XIV. A Council appointed at *Rome* against the Emperor by the Pope.	XII.	XXX. Profeſſors of the *Mendicant* Friars. *William* Professor of the Order of *Franciscans* is oblig'd to retract two Propositions which he had advanc'd about Free-Will and Free-Grace.	*William* of *Auvergne* Bishop of *Paris* condemns ten Propositions advanc'd by the		*Edmund Rich* Arch-Bp. of *Canterbury* retires into the Monastery of *Pontigny* in *France*. *Raymond* of *Pennafort* quits his Generalship. *Albertus* Abbot of *Stada* goes into the Order of *Franciscans*. *Richard* of S. *Laurence*, *Annals* Flourish'd. *William d'Auvergne* Bishop of *Paris* dies. *Conrad* of *Lichtenau* dies.
1241	XV. *Gregory* IX. dies *Sept.* 30 *Celeſtin* IV. who is Elected in his room survives but 18 days after his Election. The Holy See is Vacant for 19 Months or thereabouts.	XIII.	XXXI. The Prelates who went to the Council appointed to be taken Prisoners.			S. *Thomas* enters into the Order of the *Dominicans*. *Alberick* Monk of *Citeaux* finishes his *Chronicon*. *Walter Cornu* Arch-Bishop of *Sens* dies.
1242	XIV.	XIV.	XXXII.	held at *Rome* are apprehended and *Frederick* takes a Castle of *Campania*, where there were several of Pope *Gregory*'s Relations whom he caus'd to be hang'd.	The Council of *Laval*. *George Pachymera* born.	*Edmund Rich* goes from the Monastery of *Pontigny* to the House of the Regular Canons of *Soiſy*.

A. C.	Popes.	Emperours.	Kings.	Councils.	Writers.	Ecclesiastical Affairs.
1243	Innocent IV. is Elected Pope the Fourth of S. John Baptist and Consecrated at Anagnia on the Festival of S. Peter and Paul. I.	XV. The Dutch of Germany, Mentz first Patriarch & Confederate.	XXXIII.			
1244	II.	XVI. Metellus is made Patriarch of the Greeks at Nice, and dying within Days, remains Mentz succeeds him.	XXXIV.	John Earl of Britaine IV. Anno 44. which confirmes the Priviledges of Oxford and Cambridge.		James of Vitry dies. S. Thomas Aquinas comes to Paris, from whence he went afterwards to Cologne, to Study there under Albertus Magnus.
1245	III. Innocent IV. retires to Perouse, and appoints a Councel at Lions.	XVII.	XXXV. Excommunicated and Deposed in the Councel of Lions.	The Rule of the Order of the Carmelites is Confirm'd and approved by the Pope.	The first General Council of Lions.	Roderick Ximenes dies. Alexander of Ales dies. Hugo de S. Caro made Cardinal. Vincent of Beauvais censures upon his Work. Peter de Vignes is deposed on the behalf of the Emperor Frederick at the Council of Lions.
1246	IV.	XVIII.	XXXVI. Excommunicated and Deposed in the Councel of Lions.		The Council of Beziers.	Bartholomew of Trid. Godfrey of Bald. William Monk of S. Martin at Tourney. Giles Monk of Orval.
1247	V.	XIX.	XXXVII. Abby of Thorney burnt down.			Hugo Abbot is made Arch-Bishop of Ros.
1248	VI.	XX.	XXXVIII.		The Council of Valence in Dauphiny held the Saturday after the Festival of S. Andrew.	
1249	VII.	XXI.	XXXIX.			Peter de Vignes dies.
1250	VIII.					John de Parma made General of the Dominicans. Conrad Confessor of Mentz begins his Chronicle. David of Augsburgh Alberic Trois Fontaines. Walter Bishop of Furnes. Rasse Historiographer of Hainalt. Confessors of Orleans. Engelbert Abbot of Clairvaux.

Hugo de S. Caro Cardinal. Vincent of Beauvais. Peter de Vignes is deposed on the behalf of the Emperor Frederick at the Council of Lions.

Bartholomew of Trid. Godfrey of Bald. William Monk of S. Martin at Tourney. Giles Monk of Orval.

Hugo Abbot is made Arch-Bishop of Ros.

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John de Parma made General of the Dominicans. Conrad Confessor of Mentz begins his Chronicle. David of Augsburgh Alberic Trois Fontaines. Walter Bishop of Furnes. Rasse Historiographer of Hainalt. Confessors of Orleans. Engelbert Abbot of Clairvaux.

Hugo de S. Caro Cardinal. Vincent of Beauvais censures upon his Work

A.D.	Popes.	Roman Emperors and Kings.	Remarkable Affairs.	Councils.	Ecclesiastical Writers.
1251	Innocent IV.	XXIII.	I. Conrad succeeds his Father Frederick in the Kingdom of Sicily.		The Emperor Conrad makes Albert of Bolstadt.
1252	X.	XXIV.	II. The Death of Beatrix, Wife of Raymond Earl of Provence, soon after the Birth of her Son Alphonso, their second Son.	The Foundation of the College of Sorbonne, by Robert de Sorbon.	S. Clare is translated with her Nuns to Assisium.
1253	XI.	XXV.	III.	The Circular Letter of the University of Paris to all the Prelates of the Kingdom to engage them to stand by it against the Dominicans.	The Council of Senlis held in December.	Robert Grosted Bp of Lincoln dies.
1254	XII.	XXVI.	IV. Conrad dies at Melfi, leaving Pogthumous by his Mistress Elizabeth his Son Conradine, his heir to his Dominions. The Pope would have seized upon Sicily, Manfroy opposes it.	Pope Innocent restrains the Proceedings of the Bishop of Paris by his Decretal of June 21. which gives those Bishops power to proceed against Clerks, without the leave of the Ordinaries. But this Decretal is repealed by his Successor Alexander, Decemb. 22. Guillaume de S. Amour Doctor of Paris blames him for it in his Book of the Dangers of the last times, and in a Sermon which he preached in the Council of S. Innocent, of the Accusations brought against him by the Dominicans.	The Council of Alby.	Alexander de Hales, a made General of his Order. Robert Gaguin Flourishes. Bernard Bishop of Marseilles dies.
1255	I.	XXVII.	V. John Duke of Brabant after he had reigned Years, Henry his Son succeeds him. Manfroy declares the Forces of the Pope under the Command of Archbishop of Cosenza, and the Sons of the Kings of Arragon with their King, defeats them. Baldwin Emperor of Constantinople, recalls his Authority over several Towns of Lombardy.	The Bulls of the Pope, One which revokes the Exemptions of the Dominicans in the University of Paris, & the other directed to the Bishops of Orleans and Amiens for the execution of the former. The University of Paris refuses to receive the Dominicans, and by the Mediation of the Bishop of Paris, and the Abbot of S. Denys, they are re-established in their Professorships. Other Bulls of the Pope to the Bishop of Orleans and Amiens for the Execution of the Bulls which Orders the Reestablishment of the Dominicans in the University, The Execution of these Bulls stop'd by the King's Order.	The Council of Bourdeaux. The Council of Beziers May 8.	S. Bonaventure and S. Thomas take their Doctor's Degree at Paris. Hugh of S. Cher is made Cardinal. Thomas of Cantimpre, Gilbert of Mons. Robert of Sorbonne. John Colonna is made Archbishop of Messina, An Anonymous Author of the Life of S. Clare.
1256	II.	XXVIII.	William Count of Holland is elected King of Germany, Dies in December.	The Accommodation of Alexander IV. putting an end to the Contests between the University of Paris and the Dominicans. Several Bulls of the Pope confirm this Accommodation, and confirm several Privileges of the University. Several Writers of the University appear to be the Authors of it. One of these Bulls dated from Anagni, confirms the Privileges granted to the Friars, of Confessing without the Curate's leave. William de S. Amour is again appointed by the Dominicans to the Bishops and Doctors of Paris, who could not adjust their Difference. The Book called, The Everlasting Gospel, is condemned by the Pope to be burnt, and those who maintain its Doctrine prohibited.	The Assembly of Paris, about the Differences between the University of Paris and the Dominicans.	S. Bonaventure Elected General of his Order. Vincent of Beauvais dies. Alexander a Franciscan publishes his Chronicon. Matthew Paris ends his Chronicle, the Processions of the H. Ghost.

1257

A. C.	Popes.	Eastern Emperors.	Western Emperors and Kings.	Ecclesiastical Affairs.	Councils.	Ecclesiastical Writers.
1263	III.	III.			The Synod of *Clermont*.	*Humbert de Rhinins* lays down his Generalship and *Albertus Magnus* his Bishoprick of *Ratisbonne* to retire to *Cologne*.
				S. Thomas Aquinas retires into *Italy*. The Death of *Thomas de Chantpre* according to *Justus Lipsius*		
1264	*Urban* IV. dies at *Perusa*, *Oct.* 3.	IV.		The Festival of the Holy Sacrament instituted by Pope *Urban*.	The Council of *Nantes* held the *Tuesd.* after the Festival of S. *Peter* & S. *Paul*.	
1265	After a Vacancy of 4 Months, Cardinal *Guy*, *the Gross*, born in *Provence* is Elected Pope, *Feb.* 5. and Consecrated *March* 18, under the Name of *Clement* IV. I.	V.	*Charles* Count of *Anjou* goes to *Rome*, where he is Crown'd King of *Sicily Jan* 28. and made Senator.	*Simon* Legate of the Holy See in Reforming the University of *Paris*, confirms the Rule or Order of the Year 1215, about *Aristotle*'s Books without mentioning the Correction. Pope *Clement*'s Bull of *June* 20, which condemns the Propositions of several *Parisian* Doctors, contrary to the Privilege of the Regulars, whereby they were impowred to Preach and Confess without the Leave of the Curates and Ordinaries, and confirms that Privilege.		
1266	II.	VI. *Arsenius* is turned out of the Patriarchship of *Constantinople*, and *Joseph Galesius* put into his Place.	*Mainfroy* is defeated and kill'd in a Battel, *Feb.* 26. and *Charles* becomes Master of all *Sicily*.	The Bull of *Clement* IV. by which he declares, that the Disposal of all Benefices belongs to him. The Pope's Answer to *William* of S. *Amour* about his Book.	The Council of *Cologn* under Arch-Bp. *Engelbert*, *May* 10.	*Gerard* of *Frachet* finishes his *Chronicon*.
1267	III.	VII.	*Conradin* the Son of *Conrad* marches into *Italy* with an Army to retake the Kingdom of *Sicily*. He becomes Master of *Tuscany* and *Romania*, and enters *Rome*, where he is Proclaim'd Emperor by the People.		The Council of *Vienna* in *Austria May* the 10th.	*William* of *Bresse* lays down the Arch-Bishoprick of *Sens*. The Death of *John Semeca*.
1268	IV. *Clement* IV. dies *Oct.* 29. The Holy See lies Vacant for two Years, nine Months, and two Days.	VIII.	*Conradin* is Defeated and taken Prisoner in *Aug.* by *Charles* King of *Sicily*.		The Council of *London* held in *April*. The Constitution of St. *Lewis* King of *France* in *May*. The Council of *Chauteau-Gonthier* held in *August*.	
1269	V.	IX.	*Conradin* is put to death *October* 27.		The Council of *Angers* held in *June*. The Council of *Sens* held in *October*.	*William* of *Bresse* dies *Feb.* 8.
1270	VI.	X.	St. *Lewis* King of *France* goes again into *Africk*, where he dies *August* the 25th. *Philip the Hardy* his Son Succeeds him.	A Confraternity established at *Rome* by S. *Bonaventure*, which gave rise to the Institution of Confraternities in the Church. *Stephen Templar* Bp. of *Paris*, in *December*, condemns 13 Propositions taught by several Professors in Philosophy and Divinity of the University of *Paris*.	The Council of *Compeign* held the Munday after *Ascension-day*. The Council of *Avignon*, *July* the 15th.	*Gilbert* of *Tournay*. *Ralph Bocking*. *John Genes* of *Caille*, *William* of *Sanvic*. *William Gharron*. *Godfrey de Beaulieu*, *William* of *Chartres*, *Thomas Backingam*. *William* of *Tripoli*. *William* of *Rubrock*.
1271	The Cardinals after a long Debate on *Sept.* 1. by way of Compromisal elected *Thibald* Arch-Deacon of *Liege* Native of *Placenza*, who was then at *Ptolemais*.	XI.			The Council of St. *Quentin*.	*Peter* of *Tarentaise* is made Arch-Bishop of *Lions*. *Gerard* of *Frachet* dies. The Cardinal of *Ostia* dies.

A. C.	Popes.	Eastern Emperors.	Western Emperors and Kings.	Eccleſiaſtical Affairs.	Councils.	Eccleſiaſtical Writers.
1272	*Thibald* arrives in *Italy* the beginning of *January*, and is Conſecrated at *Rome*, *March* the 27. having taken upon him the Name of *Gregory* X. I.	XII.				*Thomas* of *Lentini* made Arch-Biſhop of *Coſenza*, is ſent Legate into the Eaſt there to Govern the Patriarchſhip of *Jeruſalem*. *William* of S. *Amour* dies *Sept.* 13.
1273	II.	XIII.	*Rudolph* Count of *Habſpurgh* Elected Emperor in *October* at *Francfurt* on the *Mayn*, & Crown'd at *Aix-la-Chapelle*. I.		The Council of *Renes* held the Monday after *Aſcenſion-day*. The Aſſembly of *Francfurt* for the Election of *Rudolph* to the Empire.	*William* of *Rishanger* finiſhes his Continuation of *Mathew Paris*. *George Pachymeres* writes. *Robert* of *Sorbonne* dies.
1274	III.	XIV. *Joſeph* retires into a Monaſtery. *Veccus* is Elected ſoon after in his Place.	II.	*Gregory* X. cauſed the Council of *Lions* to approve of the Inſtitution of the Conclave for the Election of the Popes. The Re-union of the *Greek* with the *Latin* Church confirm'd in the Council of *Lions*. The Permiſſion of Preaching and Confeſſing granted to the Mendicant Friars, is revok'd by the Council of *Saltzburgh*.	The Second General Council of *Lions*. The Aſſembly at *Nuremberg*, where *Radulphus* or *Ralph* is recogniz'd Emperor by all the Princes of *Germany* except *Ottogar* K. of *Bohemia*, who would not be there. The Council of *Saltzburgh*.	S. *Thomas* dies *Mar.* 7. S. *Bonaventure* is made Cardinal. He dies *July* the 15. *George Acropolita Logothetes* Swears to the Re-union in the Council of *Lions* in behalf of the Emperor of *Conſtantinople*.
1275	IV.	XV.	III.		The Council of *Arles*.	*William Perault* dies. *Odo Rigald* dies. *Raymond* of *Pennafort* dies. *Thomas Spott* and *Thomas* of *Lentini* Flouriſh.
1276	V. *Gregory* X. dies *Jan.* 10. *Peter* of *Tarentaiſe* Cardinal Biſhop of *Oſtia* is Elected the 21ſt under the Name of *Innocent* V. After his Death which happen'd *June* the 2d. Cardinal *Ottobon* a *Genoeſe* is Elected in his Place *July* the 12th. and takes upon him the Name of *Adrian* V. He dies at *Viterbo Aug.* 18. without having been Conſecrated. Twenty five days after, Cardinal *John Peter* the Son of *Julian* a *Portugueſe* is Elected and Conſecrated *Sept.* 15. under the Name of *John* XXI.	XVI.	IV. *Radulphus* having declared War againſt *Ottogar* King of *Bohemia*, the latter is oblig'd by the Mediation of the Princes of *Germany*, to yield to him by a Treaty *Auſtria* and the other Provinces which he had ſeiz'd upon and to take an Oath to him. The Death of *James* I. King of *Arragon*, his Son *Peter* III. Succeeds him.		The Synod of *Durham*. The Council of *Saumur* held the Munday after the Feſtival of St. *John Baptiſt*. The Council of *Bourges Sept.* 1.	
1277	I. *John* XXI. is cruſh'd by the fall of the Cieling of the Palace of *Viterbo*, and dies *May* the 20th. *Novemb.* 25. *John Cajetan* is Elected, and takes the Name of *Nicholas* III. and is Conſecrated *Decem.* 26.	XVII.	V.	The Bp. of *Paris* renews the Cenſure of ſeveral Propoſitions which he had formerly Condemn'd, and Condemns ſeveral others.	The Council of *Conſtantinople*.	*Guy de Munoys* is made Abbot of S. *Germain* at *Auxerre*. *Humbert de Romans* dies. *John de Lentini* dies about this Year.
1278	I.	XVIII.	VI.		The Council of *Langeis*. *John Peckam* made Arch-Bp. of *Canterbury*. *Roger Bacon* accus'd of being a Conjurer, is condemn'd by his General.	*Martinus Polonus* made Arch-Biſhop of *Genes*, finiſhes his *Chronicon* and dies.
1279	II.	XIX.	VII. *Alphonſo* III. King of *Portugual* dies. His Son *Denis* Succeeds him.		The Council of *Ponteaudemer* held the *Thurſd.* before *Aſcenſion-day*. The Council of *Avignon*, *May* 17. The Council of *Reading* held in *July*. The Council of *Buda* held in *September*. The Council of *Angers* held in *October*.	*Roger Bacon* is impriſon'd by the Pope's Order.

1280

A Chronological Table.

A. C.	Popes.	Eastern Emperors.	Western Emperors and Kings.	Ecclesiastical Affairs.	Councils.	Ecclesiastical Writers.
1280	III. *Nicholas* dies *August* 22. The Holy See is Vacant six Months.	XX.	VIII		The Council of *Cologn.* The Synod of *Saintes.* The Synod of *Poitiers.*	*Albertus Magnus* dies. *Bonaventure Brocard.* *Mark Paul* the *Venetian.* *Anonymous* Author of the Annals of the *Dominicans* of *Colmar.* *John de Hayde.* *William de la Mare.* *Robert* of *Russia.* *Ulrick* of *Strasburgh.* *Henry* of *Gand.* S. *Gertrude,* & S. *Mattildis.*
1281	*Simon de Brie* Cardinal of S. *Cæcilia,* is elected Pope *Feb.* 22. at *Viterbo.* Consecrated at *Orvieto March* 23. and takes upon him the Name of *Martin* IV. because of the Office of Treasurer which he formerly had in the Church of S. *Martin* at *Tours.*	XXI.	IX.		The Council of *Saltzburgh.* The Council of *Lambeth.*	*Nicholas de Hanaps* is made Patriarch of *Jerusalem.*
1282	II.	XXII.	X. *Sicilian Vespers.* *Peter* King of *Arragon* seises on *Sicily.* *Alphonso* King of *Castile* is Dethron'd by his Son *Sancho.* *Henry* III. King of *England* dies *Nov.* the 25th. His Son *Edward* I. Succeeds him.	The Pope's Bull dated *Jan.* 10. which grants to the *Mendicants* the Power of Preaching and Confessing, upon Condition that those who confess'd themselves to them, should confess themselves once a Year to their proper Curate according to the Determination of the Fourth General *Lateran* Council.	The Council of *Avignon.* The Synod of *Saintes* held the Easter Holydays. The Council of *Tours* held the beginning of *August.*	*George Acropolita* dies.
1283	III.	XXIII. *Michael Palæogus* dies. His Son *Andronicus* Succeeds him. The Patriarch *Veccus* is turn'd out and *Joseph* Re-establish'd.	XI.	The Re-union of the *Greeks* and *Latins* is broken after the Death of the Emperor *Michael.*		
1284	IV.	I. *George* of *Cyprus* call'd *Gregory* is made Patriarch of *Constantinople* after the Death of *Joseph.* *Veccus* is Depos'd and Banish'd.	XII. *Charles* K. of *Sicily* is defeated by the K. of *Arragon,* and his Son *Charles* the *Cripple* is taken Prisoner. *Alphonso* King of *Castile* dies, his Son *Sancho* remains in quiet Possession of the Kingdom.		The Council of *Constantinople* against the Patriarch *Veccus* and the Bishops who had maintain'd the Union of the *Greeks* and *Latins.* The Synod of *Wismes.* The Synod of *Poitiers.*	*George Metochites.* *Constantine Meliteniot.* *George* of *Cyprus.* *George Moschamper,* & *Constantine Acropolita* Flourish. *Mark* a *Greek* Monk and *Job Jasites* write against *Veccus.* *Simon* of *Creet* writes for the *Latins.* *Gregory Abulpharaje* finishes his History. *Roger Bacon* dies.
1285	*Martin* IV. dies *Mar.* 25. Cardinal *James Sabellus* is Elected in his place, *Apr.* 2. and Consecrated at *Rome, May* 20. under the Name of *Honorius* IV. I.	II.	XIII. *Charles* K. of *Sicily* dies *Jan.* 7. his Son *Charles* the *Cripple* succeeds him. *Philip* the *Hardy* King of *France* dies *Oct.* 6. His Son *Philip* the *Fair* succeeds him. *Peter* III. K. of *Arragon* dies *Nov.* 9. his Son *Alphonso* succ. him.		*Henry* Monk of the same. *Alexander de Dol* or of *Ville de Dieu.* *Engelhard* Abbot of *Lanchaim.*	*Simon* Monk of *Afflighem.* *William* Prior of the same Monastery.
1286	II.	III.	XIV.		The Council of *Ravenna* held *July* 8. The Council of *Bourges Sept.* 17.	*William Durant* is made Bishop of *Menda.* *Matthew* of *Vendome* dies.
1287	*Honorius* IV. dies on *April* 3. The Holy See vacant till *April* of the next year	IV.	XV. *Charles* the *Cripple* is set at Liberty.		The Synod of *Exeter* held *April* 16. The Council of *Wurtzburgh.*	

1288

A. C.	Popes.	Eastern Emperors.	Western Emperors and Kings.	Eccleſiaſtical Affairs.	Councils.	Eccleſiaſtical Writers.
1288	*Nicholas* IV. is Elected *Apr.* 22. I.	V.	XVI.		The Council of *Liſle* in *Provence*.	*Nicholas* of *Marſac* dies.
1289	II.	VI. *George* of *Cyprus* Patriarch of *Conſtantinople*, dies, *Anaſtaſius* Succeeds him.	XVII. *Charles* the *Cripple* cauſes himſelf to be Crown'd K. of *Sicily* at *Rome May* 28. *Dangianus* K. of *Arragon* ſurrenders *Sicily* to him; but his Bro. *Frederick* contests it with him.		The Synod of *Chicheſter*.	*Thierry* of *Apolda* writes the Life of S. *Elizabeth* Counteſs of *Thuringa*.
1290	III.	VII.	XVIII.	*Urangen.* *Conrad.* the Dominican. *Cologn.* *Thomas Palmeran.* *Guy* of *Baiſ.* *Raymond* of *Martins.* *Nicholas* the *Gaul.* *Egebard* Monk of S. *Matthew d'Aqua Sporta* and *Arlotus* General of the *Luke* of *Padua.* *Richard* of *Middleton* Flouriſh.	The Council of *Nogarol* held in *Auguſt*.	*Conrad* of *Hatberſtad* makes his Additions to the Concordance of the Bible. *Gobelinus.* *Egebard* Abbot of *Stephanard.* *Ralph* of *Richard* of *Middleton* Flouriſh.
1291	IV.	VIII.	XIX. The Emperor *Radulphus* dies the laſt of *September*. *Alphonſo* King of *Arragon* dies in *June*. His Son *James*, Sirnam'd the Juſt, Succeeds him.		The Synod of *Saltzburgh*. The Council of *London*.	*Gregory* of *Cacrgan* finiſhes his *Chron.* *Peter* the Dominican. *Gerard* of *Liege*. *John Pecham* dies.
1292	*Nicholas* IV. dies on *April* 4. The Holy See Vacant 2 Years 3 Months and 2 Days.	IX.	*Adolphus* Count of *Naſſaw* is Elected Emperor *January* the 6. I.		The Synod of *Chicheſter*.	*James de Voragine* made Arch-Biſhop of *Genes*.
1293		X.	II.			*Henry* of *Gant*
1294	*Peter Maron* the famous Hermit is Elected Pope the 10th of *July*, and named *Celeſtine* V. *Benedict Cajetan* perſwades him to lay down the Popedome: He does it *Decemb.* 12. and *Cajetan* cauſes himſelf to be Elected the 24th of the ſame Month, and takes upon him the Name of *Boniface* VIII.	XI.	III.	*Celeſtine* V. renews the Conſtitution of *Gregory* X. for keeping the Cardinals lock'd up in the Conclave till they had Elected a Pope. He approves by a Bull dated *Aug.* 28. of the Order of the *Celeſtines* which he had founded.	The Council of *Saumur* held in *October*.	*Ptolemey* of *Lucca* writes the Lives of the Popes. *Baldwin* Regular Canon of *Premontre* Finiſhes his *Chronicon*.
1295	I.	XII.	IV. *Sancho* King of *Caſtile* dies, his Son *Ferdinand* Succeeds.		The Synod of *Canterbury*.	
1296	II.	XIII.	V.			The Death of *William Durant*.
1297	III.	XIV.	VI.	The *Freres* Condemn'd by *Boniface*.		
1298	IV.	XV.	VII. *Adolphus* is Depos'd by the Princes of *Germany*, and *Albert* Duke of *Auſtria* the Son of the Emperor *Radulphus* elected in his ſtead. *Adolphus* is Conquer'd and kill'd in Battel. I.		The Synod of *Saintes*.	*John* the Teutonick. *Garſias.* *Henry.* *Amand Suſon.* *Gantier* or *Walter* of *Exeter.* *Francis* of *Moncade.* *James de Voragine* dies.
1299	V.	XVI.	II.		The Council of *Roan* held the Thurſday after the *Octave* of *Whitſontide*.	

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CHRONOLOGICAL TABLE

OF

Ecclesiastical Writers

OF THE

CENTURY. And of their WORKS.

The History of the Affairs of [illegible].
Two Books of the Miracles of Saint [illegible].

TAGENON,

Dean of *Paris*, Flourish'd about the same time.

Manuscript, Bib. Exeter.

The History of the Expedition of the Emperor *Henry Barbarossa*.

An Anonymous AUTHOR,

Who Flourish'd about the same time.

Genuine Works, &c.

Another History of the same Expedition.

GAUTIER,

Of *Coutances*, Arch-Bishop of *Rouen*, made Bishop of *Lincoln* in 1182. Archbishop of *Rouen* in 1184. Dy'd Nov. 16. 1207.

Genuine Works, &c.

The Relation of the Expedition of *Richard* King of *England* in *Palestine*.

WILLIAM,

The Pilgrim, and

RICHARD,

Canon of *London*, Flourish'd the beginning of the Century.

Genuine Works, &c.

The Relations of the Expeditions of the same King *Richard* in *Palestine*.

STEPHEN,

Monk of *Celle Neuve* in *Spain*, Flourish'd the beginning of this Century.

Manuscripts.

The Relation of the Pilgrimage of [illegible], Bishop and Monk.

JOHN,

Of *Nova* Monk of *Mont-Virgil* in the Kingdom of *Naples*, Flourish'd about the same time.

A Manuscript.

The Life of S. *William* the Founder of his Order.

NICETAS,

Arch-Bishop of [illegible], Flourish'd about the same time.

A Genuine Work, &c.

An Answer to the Queries of [illegible].

Manuscripts.

A Treatise concerning the Procession of the Holy Ghost against *Hugo Eborianus*.

NICETAS ACOMINATES

CHONIATES, LOGOTHETES,

Flourish'd the beginning of the Century; Dy'd in the Year 1206.

Genuine Works, &c.

One and Twenty Books of Orations.

A Treatise of the Orthodox Faith.

MICHAEL ACOMINATES

CHONIATES,

Arch-Bishop of [illegible], Flourish'd about the same time.

A Genuine Work, &c.

A Panegyrick on his Brother [illegible] Chonniates.

Manuscripts.

Several Sermons.

Manuscripts.

The [illegible] about the same time.

A Genuine Work, &c.

A Chronological Abridgment [illegible].

GILBERT [illegible],

Abbot of [illegible], [illegible] in the Year 1124. [illegible] the Abbeship in 1202. Dy'd [illegible] after.

Manuscripts, Bib.

See the Catalogue of [illegible].

BALDWIN,

Emperor of *Constantinople*, [illegible] by *Joan*, [illegible] Prisoner by the *Bulgarians*, [illegible] 1205. Dy'd [illegible] after.

A Genuine Work, &c.

A Letter about the taking of *Constantinople* by the *Latins*.

GEOFFREY,

Of [illegible], Flourish'd [illegible] beginning of the Century.

A Genuine Work, Bib. Exeter.

The Relation of the [illegible] of *Constantinople*.

GONTHIER,

Monk of *Paris*, in the Diocese of *Basle*, Flourish'd about the same time.

Manuscripts.

The Relation of the taking of *Constantinople*.

PETER,

de Corbeil, Arch-Bishop of [illegible], made Bishop of *Cambray*, in 1200, translated the same Year to the Arch-Bishoprick of *Sens*. Dy'd *June* 3. 1222.

Manuscripts.

A Summary of Theology.

PETER,

Of *Langton* Cardinal, Flourish'd in the latter end of the beginning of the Century. Made Cardinal by *Innocent* III. afterwards Arch-Bishop of *Canterbury*.

Manuscripts, &c.

The History of the [illegible] of the Body of St. *Theobald* [illegible].

A Letter to King *John*.

Forty eight Sermons.

Manuscripts.

Commentaries on the Holy Scriptures.

Several Sermons.

WILLIAM,

Of *Seignelay* Bishop of *Auxerre*, Elected in 1207. Translated to the Arch-Bishoprick of *Paris* in 1220. Dy'd in 1223.

A Genuine Work, &c.

A Body of Divinity.

A Manuscript.

A Treatise of the Divine Offices.

LAMBERT,

Of *Liege* Monk of St. *Laurence* of *Liege*; Flourish'd the beginning of the Century.

A Genuine Work, &c.

The Life of *Herbert*, Arch-Bishop of *Cologne*.

An Anonymous AUTHOR,

Flourish'd about the same time.

A Genuine Work, &c.

The Life of St. *William* Abbot of *Rischil*.

WILLIAM,

Of [illegible], Flourish'd about the same time.

A Genuine Work, &c.

A Chronology of the [illegible].

WERNERUS,

Abbot of St. *Blasius*, Flourish'd about the Year 1210.

Genuine Works, &c.

Several Sermons, Sermons.

ARNOLD,

Abbot of *Lubec*, Flourish'd under the Emperor [illegible] *Otho*.

Manuscripts, &c.

The Continuation of [illegible] Chronology of the Sclavonians.

GERVAIS,

Of *Tilbury*, Flourish'd [illegible] the Year 1210.

Genuine Works, &c.

A Universal History of the World.

The History of *England*.

GAUTIER MAPES,

Arch-Deacon of *Oxford*, Flourish'd under the Reigns of *Henry* II. *John* and *Henry* III. of *England*.

Manuscripts.

Pieces of Poetry against the Extravagancies of the Roman Bishops.

GILBERT, ALBERTUS, JOHN GALLUS, of *Cologne*, and PETER, of *Bruges*, Flourish'd about the beginning of the Century.

Genuine Works, &c.

Collections of the Decrees.

BERNARD,
Of *Compostella*: Flourish'd the beginning of the Century.
Genuine Works, still Extant.
A Collection of the Decretals of *Innocent* III.
A Commentary on the Decretals.
A Treatise of Cases on the five Books of Decretals.
A Collection of the Bulls of the Pope.

An Anonymous AUTHOR,
Who Flourish'd under *Innocent* III.
A Genuine Work, &c.
A Collection of the Decretals of *Innocent* III. Writ during and since the General Council of *Lateran*.

WILBRAND
Of *Oldenburg*, Canon of *Hildesheim*: Flourish'd the beginning of the Century.
A Genuine Work, &c.
A Relation of the Expedition to the Holy Land.

ROBERT,
Regular Canon of *Premontre*, Flourish'd the beginning of the Century.
Genuine Works, &c.
A Chronology from the beginning of the World, to the Year, 1212.

JOHN
Of *Oxford*, Dean of *Salisbury*, Flourish'd the beginning of the Century.
Genuine Works, &c.
The History of *England*.
The Relation of his Voyage into *Sicily*.

JOHN,
Abbot of *Fordham*, Flourish'd the beginning of the Century.
Genuine Works, &c.
The Life of *S. Wolfric*.
The Actions of *John*, King of *England*.
The Chronicle of *Scotland*.

JOCELIN
Of *Brakelande*, Monk of *Vicke*: Flourish'd at the same time.
Genuine Works, &c.
The Chronicle of the Monastery of *Vicke*.
A Treatise of the Election of *Hugh*.
The Life of *S. Robert*.

JOHN GREY,
Bishop of *Norwich*: Flourish'd the beginning of the Century: Dyed in the year 1216.
A Genuine Work, &c.
His Chronicle.

ADAM
Of *Barkingen*, an Englishman: Flourish'd about the same time.
A Genuine Work, &c.
His Chronicle.

HUGH WHITE,
Monk of *Peterburgh*: Flourish'd at the same time.
Genuine Works, &c.
The History of the Monastery of *Peterburgh*.
The Original of the Church of *Ingulf*.

S. FRANCIS
Of *Assisi*, Born in 1182. Founded his Order in the year 1208. Dyed in the year 1226.
Genuine Works, &c.
Treatises of Piety.

WILLIAM,
Deacon of the Church of *Bourges*: Flourish'd in the beginning of the Century.
A Manuscript.
A Treatise against the Jews.

MANUEL CHARITOPULA,
Patriarch of *Constantinople*, from the year 1221. to the year 1226.
Genuine Works, &c.
An Answer to the Queries of the Bishop of *Pella*.
Two Decrees about Marriage.

HONORIUS III.
Pope. Elected *July* 8. 1216. Dyed *April* 18. 1227.
Genuine Works Still Extant.
A Collection of his Decretals.
Several Letters in the Annalists, in the Councils, in the Bullary, in the Decretals, and in the Miscellanies of Monsieur *Baluze*.

ALEXANDER NEUKAM,
Abbot of *Exeter*: Made Abbot in the year 1213. Dyed in the year 1227.
Manuscripts.
See the Catalogue of them, p. 86.

HELLINAND,
Monk of *Froimont*: Flourish'd the beginning of the Century. Dyed in the year 1227.
Genuine Works, &c.
The four last Books of his Chronological History.
A Letter concerning an Apostate Monk.
The History of S. *Gervas*, the Martyr.
Manuscripts.
A Treatise of the Apocalypse.
An *Encomium* on the Magdalen Life.

S. ANTHONY
Of *Padua*, the Disciple of S. *Francis*: Flourish'd the beginning of the Century. Dyed in the year 1231.
Genuine Works, &c.
Sermons.
A Mystical Exposition of the Holy Scriptures.
A Moral Concordance on the Bible.

ALCERUS,
The Disciple of S. *Bernard*: Flourish'd the beginning of the Century.
A Genuine Work, &c.
A Treatise of the Methods of duly attaining the Knowledge of the Truth.

MAURICE,
Archbishop of *Rouen*: Made Bishop of *Meaux*, in 1219. Translated to *Rouen* in 1231. Dyed in 1234.
Genuine Works, &c.
Three Letters.

JOHN ALGRIN
Of *Abbeville*, Cardinal. Made Archbishop of *Besançon* in 1225. Cardinal in 1227. Dyed in 1236.
A Genuine Work, &c.
Notes on the *Canticles*.
A Manuscript.
Several Sermons.

JORDANUS,
Of the Order of Preaching Friars: Made General of his Order in the year 1222. Dyed in the year 1234.
Genuine Works, &c.
The History of the first Rise of the Order of *Dominicans*.
A Circular Letter, about the Translation of the Body of S. *Dominick*.

GERMANUS MAUPLIUS,
Patriarch of *Constantinople*: Made in 1226. Dyed in 1243.
Genuine and Spurious Works.
See the Catalogue of them, p. 86.

CESARIUS
Of *Heisterbach*: Prior of *Villiers*: Flourish'd from the year 1199. to the year 1226.
Genuine Works, &c.
Two Books of the Miracles.
The History of S. *Engelbert*.
Sermons.

PRESBYTERUS,
A Divine of *Paris*: Flourish'd about the year 1229.
A Manuscript.
A Body of Divinity.

HUGH,
Regular Canon of S. *Marian* of *Bonne*: Flourish'd about the year 1230.

A Genuine Work, still Extant.

The Conclusion of the Chronicle of *Robert* of S. *Marian*.

CONRAD,

Of *Lichtenau*, Abbot of *Urspurg*. Made Abbot in 1215. Dyed in the year 1240.

A Genuine Work, &c.

A Chronicle to the year 1229.

RODERICK XIMENES,

Archbishop of *Toledo*. Advanced to that See in the year 1208. Dyed in the year 1245.

Genuine Works, &c.

The History of *Spain*.
The History of the *Huns* and *Vandals*.
The History of the *Arabians*.
The History of the *Romans*.

HENRY,

Cousin of *Celsus*, Abbot of *Richenau*; Flourish'd about the year 1230.

A Genuine Work, &c.

The Life of S. *Pirmin*.

CONRAD,

Prior of *Scheir*; Flourish'd about the year 1230.

A Genuine Work, &c.

The History of the Monastery and Abbots of *Scheir*.

A Work lost.

A Chronicle.

ECKERHARD,

Dean of S. *Gal*. Flourish'd about the year 1230.

A Genuine Work, &c.

The Life of S. *Magnus*.

WILLIAM,

Monk of S. *Denis*; Flourish'd about the same time.

Works lost.

Three Books of History.

RADULPHUS NIGER,

An *Englishman*; Flourish'd the beginning of the Century.

Manuscripts.

Two Chronicles: the one Copious, the other Abridg'd.
The History of *William* the Conqueror, of *John*, and of *Henry* III. Kings of *England*.
The Relation of an Expedition to *Jerusalem*.

ALEXANDER,

Of *Somerset*, Abbot of *Ely*; Flourish'd about the year 1220.

Manuscripts.

The Lives of the Saints.
A Calendar in Verse.

CONRAD,

Monk of *Scheir*; Flourish'd about the year 1230.

In Manuscript.

A Chronicle.

RIGORD and WILLIAM,

The *Britain*; Flourish'd about the year, 1230.

Genuine Works, &c.

The History of *Philip Augustus* King of *France*; by *Rigord*.
The Life of the same King in Verse; by *William* the *Britain*.

FABIAN MUGELIN,

Of the [illegible]; Flourish'd about the same time.

Genuine Work, &c.

The Life of S. *Magnus*, and his Companions.

CONRAD,

Of [illegible]; Flourish'd about the same time.

Genuine Work, &c.

A Treatise of the Institution of the Order of *Cluny*.

LOTHGAL,

Abbot of *Fontanelle*; Flourish'd about the same time.

A Genuine work, &c.

The Life of S. *Wilfrid*.

ALBERTUS,

Prior of *Mont des Vignes*; Flourish'd about the same time.

Genuine Works, &c.

The Lives of { S. *Alexander*, S. *Amand*.

GERARD,

Monk of S. *Quentin* of *Lisle*; Flourish'd about the same time.

A Genuine Work, still Extant.

The Relation of the Translation of our Saviour's Crown of Thorns.

HUGH,

Regular Canon of *Premontre* at *Horeff*; Flourish'd at the same time.

Genuine Works, &c.

The Lives of { S. *Ita*, and S. *Fvera*.

CONRAD,

Of *Marpurg*, of the Order of *Dominicans*; Flourish'd about the same time.

A Genuine Work, &c.

The History of the Life and Miracles of S. *Elizabeth*.

PHILIP,

Of *Greve*, Chancellor of the University of *Paris*; Flourish'd about the same time.

Genuine Works, &c.

Sermons on the Psalms.

WILLIAM,

Bishop of *Paris*: Elected in the year 1228. Dyed in the year, 1240.

Genuine Works, &c.

A Treatise of Faith, and of the Laws.
A Treatise of the Vertues, Manners, Vices, and Sins.
A Treatise of Temptations.
A Treatise of the Merit of Good Works.
A Treatise of Divine Rhetorick.
A Treatise of the Sacraments.
A Treatise of the Causes of the Incarnation.
A Treatise of Penance.
A Work of the Universe.
A Treatise of the Trinity.
A Treatise of the Soul.
A Second Treatise of Penance.
A Treatise of the Collation of Benefices.

Spurious Works.

Sermons.
A Dialogue about the Seven Sacraments.

Works Lost.

See the Catalogue, p. 60.

WALTER CORNU,

Arch-Bishop of *Sens*, Elected in the Year 1223. Dyed the Year 1241.

A Genuine Work, &c.

A Relation of the Translation of our Saviour's Crown of Thorns.

GREGORY IX.

Pope, Elected the 20th of *April* 1227. Dy'd the 30th of *September* 1241.

Genuine Works, &c.

One and thirty Letters in the Councils.
Several others in the Annals.
Twelve in the Bullary.
Thirteen in the Thirteenth Tome of the *Spicilegium*.
The Fragments of several others in the Collection of the Decretals of *Peniafort*.

JAMES,

Of *Vitri*, Cardinal; Flourish'd about the Year 1230. Dy'd in the Year 1244.

Genuine Works, &c.

The History of the East and West.
Two Letters.
The Life of *Scolary de Oignies*.
Sermons on the Epistles and Gospels.

PANTALEON,

Deacon of the Church of *Cologn-temple*; Flourish'd about the Year 1230.

Genuine Works ſtill Extant.

A Treatiſe concerning the Proceſſion of the Holy Ghoſt and the other Points in Controverſy between the *Greeks* and *Latins*.
Sermons.

ALEXANDER,

Of *Hales* of the Order of *Franciſcans*, entred into that Order in the Year 1222. and Dy'd in the Year 1245.

A Genuine Work, &c.

A Commentary on the Maſter of the Sentences, or a Body of Divinity.

Works Spurious and Loſt.

See the Catalogue of them p. 65.

JOHN,

Of *Rochel* of the Order of *Franciſcans*, Flouriſh'd about the ſame time.

Manuſcripts or Works Loſt.

See the Catalogue of them, p. 67.

ADAM,

Of *Chamilly* Biſhop of *Senlis*, made Biſhop in the Year 1226.

Manuſcripts.

Several Sermons.

WILLIAM,

Abbot of *Andrews*, Flouriſh'd about the Year 1235,

A Genuine Work, &c.

A Chronicle of his Abbey.

Two *Anonymous* AUTHORS

Flouriſh'd about the Year 1235,

Genuine Works, &c.

the Lives of { *Herman* the bleſſed and St. *Anthony* of *Padua*.

THOMAS,

Of *Celano* of the *Order* of *Franciſcans*; Flouriſh'd about the Year 1235.

A Genuine Work, &c.

The Life and Miracles of St. *Francis*.

LUKE,

Biſhop of *Tuy*; Flouriſh'd about the Year 1235, and was made Biſhop after the Year 1236.

Genuine Works, &c.

Three Books againſt the *Albigenſes*.
The Life of St. *Iſidore* Arch-Biſhop of *Seville*.
The Hiſtory of *Spain*.

WILLIAM,

Monk of St. *Martin* at *Tournay*, Flouriſh'd about the Year 1240.

A Genuine Work, &c.

Flowers taken out of the Works of St. *Bernard*.

GILES,

Monk of *Orval*; Flouriſh'd about the Year 1240.

A Genuine Work, &c.

The Hiſtory of the Biſhops of *Liege*.

ALBERTUS,

Monk of *Stada*, and afterwards a *Franciſcan*, Elected Abbot of *Stada* in the Year 1232. went over to the Order of *Franciſcans* in the Year 1240, of which he was made General a little after.

A Genuine Work, &c.

A Univerſal Chronicle to the Year 1256.

GODFREY,

Monk of St. *Pantaleon* of *Cologne*; Flouriſh'd about the Year 1240.

A Genuine Work, &c.

A Chronicon from the Year 1162. to 1237.

St. EDMUND,

Arch-Biſhop of *Canterbury*, Elected in the Year 1234. Dy'd in the Year 1242.

A Genuine Work, &c.

The Mirrour of the Church.

RICHARD,

Of St. *Lawrence* Penitentiary of *Rome*; Flouriſh'd about the Year 1240.

A Genuine Work, &c.

Twelve Books in the Praiſe of the Virgin *Mary*.

MONETA,

Of the Order of *Dominicans*, Flouriſh'd about the Year 1240.

A Manuſcript.

A Body of Divinity.

ALBERIC,

Monk of *Citeaux*; Flouriſh'd about the Year 1240.

A Manuſcript.

A Chronicle to the Year 1241.

PETER *des Vignes*,

Chancellor of the Emperor *Frederick* II. ſent by him in the Year 1245, to the Council of *Lions*. Dy'd in the Year 1249.

Genuine Works ſtill Extant.

Six Books of Letters.
A Diſcourſe containing the Complaints of the Emperor *Frederick* about his being Depoſed.

GODFREY the Bald,

Arch-Biſhop of *Bourges*; Flouriſh'd about the Year 1240.

A Genuine Work, &c.

The Life of *William* Biſhop of St. *Brieux*.

BENEDICT,

Biſhop of *Marſeilles*, Elected in the Year 1229. Dy'd in the Year 1254.

A Manuſcript.

A Treatiſe concerning Faith.

ROBERT GROSTEAD,

Biſhop of *Lincoln*, Elected in the Year 1235, Dy'd in the Year 1253.

Genuine Works, &c.

Diſcourſes and Letters againſt the Irregularities of the Eccleſiaſticks.
A Treatiſe of Obſervations of Law.
The Teſtament of the Twelve Patriarchs.

INNOCENT IV.

Pope, Elected the 24*th.* of *June* 1243. Conſecrated the 29*th.* of the ſame Month, Dy'd the 17*th.* of *Decemb.* 1254.

Genuine Works, &c.

Nineteen Letters in the Collection of the Councils.
Several others in the Annaliſts.
Sixteen in the Great Bullary.

BARTHOLOMEW,

Of *Breſſe*, Profeſſor of the Canon-Law; Flouriſh'd about the Year 1240, and Dy'd in the Year 1258.

Works Loſt.

Works of the Canon-Law; of which ſee the Catalogue, p. 71.

CONRAD,

Adjutant Biſhop of *Mentz*; Flouriſh'd about the Year 1250.

A Genuine Work, &c.

The Chronicle of *Mentz*.

DAVID,

Of *Augſburgh* of the Order of *Franciſcans*; Flouriſh'd about the Year 1250.

Genuine Works, &c.

A *Formula* for Novices.
A Rule for the Inward Man.
The Mirror of Seven Degrees of Perfection of the Monks.

ALBERIC VERUS,

Regular Canon of St. *Auguſtin*; Flouriſh'd about the 1250.

A Genuine Work, &c.

The Life of St. *Oſyth*.

A Work Loſt.

A Treatiſe about the Euchariſt.

GAUTIER,

Of the Order of *Franciſcans*, Biſhop of *Poitiers*; Flouriſh'd about the Year 1250.

A Genuine Work, &c.

Synodal Statutes.

Manuſcripts.

A Body of Divinity.
Quodlibetical Queſtions.
Sermons.

ROGER,

Historiographer of *Hungary*; Flourish'd about the Year 1250.

A Genuine Work, still Extant.

The History of the State of the Kingdom of *Hungary*.

CONSTANTINE,

Of *Orvieto*; Flourish'd about the Year 1250,

A Genuine Work, &c.

The Life of St. *Dominick*.

JOHN,

Of *Parma* of the Order of *Franciscans*; was Elected General of his Order about the Year 1250. Depos'd in the Year 1256, and retir'd to an Hermitage, where he Liv'd 30 Years longer.

Manuscripts,

See the Catalogue of them, p. 72.

ENGELBERT,

Abbot of the Order of *Citeaux*; Flourish'd about the 1250.

A Genuine Work, &c.

The Life of St. *Edwiga*.

ROBERT RICH,

Of *Abingdon* Monk of *Pontigny*, and

ROBERT BACON,

Doctor of *Oxford*; Flourish'd about the Year 1250.

A Genuine Work, &c.

The History of the Life and Translation of St. *Edmund*.

JOHN DE DIEU,

Canon of *Boulogne*; Flourish'd about the Year 1250.

Manuscripts.

Several Tracts of the Canon-Law.
A Penitential.

ALBERTANUS,

Advocate of *Bresse*; Flourish'd about the Year 1250.

Manuscripts.

See the Titles of them, p. 79.

MATTHEW PARIS,

Monk of St. *Albans*; Flourish'd from the Year 1220, to the Year 1259.

Genuine Works, &c.

The History of *England*.
The Lives of the Two *Offa's* and of the Twenty three First Abbots of the Monastery of St. *Albans*.

Manuscripts.

An Abridgment of his History.
An Universal History.

HUGH,

Of S. *Cher*, or S. *Thierry* Cardinal, Entred into the Order of *Dominicans*, and Flourish'd in the University of *Paris* from the Year 1230, was Nominated Cardinal in the Year 1245, and Dy'd the 19*th*. of *March* in the Year 1260.

Genuine Works, &c.

Postillaries on the whole Bible.
Commentaries on the Psalms.
The Concordance of the Bible.
The Mirrour of the Priests.

RAINIER SACHO,

Of the Order of *Dominicans*; Flourish'd about the Year 1254, and Dy'd in the Year 1260.

A Genuine Work, &c.

A Treatise against the *Waldenses*.

GILES,

Of *Assisy*, of the Order of *Franciscans*; Flourish'd about the middle of the Century, and Dy'd in the Year 1262.

Manuscripts.

A Writing call'd *Aurea Dicta*.
Several other Works of Piety.

THOMAS

Of *Chantpré* Bishop Coadjutor of *Cambray*; Flourish'd about the Year 1250, and Dy'd in the Year 1263.

Genuine Works, &c.

A Moral Treatise call'd, *The Universal Good*.

The Lives of { St. *Lutgarda*. / St. *Mary d' Oignies*. / St. *Christina* and / St. *Margaret* of *Ypres*.

JOHN COLONNA,

Arch-Bishop of *Messina*, Made Arch-Bishop in the Year 1255.

A Work Lost,

The Ocean of Histories.

An *Anonymous* AUTHOR;

Who Flourish'd about the same time.

A Genuine Work still Extant.

The Life of St. *Clara*.

NICEPHORUS BLEMMIDAS,

Monk of Mount *Athos*; Flourish'd under the Empire of *John Ducas* and of his Son *Theodore Lascaris*.

Genuine Works, &c.

Two Treatises upon the Procession of the Holy Ghost in favour of the *Latins*.

Manuscripts.

See the Catalogue of them, p. 87.

THEODORE LASCARIS, Sirnam'd DUCAS,

The *Greek* Emperor, Advanc'd to the Empire in the Year 1255. Dy'd 1259.

Manuscripts.

See the Catalogue of them, p. 87.

ALEXANDER IV.

Pope, Elected the 21*st* of *Decemb.* in the Year 1254, Dy'd the 24*th*. of *June* in the Year 1261.

Genuine Works, &c.

Three Letters in the Collection of Councils.
Several others in the Annalists.
Twenty four in the Bullary.
Six more to St. *Lewis* in the Sixth Tome of the *Spicilegium*.

An *Anonymous* AUTHOR,

Who Flourish'd about the Year 1260.

A Genuine Work, &c.

The Life of the Blessed *Godeberta*.

JOHN CHRISTOPHILUS;

Of the Order of *Dominicans*; Flourish'd about the Year 1260.

A Work Lost,

A Commentary on the New Testament.

JOHN SEMECA,

Provost of *Halberstadt*; Flourish'd about the Year 1250, and Dy'd in the Year 1267.

A Genuine Work, &c.

A Glossary on the Decree of *Gratian*.

VINCENT,

Of *Beauvais* of the Order of *Dominicans*; Flourish'd under the Reign of St. *Lewis*.

Genuine Works, &c.

The Doctrinal, Historical, Natural, and Moral Mirrour.
An Instruction for the King's Children.
A Consolatory Letter to King St. *Lewis*.

Works Lost,

See the Catalogue of them, p. 64.

St. RAYMOND,

Of *Pennafort*, or of *Rochefort* of the Order of *Dominicans*; Flourish'd in the University of *Boulogne* from the beginning of the Century, Entred into the Order of *Dominicans* in the Year 1218, was Elected General of that Order in the Year 1238, and Dy'd in the Year 1275, at an Hundred Years Old.

Genuine Works, &c.

A Collection of Decretals.
A Summary of the Cases of Conscience.

Works Lost,

Treatises concerning { The Visitation of Dioceses. / The Cure of Souls. / War and Duels, and / The Methods of Trading without Injustice.

ROBERT

Of *Sorbonne*: Flourish'd from the year 1250. Founded the College of *Sarbonne*, in the year 1252. Dyed between the years 1271. and 1274

Genuine Works, &c.

Three Discourses of Piety.

URBAN VI.

Pope, Elected *Auguſt* 28. 1261. Conſecrated the ſecond of *September*, the ſame year. Dyed *October* the third, 1264.

Genuine Works ſtill Extant.

The Bull for Inſtituting the Feaſt of the Holy Sacrament.
Several Letters in the Annaliſts.
Eight in the Bullary.
A Paraphraſe of the firſt Pſalm.

WILLIAM

Of *Breſſe* Archbiſhop of *Sens*. Made Archbiſhop in the year 1258. Laid down his Archbiſhoprick in 1267. And Dyed *February* the 8th, 1269.

A Manuſcript.

A Summary of Vertues and Vices.

HENRY

Of *Suſa* Cardinal. Made Archbiſhop of *Ambrun* in the year 1258. Cardinal in the year 1262. Dyed in the year 1271.

Genuine Works, &c.

A Golden Summary of the Law.
A Commentary on the Decretals.

HANNIBAL

Of *Hannebold*, Cardinal. He was of the Order of the *Dominicans*. After he had taught for ſome time at *Paris*, he became Maſter of the Sacred Palace under the Popedoms of *Alexander* IV. and *Urban* IV. Made Cardinal in the year 1262. Dyed in the year 1272.

A Genuine Work, &c.

A Commentary on the Maſter of the Sentences, among the Works of S. *Thomas*.

CLEMENT IV.

Pope, Elected *February* 5th. 1265. Dyed *October* 29. 1268.

Genuine Works, &c.

A Letter to one of his Kinſmen upon his Advancement to the Popedom.
Several others in the Annaliſts.
Sixteen in the Bullary.
Five in the Sixth and Seventh Tomes of the *Spicilegium*.

WILLIAM

Of Saint *Amour*, Doctor of *Paris*: Flouriſh'd ever ſince the year 1250. And Dyed in the year 1272.

Genuine Works, &c.

A Treatiſe concerning the Perils of the laſt Times.
Two Queſtions about Begging.
A Reply to the Erroneous Propoſitions charged upon him.
A Collection of Paſſages of Holy Writ, againſt the falſe Preachers and Mendicants.
A Sermon on the ſame Subject, Preached on the Feſtival of S. *Philip* and S. *James*.

ODO RIGAUD

Archbiſhop of *Roan*. Elected in the year 1247. Dyed in the year 1275.

Manuſcripts.

Commentaries on the Pentateuch. On the Pſalms. And on the Evangeliſts.
Sermons.

JOHN

De *Galles*, of the Order of *Franciſcans*: Flouriſh'd about the year 1260.

Genuine Works, &c.

Moral Eſſays, of which ſee the Catalogue, p. 73.

GREGORY

Pope. Elected the 1ſt of *September*, 1271. Conſecrated the 27th of *March*, 1272. Dyed the 10th of *January*, 1276.

Genuine Works, &c.

A Letter for the Calling of the Council of *Lions*.
A Letter to the Biſhop of *Liege*.
Several others in the Annaliſts.
Five in the Bullary.

ALBERTUS MAGNUS

Of the Order of *Dominicans*, and afterwards Biſhop of *Ratisbonne*. Born in the year 1205. Entred into the Order of the *Dominicans* in the year 1221. Is choſen Vicar General of his Order, in the year 1236. Made Biſhop of *Ratisbonne* in the year 1260. Lays down his Biſhoprick three years after; and retires to *Cologne*, where he Dyes in the year 1280.

Genuine and ſpurious Works.

Works loſt, or Manuſcripts.

See the Catalogue of them, p. 67, &c.

S. BONADVENTURE

Cardinal. Born in the year 1221. Enters into the Order of *Franciſcans*, in the year 1243. Is admitted Doctor of *Paris*, in the year 1255. Elected General of his Order the year following. Made Cardinal in the year 1274. and Dyed the 15th of *July*, the ſame year.

Genuine and Spurious Works.

Works loſt, or Manuſcripts.

See the Catalogue of them, p. 69.

S. THOMAS AQUINAS.

Born in the year 1224. Enters into the Order of *Dominicans*, in the year 1241. Takes his Doctor's Degree at *Paris*, in the year 1255. And Dyed *March* 7. 1274.

Genuine and Spurious Works.

Works Loſt, or Manuſcripts.

See the Catalogue of them, p. 66, 69, &c.

WILLIAM PERAULT

Of the Order of *Dominicans*: Flouriſh'd from the year 1250. And dyed in the year 1275.

Genuine Works, &c.

A Summary of Vertues and Vices.
Sermons aſcrib'd to *William* of *Paris*.

HUMBERT

De Romans, of the Order of the *Dominicans*. Enters into that Order in the year 1225. Is Elected General of it, in the year 1254. and Dyes in the year 1277.

Genuine Works, &c.

The Mirrour, or the Inſtruction of the Monaſtick Life.
A Letter on the three Vows of Monkery.
An Inſtruction of the Preachers.
Two hundred Sermons.
A Commentary on the Rule of St. *Auguſtin*.

GERARD

Of *Frachet*, of the Order of *Dominicans*: Flouriſh'd about the ſame time.

A Genuine Work, &c.

The Hiſtory of the Famous Men of his Order.

A Manuſcript.

A Chronicle.

INNOCENT V.

Pope. Who was formerly called *Peter* of *Tarentum*, Doctor of *Paris*, of the Order of *Dominicans*. Advanc'd to the Arch-biſhoprick of *Lions*, in the year 1271. Elected Pope, *January* 21. 1276. Dyed the the 22th of *June* the ſame year.

Genuine Works, &c.

An Abſtract of Divinity.
A Commentary on the four Books of Sentences.

Works Loſt.

Commentaries on the Holy Scriptures.

JOHN XXI.

Pope. Elected the 15th of *September*, in the year 1276. Dyed the 20th of *May*, the year following.

Genuine Works, &c.

Treatiſes of Philoſophy and Phyſick.
Several Letters related by the Annaliſts.

THOMAS

Of *Lentini*, Archbiſhop of *Caſenza*: Flouriſh'd about the year 1270. Dyed in the year 1277.

A Genuine Work, &c.

The Life of S. *Peter* the Martyr, of the Order of *Dominicans*,

ARSENIUS AUTORIANUS,

Patriarch of *Constantinople*. Advanc'd to that See in the year 1257. Depos'd in the year 1268.

Genuine Works still Extant.

A Collection of Canons.
His last Will and Testament.

GEORGIUS ACROPOLITA LOGOTHETES.

Flourish'd chiefly under the Empire of *Michael Palæologus*; And Dy'd about the year 1282.

A Genuine Work, &c.

The *Byzantine* History.

Manuscripts.

See the Catalogue of them, p. 85.

MATTHEW

Of *Vendome*, Abbot of S. *Denis*: Govern'd that Monastery, from the year 1260. to the year 1286.

A Genuine Work, &c.

A Poem containing the History of *Tobit* and *Tobias*.

GILBERT

Of *Tournay* of the Order of *Franciscans*; Flourish'd about the year 1270. and Dy'd before the year 1293.

Genuine Works, &c.

A Treatise of the Episcopal Functions, and of the Ceremonies of the Church.
A Treatise of the Peace and Tranquillity of the Soul.
Sermons.
The Lives of { S. *John*, Bishop of *Tournay*. / S. *Eleutherius*.

RALPH ROCKING,

Of the Order of *Dominicans*; Flourish'd about the same time.

A Genuine Work, &c.

The Life of S. *Richard*, Bishop of *Chichester*.

JOHN GENES

De la Caille, a *Franciscan*: Flourish'd about the same time.

A Genuine Work, &c.

A Treatise of the City of *Jesus Christ*.

WILLIAM

Of *Sarvic*, a *Carmelite*: Flourish'd about the same time.

A Genuine Work, &c.

A Chronicle of the Increase of *Carmelites*.

WILLAM GUARRON,

A *Franciscan*: Flourish'd about the same time.

A Work Lost.

A Commentary on the Book of Sentences.

WILLIAM

Of *Tripoly*, a *Dominican*; Flourish'd about the same time.

A Manuscript.

The History of the *Saracens*, and of *Mahomet*.

WILLIAM

Of *Rastrack*, a *Franciscan*; Flourish'd about the year 1270.

A Manuscript.

An Itinerary; or the Relation of an Expedition into the *East*.

GEOFREY

Of *Beaulieu*, a *Dominican*; and

WILLIAM

Of *Chartres*, Chaplain to King S. *Lewis*: Flourish'd under the Reign of that Prince.

Genuine Works, &c.

Ten Books of the Life of S. *Lewis*.

WILLIAM

Of *Rishanger*, Monk of S. *Albans*: Flourish'd about the same time.

A Genuine Work, &c.

The Continuation of the History of *Matthew Paris*, down to the year 1273.

THOMAS BOOKINGHAM,

Chancellor of the University of *Oxford*: Flourish'd about the year 1270.

Manuscripts.

Commentaries on the Master of the Sentences, and on the Books of the Holy Scriptures.

NICHOLAS III.

Pope. Elected the 25th of *November*, in the year 1277. Dy'd the 12th of *August*, 1280.

Genuine Works, still Extant.

Letters related by the Annalists.
Two Decretals in the Bullary.

MARTINUS POLONUS,

Archbishop of *Gnesna*. Was Penitentiary of the Church of *Rome*, under the Popedoms of John XXI. and *Nicholas* III. Advanc'd to the Arch-bishoprick of *Gnesna*, in the year 1278. And Dy'ed the same year.

Genuine Works, &c.

A Chronicle to the year 1277.
Sermons.

Works lost.

A Collection of the Canon-Law.
A Treatise of the most Remarkable things of *Rome*.

ROGER BACON,

Of the Order of *Franciscans*: Flourish'd about the year 1270. And dyed in the year 1284.

Genuine Works, &c.

Philosophical Treatises.

A Manuscript.

An Abstract of Divinity.

THOMAS SPOTT

A *Benedictine* Monk, of the Monastery of S. *Augustine* in *England*: Flourish'd about the year 1275.

Genuine Works, &c.

The Lives of the Abbots of his Monastery.

MARTIN IV.

Pope. Elected the 22th of *February*, in the year 1281. Consecrated the 23d of *March* the same year. Dyed the 25th of *March* 1285.

Genuine Works, &c.

Two Letters in the Councils.
A Letter Condemning the Emperor *Palæologus*, in the Bullary.
Other Letters in the Annalists.

NICHOLAS

Of *Hanaps* of the Order of *Dominicans*, Patriarch of *Jerusalem*, Nominated Patriarch in the Year 1281, Dy'd in the Year 1288.

A Genuine Work, &c.

An Historical Collection of the Examples of Vertues and Vices, call'd the *Poor Man's Bible*.

BONAVENTURE BROCARD,

A *Dominican*; Flourish'd about the Year 1280.

Works Lost.

A Relation of an Expedition to the Holy Land.
An History of the Actions of the Emperor *Frederick* in *Palestine*.

MARK PAUL

A *Venetian*; Flourish'd about the same time.

A Genuine Work, &c.

A Relation of Expeditions.

JOHN PECKHAM,

Arch-Bishop of *Canterbury*, Elected in the Year 1278. Dyed in the year 1291.

Genuine Works, &c.

Collections Of the Bible.
Ecclesiastical Constitutions.

Manuscripts.

Mention made of them, p. 75.

HONORIUS IV.

Pope, Elected the 2d of *April* 1285. Consecrated the 20th of *May* the same Year. Dy'd the 3d of *April* 1287.

Genuine Works, &c.

Several Letters related in the Annalists.
Two in the Bullary.

WIL-

WILLIAM DURANTS,

Biſhop of *Menda*: Flouriſh'd from the middle of the Century. Was made Biſhop in the year 1286. And Dyed in the year 1296.

Genuine Works ſtill Extant.

The *Rationale* of Divine Duties.
The Mirrour of the Law.
A Repertory of the Law.
A Commentary on the Canons of the Council of *Lions*.
An Abridgment of the Glofies and Text of the Canon-Law.

An *Anonymous* AUTHOR,

Of the Order of *Dominicans*; who Flouriſh'd about the Year 1280.

A Genuine Work, &c.

A Chronicle of the *Dominicans* of *Colmar*.

JOHN,

Of *Hayde*; Flouriſh'd about the Year 1280.

Manuſcripts.

The Paſſion of St. *Lawrence*.
The Life of St. *Macle*.

PETER,

Of *Auvergne* a *Dominican*; Flouriſh'd about the ſame time.

Genuine Works, &c.

A Supplement of the Summ of St. *Thomas*.
A Commentary on the Books of *Ariſtotle*.

WILLIAM *de la Mere*,

A *Franciſcan*; Flouriſh'd about the ſame time.

Manuſcripts.

A Commentary on the Maſter of the Sentences.
A Correctory of St. *Thomas*.
Additions to the Works of St. *Bonaventure*.

ROBERT,

Of *Ruſſia* a *Franciſcan*; Flouriſh'd about the ſame time.

Works Loſt.

See the Catalogue of them, p. 76.

ULRIC,

Of *Straſburgh* a *Dominican*; Flouriſh'd about the ſame time.

Works Loſt.

See p. 76.

St. GERTRUDA and St. MATILDIS,

Benedictine Nuns; Flouriſh'd about the Year 1280, and Dy'd about the Year 1290.

Genuine Works, &c.

Works of Piety.

GEORGE PACHYMERES,

Born in the Year 1242. Flouriſh'd about the Year 1280.

Genuine Works, &c.

The *Greek* Hiſtory.
A Treatiſe concerning the Proceſſion of the Holy Ghoſt.
A Commentary on the Works of St. *Denis*.
Another Treatiſe concerning the Proceſſion of the Holy Ghoſt.

JOHN VECCUS,

Patriarch of *Conſtantinople*, Advanc'd to that Dignity in the Year 1275, turn'd out in the Year 1283, Depos'd in the Year 1284.

Genuine Works, &c.

See the Catalogue of them, p. 88.

GEORGE METOCHITA and CONSTANTINE MELITENIOTA,

Deacons of the Church of *Conſtantinople*; Flouriſh'd about the ſame time.

Works Printed and Manuſcripts.

See the Catalogue of them, p. 88.

SIMON,

Of *Crete* a *Dominican*; Flouriſh'd about the end of this Century.

Manuſcripts.

Three Treatiſes for the *Latins* about the Proceſſion of the Holy Ghoſt.

GEORGE,

of *Cyprus*, Sirnam'd

GREGORY,

Patriarch of *Conſtantinople*.
Du Pin 13th Cent.

GEORGE MOSCHAMPER,

Keeper of the Archives.

CONSTANTINE ACROPOLITA LOGOTHETES,

A *Greek* Monk, and

JOB IASITES,

Flouriſh'd about the end of this Century.

Manuſcripts.

Works againſt *Veccus*, and againſt the *Latins*.

GREGORY ABULPHARAJE,

An *Arabian*; Flouriſh'd at the end of this Century.

A Genuine Work ſtill Extant.

An Hiſtory of the *Dynaſties* down to the Year 1284.

SIMON,

Monk of *Affligem*; Flouriſh'd about the end of the Century.

Works Loſt or Manuſcripts.

See the Catalogue of them, p. 77.

WILLIAM,

Prior of *Affligem*; Flouriſh'd about the end of this Century.

The Life of St. *Lutgarida*.

Works Loſt.

A Narrative of the Viſions of a Nun of the Order of *Citeaux*.

ALEXANDER

Of *Villa-Dei*: Flouriſh'd about the end of the Century.

Works Loſt.

A Doctrinal.
A Treatiſe of the Calendar and the Sphere.

HENRY,

Monk of *Affligem*: Flouriſh'd about the ſame time.

A Work loſt.

A Calendar.

THIERRY

Of *Apolda*, a *Dominican*: Flouriſh'd about the year 1290.

Genuine Works, &c.

The Lives of { S. *Dominick*, and S. *Elizabeth*.

GOBELINUS

Flouriſh'd about the ſame time.

A Genuine Work, &c.

The Life of S. *Meinulphus*.

EGEHARD,

Abbot of *Urangen*: Flouriſh'd about the year 1290.

A Genuine Work, &c.

A Chronicle of the Biſhops of *Hildeſheim*

NICHOLAS IV.

Pope. Elected *April* 22. 1288. Dyed *April* 14. 1292.

Genuine Works, &c.

Three Volumes of MSS. Letters; Several of which are related in the Annaliſts; Six in the Bullary.

ENGELHARD

Abbot of *Lankaim*: Flouriſh'd about the end of the Century.

A Genuine Work, &c.

The Life of S. *Matildis*.

HENRY

Of *Gand*, Arch-Deacon of *Tournay*: Flouriſh'd in the Univerſity of *Paris*, about the end of the Century. And Dyed in the year 1295.

Genuine Works, &c.

A Body of Divinity.
Quodliberical Queſtions.
A Treatiſe of the Eccleſiaſtical Writers.

Manuſcripts, or *Works loſt.*

See the Catalogue of them, p. 78.

CONRAD and STEPHANARD,

Dominicans: Flouriſh'd about the end of the Century.

Works loſt.

The Life of S. *Dominick*.

RALPH

Of *Cologne*, a *Canon* of *Chartres*: Flouriſh'd about the year 1290.

A Genuine Work still Extant.

A Treatise of the Translation of the Empire.

THOMAS PALMERANUS,

Doctor of *Sorbonne*: Flourish'd about the end of the Century.

A Genuine Work, &c.

Flowers gather'd out of the Bible and Fathers.

GUY

Of *Baif*, a Lawyer, and Arch-Deacon of *Boulogne*: Flourish'd about the year 1290.

A Genuine Work, &c.

A Commentary on the Decretal and Decretals, call'd the *Rosary*.

GREGORY

Of *Winchester*, Monk of *Gloucester*; after he had taken upon him the Habit in that Monastery, in the year 1237. Dyed after the year 1291.

A Genuine Work, &c.

The Annals of his Monastery.

RAYMOND

Of *Martins*, a *Dominican*: Flourish'd about the end of the Century.

A Genuine Work, &c.

The Sword of Faith.

NICHOLAS

The *Gaul*: Of the Order of the *Carmelites*: Was General of his Order about the end of the Century.

A Genuine Work, &c.

The fiery Beam.

SIGEHARD

Monk of S. *Albans*; Flourish'd about the end of the Century.

A Genuine Work, &c.

The Life of S. *Alban*.

MATTHEW D'AQUASPORTA

Cardinal. Was the Twelfth General of the Order of the *Franciscans*; and nominated Cardinal Bishop of *Porto*, by *Nicholas* IV.

Works Lost, or Manuscripts.

See the Catalogue of them, p. 77.

ARLOTUS

Of the Order of *Franciscans*: Was General of his Order, about the year 1290.

Works lost.

A Concordance of the Old and New Testament.

Sermons.

LUKE

Of *Padua*, of the Order of the *Franciscans*: Flourish'd about the same time.

Manuscripts.

Several Sermons.

GERARD

Of *Liege*, of the Order of *Dominicans*: Flourish'd about the end of the Century.

A Genuine Work, &c.

The Mirrour of the Preachers.

PETER,

A *Dominican*: Flourish'd about the end of the Century.

Works lost.

Sermons.

BALDWIN

Of *Ninove*, Regular Canon of *Premontre*: Flourish'd about the end of the Century.

A Manuscript.

A Chronicle to the year 1294.

JAMES

De Voragine, Archbishop of *Genes*. Was made General of the Order of *Dominicans*, afterwards Archbishop of *Genes*, in the year 1292. And dyed in the year 1298.

Genuine Works still extant.

The Golden Legend.

Sermons.

The Golden *Matial*.

RICHARD

Of *Middleton*, a *Franciscan*: Flourish'd in the University of *Paris*, in the year 1290. And Dyed in the year 1300.

Genuine Works, &c.

A Commentary on the Sentences.

Quodlibetical Questions.

Manuscripts, or *Works lost.*

See the Catalogue of them, p. 78.

GUY

Of *Munis* Abbot of S. *Germain*, of *Auxerre*. Made Abbot in the year 1277. Dyed in the year 1313.

A Genuine Work, &c.

An History of the Abbots of S. *Germain* at *Auxerre*.

CELESTINE V.

Pope, Elected *July* 10th 1294. Lays down the Papacy voluntarily, on the 12th of *December*, the same year; and Dyes a while after.

Genuine Works, &c.

Three Constitutions.

Spurious Works.

Several *Opuscula* of Piety.

Letters and Prayers.

JOHN

The *Teutonick*, a *Dominican*; Bishop of *Bossena*: Flourish'd about the end of the Century.

Genuine Works, &c.

A Summary of the Preachers.

A Summary of Confessors.

A Table of *Apparatus* of *Raymond* of *Pennafort*.

GARSIAS

A *Spaniard*: Flourish'd the latter end of the Century.

Works lost.

A Commentary on the Decretals, and other Works of the Canon-Law.

HENRY or AMAND SUSON,

A *Dominican*: Flourish'd, according to some, the end of the Thirteenth: according to others, the beginning of the Fourteenth Century.

Genuine Works, &c.

Works of Piety.

GAUTIER

Of *Exeter*, a *Dominican*: Flourish'd about the year 1301.

A Genuine Work, &c.

The Life of *Guy* Earl of *Warwick*.

FRANCIS

Of *Moncade*, Marquess of *Aytone*: Flourish'd the end of this and the beginning of the next Century.

A Genuine Work, &c.

A Narrative of the Expedition of *Catalonians* and *Arragonians*, against the *Turks* and *Greeks*.

A Chronological TABLE of the COUNCILS held in the *Thirteenth Century*, and of their *Acts, Letters, Canons*, &c.

Councils.	Anno	Acts, Letters, Canons, &c.
The Councils of *Ens*,	1198	Mention of this Council in the Letters of Pope *Innocent* III. and in the Chronicle of *Ancere*.
Dalmatia,	1199	Twelve Canons.
London,	1200	Several Canons.
An Assembly of *Coblentz*,	1200	Mention of this Assembly in the Letters of *Innocent* III. and in the Contemporary Historians.
The Council of *Lambeth*,	1206	Canons.
A Council held in the Province of *Narbonne*,	1207	Mention of this Council, in the Life of St. *Dominick* and in *Vincent* of *Beauvais*.
An Assembly of *Northusa*.	1207	Mention of this Assembly in the Contemporary Historians.
An Assembly of *Paris*,	1208	Ten Constitutions.
An Assembly of *Wurtzburgh*,	1209	Mention of this Assembly in the Contemporary Historians.
The Councils of *Montilly*,	1209	Acts of that Council.
Avignon,	1209	Twenty one Decrees.
Paris,	1209	Mention of this Council in the Contemporary Historians.
Rome,	1209	Mention of this Council in the Contemporary Historians.
An Assembly of *Nuremburg*,	1211	Mention of this Assembly in the Contemporary Authors.
The Councils of *Paris*,	1212	Acts and Canons.
Lavaur,	1213	Acts of this Council.
Montpellier,	1215	Acts and Canons.
The 4 General Council of the *Lateran*,	1215	Acts and Canons.
The Council of *Melun*,	1216	Seven Decrees.
An Assembly of *Wurtzburgh*,	1222	Mention of this Assembly in the *German* Historians.
The Councils of *Oxford*,	1222	Decrees in Chapters.
Paris,	1223	Mention of this Council in the Contemporary Authors.
Montpellier,	1224	Mention of this Council in the Contemporary Authors.
Bourges,	1225	Extracts of the Acts of this Council.
Mentz,	1225	Fourteen Decrees.
Paris,	1226	Mention of this Council in the Chronicle of *Tours*.
Narbonne,	1227	Twenty Canons.
An Assembly of *Aix-la-Chapelle*.	1227	Mention of this Assembly in the *German* Historians.
An Assembly of *Paris*,	1228	A Treaty between King St. *Lewis*, and *Raymond* Count of *Toulouse*: And Ten Statutes of that King in Favour of the Churches of *France*.
The Councils of *Toulouse*,	1229	Forty nine Canons.
Chateau-Gombier,	1231	Thirty seven Canons.
Melun,	1232	Mention of this Council in *William* of *Pallacrest*, and Statutes of *Raymond* Count of *Toulouse* against the Hereticks.
Beziers,	1233	Twenty six Canons.
Nymphea in *Bythinia*,	1233	Professions of Faith of the *Greeks* and *Latins*.
Arles,	1234	Twenty four Constitutions
Narbonne,	1235	Twenty nine Canons.
Tours,	1236	Fifteen Canons.
London,	1237	Thirty one Canons.
Cognac,	1238	Thirty nine Canons.
Tours,	1239	Thirteen Canons.
Laval,	1242	Nine Decrees.
L. General of *Lions*,	1245	Acts and Canons.
Beziers,	1246	A Collection of 46 Canons.
Valence,	1248	Twenty three Decrees.
Saumur,	1253	Thirty two Canons.
Alby,	1254	Sixty one Canons.
Bourdeaux,	1255	Thirty Decrees.
Beziers,	1255	Laws of King *Lewis*. Publish'd in this Council.
An Assembly of *Paris*,	1256	An Accomodation between the Universitty of *Paris* and the *Dominicans*.
The Councils of *Ruffec*,	1258	Ten Decrees.
Montpellier,	1258	Eight Decrees.
Cologne,	1260	Forty two Decrees.
Arles,	1260	Seventeen Canons.
Cognac,	1260	Nineteen Decrees.
Lambeth,	1261	Several Statutes.
Cognac,	1262	Seven Decrees.
Bourdeaux,	1262	Seven Canons.
The Synod of *Clermont*,	1263	Mention of this Synod in Mr. *Launoy* on the Canon *Omnis Utriusque Sexus*.
The Councils of *Nants*,	1264	Nine Decrees.
Cologne,	1266	Forty five Statutes.
Vienna in *Austria*,	1267	Nineteen Canons.
London,	1268	Fifty four Canons.
The Ordinance of St. *Lewis* King of *France*,	1268	In Five Articles.

The

Councils.	Anno	Acts, Letters, Canons, &c.
The Councils of *Chateau-Gonthier*	1268	Eight Canons.
The Councils of *Angers*	1269	Two Canons.
The Councils of *Sens*	1269	Six Decrees.
The Councils of *Compeign*	1270	A Statute.
The Councils of *Avignon*	1270	Eight Decrees.
The Councils of *Quentin*	1271	Five Decrees.
The Councils of *Rennes*	1273	Seven Canons.
An Assembly of *Francfort* on the *Mainy*	1273	Mention of this Assembly in the Contemporary Historians.
The Second General Council of *Lions*	1274	Acts and Thirty one Constitutions.
The Assembly of *Nuremberg*	1274	Mention of this Assembly in the Contemporary Writers.
The Councils of *Saltzburgh*	1274	Twenty four Canons.
The Councils of *Arles*	1275	Twenty two Canons, the Four first Lost.
The Synod of *Durham*	1276	Six Decrees.
The Councils of *Saumur*	1276	Fourteen Decrees.
The Councils of *Bourges*	1276	Sixteen Decrees.
The Councils of *Constantinople*	1277	Mention of this Council in the Contemporary Writers.
The Councils of *Langeis*	1278	Sixteen Decrees.
The Councils of *Ponteaudemer*	1279	Twenty four Decrees.
The Councils of *Avignon*	1279	Fifteen Decrees.
The Councils of *Redding*	1279	Five Rules about the Ecclesiastical Discipline, and several others about the Monastical Discipline.
The Councils of *Buda*	1279	Sixty nine Decrees.
The Councils of *Angers*	1279	Five Canons.

Councils.	Anno	Acts, Letters, Canons, &c.
The Synods of *Cologne*	1280	Eighteen Statutes.
The Synods of *Saintes*	1280	Fifteen Decrees.
The Synods of *Poitiers*	1280	Eleven Statutes.
The Councils of *Saltzburg*	1281	Eighteen Decrees.
The Councils of *Lambeth*	1281	Twenty seven Statutes.
The Councils of *Avignon*	1282	Eleven Decrees.
The Synod of *Saintes*	1282	Five Constitutions.
The Council of *Tours*	1282	Thirteen Decrees.
The Council of *Constantinople*	1284	Mention of this Council in the Contemporary Writers.
The Synod of *Nismes*	1284	Decrees in 17 Chapters.
The Synod of *Poitiers*	1284	Five Statutes.
The Councils of *Ravenna*	1286	Nine Canons.
The Councils of *Bourges*	1286	Thirty five Decrees.
The Synod of *Exeter*	1287	Fifty five Decrees.
The Council of *Wurtzburgh*	1287	Forty two Decrees.
The Council of *Liste* in *Provence*	1288	Eighteen Decrees.
The Synod of *Chichester*	1289	Forty one Decrees.
The Council of *Nogarol*	1290	Twelve Decrees.
The Synod of *Saltzburgh*	1291	Three Decrees.
The Council of *London*	1291	Mention of this Council in the Contemporary Authors.
The Synod of *Chichester*	1292	Seven Decrees.
The Council of *Saumur*	1294	Five Decrees.
The Synod of *Canterbury*	1295	Forty seven Constitutions.
The Synod of *Saintes*	1298	Seven Constitutions.
The Council of *Roan*	1299	Seven Statutes.
The Council of *Merton* under the Arch-Bp. of *Canterbury*	1300	Four Constitutions.

A TABLE of the WORKS of the *Ecclesiastical Writers* of the *Thirteenth Century*; disposed according to the *Subjects* they Treat of.

Works on the Truth of the Christian Religion.

THE Sword of Faith, of *Raymond* of *Martins* a *Dominican*.
Nicetas's Treatise of the Orthodox Faith.

Treatises on the Differences between the Greeks *and the* Latins.

Pantaleon's Treatise on the Procession of the Holy Ghost, Unleaven'd Bread, and Obedience to the Church of *Rome*.
Nicephorus Blemmida's Two Treatises about the Procession of the Holy Ghost.
Pachymeres's Two Treatises about the same.
John Veccus's Works.
The Works of *George Metochites*, and *Constantine Melitenites*.

Commentaries on the Books of Sentences.

The Commentary of *Peter* of *Tarentum*, afterwards Pope under the Name of *Innocent* V.
Alexander of *Hales*'s Commentary on the Master of the Sentences or a Body of Divinity.
Another Commentary under his Name.
Albertus Magnus's Commentary.
St. *Bonaventure*'s Commentary.
St. *Thomas Aquinas*'s Commentary.
Cardinal *Annebaud*'s Commentary, among the Works of St. *Thomas*.
Richard of *Middleton*'s Commentary.

Systems of Divinity and Quodlibetical Questions.

Peter of *Tarentum*'s Abridgment of Divinity.
William of *Segnelay*'s Body of Divinity.
Prepositivus's System in Manuscript.
Albertus Magnus's Body of Divinity.
——His System of the Creatures.
St. *Thomas*'s Body of Divinity.
Peter of *Auvergne*'s Supplement of that Body.
Henry of *Gand*'s System of Divinity, and Quodlibetical Questions.
Richard of *Middleton*'s Quodlibetical Questions.

Theological Tre[illegible]

Abbot Joachim's Treatise of the Trinity, or a Psalter on Ten Strings.
——His Treatises against the Master of the Sentences.
Alanus of *Liste*'s Four Books against the *Albigenses* and *Waldenses*.

Peter

Peter de Vaux de Cernay's Hiſtory of the Albigenſes.
Luke of Tuy's Three Books againſt the *Albigenſes*.
William of St. Amour's Treatiſes, { Of the Sacraments. Of the Cauſes of the Incarnation. Of the Trinity, and Of the Soul.
Vincent of Beauvais's Doctrinal Mirrour.
St. *Bonaventure's* Treatiſes.
St. *Thomas's* Treatiſes.
Rainier Sacho's Treatiſe againſt the *Waldenſes*.

Treatiſes on the Diſcipline of the Church.

A Word in Short, by *Peter Chanter* of *Paris*.
Innocent IIId's Two Diſcourſes to the General Council of the *Lateran*, and the Acts of that Council.
——His Four Diſcourſes on the Conſecration of the Pope.
——His Letters.
The Firſt Collection of Decretals made by *Bernard* Biſhop of *Fayence*.
The Collection of Decretals by *Alanus*, *Gilbert* and *John Gallus*.
The Third Collection of Decretals, by *Peter* of *Benevento*.
The Fourth Collection of Decretals, by an *Anonymous* Author.
The Fifth Collection of the Letters of *Honorius* III.
The Letters of *Nicholas* III.
The Letters of *Gregory* IX.
Raymond of *Pennafort's* Collection of Decretals.
The Letters of *Innocent* IV.
The Letters of *Alexander* IV.
Urban IVth's Bull of inſtituting the Feaſt of the Holy Sacrament, and other Letters of that Pope.
The Letters of *Clement* IV. to one of his Relations, and other Letters of the ſame Pope.
The Letters of *Gregory* X. for calling the Council of *Lyons* to the Biſhop of *Liege* and others.
The Letters of *John* XXI. and of *Nicholas* III.
The Letters of *Martin* IV.
The Letters of *Honorius* IV.
The Letters of *Nicholas* IV.
The Letters of *Clement* V.
Alanus's Penitential.
A Letter and Sentences of *Stephen* of *Langton*.
Helinand's Letter about an Apoſtate Monk.
The Letters of *Maurice* Archbiſhop of *Rouen*.
Robert Groſſhead's Diſcourſes and Letters againſt the Irregularities of the Eccleſiaſticks.
——His Treatiſes of the Legal Obſervances.
William of *Paris's* Tracts of Penance, and the Collation of Benefices.
The Letters of *Peter des Vignes*.
——His Diſſertation.
Averroes's Reply to the Queries of *Baſil* the Monk.
Manuel Charitopula's Replies to the Queries of the Biſhop of *Pella*.
——His Two Decrees.
Germanus Nauplius's Letters and Decrees.
Arſenius Autorianus's Collection of the Canons, and his Laſt Will and Teſtament.
Canons and Decrees of Councils.
William of St. *Amour's* Tracts.

Treatiſes of the Canon Law.

A Collection of Decretals, by ſeveral Hands.
Bernard of *Compoſtella's* Commentary on the Decretals.
——His Treatiſe on the Cales of the Five Decretals.
——His Collection of the Bulls.
The Golden Syſtem and Commentaries on the Decretals, by *Henry* of *Suſa Cardinal*.
John Semeca's Gloſſary on *Gratian's* Decree.

The Mirrour of the Law.
The Repertory of the Law.
A Commentary on the Canons of the Council of *Lions*.
An Abſtract of the Gloſſes and Texts of the Canon Law.
} *By William Durante* Biſhop of *Mende*.
Ralph of *Coloign's* Treatiſe of the Tranſlation of the Empire.
Guy of *Baiſ's* Commentary on the Decree and Decretals.

Treatiſes on the Rituals.

John Beleth's Treatiſe of the Divine Offices.
Innocent IIId's Treatiſe of the Myſteries of the Maſs.
S. *Thomas's* Office of the Euchariſt.
Several Tracts of *Bonaventure*.
Gilbert of *Tournay's* Treatiſe of the Functions of the Biſhops, and of the Ceremonies of the Church.
William Durant's Rationale of Divine Offices.

Commentaries, and other Works on the Holy Scriptures.

Abbot *Joachim's* Commentaries on the Prophecies of *Jeremiah*, *Iſaiah*, *Nahum*, *Habbakuk*, *Zachary*, and *Malachy* &c. and on the Apocalyps.
Alanus's Commentary on the Canticles.
——His Treatiſe on the Parables.
S. *Anthony* of *Padua's* Myſtical Expoſitions of the Holy Scriptures.
John Algrin's Notes on the *Canticles*.
Albertus Magnus's Commentaries on the Bible.
——His Commentary on the Scriptures.
Cardinal *Hugh* of S. *Cher's* Commentaries on the whole Bible.
——His Commentary on the Pſalms.
——His Concordance of the Bible.
Nicholas of *Hanapes's* Poor Man's Bible.
John Peckham's Collections of the Bible.

Univerſal, or General Hiſtories.

A Continuation of *Marianus's* Chronicle, by *Dodechine*.
Arnoldus's Continuation of the Chronicle of the *Sclavonians*.
Gervaſe of *Tilbury's* Univerſal Hiſtory of the Weſt.
——His Hiſtory of *England*.
The Chronology of *Robert* of S. *Marian*, continued by *Hugh* of S. *Marian*.
John of *Oxford's* Hiſtory of *England*.
John Grey's Chronicle.
Helinand's Eccleſiaſtical Hiſtory.
Conrad of *Lichtenau's* Chronicle.
Roderick Ximenes's Hiſtory of *Spain*.
——His Hiſtory of the *Alans* and *Vandals*.
——His Hiſtory of the *Arabians*.
——His Hiſtory of the *Romans*.
James de *Vitri's* Hiſtory of the Eaſt and Weſt.
Luke of *Tuy's* Hiſtory of *Spain*.
The Chronicle of *Godfrey* Monk of S. *Pantaleon*.
Vincent of *Beauvais's* Hiſtorical Mirrour.
The Chronicle of *Albericus* of *Trois-fontaines*.
Matthew Paris's Hiſtory of *England*.
The Chronicle of *Martinus Polonus*.
Ralph of *Coloigne's* Treatiſe of the Tranſlation of the Empire.
Nicetas Choniates's Hiſtory.
Joel's Chronological Abridgment.
Michael Acominatus Choniates's Hiſtory.
George Pachymeres's Hiſtory.
Gregory Abulpharage's Hiſtory of the *Dynaſties*.

Particular Hiſtories, and the Lives of the Saints.

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A NEW

Eccleſiaſtical Hiſtory,

Containing an ACCOUNT of the

CONTROVERSIES

IN

RELIGION;

THE

LIVES and *WRITINGS*

OF

Eccleſiaſtical Authors;

AN

Abridgment of their Works,

And a JUDGMENT on their

STYLE and *DOCTRINE:*

ALSO

A Compendious HISTORY of the COUNCILS

AND

All Affairs Tranſacted in the *Church.*

Written in *FRENCH*

By *Lewis Ellies du PIN*, Doctor of the *SORBON.*

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Containing the HISTORY of the FOURTEENTH CENTURY.

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PRACTICAL
OBSERVATIONS
ON
Medicinal Baths:
Containing an Account of their Uses,

PREFACE.

THE Fourteenth Century *furniſhes us with many Subjects very Pleaſing; for it repreſents to us the Conteſts between the Regal Dignity and Prieſthood, or rather the Kings and Popes (for the Kingly Function and Prieſthood do always fully Agree, although the Men who are raiſed to thoſe Great Dignities, differ much about the bounds of their Power) the Deſtruction of a famous and powerful Order, the Church of* Rome *divided by a Schiſm of Forty Years continuance, the decay of the* Greek *Empire, endangering the Ruin of it, the* Greek *Church diſturbed with frivolous Queſtions, the Order of* Franciſcan *Monks torn in pieces by odd Opinions, and extravagant Practices; Divers Errors taught by Divines, and condemned by the Biſhops, or Univerſities, and ſeveral Diſorders ſuppreſſed by the Conſtitutions of Councils, and Biſhops. The Divines which flouriſhed in this Age followed the Method of the Schools, as their Predeceſſors had done. The Commentators upon Holy Scripture, the Preachers, and Monks produced nothing great, nor excellent, and the Hiſtorians nothing exact, or perfect. But the Study of the Civil Law came to its Perfection almoſt, and Humane Learning, which had been a long time neglected, was much ſtudied and improved about the middle of this Age by a certain number of ingenious Men, who by imitating the Ancients, were eminent for their Skill in Languages, Oratory and Poetry, and brought again into the World a Deſire of Antiquity, and a Love of Profitable and certain Sciences.*

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Of the Differences between Philip the Fair, *King of* France, *and* Boniface *VIII. as well during his Papacy, and his Succeſſor* Benedict *XI, as in the Vacancy of the Holy See, and in the Beginning of the Papacy of* Clement *V.*

The Election of Benedictus Cajetanus, named Boniface 8.

Benedictus Cajetanus, a Native of the City of *Anagni* [in the Campaign *di Roma*] was choſen Pope *December* 24. *A. D.* 1294, after the Voluntary reſignation of *Celeſtine* V. and aſſumed the Name of *Boniface* VIII. He immediately after his Elevation to the Papal Dignity, entertained a Deſign of rooting entirely the *Gibeline*-Party out of *Italy*, and ſo make himſelf abſolutely Supreme as well in Temporal, as Spiritual Affairs over all the Kingdoms of Chriſtendom. And of this he gave plain intimations, not only in the Accommodation, which he purpoſed to make between *Philip the Fair* King of *France*, and *Edward* II. King of *England*, by his own Authority; but alſo in receiving the Appeal of *Guy* Earl of *Flanders*, made to him againſt the ſaid King of *France*: and to that end, ſending his Legate the Biſhop of *Meaux* to that King, to require him to give Satisfaction to the Earl of *Flanders*, and in caſe he refuſed, to Summon him to Appear before the Pope, that the Difference between them might be decided before his Tribunal. *Philip the Fair*, being highly offended at theſe Proceedings, told the Legate, That it belonged not to the Pope to concern himſelf with the Temporal Affairs of Princes and Soveraign Lords; That he had a Court of his own to adminiſter Juſtice to his Subjects and Homagers, and that he would Acknowledge none his Superior, but God only. The Legate departed without effecting any thing;

The beginning of the quarrel between the King of France and the Pope, about the Earl of Flanders.

The Bull of Boniface, forbidding to Levy any Tax upon the Clergy.

thing; but the Pope in the Year 1296. publiſhed a Bull, wherein, having complained, that Kings exacted from the Clergy, Subſidies, Tithes and other Impoſts, which the Clergy payed them, without leave from the Holy See; He forbids all the Clergy to pay any thing out of their Eſtates to the Laity, or to give their Conſent to any Impoſition, without Permiſſion from the Pope. And all Emperours, Kings, Princes, or other Lords, and Judges to exact nothing of them upon Pain of Excommunication, and Interdict. This Bull concerned the King of *France*, more than any other, becauſe he had levyed Money upon the Clergy, to defray the Charge of the War; whereupon this Prince put out a Declaration on the 17th. of *Auguſt*, the ſame Year, whereby he Prohibited the carrying of any Silver coined, or uncoined out of his Kingdom; or any Strangers to remain there. The Pope thereupon ſent him a very ſharp Bull, in which he ſets forth, that this general Prohibition is prejudicial to his Subjects; and if he had a deſign to extend it to Eccleſiaſtical Perſons, it is a raſhneſs, which he ſtyles Folly, and that deſerves Excommunication; and if he had been induced to ſet out this Edict upon occaſion of the Ordinance made lately in favour of the Liberty of the Clergy, it was an ill Pretence, becauſe his Decree contained no new Conſtitution, but only confirmed what had been formerly ordained by Canonical Decrees, under new Penalties, and that he did not therein abſolutely forbid the Clergy to grant any Aid to the King for the Defence and Neceſſity of the State, but to do it without ſpecial leave from the Holy See; and that, upon conſideration of the intolerable Exactions, which the King's Officers had made upon the Clergy in his Kingdom: Moreover, that the Holy See had always been, and likewiſe for the time to come ſhould be ready, in the preſſing Neceſſities of the State, to oblige the Clergy of the Kingdom of *France*, to afford Succour to their King, without ſparing even the Chalices, the Croſſes, and other Sacred Utenſils, if need were, rather than ſuffer ſo great a Kingdom, and ſo dear to the Holy See, to want Neceſſary Succours for its Defence; but that at this juncture all Kings and Princes, Neighbours to *France*, complained of his Invaſions; and among others, that the King of the *Romans* alledges, That the King of *France* has ſeized on divers Imperial Towns, eſpecially on the County of *Burgundy*; and the King of *England* ſays, That he likewiſe keeps from him a Country in *Gaſcony*; that theſe Princes would very willingly referr themſelves to the Holy See, to whom the Judgment belongs, in regard it is a Sin to detain that which is anothers, and to make an Unjuſt War: In fine, the Pope declares, That he would not be underſtood in his Decree to ſpeak of the Impoſitions and Aids, which the Prelates and other Eccleſiaſtical Perſons, owe the King on the account of the Fiefs which they hold, dependant on the Crown. He conjures the King to follow his Advice, and to revoke his Ordinance, being deſirous to uſe all gentle means with him, before he would make uſe of Eccleſiaſtical Cenſures. He ſent the Biſhop of *Viviers* to him at the ſame time, that he might repreſent the thing to him *Viva voce*, and gave him a Letter of particular Credence, bearing Date the 2nd. of the ſame Month.

A Prohibition of the King, to carry Money out of the Kingdom.

The Pope's Bull againſt this Prohibition.

The King's Manifeſto againſt the Pope's Bull.

The King ſet forth a Manifeſto, in Anſwer to the Pope's Bull, wherein he obſerves, that before there were any Clergy in *France*, the King had the Protection of his Kingdom, and Power to make Laws which he judged neceſſary for its Defence; ſo that he could forbid the carrying Money and Arms out of his Kingdom, for fear his Enemies ſhould get ſome Advantage by them, that he had not abſolutely forbid the doing it, but only without his Permiſſion, with a deſign to grant it to the Clergy, in caſe that it brought no Prejudice to the Kingdom; that were it true, that the King detained by Violence the Perſons, and Goods of the Clergy, it would be ſurprizing enough, that the Pope ſhould not pronounce him Excommunicate; that the Church is not only compoſed of the Clergy, but alſo of the Laity, and that they are not only the Clergy, but likewiſe the Laity whom Jeſus Chriſt has delivered from the Slavery of Sin, and ſet at Liberty: That the Clergy have in truth particular Privileges, which have been granted to them by the Decrees of Popes, by the Bounty, or at leaſt by the Permiſſion of Secular Princes; but that they ought not to deprive Princes of the Government, and defence of their Kingdoms, nor of the Things neceſſary to that End: That we muſt give to *Ceſar* that which is *Ceſar's*, and that every one, whether Church-man, or Laick, who is not willing to contribute to the Neceſſities of the State, is an unprofitable Member, which muſt be cut off: That if the Enemy prevail'd, the Clergy would be they, who would Suffer moſt, and their Goods be moſt liable to the Spoil: That it overthrows the Ancient and Natural Right, to hinder one from ſuccouring one's ſelf: That it is a ſhame for the Vicar of Jeſus Chriſt to forbid the Paying of Tribute to *Ceſar*, and to thunder out his Cenſures againſt the Clergy, who lend their Aſſiſtance to the King and Kingdom, or rather to themſelves, while they are permitted to beſtow their Riches on Players, and their Friends, and to waſt them in ſuperfluous Expences: That it is Unjuſt; that the Church-men enriched by the Bounty of Princes, ſhould refuſe them neceſſary Aids for the defence of the State: That this is, to aſſiſt the Enemy, to commit Treaſon, and betray the State, to maintain ſuch a Prohibition; As to what concerns the King of *England*, the War, which he hath with him, ariſes from this, becauſe that Prince would not make his Appearance when Summon'd to do Homage for the Lands, he held of *France*, His Majeſty was obliged to ſeize them, till he had done his Duty; but in ſtead of doing it, he had declared War againſt him, and had renounced the Fealty, and Homage, which he owed him for thoſe Lands: And, as to the King of the *Romans*, that he had offer'd that Prince to referr himſelf, as to the Differences between them, to Four Umpires:

pires: That he had not taken the County of *Burgundy*, till after that King had declared War, and bid him publick Defiance. In fine, the Kings his Predeceſſors had been very liberal to the Clergy, who could not, without Ingratitude, refuſe to grant him ſuch Aids; to the end he might be in a Condition to oppoſe his Enemies.

The Letter of the French Prelates.

The King was not the only one, that oppoſed this Undertaking of the Pope, the Archbiſhop of *Rheims*, and the other Biſhops of his Dioceſs ſent him a Letter, wherein they humbly preſented to him, That the King, the Princes, Barons, and other Lords of the Kingdom, finding his Decree burdenſom and prejudicial to their Rights, had reſolved to Summon all the *French*, chiefly ſuch as ow'd Fealty to the King, of whom almoſt all the Prelates of the Kingdom had taken the Oath of Fidelity, to defend and preſerve the Rights and Honour of His Majeſty and his Kingdom: That they could not live in quiet, if they were not protected by the King: That if the Clergy did not grant the King, what he demanded, the Church of *France*, which hitherto had enjoyed Peace, and Liberty, would be in danger of falling into Trouble, and be toſſed with a Tempeſt, which might occaſion its Ruin: Wherefore they beſeech his Holineſs to find out a Way to appeaſe this Diſturbance, and to maintain Peace between the Church and State: That they therewith had ſent to him two Biſhops, to ſet forth more particularly by word of mouth the Danger, to which the *Gallican* Church is like to be expoſed.

An Embaſſy from the Pope for the continuance of the Truce.

In the mean time, the Pope ſent two Nuncio's to *France*, namely, *Berardus* Biſhop of *Albania*, and *Simon* Biſhop of *Præneſte*; to whom he gave Order to Levy the Money in that Kingdom for the Holy See, to tranſmit it to *Italy*, and to Declare the King, and his Officers Excommunicate, if they oppoſed them in it. He likewiſe ſent by them a Bull, by which he continued the Truce between the King of *France*, the King of *England*, and the King of the *Romans*, for the ſpace of two Years longer, under the Pain of Excommunication, to him, that ſhould break it. Theſe two Nuncio's being deſirous to preſent this Bull to King *Philip the Fair*, before he had read it, he proteſted, That the Temporal Government of his Kingdom belonged to him only: That he owned no Perſon above him in it; neither would he ſubmit himſelf therein to any Man whatever, and that his Reſolution was to maintain all his Rights, and defend them againſt all Men: That he meant not to be bound by the Bull, which mentioned the continuance of the Truce; but as to what related to his Soul and Spiritual Matters, he was ready to ſubmit to the Advice and Command of the Holy See, as far as he ought, and was obliged. He demanded of the two Nuncio's an Allowance of this Proteſtation, before the reading of the Bull, for lengthening of the Truce, the 20. of *April*, 1297.

The Explication of the Pope's firſt Bull.

On the 31. of *July*, of the ſame Year, the Pope declared by a Bull granted at *Orvietum*, that he had no Deſign by his firſt Bull, to hinder the free Gifts, which the Biſhops were willing to preſent to the King, or his Lords, nor the Feodal Rights, and other Services due to the King from the Clergy, no more than the Caſe of the Exigency of State, on which Occaſion the King and his Succeſſors have Power to oblige the Clergy to grant him a Subſidy, even without conſulting the Pope: And that this Exigency ſhall be declared by the King, and his Succeſſors, if they have attained to the Age of One and Twenty Years; or in caſe they have not, by the Aſſembly of the States.

The Proceeding of the Pope againſt the Colonni, and their Condemnation.

Whilſt *Boniface* ſoften'd Matters with the King of *France*, he carried them to Extremity againſt the *Gibelines*, and particularly againſt the *Colonni*, who were the Heads of the Party. He had then two Cardinals of that Houſe, *James Colonni*, Cardinal of the Title of St. *Mary in Viâ latâ*, and *Peter Colonni*, Cardinal by the Title of St. *Euſtachius*. The Pope accuſed them of Robbing the Treaſury of the Church, after the Death of his Predeceſſors, and of Diſperſing defamatory Libels againſt him: And on that account, he cauſed them to be Summoned the Fourth of *May*, to appear perſonally the ſame Evening before him, and the Conſiſtory of Cardinals, there to hear what he had to alledge againſt them, and to know of them whether he was Pope. On the 10th. of *May*, theſe two Cardinals drew up a Writing, in the Caſtle of *Longetia*, wherein they declared, That they would not appear to the Summons given them by the Pope, becauſe they believed it was not ſafe for them to repair to the place, where he was; but ſince *Benedictus Cajetanus* has noted in the cloſe of the Summons, that he would know of them, whether he were Pope? They declared to him, That they held him not to be lawful Pope; that they had brought their Accuſation of it to the Cardinals, and demanded, that they would take Care of the Welfare of the Church, by examining, whether *Benedict* were a lawful Pope, having heard it from Perſons of good Credit often ſaid, that there was room to doubt, whether the Renunciation made by *Celeſtine* V. were Lawful and Canonical, becauſe God alone being the Beſtower of the Papal Soveraignty, it could not be taken away by any Man; and if Biſhops cannot be depoſed, nor tranſlated, no nor voluntarily reſign their Biſhopricks, but by Authority of the Pope their Superiour; by an Argument, *à fortiori* the Pope, who has no Superiour, cannot be diveſted, no, not voluntarily, of the Papacy, the acceptance of which is in a manner a Vow which is ever obliging; and that altho' *Celeſtine* did renounce the Papacy, the Renunciation that he made was not Valid, becauſe he was engaged to do it by Fraud and Surprize; That, in fine, though his Renunciation might ſtand good, ſeveral things have ſince happen'd, which had made Void the Election of *Benedict*; That theſe Reaſons had made them of Opinion that he was no Pope; That they inſiſted on it, that a General Council ought to be called, to decide this Queſtion, being ready to ſubmit to their Determination; That in the mean time they forbid him all

the Functions of the Papacy, and Appealed, as to all he could do againſt them, or againſt others, to a General Council, to the Holy See, or a future Pope; That they made open Proteſtation of it, and that not being able to have this Proteſtation ſignified to him, for fear he ſhould Arreſt thoſe, that ſhould ſignifie it to him; according as he had threatned them, they would publiſh it to the whole World. In concluſion they exhorted all Chriſtians to procure the Aſſembling of a General Council, and to withdraw themſelves from the Obedience of *Benedict*, till a General Council ſhall have decided this Matter. This Act was paſſed in the preſence of an Apoſtolick Notary of *Præneſte*, and divers Witneſſes, the greateſt part whereof were *Frenchmen*.

The Pope Proceeding againſt the Colonni, *&c.*

The ſame day *Boniface* publiſhed a thundring Bull againſt the *Colonni*, wherein after having at large recounted the Miſchiefs which that Houſe had done to the Holy See, and complained, That the two Cardinals *Colonni* would not cauſe to be yielded up, by *Stephen Colonni* their Nephew, the City of *Præneſte*, and the Caſtles he Poſſeſſed, with a Deſign to imploy them in Favour of *Frederick* the King of *Sicily*, an Enemy of the Church, he depoſeth theſe two Cardinals, declares them to have forfeited all their Benefices, and incapable to enjoy any Eccleſiaſtical Dignity, no not ſo much as any Benefice ſcituate an Hundred Miles from the City of *Rome*, and Excommunicates not only them, but all others, that ſhall acknowledge them to be Cardinals, or admit them to aſſiſt at the Election of a Pope. He deprives for ever *John* and *Odo*, Sons of *John Colonni*, the Brother of Cardinal *James*, and all his Poſterity of all Benefices, declares them uncapable to be promoted to a Cardinalſhip, or the Papacy, or to enjoy any Benefice even to the Fourth Generation; Orders, That theſe two Cardinals ſhall appear within Ten Days before the Conſiſtory; and in default thereof, he deprives them of all their Goods, moveable and immoveable. The Publication of this Bull was followed by a Cruſade, which the Pope ſet on foot to make War upon the *Colonni*; by means whereof, he ſpoiled them of their Eſtates, took their Places, and their Caſtles, and drave them out of *Italy*. *Sciarra Colonni*, one of the Heads of this Family, being withdrawn from *Præneſte*, was there Beſieged, and for fear of falling into the Pope's hands, eſcaped by Night with his Nephews, and retired to the Woods, where he remain'd a long time conceal'd and wandring, till he fell into the hands of Pirates, who put him in Fetters; from which *Philip the Fair* reſcued him. *Stephen Colonni*, and others fled into *France*, where they were well received by the King: This very much diſpleaſed the Pope. But that which made the Pope, and the King of *France* fall out downright, was the Judgment, which the former gave, between the King, the Earl of *Flanders*, and the King of *England*; by which he ordained, that *Philip the Fair*, ſhould reſtore to the Earl his Daughter (whom he kept Priſoner ſince the Year 1296.) to Marry her, as he pleaſed, as alſo ſome Lands he had taken from him; and that he ſhould go into the Eaſt to make War upon the Infidels. The Pope diſpatch'd a Bull of this Judgment, and put it into the hands of the *Engliſh* Ambaſſador, who carried it to *Paris*: But when it was read in the Preſence of the King, of *Charles* Earl of *Valois* his Brother, of *Robert* Earl of *Artois*, and the Earl of *Evreux*; the Earl of *Artois* ſnatched away the Bull in a rage, and threw it into the Fire, Swearing, That it ſhould not be ſo, and the Pope ſhould not revenge himſelf at the Coſt of the Kingdom. The King proteſted, That he would not put in Execution, what the Pope had Decreed; but as ſoon as the Truce was expired, he would begin the War afreſh.

The Pope's Bull in favour of the Earl of Flanders.

The appointment of a Jubilee by Boniface.

In the Year 1300. *Boniface* publiſhed a Jubilee, in which he granted Plenary Indulgences to all, who ſhould viſit the Churches of St. *Peter* and St. *Paul*, at *Rome*; decreeing, that the ſame thing ſhould be renewed every Hundred Years. The opening of the Jubilee drew a great Concourſe of People to *Rome*; and *Boniface* to make the Soveraign Authority, which he pretended to have over the Temporality, to be owned, appeared at the Ceremony, one while in his Pontifical Habit, and another in Imperial Robes, and took for his Motto, *Ecce duo gladii*.

Boniface *quarrels anew with the King.*

The King not willing to quarrel with the Pope downright, ſent to him the ſame Year *William* of *Nogaret*, Baron of *Catviſſon*, in Quality of an Ambaſſador, to give him Advice of the Alliance he had made with the Emperor, who on his part likewiſe ſent him an Ambaſſador. The Pope had no great regard to the one or the other, blamed the Election of the Emperor, and threatned him, that he would croſs it if he did not give him *Tuſcany*, ſaid many diſobliging things of the King, and did all he could to break off the Alliance between the two Princes. *Nogaret*, who underſtood the ill Deſigns of the Pope, upbraided him therewith to his Face, which exaſperated his Spirit, and made him yet more averſe, than before, to the King's Intereſts.

The Biſhop of Pamiez. *Envoy to the King, gives ill Language, and is Arreſted.*

Boniface propoſed to the Chriſtian Princes a Cruſado to go into the Eaſt againſt the Infidels. He ſent *Bernard Saiſſet*, Biſhop of *Pamiez* (a Biſhoprick he had Erected in the Year 1296. in ſpite of the King) with Orders, not only to ſet forward this Expedition with *Philip the Fair*, but likewiſe to demand the Enlargement of the Earl of *Flanders*, and his Children. The King refuſing to hearken to theſe Propoſals, the Biſhop forgot the reſpect he owed the King, telling him, That he held nothing of his Majeſty, but that he owed all to the Pope, whoſe Subject he was, both as to Spiritual and Temporal Concerns, threatned to Interdict the Kingdom, and maintain'd the Pope's Temporal Power over Soveraign Princes. The King offended at this Procedure, cauſed this Biſhop to be accuſed of divers Monopolies which he had

had exacted, and of Rebellion; and ordered him to be cited before the Parliament; where appearing, he was sent to Prison.

Boniface enraged at this Imprisonment, in the Month of *February*, in the Year 1301. sent *James Norman*, Archdeacon of *Narbonne*, to the King, to order him to set this Bishop at Liberty: The which the King did, putting him nevertheless under the keeping of the Archbishop of *Narbonne*, his Metropolitan, to punish him for his Rashness, according to the rules of the Canon. *Boniface* not content herewith, required that the King should set him at full Liberty, and give him a Grant of all his Goods.

A Bull against the King's Privileges.

After that, by a Bull of the 4th. of *December*, in the same Year, he suspended the Favours, and Privileges, he had granted to the King of *France* and his Successors, and to his Counsellors, Clergy, or Laity, and particularly, those he had granted for the Relief of the State; and decreed, that the Clergy, without his consent, should not Pay the King, what he demanded under the Title of Tenths, or Aid, though he had consented to it, and had given time, till the 1st. of *November*, in the Year following, to make Report of the Privileges to the Holy See, to the end they might be Examined.

A Bull of the Sovereignty of the Pope, and against the Rights of the King.

Two days after he set forth another Bull, wherein he declares, that God had established him over Kings, and Kingdoms, to pluck up, to destroy, to scatter, to build; that the King of *France* ought not to think, he has no Superiour, and is not Subject to the Pope; that he, who is of that Opinion, is a Fool and an Infidel. He therein Discourses with the King about the Summs of Money which he exacted of his Subjects: He therein complains that he had fill'd the Benefices, and Prebends vacant in the Court of *Rome*, without the Pope's Leave; that he had seized on the Goods of the Clergy; that he vexed them with several Grievances; particularly the Church of *Lions*, though it be out of the Bounds of his Kingdom; by receiving the Revenues of the Cathedral Churches during the Vacancy, which he falsly calls a Right belonging to the Crown. He orders the Prelates, Chapters of Churches, and Doctors of Divinity in the Kingdom to attend him, in order to provide for the Reformation of the Realm. He inveighs against the King's Evil Counsellors, and exhorts this Prince to undertake the Holy War. By another Bull of the same Date, directed to the Prelates, Chapters of Cathedrals, and other Doctors of the Realm, he writes to them, that not being ignorant of the Oppressions which the Clergy suffer from the Kings, his Officers, Earls or Barons, he has taken up a Resolution, after he had communicated it to the Cardinals, to Summon them to *Rome*: He orders them to appear there on the First of *November* following, with Powers and Instructions necessary, and Promises them, that Care should be taken for the Preservation of the Honour and Freedom of the *Gallican* Church, and the Reformation of the State. He writes the same thing to the Abbots in a Bull very like it: But to the end his Bull might make the deeper Impression, he made an Abridgment of it, in these words: "*Boniface* "the Bishop, a Servant of the Servants of God, to *Philip* King of *France*: Fear God, and "keep his Commandments. We will you to know, that you are Subject to us, both in Spi- "rituals and Temporals. You have no Right to bestow Benefices, and Prebends; and if the "Custody of the Goods of some Vacant Benefices belongs to you, you ought to reserve the "Profits to their Successors. If you have bestowed any Benefices, we declare the Donation "Void, and revoke the actual Possession which ensued thereon. We declare them Hereticks, "who believe the contrary. Given at the Palace of *Lateran*, on the 5th. of *December*, in the 7th. Year of our Papacy.

The Assembly of the States against the Attempts of the Pope.

These Bulls were delivered, and published in the Kingdom by the Archdeacon of *Narbonne*. The King to obviate the ill Consequences, which they might have, caused the short Bull to be publickly burnt on the 8th. of *February* 1302. and called together the Three Estates of his Kingdom to advise about Ways of Self-preservation. This Assembly was held in the Church of our Lady at *Paris*, 10th. of *April* 1302. The King proposed there the Pope's Pretensions to the Temporalties of his Kingdom, and the Summons he had sent to the Prelates to appear at *Rome*. *Peter Flotte*, who spake for the King, represented to the Assembly the pernicious Designs of the Pope, the Injuries which the Court of *Rome* did to the *Gallican* Church by her Reservations, by * Provisions of Archbishopricks, Bishopricks and other Benefices, which she bestowed on Strangers, that were Non-resident, and by other Methods, by which she assumed the disposal of all Benefices, by Impositions upon the Clergy; by the right she challenged to take Cognisance and to Judge of all Causes. He Protested on the King's behalf, that he own'd God only his Superior in Temporals; that it was his intent before the Arrival of the Nuncio, if there were Occasion, to regulate the Behaviour of his Officers towards the Clergy; but that since he had Superseded the doing it, for fear the Pope should take Advantage by it, and believe it to be done at his instance and by his order. The King demanded the Opinion of the Assembly upon all these Points, and chiefly about his Soveraign Jurisdiction in Temporals. The Nobility, having withdrawn awhile to Deliberate, answer'd by the Earl of *Artois*, That they thanked his Majesty for the good Will he had to maintain the Rights and Honour of his State, and declared, that they were ready to expose their Lives and Fortunes in its Defence; and though his Majesty would suffer, or pass by these Attempts, they would oppose it; and said, that they own'd no other Superiour, but the King. The Clergy was unwilling suddenly to give their Answer, and desired time to deliberate more fully; but the King pressing them to speak their Mind, the Prelates declared, That they believed themselves bound to Defend the

* *Grants before the Death of the present Incumbents then call'd,* Mandata de providendo, & Gratiæ expectativæ, *by Civilians.*

Much may be seen enacted against them in our Statutes, especially in the reign of Edw. 3.

the King, and the freedom of the Kingdom, and that ſome of them were engaged thereto by Oath, and others by Duty. Nevertheleſs they beſought the King to permit them to attend the Pope, who had ſent them a Summons; but the King refuſed it, by the Advice of the Nobility. The third Eſtate was of the ſame Opinion, with the Nobles.

The Anſwer of the King and States to the Pope.

This Aſſembly being broke up, the King ſent the Pope a ſhort Anſwer, like his abridged Bull, in theſe terms. "*Philip* by the Grace of God, King of *France* to *Boniface*, who ſtiles "himſelf Supreme Biſhop, little or no Greeting. May your great Extravagance know, "that we are not Subject to any Perſon whatſoever, in Things Temporal; that the beſtowing of Vacant Churches and Prebends, does of Regal right belong to us; that we can "Appropriate the Fruits of them to our ſelves; that the Grants we have made, or ſhall "make for the time to come, are Valid; that we will Maintain powerfully, thoſe that are "in Poſſeſſion thereof, and we declare them Fools, and Senſeleſs, that think the contrary. The Dukes, Earls, and Barons of *France*, wrote to the Cardinals the ſame Day, "That "though they deſired to maintain the Ancient Union, which ever had been between the Holy "See, and the Realm of *France*, yet they could not ſuffer the Attempts, which *Boniface* "made upon the King, and Kingdom. They ſend them word, what was reſolved in the Aſſembly of the States; Prove that the King is not Subject to the Pope, in Temporals; and that the Pope has no right to ſend for the Prelates of the Kingdom, nor undertake to reform it; they repreſent the Prejudice, the Prelates going out of the Realm would cauſe to the State; upbraid *Boniface*, that he has taken great Summs of Money for the Grants of Eccleſiaſtical Dignities; that he had filled the Benefices, with Perſons of no Merit; that he beſtowed Benefices, the Grant of which belonged to the King. They beſought the Cardinals to hinder the Conſequences of this Undertaking, that the Church may continue in Peace. The Prelates wrote a little after the ſame things to *Boniface*, informed him what paſſed in the Aſſembly; the Complaints the King there made; in what manner the Nobility there ſpake; how that being asked, they deſired time to Conſult, with deſire to appeaſe his Majeſty, and to Eſtabliſh the Union between him and the Holy See; but that being obliged to anſwer upon the ſpot, that they might not be looked on as Enemies to the State, they had declared, they thought themſelves bound to Aſſiſt the King, and Preſerve his Perſon, his Honour, his Liberty, his Rights, and thoſe of his Kingdom, as well by the Oath of Allegiance, which ſome of them had taken to the King upon account of their *Fiefs*, as by the Duty of Faithful Subjects; They added, that they had beſought his Majeſty to permit them to go to *Rome*, whither his Holineſs had cited them; but that the King and the Lords had forbid them: They earneſtly beſought the Pope to apply a Remedy to the Miſchiefs that would neceſſarily enſue, if the Diſſention, which is begun between him and the King, continued; and prayed him to re-eſtabliſh the Union, and revoke the Summons, he had cauſed to be given them by his Nuncio. The third Eſtate wrote likewiſe a Letter to the Cardinals to the ſame Effect.

The Replies of the Pope and Cardinals to the King and States.

The Pope's Anſwer to the Prelates contain'd nothing, but Complaints againſt the Aſſembly, which the King had cauſed to be held at *Paris*, and principally againſt *Peter Flotte*, whom he calls *Belial ſemividens corpore, & mente totaliter exœcatus*, and reproaches, againſt them that had not taken his part. He affirms, That the Doctrine delivered in this Aſſembly is Schiſmatical, becauſe it tends to the Eſtabliſhment of two Supreme Heads; and that the Deſign of thoſe Perſons who compoſed this Aſſembly, was to ſeparate the *Gallican* Church from the Union of the Church Univerſal, and to Erect a See againſt the Vicar of Jeſus Chriſt. In the Concluſion, he exhorts the Prelates to do their Duty, and to obey him, deſpiſing Temporal Riches, and the Threats of Secular Judges. The Cardinals anſwered the Nobility, That the Pope had never pretended that the King ought to be Subject to him in Temporals, or to hold his Kingdom of him: And that the Archdeacon of *Narbonne* had not inſinuated it, neither by word of Mouth, nor in Writing, and therefore the Propoſal made by *Peter Flotte* was without Ground; that the Pope had ſent for the Prelates and Doctors of *France* to conſult with them, as with Perſons who could not be ſuſpected by the King; that 'twas no new thing for the Holy See to aſſemble Provincial, and General Councils; that the Pope had favoured the King, in not calling a General Council, where there would appear Prelates of other Kingdoms, which are not well affected to that of *France*; that if the Letter were conſider'd which he wrote to the King, 'tis ſo far from being a ground of Complaint, that there is reaſon to Thank him for his Paternal Care of the King and Kingdom, to procure their Quiet, and diſcharge the Clergy, and People from Taxes; that if the Pope had burthen'd the Church of *France*, it was in favour of the King, in allowing him to Levy the Tenth part of the Church-Revenues for ſeveral Years; that the Benefices, and Eccleſiaſtical Dignities, which he had granted within the Kingdom, he had given with regard to the King; that he had likewiſe granted him ſeveral Diſpenſations; that he had filled the Archbiſhopricks, or Biſhopricks of *France*, with no Strangers, except the Archbiſhop of *Bourges* and the Biſhop of *Arras*, who were not ſuſpected by the King, and whoſe Merit was well known; that as to the Canonries he had confer'd them on Natives of the Realm, and choſen Perſons worthy to ſupply them, and that for one Stranger, there were in them an hundred *French*; In fine, They complain that the Prelates had not given to *Boniface* the Title of Supreme Biſhop in their Letter, and had not uſed the terms of Reſpect, which were uſually given him. This Letter of the Cardinals is Dated the 26th. of *June*, in the Year 1302. They wrote the ſame day another Letter

to

to the third Estate, containing much the same things, but shorter. The same things likewise are to be found in three Letters of three Cardinals directed to *Robert* Duke of *Burgundy*, who had written to them to find out Ways how to remove this Disturbance, on Condition the Pope would revoke the Suspension of the Privileges, and the citation of the Prelates, and other Ecclesiastical Persons to *Rome*. They answer'd him about this Proposition, that the King ought to put himself in a posture to receive these Favours of the Pope; that he should first make him Satisfaction by acknowledging he had done amiss. The same year the Pope held a Consistory, wherein Cardinal *Porto* spake boldly for the Authority of the Pope over the Temporalties of Kings. *Boniface* did the like, and spake several things against the King, concluding, that he could depose him, and persisted in his resolution to force the Prelates to come to *Rome*. The King on the other side forbad them to depart, or carry any Gold or Silver out of his Kingdom, and caused the Estates of those to be seized, who were gone out of the Kingdom without his Leave.

Treatises against the Pope's Claim.

While the Potentates thus disputed their Rights, the King's Officers and the Divines endeavoured for their parts to maintain the Rights of the Kingdom, and the Truth. We have among others, a Writing of one *Peter Bosco*, the King's Advocate at *Constance*, against the short Bull of *Boniface*, wherein he maintains that the Pope's Claim is Heretical. We have besides another Treatise more at large, where the Question concerning the King's Soveraignty in Temporals is discussed *Pro and Con*, and decided in favour of the King, by very solid Reasons, and by Quotations out of the Scripture, and the Fathers.

William Nogaret's *Petition against the Pope.*

In the Year 1302. the King foreseeing, that the Pope would push Matters farther, and desiring to prevent it, received the Accusation of *William Nogaret* against the Pope, contain'd in a Petition of his to the King, which he presented to him in the *Louvre*, in the presence of divers Prelates and Lords, the 12th. of *March*. He therein sets forth, that *Boniface* is no lawful Pope, because he was chosen during the Life of *Celestine*, whom he deceived and seduced, and in fine, caused to be put to Death; and that his Intrusion could not be rectified by a new consent of the Cardinals, it being null in its beginning. He there says, That it is the King's part to make use of the Authority which God had put into his Hands, to oppose this Usurper of the Holy See. He propounds afterwards Four Heads of the Accusation against him. 1. That he is no Pope; but that he holds the Holy See unjustly. 2. That he is an apparent Heretick. 3. That he is Guilty of Notorious Simony. 4. That he is Guilty of several open Crimes, in which he is harden'd, *viz.* The Robbing of Churches, Tyranny, Blasphemy, Extortion, *&c.* He declares, That he is ready to make good all these things in a General Council, which he demands to be held, and in the mean time, that *Boniface* be Imprisoned, and that one be Substituted to Govern the Church, until there be a Pope chosen; and adds, That he Addresses himself to the King for this. 1. Because of his Religion. 2. Because of his Dignity Royal, which engages him to extirpate all Criminals. 3. Because of the Oath he has taken to defend the Churches of his Kingdom, which this ravening Woolf tears in pieces. 4. Because he is the Patron, and Protector of the Churches. 5. Because he ought to follow the Footsteps of his Ancestors, in Delivering the *Roman* Church from the Oppression she lies under.

The Publication of the Bull, Unam Sanctam.

The Pope for his part publish'd on the 16th. of *November*, his famous Decretal, *Unam Sanctam*, wherein he declares, That the Church, which is one, has two Swords, one Spiritual and the other Temporal; that the Temporal is Subject to the Spiritual; and that none can deny this Truth, without admitting of two Supreme Heads, with the *Manichees*. The King having received the News of what passed in the Court of *Rome*, Summoned the First of *December* a new Assembly of his Prelates, repeated the Prohibitions made to all his Subjects, neither to Depart the Kingdom, nor to carry out of his Dominions, Gold or Silver, Arms, Horses, *&c.* and wrote to the Pope by the Bishop of *Auxerre*, that he should Prosecute none of his Clergy, for Non-appearance; but that he should blame him, who hinder'd it.

Propoſals of Cardinal Lemoine *Nuncio in* France.

The Pope sent into *France John Lemoine*, Cardinal of the Title of St. *Marcellinus*, and St. *Peter*, to Treat with the King upon these Points in difference, and charged him to propound to him the following Articles. 1. To revoke the Prohibition made to the Prelates of going to *Rome*. 2. To own that the Pope has Soveraign Power to dispose of Benefices vacant *in Curiâ*, or otherwise; and that no Lay Person has right to confer them without his Leave. 3. That the Pope has Power to send Legates, and Nuncio's into all Places, without asking Leave of any Person. 4. That the Supreme Administration of the Churches-Revenues belongs to the Pope, who alone has right to dispose thereof, and require a part of them. 5. That neither the King, nor other Princes have any right to seize, or possess themselves of the Goods and Rights of the Church, nor to accuse the Clergy before them for Personal Actions, nor for Real, which are not held of them in *Fiefe*. 6. To send a special Proctor to *Rome* to clear himself for burning of his Holiness's Bull, to make him Satisfaction, and to hear the Pope's Resolution, which is to revoke all the Privileges granted by the Holy See to the Kings of *France*. 7. Not to Abuse the Guardianship of Cathedral Churches, that are Vacant, by a right called abusively, Regal, to hinder any wast or wrong to the Revenues of Churches, and to reserve all the Fruits to succeeding Prelates, except the reasonable Charges of the keeping them. 8. To restore to the Clergy the Spiritual Sword, and permit them to make use of it, notwithstanding all Privileges pretended by the King, and his Officers. 9. To let

him

him underſtand, that the change of the Coin, which he hath now twice practiſed, ruins his State, and he is bound to Reſtitution. The 10. and 11. To confeſs, That the City of *Lyons* is no part of his Kingdom, and to reſtore to the Church of that City, and its Archbiſhop, the Lands which belong to them by abſolute Right. 12. To ſignifie to the King, that he ſatisfie the Holy See about all theſe Articles, within a certain time; if not, that he will take order therein, by proceeding againſt him Spiritually and Temporally.

The King's Anſwer to the Articles propounded by the Nuncio.

The King made Anſwer to theſe Articles: To the Firſt, That the Prohibition he had made, was not upon the account of the Clergy, nor to injure the Church of *Rome*; but with reſpect to the Rebellion of the *Flemings*, and to provide againſt any Conſpiracy, which might be made in his Territories: That his intent was not to hinder his Subjects from going to *Rome*, and returning thence, and that he will give Orders, that the Goods of the Biſhops offending, which he had cauſed to be ſeized, ſhall be reſtored. To the Second, That the Granting of Benefices belonged to him, and that he injoyed it but as St. *Lewis* and his Predeceſſors had done, time out of Mind. To the Third, That he hindred not the Popes Nuncio's and Legates from coming into his Kingdom, if they were not ſuſpected by him, or if he had not ſome juſt reaſon to do it. To the Fourth and Fifth, That he deſign'd to do nothing, but what is juſtified by Right and Cuſtom, and if his Officers exceed their Commiſſion, he is ready to puniſh them. To the Sixth, That the Bull was not burnt in Contempt; but the Biſhop of *Laon*, and the Sheriffs of that City having a Suit depending before the Parliament, and the Biſhop having procured a Bull, the Sheriffs complain'd of a Deſign to remove the Buſineſs into another Court, whereupon the Parties were agreed not to make uſe of the Bull, and burnt it as uſeleſs. To the Seventh, That he pretended to innovate nothing, as to the *Regale*, or right of Patronage, but he enjoyed it as his Predeceſſors had done, without waſt or abuſe, and if his Officers committed any, he would take order about it. To the Ninth, That he hinders not the Churchmen from uſing the Spiritual Sword, in ſuch caſe as belong to them. To the Ninth, That he made a change in the Coin upon Neceſſity, and to be in a Condition to Defend the Kingdom, as his Predeceſſors had done on like Occaſions, and that he had already eas'd the Complaints of his Subjects, as to any ill Conſequence, that might attend it. To the Tenth and Eleventh, That he pities the Archbiſhop of *Lyons*, and his Church, for what they had ſuffered on the account of the Differences they have had with the People of that City, and for what the Archbiſhop has ſuffer'd for refuſing to take the Oath of Fidelity to his Majeſty; but 'tis the Archbiſhop's Fault; nevertheleſs he is ready to Debate this Matter, and to make it appear clearly, that the City of *Lyons* is part of his Kingdom, and that he is not willing in any wiſe to invade the Rights of the Church. In fine, In anſwer to the Laſt, he declares, That his intent is, to preſerve and increaſe the Union, which ever was between his Predeceſſors and the Holy See, intreats the Pope to proſecute the ſame Deſign, and not to croſs him in the Enjoyment of his Liberties, Franchiſes, and Privileges; adding, That if his Holineſs be not ſatisfied with theſe Anſwers, he is ready to ſubmit herein to the Judgment of the Earls of *Britain* and *Burgundy*, whom even the Pope himſelf offer'd to take for Mediators.

Bulls againſt the King.

The Pope was not at all ſatisfied with theſe Anſwers, and not only ſhewed his reſentment by the Letters he wrote the 13th. of *April*, to the Earl of *Alanſon*, the Biſhop of *Auxerre*, and Cardinal of St. *Marcellinus*; but he again commands this latter, to give a freſh Summons to the Prelates of the Realm, to appear at *Rome* within Three Months, and ſent him a Bull, wherein he declared, that the King had incurred the Penalty of Excommunication, ordered the Nuncio to ſignifie it to him, to declare all thoſe Prelates, and others of the Clergy Excommunicate, who ſhould Celebrate or Adminiſter the Sacraments to him, or in his Preſence; and to cite his Confeſſor to appear within Three Months, before his Holineſs. The Nuncio having received theſe Bulls by the hand of *Nicholas de Benefracto*, gave out Copies of them; but this no ſooner came to the Knowledge of the King, but he gave Order to Arreſt thoſe that diſperſed them; the Nuncio not thinking his Perſon in Safety, withdrew: The Archdeacon of *Conſtance*, and *Benefracto* were Arreſted at *Troyes*, and the King renewed the Order he had given and after Superſeded, to Seize the Goods of the Clergy, who were out of the Kingdom.

The Aſſembly of the States in the Louvre.

On the 13th. of *June*, was held in the Caſtle of the *Louvre*, an Aſſembly of the Prelates and Nobility, in preſence of the King; in which *Lewis* Earl of *Evreux*, *Guy* Earl of *St. Paul*, *John* Earl of *Dreux*, and *William du Pleſſis*, made Complaint againſt *Boniface*, accuſed him of Hereſie, and divers other Crimes, which they engaged to prove by Oath upon the Evangeliſts in a full General Council, and beſought the King, as Protector and Defender of the Church, to call one. The Prelates judging this Affair to be of great Importance, demanded time to deliberate on it. On the Morrow, the Aſſembly yet Sitting, *William du Pleſſis* read the Heads of the Accuſation, which he offer'd againſt the Pope; namely, That he was an Heretick; that he did not believe the Immortality of the Soul, nor an Eternal Life; that he doubted the reality of our Lord's Body in the Euchariſt, and ſhew'd it no reſpect; that he affirm'd Fornication to be no Sin: That he approved of the Book of *Arnoldus de Villa-Nova*, Condemned by the Biſhop of *Paris*, and burnt: That he had cauſed Images to be ſet up in Churches, to be adored: That he was a Sorcerer, and Simoniack: That he maintain'd the Pope could not commit Simony: That he forced the Prieſts to reveal Confeſſions; That he

he Eat Fleſh at all times: That he Debaſed the Order of Cardinals, and ſome Orders of Monks: That he was a Sworn Enemy of *France*, and that he had a Deſign to deſtroy the Kingdom: That he had cauſed *Celeſtine*, his Predeceſſor, to die in Priſon: That he had nulled the Marriage of ſeveral Perſons, and had made the Nuns, without any Ground, to leave their Convents. After he had read theſe Accuſations, he proteſted, 'twas not out of any hatred to *Boniface*, that he produced theſe Crimes, but for the good of the Church; and declared, he was ready to prove them in a General Council, which he deſired to be Called; and becauſe he fear'd, that *Boniface* would thunder againſt him, he appealed to the next Council, next Pope, or to the Holy See, adhering to the Alligations inſinuated by *Peter Nogaret*, and demanded an Act of his Declaration. The King ſaid, That he conſented to the Calling of a Council, that he would thereto contribute his whole Power, deſiring the Prelates to joyn with him; and to avoid the Proſecutions of the Pope, he appealed, as to all he might be able to do, to the next Council, or Pope. The Prelates likewiſe own'd, that the calling of a Council was Neceſſary, and adhered to the Appeal of the King unto the next Council. In purſuit of the Requeſts of this Aſſembly, the King wrote to all the Cities, Churches, and Communities of his Kingdom, that he might gain their conſent to the calling of a Council, and to the Appeal to be made to the next Council; and in a little time after, the Clergy, the Nobility, the Commons, the Chapters, the Univerſities, the Secular Orders, and the Regular, even the Mendicants (except that of the *Ciſtercians*) and ſeveral ſingle Prelates of the Realms of *France* and *Navarre*, ſign'd Acts in form of their Conſent and their Appeal. The King gave Order for the calling of a Council, and gave Notice to the Kings and Princes of *Europe*, of his reſolution. The Pope on the other hand ſent out his thundering Bulls againſt the King, and all that adhered to his Appeal, Interdicts the Univerſities and other Societies, deprives the Chapters of their right of Election, complains loudly of what paſſed in the Aſſembly, oppoſes the calling of a General Council, and threatens to proceed againſt the King, notwithſtanding his Appeal.

The Pope taken by Nogaret *at* Anagni.

Nogaret was then in *Italy*, where he received the Reſolution of the Aſſembly held in the *Louvre*, with order to publiſh it, and ſignifie it to the Pope, who was withdrawn to *Anagni*, where he cauſed, on our Ladies Birth-day, to be publiſh'd a Bull, whereby he Excommunicated the King of *France*; and releaſed his Subjects from their Oath of Allegiance. He went to *Anagni*, attended by *Sciarra Colonni*, *Renaldus de Supino*, and Three hundred Horſe, and ſome Foot; and having gained ſome of the Inhabitants of *Anagni* by Money, he entred the City the 8th. of *September*, with his Troops, carrying the Standard of *France*, and crying, Let Pope *Boniface* Periſh, but let the King of *France* Live; *Muoia Papa* Bonifacio, *è viva il Ré di* Francia. Their deſign was to go directly to the Pope's Palace, but having been Attaqued by the Marquis *Cajetan* his Nephew, in paſſing before his Palace, they were obliged to force his Palace, and the Houſes of thoſe who had embraced the Pope's Party. *Sciarra Colonni* Attacked the Caſtle where the Pope was, took it, ſeized *Boniface*, and rifled his Treaſury. *Nogaret* twitted the Pope with what he had done in *France*, challenged him to call a Council; *Sciarra Colonni* would oblige him to renounce the Papacy; but *Boniface* having made him Anſwer, that he would ſooner loſe his life, *Sciarra* ſtruck him on the Face with his Gantlet, and had killed him, if *Nogaret* had not interpos'd. The Pope thus deſerted by all his Friends, and in the hands of his moſt cruel Enemies, raiſed the Compaſſion of the Citizens of *Anagni*, who declared for him, and ſet him at Liberty. He was conducted by his own Order to a publick place, ſpake to the People, pardon'd thoſe of the City, except ſuch as had plunder'd the Treaſures of the Church; declared, that he would be reconciled to the King of *France*, and the *Colonni*, and that he would Pardon them, and even *Nogaret* himſelf. Nevertheleſs he ſoon left this City, and went to *Rome*, attended with ſome Troops. He arrived there Five Weeks after his being taken, and died with Grief and Melancholy, the 12th. of *October* 1303. in the Ninth Year of his Papacy. This was the end of this Pope, who had, whatever his Enemies may ſay, great Endowments, and a great deal of Wit; but Ambition and an itch to exerciſe an Authority, which belonged not to him, did caſt him headlong into inevitable Miſchiefs, never to be eſcaped by any, that attempt to uſurp the Rights which appertain to ſuch Princes, as are in a condition to defend them.

The Pope's Deliverance and his Death.

The Letters of Boniface *VIII.*

This Pope cauſed to be Compoſed and Publiſhed a new Body of Decretals, Intituled, *Sextus*, divided into Five Books, containing ſome Decretals of his Predeceſſors, from the time of *Gregory* the Ninth, and many of thoſe which he made in his own Pontificate. This Collection was not only rejected in *France*, but there was even a time when no body durſt make uſe of it, or quote it. *Rainaldus*, *Bzovius*, and *Waddingus* have inſerted divers of his Letters, and Decrees into their Annals, and there are ſome of them likewiſe in the Regiſters of the Bulls.

The Election of Benedict *XI.*

Ten days after the Death of *Boniface* VIII. on the 22. of *October*, in the Year 1302. *Nicholas*, the Cardinal, Biſhop of *Oſtia*, Native of *Treviſi*, who was of the Order of the Friars Preachers, was choſen Pope, and took the Name of *Benedict* XI. He was a Man of good Morals and of a very Holy Life. Soon after his Advancement *Peter Peredo*, Prior of *la Cheſa*, whom the King had ſent into *Italy* after the Death of *Boniface*, preſented to him a large Memoir, wherein he demanded the holding of a General Council, and propounded ſeveral Heads of Accuſation and Complaint, which the King and Kingdom made againſt *Boniface*. *Nogaret* ſignified likewiſe, that he would continue his Proſecution; but *Benedict* having deſired him by the Archbiſhop of *Toloufe* to proceed no further till he received freſh Orders from the King; aſſuring him, that he would remove this Scandal, and re-eſtabliſh the Union between the Church of *Rome*, and

The Accuſation of Boniface, *before* Benedict *XI.*

the King of *France*, he yielded to this Requeſt, and return'd into *France*, to report this News, and adviſed the King to ſend Ambaſſadors to the Pope, furniſhed with ſufficient Power to treat of this Accommodation. He was joined with the other Ambaſſadors, who were *Bernard* Lord of *Mercœuil*, *William du Pleſſis*, and *Peter de Belleperche*; but the Pope would never Treat with him. His Holineſs, who earneſtly deſired Peace, began with Abſolving the King from the Cenſures he had incurred, by a Bull of the 4th. of *April* 1304. By another of the 17th. of the ſame Month he revoked the Reſervation which *Boniface* the Eighth had made to provide for all the Cathedral and Regular Churches in the Kingdom: And by a Third of the 13th. of *May*, in the ſame Year; he alſo gave Abſolution to all Prelates, Lords and other Officers, who had hinder'd the King's Subjects from going to *Rome*, and even thoſe, who had a hand in the taking of *Boniface*, except *William Nogaret*. He made void likewiſe all the Sentences, and Bulls of *Boniface*, by which he revoked the Privileges granted to the King of *France*, and his Officers, re-eſtabliſh'd the Univerſities; and in fine, to extinguiſh intirely the whole Matter of Difference, he revoked by other Bulls the Sentence given by *Boniface* againſt the Families of the *Colonni*, and *Montenigro*, and all their Adherents, re-eſtabliſh'd them to their former Condition, excepting to the Dignities of Cardinal, Benefices, Goods confiſcate, and the Capacity of being advanced to the Papacy. Notwithſtanding all theſe Revocations the King's Agents inſiſted upon the calling of a Council, and *William Nogaret* deſired to be cleared, or abſolved at any rate. But the Pope was ſo far from doing it, that being at *Perus*, he publiſhed on the 7th. of *June* a thundring Bull, wherein he declares *Nogaret* Excommunicate*, with all thoſe who had aſſiſted at the taking of *Boniface*, and Summons them to appear before him, to receive Judgment; otherwiſe he declares, that he ſhall proceed againſt them according to Law. This was the laſt Bull of ‖ *Benedict*, for he died at *Peruſia* the 8th. of *July* following. He left behind him divers Letters, whereof ſome are mention'd by the Writers of the Annals [of the Church.]

Revocation of the Bulls of Boniface VIII. *againſt* France, *and the* Colonni.

* *Excommunication of* Nogaret *and his Aſſiſtants in taking of* Boniface.

‖ *Death and Letters of* Benedict XI.

After his Death the Holy ſee remain'd void for the ſpace of three Months; the Cardinals aſſembled at *Peruſia* not coming to an Agreement about the Choice, by reaſon of the Conteſts of two Factions, of which the one was for *France*, the other for *Boniface*. *Nogaret* believing this Vacancy favour'd him with an Opportunity to do ſomething towards his Juſtification, paſſed two Acts the 7th. of *September*, before the Official of *Paris*; One by which he ſets himſelf againſt the Partiſans, and Adherents of Pope *Boniface*, and Appeals to the next Council, to the Church, and to the next Pope, to hinder the Cardinal's Electing for Pope any of that Party, who are Excommunicated by the Canons; The other contains his Proteſtations, and his Excuſes, and a Declaration he makes, that all he ſaid againſt *Boniface* is true; that he is well inform'd of it, and though he demand Abſolution *ad cautelam*, he does not believe he is in any manner bound by this Pope. Then he renews his old Accuſations framed againſt *Boniface*, and recites a Hiſtory of all that paſs'd, as well under this Pope, as under *Benedict* his Succeſſor; offers to juſtifie his Innocence before a General Council, and even before the Holy See, provided, he may be Heard, and be aſſured of the Safety of his Perſon; becauſe he cannot otherwiſe venture thither. There are beſides three other Acts of *Nogaret* of the ſame Nature, and the Letters of Attorney, which he gave to *Bertrand d'Aguaſſa*, to proſecute his Buſineſs in his Name, before the Holy See, and to demand ſafe Conduct, that he might accuſe the Memory of *Boniface*, and juſtifie himſelf from the Robbing the Church Treaſure, which was laid to him, and demand Abſolution in caſe it were neceſſary. The *French* and the *Colonni* did likewiſe make requeſt to the King, that the Proceſs againſt *Boniface* might be haſtened. Theſe latter making uſe of the Opportunity, procured a re-eſtabliſhment in their Eſtates and Dignities by a Decree of the People of *Rome*, who condemned *Peter Cajetan*, *Boniface* his Nephew, to give *Peter* and *James Colonni* an Hundred Thouſand * *Florins* of Gold, or Lands of the ſame Value, to recompence them for the Loſſes they had ſuſtained; made void and null all that had paſſed againſt them, and ordered *Pancellus Urſi* to reſtore to the People of *Rome* the Town of *Nepi*, which *Sciarra Colonni* had given them.

The Petitions of Nogaret *and the* French, *againſt the Memory of* Boniface.

* *An Ancient Golden Coin, anciently Current in* France, *worth* 2 s. *ſterling.*

The Cardinals of the two Factions beginning to be weary of being confined to the Conclave, Cardinal *du Prat*, Chief of the *French* Party, conferred with Cardinal *Francis Cajetan*, repreſented to him, that they did great Injury to the Church by this delay; and demanded, if he had not ſome Expedient to bring Matters to an Agreement. Cardinal *Cajetan* found out one; That the *Italian* Party ſhould chuſe Three *Ultramontane* Archbiſhops, and the other ſhould chuſe out of the Three, One, whom they pleaſed, Forty Days after. Cardinal *du Prat* having accepted of this Propoſal, Cardinal *Cajetan* named the Three Archbiſhops; the firſt of which was *Bertrand Got*, who had been heretofore Biſhop of *Comminges*, and was then Archbiſhop of *Bourdeaux*, Born a Subject of the King of *England* at *Villandreau* in *Bajodois*, and the King's Enemy. *Du Prat* forthwith gave Advice hereof to *Philip the Fair*, who wrote preſently to this Archbiſhop, and ordered him to meet him in a Wood near to St. *John d'Angeli*, where he declared to him, that 'twas in his Power to make him Pope, and that he would do it with a Proviſo, that he would Promiſe to do him Six Favours, which he ſhould demand of him. The Archbiſhop threw himſelf at his Feet, and ſaid to him, " *Sir*, Now I know that you love me, and " that you render me Good for Evil, do you but Command, and I will Obey: The King raiſed him up, embraced him, and ſaid thus to him, " The Firſt is to reconcile me throughly with the " Holy Church, and to Pardon me the Miſchief I may have done in cauſing Pope *Boniface* to " be Arreſted. The Second is, to reſtore me to the Communion of the Church, and them that " aſſiſted

The Election of Clement V.

" assisted me. The Third, to Grant me all the Tithes of my Kingdom for Five Years, to make " good the Charge I have been at in my War with *Flanders*. The Fourth, to blot out the Me- " mory of Pope *Boniface*. The Fifth, to restore to the Dignity of Cardinals, the two *Colonni's*. As " for the Sixth, I reserve my self, says the King, to declare it to you, in convenient time and " place, in regard it must be very Secret. The Archbishop promised all these things with an Oath, by the Body of JESUS CHRIST, and gave him his Brother, and two of his Nephews for Hostages: The King on his part Swore, That he would cause him to be chosen Pope. They parted, after they had said these words; and the King wrote presently to the Cardinals of his Party, that they should chuse the Archbishop of *Bourdeaux*. The thing was done with so much Diligence, that the Answer was returned to *Pernsia* in Five Weeks. As soon as it Arrived, they proceeded to the Election, and *Bertrand Got* was chosen Pope, according to the Agreement made the 5th. of *June*, 1305. He accepted the Popedom gladly, was named *Clement* V. and was Invested in the Month of *August* at *Lyons*, whither the Cardinals came to meet him. The King, his Brother *Charles* of *Valois*, and a great Number of Princes and Lords of *France* assisted at this Ceremony. The King having for some Paces held the Reins of the Pope's Mule, resign'd them to his Brother *Charles*, and the Duke of *Britain*, to mount on Horseback, and ride by the Side of the Holy Father. In the Cavalcade an old Wall loaden with a throng of People fell down, crushed to Death *John* Duke of *Britainy*, and a Brother of the Pope's, dangerously Wounded the King's Brother, and slightly, the King himself, and beat off the Pope's Mitre.

The Revocation of Boniface's Bulls by Clem. V.

The first thing which *Clement* did, was to confirm the Absolution, that *Benedict* XI. had given to the King; to revoke the Bull of *Boniface*, touching the Subsidies to be demanded from the Clergy, and all that followed thereupon; and to declare, That the Bull *Unam Sanctam*, should do no Prejudice to the King, or Kingdom of *France*; and that all things should remain in the same posture they were in before that Bull. In fine, he re-established the Cardinals *Colonni* in their Dignities, and thus acquitted him of Four of the Articles, he had promised to the King. It was more difficult to satisfie him in the Fifth, which concerned the Memory of Pope *Boniface*. The King observing, that *Clement* did nothing in that point, spake with him about it at *Poitiers* in the Year 1307. and pressed him to proceed against the Memory of *Boniface*. This Proposal gave the Pope much trouble, and to shift off the performance of it, he answer'd by advice of Cardinal *Prat*, that this Business required the Meeting of a General Council, which he ever since design'd to call. Nevertheless being solicited by the King, and his Creatures, to set this Affair on foot, he heard some Witnesses, Summon'd the Accusers, part whereof appeared, and among others *Nogaret* and *du Plessis*. The first boldly maintained his Accusation against *Boniface*, and undertook to make it good. Cardinal *Francis Cajetan* defended his Unkle's Memory: Divers Writings there were on both Sides, and the King daily pressed the Conclusion of this Affair; on the contrary, the Defenders of *Boniface* put off Judgment as much as possible. The Pope considering the Importance of this Affair, used his utmost endeavour to pacifie the King, and to spin out the time; and to bring it to Effect, he wrote to the Earl of *Anjou*, in a manner to cause the King his Brother to submit, touching this Dispute, to what should be Decreed by the Church and the Pope. The King was sometime before he could resolve; but at last being pressed by the great Ones of the Kingdom, he declared by his Letters Patents given at *Fontainbleau*, in the Month of *February* 1310. that he left the Judgment of this Affair to the Pope and a Council: *Lewis* Earl of *Evreux*, and *Guy* Earl of St. *Paul*, did the like. The Pope continued to carry on the Process, received Petitions, Writings, Memoirs and Deeds, named the Cardinals to Examine the Proceedings, caused to be made thereof a tedious Verbal Process, which contained all that had been said on both Sides, from the 16th. of *March* 1310. till toward the close of the said Year. It contained likewise the Informations of Fourteen Witnesses, who Swore horrid Crimes of Impiety, Sodomy and Uncleanness against *Boniface*. At last the Pope, to rid himself of this Affair, gave out a Bull the 17th. of *April*, in the Year 1311. wherein he revoked all the Sentences, Decrees, and Declarations of *Boniface*, which were not inserted in the Sixth Book of the Decretals, so far forth as they imported any prejudice to the Honour, Rights and Liberties of the King of *France*, the Kingdom, and his Subjects, except those two Extravagants, *Unam Sanctam* and *Rem non novam*, which were to stand according to the Modifications heretofore made by his Holiness. He annuls likewise all the Revocations and Suspensions of Privileges, Excommunications, Interdicts, Deprivations, Depositions, and all other Processes of Deed or Right, made as well by *Boniface*, as *Benedict* his Successor, since *All Saints* Day in the Year 1300. as well against the King, as his Children, his Brothers, and his Subjects, even against Informers and Accusers, by reason of any Informations, Appeals, Demands of a General Council, Blasphemies, Ill Language, taking the Person, invading the House of *Boniface*, and other parts of the Difference the King had with this Pope, he Abolisht the Spot of Infamy and the Mark of Reproach that might, in these Cases, stick upon the King, his Posterity, on the Accusers, Prelates, Barons, or others; Discharges them from all Condemnations, sets them to Rights, and restores them to their ancient State; Ordains, That the Sentences, Suspensions, and other Acts made against them, should be raised out of the Registers of the Church of *Rome*, but all this without prejudicing the principal Cause, and the Prosecution, which might be made thereupon: He declares nevertheless, That he comprises not in this Abolition and Remission, *William Nogaret*, nor *Sciarra Colonni*, and some others which he Names. As for *Nogaret*, who had demanded to be Absolved *ad cautelam*,

The preparing of the Process against the Memory of Boniface VIII.

The Revocation of Boniface's Bulls by Clem. V.

ſalem, the Pope grants it him, upon condition he would undertake ſome Pilgrimage, and upon the firſt Opportunity go into the Holy Land with Horſe and Arms, there for ever to remain; at leaſt till the Pope permit him to return. By another Bull of the ſame Date, he declares, That the King, nor his Succeſſors ſhall not in any wiſe be moleſted, nor involved in the Proſecution, that ſhall be made in the Affair of *Boniface*. By another Bull he extends the Abſolution mentioned in the preceding Bull to the Inhabitants of *Anagni*, except ſuch, as he has named: And by the laſt, he not only Excludes *Nogaret*; but alſo ſome other Lords and Prelates of the Kingdom of *France*, from the Favour granted by his Bull.

The Judgment of the General Council at Vienne, *about the Affair of* Boniface.

The General Council was opened at *Vienne* in *Dauphine*, in the Month of *October*, in the Year 1311. King *Philip* came thither, the Year following in *Mid-Lent*, with a great Company of Princes and Lords, and was preſent at the opening of the Second Seſſion. The Affair of *Boniface* was there brought into debate, as 'twas promiſed the King, but he had therein no Satisfaction; for it was Voted, That *Boniface* had ever been a good Catholick, and that there was no proof of his being a Heretick; There was no mention made of other Crimes, whereof he was accuſed, and which had been Sworn by the Witneſſes. The Reaſons of his Juſtification were alledged by Cardinal *Richard* of *Sienne*, Doctor at Law; by the Cardinal *John* of *Namurs*, Doctor of Divinity; and by Cardinal *Gentil*, Doctor and Canoniſt. There appear'd alſo two Knights of *Catalonia*, who maintained that *Boniface* was a good Catholick by a Challenge to the Combat, which was not accepted by any Body. The Pope and the Cardinals, to content the King, made a Decree, importing that the King, nor his Succeſſors ſhould never be diſturbed, nor call'd to account for what had been done againſt Pope *Boniface*. Thus ended the Conteſt, which laſted for many Years, between the King of *France* and the Holy See, about the Differences of *Philip the Fair*, and Pope *Boniface*.

CHAP. II.

The Hiſtory of the Condemnation of the Templars.

The Settlement, Progreſs, and Declenſion of the Order of Templars.

THE Affair of *Boniface* was not quite finiſh'd, when *Philip the Fair*, undertook another, which he brought to Effect more ſucceſsfully, and with greater Eaſe; this was againſt the Order of the Templars, which he was reſolved wholly to Extirpate. This Order was Eſtabliſh'd, as we have ſaid, in the Year 1118. by *Hugo de Paganis*, *Jeoffry* of St. *Omer*, and Seven other Knights, who made a Vow between the Hands of the Patriarch of *Jeruſalem*, to live according to the Rule of the Canons Regular. They were appointed to Guard the Roads, and to defend Pilgrims, that went to *Jeruſalem*. *Baldwin* II. King of *Jeruſalem*, gave them for ſome time only a Houſe near the Temple; from whence they took the Name of *Templars*. The Council of *Troyes* held in the Year 1118. approved of their Inſtitution, gave them a Rule, and order'd their Habit they were to wear for the time to come, ſhould be white. *Eugenius* III. added hereto a red Croſs, and ordered, that the Knights and the Friars ſhould wear it on their Cloak. In the beginning they were Poor, and few in Number; but by little and little they Multiplied, grew very Rich, and ſpread over all Chriſtendom, where they had an infinite number of Houſes, and vaſt Riches. Their Wealth made them Proud and Inſolent: They ſhook off the Yoke of Obedience, which they owed the Patriarch of *Jeruſalem*, exempted themſelves from the Juriſdiction of the Ordinaries, and from paying of Tithes, and their Power carried them out to do ſeveral Unjuſt Enterprizes, and render'd them formidable to Princes and Kings. While they reſided at *Jeruſalem*, they imployed their Strength againſt the Infidels: The City being taken by *Saladin* in the Year 1187. they retreated to St. *John of Acre*, and after that to a Caſtle near *Caſarea*; from thence they continued to make War upon the Infidels, but they were almoſt all Slain at the Sacking of the City of *Acre* or *Acon*, in the Year 1191. There remain'd of them but Ten, who withdrew to the Iſle of *Cyprus*; from whence they made Inroads upon the *Saracens*. They poſſeſſed themſelves of the Iſland of *Tortoſa*, from whence the Sultan of *Babylon* expell'd them. They Equipped a Fleet in *Sicily*, with which they over-run all the Coaſts of *Greece*, which they Plunder'd and Ranſack'd, invaded *Thrace*, took *Theſſalonica*, laid waſt the *Helleſpont* and *Peleponneſus*, took *Athens*, where they ſlew *Robert de Brenne*, who commanded there; inſomuch, that abuſing their Strength and Power, they turn'd thoſe Arms againſt the Chriſtians, which they ought to have imployed only againſt the Infidels. They no longer made War from a Principle of Devotion, as did their Predeceſſors, but to enrich themſelves, and oftentimes engaged the *Saracens* to make Incurſions upon the *Chriſtians*, to make themſelves Neceſſary, and to draw great Summs of Money from Chriſtian Princes, not being able to endure any other, but themſelves ſhould engage in this War. They had no ſooner forſaken their Duty, but they fell into Diſorders and Out-rages, which Licence and Impunity increaſed, and puſh'd on to a ſtrange Exceſs. They remain'd a long time conceal'd, but were at laſt diſcover'd by two Knights, Condemned for their Crimes; the one, the Prior of *Montfaulcon* of the Province of *Tholouſe*, an Apoſtate condemned by the Great Maſter of the Order,

The Informers againſt the Templars.

Brother

Brother to *Squinus* of *Foriam*, put in Prison for his Crimes; The other named *Noffo Dei*, a *Florentine*, condemned to rigorous Punishments by the Provost of *Paris*. These two Criminals took a Resolution to rescue themselves out of the Misery wherein they were, or else to involve their whole Order in the same Infamy, to discover the hidden Disorders of their Brethren. King *Philip the Fair*, who hated the Templars, and sought occasion to do them a displeasure, ordered that these two Informers should be examined, and their Depositions taken. They declared things so strange, and Crimes so heinous, that the King hardly believed them. Nevertheless, he would have the Matter searched to the bottom, and know the Truth. But in regard this Affair concern'd an Order spread through all Christendom, he discoursed of it with Pope *Clement* the Fifth, when he assisted at his Coronation, and also had it spoken of to him at *Poitiers* by his Ambassadors. The Pope could not believe the Crimes charged on them to be true, they were so very incredible, and appeared impossible. The Great Master of the Temple, and many Templars of divers Countries, whose Concern it was to justifie their Order, besought him to inform himself of these Accusations, submitting to the most severe Punishments, if they were found Guilty of what was charged on them. The Pope let the King understand it, by his Bull of the 23d. of *August*, in the Year 1306. in which he sends him word, that in a few days he should go to *Poitiers*, and there begin to make Inquisition concerning this Order; praying the King to transmit to him the Informations he had already taken.

The Templars Arrested, and their Estates Seized.

Nevertheless the King fearing, lest this Business being discovered might cause Disturbance in the Kingdom, the Order of the Templars being so very Powerful in *France*, sent Letters to all the Judges of his Kingdom, with a Command to Arrest all the Templars on the same Day; and that the Matter might be kept the more Secret, they had Orders not to open the Letters, till the Evening before the Day 'twas to be put in Execution. This was punctually observed, and all the Templars throughout the Kingdom saw themselves Arrested and clapt into Prison the 5th. of *October*, in the Year 1307. if we may credit the Historians. But there are Bulls of the Pope dated in the Second Year of his Papacy, which ended in the Month of *June* 1305. and by consequence before *October* 1307. which suppose the Templars already Arrested: which might make it be thought, that that Accident ought rather to be referred to the Year 1306. than to that of 1307. if all the Historians of that time did not with one consent relate it done in the Year 1307. and *Clement* V. himself in a Bull dated the 12th. of *July*, in the Third Year of his Popedom. Wherefore it is most probable, that there is some Mistake in the Dates of *Clement's* Letters. The Great Master of the Order named *James Molay*, of the City *Besançon*, who was present in the Temple of *Paris*, was Arrested among the rest: The King possess'd himself of the Temple, and caused the Estates of the Templars to be seized. On the Morrow after the King Assembled the University, and caused it to be told them by *Peter* of *Nogaret*, who was the principal Actor in this Affair, what were the Reasons which had induced him to cause the Templars to be Arrested, and the heinous Crimes whereof they stood accused. The Pope took the Proceeding of the King ill, and sent him a Bull dated the 27th. of *October*, in the Second Year of his Papacy, Complaining, That he had caused the Templars, Subjects of the Roman Church to be Imprisoned *absque medio*, and had seized their Estates, though it belong'd not to the Secular Powers to judge Ecclesiastical Persons. He adds, That he has so much greater reason to complain of this proceeding, for that he had given him intimation, that he was getting Information against them, and sending to him two Cardinals [*Berengarius* Cardinal of the Title of the Saints, *Nerea*, and *Aquilein*, and *Stephen*, Cardinal of the Title of St. *Ciriaca*] to treat with him about this Affair, that he might put into their hands the Prisoners, and their Effects.

Informations against the Templars.

While these things were transacting, the King gave a Commission to *William Paris*, of the Order of the Friars Preachers, Inquisitor for the Pope in *France*, to make ready the Process against all the Templars, and order'd all the Lords of the Kingdom, and his Officers, to Arrest all the Templars they could light on, and thereupon to referr the Judgment and Cognisance to the Ecclesiastical Judges.

The Crimes they be Charged with.

The detestable Crimes, whereof they were accused were, 1. That they obliged all those that entred into this Order, at the time of their Admission, to abjure *Jesus Christ*, and to spit three times upon a Crucifix. 2. That they obliged them, to Kiss him that admitted them, on the Mouth, on the Navel, and on the Extream part of the Back. 3. That they forbad them to converse Carnally with any Woman; but allowed them to commit Sodomy with their Brethren of the Society. 4. That they made them worship a Silver and Gilt wooden Head, with a great Beard; which they likewise exposed to be Adored in their General Assemblies. *William Paris* examined upon these Interrogatories an Hundred and four Templars in the Month of *November*, in the Year 1307. touching these Pranks. The Three first Heads were Confessed by almost all that were Impeached. The Fourth was owned to be true by some, but the others said, they knew nothing of it. There were in this great Number of Examinants, but Three, who said they had never seen any ill in the Order, and that they had taken notice of nothing therein, but what was of good Repute. *James Molay*, the Great Master of the Order, *Hugh Perraut*, and *Guy*, Brother of *Dauphin de Viennois*, who were the most considerable Persons among the Templars, were heard to this Information, and Confessed one Part of these Deeds. One of the Examinants, which was *Jeffery* of *Gonneville*, who had been received in *England*, declared, That at his Admission, having refused to abjure JESUS CHRIST, the Governour

Swore

Swore to him, that it could not hurt him; that it was the Cuſtom of the Order, which had been introduced by a wicked Great Maſter, who having been taken Priſoner by a Sultan, had not been ſet at Liberty, but on Condition he would introduce this Cuſtom into the Order; that others ſaid, this had been brought up by *Roncelin*, Great Maſter of the Order, others by *Thomas Berauldus*, a Great Maſter likewiſe of the Order; and others, in fine, that it was in imitation of St. *Peter*, who denied JESUS CHRIST thrice. The greater part of the Examinants teſtified, they did not this, but with regret, that they had confeſs'd and repented of it.

There were ſeveral other Inquiſitions, taken in divers places; to wit, one of an Hundred and Eleven Templars, by the ſame *William Paris* at *Troyes*, who agreed in all the Articles, except the Adoration: Another taken at *Bigorre*, by *Bertrand d'Agaſſe*, Preſident of that City, who allowed hearing to five Templars: Another of thirteen Templars at *Caen*, by the Monks, who received a Commiſſion for this purpoſe, from *William Paris*: One of theſe Thirteen denied the Articles; but being put to the Queſtion, he confeſſed them: Another of ſeven Templars taken at *Cahors*, by *John d' Arreblay*: Another of ten Templars taken at *Pont de l'Arche*, by the Bailiff of *Roan*, and others: In fine, that, which was taken the ſame Year at *Carcaſſonne*, wherein ſeven Templars were Examined, who confeſſed the Articles, and thereto added remarkable Circumſtances; among others *John de Caſſanbus* Maſter to the Houſe of *Negaredo* near *Pavies*, who declared, that when he was admitted into the Order, they ſent to him two Knights, who demanded of him, whether he would enter into it? who having anſwer'd, 'twas his intention; they told him, that it was a great Undertaking, and that their Rules were hard to be obſerved, and he ſaw nothing, but the outſide; that perſiſting in his Reſolution, they admitted him; that he fell on his Knees before the Maſter, aſſiſted with about ten Brethren of the Order, who held a Book in his Hand, and asked him what he Craved? and that having made Anſwer, he deſired to enter into the Order, he made him put his Hand upon the Book, which he held, and Swear that he had no Incumbrance of Debts, Marriage, or any other ſervile Obligation whatever; That next to this, he ſaid to him, You muſt Promiſe to God and us, that you will live without Property, keep Chaſtity, and obſerve the Uſages and Cuſtoms of the Order, and that you believe in God the Creator; that he is Dead, and ſhall not Die; the ſame, which he Swore. He after that cloathed himſelf with a Cloak, whilſt a Prieſt read the Pſalm, *Ecce quam bonum*, &c. That this being done, the Maſter kiſſed him on the Mouth, and next to that lay down on the Bench, whereon he ſat; that he kiſſed the Maſter above the Fundament, upon his Garments, and the ſame being ſet, the other Brethren kiſſed him on the Navel: That after this, the Maſter pluckt out of a Box a Copper Image of a Humane Shape, placed it on a Cheſt, and ſaid; Sirs, behold a Friend of God, who ſpeaks to him, when he will; give him Thanks for that he hath brought you unto the Dignity you have ſo much deſired, and hath accompliſhed all your Wiſhes; that forthwith they worſhipped this Image three times, falling on their Knees, and they produced a Crucifix, to ſhew, that they renounced it, and ſpat thereon; that the Maſter gave him a ſmall Girdle of Cord, and gave him leave, when he felt any Provocations of the Fleſh, to make Uſe of his Brethren; that this being finiſhed, he was conducted to another place inveſted with the habit of the Order, and brought back to the Maſter, who inſtructed him how he muſt behave himſelf at Church, in the War and at Table: Another of the Templars added to theſe Particulars, That the Maſter ſhewing the Image, kiſſed it, Saying, *Talla*, which is a *Saracen* word. It is related in the Hiſtory of *Provence*, That one of the Commiſſioners deputed by the King about *Beaucaire*, named *Odoardus des Moulins*, wrote to his Majeſty, how he had Arreſted Five and forty Templars, whereof there were five Knights, and one Prieſt; who being examined, they all Agreed as to the Denial of JESUS CHRIST, the Permiſſion of Sodomy, and the ſhameful Kiſſing: That as to the Image, they ſaid, that they never worſhipped it, but once at a Provincial Chapter held at *Montpellier*; That the Prieſt added, how he that did admit him, had enjoined him never to Pronounce the Words us'd at the Conſecration of the Hoſt; the which he had obſerved in his diſtribution of it to the Brothers of the Society, but not as to that, which he ſhewed to the People, though he had been commanded not to Conſecrate it. Some Authors accuſe them further of other Crimes; as of burning the Body of thoſe who died firm in their Idolatry, and of giving their Aſhes to be Swallowed down by Novice-Templars; of Roaſting the Children of the Women they had Abuſed, to rub their Image in the Greaſe, that dripped from them, and to cover it all over with the Skin of a Man; but theſe Accuſations were not Proved by their Interrogatories. The greateſt part of theſe Inquiſitions were taken at the end of the Year 1307. and the beginning of the Year 1308.

The Pope forbids the Ordinaries and the Inquiſitor to meddle with the Affair of the Templars.

The Pope, to put a ſtop to theſe Proceedings, which he thought intrenched upon his Authority; forbad the Archbiſhops, Biſhops and Inquiſitors of *France* to intermeddle herein, and ordered the Cauſe to be Heard before himſelf: The King hereupon ſignified to him his Reſentment, and repreſented to him, that he was amazed, that his Holineſs ſhew'd ſo great coldneſs in the Proſecution of this Affair; that 'twas, as if he conſented to the Crimes of the Impeached, and would ſhew them a way to defend themſelves; that he ought rather to ſtir up the Prelates, and Ordinaries of Places to do their Duty in the Extirpation of this Order; that they could better ſearch out this Matter in their Dioceſes, than Strangers; that 'tis a great Injuſtice to take from the Biſhops without reaſon, the Adminiſtration wherewith God hath entruſted them, and the Merit of Defending the Faith; that neither the King, nor they could endure it; that the Suſpenſion of the Inquiſitors Power gave hopes to the Templars to find Favour in the Pope's Court,

Court, and to ſpin out the time. The King, who deſired to diſpatch it out of hand, propoſed it to the Divinity-Faculty at *Paris*, to be ſatisfied, whether he could not order Proceſs againſt the Templars before Secular Judges. They anſwered him by their Reſolve of 25. *March*, in the Year 1308. Shewing, 1. That the Authority of a Secular Judge, cannot extend ſo far as to proceed againſt any one for the Crime of Hereſie, if it be not required by the Church, and ſhe hath not reſign'd up the Criminal to him; nevertheleſs, in caſe of Neceſſity, and where there is Danger, the Secular Judge may order Hereticks to be Arreſted; but with a Reſolution to reſign them into the Power of the Church. 2. That thoſe who are liſted for the Defence of the Faith, and have made Profeſſion of a Religion eſtabliſhed by the Church, ought to paſs among the Religious, and enjoy the benefit of Exemption. 3. That their Eſtates ought to be reſerv'd to be employed to the Ends for which they were conferred on them. This Reſolve diſcover'd the Wiſdom and Steadineſs of the Divinity-Faculty of *Paris*, which ſeeks not to pleaſe the King by agreeable Anſwers, and conform to his Deſigns, but explains to him the Truth ſincerely without any Evaſion or Diſguiſe.

The Anſwer of the Divinity-Faculty at Paris.

The King, that he might take juſt Meaſures, reſolv'd to go himſelf to *Poictiers*, and before he repair'd thither, he appointed at *Tours* a Meeting of the Deputies of the Cities of the Kingdom by Letters Patents ſent to the Bailiffs on the 25th. of *March*, in the Year 1308. But in Concluſion, having no way to do it otherwiſe, he reſigned into the hands of two Cardinals ſent to him by the Pope, ſome of the Principal Templars, and ordered them to be conveyed to *Poictiers*, where the Pope was, to the end he might know the Truth from their own Mouth. The Pope having examined them in preſence of the two Cardinals, who had been ſent to the King, and of three others; they confeſs'd the Crimes, whereof they were accuſed, and perſiſted in their Teſtimony. He underſtood likewiſe the ſame things from one of his Domeſticks, a Knight of this Order, who confeſſed ingenuouſly all the Evil which was committed among them. The Pope being by this convinced of the Neceſſity of proſecuting this Affair, by a Bull directed to the Archbiſhops, Biſhops, and to the Inquiſitors of the Kingdom, dated the 5th. of *July*, in the Year 1308. he took off the Suſpenſion of their Power, and permitted them to proceed in their Dioceſſes againſt the Templars, even to the Sentence, which ſhould be pronounced in their Provincial Councils, reſerving nevertheleſs to himſelf, and the Holy See the Proceſs againſt the Great Maſter of the Temple, and againſt the Maſters and Heads of that Order in *France*, the Lands beyond the Seas, *Normandy*, *Poictou*, and *Provence*. He took Care of the keeping and preſervation of their Eſtates by four other Bulls of the ſame Month, willing, that they ſhould be reſerved to the ſame end for which they had been given; that is to ſay, for the Relief of the Holy Land, without prejudicing the Rights, which the King, and the other Lords might have to them; that to this Effect he would Name two Adminiſtrators-General to make up the Account with them, who ſhould be named on the King's behalf; and that the Money ſhould be imployed for the Relief of the Holy Land, according to the Appointment of the Pope. The King conſented to this Buſineſs, and named Adminiſtrators on his part: As to the Perſons of the Templars, the Pope Commiſſion'd *Peter Capella* Cardinal, Biſhop of *Præneſte*, that they ſhould be put into his Cuſtody, and joined to the Ordinaries, to prepare the Proceſs againſt the Templars, two Canons of each Church, and two Grey Fryers. The King repreſented to him, that he meant not that what he had done in this Affair ſhould be prejudicial to his Rights, and the Pope conſented thereto in one of his Letters.

The Pope himſelf examines the Templars.

The Pope permits the carrying on the Proceſs againſt the Templars.

The Pope whether it were, that he had no entire Confidence in the Inquiſitors of *France*, or rather, that he was willing to teſtifie, he had done nothing in this Affair, but with great Precaution, deputed three Cardinals, *Berengarius*, *Stephen*, and *Landulphus*, to underſtand from the Priſoners themſelves, whether the Examinations taken by the Inquiſitors were true. The King made the Principal Priſoners to be removed to *Chinon*, where they were again Examined by the Cardinals, and they perſiſted in the Confeſſion they made at *Paris*, among others the Great Maſter of the Order, *Hugh Perraut* and the Maſter of *Cyprus*; theſe three laſt and divers others prayed Abſolution, and received it. The Cardinals made Entries of all this, on the 15th. of *Auguſt*, in the Year 1308. and gave the King to underſtand, that they intreated him to ſhew the Templars ſome Favour, on conſideration they had Acknowledged, what they had done; but both the Pope and the King had a deſign wholly to break this Order. Whereupon the former, upon the Information of theſe Cardinals, in the cloſe of the Month of *Auguſt*, in the Year 1308. directed ſeveral Bulls to the Archbiſhops, and Biſhops of Chriſtendom, wherein after the Recital of what had been already diſcover'd of the Templars Exploits; he orders them to make ready their Proceſs, and ſends them likewiſe the very Articles, on which they were to be Examined. The King on his part held an Aſſembly at *Tours*, where were preſent the Deputies of the Archbiſhops, Biſhops, Lords, and Commonalty of the Towns, furniſhed with Letters of Attorney, giving them Power to appear before the King and the Pope, there to intreat of this Affair. After the Meeting of this Aſſembly, the King accompanied with one part of the Deputies, went to meet the Pope at *Poictiers*, and having conferr'd with him, they Agreed upon the Articles following: That the Templars ſhould be kept in Cuſtody by the King's Authority, at the Requeſt of the Pope and the Prelates; That the Prelates might Judge the Templars in their reſpective Dioceſſes, except ſome few, whoſe Judgment was reſerved to the Pope. That in caſe of putting down the Order, their Wealth ſhould be imployed for the Relief of the Holy Land, and that no other uſe might be made thereof: That the Eſtates of the

Inquiſitions taken by three Cardinals at Chinon.

Bulls againſt the Templars.

the Templars ſhould be put into the Hands of the Adminiſtrators nam'd by the Pope; in the mean while the Pope order'd, that all the Templars ſhould be Arreſted, and put into the Hands of the Inquiſitors, and named by his Bull dated the 11th. of *Auguſt*, of the Third Year of his Papacy (which muſt fall in the Year of our Lord 1307. if the Years of his Papacy be counted from the 5th. of *June* 1305. but according to the Authors of that Age, in the Year 1308.) the Archbiſhop of *Narbonne*, the Biſhops of *Bayeux*, *Mande*, and *Limoges*, with Four other Clergymen of the ſecond Order; to make Proceſs againſt the whole Order of the Templars in any of the Towns in the Province of *Sens*. Theſe Commiſſioners met at *Paris*, in the Month of *November*, of the Year 1309. to hear the Depoſitions of the Witneſſes, and the Anſwers of the Accuſed. *James Molay*, Great Maſter of the Order being Conven'd before them, they asked him, if he would defend his Order: He made Anſwer, That his Order having been approved of, and honour'd with divers Privileges by the Holy See, had no need of a Defender; that he was ſurprized, they would ſo ſuddenly aboliſh a conſiderable Order, ſince the Sentence of Depoſition againſt *Frederick* had been deferred for Two and thirty Years: that he was not wiſe enough to Undertake this Defence, but he would do what he could; That he had been a Captive, neither had he a *Sous* to defray the Charge; he demanded, that they would allow him Councel, and ſome Aſſiſtance; he deſired, that, to know the truth of what concern'd his Order, they would take not only his Depoſition, and thoſe of his Order; but likewiſe the Teſtimonies of all the Kings in the Earth, of the Princes, Barons, Earls, and alſo of the Prelates. The Commiſſioners adviſed him to have a care what he adventur'd on, after the Depoſition he himſelf had given againſt his Order; and told him, that in a Plea of Hereſie, and of what concern'd the Faith, they proceeded ſingly, and without aſſiſtance of Councel or Advocate. The Commiſſioners hereupon cauſed their Commiſſion to be read to him; and when they came to the Place, where mention was made of the Points, which, 'twas ſaid he had confeſt, he appear'd amazed, made the ſign of the Croſs, and ſaid, That if the Commiſſioners were of another quality, he knew what he would ſay to them; and as to their reply, that they were not in condition to accept a Challenge, he return'd, that that was not his meaning, but he prayed God to uſe his Slanderers in the ſame manner, as the *Turks* and *Saracens* uſed Impoſtors, whoſe Heads they cut off, or cleaved them aſunder. The Commiſſioners told him, That the Church Judged Hereticks, and deliver'd up the Obſtinate to the Secular Power. He withdrew, and having conferr'd with a certain Lord, he asked time till *Friday*, which was granted him; and appearing on that day, and being demanded, if he would defend his Order, he ſaid, he was Poor and wanted Skill, but had underſtood in one of the Bulls read to him, that the Pope had reſerved the Judgment of him, and ſome other Maſters of the Order to himſelf; ſo that he could do nothing at preſent but declare, he was ready to appear before the Pope; and entreated them to bring it about, that his Holineſs might admit him to his Preſence. The Commiſſioners ſhewed to him, that they were not entruſted with the Judgment of particular Perſons, but that of the Order, and that he had liberty to ſpeak, if he would offer any thing to hinder their inſiſting upon the making this Matter ready for a Hearing: He ſaid, No; but he demanded of them only to behave themſelves with Juſtice and Fidelity: as for the reſt he thought himſelf obliged to lay before them, for diſcharge of his Conſcience, three Things on the behalf of his Order. The Firſt, That he believed, there were no Churches, except Cathedrals, which had better Ornaments, more Reliques, or where they performed Divine Service better, than in thoſe of his Order. The Second, That no Religious Order was more Charitable, than theirs, in regard they had a general Rule in all their Houſes, of giving Alms three times a Week to all that preſented themſelves to receive it. The Third, That he knew no Order, nor Nation, which expoſed their Lives more freely for the Defence of the Faith againſt the Enemies of the Chriſtian Religion, and which was more fear'd by the Infidels. The Commiſſioners told him, that this was to no purpoſe without Faith: He replied, that was true; but that he believed in God, in a Trinity of Perſons, and all that which is of Faith; that he was perſwaded, there was but one God, one Faith, one Baptiſm, one Church; and that, when the Soul ſhall be ſeparated from the Body, we ſhall know the Good and the Bad, and that every one ſhall know the Truth of what paſſes at preſent. *Nogaret* affirmed to him, that their Order had obeyed Sultan *Saladin*, and that this Tyrant had upbraided them with the Vice of Sodomy: He excuſed the Agreement he made with *Saladin*, from the Neceſſity they were in, to preſerve the Towns and Caſtles, which they could not have Defended, if they had not Compounded with him.

Judges deputed to Proceed againſt the Order of the Templars.

An Inqueſt taken by the Commiſſioners of the Pope.

A great many other Templars of ſeveral Provinces in the Kingdom, being after this by the King's Order at *Paris* brought before the Commiſſioners, the Articles were read to them, upon which they were Impeached, and about which they were Examined. Threeſcore and Fourteen maintain'd the Innocence of their Order, and declared they were ready to defend it, and named *Peter* of *Bononia* for their Proctor, publickly averring, that all thoſe ſhameful, foul, unreaſonable, deteſtable and horrid Articles, upon which they were Impeach'd, were ſo many Falſities, Lyes, and Slanders, forged by their Enemies, and atteſted by falſe Witneſſes; that their Order was pure, without Stain, and free from all Crimes; they demanded their Liberty to be in a Condition to defend it, and leave to go in Perſon to a General Council; they anſwer'd to the Depoſitions of their Brethren, who had confeſſed theſe Crimes, That it was a Confeſſion, which fear of Death and Torments had extorted from them, or that they had

had done it, to ſave themſelves, being corrupted by Intreaties, or Promiſes. In fine, they intreated, that Juſtice might be done them, and they deliver'd from the Oppreſſion they lay under. *Bononia*, by Virtue of this Power, with Nine other Templars preſented a Memorial, in which he declares as well for himſelf, and theſe Eight Knights, as for the reſt, they are ready as well in the general as in particular to defend themſelves in a General Council, or any where elſe, when they ſhall be ſet at Liberty; They proteſt, that whatever any of their Brethren have ſaid againſt their Order, ought not to hurt nor prejudice them; they deſired that the Brethren of their Order, who had quitted their Habit, ſhould be put into Priſon: That when any of their Brotherhood ſhall be Examined, no Lay Man be preſent; they ſay, it is ſtrange more credit ſhould be given to the falſe Depoſitions of ſome few, extorted by Fear, or ſurprized by Promiſes, than to thoſe of ſo many Martyrs, who ſuffer with Conſtancy, Torments and Impriſonment; They add, that out of the Kingdom of *France*, none of the Templars had ſaid any ſuch thing of their Order; which makes it plain, that thoſe who have depoſed theſe things in *France*, have been conſtrain'd by force, or wrought upon by Money; That in defence of their Order they ſay plainly, it is founded on Charity and Brotherly Love, in honour of the Virgin *Mary*, and to defend the Holy Church, and the Chriſtian Faith, and to deſtroy the Enemies of the Croſs principally in the Holy Land; that their Religion is pure, and without ſpot, before God; that the Rules and the Diſcipline of it are, and ever have been moſt exactly obſerved; that it hath been approved, and honour'd with many Privileges by the Holy See; that thoſe, who enter into it, make Four principal Vows, of Poverty, of Obedience, of Chaſtity and of Warfare, to Conquer, or to Preſerve the Holy Land; that they are admitted with a Kiſs of Peace; that the Habit is deliver'd to them together with a Croſs, which they always carry in honour of JESUS CHRIST crucified; that they are inſtructed in their Rule, and the Cuſtoms, which they obſerve by the Church of *Rome*, and the Holy Fathers; that ſuch is the Ceremony of the Profeſſion, which is obſerved, and hath always been generally obſerv'd through their whole Order; that the heinous and abominable things charged on them are Lyes invented by Apoſtates from their Order, expell'd for their Crimes, who have been ſuborned by others, and have deceived the King and the Pope: that many of thoſe who have Confeſſed through fear of Torments, are ready to retract, if they had freedom to ſpeak the Truth, and did not fear being burnt for contradicting their Oaths. One of theſe Eight Templars added, That all the Depoſitions made uſe of againſt them are void, becauſe that by a ſpecial Privilege none of their Number ought to Anſwer, unleſs before the Pope, and that no one can renounce that Privilege: That particular Perſons ought not to be admitted to give Teſtimony againſt their Order; and that thoſe who had been Sworn, were forc'd to ſpeak what they knew not. The Commiſſioners replied, That it was not in their Power to ſet them at Liberty, becauſe it was not they, who had put them in Priſon; but they were the Pope's Priſoners, in whoſe Hands were the Revenues of their Order; that they had been very much traduced; that in reſpect to the Privileges, which they alledged, they took not place in Point of Hereſie; that for themſelves they had no other Charge, but to inquire into Matters of Fact, comprehended in the Memorial ſent them by the Pope. So the Commiſſioners began their Inquiſition, notwithſtanding the Declarations of theſe Templars, who moreover gave in another Memorial, in which they ſet forth, that they had obſerved no judicial Form in making ready their Proceſs, that ſeveral Violences had been exerciſed upon them, they had been Arreſted, put in Priſon, their Eſtates had been ſeized without any reaſon, they had been compelled by force of Torture, or by Promiſes, or by Rewards to Swear falſe things againſt their Order; that all the reaſonable Preſumptions were on their Side. 1. Becauſe it was not to be believed, that any Body ſhould have been ſo much a Fool as to engage, or continue in an Order ſo abominable. And, 2. Becauſe their Order was made up of People of Quality, of good Morals, who would never have ſuffered theſe Diſorders: They demanded a Copy of their Commiſſion, the Articles of their Impeachment, and the Names of the Witneſſes which had Sworn, or of thoſe that deſigned to Swear hereafter; that they would diſtinguiſh them, that had already been Sworn, from thoſe that were yet to make Oath; that they ſhould be made to depoſe, they would ſpeak the Truth; and that they would Suborn no Perſon; that inquiry might be made into the manner, how ſome of their Brethren came to their end, and the reaſon, why ſome of them declined to appear; that among others, it may be known of Friar *Adam* of *Valencour*, who had deſerted their Order, to be enter'd in that of the *Carthuſians*, and after that came back to it again, whether what was reported of their Order, were true.

A Provincial Council held at Paris againſt the Templars, in the Year 1310.

While the Pope's Commiſſioners were informing themſelves againſt the whole Order, the Archbiſhop of *Sens* held a Provincial Council at *Paris*, in the Month of *May*, in the Year 1310. wherein he undertook to proceed againſt the particular Members. The Knights engaged in the defence of their Order in General, ſet forth that it was not juſt, while the Pope's Commiſſioners were taking their Inqueſt, the Archbiſhop of *Sens* ſhould attempt to make out their Proceſs: That they appealed from all this Archbiſhop could do; and that if in bar of this Appeal any Execution were brought againſt them, 'twere an Injuſtice: That they would put themſelves under the Protection of the Pope: That they prayed the Commiſſioners to forbid the Archbiſhop of *Sens*, and other Biſhops of the Realm, to proceed againſt any Templar, and that they would give them leave to ſignifie this Appeal to the Archbiſhop of *Sens*, and to make it Publick. The ſame Evening they preſented another Writing directed to the Archbiſhop of

Sens, containing their Appeal. The Commiſſioners made Anſwer, That the Matter, which was handled by the Archbiſhop of *Sens*, and his Suffragans in their Council, was far different from that which they treated of: That they were likewiſe deputed by the Holy See, and that they had no Authority over them; and hereupon they did not believe, they could oblige them to delay the making out Proceſs againſt the particular Members of the Order; nevertheleſs they ſhould debate it more fully. The Commiſſioners went on with their Inqueſt, and heard Two hundred and one and thirty Witneſſes, who took their Oaths againſt the Order, from the cloſe of the Year 1309. to the Month of *June*, in the Year 1310. The greater part confeſs'd the Facts, whereof their Order ſtood accuſed; but ſome denied them, and others, after their Confeſſion, retracted, and ſaid they had not Sworn thoſe things, but for fear of Puniſhment, or becauſe they had perceived, they did deſign to Burn ſuch of their Fellows, as had aſſerted the Innocence of their Order. But before the Inquiſition of the Commiſſioners was finiſhed, the Provincial Council of *Sens* pronounced ſeveral Judgments upon particular Men of this Order: Some were Abſolved, others Condemned to certain Penances, and afterwards releaſed: ſome confined more cloſely, or condemn'd to perpetual Impriſonment, and Nine and fifty, who perſiſted in the diſowning of what they had confeſſed, were degraded as Relapſed, and deliver'd up to the Secular Power, and condemned to be Burnt; which was accordingly put in Execution without the Gate of St. *Anthony*, in the Month of *May* in the Year 1610. Theſe poor Wretches declar'd to the laſt moment, that they were Innocent. They dug up the ſame Year the Body of *John de Turreio*, who had been Treaſurer of the Temple, to burn his Bones.

The Execution of the Templars at Paris.

Proſecutions of the Templars in ſeveral Kingdoms.

They proceeded likewiſe in other Kingdoms againſt the Templars, in purſuance of the Pope's Bulls. In *Italy* the Archbiſhop of *Ravenna* cauſed thoſe of his Dioceſs to be Arreſted, and got Information againſt them. After that, he aſſembled a Council of his Province, wherein he made Report of the Charge he had againſt them, and asked, whether they ought to be put to the Rack: it was concluded in the Negative, though the Inquiſitors maintained, that Hereticks ought to be put to it; It was demanded, whether they ſhould be ſent back to the Pope; they ſaid, No; ſeeing a General Council was ſuddenly to be called; that they ought to be abſolved, or clear themſelves. On the next day, the Biſhops being met, declared, That the innocent ought to be diſmiſſed with Abſolution, and the guilty puniſhed according to the Law: that the Order ought to be kept up, if the greater part were ſound and innocent. The Examinations taken by the Archbiſhops of *Piſa* and *Florence*, and other Perſons Commiſſion'd by the Pope, to inquire in *Lombardy* and *Tuſcany*, were leſs favourable to the Templars; for the Witneſſes depos'd, that they had ſeen, heard, and had Knowledge of the horrid and deteſtable Crimes, of which they were accuſed. *James* II. King of *Arragon*, having received a Letter from the King of *France* againſt the Templars, charged the Biſhops of *Valentia* and *Saragoſa*, and the Inquiſitor General of his Kingdom, to get Information againſt them; and notice being given him that the Templars retreated to their ſtrong Forts, he caus'd all to be Arreſted, that he could light on, and prepared to force the others in their Caſtles, while the Inquiſitor General, who had cited them to *Valentia*, made ready their Proceſs. The Knights of this Kingdom writ to the Pope, that they were falſely accuſed; that their Innocence was known to all the World; that they were ſo far from denying JESUS CHRIST, that there were now a great Number of their Brethren in the hands of the Infidels; who choſe rather to continue in Captivity, and ſuffer divers Torments, than renounce the Faith: That if ſome had confeſs'd Abominable Crimes, they ought to be Puniſhed; but that it was not juſt, the whole Order, or the Innocent ſhould Suffer: they beſought the Pope to grant them his Protection, declaring, that they ſubmitted to his Judgment, and that waiting for his Anſwer, they were retired to their Fortreſſes. The King of *Arragon* took ſeveral of their Caſtles, and the Pope commiſſion'd the Biſhop of *Valentia* to proceed upon them, who were taken. In *Caſtile* King *Ferdinand* IV. cauſed all the Templars to be Arreſted, and took Informations againſt them, by the Archbiſhops of *Compoſtella* and *Toledo*, and by the Inquiſitor *Aimerick*. Their Eſtates were ſeized, and the Biſhops appointed Guardians. The Matter having been debated in the Provincial Councils, the Templars were declared Innocent, and nevertheleſs ſent back to the Pope. In *England* they were all Arreſted the ſame day, examined in an Aſſembly held at *London*, which laſted for two Months, and they there confeſſed the Crimes whereof they were accuſed. The Pope ſent a Commiſſioner into *Germany* to Examine thoſe of that Country, and Exhorted the Princes and Prelates of *Germany* to proſecute the Templars; but it appears not that they did any thing againſt them. He gave Order alſo to Arreſt them in the Iſle of *Cyprus*, but *Almericus*, Lord of *Tyre* and Governor of the Kingdom, ſent him word, that he could not put that Order in Execution, becauſe the Templars had taken Arms upon the Notice they had of it: that nevertheleſs Ten of the Chief came and reſigned themſelves into his Hands, and had promiſed to obey. In *Provence Charles* II. King of *Sicily*, and Earl of *Provence* Arreſted them all, the 24th. of *January*, in the Year 1308. and ſeized their Eſtates. They were condemned to Death and Executed, their Perſonal Eſtates divided betwixt the Pope and the Earl, and the Real kept for the Hoſpitallers.

The Pope's Judgment in the Council of Vienne, *againſt the Templars.*

The time of the General Council, which the Pope had appointed, drawing near, King *Philip the Fair*, wrote to the Pope in the beginning of the Year 1311. That ſince the Templars appear to be Charged ſo fully by the Informations, they ought to be rooted out by the Judgment of the future Council. He beſought his Holineſs to order it ſo, that their Goods might be employed in ſome new Expedition, or rather be transferred to ſome Military Order already eſtabliſhed

bliſhed for the Relief of the Holy Land. The Pope agreed to this Propoſal, by his Bull of the Month of *March*, in the ſame Year.

In fine, the General Council of *Vienna* being Aſſembled, and the Firſt Seſſion held the 16th. of *October* in the Year 1311. the firſt thing, that the Pope propoſed, was the Affair of the Templars. There were divers Opinions about them. Some were of the Mind, that they ought to be heard before they aboliſhed the Order; others on the contrary were of Opinion, that it ought to be no longer deferred; and that if it were, 'twould be a great Scandal to the Church, after the enormous Crimes, of which they ſtood Convict. *William Durantus*, Biſhop of *Menda*, was of this Opinion, and deliver'd a Memorial to the Pope to prove it. On *Wedneſday* in the Holy Week, in the Year following, which was the 19th. of *March*, the Pope held a particular Aſſembly of Cardinals and Prelates, in which the Deſtruction of the Order of the Templars was reſolved on. The Bull of it was Publiſhed in the following Seſſion held the 22. of *May* 1312. at which the King was preſent. The Subſtance of it was this; That the Templars being convicted of a great Number of Crimes, he decreed the Aboliſhing of them, with the Approbation of the Council, not in form of a definitive Sentence, becauſe it could not in rigour of Juſtice be carried ſo far, according to the Informations and the Proceſs, which had been made, but in form of Proviſion, or an Apoſtolical Direction, and that he forbid any whomſoever to enter into that Order for the future, and to take, or wear their Habit, on Pain of Excommunication *ipſo facto*. That all their Eſtates ſhould remain in the diſpoſal of the Holy See; and that from this preſent time, after Mature Deliberation, and by the Advice of the Prelates of the Council, he did unite them for ever to the Order of St. *John* of *Jeruſalem*, as well Moveables, as Immoveables, together with all their Rights, and their Privileges, excepting nevertheleſs the Goods which they had in the Kingdoms of *Caſtile*, *Arragon*, *Portugal* and *Majorca*, which ſhall not be given to the Hoſpitallers, and yet reſerved to the diſpoſal of the Holy See. In fine, he enjoins, under Pain of Excommunication, all Perſons of what Degree ſoever, even Kings themſelves, who have any thing in Poſſeſſion belonging to the Templars, to return it into the hands of the Hoſpitallers, within one Month after the Publication of this Bull. And to that end, the Pope commiſſioned the Biſhop of *Nevers*, the Abbot of St. *German des Prez*, and the Dean of *Chartres*, to put the Knights of the Hoſpital into Poſſeſſion of the Goods, which the Templars had in *France*; and gave out ſeveral other Bulls, upon this Subject. The Judgment upon the Proceſſes of particular Members of the Order were ſent away to the Provincial Councils, and it was decreed, That thoſe who were found Guilty, ſhould be ſeverely Puniſh'd, and that Penſions ſhould be aſſign'd to the Innocent, out of the Goods of the Order. As to the Great Maſter, the Brother of the Dauphin, and ſome others, whom the Pope had reſerved to his own Judgment, he ſent Cardinals to *Paris*, to declare what he would have done on their ſcore. Theſe Cardinals order'd a Scaffold to be Erected before the great Gate of the Church of our Lady, in the Month of *March*, in the Year 1313. and having cauſed the Great Maſter, the Brother of the Dauphin, *Hugh Perrauld*, and another Knight to be fetched, they read to them the Sentence of the Pope, by which they were depos'd and condemned to perpetual Impriſonment. The Great Maſter, and the Dauphin's Brother upon hearing this Judgment, declared, That what they had Sworn againſt their Order, was falſe; that they had done it at the inſtance of the Pope and the King, and that they were ready to Die in defence of this Truth. The Cardinals delivered them up to the Provoſt of *Paris*; and the News thereof being carried to the King, he preſently called his Council together, in which it was reſolved, that in the Evening the Great Maſter, and the Brother of the Dauphin ſhould be Burnt at the Point of the Iſle of the Palace, between the King's Garden, and the *Auguſtin* Friars; which was performed accordingly. Theſe Wretches endur'd the Puniſhment with Reſolution, and perſiſted unto the laſt to aſſert their own Innocence and that of their Order: this made many believe that they died innocent. The two others, which ſaid nothing, had their Lives ſaved.

The Execution of the Great Maſter and another Templar at Paris.

This was the End of the Order of Templars, which was aboliſhed in all the Countries of Chriſtendom, except *Germany*; where they ſtopt the Publication of the Bull, and procured Abſolution in a Provincial Council. The Knights Hoſpitallers in *France* were put in Poſſeſſion of their Immoveables, but they were obliged to leave to the King two Thirds of their Moveable Goods, for the Expence he had been at in the Proſecution of the Templars, according to the Agreement made between King *Lewis Hutin* and the Great Maſter of the Hoſpital, on the 14th. of *February*, in the Year 1315. In *Arragon* the Pope, at the inſtance of King *James*, annex'd the Eſtates of the Templars to thoſe of that Order of *Calatrava*, which was made an Order ſeparate and independant from that of *Caſtile* of the ſame Name, having a Great Maſter reſident in *Arragon*, and depending on the Order of *Ciſtercians*. The King of *Arragon* detain'd nevertheleſs Seventeen ſtrong Forts, which had belonged to the Templars. *Ferdinand* IV. King of *Caſtile*, would not comply with the Sentence of the Pope, which join'd the Templars Eſtates to the Order of St. *John* of the Hoſpital, but laid to the ancient Inheritance of the Crown, the Towns, Lands, and other Goods, which they had in his Eſtate. *Dionyſius* King of *Portugal*, by advice of the Pope, inſtituted in his Kingdom, an Order of *Knights of Chriſt*, which was approved by Pope *John* XXII. and founded out of the Goods of the Templars, whoſe principal Imployment was to make War upon the Moors. In *England*, it was reſolved in a Parliament held in the Year 1324. that the Eſtates of the Templars ſhould be united to the Order of Hoſpitallers; which gave occaſion to ſome *Engliſh* of that Order, to think they

The uſe of the Templars Eſtates in ſeveral Kingdoms.

were diſcharged from their Vows, and at liberty to Marry, which the Biſhops of *England* oppoſed.

Arguments which may be alledged for the juſtification of the Templars.

It is one of the famous Queſtions in Hiſtory, to wit, whether the Templars were Guilty of all the Crimes, whereof they were accuſed, and juſtly condemned; or whether they were imputed to them falſely, and whether they were not compelled by the violence of Torments and Fear, to confeſs things which they had not done, to grow rich by their Spoils, and ſeize on their Effects, as ſome Hiſtorians have aſſerted. It may be alledged in their Defence, 1. That the Informers were two Wretches condemned for their Crimes, no way worthy of Credit, who thought of this Project, to reſcue themſelves from the Puniſhment, to which they were condemned. 2. That the Crimes whereof they ſtand accuſed are ſo horrid and execrable, and at the ſame time ſo extraordinary, that they muſt, if Guilty, have loſt not only all ſenſe of Honour and Religion, but alſo Modeſty, Common Senſe, and Underſtanding. Now is it credible, that a vaſt Number of Men of all Nations and Degrees, ſpread throughout all Chriſtendom, ſhould all fall into ſo horrid an Exceſs of Wickedneſs and Extravagance; and that neither Religion, nor Shame, nor fear of Diſcovery, nor any diſtaſt, which any of the Order might have taken, ſhould induce none of them to reveal their Actions? This Silence is ſtrange, if the Thing be true: A Silence, which laſted for almoſt an Hundred Years, which was obſerved religiouſly by all thoſe of the Order. During this time many Malecontents left the Order; how could it poſſibly be, that not one of them, to juſtifie his Deſertion, ſhould offer for a Reaſon the Diſorders he had there met with? How could an infinite Number of People, who preſented themſelves to be admitted with a good intent, and not being yet corrupted, reſolve at their Admittance to make ſo damnable a Profeſſion, and therein perſevere? 3. That they confeſſed not theſe Crimes, but for fear of Torments, wherewith they were threatned, and in hopes, which were given them, of being well uſed, and likewiſe rewarded for their Confeſſion: that ſuch as refuſed to own them, were put to the Rack, that Torments might force from their Mouths the Confeſſion of what was Falſe: that notwithſtanding there were ſome, who would never Swear againſt their Order, and honourably aſſerted their Innocence: that the greater part of thoſe, who were Cowardly enough to yield to Fear, or be wrought on by Promiſes, had recanted, and perſiſted in that Recantation to their Death, ever proteſting, that they had been impoſed upon, or that they had ſpoken falſely, and that theſe Confeſſions were extorted from them by Threats or Promiſes, or by Violence: that they had ſhewn as much Conſtancy in this Retractation, as they had teſtified Weakneſs and Change from their former Depoſition: In fine, that they choſe rather to be Burnt alive, and going to Execution they declared aloud, that they died innocent; the time, in which the fear of Hell, and the Judgment of God before whom they muſt appear, forces the Truth from the Heart and Tongue of the moſt Wicked. 4. That there were found no other Witneſſes againſt them, than themſelves: that 'twas only in *France*, where they were conſtrained to confeſs theſe Crimes: that every where beſides, whatever Proſecution was made againſt them, they were not found Guilty of theſe Crimes, neither did they confeſs them. 5. That their Judges were Parties; That *Philip the Fair*, had a Mind to this for a long time, accuſing them of raiſing and fomenting Sedition againſt him: that he was the particular Enemy of the Great Maſter: that he owed them Money: that he deſired to enrich himſelf with their Spoils, as it came to paſs: that he engaged himſelf in the Proſecution of this Affair, with Zeal and Partiality: that he practiſed unheard of Cruelties on the accuſed: that the Pope was unwilling at the firſt to enter on this Buſineſs, as being acquainted with the Injuſtice of it; but that at the laſt he ſuffered himſelf to be prevailed with by the importunity of the King of *France*, and the offers he made him to leave the diſpoſal of the Templars Poſſeſſions to his Holineſs: that in fine, the Pope, the King of *France*, and other Princes found the Deſtruction of this Order would turn to Account, and made Advantage of their Eſtates in whole or in part. 6. That the Proceedings againſt them were Irregular, and againſt the Forms preſcribed by the Law: that at the firſt they were arreſted upon ſlight Suſpicions by the Authority of the King, and without having conſulted the Pope; unto whom alone it belonged to judge them, becauſe of their Privileges: that the firſt Examinations were taken either by the King's Officers or by the Inquiſitor: that their Proceedings were not againſt the whole Order: that they were not Summon'd, nor their Proceſs prepared according to Form: that the Pope acknowledged all theſe things, in declaring, that he could not of right give a definitive Sentence againſt this Order, according to the Inqueſt, and the Method wherein the Proceſs was prepared: *Non per modum definitivæ Sententiæ, cum eam ſuper hoc ſecundum inquiſitiones & proceſſus ſuper his habitos non poſſumus ferre de jure.* That he Condemn'd them nevertheleſs and Abrogated their Order, by way of Proviſion, as if the utter aboliſhing of an Order could be decreed by Proviſion, when 'twas acknowledged, it could not be decreed of right.

The Reaſons, which prove the Juſtice of aboliſhing the Order of Templars.

It may be anſwer'd to theſe Arguments, That in Matters of Fact, we are not to make uſe of Conjectures, and Reaſonings againſt the Depoſitions and Confeſſions themſelves of the Criminals, upon which they were legally Condemned: That we have the Interrogatories of a vaſt number of Templars, who have Acknowledged the Crimes whereof they were accuſed: That it matters not, who are the Informers, provided that in the Sequel the Fact be Evident: that the Crimes, whereof they are accuſed, are in good earneſt very heinous; but Men that give themſelves over to their Paſſions and Luſts, are capable of all of them, and there is no diſorder ſo ſtrange, into which they may not fall: That thoſe, whereof the Templars are accuſed, are of two Sorts, Impieties,

pieties, and a kind of Idolatry, and the Vice of Sodomy; that the Commerce which they had with the *Saracens*, might engage them in the former, which is the more Extraordinary, and that Debauchery hurried them to the Second: that theſe Diſorders had been a long time kept ſecret, becauſe all the Members were concern'd to conceal them: that 'twas the Order gave them their Settlement and Fortune, and that they could not accuſe it without undoing themſelves, and accuſing themſelves of Shameful Crimes; beſides that it was dangerous to bring about their Ears an Order ſo powerful, on which they had their dependance: which was likewiſe the Reaſon, why thoſe, who had deſerted the Order, made no Diſcovery: that ſome had revealed theſe filthy acts to particular Perſons; who did not dare to mention them: that many of them, who had confeſſed theſe Crimes, had done it voluntarily, and without Conſtraint: that they all agreed in their Depoſitions; but that ſome had not Sworn to all the Articles, becauſe they had knowledge but of part, which proves their Sincerity: that they all ſpeak of Circumſtances ſo particular, that it is hard to imagine they ſhould be invented: that the greateſt part ſtuck to their Depoſitions: that ſuch as had retracted, did it not, till they ſaw they muſt undergo the Puniſhment their Fault deſerved, and to cover their Diſgrace: that ſince they kept theſe Diſorders very ſecret, and diſcover'd them not, but to thoſe of their Order, it is not to be wonder'd at, if the principal Witneſſes were ſuch as were accuſed: that tho' they prepared not their Proceſs in Form in other Kingdoms; yet for all that there was proof enough found againſt them to pull down their Order: that King *Philip the Fair* acted not in this Matter, but upon a Principle of Juſtice: that he had not ordered them to be Arreſted ſo ſuddenly, but becauſe it was to be fear'd, leſt, ſince they were Powerful, if they had had notice of the Deſign, they ſhould have made an Inſurrection in the Kingdom: that he had cauſed an Inquiſition upon them to be taken for his own Juſtification, and thereupon left the Judgment to the Pope, into whoſe hands he reſign'd them: that he enriched not himſelf with their Eſtates, but always offer'd they ſhould be employed for the good of the Holy Land: that he conſented to the Incorporation of them into the Order of the Hoſpitallers, and had reſtored them to it without any Deceit, retaining only what he was obliged to expend in Suing out the Proceſs: that the Proceedings, and Examinations taken againſt them, were ſufficient to prove the Irregularities of the Order in general: that it was Neceſſary to aboliſh it, and there was no Remedy to be applied otherwiſe, though poſſibly according to the Formalities of Law there muſt have been another manner of Proceeding, in order to the giving a Definitive Sentence: Yet this hinder'd not, but that by way of Proviſion, that is to ſay, of Diſcipline, Equity and Juſtice, the Order might be wholly aboliſhed, and their Eſtates given to an Order, which ought to put them to the uſe to which they were deſigned. Theſe Reaſons are ſufficient to maintain the Judgment given by the Pope in the Council of *Vienna*, againſt the Order of the Templars, and to juſtifie the Behaviour of *Philip the Fair*, in this matter.

CHAP. III.

An Hiſtory of the Popes, who had their Reſidence at Avignon *from* Clement V. *to the Death of* Gregory XI. *and of what Remarkable Things happened in the Empire,* Italy, *and in the Church, under their Pontificates. And among other Things, what Quarrels* Lewis *of* Bavaria *had with thoſe Popes. The Conteſts between the Grey-Friars, and Pope* John XXII. *And about the Queſtion concerning the Happineſs of Souls, moved by that Pope.*

The Election of Pope John XXII.

AFter the Death of *Clement* the Vth. Three and twenty Cardinals, which were at *Carpentras*, where that Pope held his Court, entred into the Conclave, and remained there from *May* to *July* 22. in the Year 1314. but could not fix upon the Election of a Pope. The *Italian* Cardinals were very deſirous to have a Pope of their Nation, who might have his Reſidence at *Rome*, and the *Gaſcoignes* were for a French-man, who might reſide on this ſide the *Alps*. The *Italians* propounded the Cardinal of *Præneſte*, who had been before a Biſhop of *Aix*, and wrote for him to the King; but he was not at all liked by the *French*. Theſe Conteſts laſted ſo long, that the People gathering together under the Conduct of *Bertrandus*, and *Raimondus Gott*, the Nephews of the deceaſed Pope, and coming Armed to the Conclave, demanded, that the *Italian* Cardinals ſhould be delivered to them, and crying out, *That they would have a Pope*, ſet Fire on the Conclave. The Cardinals hereupon made their Eſcape and were diſperſed, and it was a very hard thing to get them together again after this Accident; for the Cardinals of *Gaſcoigne* were eager that the Conclave ſhould be held at *Carpentras*, where Pope *Clement* V. died, or at leaſt at *Avignon*; but the *Italian* Cardinals thinking it not ſafe or conſiſtent with their Liberty to meet in thoſe Cities, were importunate it ſhould be at *Rome*. They had perhaps both proceeded to a ſeparate Election, which would have cauſed a Schiſm, if *Philip the Fair* had not written to them

them to diſſwade them from it, by propoſing to them the City of *Lyons*, as a proper place for an Election, which could not be ſuſpected by either Party. The Cardinals nevertheleſs could not agree upon a Meeting, till after the Death of *Philip the Fair*, which happened *Nov.* 29. 1314. and in the Reign of *Lewis Hutin*, who Succeeded him, *Philip* that King's Brother, Earl of *Poictiers*, was ſent to procure the Cardinals to meet, and to proceed to an Election of a Pope. He cauſed them to meet at *Lyons*, and having had ſeveral Conferences with them, without bringing them to an Agreement, he ſent them on a certain Day to the Houſe of the Friars-Preachers at *Lyons*; and having exhorted them to come to an Agreement about the Election of the Pope, he withdrew, and left them ſhut up in the Houſe, having given order, that they ſhould not be let out, till they had choſen a Pope. In the mean time, he received the News of the Death of *Lewis Hutin*, which happen'd *June* 5. 1316. who having left his Wife *Clemence* great with Child, he was forced to return on a ſudden to the Court of *France*, without recalling the Orders which he had given. Laſtly, The Cardinals Forty days after they had been ſhut up, upon *Aug.* 17. choſe *James d' Oſa*, or *Euſa*, a Native of *Cahors*, who had been Biſhop of *Frejus* and after of *Avignon*, and was then Cardinal Biſhop of *Porto*. Some Authors write, that the Cardinals having put it in his Power to chooſe a Pope, he choſe himſelf; but this is not certain, and it was never objected to him by his Adverſaries, but on the other ſide the Hiſtorians of the time agree, that he was choſen by the Votes of the Cardinals. Some Authors report, That he had Sworn that he would not ride upon any Horſe or Mule, that did not carry him to *Rome*; but this alſo is a Story without Ground. This Pope after his Election took the Name of *John* XXII. was Crowned at *Lyons*, Sept. 25. and immediately went from thence to take up his Reſidence at *Avignon*, where he Arrived, *Octob.* 2. Queen *Clemence* was brought to Bed of a Son, *Nov.* 15. who dying Eight days after, *Philip* was Crowned *Jan.* 6. 1317. Some time after that Pope *John* XXII. was arrived at *Avignon*, he diſcovered that *Hugh Giraldi*, Biſhop of *Cahors*, had contrived to Poiſon him, and was Guilty of divers other Crimes. He thereupon had him Examined before the Cardinals, cauſed him to be formally Degraded, and Condemned to perpetual Impriſonment in *April*, the ſame Year, and having delivered him to the Secular Power, he was Condemn'd to be Flea'd, Drawn through the City, and Burned; which Sentence was Executed upon him in *Auguſt*, of the ſame Year.

Pope John *Erects new Archbiſhoprieks and Biſhopricks.*

At the ſame time *John* XXII. endeavoured to make a new Archbiſhoprick and ſeveral Biſhopricks in *France*. The Dioceſe of *Tholouſe* was of a great Extent, and very conſiderable for its Revenue. *Clement* V. had ſome Thoughts to make it a Province, and *John* XXII. being reſolved to put his Deſign in Execution, made *Tholouſe* a Metropolis, taking it from the Juriſdiction of the Archbiſhop of *Narbonne*, and preferr'd *John de Cominges*, who had been Biſhop of *Magalona*---to be Archbiſhop of it, having deprived *Hugh de Preſſac*, Pope *Clement* V's. Nephew of that Biſhoprick. He divided the Dioceſs of *Tholouſe* into Six Biſhopricks, and placed their Sees in Six ſmall Cities, *viz. Montalbanum*, which was before partly in the Dioceſs of *Cahors*, *S. Papoul*, *Rieux*, *Lombez*, *Lavaur*, and *Maripoix*, to which he added the Biſhoprick of *Pamiez*, then newly Erected. He alſo Created two new Biſhopricks in the Archbiſhoprick of *Narbonne*, viz. *Alet* and *S. Pons*. He took away *Caſtres* from the Dioceſs of *Albi* to make a Biſhoprick of it, *Toul* from that of *Limoges*, *Surlac* from that of *Perigueux*, *S. Flour* from that of *Clermont*, *Vabres* from that of *Rhodes*, and made two of that of *Poictiers*, *Maillezais* and *Luçon*. He alſo Erected ſeveral Colleges in the Province of *Tholouſe*, and in the Dioceſs of *Albi*. In the following Year he divided the Province of *Tarragon* into two Parts, made *Saragoſa* a Metropolis, and Subjected the five Suffragans of *Tarragon* to it. Some ſay he alſo made a Biſhoprick of the Abby of *Mont Caſſin*; but we find before his Pontificate Biſhops of that Title.

The State of the Empire, and Italy.

While *John* XXII. lived in Peace at *Avignon*, *Italy* was diſturbed with the Factions of the *Guelphs*, and *Gibelines*, who continually made War one againſt the other, and put the City of *Rome* into ſtrange Confuſion. The Emperors of *Germany* had no Authority almoſt in *Italy*. *Apulia* and all the Kingdom of *Naples* were under the Dominion of *Robert* the Son of *Charles* II. King of *Sicily*, who maintained the Party of the *Guelphs* againſt the *Gibelines*. The Empire was then under Conteſt between *Lewis* Duke of *Bavaria*, and *Frederick* Duke of *Auſtria*; for after the Death of *Albert* Duke of *Auſtria*, who was Slain in the Year 1308. by one of his Nephews, *Henry* Earl of *Luxemburg* was choſen Emperor, and his Election was Confirmed by *Clement* V. who had favoured him privately, by breaking his word with *Philip the Fair*, who would have had his Brother *Charles de Valois* choſen Emperour. *Henry*, who was the Seventh Emperor of that Name, ſpent the Year 1311. in *Italy*, to appeaſe the Troubles of that Country, and to cauſe himſelf to be Crowned Emperor, as he had promiſed the Pope; he required the People of *Florence* and *Aretium*,---that they would entertain him and his Army, but they refuſed; yet he kept on his March, ſeized on *Milan*, where he was Crowned, brought the greateſt part of the Cities of *Italy* into Subjection to him, marched directly to *Rome*, where he was received in ſpite of the Contrary Faction, and was Crowned there by the Cardinals. Notwithſtanding the Oppoſition of *Clement* V. and took an Oath of the People of *Rome*; but preſuming to impoſe a Tribute upon them they revolted, and by the Aſſiſtance of *Robert* King of *Apulia*, conſtrained *Henry* to retire to *Tivoli*; from whence he went to *Piſa*, where he began the Quarrel with King *Robert*, againſt whom he declared War, and departing from thence to go into *Apulia* with his Troops to invade that Kingdom, he fell Sick by the way, *Aug.* 15. at the Caſtle of *Benevent*, where he died the 24th. of the ſame Month, being Poiſoned, as our Hiſtorians relate, by a Dominican

minican Friar called *Peter de Chaſteau-Renaud*, who gave him a Poiſoned Hoſt. Nevertheleſs, the Dominicans obtained a Letter ſeveral Years after, dated *May* 17. 1346. from *John* King of *Bohemia*; in which that Prince declares, That the Reports, which have been ſpread abroad againſt theſe Monks, were Falſe and Groundleſs.

Two Emperors Elected in Germany.

The Electors of *Germany* being Aſſembled at *Franckfort* in the Year 1314. were divided in their Choice of an Emperor to Succeed him: The Archbiſhop of *Mentz*, and *Treves*, *John* King of *Bohemia*, and *Wolemarus* Marqueſs of *Brandenburg*, gave their Votes for *Lewis* Duke of *Bavaria*; but the Biſhop of *Colen*, and *Rodolphus* of *Bavaria* Count Palatine, gave their Votes for *Frederick* Duke of *Auſtria*. *Lewis* was Crown'd at *Aix la Chapelle*, by the Archbiſhop of *Mentz*; and *Frederick* at *Bonne*, by the Archbiſhop of *Colen*. The Cities of *Germany* took part, ſome with *Lewis*, and others with *Frederick*. The firſt was Acknowledged by the Cities of the *Lower Rhine*, as far as *Strasburg*, and by the Cities of *Suabia*; and the other by the Cities of the *Higher Rhine*, and *Suitzers*. *Lewis* of *Bavaria* apply'd himſelf to Pope *John* XXII. to have his Election confirmed as the only Lawful One, ſince he had the greateſt Number of Votes; but the Pope refuſed to do it, not only becauſe 'twas conteſted, but becauſe he had attempted to do ſome Things, which he affirmed to be above his Power; whereupon he declared the Empire vacant, and that the Adminiſtration of Affairs belonged to the Holy See; and upon that account Depoſed the Governors and Deputies, which the Emperor had ſet up in *Italy*: This was the beginning of the Quarrel between *John* XXII. and *Lewis* of *Bavaria*: Theſe two Competitors for the Empire, made War againſt each other, while *Italy* was troubled with the Factions of the *Guelphs* and *Gibelines*. *Matthew* Viſcount of *Milan* being in League with the *Gibelines*, Beſieged *Genoa*. The *Genoeſes* having put themſelves under the Protection of Pope *John* XXII. and *Robert* King of *Apulia*; this laſt came to relieve them, and the Pope thundered out Excommunications againſt *Matthew*, and invited *Philip* of *Valois* to Succour *Genoa*; but that Prince being retired without doing any thing, the Pope publiſhed a *Cruſado* againſt *Matthew*, and begged of *Frederick* Duke of *Auſtria* to furniſh him with ſome Troops, promiſing him to confirm his Election to the Empire, and make his Brother Archbiſhop of *Mentz*. *Frederick* allured by theſe Promiſes ſent his Brother *Henry* with 300 Men into *Lombardy*, who ſhould joyn themſelves with the Soldiers of the Croſs; but *Matthew* having humbly ſhewed him, that he acted contrary to the Intereſts of the Empire, becauſe if King *Robert* and the Church got the Poſſeſſion of the City of *Milan*, they would make themſelves Maſters of all *Tuſcany*, he recalled his Brother. The Pope thereupon clapped up a League between *Robert* King of *Apulia*, and *Frederick* King of *Sicily*, upon condition, that the City *Rhegio*, and whatever *Frederick* had Conquered in *Calabria*, ſhould be put into the hands of his Holineſs; which he had no ſooner gotten, but he delivered them to *Robert*. This provoked *Frederick* ſo much, that he broke the League, which brought on him the Pope's diſpleaſure; but he eſcaped the dint of it, by giving his Kingdom to his Son *Peter*.

The Wars in Germany, between the two Emperors.

While theſe things paſſed in *Italy*, *Germany* was involved in Wars, but at length *Lewis* of *Bavaria*, in *September* 1323. defeated the Army of *Frederick* Duke of *Auſtria*, and took him Priſoner, with his Brother *Henry*. Their third Brother *Leopold* appealed to the Pope, who pronounced the Sentence of Excommunication againſt *Lewis* of *Bavaria*; by which he Commands him to renounce his Election within three Months, and to appear before him in Perſon to juſtifie himſelf againſt an Accuſation brought againſt him, that he was a favourer of Hereticks, Schiſmaticks, and other Rebels againſt the Church; forbids all Chriſtians to own him, as Emperor, and declares all ſuch as favoured him, if they were of the Clergy, ſuſpended from their Offices and Benefices, and if Lay-men Excommunicate. *Lewis* of *Bavaria* appealed from this Judgment to a General Council, which he reſolved to Call, or to the next Pope lawfully Choſen, and accuſes *John* XXII. to be the Cauſe of the Troubles of *Germany* and *Italy*, to overturn the Church and Empire, to Invade the Rights of Princes, to Rob the Church, and laſtly, to Teach an Heretical Doctrine concerning the Poverty of JESUS CHRIST, and his Apoſtles. A Copy of this Appeal dated in the Year 1324. is publiſhed by Mr. *Baluſius*, among the ancient Acts, which he joined to the Lives of the Popes of *Avignon*. *Lewis* of *Bavaria* at the ſame time ſent Ambaſſadors to *Rome* to juſtifie himſelf, promiſing, that he would be kind to the Church; but the Pope would not give over the Proſecution, but excommunicated *Lewis* of *Bavaria*, and condemned him as an Heretick. *Lewis* appealed again from all theſe Proceedings. *Italy* ſuffered much by this Diviſion between the Empire and the Church. The Pope invites into *Tuſcany* *Charles* the Son of *Robert* King of *Apulia*, who made himſelf Maſter of *Florence*, and publiſhing Plenary Indulgences, raiſed Soldiers, which he ſent into *Italy* againſt the *Gibelines*, and particularly againſt *Galeaſius* and his Brethren, Viſcounts of *Milan*, who Succeeded to their Father, who died excommunicated. Theſe Troops were defeated, and the Pope obliged to fly to the King of *France*, to raiſe a Tax upon the Clergy of that Realm to keep the War ſtill on foot; which the King granted him, upon condition, that he might receive the Tenths for himſelf the two next Years. The Tax, which the Pope impoſed, was unreaſonable, being almoſt the Value of the whole Revenue of all their Benefices. *Galeaſius* and the *Gibelines* on their part, prayed *Lewis* of *Bavaria* to come into *Italy*. The Senators and the People of the City of *Rome*, ſent Ambaſſadors to the Pope to beg of him to come, and reſide at *Rome*, and threatned him, if he did not, that they would in due time and place provide another Pope for the Holy See, and Church. The Pope having excuſed himſelf, they ſent to *Lewis* of *Bavaria*, to pray him to come

come to *Rome*. This Prince promiſed them, and ſent away their Ambaſſadors very well ſatisfied, and called the Princes of the Empire together at *Spire*, to conſult about that Voyage. Here it was reſolved on, and in the Year 1327. *Lewis* of *Bavaria* paſſed the *Alps* with a Body of Horſe, and arrived at *Trent*, where he held a Meeting of the Deputies of the Cities of *Lombardy*, and then he went to *Milan*, where he was Crowned. The Pope renewed his Excommunication, againſt *Lewis* of *Bavaria*, and condemned him as an Heretick and an Excommunicate Perſon; and after he had Summoned him once more, he declared, That he had forfeited all his Goods, Moveable and Immoveable, his Rights, Eſtates, and Juriſdictions, which he poſſeſſed. *Lewis* of *Bavaria* did not yet deſiſt from advancing his Intereſts in *Italy*, and having gotten a conſiderable Summ of *Galeaſius* and the Viſcounts, whom he deprived of the Government of *Milan*, he made himſelf Maſter of the greateſt part of the Cities of *Italy*, went to *Rome*, was received by the Clergy and Senators, who came to meet him, and was Crovvned Emperor there *Jan.* 17. 1328. by the Order of the Clergy and the People of *Rome*, and by the hands of Cardinal *Steven Colonni*.

Nicholas V. *Anti-Pope.*

Sometime after the Coronation of *Lewis* of *Bavaria*, the *Romans* conſulted to chooſe a Pope who ſhould make his Reſidence at *Rome*; grounding their Fact upon this Pretence, That when a Pope being required by the People of *Rome* would not, or did delay to come to the Holy See, the Power and Right of chooſing another Pope was devolved upon the Canon of St. *Peter* and St. *John* of the *Lateran*. *Lewis* of *Bavaria* conſented freely to this Election, and to effect it, depoſed *John* XXII. by a ſolemn Edict, dated *Apr.* 28. and made a Law, that the Pope, which ſhall be choſen by the conſent of the Emperor and People of *Rome*, ſhall reſide at *Rome* only, ſhall not go above Three days Journey from it, nor ſtay above Three Months in the Year from it, and if he be longer abſent, and being required Three times, does not return, he ſhall be deprived of his Papal Dignity. In purſuance of the People's Requeſt, and with the Emperor's Conſent, they proceeded to the Election of another Pope, and choſe *Peter Rainalluci* of *Corbario*, a City of the Dioceſs of *Riatino*, a Monk of the Order of the Friars Preachers, Apoſtolick Penitentiary in *Rome*, who was reputed of for his great Sanctity. He was Crowned *May* 12. 1328. placed according to the Cuſtom upon the Chair of St. *Peter*, and named *Nicholas* V. He immediately created ſeveral Cardinals, but all of them almoſt Friars Mendicants, and of the *Gibeline* Faction; he Crowned the Emperor a Second time, and Confirmed the Judgment, which he had given againſt *John* XXII. who on his part proceeded againſt this Anti-Pope and his Adherents. *Peter de Corbario* tarried at *Rome* as long as *Lewis* of *Bavaria* continued there, but went from thence with him, and came to *Piſa*, where he kept his Court, till he became odious to the Inhabitants there, which obliged him to conceal himſelf, and at length to withdraw himſelf to the Caſtle of Count *Boniface*, who delivered him in *Aug.* 1330. into the hands of the Archbiſhop of *Piſa*, and *William* Biſhop of *Lucca*, who cauſed him to be carried to *Avignon*; where he humbly confeſſed his Fault before the Pope and Conſiſtory, on the 25th. of the ſame Month, and acknowledged, that *Lewis* of *Bavaria* was an Heretick, and that it went againſt him to Acknowledge him for Emperor; That he had ſuffered himſelf to be choſen and conſecrated Anti-Pope; That he had created Cardinals and made Bulls; That he had approved of the Doctrine of *Michael de Ceſenna*, General of the Order of Grey-Friars, conſented to the Depoſition of *John* XXII. Perſecuted, Depoſed, Interdicted and Excommunicated thoſe who were of his Party, diſpoſed of the Goods of the Church of *Rome*, &c. Promiſed and Swore to obey the Pope, and deſired Abſolution. The Pope granted his Deſire, with reſervation of impoſing Penance on him, and cauſed him to be ſtrictly Guarded in a Chamber of his Palace; where he died three Years after, in his Pious and Penitential Sentiments.

The Death of John XXII.

The Departure of *Lewis* of *Bavaria*, was followed with new Troubles in *Italy*; *John* King of *Bohemia*, being invited thither, ſeized upon ſeveral Cities, which held Intelligence with the Pope. The *Romans* ſent to *Lewis* of *Bavaria* to pray him to return, but his Affairs kept him in *Germany*; and in the midſt of theſe Matters Pope *John* XXII. died at *Avignon*, Dec. 24. 1334. in the 19th. Year of his Papacy.

The Conteſt of the Grey Friars about their Habit.

But now to return to the Affairs of the Church, which happened under this Pope; the Courſe of which we have interrupted to relate the Tranſaction of the Empire: we will begin with the Hiſtory of the Conteſt, which he had with the Grey-Friars all his Papacy. Some Perſons of that Order had for a long time differed about the Senſe, and Practice of ſome Things, or Points belonging to their Rule, and particularly about the form of their Habits. Some would wear an Hood and ſhort Gown, ſtrait, and of very courſe Stuff; and called themſelves, *Spiritual Brethren*. Others, who called themſelves, *The Brethren of the Community*; wore a looſe Garb, long, and of finer Stuff. The Popes uſed their Endeavour to regulate and decide theſe Differences among theſe Monks, and to that end ordered them to referr the Controverſie of their Habits to their Superiors, and to ſubmit to the form and manner that they preſcribe. *Nicholas* IV. and *Clement* V. put out ſome Bulls upon this Subject; but the Spiritual Brethren being intent upon the Practice, would not deſiſt from it, ſeparated themſelves from the Community, made a Body by themſelves, and betook themſelves into *Languedoc*, where the Convents of *Beziers*, *Narbonne*, and ſome other Cities, were made up of theſe Spiritual Brethren. Pope *John* XXII. to extinguiſh this Schiſm in the Firſt Year of his Pontificate, Summoned the Brethren of this Faction, who ſent their Deputies to *Avignon*, of whom the Chief was *Bernard Delitioſi de Montpelier*. The Conteſt was debated before the Pope, who gave Judgment in favour of the Brethren of the Community by

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his Bull, *Quorundam*, in which he leaves it in the Power of the Superiors to determine of what length and largeneſs, courſeneſs or fineneſs, form or figure the Habits of the Grey-Friars ſhould be, as well as to their Hood, as Gown; and thereupon orders them to follow the Will of their General, their Provincials, and Guardians; as alſo declares, That they may have Granaries and Cellars, and keep their Corn and Wine, if their Superiors judge it convenient, leaving the Ordering of them to the Guardian, and grave Perſons of every Convent, and enjoyning all the Grey-Friars to leave their ſhort and ill-ſhapen Habit, and conform themſelves to the Uſage of the Brethren of the Community. This Sentence did but enrage the Spirituals, and confirm them in their Obſtinacy. They ſet themſelves to Preach arrogantly, that they ought not to obey any Superior, who ſhould order them, who profeſſed the Rule of St. *Francis*, to leave their ſhort and ſtrait Habit to aſſume the Habit of the Community contrary to their Rule, and conſequently to the Goſpel and to the Faith, becauſe their Rule made uſe of the Goſpel; That to oppoſe this Practice, and to oblige thoſe who wore the ſhort Habit to leave it, and to perſecute them, was contrary to the Truth of the Goſpel and the Faith; That the Pope had no Power to make ſuch a Conſtitution, as that called *Quorundam*; That they ought neither to obey him, nor their Superiors, as to the Contents of that Conſtitution; becauſe it was contrary to the Counſel of JESUS CHRIST, and their Rule, which the Pope could not deſtroy. The Pope gave a Commiſſion to Friar *Michael*, Inquiſitor in *Provence* and *Languedoc*, to proceed againſt theſe Stubborn Friars. This Commiſſion is dated *Nov.* 1317. This Inquiſitor, according to his Commiſſion, Proſecuted Four Grey-Friars, named *John Barani* of *Tholouſe*, *Deodate de S. Michael*, and *William Sauton* Prieſts, and *Poncius Roche* a Deacon, and ſome others, who being Arreſted, maintained, That Pope *John* XXII. had no Power to make theſe Declarations, which he had publiſhed in his Decretal, called *Quorundam*, concerning the Habit and manner of Living of the Grey-Friars; becauſe ſuch Declarations were contrary to the Rule of St. *Francis*, and derogated from the perfect Poverty, that JESUS CHRIST and his Apoſtles had practiſed. Theſe Four Grey-Friars being queſtion'd, obſtinately perſiſted in that Opinion. Notwithſtanding the Requeſts of the Inquiſitor, and Biſhop of *Marſeilles*; inſomuch, that the Inquiſitor having taken Advice of ſeveral Divines, who declared the Doctrine of theſe Grey-Friars to be Heretical, being aſſiſted by the Biſhop of *Marſeilles*, and ſeveral other Perſons of Eccleſiaſtical Dignity, condemned them as Hereticks, degraded them from their Orders, and delivered them to the Secular Power, which Condemned them to be Burnt, and the Sentence was executed upon them at *Marſeilles*. A Fifth, who had aſſerted the ſame Doctrine as the others, but declared his Repentance for it, was Degraded, and Condemned to be kept immured the reſt of his Life, and to wear two yellow Croſſes; the one on his Breaſt, and the other on his Back. Theſe Puniſhments were not ſufficient to repreſs the Boldneſs of theſe Monks, ſo obſtinate were they: They gave themſelves greater Liberty to declaim with more violence againſt the Pope, and publickly Preached, That he was *the Myſtical Antichriſt, or the fore-runner of Antichriſt*; That the Church of *Rome* was the Synagogue of Satan; That they ought not to obey *John* XXII. nor look upon him as Pope; That the Grey-Friars who were Burnt were true Martyrs, and that they were ready to ſuffer the ſame Puniſhment; and ſome of them were ſuch Fools, as to go and offer themſelves to the Stake. *Bernard Delitioſi*, who was, as is aboveſaid, the Chief of the Deputies ſent by the Grey-Friars of *Languedoc* to Pope *John* XXII. was Apprehended a little after his Arrival at *Avignon*, upon the Information of the Inquiſitors of his Country, who accuſed him for a Deſign to procure the Death of Pope *Benedict* XI. *Clement*'s Predeceſſor, for ſolliciting the Towns of *Carcaſſone* and *Alby* to Revolt, for encouraging the People of the latter of theſe Cities againſt the Inquiſitors, and for forcing open the Priſons of the Inquiſition. The King's Guards demanded him of the Pope, and prayed him to appoint him Judges *in partibus*. His Holineſs committed him to the Archbiſhop of *Narbonne*, and the Biſhops of *Pamiez*, and *S. Papoul*, the laſt of whom, having been informed againſt the accuſed Perſon, and finding him Guilty of the Crimes laid to his Charge, except the firſt, they degraded him and condemned him to end his Days in Priſon loaded with Irons, and to eat nothing but Bread and Water. This Sentence was paſſed on him by theſe two Biſhops, and three others, which they had called to their Aſſiſtance, *Dec.* 8. 1319. It was Executed, and the Pope allowed the Commiſſioners to mitigate the Puniſhment, as to the Eating, and Chains, if they ſaw convenient, and that Friar *Bernard* were not able to bear them: But the King's Proctor appealed, *à minimâ*, from the Judgment of the Commiſſioners, and the Pope by a Brief dated at *Avignon*, *Febr.* 1320. ordered that it ſhould be executed in its full Rigour, and condemned him to die in Priſon, loaden with Chains. We are indebted to Mr. *Baluzius* for theſe Monuments of Antiquity, of which we have ſpoken, and which he hath publiſhed in the Firſt Tome of his Miſcellanies.

The Diſpute of the Grey Friars about the Property of the things they ſpent.

In 1322. there roſe another Diſpute among the Grey-Friars, in which almoſt all the Order engaged themſelves againſt the deciſion of *John* XXII. The Grey-Friars affirm, That according to their Rule, they make a Vow, not to have any thing either in Property or in Common, and conſequently, that they have no Dominion or Property in any thing, but only a right to uſe thoſe things that are Neceſſary, by a ſimple Uſage *de facto*, and that the Property and Dominion of all they have belongs to the Church of *Rome*; That it was in this abſolute Abjuration of all Property, that the Perfection of the Evangelical Life conſiſted, which JESUS CHRIST and his Apoſtles lived, who had nothing either in Property, or in Common; and that they ought to practiſe this depth of Poverty, to follow the Counſel of the Goſpel, and obſerve the

Rule of St. *Francis*. *Gregory* IX. had declared in the Year 1230. that according to the Rule of St. *Francis*, the Grey-Friars ought not to have any Property, either in Common, or by themſelves; but only the Uſe of their Goods, Books, and other Moveables. That they could not ſell them or alienate them any manner of way, unleſs the Cardinal-Protector of the Order gave a Power to the General or Provincials. *Innocent* IV. declared in 1245. That the Propriety of thoſe things, of which the Grey-Friars had the uſe allowed them, belonged to the Holy See. *Nicholas* III. in his Decretal, *Exiit, qui ſeminat*, determines, That to renounce a Property in all things, as well in particular as in common, is Meritorious and Holy; and that JESUS CHRIST, who hath ſhewed us the Way of Perfection, hath taught it by his Words, and confirmed it by his Example, That the firſt Founders of the Church Militant practiſed it, and declared thoſe Excommunicated, who were of a contrary Opinion. *Martin* IV. who Succeeded him, declared alſo, That the Grey-Friars had no right of Property, nor Dominion over the things, as well moveable as immoveable, which they uſed. This Judgment was confirmed by *Nicholas* IV. in the Year 1298. and by the Decretal of *Clement* V. which begins with *Exivi*, in which having compared the Order of Grey-Friars to a Paradiſe upon Earth, and recommended the Life, which their Rule preſcribes them, as conformable to that of JESUS CHRIST, He explains ſeveral Articles of their Rule, which were ſomething ambiguous; and among other things he declares concerning their Poverty, That the Vow which they take to renounce all Property, ought to be underſtood as well in particular, as in common. That the Property of all things given to them belongs to the Holy See, and that they have nothing, but a mere uſe *de facto*, which extends alſo to every thing, that is neceſſary for Life.

In this State and Condition were things, when *John* XXII. was raiſed to the Papacy, and the Grey-Friars were perſwaded, that they had no Property, or Dominion in the things they had the uſe of; no, not in thoſe things, which periſh in the uſe, as Meat and Drink; They alſo proteſted in a General Chapter held at *Peruſia*; That they would practice this Poverty in the literal ſenſe, and conform to the Determination of *Nicholas* IV. upon that Subject. *John* XXII. who was a ſubtil Pope, could not endure that that Order, which he did not love, ſhould have the Honour of renouncing all Propriety; which neither rendred them poorer, nor gave the Holy See any Property, which could be of Profit to it. He conſidered, that the Property of things which periſhed in the uſe, was not diſtinguiſhed from the uſe it ſelf. As for Example: It is undeniable, that he that Eats and Drinks, muſt have a Property in thoſe things he Eats and Drinks actually, and in that caſe the Property can't be ſeparated from the uſe; and conſequently, that if the Vow of the Rule of St. *Francis* were to have no Dominion, the Grey-Friars are obliged not to Eat, but to die with Hunger, to uphold their practice, or break it, that they might Live; That the Poverty, of which the Grey-Friars bragged, was a mere Cheat, ſince that their Renunciation of Property, was ſuch a *Chimæra* as made them no whit the poorer, that their Intention was no other, than theirs, who have the Advantage of thoſe things they uſe; That the Property and Dominion which they attributed to the Church of *Rome*, was more Charge than Profit, ſince nothing was got by it; That JESUS CHRIST, and his Apoſtles, never dreamed of this Poverty; and that it was an Errour and Hereſie to maintain, that JESUS CHRIST had no right nor property in the things which he uſed. On theſe Grounds he publiſhed two Decrees: In the Firſt, which is the Extravagant, *Ad Conditorem*, dated at *Avignon*, Dec. 7. having obſerved that it belongs to thoſe who have a right to make Canons, to Revoke, or Change them, which they have made, either themſelves, or their Predeceſſors, when it happens that they do more hurt than good; and that the abſolute Renunciation of Property in common, or particular by the Grey-Friars, built upon the Conſtitutions of his Predeceſſors, who grant them only the mere uſe *de facto* of the things, which they uſe, reſerving the Property to the Church of *Rome*, is neither profitable to themſelves, nor the Church; and beſides, in things which periſh in the uſe, the Property or Dominion can't be ſeparated from the uſe, ſince they are deſtroy'd by the very uſe. He declaees, That the Church of *Rome* hath no property by virtue of the Conſtitutions of his Predeceſſors in any thing given the Grey-Friars for their uſe, and conſumed by them, but yet retains a Spiritual Dominion of Direction over their Order, beſides the Common Dominion which it hath over all the Goods of the Church, and over the Houſes, Churches, Chapels, Books, Ornaments, and other Goods, which belong to the Grey-Friars, which do not periſh in the uſe. In his Second Decretal, *Cum inter nonnullos*, which is dated the 12th. of the ſame Month, he declares, 1. That it is an Erroneous and Heretical Propoſition, to aſſert, That it is Hereſie to deny that JESUS CHRIST and his Apoſtles, had nothing in Common, or in Proper. 2. That for the future it ſhall be an Error and an Hereſie to maintain poſitively, that JESUS CHRIST and his Apoſtles had no right to enjoy the things they uſed, to ſell, or give them, or to make uſe of them to obtain another thing. The Pope did well to publiſh theſe Conſtitutions, but yet they did not convince the Grey-Friars of their Error; yea, ſeveral of them obſtinately maintained, that they had no Property in thoſe things, which they conſumed, and accuſed the Pope of Error and Hereſie. *Lewis* of *Bavaria* was not backward to take upon him their Defence, and to make uſe of this Pretence to accuſe the Pope of Hereſie in his Act of Appeal, which he publiſhed in 1324. wherein he confuted the Decretals, *Ad Conditorem*, and *cum inter nonnullos*, accuſing them of Blaſphemy, Error, and Hereſie, and proves the contrary Doctrine by the Rule of St. *Francis*, the Authority of the Popes; *John*'s Predeceſſors holding, That that Practice is conformable to the Life that JESUS CHRIST

and

and his Apostles lived; and that the Wound, and Scars of St. *Francis* were as a Seal, which no Leaden Bull of a Mortal Man can deface. The Pope for the defence of this Article publish'd, *Nov.* 10. of the same Year the Decretal, *Quia quorundam mentes*, against those, who had opposed his two former; in which, after he has explained the Constitutions of his Predecessors, and stated the Question clearly, he declares them Hereticks and Rebels to the Church, who shall maintain Positions contrary to those, which he hath laid down in his two former Constitutions.

The Condemnation of the Errors of Petrus Olivi.

In the Year 1325. he condemned the Postills of *Petrus John Oliva*, a Grey-Friar of great repute, of *Serignan* in the Diocess of *Beziers*, upon the *Revelations*; from whence the Grey-Friars took the Principles of their Doctrine, and the things, which they asserted against the Pope and the Church of *Rome*; for this Monk to magnify his own Order, contrived to distinguish the Sixth Estate of the Church, beginning with the time of St. *Francis*, who was the Head of it, and the Angel foretold in the Revelation, the Estate, which should continue, till the time of Antichrist. That as heretofore the Synagogue was rejected to settle another Church, in like manner a corrupted Church, which was the Whore of *Babylon*, shall be rejected to give place to a Church more perfect, animated by the Holy Spirit, and illuminated by a new Light; That this last should be opposed by a Carnal Church; but yet it should flourish in spite of all Opposition and Persecutions. These are the principal Heads of the Notions which *Petrus John Oliva* propounds in his Comment upon the *Revelation*, which were Condemned by Twelve Doctors of Divinity, appointed thereto by *Nicholas* Cardinal Bishop of *Ostium*, to whom the Pope had given a Commission for the proceeding in this Affair; whose Doctrinal Advice is related by Mr. *Baluzius* in the First Tome of his Miscellanies. This Author composed divers other Treatises, and among others, a Treatise of Poverty, in which he maintains, that an absolute Renunciation of all property, both in particular and common, is the chief perfection of the Gospel: He was also accused to have broached some Errors condemned in the Council of *Vienna*, *viz.* That Infants do not receive any Grace or Virtue by Baptism; That the Soul is not the form of the Body; That the Divine Essence begets, and is begotten; That the Side of JESUS CHRIST was open before his Death. Pope *John* XXII. having examined his Postill, and having taken the Judgment of the Doctors, contained in several Propositions picked out of that Work, and with the Mitigations which they Judged, that they deserved, condemned the Work and the Author in the Month of *Feb.* 1325. and likewise defaced his Memory, by causing his Bones to be taken out of the Ground and Burnt, for he was Dead before his Papacy, and as some say, before the Pontificate of *Clement* V. The Grey-Friars made several Apologies for him, and asserted, that he was wrongfully accused, and that the Propositions taken out of his Work and condemned, had a clear different sense, if considered, with what goes before and follows. Some of them also gave it out, that he had done several Miracles after his Death. Lastly, The concern which the Grey-Friars have for this Friar *Oliva*, is so Great even to our Time, that *Sixtus* IV. was Zealous to justifie his Memory, and having Examined his Works, declared, That they contained nothing expresly contrary to the Catholick Faith, and which could not be taken in a good sense.

The Dispute between the Emperor and Pope concerning the Property of the things spent by the Grey-Friars.

The Sentence of Deposition, which *Lewis* of *Bavaria* published in 1328. against *John* XXII. is principally grounded upon the Errors and Heresies, which he pretends, that Pope had delivered in his three Decretals against the Grey-Friars. He summs them up under Eight Heads: 1. That in things which perish in the usage, the Property is not distinguished from the Use. 2. That there is not a mere simple use of those things that perish in the usage, but instead of using them, they abuse them. 3. That a Renunciation of Property is no perfection, and does not make him awhit the poorer, who makes profession of it. 4. That it is an Heresie to deny that JESUS CHRIST and his Apostles had nothing in proper, and had no right to sell, or give those things they had. 5. That an Use *de facto*, is not just, if there be not a right of usage. 6. That to call in doubt, whether JESUS CHRIST commanded his Apostles, when he sent them out to Preach, to carry no Money with them. 7. To doubt, whether the Key of Knowledge be in the Catholick Church. 8. To teach, that One Pope can revoke those Decisions, and Constitutions of his Predecessors, which relate to Faith and Manners. These Propositions are confuted at large, and treated on as Heresies in that Sentence of Deposition. The Pope, that he might defend himself, and put an end to this Question, sent for Friar *Michael de Cesena*, General of the Order of Grey-Friars to *Avignon*, and commanded him upon penalty of Disobedience, to write an Explication of their Rule as touching the Vow of Poverty, agreeable to his Decretals, being perswaded that the Grey-Friars would rather submit to the Judgment of their General than his; but the General would not obey him, but answered the Pope proudly. Nevertheless, he desired Eight days Consideration, and in the mean time fled with two other Grey-Friars to *Marseille*. The Pope sent after him to seize him, but he was Embarked to Sail into *Italy*, whither he was going to *Lewis* of *Bavaria*, and the Antipope *John de Corbario*. *John* XXII. proceeded against *Michael de Cesena*, deposed him, and order'd the Grey-Friars to choose another General.

The Question of the Happiness of the Saints after death, debated by Joh. XXII.

This Pope had another Contest of greater Consequence, concerning the time when the Beatifick Vision of God is granted to those who die in a State of Religion? In a Sermon which he preached the Third *Sunday* in *Advent* 1329. he maintained, That the Blessed should not see the Trinity before the Day of Judgment. He taught the same Doctrine in another Sermon which he preach'd on

on the Feaſt of *All-Saints* 1331. which he cauſed to be tranſcribed, and he gave out ſeveral Copies of it. Laſtly, In a Third Sermon, which he preach'd on the Eve of *Epiphany* in 1332. he aſſerted, That till the Day of Judgment the Souls of the Saints were under the Altar, and did not ſee the Holy Trinity; but only the Humanity of Jeſus Chriſt. This Opinion offended ſeveral perſons, and moved the Divines of the Contrary Judgment. A White-Friar named *Thomas de Wallis*, had the Boldneſs to preach the Contrary Doctrine at *Avignon*, by which he incenſed the Pope ſo much, that he put him in Priſon, and cauſed him to be fed with Bread and Water only. *Durandus à S. Portiano*, of the Order of Friars Preachers, and Biſhop of *Meaux*, made a Treatiſe againſt that Opinion, which much diſturbed the Pope's Mind, whereupon he Summoned him before him, and Examined his Work. The Cardinals, and other Divines of his Court, who were before offended at his Opinion, remained ſilent for Fear, or out of reſpect to the Pope, and ſome alſo embraced and maintained that Opinion; but the Doctors of *Paris* openly diſapproved it, and made a great Noiſe about it. The Pope after this ſent two Legates to *Paris*, viz. *Gerhard*, Miniſter-General of the Grey-Friars, and another Monk of the Order of Preaching-Friars, to Treat of a Peace between the Kings of *England* and *Scotland*, and charged them to inſinuate their Opinion to the Doctors of *Paris*. The firſt of them attempting to teach it publickly at *Paris* in a Meeting of the Students, cauſed a great Diſturbance; ſo that his Companion had much a-do to appeaſe them. King *Philip* of *Valois* was much troubled at the Offence, and falſe Doctrine which that Monk had taught; and the latter went to his Majeſty to pacifie him. The King fearing leſt he ſhould perplex himſelf with the Theological Queſtion, anſwer'd him, That he would not diſcourſe him, but in the preſence of ſome Divines; and having Summoned Ten of the moſt Able Doctors of *Paris*, of whom Four were Grey-Friars, he asked them in the preſence of this *Miniſter*, What was their Judgment concerning the Doctrine which he had taught? They all Condemned it, as Falſe and Heretical; but they could not agree about it. A few days after, the King cauſed all the Doctors of Divinity, Biſhops, and Abbots about *Paris* to meet in the Caſtle of St. *Vincent*, and invited this *Miniſter* thither, and propounded two Queſtions in *French* to them. I. Whether the Souls of the Saints ſee the Face of God as ſoon as they are Dead? II. Whether the Viſion, which they have preſently after their Death, ſhall ceaſe at the Day of Judgment, and another come in ſtead of it? They all anſwer'd Affirmatively to the Firſt Queſtion. And to the Second, they ſaid, That the Viſion that the Saints have preſently after Death ſhall not ceaſe at the Day of Judgment, but remains for ever; but ſome of them ſaid, that it ſhall be more perfect after the Day of Judgment: The *Miniſter* conſented to the Opinion of theſe laſt, at leaſt in appearance. The King deſired a Certificate of what was thus concluded by this Aſſembly, which they compoſed, and was ſealed with the Seals of 29 Divines then preſent. They wrote about it to the Pope, and the King wrote to him alſo himſelf, that he thought it ſafeſt to follow the Judgment of the Doctors of Divinity of *Paris*, who knew better, what ought to be held and believed in Matters of Faith, than Civilians, or other Divines, who knew little of Divinity; That he would Puniſh thoſe that taught the Contrary, threatning him (if we may believe Cardinal *Peter d' Ailly*) to Burn him, if he did not retract. The King alſo publiſhed by Miſtake the Judgment of the Faculty. The Pope in his Anſwers to the King, complains, That his Majeſty fixed on the Affirmative ſo poſitively, and prays him not to ruſh upon things with ſo much Paſſion, aſſuring him, that he had no Deſign fully to determine that Queſtion, but to debate it, and ſearch out the Truth. He wrote to the Univerſity to allow the Batchelors of Divinity to defend either of the Opinions, and cauſed his Divines to collect ſuch Paſſages, as might be alledged *Pro & Con*, to put things in a way to the Deciſion of it. The Faculty of Divinity would not endure that delay, but ſtuck cloſe to their Doctrine. Laſtly, When *John* XXII. had reſolved to determine this Queſtion in a Conſiſtory, which he appointed to meet, *Dec.* 2. 1334. he fell Sick and retracted, as ſome ſay, juſt at the point of Death, his Opinion by an Authentick Declaration, in which he owns, That Souls ſeparated from the Body, which are purged from their Sins, are in the Kingdom of Heaven, and in Paradiſe with JESUS CHRIST, in the Company of Angels. That they ſee God Face to Face, and the Divine Eſſence, as clearly as the ſtate and condition of a Soul ſeparated from the Body will permit; That he recanted all that he had ſaid, preach'd or written againſt this Doctrine. This Declaration is dated *Dec.* 3. 1334. a few moments before his Death, and related by *Peter Harantals*, a Canon Regular of the Order of *Præmonſtratenſes* in the Life of this Pope.

The Letters of John XXII.

John XXII. in the Second Year of his Pontificate, *Octob.* 21. publiſhed the Decretals of his Predeceſſor *Clement* V. made in the Council of *Vienna*, or a little before, and after that Council, which *Clement* V. had already digeſted in his Life-time, which make up the Five Books of *Clementines*, which are in the Body of Civil Law, and joyned 20 others of his Conſtitutions to it, which he calls Extravagants; to which Five other Books of Common Extravagants have been added, among which are ſeveral Decretals of *Boniface* VIII. *Benedict* XI. and *John* XXII. In one of his Conſtitutions, He Abrogates the Society of the *Fratricolli*, *Beghardi*, or *Beghina*, which had ſpread themſelves in all places. They were a kind of Monks, or Nuns, who made a Vow of Poverty and Beggery, and aſſumed a particular Habit and Way of Living, but entred into no Order, lived a free kind of life, and taught many dangerous Maxims contrary to the Doctrine of the Church, concerning the Sacraments and Obedience due to Superiors. Nevertheleſs, he declares in a private Letter written to the Biſhop of *Strasburg*, that he did not intend

intend to include in that Conſtitution thoſe Pious Women, who had made a Vow of Chaſtity, and remained with their Parents, or in Societies, practiſing the Humility and Obedience that is due to their Paſtors, and giving Examples of Virtue and Piety. This Letter is publiſhed in the Second Tome of the Works of the Popes of *Avignon*, put out by Mr. *Baluzius*, with the Sentence by which that Pope declared the Marriage between *Charles the Fair*, King of *France*, and Queen *Blanch*, to be Void, and ſeveral other Letters of his, and Pope *Clement* V's. his Predeceſſor. There are alſo ſeveral of them in the Annaliſts, and divers Bulls in the Bullary. *John* XXII. was Ingenious, Active, Crafty, of a good Life, Studious, and vers'd in the Sciences, but chiefly in the Canon Law.

The Election of Benedict XII.

The Holy See after his Death was not long Vacant, for *Benedict* the XIIth. was choſen, *Dec.* 16. and Crown'd the 20th. of the ſame Month, in the Church of the Friars-Preachers at *Avignon*. He was called before *James Fourniter*, a Native of *Savardun*, in the County of *Foix*, which was a Caſtle of the Dioceſs of *Pamiez*, and ſince of that of *Rieux*. He had in his Youth been a Monk in the Abby of *Balbone*, of the Order of *Ciſtertians* in the Dioceſs of *Mirepoix*, from whence he came to *Paris* to follow his Studies, where he commenced Doctor of Divinity. Then he was made Abbot of the Monaſtery of *Fontfroidus*, afterward Biſhop of *Pamiez*, then of *Mirepoix*, and laſtly, nominated a Cardinal-Prieſt of the Title of St. *Priſcus*, by *John* XXII. in *December* 1327. He had a Deſign to ſettle his Reſidence in *Italy*, and choſe *Bononia* for his Seat, but having cauſed the Inhabitants to be tryed, whether he ſhould be welcom there, found, that that People, which had expelled the Legate of his Predeceſſor, would not entertain him; which made him take up the reſolution of abiding at *Avignon*, and Build himſelf a Palace there; although the People of *Rome* ſent Ambaſſadors to him, to beg of him to come and reſide in their City.

The Determination of the Queſtion of the Happineſs of Souls, by Benedict XII.

At his Entrance upon the Papacy he found two Affairs in the Church that wanted Regulation, *viz.* 1. The Queſtion concerning the Happineſs of the Souls of the Righteous, after their Separation from the Body; which had been much debated a little before the Death of his Predeceſſor. 2. The Second was the Difference of the Church of *Rome* with *Lewis* of *Bavaria*. To prepare Mens Minds for the Deciſion of the Firſt, he Preached a Sermon on that Subject upon the Purification, in the Year 1335. in which he maintained, that the Souls of the Juſt, which were abſolutely pure, did enjoy the Beatifick Viſion of God before the Day of Judgment. Two days after he held a Conſiſtory, to which he Summoned ſuch as had maintained the contrary Opinion in his Predeceſſors time; and that he might proceed circumſpectly in the Determination of that Point of Doctrine, he Aſſembled many Able Doctors of Divinity, and with them examined that Queſtion, as oft as he had leiſure, in the Year 1335. which he paſſed at *Pont de Sorgue*: And at length the Matter being fully ordered, he made his Conſtitution, *Feb.* 22. of the following Year, in which he determines, That the Souls of the Saints that died before our Lord's Paſſion, as alſo of the Apoſtles, Confeſſors, Martyrs, Virgins, and other baptized Chriſtians which are pure, when they are ſeparated from their Bodies, or are united with it, as alſo the Souls of Infants, which die after Baptiſm, before they have the uſe of Reaſon, are in Heaven and Paradiſe with JESUS CHRIST, and the Angels, immediately after the Separation from the Body, or after their Purification, and enjoy the intuitive and immediate Viſion of the Divine Eſſence, without the Mediation of any Object; becauſe he diſcovers himſelf nakedly, clearly, and openly to them; and conſequently, they are happy, and enjoy eternal Reſt; but on the contrary, the Souls of thoſe that die in Mortal Sin, deſcend actually right down into Hell, where they ſuffer the Pains of the Damned; That nevertheleſs all Men ſhall riſe, and appear before the Tribunal of JESUS CHRIST, to receive every one in their Body Reward, or Puniſhment for what they have done; and declares all thoſe Hereticks, that obſtinately maintain any one of the contrary Articles.

Benedict XII. *Confirms the Judgment of his Predeceſſors, againſt* Lewis *of* Bavaria *and the Grey-Friars.*

As to the Conteſt of the Pope with *Lewis* of *Bavaria*, *Benedict* XII. before he would engage in the Conteſt with that Prince, which his Predeceſſor had begun, Exhorted him to return to his Duty and Obedience to the Church. *Lewis* of *Bavaria* ſent two Ambaſſadors to him in 1335. to deſire Abſolution; which *Benedict* ſeemed ready to grant him, if the Ambaſſadors of the King of *France*, and *Apulia*, and the Cardinals had not deterred him from it; inſomuch, that the Ambaſſadors of *Lewis* returned without doing any thing. In the next Year he ſent other Ambaſſadors in the Name of the Princes of the Empire, to deſire it again. The Pope received them kindly, and told them, that he wiſhed he could do it; but he feared the King of *France*. Upon this Anſwer *Lewis* of *Bavaria* addreſs'd himſelf to that King, and ſent his Ambaſſadors in 1337. to pray him to joyn with him, that he might obtain Reconciliation. The King of *France* ſent his Ambaſſadors to the Pope, with thoſe of *Lewis* of *Bavaria*, to demand Abſolution. The Pope hearing that, anſwered, That it being a Matter of Conſequence, he would conſider of it; and that he was not obliged to treat *Lewis* of *Bavaria*, as an Heretick, or Catholick at the King of *France*'s Pleaſure, and when he had delayed them a long time, he would give *Lewis*'s Ambaſſadors no other Anſwer, than this, That their Maſter did not truely repent. Thus this Buſineſs hung, and *Benedict* would not recede any thing from what his Predeceſſors had done againſt that Prince. When theſe Ambaſſadors were returned into *Germany*, *Lewis* of *Bavaria* held a Synod at *Francfort*, in *Auguſt* 1338. in which he made a Solemn Proteſtation againſt the Proceedings of *John* XXII. which he proved before them to be null and void.

Benedict

Benedict alſo maintained what *John* XXII. had decided againſt the Grey-Friars concerning Poverty, and we know, that in his Papacy, a Grey-Friar named *Francis de Peſtorio*, was Condemned to be Burnt at *Venice*, for maintaining, contrary to the Deciſion of *John* XXII. That JESUS CHRIST and his Apoſtles had nothing their own.

Orders made by Benedict XII. *and his Death.*

He made, during his Papacy, ſeveral excellent Rules for the Reformation of the Church. He revoked all the *Commendams* of Cathedral Churches and Abbies, granted by his Predeceſſors to all Perſons whatſoever, except Cardinals and Patriarchs. He compelled all Biſhops to reſide in their Churches, forbad plurality of Benefices, made void all *Favours Expectant* which were not agreeable to the Rules of the Civil Law, he deprived all Perſons unworthy of their Benefices, and carefully put in fit Perſons, where he had Power; he aboliſhed the uſe of ſeveral Diſpenſations, remedied many Abuſes and Clancular Dealings, made uſe of in gaining Bulls, employ'd rightly the Revenues of the Church of *Rome*, by giving Alms, and beſtowing Charity on the Poor during the Famine. He took great pains to unite the Chriſtian Princes, and did all he could to procure Peace with all Kings. He revoked the Tax of Tenths, which his Predeceſſor had granted to *Philip* King of *France*, for his Voyage into the Holy Land; becauſe that Prince could not go through with his Deſign. He ſhewed his Zeal to Juſtice by cauſing thoſe Officers to be puniſhed ſeverely, who had deliver'd the Ambaſſadors of *Edward* King of *England*, which were come to *Avignon* to the King of *France*: He made a Reformation among the Black-Monks, as well as *Ciſtertians*, who lived looſely; he appointed perſons of Merit and Learning to viſit their Monaſteries, that they might inform him of ſuch Abuſes as ought to be amended, and made Conſtitutions for the Reformation of them. He had alſo made ſeveral Rules for the Friars Mendicants, if he had not been prevented by Death. He only ordered, that ſuch Monks, as were in his Court without any permiſſion obtain'd, ſhould return to the Monaſteries, and forbad them leaving their Order to go over to the *Ciſtertians*, or *Cluniacks*, without the expreſs permiſſion of the Pope. Laſtly, That Pope lived in a way ſuitable to ſo great a Biſhop, keeping cloſe to his Duty, being Zealous for Religion, and for the Diſcipline and Reformation of the Church, Virtuous, Charitable, free from Ambition, and worldly Intereſts. He did not (as ſeveral other Popes have done) raiſe his Nephews and Relations to the great Offices and Dignities of the Church, nor enrich them with the Goods of the Church; or by impoveriſhing private Men. He preferred but One of his Relations, whom he made Archbiſhop of *Arles* for his Merit, which he did not do without ſome difficulty, at the earneſt Requeſt of the Cardinals. He married but one of his Neices, whom he beſtowed upon a Merchant, refuſing ſeveral great Lords, who offered themſelves, as being above her Quality. This is the Relation which all the Hiſtorians of his Time give of his Piety and Virtue, who are more to be relyed on than ſome Modern Authors; who will have him to have been a Man of a diſorderly Converſation. He died at *Avignon*, April 25. 1342. which was the Eighth Year of his Papacy.

The Works of Benedict XII.

This Pope Compoſed ſeveral Works. *Rainaldus* has publiſhed his *Opuſcula*, or ſmall Tracts concerning the Poverty of JESUS CHRIST, and his Apoſtles, and about the Viſion of God. There is a more conſiderable Treatiſe of this Pope's in the Vatican Library, upon the laſt of theſe Subjects. He alſo made a large Commentary upon the Goſpel of St. *Matthew*, which is yet in MS. in Mr. *Colbert*'s Library, with Three other Treatiſes againſt *Ockham*. Moſt of his Letters and Bulls are extant in the Annaliſts, and Regiſter of Bulls.

The Election of Clement VI.

Clement VI. was choſen Pope, *May* 7. 1342. and Crowned the 9th. of the ſame Month. He was called before *Petrus Rogerius*, Born in the Caſtle of *Maumont*, in the Dioceſs of *Limoges*. He was a Monk of the Abby of *Caſa-Dei* in *Auvergne*; and having taken his Degrees in Divinity, he went to the Court of *John* XXII. at *Avignon*. This Pope gave him the Abby of *Feſcamp*, and made him afterward Biſhop of *Arras*. He received as much Favour at the Court of *France*, as *Avignon*; for there he was admitted into the Council of that King, who had a particular reſpect for him, inſomuch, that he was tranſlated from the Biſhoprick of *Arras*, to the Archbiſhoprick of *Sens*, and in the next Year to that of *Rouen*; and laſtly, was raiſed to the Dignity of a Cardinal, of the Title of *S. Nereus*, and *Achilleus* by *Benedict* XII.

Rules made by Clement, *about the Affairs of* Italy.

The Firſt thing that he did after his riſe to the Papal Dignity, was to ſend his Legatees to make way for a Peace between the Kings of *France* and *England*. He ſent alſo a Cardinal-Legate into *Italy*, to appeaſe the Troubles and Wars which were in that Country. *Robert* King of *Apulia* died about that time, and his Kingdom fell to *Jane* his Daughter, then an Infant, who was married to *Andrew* King of *Hungary*. The Pope took upon him the Government of that Realm, till that Prince came to take Poſſeſſion of it, which he was ſcarce come to do, but he was Slain by Treachery. The *Romans* ſent to the Pope 18 of their principal Citizens, to deſire Three Things of him. I. To make the Senators, Governor, and other Magiſtrates of their City Friends, who preſented themſelves to him as *Petrus Rogerius*, and not as *Clement* VI. who was Pope for his Life only. II. To come, and make his Reſidence at *Rome*. III. That ſince the Life of Man is ſo ſhort, that few lived to an Hundred Years, to which Age *Boniface* VIII. had annexed a Plenary Indulgence for thoſe who viſited the Church of S S. *Peter* and *Paul* at *Rome*, he would pleaſe to reduce that time to the Fiftieth Year. The Pope granted the Firſt and Laſt of their Demands, for he reconciled the Magiſtrates preſented to him, upon Condition, that it ſhould be no Prejudice to his Rights, and brought the Jubilee to the 50th. Year, appointing, That every 50th. Year there ſhould be a Jubilee; but for the Second he put it off, by declaring, That the deſign, which

which he had of coming to *Rome*, he could not put in Execution for the preſent, and he could not tell them when he ſhould be able to do it.

Lewis of Bavaria Excommunicated anew by Clement.

Lewis of *Bavaria* uſed all his Endeavours in this Papacy to be reconciled to the Church, and prayed the King of *France* to intercede for him. This Prince told him, That he muſt ſubmit himſelf, and humbly beg Abſolution. The Ambaſſadors of *Lewis* deſired ſuch a Form, as the Pope would accept; but they gave him ſuch an intolerably ſevere one, that he would not ſubſcribe it, when he was in Priſon; for it ſignified, that he gave Power to *Humbertus* the Dauphin's Uncle, to the Provoſts of *Augsburg* and *Bemberg*, and to *Henry* his Arch-Chancellor, to confeſs all the Errors and Hereſies that he was accuſed of, to make a Renunciation of the Empire with a Promiſe never to reſume it, but by the Pope's conſent, and to put his Children and Goods into the hands of his Holineſs. They annexed alſo other Clauſes, which concerned the Empire. Theſe Ambaſſadors approved of this Propoſal; but when it was preſented to *Lewis*, and ſeen in the Aſſembly held at *Francfort* in *September* 1344. it was declared contrary to the Intereſts of the Empire, and the Aſſembly refuſed to permit that *Lewis* of *Bavaria* ſhould Sign it; and ſent their Ambaſſadors to the Pope and Cardinals, to perſwade them not to require it. The Pope ſeeing himſelf deceived, renewed his Proceſs againſt *Lewis* of *Bavaria*, Condemns him in his Excommunication, and Depoſes him entirely; and orders the Electors of the Empire to proceed to the Election of another King of the *Romans*, to whom he might give the Title of Emperor, unleſs the Holy See ſhould provide one. At the ſame time he depoſed *Henry* Archbiſhop of *Mayence*, and nominated in his Place *Gerlacke*, the Count of *Naſſau*'s Brother; who going into *Germany*, joyned himſelf to the Electors of *Cologne*, *Treves*, Dukes of *Saxony*, King of *Bohemia*, and ſome other Princes of the Empire, who being Aſſembled at the end of *Auguſt* at *Rens*, choſe *Charles* of *Moravia*, the Son of the King of *Bohemia*, Emperor; his Election was ſolemnly Confirmed by the Pope, and the War began between the two Competitors in *Germany*, but it ſoon ended by the Death of *Lewis* of *Bavaria*, which happened *October* 11. 1347. After his Death, *Charles* got Poſſeſſion of the greateſt part of the Cities of the Empire; But *Henry* the old Archbiſhop of *Mentz*, the Marqueſs of *Brandenburg*, the Count Palatin of the *Rhine*, and the Duke of *Saxony*, reſolved to chooſe another Emperor, and offered the Empire firſt to *Edward* the Third King of *England*, and after to *Frederick* Marqueſs of *Miſnia*, but both of them having refuſed it, they choſe *Gontherius* Count of *Thuringia*, who died the ſame Year, and left *Charles* the Peaceable Poſſeſſion of the Empire.

The Attempt of Nicholas Laurentius in Rome.

While the Princes of *Germany* were contending for the Empire, a *Roman* named *Nicholas Laurentius*, took upon him the Title of Tribune *Auguſtus*, the Deliverer of the City of *Rome*, and Defender of *Italy*. He made himſelf Maſter of *Rome*, ſeized upon the Capitol, and made a League with the greateſt part of the People of *Italy*. He wrote to the Pope, That if he did not come to *Rome* within a Year, he would have another Pope choſen, and ſtirred up *Lewis* and *Charles* the Competitors for the Empire, and the Electors to appear before the Magiſtrates of the People of *Rome*, declaring, that the City of *Rome* was the Seat of the Empire; That it belonged to him, and that the Empire ought to be in *Italy*, and not in *Germany*. This Enterprize fell almoſt immediately; for this pretended Deliverer being conſtrained by the Contrary Faction to fly from *Rome*, and having the Boldneſs to go in Diſguiſe to *Charles*'s Court, he was known, Arreſted there, and carried from thence to *Avignon*, where he was put into the Pope's hands, who caſt him into Priſon; but he eſcaped out of it, as ſome ſay, and returned to *Rome*, where he was Killed.

The Death of Clement VI.

Clement VI. died *Decemb.* 6. 1352. in the 11th. Year of his Papacy. This Pope had a great deal of Learning, and a fine Wit, to which he had joyned a bountiful Diſpoſition, much Meekneſs, Affability and Liberality. He loved Peace, and took a great deal of Pains to unite the Chriſtian Princes, without ſiding with any Party. In the Year 1344. he put forward an Expedition againſt the *Turks*, of which the Dauphin was Captain; but it had no good Effect. He laboured to unite the Greek Church, and accompliſhed it among the Armenians. He made the Church of *Prague* in *Bohemia* into an Archbiſhoprick in the Year 1344. and made a Conſtitution in 1350. concerning the Conclave, by which he allows all the Cardinals to have in the Conclave, every one two Clergymen to wait on them, their ſeveral Lodgings, and a Deſſert. A little before his Death he made a Declaration, by which he revoked all that he had delivered, either in Diſputation, Teaching, or Preaching, or otherwiſe againſt the Catholick Truths, and againſt Faith and good Manners. A Proteſtation, which his Succeſſors *Innocent* VI. *Urban* V. and *Gregory* XI. alſo made at the Point of Death. Several Letters of *Clement* V. are found among the Annaliſts [*Bzovius* ad an. 1342. and *Waddingus* Tom. 3. ad an. 1342.] There is an Epiſtle of his againſt the Whipping-Monks in the 11th. Tome of the Councils, and Mr. *Baluzius* hath publiſh'd ſeveral, ſent to the Kings of *France* and *Arragon* in the Ancient Acts, which he hath joyned to the Lives of the Popes of *Avignon*.

The Election and Actions of Innocent VI.

Innocent VI. was Choſen in the Room of *Clement* V. *Decemb.* 18. and Crowned the 23d. or 30th. of the ſame Month. He was called before *Stephanus Albertus*, and was a Native of *Mont* near *Pampadour*, in the Dioceſs of *Limoges*. He had been before Grand Seneſchal of *Tholouſe*, and after was made Biſhop of *Noyon* in 1338. and tranſlated to the Biſhoprick of *Clermont* in 1340. *Clement* VI. raiſed him to the Dignity of a Cardinal of the Title of St. *John* and St. *Paul*, and made him Biſhop of *Oſtia* and Grand Penitentiary. He began as ſoon as he was made Pope to revoke the Reſervations, and Commendams of Benefices, which his Predeceſſor had two eaſily granted;

granted, and took all the Care he could to fill the Dignities of the Church with Perſons eminent for Virtue and Knowledge. He ſent into *Italy*, *Giles Alvarez*, a Spaniſh Cardinal of the Title of St. *Clement*, to reſume the Caſtles and Cities that belonged to the Church of *Rome*, of which ſeveral ſmall Lords had made themſelves Maſters. This Legate found in all *Italy*, only the Caſtles of *Monteſiaſcone* and *Montiſalco* willing to receive him; but a little after, he put the Pope in Poſſeſſion of a part of his Dominion. The City of *Rome* was troubled with ſome ſtirs by *Francis Baroncellus*, who took upon him the Title of Tribune, but the Pope ſet up *Nicholas Laurentius*, whom he delivered out of Priſon on purpoſe. He deſtroyed *Baroncellus*, and was himſelf Slain a little time after. Under the Papacy of this Pope, *Charles* King of the *Romans* went to *Rome* by the conſent of his Holineſs, and was Crowned Emperor in 1355. by the Cardinals *Petrus Bertrandus* and *Giles Alvarez*, after he had taken an Oath, that he would not ſtay in *Rome*, nor *Italy*; *Lewis* Marqueſs of *Brandenburg*, Son of *Lewis* of *Bavaria*, was abſolved of the Cenſures, which he had incurred by maintaining his Father's Party. *Innocent* VI. maintained the Decrees of his Predeceſſors againſt the Grey-Friars, which rebelled againſt the Holy See, and Burnt two of them at *Avignon* in 1353. becauſe they obſtinately maintained their Opinion concerning the Poverty of JESUS CHRIST; and Impriſoned one named *John Roquetaillade* of S. *Flour*, becauſe he took upon him to Propheſie, and foretold, that Wars ſhould increaſe; That the Earth ſhould be deſolate; That the Clergy ſhould be Abuſed and deſpoiled of their Goods, and after this time of Affliction is paſſed, there ſhall come an Angel, the Deputy of JESUS CHRIST, who ſhall bring the Clergy to live after the Ancient Way of the Apoſtles, ſhall Convert the *Jews* and *Turks*, and purifie the whole Earth. *Innocent* VI. ordered alſo his Inquiſitor in *Germany* to baniſh all the *Begards*, and *Beguines*, and condemned an Hereſie riſen in *England*, concerning Original Sin, and the Merit of good Works. This Pope died *Sept.* 12. 1362.

His Writings. A Regiſter of his Letters is preſerved in the Vatican Library, ſeveral of which are publiſhed by *Rainaldus*, *Bzovius* and *Waddingus*, in their Annals.

The Election of Urban, *and his Actions.* *Octob.* 28. following, the Cardinals being Aſſembled in the Conclave, choſe *William Grimoardus*, a Native of *Griſac* in the Dioceſs of *Menda*, Doctor of Law, and Abbot of S. *Victor* at *Marſeilles*, who aſſumed the Name of *Urban* V. and was Conſecrated and Crowned Pope at *Avignon*, Nov. 6. After he had had a Conference at *Avignon* in the Year 1365. with the Emperor *Charles*, he took up a Reſolution to go to *Rome*, to ſet in Order the Affairs of *Italy*; and accordingly departed from *Avignon* the laſt day of *April* 1367. and taking Ship at *Marſeilles* *May* 20. he Arrived four days after in *Italy*. Having ſtayed ſome time at *Viterbo*, He made his Entry into *Rome* Octob. 6. and was there received with great Joy by the *Romans*. He had the honour to receive two Emperors there, *viz.* *Charles* the Emperor of *Germany*, who came in 1368. with an Army to bring the People, and Cities of *Italy* into Obedience to the Pope, and *Joannes Palæologus* Emperor of the *Greeks*, who came to *Rome* the next Year; and united himſelf to the *Roman* Church. *Urban* having put the Affairs of *Italy* in order, reſolved to return to *Avignon*, under a Pretence of endeavouring to make a Peace between the Kings of *France* and *England*. He left *Italy* Sept. 5. 1370. came the 16th. of the ſame Month to *Marſeilles*, and the 24th. to *Avignon*; where he died, *Decemb.* 19. of the ſame Year.

His Character and Works. This Pope had ſeveral great Accompliſhments, and was very Noble, very Zealous to do his Duty, and a lover of Juſtice. He erected divers ſtately Buildings, Reformed many Abuſes in the Court of *Rome*, puniſhed Irregular Clergy-men very ſeverely, proſecuted Uſurers, and Perſons guilty of Simony, and ſuch as uſed Unlawful Trades, forbad Plurality of Benefices, favoured Learning, eſtabliſhed ſeveral Publick Univerſities, and entertained 1000 Students at his own Charge: He was Liberal and Charitable to the Poor; made a good Uſe of the Revenues of the Church; forbad Eccleſiaſtical Immunities, and Privileges; and preferred only two of his Relations to Eccleſiaſtical Dignities, becauſe they were worthy of them. His Conſtitution againſt Plurality of Benefices is in the 11th. Tome of the Councils. The Annaliſts [*Bzovius* ad an. 1365. and *Waddingus* ad an. 1363.] have publiſhed ſeveral of his Letters, [and there is a Volume of them in the Vatican Library.]

The Election of Gregory XI. After the Death of *Urban*, the Cardinals choſe *Petrus Rogerius*, Nephew to *Clement* VI. being about Forty Years old. He was a Native of *Maumont*, in the Dioceſs of *Limoges*. He took the Name of *Gregory* XI. and was Conſecrated and Crowned at *Avignon*, Jan. 4. 1371. *Italy* was afflicted with Wars under the Pontificate of this Pope, and the *Florentines* revolted, and drew away *Bononia*, and ſeveral other Cities. After the Pope had thundred out his Excommunications, he publiſhed a Croiſado, and Levyed an Army againſt them; which he ſent into *Italy* under the Command of the Cardinal of *Geneva*; And laſtly, reſolved to go and make his Reſidence in *Italy*, and fix his See at *Rome*. Some affirm, That he did this by the Perſwaſion of *Baldus* the Lawyer, who had been his Maſter. Others ſay, That it was done upon the Reflection of a Biſhop, who was reproved by him, for Non-reſidence; Others ſay, That he did it by the Advice of St. *Catharine* of *Sienna*. However that be, he left *Avignon* without the Knowledge of the *French*, Sept. 13. 1376. being accompanied with all the Cardinals, except five, who would ſtay there, and made his Entrance into *Rome*, Jan. 7. in the next Year. His Arrival did not at all alter the ſtate of Affairs, the Revolt continued, the *Romans* themſelves would not ſubmit to him, and kept up their Magiſtrates. Their Governor invaded *Viterbo*, and ſome other Cities belonging to the Patrimony of St. *Peter*, which obliged *Gregory* to retire to *Anagnia*, under a Pretence

Pretence of avoiding the heat of the Weather. He returned to *Rome* in *November*, and having accommodated things with the Governor of *Rome*, he treated with the *Florentines*, and the other Revolters about a Peace. During the time of this Negotiation, *Gregory* died *March* 27. 1378. *Gerſon* ſays, That this Pope made a Declaration when he died, in which he exhorted all preſent not to believe the Viſions of Private Perſons; becauſe he had himſelf been deceived by the advice of one of theſe Enthuſiaſts, and upon that Account had like to have created a dangerous Schiſm in the Church, but that he foreſaw the ill Conſequence of it. This he ſaid with a reſpect to the Advice, which *Catharine* of *Sienna* had given him to go to *Rome*. However that be, the Death of *Gregory* made a Way to a Schiſm; of which we ſhall ſpeak in the following Chapter. The greateſt part of the Letters of this Pope are publiſhed by *Waddingus* [in his *Annal. Minor.* ad an. 1371.] and by *Bzovius* [in his *Annales* ad an. 1372.]

CHAP. IV.

The Hiſtory of the Schiſm of the Popes of Rome *and* Avignon, *and of what paſſed in Chriſtendom on that Account, till the Council held at* Piſa.

Gregory the XIth. being Dead at *Rome*, the *Romans* were deſirous to take this Opportunity of reſettling the Pope's Court in their City, by promoting the Choice of a *Roman*, or at leaſt of an *Italian*. There were at that time Sixteen Cardinals at *Rome*, Four *Italians*; which were *Peter* of *Corſinis* a *Florentine*, Biſhop of *Porto*, ſtyled Cardinal of *Florence*, *Simon* of *Broſſana*, a *Milaneſe* Cardinal-Prieſt of the title of St. *John* and St. *Paul*, *Francis* of *Thebaldeſchis*, Cardinal-Prieſt of the title of St. *Sabina*, commonly called the Cardinal of St. *Peter*, *James Des Urſini*, a *Roman*, Cardinal-Deacon of the title of St. *George*, and Twelve *Ultramontanes*, *i. e.* of the Nations beyond the *Alps*; to wit, the Cardinals *John* of *Groſſo*, a *Limoſin* Biſhop of *Præneſte*, called Cardinal of *Limoges*, *Robert* of *Geneva* Cardinal-Prieſt of the title of the Twelve Apoſtles, *Gerard du Puy* Abbot of *Marmoutier*, Cardinal-Prieſt of the title of St. *Clement*, *Peter Flandrini*, Cardinal-Prieſt of the title of St. *Euſtace*, *Willam* of *Aigrefeüille*, Cardinal-Prieſt of St. *Stephen* in *Monte Cœlio*, *Bertrand Larger* of *Glandeva*, Cardinal-Prieſt of the title of St. *Cecily*, *Hugo* of *Montelais* of *Nants*, of the title of the four Crowns, *Guy* of *Maleſicco*, Cardinal-Prieſt of the title of the Holy-Croſs in *Jeruſalem*, ſtyled Cardinal of *Poictiers*, *Peter* of *Sortenac*, Cardinal-Prieſt of the title of St. *Laurence*, nam'd of *Viviers*, *William Noellet*, Cardinal-Deacon of the title of the St. *Angelo*, *Peter* of *Vergne*, Cardinal-Deacon of the title of St. *Maria* in *viâ latâ*, and *Peter de la Lune*, Cardinal-Deacon under the title of St. *Mary* in *Coſmedin*. Theſe latter being much more in number, than the *Italians*, there was ſmall likelihood they would chooſe an *Italian*; wherefore the *Romans* were reſolved to obtain by force, what they could not bring about, if they left things to go on in their ordinary Channel. They began with demanding it of the Cardinals, even before they entred the Conclave; giving them to underſtand, that unleſs they yielded to them, it ſhould be the worſe for them. The Cardinals being urged to ſpeak Poſitively, made anſwer, That they could not Diſcourſe of the Election of a Pope out of the Conclave, and when they were met there, they would do, what they judged moſt conducible to the good of the Church; moreover, they deſired them to make no ſuch Demands as were joyn'd with Threatnings, and which occaſion'd them to fear ſome Violence; declaring that if they offer'd any, to compel them in their Choice; he that ſhould be choſen, would not be Legitimate Pope, but an Intruder. The *Romans*, whoſe intereſt it was, not to let ſlip this Opportunity, perſiſted in their firſt Demands; and for fear the Cardinals ſhould quit *Rome*, they ſet a Guard at the Gates and Avenues of the City, expelled thence the Nobility and the Principal Citizens, and admitted a great number of People out of the Country, whom they ordered to Arm, that they might controul the Election. The Obſequies of the deceaſed Pope being ended, on the 5th. of *April*, the Cardinals prepared to go into the Conclave, though with regret, and diſcontented, under the Apprehenſion of what might happen; Proteſting, That in caſe they were obliged to chooſe an *Italian*, they ſhould not Acknowledge him for Pope. They entred on the 7th. into the Conclave, the Guard whereof was committed to the Biſhop of *Marſeilles*; but the Officers of the *Romans* alſo went in, and departed not thence, till they had made diligent Search in all the Lodgings, and poſſeſs'd themſelves of the Gate, while the Conclave was Surrounded with an innumerable Company of People, which cried, We will have a *Roman* Pope; *Romano lo volemo lo Papa*, *Romano lo volemo*. When it was repreſented to them, that theſe tumultuary Cries were Unbecoming; they made two Officers enter the Conclave, and declared to the Cardinals, That if they choſe not a *Roman* Pope, they were in danger of their Lives. The Cardinals having given them the ſame Anſwer as they gave before, that the Election of a Pope ought to be made with Freedom; they continued the ſame Threats, and withdrew in the Evening, after the Cardinals had told them, that on the Morrow, when they had ſaid one Maſs of the Holy Ghoſt, they would act according as he ſhould inſpire them. The People, who were not contented with this Anſwer, continued to cry all Night long, *Romano lo volemo lo Papa*, *O almanco almanco Italiano*,

The Election of Urban VI. *made by force.*

liano è ſe non lo fanno tutti quanti queſti Cardinali è Franceſi ſaranno tagliatia pezze. One of the Cardinals to appeaſe them, told them out at the Window of the Conclave, That to Morrow they ſhould be ſatisfied. On the next day, the 8th. of *April*, the People being again gathered together in greater Numbers at the Sound of the Alarm-Bell of St. *Peter*'s Clock, came with greater Fury to the Conclave, threatning to break down the Gate. The Cardinals having notice of it from the Biſhop of *Marſeilles*, ſent the Cardinal *d' Aigrefeüille* to ſpeak to the People, whom he could bring to no other terms, but that they ſhould make Choice of a *Roman*, or an *Italian*, if they deſired to ſave their Lives. The Cardinal *d'Aigrefeüille* having Reported this to the Conclave, they deputed Cardinal *Florentin*, Dean of the Sacred College, to go and Promiſe the People, they ſhould have Satisfaction. The Cardinal would not accept this Commiſſion, firſt, becauſe he judged it contrary to the freedom they ought to have, and for fear of being killed by the *Romans*, if they fail'd in the Performance of this Promiſe. The Cardinal *d' Aigrefeüille*, Dean of the Cardinals-Prieſts, having taken him by the hand, together with *James Des Urſini*, Dean of the Cardinals-Deacons, led him to the Gate of the Conclave; where they promiſed the People, that they were upon chooſing an *Italian* Cardinal. Being returned, they choſe in a hurry *Bartholomew Pregnano*, Archbiſhop of *Bari*, not deſigning this Election ſhould ſtand: for the *Ultramontanes* had a Mind to a Pope which was no *Italian*, and the *Italians* were deſirous, that one of their Number ſhould be advanced to this Dignity; and not a Man who was not of the Sacred College. There were likewiſe ſome, who declared, That they made this Election againſt their Judgment, to avoid the Danger they were in, and with an Intention, that he whom they choſe, ſhould not be Pope. The Cardinal *Florentin* gave his Vote for the Cardinal of St. *Peter*, and *James Des Urſini* refuſed to give his Voice. The report being afterwards ſpread Abroad, that the Archbiſhop of *Bari* was choſen Pope; the People miſtaking him for *John* of *Bar* a *Frenchman*, Chamberlain to the deceaſed Pope, began again their Tumults. The Cardinal of St. *Peter* having appear'd at the Window, ſome ſaid, It is the Cardinal of St. *Peter*, the common People ſuppoſing he had been choſen Pope, began to cry, *Viva, viva Santo Pietro*, and went away of that Opinion. But ſome time after, perceiving they did not open the Conclave, they returned with greater Violence, broke open the Gates of the Conclave, ſeized the Cardinals, Plunder'd their Goods, demanding without intermiſſion a *Roman* Pope, and ſome of the Domeſticks of the Cardinals having ſaid to them, Have you not the Cardinal of St. *Peter*, they took him, and arrayed him in Pontifical Robes, placed him on the Altar, and worſhipped him, though he cried out, that he was not Pope, neither would he be. The Cardinals eſcaped with great difficulty. Some were ſtopt, and rudely handled; others were forc'd to diſguiſe themſelves: Some retreated to their Houſes, and others left the City, or betook themſelves to the Caſtle of St. *Angelo*. On the Morrow, the Archbiſhop of *Bari* choſen in the forementioned manner, deſigned to be Proclaimed; but ſeeing himſelf deſerted by the Cardinals, who would not own him, he told the Magiſtrates of *Rome*, They had done nothing, unleſs they re-aſſembled the Cardinals, to the intent they might Proclaim his Election, and put him in Poſſeſſion of the Holy See. The Magiſtrates having put this Order in Execution, they cauſed Twelve or Thirteen to meet, who Proclaimed the Archbiſhop of *Bari* Pope, under the Name of *Urban* VI. cloathed him in the Pontifical Habit, and gave him Poſſeſſion of the Holy See. On the 17th. of the ſame Month, which was *Eaſter-Day*, he was crowned in preſence of the Cardinal *Des Urſini*.

The beginning of the Papacy of Urban VI.

Urban the VIth. was a *Neapolitan*: he had formerly been Archbiſhop of *Otranto*, from whence he was newly tranſlated to that of *Bari*, by *Gregory* XI. who alſo gave him charge of the Apoſtolick Court of Chancery, in the abſence of Cardinal *de Pampelune*, who remain'd at *Avignon*: He paſſed for an able Doctor of the Canon Law, and had the repute of an Humble, Devout, Honeſt Man, an Enemy to Simony, Regular in his Morals, Studious, a Lover of Juſtice. The Cardinals caſt an eye upon him, fancying, that he would not make an Advantage of this Election, thus carried on by force; nevertheleſs it is apparent, that he had labour'd underhand for this Dignity, and the News of his Election was no ſooner brought him, but he looked on himſelf as Pope, and gave Order to the Magiſtrates of *Rome* to oblige the Cardinals to come together, to the end he might be Acknowledged, and placed on the Throne. The next day after his Coronation, the Cardinals who were at *Rome* wrote to thoſe of *Avignon*, that they had choſen for Pope the Archbiſhop of *Bari*. We have their Letter in the Tenth Tome of the *Spicilegium*; but at the ſame time the Cardinal d' *Aigrefeüille*, and ſome others, ſent private notice to the King of *France*, and other Chriſtian Princes, that this Election was not valid, and they deſign'd not, that *Urban* ſhould be owned as Pope. Nevertheleſs, whether out of Fear, or Diſſimulation, they owned him at *Rome*, and obeyed him in appearance: Perhaps likewiſe they would have practiſed nothing againſt him, and had left him in quiet Poſſeſſion of the Holy See, if he had treated them with Mildneſs; but *Urban*, who was naturally ſevere, would oblige the Prelates to reſide at their Benefices, reproved ſharply the Behaviour of the Cardinals, in a Speech he made in the Conſiſtory a Fortnight after *Eaſter*, upbraided ſome in particular with their carriage, which diſobliged them, and put them upon a Reſolution of chooſing a new Pope. *Urban* further drew upon himſelf the Anger of *Otho* Duke of *Brumſwick*, who had Married *Jane* Queen of *Sicily*, after the Death of the Prince of *Tarentum*. This Queen at the firſt rejoiced very much at the Election of *Urban*, Born her Subject; but *Urban* treated the Duke of *Brumſwick* with Diſdain, and refuſing to accept the Conditions of the Peace, which

The Cardinals withdraw to make another Election.

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that Prince had negotiated by order of *Gregory* XI. with the People of *Tuscany* and *Liguria*, he lost a Defender, which he had need of, considering the Posture of his Affairs. He committed also another Fault, in taking from the *Rostaings* the Government of the Castle of St. *Angelo*, of which they were in Possession, and which they refused to Surrender to him; but on the contrary declared against him. The Thirteen *Ultramontane* Cardinals being dissatisfied, withdrew from *Rome* one after another, in the Month of *May*, under pretence of avoiding the excessive heat of the Summer, and resorted to *Anagni*. *Urban* then seeing himself deserted, and plainly foreseeing their Design, did all he could to oblige them to return; and that he might deal more kindly with them, he went as far as *Tivoli*, where the *Italian*, and *Ultramontane* Cardinals held divers Conferences, and proposed the calling of a Council to prevent the Schism which was then hatching; but not being able to agree on the Place, nor the Conditions, things remained in the same posture. The Duke of *Brunswick* was willing to interest himself in bringing Matters to an Agreement, and had effected it, if *Urban* would have consented to the Marriage of *Mary*, the Heiress of the Kingdom of *Sicily* beyond the *Pharos*, to the Marquess of *Monferrat*, his Kinsman; but this Pope, who had a Design this Kingdom should fall to his Nephew *Francis Pregnano*, would not hearken to that Proposition; and this made a perfect Quarrel between him and *Otho*, who no longer would interest himself in his Affairs, but forsook him, though without withdrawing from his Obedience. The Cardinals at *Anagni*, before the doing any thing to provide for their Safety, caused the Lord *Bernard de la Salle*, with his Troops, to approach unto *Viterbo* for to Guard the Sacred College; The *Romans* attempting to Way-lay them, as they marched by near *Rome*, were defeated, and the Troops arrived at *Anagni*. When the Cardinals saw they were secure, they began to intimate unto *Urban*, that he had not been lawfully chosen, but by force, as he himself very well knew; and by consequence he was an Intruder, and obliged to resign the Popedom. *Urban* made Protestations to the contrary, and wrote a Letter to the Cardinals in the Name of all Christians, wherein he asserts his Election to be Canonical, and exhorts the Earl of *Fondi* not to afford his Protection to those revolted Cardinals. Wherefore the Cardinals seeing no likelihood of his voluntary relinquishing the Papacy, on the Second day of *August*, made a Declaration, in which they recite after what manner the Archbishop of *Bari* was chosen, set forth, That he ought not to be acknowledged, as lawful Pope; and Protest against whatever they have done, and written about this Election. On the 9th. of the same Month, after having celebrated One Mass of the Holy Ghost, they made an Award, wherein they declare, That the Archbishop of *Bari* ought to be looked on as Excommunicate, an Usurper, and a Tyrant. They made known this Sentence to the Kings, to the University of *Paris*, and to all Christians. *Urban* perceiving there was no hopes of an Accommodation, return'd to *Rome*, where he made Nine and twenty Cardinals. The old *French* Cardinals withdrew to *Fondi*, to proceed to the Choice of a new Pope. But that it might be less liable to Dispute, they believed they ought to call thither the three *Italian* Cardinals, which remain'd (for the Cardinal of St. *Peter* was dead some days before). These three Cardinals, who had stood as Neuters, were retired to a Castle belonging to Cardinal *Ursini*. The *Ultramontanes* assured each of them in particular, That if he would come to them at *Fondi*, they would order it so, that he should be chosen Pope: With these hopes, they all departed and came to *Fondi*. Upon their Arrival, the Cardinals entred the Conclave on the 20th. of *September*, and proceeded to the Election of a Pope. The Cardinal of *Limoges* gave his Voice first, because the Cardinal of *Florence*, who was Dean of the Sacred College, had excused himself from giving the first Vote; he said, "That "since the *French* were for a *French* Pope, and the *Italians* for an *Italian*, he judged it convenient "to nominate one, which was neither *French* nor *Italian*; and thereupon he gave his Vote for "*Robert* Cardinal of *Geneva*, by Nation a *German*, and would choose him for Supreme Bishop: All the Cardinals, except the three *Italians*, gave him their Votes: He took the Name of *Clement* VII. and was Crown'd on the 21st. of the same Month. He was Brother to *Amidéus* Earl of *Geneva*, had been Bishop of *Teroüane*, and afterwards of *Cambray*, and made Cardinal by *Gregory* the XIth. though not above Thirty six Years of Age: He was Quick, Eloquent, Active, fit for Business and Labour: These Qualifications contributed to the Choice they made of his Person, but more, the Nobility of his Birth, whereby he was of Kin and Allied to the most Potent Princes of Christendom; which gave the Cardinals who chose him, ground to hope he would be owned without Difficulty, and that his Competitor *Urban*, would be forsaken by all the World; but God permitted not Matters to go thus; for Christendom was divided, divers Kingdoms continued under the Obedience of *Urban*, and others acknowledged *Clement*; this caused a bloody Schism in the Church. *Urban* was in Possession of *Rome*, but the Castle of St. *Angelo* was firm to *Clement*, and very much gall'd the *Romans*, who besieged it, took it in conclusion, and in part demolish'd it. Almost all the Cities of *Tuscany* and *Lombardy* also owned *Urban*: *Germany* and *Bohemia* stuck to his Party; for that being at *Tivoli*, he had confirmed the Election *Wenceslaus* King of *Bohemia*, Son to the Emperor *Charles*, chosen King of the *Romans* in the Year 1376. Though his Predecessor *Gregory* XI. made a Scruple to approve it. *Lewis* King of *Hungary* likewise own'd him; and these two Princes sent Ambassadors to *Clement*, and to the Cardinals, to represent that they ought to Acknowledge *Urban* as Legitimate Pope, and desist from their Pretensions: *Clement* having ill received them, provoked these two Princes, and confirm'd them in the resolution to take *Urban*'s part: *Poland*, *Prussia*, *Denmark*, *Swedeland*, and *Norway*, followed the Example of *Germany*. In *England* the Envoys of the two Competitors

The Election of Clement VII.

The Division of christian Princes on account of the two Popes elected.

petitors having been Heard in a Parliament held at *Glouceſter*, in the beginning of the Reign of *Richard* the Second; the Election of *Urban* was approved, and that of *Clement* rejected. The Earl of *Flanders*, though a near Kinſman to *Clement*, yet ſo far declared againſt him, that he would not ſee the Cardinal, who was ſent to him on his behalf. *Clement* was Acknowledged by *France* and *Scotland*, by the Dukes of *Lorrain* and *Bar*, by the Earls of *Savoy* and *Geneva*, and by *Jane* Queen of *Naples*; which yet hinder'd not many of her Subjects from adhering to the Party of *Urban*. He ſent Legates into all Parts to ſhew his Right. Cardinal *de Groſſo* was diſpatcht to *France*, Cardinal *Aigrefeüille* to *Germany* and *Bohemia*, Cardinal *de Maleficco* into *England* and *Flanders*, and Cardinal *Peter de la Lune* to *Spain*, *Portugal*, and *Navarre*. He, finding that *Spain* had declared for *Urban*, left not the place, but tarrying there, gained ſo much Ground by his Cunning, and Intrigues, that at length *Clement* was there Acknowledged. This Pope to re-inſtate the Cardinals, whom he had ſent as his Legates, nominated Six of them in the Month of *December*, in the Year 1678. whereof two had been already named by *Urban*, and had refuſed to accept that Dignity. The Cardinal *d' Aigrefeüille*, Legate in *Germany*, found *Wenceſlaus*, who Succeeded his Father who died that Year, altogether in the Intereſts of *Urban*, and could do nothing in favour of *Clement*. In *France*, King *Charles* V. who was a very Wiſe and Prudent Prince, that he might do nothing haſtily in a Buſineſs of this Conſequence, ſent ſome Perſons of his Privy-Council unto the Cardinals, to know how Matters went, and to take an Oath of them, what they thought in their Conſcience of theſe two Elections. The Cardinals after having Sworn by the Body of JESUS CHRIST, proteſted, That they had been conſtrain'd by Violence to pretend the Election of the Archbiſhop of *Bari*, and that he, whom they had ſince choſen, was the true Pope. The King not as yet ſatisfied with this Declaration, was deſirous to Diſcourſe ſome of the Cardinals, and having obliged them to come to the Caſtle of *Vincent*, together with the Prelates, and the Doctors of Divinity; the Matter being put in Debate, and maturely Examined, it was at laſt concluded, that only the Election of *Clement* was valid, and that the King ought to Acknowledge him; the which he did, and gave intimation of it to all Chriſtian Princes his Allies.

Clement VII. *retires to* Avignon.

Nevertheleſs *Clement* left *Fondi*, and withdrew to the Caſtle of *Spelongue* near to *Cajeta*, from whence he went to *Naples* with the Cardinals; but the *Neapolitans* not being able to endure him, he bethought himſelf of going to *Avignon*, where he Arriv'd in the Month of *June* in the Year 1379. His Departure wholly ruin'd his Affairs in *Italy*. The Caſtle of St. *Angelo* Surrender'd, and what Succours he was able to afford to thoſe of his Party, were overborn by the *Urbaniſts*, who were the Stronger. *Urban* joined the Spiritual Arms to the Temporal, to ſubdue them, and order'd Proceſs to be made againſt Queen *Jane*, the Earl of *Fondi*, the *Urſini*, and the other Favourers of *Clement*; and declared them to have forfeited their Eſtates, their Lands, their Goods, and their Dignities and to be uncapable to enjoy them. He declared likewiſe *Clement* the Anti-Pope, and his Cardinals Schiſmaticks, and deprived them of all kinds of Dignities and Benefices. *Clement* on his part made uſe of the ſame Weapons againſt *Urban*, his Cardinals and Adherents. Theſe reciprocal Condemnations cauſed great Diſorders through all Chriſtendom, each of the two having their Partiſans, who made War one upon another, and endeavoured to deprive each other of the Benefices and Dignities obtain'd from the Pope, whom they Acknowledged; inſomuch, that the Benefices were for a Booty, and ſeized by ſuch as found themſelves the Strongeſt: The Popes beſtowed them on thoſe that ſued for them, though undeſerving, and being not yet of Age, only to enlarge the Number of their Creatures, or elſe they Sold them to ſupply their Wants. Impunity reigned every where; there was no ſuch thing as Order or Obedience, and the Church was in a dreadful confuſion.

Wars in Italy, *between* Lewis *Duke of* Anjou, *&* Charles de Duras.

Italy was the Part of the World which ſuffered the moſt; becauſe this was the Place where the Partiſans of the two Popes had moſt Liberty. *Urban*, to make himſelf ſole Maſter, and to put in Execution the Judgment he had given againſt Queen *Jane*, gave away her Kingdom to *Charles* Duke of *Duras*, a Kinſman of the Queen's, and call'd him out of *Hungary*, where he then was, to come and take the Poſſeſſion: When he had arrived at *Rome*, he crowned him King of *Sicily*, after he had obliged him to give the Dutchies of *Capua* and *Melphi* to him, and divers other Earldoms to his Nephew *Francis Pregnano*, Surnamed *Butillo*. But becauſe this Prince wanted Money to undertake an Enterprize ſo conſiderable, as was the Conqueſt of the Kingdom of *Sicily*; the Pope Pawn'd the Goods of the Churches in the City of *Rome*, and Sold the Chalices, Croſſes, and the other Ornaments, to make up a round Summ, which he gave him. Queen *Jane* to ſet up a Power capable to Support her againſt the Attempts of *Urban*, made a Gift of her Eſtates to *Lewis* Duke of *Anjou*, and exhorted him to come ſpeedily to her Relief. Nevertheleſs, *Charles* of *Duras*, with ſome Troops, entred the Kingdom of *Naples*, made himſelf Maſter of that City, ſurprized *Otho* the Husband of *Jane* by Treachery, and took him Priſoner; and at laſt having Storm'd *Chaſteau neuf*, whither the Queen was retired, with her Siſter *Mary*, he made her Priſoner of War, and ſome time after order'd her to be Strangled. *Clement* on his part importun'd the Duke of *Anjou* to paſs into *Italy*; the which at length he reſolved, and parted from *France* with a conſiderable Army, in the Year 1382. to Conquer the Kingdom of *Sicily*; he marched croſs *Lombardy*, and inſtead of going directly to *Rome*, to ſeize the Perſon of *Urban*, he paſſed into the Kingdom of *Naples*; and with the aſſiſtance of two *German* Commanders, whom he found in this Country, he made himſelf Maſter of ſeveral Towns in *Apulia*; whilſt that *Charles*, who tarried at *Naples*, fortified the Places that were left him, and lengthned

out

out the War, that he might waſte the Duke of *Anjou*'s Army. He ſucceeded in that Deſign. This Prince's Troops were ſo weaken'd by Scarcity and Sickneſs, that they could Undertake Nothing: His Money fell ſhort, and at laſt he died, either by a Diſeaſe, or by Poiſon, on the 20th. of *September*, in the Year 1384. at *Bari*.

Urban ſome time before had paſſed into the Kingdom of *Naples*, either to prevent an Agreement between *Charles*, and the Duke of *Anjou*, or to put his Nephew in Poſſeſſion of the Dutchies of *Capua*, and *Melphi*. *Charles* went to receive him near *Averſa*, and a while after cauſed him to be Arreſted, and brought to *Naples* into the New Caſtle, where he permitted him to give Audiences, and kept him under Confinement: But the Cardinals being imployed to make up this Breach, *Charles* asked the Pope's Pardon, and allowed him Liberty to go forth of the Caſtle, and to abide near the Cathedral Church. Sometime after the wantonneſs of *Urban*'s Nephew, who deflower'd a Nun, led him to renew the Quarrel *Charles* had with the Pope; becauſe *Charles* was obliged to bring him to Puniſhment for this Crime. But the Pope upheld his Nephew, ſtopt the Execution of the Sentence, and obliged *Charles* to give his Nephew Seventy Thouſand Florins, for the Revenue of his Dutchies, together with the Caſtle of *Luceria*, whither he retired with part of his Court, reſolving there to paſs the Winter, in hopes that he ſhould ſoon make himſelf Maſter of *Naples*; for he deſigned to revenge himſelf for the Injury *Charles* had done him, and to deprive him of his Kingdom, truſting to the Correſpondence he had with ſome *Neapolitans*. On the other ſide Cardinal *Reatino*, and ſome others in *Naples* combined againſt him, and put out a Manifeſto, importing, That if the Pope neglected the Government, or were not fit for it, or adhered too much to his own ſenſe, and would rule Abſolutely, without adviſing with the Cardinals, they had right to nominate Overſeers, by whoſe Counſel all things ſhould be managed. *Urban* having had notice of this Project, order'd Six of theſe Cardinals to be arreſted, and created hereupon divers others, either *Germans*, or *Neapolitans*. Theſe Six Cardinals were put into Dungeons, loaded with Chains, and often examined by the Rack. *Charles* incenſed with theſe Attempts of *Urban*, who had begun to proceed againſt him, beſieged the Caſtle of *Luceria*; but *Urban* eſcaped with his Followers, carrying along with him the Cardinals Priſoners, and having reached to a Sea-Port, Embarked in the Gallies of *Genoa*; he ſailed to *Palermo*, and from thence to *Genoa*, where he put to Death Five of the arreſted Cardinals, having granted the Cardinal of St. *Cecily* his Life, at the Requeſt of *Richard*, King of *England*, after degrading him, and depriving him of all his Benefices and Dignities. Theſe Cruelties alienated the Minds of many from the Affection they had to *Urban*; two of his Cardinals, the one named *Pileus de Prato* Archbiſhop of *Ravenna*, and the other *Galeo de Petra-mala* withdrew to *Clement*, who received them, and confirmed them in their Dignities.

Urban *Arreſted by* Charles de Duras; *and forced to retire to* Genoa.

While theſe things paſſed in *Italy*, *Clement* made himſelf to be owned by the Kings of *Caſtile* and *Arragon*, who having, at the inſtance of the King of *France*, made inquiry at *Avignon*, concerning the Elections of the two Competitors, underſtood that of *Urban* to be void, becauſe made by force, and on the contrary, that of *Clement* to be Legitimate and Canonical; but becauſe he wanted Money to ſupport his Dignity, and could raiſe it no where but in *France*, he ſent the Abbot of St. *Nicaſius* of *Rheims*, to Levy half the Revenues of the Benefices. The Clergy could not bear this Exaction, the Univerſity of *Paris* complained thereof to the King, who ſent for the Abbot of St. *Nicaſius*, order'd him to depart the Kingdom, ſtopped all the Revenues of the Benefices, to be employed one Third upon Reparations, another Third to defray incident Charges, and the Remainder for the Subſiſtence of the Clergy: He likewiſe deputed *Arnold* of *Corbie*, firſt Preſident of *Paris*, to go to *Avignon*; there to lay open the Injuſtice of this Demand; ſo that *Clement* and his Cardinals were forced to be content without this Supply.

Clement *owned by the Kings of* Caſtile *and* Arragon, *attempts to raiſe money in* France.

In the Year 1385. *Charles* of *Duras* being gone into *Hungary*, to be Proclaimed King, as next Heir to the Crown; he was there Murther'd in the Month of *January*, in the Year following. At the ſame time *Otho* eſcaped out of Priſon, and came to *Sicily*; from whence he paſſed into *Apulia*, and made himſelf Maſter of *Naples*; having driven out *Margaret*, the Relict of *Charles Duras*, who made her eſcape with her two Children to *Cajeta*. *Urban* went from *Genoa* to *Perugia*, where he tarried a full Year. The *Germans* propoſed to him an Agreement with *Clement*, but he would not hearken thereto; ſome time after he took up a Reſolution to return into *Sicily*, and being on the Way thither, his Mule fell down and wounded him deſperately. He cauſed himſelf to be carried to *Tivoli*, with a Deſign to proceed on his Journey; but being in no condition to do it, he was conveyed to *Rome*, where he died, in the Month of *October*, in the Year 1389.

The Death of Charles Duras *and* Urban VI.

The Death of this Pope rendred the Peace of the Church more eaſie to be brought about, if the Cardinals in *Italy*, would have forborn to make another Election; but on the contrary, being met in the Conclave preſently after the Death of *Urban*, they choſe on the Second of *November*, Cardinal *Peter de Thomacellis*, a *Neapolitan*, who called himſelf *Boniface* IX. and was acknowledged by thoſe, who had obeyed *Urban*. *Boniface* augmented the Revenues conſiderably, and the Temporal Authority of Popes, and heaped together great Riches in the time of his Papacy. If we may credit *Thierri* of *Niem*, a contemporary Authour, one of his Domeſticks, he made a publick Merchandize of Benefices at the beginning of his Popedom, and afterwards willing to palliate it, he, the firſt, ſettled the Annates, that is to ſay, the Right of receiving

The Election of Boniface IX. *by the* Roman *Cardinals.*

ceiving the firſt Year's Revenues of Biſhopricks and Abbies which became Vacant, and the Dates for all ſorts of Benefices void by Death, which he granted to different Perſons at the ſame time for Money; he revoked all Grants of Reverſions, to make new ones, invented particular Clauſes of Proviſions, which annull'd all the former; he granted all ſorts of Diſpenſations and Pardons for Money: His Court was full of Apoſtate Monks, whom he made his Officers, or provided of Imployments and Benefices. For Money he gave licence to the Friars-Mendicants, to quit their Order and Convent, and to enjoy Benefices. He fully ſettled the Soveraign and Immediate Dominion of the Popes over the City of *Rome*: He reduced *Perugia*, *Viterbo*, *Montefiaſco*, and ſeveral other Towns, and Caſtles, under the Power of the Popes; Rebuilt the Caſtle of St. *Angelo*, and reſtored the Capitol. He impoſed many Tributes and Taxes, and had a Troop of Regular Guards. He re-inſtated ſome Cardinals, whom his Predeceſſor had degraded, and among others the Cardinal of St. *Cecily*. The Cardinal *Pileus de Prato*, who had deſerted his Predeceſſor, and went to *Clement*, came to wait on him, and was Nick-named, *The Cardinal with Three Caps*. He crowned the King of *Sicily*, *Ladiſlaus* Son of *Charles Duras*, after he had given Abſolution both to him, and his Mother and Siſter, from the Cenſures thundred out againſt him by *Urban*.

Lewis *Duke of* Anjou, *Crowned King of* Sicily, *by* Clement.

Clement on the other ſide, crown'd King of *Sicily*, *Lewis* the Duke of *Anjou*, in the preſence of *Charles* VI. who was come to *Avignon*, to give his Holineſs a Viſit, and proceeded againſt *Boniface*, as an Uſurper of the Holy See. *Lewis* Duke of *Anjou* newly crowned marched with a good Number of Troops into the Kingdom of *Naples*, was received into that City; and after having ſecur'd the principal Places of the Country, he return'd to *Provence*. Upon his departure, *Ladiſlaus* entring the Kingdom with a Powerful Army, led by *Alberic Barbiane*, expelled thence all ſuch as took part with the Duke of *Anjou*.

The Advice of the Univerſity, for taking away the Schiſm.

The Univerſity of *Paris* highly concern'd at theſe Diſorders, occaſioned by the Schiſm, and the Attempts which Pope *Clement* made upon the Liberties of the *Gallican* Church; Petitioned the King, that he would apply ſome Remedy to theſe Evils. A while after, two Monks of the Order of *Carthuſians* going to *Rome* to wait on *Boniface*, exhorted him ſo vehemently to Peace, that they drew from him a Letter directed to the King, wherein he encourages his Majeſty to ſet about the Work, offering on his part to contribute thereto. *Clement* having notice of this Negotiation, was forthwith for the Arreſting of theſe two *Carthuſians*; but the King having taken them into his Protection, he pretended likewiſe he was for Peace, and order'd Publick Prayers to be made upon this Occaſion. He ſent at the ſame time into *France*, Cardinal *Peter de la Lune*. He was no ſooner arrived there, but the Univerſity began afreſh their earneſt Suit to the King for the Peace of the Church; to which his Majeſty declared the means ought to be ſought out. For this purpoſe, a Meeting of the Univerſity was Appointed, wherein they gave their Opinions by way of Scrutiny, and the greater part was of this Judgment, That the Methods of yielding, and Arbitration, would be the ſureſt to put an end to the Differences between the two Popes. The Univerſity having made known his Reſolution to the Cardinal-Legate, he anſwered them roughly; and forbid them for the time to come to uſe any the like Diſcourſes. The Pope to appeaſe them, deſired the King to ſend to him *Peter d' Ailly*, and *Giles des Champs*, Doctors of Divinity, of great Repute; but they refuſed to go to him. The Legate engaged the Duke of *Berry* in the Intereſts of *Clement*; he declared againſt the Univerſity, and put a ſtop to their Proſecutions: They had recourſe to the Duke of *Burgundy*, who procured them Audience from the King, to whom they preſented a Letter; wherein they moſt humbly beſought him to conſider ſeriouſly of the Peace of the Church; repreſenting to him, that the Univerſity had thought of Three principal Means of compaſſing it; Firſt, the way of Ceſſion, that each of the Competitors ſhould recede from all Right. A Second, the way of Arbitration, whereby they ſhould referr their Right to Perſons nominated by themſelves, or others, who might abſolutely decide their Differences. The Third is, the calling of a General Council; declaring, That if either of the Competitors accepted not of one of theſe three Expedients, he ſhould be looked on as a Promoter of Schiſm. And as to what might be demanded touching the laſt Article, which gives Authority to a General Council; the Univerſity anſwers, that it is the conſent of all the Faithful, and the words of JESUS CHRIST in the Goſpel, whereby he Promiſes to them, who ſhall meet together in his Name, the Aſſiſtance of his Holy Spirit. The King attended by ſeveral Princes, the Patriarch of *Alexandria*, and a great number of other Prelates, received this Letter, heard it Read, commanded it ſhould be Tranſlated into *French*, and told the Univerſity he would anſwer them in a little time; but *Peter de la Lune* prevailed ſo much, by his Credit, that the King alter'd his Reſolution; inſomuch, that when they return'd, the Chancellor was order'd to tell them from the King, That his Majeſty had no further Intention to purſue this Affair; and gave them a Prohibition to make any mention of it, upon pain of Diſobedience. The Univerſity diſſatisfied, gave the Chancellor to underſtand in preſence of the Legate, who went back again ſoon after, That they would leave off their Exerciſes, and Preaching: They wrote at the ſame time to *Clement*, what they had reſolved in their Convocation, touching the Union of the Church. The Pope having received this Letter, was therewith very much offended, and would ſend no Anſwer by the Meſſenger of the Univerſity. The Cardinals met together without the Pope's Leave, who ſent to them, and upbraided them therewith. They anſwer'd him, That they had ſeen, and examin'd the Letter of the Univerſity, and that one of the Three Ways,

which

which they propoſed, ought of Neceſſity to be choſen, if he aim'd at the Union of the Church. *Clement* conceived ſo great a Grief at theſe Propoſals, that he fell Sick, and died of an Apoplexy on the 16th. of *September*, in the Year 1394. By his Death ended the Male Line of the Earls of *Geneva*; which had never before happen'd in that Family. *Imbert de Villars*, Son of *Clement*'s Siſter, ſucceeded in the Earldom of *Geneva*. *The Death of* Clement VII.

As ſoon as the King of *France* was informed of the Death of *Clement*, he called his Council together, who gave it as their Opinion, That it was fit for the good of the Church, the King ſhould write to the College of Cardinals, to Superſede the Election, till they underſtood his Mind by a ſpecial Ambaſſador. The King of *Arragon* wrote to the ſame Effect. The Univerſity of *Paris* took this Opportunity to beſeech the King to interpoſe for putting off the Election, till it were Agreed on, what Method might be taken to ſettle Union; to call an Aſſembly of the moſt famous Univerſities in his Kingdom, and the Magiſtrates of Cities, to provide for it; to write to *Boniface* then at *Rome*, and to the Chief of his Party, to oblige them to accept theſe Methods of Union, and to give Leave to the Univerſity to write to other Univerſities. The King yielded to their Requeſts, and ſignified to them that he was diſpleaſed with the intermiſſion of their Publick Lectures and Sermons, and order'd them to begin them again; which was done accordingly. The ſame day the King called his Council together, in which it was reſolved, that two Ambaſſadors ſhould be ſent to *Avignon*. Nevertheleſs, the Cardinals met to proceed to the Choice of a Pope, and entred into the Conclave to the Number of One and Twenty, on the 26th. of *September*: They received the King's firſt Letter before the Election; but ſuſpecting what were the Contents, they reſolved not to open it till the Choice were over. Nevertheleſs, before they entred upon it, they drew up an Inſtrument, which they all Subſcribed; whereby they Promiſed and Swore, that they would all uſe their Endeavours for Union; and that whoever of them were choſen Pope, ſhould procure it, by all kinds of Ways, even by that of Ceſſion, or Reſignation; if it were judged moſt convenient by the major part of the Cardinals. After this Proteſtation, they choſe on the 28th. of the ſame Month, *Peter de la Lune*, Native of *Arragon*, Cardinal-Deacon of the title of St. *Mary* in *Coſmedin*, Pope, who was named *Benedict* XII. or XIII. ordain'd Prieſt by the Cardinal of *Præneſte* on the 3d. of *October*, and crown'd by the Biſhop of *Oſtia*, on the 11th. of the ſame Month. He was no ſooner advanced to this Dignity, but he took a reſolution to keep it, and acted as one that would continue always Pope. Nevertheleſs to ſhew, that he deſired Peace, he ſent to the King of *France* the Biſhop of *Avignon*, and *Peter Plan*, to acquaint him with his Election, and to add, that he accepted the Papacy very unwillingly, and that he was ready to procure the Peace of the Church, by all Methods which ſhould be judged reaſonable. The Univerſity ſent Deputies to him to exhort him to Union; to whom he made anſwer, That he was as ready to reſign, as he was to put off his Cope; which he immediately pull'd off. He made the ſame anſwer to *Peter d'Ailly*, Envoy from the King; ſo that in all likelihood, it would not be his Fault if the Schiſm were not ſoon ended. *The Election of* Benedict XII. *at* Avignon, *in ſpite of the King of* France.

Charles the VIth. appointed a Meeting of the Prelates of his Kingdom. It was there concluded unanimouſly, that the Reſignation of the two Antagoniſts was the beſt Expedient, utterly to aboliſh the Schiſm; and to effect this, the King ſent to *Benedict* an Honourable Embaſſy, conſiſting of his Uncles, *John* Duke of *Berry*, and *Philip* Duke of *Burgundy*, and his Brother *Lewis* Duke of *Orleans*, accompanied with the Biſhops of *Senlis*, *Poictiers*, and *Arras*, and ſeveral Lords, to whom it was given in Charge to demand this Reſignation, as the moſt proper way to ſettle the Peace of the Church. *Benedict* received them with due reſpect; but anſwer'd not their Propoſal, but in general terms, and offer'd himſelf another Expedient, which was, that the two Competitors ſhould come to a ſafe place, near the Kingdom of *France*, under Protection of the King; and there the two Colleges of Cardinals being Aſſembled ſhould ſearch into ways of Accommodation. The Ambaſſadors rejected this Offer, and inſiſted upon yielding up their Right. All the Cardinals, except Cardinal *de Pampelune*, were for the Ceſſion. The Pope ſtood firm, and after ſeveral Conferences, ſet out a Bull, by which he declared his Reſolution to meet his Adverſary, and his College in an unintereſted place, to find out a way of Accommodation; and in caſe this could not be done, he was ready to embrace all reputable and juſt ways to terminate this Difference, provided God and the Church be not therewith offended. The Ambaſſadors not ſatisfied with this Anſwer, had a meeting in the Convent of the *Cordeliers*, or Grey-Friars at *Avignon*, where Eighteen Cardinals met the Delegates of the Univerſity of *Paris*, who all declared for the Ceſſion. The Cardinals exhorted *Benedict* thereto; but he perſiſted in his Reſolution, and forbad them to Sign the Inſtrument, which the *French* Ambaſſadors had preſented, or to hearken to any other Propoſal, than what he had made. The Ambaſſadors and Cardinals made him yet freſh Petitions, to bring him over to this way of yielding; but 'twas all to no purpoſe, and the Ambaſſadors went away without obtaining it. The King zealouſly deſiring to procure the Union of the Church, was not diſcouraged by this Refuſal, and reſolved according to the Advice of the Univerſity, to ſend Ambaſſadors to other Chriſtian Kings and Princes, that they would joyn with him to procure a Union. The Univerſity very hot in this Quarrel, publiſh'd an Act of Appeal concerning all, which might be tranſacted by *Benedict* and his Adherents, to the next only, true and univerſal Pope, or to the Apoſtolick Holy See. *Benedict* ſet forth a Bull againſt this Act; notwithſtanding which, the Univerſity renewed their Appeal, and anſwer'd to *Benedict*'s Bull, that many Popes had been rejected, or depoſed; that Popes *The Aſſembly of the Prelates of* France, *which were for the way of Ceſſion.* Benedict *rejects the way of Ceſſion.* *An Act of Appeal by the Univerſity.*

Popes have corrected one the other, and revoked the Decrees of their Predeceſſors, as *Clement* V. had revoked the Decretal of *Boniface* VIII. againſt which the King, the Lords and Prelates of the Kingdom had likewiſe brought an Appeal. This ſecond Act of Appeal being come to the Cogniſance of *Benedict*, he publiſhed a new Bull; wherein he Excommunicated all ſuch as ſhould appeal from him or his Succeſſors. The Univerſity continuing their Proſecution, met at *Mathurins*, and declared afreſh, the way by Ceſſion to be the beſt. Seventeen Cardinals wrote likewiſe to the King, that they approved of this Expedient. While theſe things paſſed in *France*, the Ambaſſadors, whom the King had diſpatched to all the Courts of Chriſtendom, perſwaded the greater part of the Princes, that the way taken in *France*, to put an end to the Schiſm, was the beſt and the ſureſt; ſo that they joined their earneſt Deſires to thoſe of the King of *France*, to oblige the two Competitors to conſent to it.

A Subſtraction from the Obedience of both the Contenders declared and publiſh'd in France.

The Univerſity finding *Benedict* to remain obſtinate in his Opinion, propoſed to the King, the withdrawing of Obedience. The King after he had waited a while, Aſſembled the Prelates and Univerſities of his Kingdom to conſult upon this Matter. The Meeting was held the 22. of *May*, in the Year 1398. The King falling Sick, could not be preſent; but the Dukes, of *Berri*, *Burgundy*, *Orleans*, and *Bourbon*; in whoſe preſence the Patriarch of *Alexandria* recounted the Story of the Schiſm from its beginning, ſhewed, that *Benedict* had Sworn before his Election, that he would do his utmoſt for Peace, coming even up to the way of Ceſſion: He ſet forth all the King had done to procure the Peace of the Church, and the Oppoſition made by *Benedict*. He declared, That the way of Ceſſion had been approved, not only by the King of *France*; but moreover, by the Kings of *Hungary*, *Bohemia*, *England*, *Arragon*, *Caſtile*, *Navarre*, and *Sicily*; and concluded, That it was the Intention of the King to purſue this way, and to procure Union by this means. The Biſhop of *Maſcon*, ſeconded by Six Doctors, ſpake there for *Benedict*. The Queſtion was debated for Eight Hours, and the Aſſembly adjourn'd to the Month of *July*. The Opinions were divided; Some gave it for a general *Subſtraction*, others for a particular, in what concern'd the Donation of Benefices. Some maintain'd, That ſuch as obeyed *Boniface*, ought to do the ſame on his account. The Princes propounded yet once more to give *Benedict* notice, before they came to this Extremity. The Archbiſhop of *Tours*, the Biſhop of *Puy*, and the Univerſity of *Tholouſe* were againſt the Subſtraction; which nevertheleſs was followed by the greater Number. The King being recovered, made the Opinions to be counted up to him, and judged they ought to comply with the Major part, and gave order to the Chancellor, to publiſh the Subſtraction. The Chancellor made Report of the King's Reſolution to the Aſſembly, and declared, That they ſhould wholly withdraw themſelves from the Obedience of *Benedict*, till he accepted the way of Ceſſion; nevertheleſs that it was not the King's intent, the *Gallican* Church ſhould be deprived of her ancient Liberties. The *Sunday* following, there was a Solemn Proceſſion to St. *Genivieve*, where the Subſtraction was publiſhed by *Giles de Champs*, who then Preach'd; after that, the Chancellor order'd Letters of Subſtraction, Dated the 27th. of *July*, wherein the King, after having laid open his earneſt Endeavours to purchaſe the Peace of the Church, and the refuſal of *Benedict* to perform his Oath, he declares, That he ordered not the Subſtraction, till he had Communicated it to the Chriſtian Princes, who had Agreed to the way of Ceſſion; That the King of *Caſtile*, likewiſe had already put it in Execution; That this Proceeding was neither extraordinary, nor without Precedent; That many Clergymen for leſs Cauſe, had renounced Communion with *Anaſtaſius*; That *Guy* Archbiſhop of *Vienna*, who was after *Calixtus* II. with his Prelates of the Council of *Vienna*, had reſolved to withdraw their Obedience from Pope *Paſchal* II. That for greater Reaſon under the preſent Circumſtances, where there was a notorious Scandal, a Schiſm formed and fomented by the Ambition of two Competitors, it was ſeaſonable to apply this Remedy. Upon this Ground he declares, That himſelf, the Church, the Clergy, and the People of his Kingdom, do wholly withdraw from the Obedience of *Benedict*, and his Adverſary, of whom he ſaid nothing, becauſe he never had obeyed him; and enjoins his Subjects not to obey him, nor pay any thing to him, Orders, that henceforward Benefices, which are Elective, ſhall be ſupplied by way of Election, and others by the gift of the Ordinaries, to whom the filling of them up does of right belong. And as to the Benefices held by the Adherents, or Partiſans of the Competitors, the Ordinaries ſhould hold them in *Commendam*, till they can be Canonically provided for.

i. e. *Withdrawing Obedience to the Pope.*

The ſame day the King wrote to the Cardinals, to inform them what he had done, and to exhort them to join with him in the execution of this good Work. He likewiſe publiſhed other Letters, wherein he declared, That he intended not during this Subſtraction to enrich himſelf with the Advantages, Profits, and other Dues, which the Popes, or their Officers, are accuſtomed to take; he Diſcharged the Collectors of them, and order'd, That the Elections, Demands, and Grants of Benefices, ſhould be gratuitous, and without Charge. He injoined the Apoſtolick Notaries to ſet down the Dates of Acts, which ſhould paſs for the future, in theſe words, *Ab electione Domini Benedicti ultimo in Papam electi anno, &c.* and not, *Anno Pontificatus Domini noſtri Papæ*, &c. The Abby of St. *Denys* becoming Vacant at this time, the Monks Aſſembled by the King's Leave, choſe *Philip de Villette*, whoſe Election was confirmed by the Biſhop of *Paris*, and the ſame thing was practiſed in other Elective Benefices. The Kings of *Caſtile* and *Navarre*, the Queen of *Sicily*, and many other Princes, and free Towns followed the Example of *France*, and decreed likewiſe the Subſtraction, and Eighteen Cardinals alſo made an Act of the like Subſtraction. *Benedict* not being able to make them alter their Reſolution

lution by his Censures, design'd to order them to be Arrested; they withdrew to *Villa-nova* in the King's Dominions, and called Mareschal *Baucicaut* to their Assistance, who Besieged *Benedict* in his Castle of *Avignon*. The Brother of *Benedict* defended himself Valiantly, and at length the Siege was raised by a Treaty, and the Prisoners on both Sides released. The Cardinals of *Poictiers*, *Tury*, and *Saluces* came to wait on the King, to desire him in the Name of the Sacred College, to seize into his hands the Person of *Benedict*, to cause that the Princes under the Obedience of *Boniface* might likewise make a Substraction, and a General Council be held: They besought him also to advise the King of *Arragon*, not to afford any Succour nor retreat to *Benedict*, to maintain them in their Rights, to order their Pensions to be paid them, to secure to their Followers the Benefices promised them before the Substraction, not to dispose of the Dignities, which should become Vacant till one only Pope were chosen, and to reserve the Revenues of them for defraying the Charges, which must arise in the Prosecution of the Union. The Chancellor gave Answer to the Cardinals, That the King had resolved to hold an Assembly, on the 20th. of *February*, wherein he would take advice about their Demands: But there was no further mention made of them; and the King very backward in Arresting *Benedict*, order'd Mareschal *Baucicaut*, not to prosecute the War against him; and only to take care, that he went not out of *Avignon*, with the Treasure of the Church. Nevertheless, Cardinal *Pampelune*, and another named *Boniface*, who remained faithful to *Benedict*, designing to make their Escape in Disguise were Arrested by *Baucicaut*, who put them into such a harsh Prison, that one of them died there, and the other after having Suffered very much, was forced to pay a great Ransom.

Though the King had ordered his Troops to withdraw, *Benedict* was under a continual distrust of the Cardinals, and the Inhabitants of *Avignon*; which made him resolve to Promise the King's Ambassadors, that in case the Usurper (*Boniface*) should resign, die, or be expell'd, he would resign; that they might proceed to the Choice of a Third Person, on condition the King would put a stop to the Actions of those of *Avignon*, and the Cardinals, promising he would disarm his Party: He further engaged to be present at the Assembly to be held for the Union of the Church, in case the King would grant him his Protection for an Hundred Persons of his Retinue, and furnish them with Necessaries, not hereby at all to prejudice the Substraction, which he had Published. When *Benedict* had Sworn to observe these Articles, the Ambassadors of the King delivered to him the Patent, by which he took him under his Protection, and put him into the Custody of the Archbishop of *Narbonne*, the Presidents of *Beauvais* and *Provence*, and two other Lords, and obliged the Cardinals, and People of *Avignon*, to Promise, that they would make no manner of Attempt upon either the Person, or Goods of *Benedict*. upon condition he would Disarm, and order the Garison that was in the City to march out. *Benedict* not thinking those named for his Guard strong enough to defend him; demanded, That the King would consent to give him the Duke of *Orleans*: But his Majesty judged it not fit to send his Brother so far off, and permitted him only to Name the Guards under his Authority, to defend the Person of *Benedict*. The King foreseeing that, the Year following, which was the Year 1400. the Jubilee might draw many of his Subjects to *Rome*, who would carry Money thither, forbad them to go, and confirmed the Decree of Substraction, and the voiding all Grants of Benefices in Reversion.

The Substraction taken off on certain Conditions.

The Princes of *Germany*, and the King of *Arragon*, Agreed not to the Substraction, nor to the way of Cession; and in *France* it self the Duke of *Orleans* disapproved it; and maintain'd strongly against the Dukes of *Berry* and *Burgundy*, that the Schism was more tolerable, than to have no Pope at all; and that it was great Injustice to keep *Benedict* in Confinement. The University of *Paris* preached up the contrary; but that of *Tholouse* was of the same Opinion with the Duke of *Orleans*, and declared themselves to the King against the Substraction. The Ambassadors of *Castile* complain'd of the Restraint of *Benedict*, and the Substraction; and the Bishop of S. *Pons* spake of it to the King with freedom. The Cardinals alter'd their Judgment about the Substraction, and bethought themselves of being reconciled to *Benedict*. *Lewis* of *Anjou* King of *Sicily*, declared likewise for him, Swore Obedience to him, and promised him his Assistance. In fine, *Benedict* found means to escape from the Castle of *Avignon*, and set himself at Liberty; after which he reconciled himself to the Cardinals, reduced the People of *Avignon* to Obedience, and at last sent to the King of *France*, the Cardinals of *Poictiers* and *Saluces*, to put him upon revoking the Substraction. They had Audience of the King on the 15th. of *May* 1403. in which the Cardinal of *Poictiers* being Spokesman, represented to the King, That the Substraction had brought no good to the Church; That the Cardinals had closed with it, only for Peace sake, and having found it of no use, they were re-united to their Head; That his Majesty ought to do the same upon the assurance, that *Benedict* gives way for all things to be done, which the King and his Council should judge fit. The King made Answer, That he was about calling the Bishops of his Kingdom, to conclude, what is to be done. The Agents of the Universities of *Orleans*, *Angers*, *Montpellier* and *Tholouse*, were of the Cardinals Mind; and said, That they never had approved of the Substraction. That of *Paris* was divided by the Contentions of the great Lords who were of different Parties. Cardinal *Turi*, *Cramault* Patriarch of *Alexandria*, and some Bishops, who took part with the Dukes of *Berry* and *Burgundy*, opposed the disannulling of the Substraction. The others siding with the Duke of *Orleans*, pursued with heat the restitution of Obedience. This Prince to effect it, assembled on the 28th. of *May*, the Prelates and the University in

in the Hoſpital of St. *Paul*, where the King reſided, and having collected their Votes in the abſence of the Dukes of *Berry* and *Burgundy*; he found, that thoſe, who were for the reſtitution of Obedience, were the major part: went forthwith together with ſome Prelates to inform the King thereof, and engaged him to declare himſelf of this Opinion, and to Swear an intire reſtitution of Obedience to *Benedict*. The Dukes of *Berry* and *Burgundy*, were at firſt diſſatisfied with what had paſſed; but the former of the two next day came over, having ſeen the Articles, which the Duke of *Orleans* promiſed the Pope ſhould perform: To effect this reſtitution of Obedience, with ſome kind of order, on the 30th. of the ſame Month, he contrived an Aſſembly of the Prelates, and other Clergymen in the Manſion-Houſe of the Duke of *Berry*, where the Chancellor, in preſence of the Dukes of *Berry* and *Burgundy*, lay'd open what had paſſed, the Reſolution which the King had taken, and the Articles, which Monſieur the Duke of *Orleans* had undertaken to oblige *Benedict* to comply with; which were, 1. To conſent to a Ceſſion, in caſe his Adverſary did the ſame, happen'd to Die, or were Expelled. 2. To revoke all he had done againſt the way of Ceſſion, and the Proceſſes made upon occaſion of the Subſtraction. 3. To confirm all the Grants, and Promotions made during the Subſtraction. 4. To call a General Council for the Peace of the Church, and the moderating the Impoſitions, which the Court of *Rome* Levies upon the *Gallican* Church, according to the Judgment of Perſons, whom the King ſhall ſend thither for that purpoſe. The Chancellor demanded of the Aſſembly, if there were any thing elſe to be added? The greater part declared, they were ready to obey what the King had determined: Some few ſaid, They would firſt conſult with the Biſhops of their Provinces. Thereupon the King ſent to the Princes to come to him, and enjoined them to follow him to the Church of Our Lady; whither he went accompanied with the Princes, and a great Number of Prelates and Deputies. He there heard Maſs ſaid by the Biſhop of *Preneſte*, and a Sermon preached by *Peter d'Ailly*, Biſhop of *Cambray*, who publiſhed by his Order, the reſtitution of Obedience to *Benedict*; and the Articles which the Duke of *Orleans* promiſed he ſhould perform. The King the ſame day Sign'd certain Letters Patents, by which he enjoined all his Subjects to obey *Benedict* the XIIth. as they were wont to do preceding Popes; but theſe Letters were not Regiſtred in Parliament, till the Month of *June*, in the Year following. The Univerſity being met, after ſome Debates, reſolved at laſt to do, as the King deſired, on condition *Benedict* ſhould perform what he promiſed; but there lay the difficulty to make *Benedict* agree to it. Ambaſſadors were diſpatched to him for that purpoſe, to whom he gave no Poſitive Anſwer; and the Duke of *Orleans* himſelf going to him, was a long time without being able to obtain any thing of him. Inſomuch, that the King was forced on the 19th. of *December*, to ſet forth a Declaration, wherein he ordered all ſuch as had been provided of Benefices in his Kingdom during the Subſtraction, ſhould be maintain'd in Poſſeſſion without paying any Impoſition.

Propoſals of Union made to Boniface.

Nevertheleſs, *Benedict*, willing to make it appear that he was well inclined to the Peace of the Church, ſent to *Rome* in the Year 1404. the Biſhop of St. *Pons*, and other Ambaſſadors unto *Boniface*, to propoſe an interview, together with their Cardinals in a place to be agreed on; to the intent they might conſult of means of Union, and procuring the Peace of the Church. The Cardinals of *Boniface* were very much inclined to hearken to this Propoſal; but *Boniface* received it with diſdain, and anſwer'd theſe Ambaſſadors, That their Maſter was an Anti-Pope, with whom he would not treat. The Ambaſſadors, offended with this foul Language, which he gave them, told him, That their Maſter was no Simoniſt; thereby inſinuating the ſhameful Traffick *Boniface* made of Benefices. This reply incenſed him, and he commanded them to depart from *Rome*; and theſe Ambaſſadors having made anſwer, That they had a Paſsport, whoſe Date was not as yet expired, *Boniface* was enraged to that degree, that he fell Sick, and died in three days after, on the Firſt of *October*. The Captain of the Caſtle of St. *Angelo*, a Kinſman to *Boniface*, Arreſted the Ambaſſadors of *Benedict*, and ſuffered them not to depart, but at the entreaty of the Cardinals, and upon the Payment of a great Ranſom. Theſe Ambaſſadors before they departed, conjured the Cardinals to forbear an Election, aſſuring them, that if they did it, they ſhould quickly hear good News from their Maſter, and that the Peace of the Church might eaſily be re-eſtabliſhed; But theſe Cardinals, without regarding their Demand, entred into the Conclave to chooſe a Succeſſor to *Boniface*, and on the 12th. of *October* in the Year 1404. choſe *Coſmatus Melioratus* of *Sulmo*, Cardinal-Prieſt of the title of the Holy Croſs of *Jeruſalem*, having taken an Oath, That whoever of them were elected Pope, he ſhould yield up the Papacy, to attain to a Union, in caſe that *Peter de la Lune* likewiſe renounced his right. The new Pope took the Name of *Innocent* VII. He was very much croſſed in the beginning of his Papacy, by the Faction of the *Gibelines*, which were at *Rome*, who were deſirous to re-eſtabliſh the freedom of their City, and reſtore the Government of it to Magiſtrates nominated by the People, as it had been practiſed, before they yielded it up to *Boniface*. The *Guelphs* on the contrary maintained, That it was more Advantageous for the People to be governed by the Church, than by the Citizens. This Quarrel occaſioned a Civil War in *Rome*. The *Gibelines* drew to their Aid *Ladiſlaus* King of *Apulia*; who willing to make Advantage of this Opportunity, called upon the Pope to Surrender the Temporal Dominion of the City of *Rome*, together with the Caſtles and Fortifications, to the *Roman* People. *Innocent* to bring him over to his Side, gave him the Government of *Campania*, and made him Umpire of his Quarrel with the *Gibelines*; who ordered it ſo, that the *Gibelines* were put in Poſſeſſion of the Capitol, and

The Death of Boniface.

The Election of Innocent VII. *at* Rome, *and his Actions.*

and the Government of the City yielded to the Magiſtrates, who were to be nominated by the Pope, to whom he reſerved the Bridges and the Gates, whereof he was in Poſſeſſion. After this Agreement *Innocent* was Crowned. The Peace laſted not long, for the Magiſtrates, who governed the City of *Rome*, ſecretly encouraged by *Ladiſlaus*, who had a Mind to make himſelf Maſter of this City, made divers Attempts againſt the Pope contrary to the Treaty. The Nephew of *Innocent*, named *Lewis Melioratus*, to revenge himſelf, ſurrounded them one day as they went out of *Rome*; and having Taken them, put them to Death. This barbarous Action cauſed a general Revolt of the People, which obliged the Pope, the Cardinals and the whole Court forthwith to leave *Rome*, and eſcape to *Viterbo*. *Ladiſlaus* on his part, preſently ſent an Earl to ſeize the Supream Power of *Rome*; but the *Romans* would not ſuffer it, took up Arms to defend their Liberty, beſieged the Capitol, and in a ſhort time drove out the Partiſans of this King, recalled *Innocent*, and received him gladly.

Projects of Union between the two Adverſaries.

While theſe things were acted in *Italy*, *Benedict* pretended continually to deſire Union; and offered, in order to obtain it, to go into *Italy*. He granted in ſhew to the King the Propoſitions which the Duke of *Orleans* had made for him, who brought back Bulls in manner and form, which implied the Confirmation of them, in conſequence of which the King in the Month of *June* 1405. publiſhed a Declaration, whereby he confirmed afreſh the reſtitution of the Obedience, and revoked his Patents of the 19th. *December*, of the preceding Year: He alſo ſent to *Benedict* the Archbiſhop of *Auſch*, and the Archdeacon of *Paris* to aſſure him, in his Name, and the Name of the Queen, and the Dauphin his Son, of his Friendſhip. Some time after, *Benedict* took up a reſolution to go to *Genoa*; but to enable him for this Journey, he levied the tenth Penny on the Revenues of the *Gallican* Church, and on the other Churches under his Obedience. The Univerſity of *Paris* zealouſly oppoſed him in it, and it alone was exempted. The King nevertheleſs by his Letters Patents, of 28th. of *February*, in the Year 1405. forbid the Payment of Firſt Fruits and other Impoſitions, which the Officers of *Benedict* levied in the Kingdom. *Innocent* on his part wrote into *France*, that it was not his Fault, that the Peace of the Church is not ſettled; that his Predeceſſor, and he had never rejected the way of Ceſſion; but that the Ambaſſadors of *Benedict* had never offer'd it. Ambaſſadors were ſent to him, who found him well enough inclined to Peace; nevertheleſs *Benedict* paſſed into *Italy*, and came to *Genoa*, from whence he ſent Cardinal *Challant* Legate into *France*, to contradict the Deſign of the Princes, who had reſolved upon the way of Ceſſion.

The Univerſity procures the Subſtraction to be renewed.

The Univerſity perceiving that *Benedict* acted not ſincerely for the Union, demanded the Subſtraction afreſh; that the Letter of thoſe of *Tholouſe* ſhould be Condemned, as Injurious, and that the *Gallican* Church be deliver'd from the Exactions introduced by the Court of *Rome*. This Affair was referred to the Parliament of *Paris*, which by an Ordinance of 17. *July* 1406. condemned the Letter of the Univerſity of *Tholouſe*; and by a Second of the 11th. of *September*, the ſame Year, ordained, That for the time to come, the *Gallican* Church ſhould be exempted from all Aids, Tenths, Procuration-Fees and other Inventions brought in by the Court of *Rome*. As to what concern'd the Subſtraction, the Affair was put off to the Aſſembly of the Prelates of the Realm, which was called about *Martlemas*. Twelve Divines, and Canoniſts were named to defend the Right of the Pope, and as many on the ſide of the Univerſity, to ſhew the Neceſſity of the Subſtraction: They diſputed a long time Pro and Con before the Dauphin, the Princes, and the Lords of the Council. Several Queſtions were diſcuſſed there with heat, touching the Power, and Attempts of Popes; and in fine, after many Debates, it was reſolved in the Council, That it was Neceſſary to call a General Council, to reform the Church, as well in her Head, as her Members; and yet in the mean time they would order a Subſtraction from the Obedience of *Peter de la Lune*, called *Benedict*; That the Church of *France* ſhould be reſtored to her ancient Liberties; and that for ſupplying of Benefices, it ſhould be done in the ſame Method, as during the Subſtraction. This was Decreed on the 21ſt. of *December*, in the Year 1406.

The Death of Innocent VII. *and Election of* Gregory XII.

At the ſame time came the News of the Death of *Innocent* VII. who departed at *Rome*, the 6th. of *November*. The Cardinals under his Obedience, who were then preſent at *Rome* to the Number of Fourteen, debated, whether they ſhould proceed to, or put off the Election of a new Pope; but at laſt they concluded to chooſe one, upon condition, that he ſhould renounce the Papacy, as ſoon as his Adverſary ſhould do the like. The Ambaſſador of the Republick of *Florence* exhorted them to delay it: But they made Anſwer, That they could not do it, but that they would make him ſenſible who ſhould be choſen, that he had rather the quality of a Proctor, to lay down the Papacy, than that of Supream Biſhop. And, indeed, they all Signed an Inſtrument by which they obliged themſelves, that whoſoever of them ſhould be choſen, ſhould reſign the Papacy, abſolutely and ſincerely, provided the Anti-Pope did the ſame thing on his part, and that the Anti-Cardinals would proceed in Conjunction with them, to the Choice of a new Lawful Pope, and that ſoon after the Election, he ſhould write to the King of the *Romans*, to the Anti-Pope, and his College, to the King of *France*, and to other Princes, and People of Chriſtendom, that he was ready to recede for Peace ſake; and in the mean time, while Endeavours were uſing to promote this Union, he would create no Cardinals. After they had Signed this Writing, they choſe a *Venetian* called *Angelus de Corario*; who took the Name of *Gregory* XII. He wrote a civil Letter to *Benedict*, to exhort him to put an end to the Schiſm, by renouncing the Papacy, as he was ready to do on his part, to the intent the Cardinals of the

Proposals of Peace between Gregory *and* Benedict.

two Colleges, might with common Consent choose a Lawful Pope, signifying to him at the same time, that he should make no Cardinals, unless it were to equal the Number of those of his College, on condition he would not make any on his part. He wrote likewise to the same Effect unto all Christian Princes. *Benedict* about the end of *January*, in the Year 1407. writ a very civil Answer to *Gregory*'s Letter, wherein he signified to him his no less desire to procure Union and Peace; but before the making of a Cession, he wished, that the two Colleges might meet in one place, to the end they might put in their hands the Instrument of Renunciation. He promised him in conclusion to observe the Condition he had prescribed him, to make no Cardinals. *Gregory* solemnly renewed his Promise on the day of his Coronation, and sent three Ambassadors to *Benedict*, namely, *Anthony* his Nephew, whom he made Bishop of *Bononia*; *Guillin* Bishop of *Todi* his Treasurer, who was a *Norman*; and *Anthony de Butrio*, a *Bononian* Doctor of Law, to treat of the Method to put in Execution the proposed Union: They agreed, That the two Antagonists should meet in the Month of *September*, at *Savona*, with the Cardinals of both Colleges, to end this Business about *Michaelmas*; and they drew up a Form of a Treaty consisting of sundry Articles.

The King of France *sends Ambassadors to procure the Peace of the Church.*

While these things were Transacting between the two contending Popes, the King of *France* having confirmed the Resolution of the Assembly, settled the Elections, voided the Grants of Reversions, the reserved Rents, the Fees of Procuration, First Fruits, and other Impositions of the Court of *Rome*, published on the 12th. of *January*, in the Year 1407. Letters Patents of Obedience to neither of the Competitors, if they yielded not up before *Ascension-Day*; which were confirmed by a Declaration of the 18th. of *February* in the same Year. He nominated at the same time several Persons of Note, as well Laymen, as Churchmen, to attend *Gregory* and *Benedict*, and oblige them to make Peace. They conferred with the Ambassadors of *Gregory* at *Aix*, and having found them inclined to the Cession; they went after that to *Benedict*, who made them an Harangue in Publick, wherein he promised to give up; but being pressed to engage for the doing of it by a Bull, he refused it; so that the Ambassadors went away dissatisfied, without making nevertheless any mention of the Substraction; some of them tarried at *Marseilles*, others went unto *Gregory* to *Rome*, and some return'd to the King, to make Report to him of what had passed. Nevertheless, the Ambassadors of *Gregory* being come to *Paris*, imparted to the King the good Intentions of their Master; and declared it should not be his Fault, if the Union were not suddenly concluded. The King defray'd their Charges, during their stay at *Paris*, received them kindly, and dismissed them with Letters to *Gregory*, and to the Cardinals at *Rome*, to exhort them to continue firm in their good Resolution. The *Genoeses* and those of *Savona*, sent Deputies to *Gregory*, to give him all manner of assurance, and to Congratulate him upon the future Union. The Ambassadors of *France* arrived at *Rome* on the 5th. of *July*; but they found *Gregory* had altered his Mind by the Counsels of *Ladislaus*, and his Nephew, who diverted him from the Cession for their private Interests: and so seeking to evade it, he answer'd the Ambassadors of *France*, That whatever desire he had to finish the Union, he could not possibly repair to *Savona*; because he thought it not a safe place, and he had no Gallies to convey him thither, the *Venetians* having denied to lend him any; and that he was not able to travel thither by Land. The Ambassadors offer'd to furnish him with Gallies from *Genoa*, and all manner of assurance of Safety; and declared, That it was not the King's Design to transferr the See to *Avignon*, but only to procure the Peace of the Church. They had many Conferences with *Gregory* upon this Subject, but they could not bring him to a Resolution of going to *Savona*; and all that he promised them was, that he would go to *Petra-Santa*, where he would confer face to face with *Benedict*. The Ambassadors not able to draw any other Answer from *Gregory*, came to *Genoa*; from whence on the 21d. of *August*, they wrote a Letter full of Reflections, and went next to *Marseilles*, where they related to *Benedict*, what they had done. He would not consent to change the place of interview, and to make it appear, it was not his Fault, that the Treaty went not on, he repaired to *Savona*.

Gregory *and* Benedict *shift off the Cession.*

Sometime after the departure of the Ambassadors of *France*, the City of *Rome* feared to be surprized by the *Colonni*, and the Followers of *Ladislaus*, who held Correspondence with *Gregory*: But *Paul Ursini* having defeated them, and taken the Heads of the Conspiracy Prisoners, *Gregory* who was retired to the Castle of St. *Angelo*, testified his Joy for it, and rewarded *Paul Ursini*, by enlarging the term of time in his Possession of the Earldom of *Narni*, which was given him for a certain space by *Innocent* VII. After this *Gregory* left *Rome* to go to *Viterbo*, giving it out, that he took this Journey to conclude the Union. When he was arrived at *Viterbo*, the Cardinals pressed him to repair to *Savona*, to procure the Union; and because he seemed to be detained only upon the score of his three Nephews, whom he had a Mind to preferr, they consented he should give them the Lands of the Church, and reserve for himself the Patriarchship of *Constantinople*, the Archbishoprick of *York* in *England*, and two other Bishopricks in the State of *Venice*. Notwithstanding they had granted him these Advantages, he still was very backward to go to *Savona*, whither *Benedict* and his Cardinals were already come, and tarried some time at *Sienna*, to which place he went, upon his leaving *Viterbo*; from thence he went next to *Lucca*. The Ambassadors of the Christian Princes, and the Deputies of the People of *Italy* importuned *Gregory* and *Benedict* to agree at length upon a place of Interview. They wrote likewise to and fro to one another, and propounded divers Places, and divers Expedients; but agreed upon nothing, having in truth no Design either of them to quit the Papacy, whatever

ever Testimony they gave, that they would do it; but that which utterly dashed all hopes of a Union was the Entrance of *Ladislaus* into the City of *Rome*, of which he made himself Master on the 25th. of *April* 1408. This News very much rejoiced *Gregory* and his Nephews; and *Ladislaus* sent word to his Ambassadors, who were with the Pope, to let his Holiness know, that he was unwilling the Union should go forward, unless he were there in Person for the maintaining of his Rights. *Gregory* finding himself backt by *Ladislaus*, no longer observed any means, and nominated four new Cardinals, whereof two were his Nephews. The Cardinals incensed at the Actions of *Gregory*, deserted him: *John* Cardinal of *Liege*, a *Norman*, was the first that left him: His Goods were soon Plunder'd by the Pope's Nephews: The other Cardinals followed his Example, and by degrees the Pope was left alone with his four Cardinals, in spite of the Prohibitions which he made the Cardinals not to leave him, and the Censures, he pronounced against them, to which they opposed Writings, whereby they render'd his Conduct odious.

The Cardinals withdrawing from Gregory.

The First Act which they made, being come to *Pisa*, was an Act of Appeal the 15th. of *May*, from the Three Orders which *Gregory* had made at *Lucca*. 1. Not to depart that City without his Leave. 2. Not to meet together. 3. Not to have any Communication with the Ambassadors of *Peter de la Lune*, or the *French*. They make appear the Injustice of these Decrees, and Appeal from them to a Pope better informed, to JESUS CHRIST, to a General Council, and to the next Pope. On the day after, they directed a Circular Letter, to the Princes and Prelates of Christendom; wherein they set forth, That having observed *Gregory* to evade the Union, that he would have made an Attempt upon their Persons, that he had forbid them to have any Communication with the Ambassadors of *Peter de la Lune*, and the King of *France*, and in fine, that he had created Cardinals; they withdrew on the 11th. of the Month from the City of *Lucca*, and were come to *Pisa*, with Design to promote the Union of the Church, and exhort them to agree to their Design.

The Cardinals Act of Appeal.

Gregory on his part, order'd Proceedings by Cardinal *Anthony* his Nephew, and his Chamberlain, whom he made a Commissioner on that behalf, against the Cardinals, the other Prelates and Officers of the Court of *Rome*, who were at *Pisa*, who published two Mandates, the one on the 17th. of *May*, the other the 16th. of *June*, by which he order'd, That all such, as return'd not to *Lucca* by a time prefix'd, should be deprived of all their Dignities, and Benefices: Which Punishment he declared, they had incurred, by his Sentence pronounced on the Third of *July*, and Posted up the Day following. The Cardinals and Officers of the Court of *Rome* appealed from these Proceedings, and declared by an Act made at *Leghorn*, the First of *July*, That it was Necessary to withdraw from the Obedience of *Gregory*; That all his Adherents and Favourers, carried on the Schism; That all the Warrants and Grants, and in general whatever he had done as Pope, is of no Validity; That they would cause it so to be declared by the future Pope; That they Prayed and Exhorted all the Prelates, and other Clergymen, or Tenants of the Church of *Rome*, to Pay in no Money to him, or into the Apostolick Chamber, promising Recompence to such as shall, or have been deprived of their Benefices or Offices, for withdrawing from the Obedience of *Gregory*.

The Proceedings of Gregory against the Cardinals that withdrew.

While all these Matters passed in *Italy*, the King of *France*, to reduce *Benedict*, sent to him in the beginning of the Year two Ambassadors, *John de Chateaumorant*, and *John de Toursay*, to declare to him, That if on *Ascension-Day* next, the Union were not re-established in the Church, that neither he, nor his Clergy, nor any of his Subjects should obey either him, or his Adversary; but would stand Neuters. *Benedict* was extreamly troubled at this Message, and gave in Answer to the Ambassadors, That he should let the King know his Mind by the Persons, which he would send to him: And indeed, in a little time after, he sent two Couriers to the King, who arrived at *Paris* on the 14th. of *May*, and presented to his Majesty a Bull written at *Porto-Venere* the 18th. of *April*; by which he declared to him, That if he put in Execution the Neutrality he had projected, he would not only incurr the Penalties of the Law; but also those mentioned in the Bull, which he sent to him, to acquit himself of his Duty towards God. This latter Bull was dated the 19th. of *May*, in the preceding Year, and it Prohibited all Christian People to Authorize or Approve the Substraction, or to Appeal in any manner from the Decrees of the Pope, under Pain of Excommunication, of Interdiction, of Deprivation of Dignities and Benefices, and likewise, as to the Laity, of their Goods and Estates. The Couriers, who brought these Bulls deliver'd them to the King fast sealed, and withdrew before they were opened. The King having called to him the Princes, made them be broke open in their Presence; and after they had been read, it was deliberated by the space of three Days, what was hereupon to be done. On *Monday* 21st. of the same Month, the King sent for the Princes, the Lords, the Parliament, the Prelates and the University, heard the Harangue, which was made in the presence of the People by *John Courtecuisse* Doctor of Divinity, who having taken for his Text these words, *Convertetur dolor ejus in caput ejus*, &c. declaimed against the Conduct of *Benedict*, and shewed, that his Bulls were Unjust, and that they deserved to be condemned and torn to pieces, seeing they tended to perpetuate the Schism, to vilify the Authority of the King, and to divest him of his Power. He accused *Peter de la Lune* to have said, That though all Christendom should be of Opinion for the Cession, he would not change his Resolution, and to have threatned *France* with great Misery, in case of the Substraction. He maintained next, That *Peter de la Lune* was a Schismatick and a Heretick; that he deserved, not only to be deprived of the Papacy, but likewise to be dispossessed of all Ecclesiastical Dignities; That he ought not to be called

Benedict's affronting Bulls sent to the King of France.

The Proceedings against Benedict and his Bulls.

Pope

Pope any more, nor be obeyed; That all the Gifts and Grants, which he had paſſed ſince the Third of *May*, of the preceding Year, were actually Void, and that they ought to be proceeded againſt, who upheld, or aſſiſted him in *France*, as againſt Perſons guilty of Treaſon. When *John de Courtecuiſſe* had ended his Diſcourſe, another Perſon of the Univerſity made five Demands of the King, and his Council for the Good of the Church, the Preſervation of the Peace of the Kingdom, and the Honour of the Crown. The Firſt, That there be Examination had touching theſe Bulls, and that all thoſe be Arreſted, who ſhall be found to have ſupported, or entertained the Followers of *Peter de la Lune*, or taken his part, as there are many in the Kingdom, whom the Univerſity would Name to the King in time and place. The Second, That the King would receive no Letter from *Peter de la Lune*. The Third, That it would pleaſe the King to injoin the Univerſity to Preach the Truth of this Doctrine through his whole Kingdom. The Fourth, That the Biſhop of St. *Flour* be recalled from his Embaſſy, and that the Dean of St. *German* of *Auxerre* and of St. *Lupus*, be Puniſhed. The Fifth, That the Letter in form of a Bull be torn, as giving a Wound to the Faith, and being injurious, ſeditious, and offenſive to his Royal Majeſty. The King approved of the Demands of the Univerſity, order'd the Dean of St. *German* of *Auxerre* to be Arreſted immediately, took the Bull, and ſent it to his Chancellor. The Chancellor cauſed it to be torn into Three Pieces; whereof one was given to the King, the other to the Princes and the Council, and the third to the Clergymen, who pulled it to pieces. The next day the King ſent Order to Mareſchal *Baucicaut*, who was at *Genoa*, to ſeize, by any means, the Perſon of *Peter de la Lune*; recalled the Biſhop of St. *Flour*, whom he had ſent to the King of *Spain* to perſwade him to the Neutrality; becauſe ſome had written to him, that in ſtead of following his Inſtructions, he had acted contrary: He ſent for the Archbiſhop of *Rheims*, the Biſhop of *Cambray* (*Peter d'Ailly*) and ſeveral others, who were taxed with adhering to *Peter de la Lune*; but they obeyed not, fearing to be put in Priſon: Some were Arreſted, *viz.* the Biſhop of *Gap*, the Abbot of St. *Denys*, ſome Canons of *Paris*, and other Perſons, who were kept Priſoners in the *Louvre*, as guilty of High Treaſon, for having had Cogniſance of theſe Bulls, and not diſcovering it to the King. They made ſearch for the two Couriers, that brought them; one of them a *Caſtilian*, was taken about *Lyons*; and the other named *Sancius Lupus*, an *Arragonian*, was Arreſted in the Church of St. *Clairvaux*; and both of them being brought back to *Paris*, they acquitted ſome that were accuſed, affirming poſitively, that they knew nothing of the Contents of thoſe Bulls; nevertheleſs the Commiſſioners, who were Members of the Univerſity, left not off the purſuit of the Proceſs, and kept them long in Priſon.

The Publication of the Neutrality in France.

After this, the King cauſed the Neutrality to be Publiſhed; that is to ſay, the Subſtraction of Obedience to the two Adverſe Popes, wrote to the Chriſtian Princes, and ſent them Ambaſſadors to exhort them to take this Method, which was accepted by the *Germans*, *Hungarians*, and *Bohemians*. The King wrote likewiſe on the 22. of *May*, to the Cardinals on *Gregory*'s ſide, to meet together with thoſe of *Benedict*'s, in order to cure the Schiſm, and the Univerſity of *Paris* wrote a very Eloquent Letter to one and t'other, wherein they are exhorted to procure Peace to the Church; by chooſing one abſolute Pope by common Conſent. This Letter bears Date the 29th. of *May*. The two Colleges anſwer'd the King, and the Univerſity, that they had taken up this Reſolution before the receipt of their Letters; and that they were aſſembled to put it in Execution. Their Letter is dated from *Leghorn* on the laſt of *June*. Nevertheleſs, the King on the 18th. of the ſame Month, by his Letters Patents publiſhed to all his Subjects his Commands, that they ſhould not regard any Bulls, or Letters ſent by *Benedict*, ſince the Date of the injurious Bulls, to preſent, receive or perform them.

Gregory *and* Benedict *appoint Councils, and the Cardinals likewiſe do it at* Piſa.

The two Contending Popes, then found themſelves very much intangled: *Gregory* deſirous to lay the Fault on *Benedict*, wrote a Circular Letter to all the Faithful on the 20th. of *June*, to inſinuate, that it was not his Fault, but *Benedict*'s, that the Union was not ſettled. Alſo to elude the Deſign of the Cardinals, he call'd a Council at *Aquileia*, by his Letters of the 2d. of *July*; and having paſſed the Winter at *Sienna*, and *Ariminum*, where he created ſome Cardinals, he came to this City about *Eaſter* in the following Year, and there held a kind of a Council, made up of a very ſmall number of Prelates. *Benedict* ſeeing himſelf deſerted by the *French*, took a Reſolution to retreat to the Kingdom of *Arragon*, and left *Porto-Venere* in the beginning of *June*, having written a Letter to *Gregory*, wherein he proteſted it was not his Fault that the Union was concluded; from whence he proceeded to *Perpignan*, and Aſſembled a Council of the Prelates of *Spain* and *Catalonia*, who owned him, and declared him the true Catholick Vicar of JESUS CHRIST, who had never been a Schiſmatick or Heretick; commended the Deſign he had to procure an Union, even by the way of Ceſſion, yet not excluding other Methods; beſought him to extend the Promiſe of Ceſſion to the Caſe, that his Adverſary ſhould be depoſed, and to ſend Ambaſſadors to the Cardinals, who were at *Piſa*, to find out means of procuring the Union. *Benedict* was accompanied only by Four Cardinals, Eight or Nine others deſerted him, and went to *Leghorn* or *Piſa*, to find the Cardinals of *Gregory*, and conſulted with them to Aſſemble a Council of ſuch as were Subject to both Popes in a free place, to procure Peace to the Church. At laſt they pitched on *Piſa*, which was granted them by the *Florentines*; where they declared a Council to be held at the Feaſt of the Annunciation, the Year following. The Cardinals of the two Colleges aſſembled the Prelates of their reſpective Parties thither, and cited to the Council the two Competitors.

Nevertheleſs

Nevertheleſs, the King of *France* call'd together the Prelates of his Kingdom, in the Chapel of his Palace at *Paris*, to order the manner in which the Church of *France* ſhould be Governed during the Neutrality. The Archbiſhop of *Sens* preſided in this Aſſembly, which continued from the 11th. of the Month of *Auguſt*, until the 5th. of *November*, and therein they made the following Rules; 1. That the Abſolution from Excommunications, reſerved of right to the Pope, ſhall be given by the Penitentiary of the Holy Apoſtolick See; and in caſe there be any difficulty, whereby they cannot have recourſe to him, then by the Ordinary. 2. That as to Diſpenſations for Diſorders, which the Penitentiary has Power to grant, Application ſhall be made to him; or, if that cannot be done, to the Biſhop. 3. That for Diſpenſations with Impediments of Marriage, an Addreſs ſhall be made to the Penitentiary, or to a Provincial Council. 4. That the Elections of Biſhops ſhall be confirmed by the Metropolitans; or in caſe the Holy See of the Metropolis be Vacant, by the Chapter of the Metropolitan-Church, and the Election of Archbiſhops, by the Primates, or by a Council of the Biſhops of the Province, to whom it belongs to conſecrate the Archbiſhops, on condition nevertheleſs that he ſhall not take the Pall, if there be found no Perſon, who hath a right to give it him: And that the Elections of Abbots of Monaſteries, even the Exempt, ſhall be confirmed by the Ordinaries, who ſhall likewiſe give the Benediction to them that are Elected. 5. That the Diſpenſations hitherto granted by *Peter de la Lune* ſhall be available, and may be put in Execution. 6. That the Metropolitans ſhall every Year aſſemble a Council of the Biſhops of their Province, wherein they ſhall all be obliged to aſſiſt, and tarry there for a Month; that the Monks of the Order of St. *Benedict*, and Canons Regulars ſhall likewiſe hold Provincial Chapters, every Year. 7. That in all Appeals, there ſhall be obſerved the Degrees of Juriſdiction; and if the Suit be Commenced before the Archbiſhop, Appeal ſhall be made to the Provincial Council, which ſhall nominate Commiſſioners, from whoſe Judgment Appeal may again be made to the Council, which may again appoint other Commiſſioners, to give a Definitive Sentence; ſo that nevertheleſs the three Sentences may agree: That in caſe of Appeal, in expectance, till the Provincial Council meets, the Dean of the Biſhops ſhall have Power to give the Excommunicate Abſolution *ad Cautelam*; that all Appeals and Cauſes, which were brought to the Apoſtolick Holy See, may be referr'd to a Provincial Council, and determined by Commiſſioners of their Appointment, and the Affairs of the Order of Cluniacks by their General Chapter; and that no notice be taken of any Appeals made to the Court of *Rome*, during the Neutrality: That nevertheleſs, the Sentences given at the Court of *Rome* before the Publiſhing of the Neutrality, may be executed within a Month. 8. That all Proceedings in the Judgment of Matters ſhall be according to the Direction of the Common-Law, and not according to the Rules of Chancery; nevertheleſs, the Judgment of Eccleſiaſtical Cauſes may not be referred to a Secular Court. 9. That Elections, Gifts, Preſentations, Nominations to Benefices, ſhall be made by ſuch as of right they belong to; That the Univerſity ſhall keep a Record of all ſuch as are preſented to Benefices, wherein ſhall not be compriſed thoſe worth Four Hundred Livres a Year; unleſs they have annexed ſome Title, or Dignity. 10. That all the Revenues of Benefices in *France*, poſſeſſed by thoſe, who are in the Service of *Peter de la Lune*, ſhall be ſeized and put into the King's Hands, to be employed in the Proſecution of the Union. This Aſſembly confirmed the Election of *Lewis d' Harcourt*, to the Archbiſhoprick of *Roan*, made by the Chapter of that Church, and the Change made by the Biſhops of *Tharbes*, and *Treguier*; and declared the Grant, which *Benedict* had made of the Archbiſhoprick of *Auſch*, to one of his Creatures, void. It was ſaid in Concluſion of theſe Rules, which they made, *Saving* the Rights of the Crown, and the Liberties of the *Gallican* Church; Saving likewiſe the reſpect due to the Apoſtolick Holy See, and to the next Lawful Pope, *Clave non errante*. There were nevertheleſs ſome Prelates, who diſapproved them, and *Guy de Roye*, Archbiſhop of *Rheims* had the Confidence to write to the Biſhops of the Aſſembly, that the Neutrality they had publiſhed, was Nonſence; Proteſted, that he would not admit it, that he believed what the Council had done without the Authority of the Holy See, could be of no force; and he adviſed them to meet at the Council, which *Peter de la Lune* was to hold at *Perpignan*. The Prelates of the Aſſembly were highly incenſed with this Writing, and the Univerſity obtained an Order of the King to fetch this Prelate; but he would not obey it, alledging, That as Firſt Peer of *France*, he owned no Judge above him but the King. The Univerſity likewiſe obtain'd of the King, that *Peter d' Ailly* Biſhop of *Cambray*, who had ſided with *Benedict*, ſhould be Arreſted and brought to *Paris*, by the Earl of St. *Pol*: But this Prelate prevented that Compulſion, by getting a Protection of the King, and referring his Cauſe to the Court.

An Aſſembly of the Prelates of France, which made Rules for the time of the Neutrality.

While the Aſſembly was Sitting, *Sancus Lupus* and the Courier of *Benedict*, who had been Arreſted, having been convicted of bringing the Abuſive Bulls to the King and State, were Condemned, on the 20th. of *Auguſt*, by the Commiſſioners, and in Execution of the Sentence, being attired with Paper-Mitres, and Coats of black Cloth, on which were Painted the Arms of *Benedict*, reverſed; together with Libels, implying, that they were Counterfeits ſent from a Traitor, were Conducted in this Equipage on a Dung-Cart from the *Louvre* to the Palace, accompanied with ſuch, as had been accuſed of favouring them; and there they were mounted on a Scaffold, where they ſerved for a Shew to the People. On the next day, they were brought again in the ſame Poſture, to the Church-Porch of our Lady, where one of the Commiſſioners of the Order of the *Mathurins*, Doctor in Divinity, made an Harangue full of Affronts

The Puniſhment of Benedict's Couriers.

Affronts and Reproaches againſt *Peter de la Lune*, and theſe Wretches; Declared, That *Sancius Lupus* was Condemned to Perpetual Impriſonment; and the Courier to remain in Priſon Three Years. He added, That ſome others Accus'd, were alſo Condemned. But that was not ſo, and the ſame Day, the Queen and Duke of *Guyenne* cauſed them to be yielded up to the Biſhop of *Paris*, to whom they referred the Cogniſance of what concerned the Schiſm, and to the Court of Parliament the Crime of High Treaſon. The Biſhop of *Paris* kept them in Cuſtody for a Month, after which he Diſcharged the Canons; and in a little time, the Queen and Princes made Demand of the others, and ſet them at Liberty. Thus you ſee, what paſſed in *France* concerning the Schiſm, to the time of holding a Council at *Piſa*; whereof we ſhall treat in the following Century.

CHAP. V.

The Lives, and Writings of the Authors which flouriſhed in the Fourteenth Age.

THE Authors which Flouriſhed in the Weſt in the 14th. Age, having compoſed Works of the ſame Nature, and written in the ſame manner, that the Authors of the foregoing Age did, I will not repeat the Cenſures here, which I have already paſſed upon them; but will only ſet down ſome particular Remarks, which concern the Authors of this Age.

Three Ages of Schoolmen. The Learning of the Schools is commonly divided into Three Ages. The Firſt, is from *Abilardus* to *Albertus Magnus*, the Maſter of *Thomas Aquinas*. The Second, from *Albertus* to *Durandus à Sancto Porciano*, who died in the Year 1333. The Third and Laſt, from *Durandus* to *Gabriel Biel*, who died *A. D.* 1495. The Famous Divines of the Firſt Age were, *Peter Lombard*, *Robert Pullein*, or *Pullus*, *Petrus Pictavienſis*, *Hugo de Sancto Victore*, *Raymundus de Pennaforti*, *Wilhelmus Pariſienſis*. In the Second Age the School-Learning was not yet reduced to an Act, but they followed the *Ariſtotelian* Philoſophy, according to the Method of the Followers of *Averrhoes*. In this Age *Albertus Magnus*, a Monk of the Order of the Friars-Preachers, and *Alexander Hales*, of the Order of the Grey-Friars; and after them *Thomas Aquinas* and *Scotus*, were the Heads of the two Sects of Schoolmen; who divided all the Schools among them. For after the Monks of theſe two Orders became the moſt Eminent in the Univerſities, and Taught Divinity with greater Diligence and Applauſe than the Secular Prieſts, who applied themſelves cloſer to the Civil and Canon-Law, than School-Divinity; their manner of Teaching, and their Opinions were eſtabliſh'd and ſettled there in a little time. This gave riſe to two Parties or Sects in the Schools; the one followed S. *Thomas*, and the other *Scotus*. But ſome few there were, who endeavoured to make a Third Party, and reviving the Method of the Nominals oppoſed thoſe Divines, who were the Followers of *Averrhoes*, or the Realiſts. *Ockam* was one of the Heads of this Party. *Raymundus Lullius* invented a new way of Arguing, but it was ſo obſcure, ſo extraordinary, and full of Difficulties, that he had but few Followers. *Durandus à Sancto Porciano*, Biſhop of *Meaux*, was the firſt that would not tye himſelf to follow the Principles of any other, but took from both, what he thought beſt, and ſo broached many new Opinions. Since his time, the Divines have taken a greater Liberty, and made ſeveral Syſtems for themſelves.

The Study of the Law. The Study of the Law became more exact in this, than in the former Age. Many excellent Wits applied themſelves to it, and made great progreſs in it; and although they accepted the Decretals of the Popes for Law, yet they began to examine them more nearly, and to bring them to Common Right. The Debates about the Civil and Eccleſiaſtical Power which were much agitated in this Age, gave occaſion to ſearch into theſe Matters, and we muſt own, that there were many excellent and very learned Treatiſes written upon that Subject; which are a clear Proof, that the Knowledge and Value of Antiquity was not quite loſt in this Age.

As to the Sermons, Commentaries upon Holy Scripture and Hiſtory, there was no Alteration in this Age from the former; but the Study of Human Learning, Tongues, and Poetry began to be revived, and came to a great Perfection in the next Age; and at length induced the Divines to apply themſelves to the Study of Antiquity. Theſe Reflections being premiſed, I ſhall give you a Liſt of the Divines, Canoniſts, Hiſtorians, Writers of Books of Devotion, and other Eccleſiaſtical Authors, who flouriſhed in the Fourteenth Age of the Church in a Chronological Order.

Dinus de Mugello. *Dinus de Mugello*, [or *Mugellanus*] ſo called from *Mugellum*, a Town in the Territories of *Florence*, Profeſſor of Law in the Univerſity of *Bononia*, was invited to *Rome* by *Boniface* VIII. to Compoſe the Sixth Book of the Decretals, with a Promiſe of making him a Cardinal; but being diſappointed of his Expectation he died of Melancholy, as is ſaid, in the Year 1303. He wrote ſeveral Books of Civil Law, and a Commentary upon the Rules of the Canon Law, which has been printed at *Colen*, *An.* 1569, 1594. and [with ſome Additions by *Nicholas Boerius*] 1617. [8]

Engelbertus,

Engelbertus, a German, Abbot of *Admont* in *Styria*, Flouriſhed at the End of the Thirteenth and in the Beginning of the Fourteenth Age. There is a Treatiſe of his printed at *Baſil*, *Anno* 1553. and put into the 25th. Tome of the laſt Part of the *Bibliotheca Patrum*, Concerning [the Riſe] Progreſs and End of the *Roman* Empire, and an Heroick Poem, containing an Encomium of *Rodolph* of *Habſpurg* [the *German* Emperor] made [at his Coronation] *Anno* 1273. which is alſo found in moſt of the Collections of the *German* Hiſtorians. *Trithemius* makes mention of ſome Sermons written by this Author, and a Treatiſe of Virtues and Vices. *Poſſevine* alſo attributes to him ſeveral Books of Divinity, *viz.* A Commentary upon the Pſalm, *Beati Immaculati*. Some Treatiſes upon the Articles of our Faith. Of the Body of JESUS CHRIST; Of the Paſſion of our Lord, and the Myſtery of the Croſs; Of Grace, Salvation, and Juſtice; Of Damnation; Of Free-will; Of the Chief Good; Of Providence; Of the Miracles of JESUS CHRIST; Of the State of the Dead. Upon the Goſpel, *In Principio*; and ſeveral other Philoſophical Tracts which were preſerved in MS. in the Monaſtery of *Admont*. He adds, That there is at *Vienna*, a Tract in MS. of the ſame Author, Of the Inſtruction of a Chriſtian Prince. Engelbert.

Jacobus Cajetanus, Nephew of Pope *Boniface* the VIIIth. who was made a Cardinal, *An.* 1295. wrote a Book concerning the Jubilee every 100th. Year. It was publiſhed by *Roſeus* with Notes, and printed in the 13th. Tome of the *Bibliotheca Patrum*, of the *Colen* Edition. Jacobus Cajetanus.

Stephanus de Salagnac, a Monk of the Order of the Preaching-Friars of the Convent of *Limoges*; wrote, as is credible, at the end of the former Age, or beginning of this, A Treatiſe in Honour of his own Order; alledging Four Things, wherein God had made them principally Eminent, *viz.* 1. For a Good and Learned Head. 2. For an Illuſtrious and Noble Family. 3. For an Honourable Name. And 4. For a particular Profeſſion. Stephanus de Salagnac.

Andreas Novo-Caſtrenſis, or *Andrew* of *Newcaſtle*, an Engliſhman, and Dominican-Friar, Doctor of Divinity, flouriſhed in the beginning of this Age. He hath compoſed a Comment upon the Firſt Book of the Sentences, printed at *Paris* 1514. *Bale* [Cent. 10. p. 44.] attributes to him a Commentary upon *Boethius*'s Book, *De Conſolatione Philoſophiæ*, or, The Comfort of Philoſophy. Andreas Novo-caſtrenſis.

Rainerius Piſanus, or *de Piſâ*, a Divine, and Lawyer of the ſame Order, Compoſed a Book which is intituled *Pantheologia*, or a Theological Dictionary; in which all Heads of Divinity are diſpoſed and treated on in an Alphabetical Order. *Jacobus Florentinus*, a Minorite or Grey-Friar, hath added ſeveral things to this Work, and cauſed it to be printed at *Noremburg* in 1473. He alſo printed it in the ſame manner at *Venice* in 1486. at *Lions* in 1519. at *Breſſe* in 1580. and ſince it hath been printed at *Paris*, with the Additions of Father *Nicholas*, a White-Friar. Rainerius Piſanus.

William de Nangis, or *de Nangiaco*, a Monk of S. *Denys* [at *Paris*] hath Compoſed a Chronicle from the beginning of the World to the Year 1301. But becauſe the greateſt Part of that Work was Copied from other Authors; Father *Luke Dacherius* in the 11th. Tome of his *Spicilegium* hath printed it no further, than to the Year 1113. where he begins his Continuations, which he hath made out of *Sigebert* of *Gemblours*, as far as the Year 1301. adding ſomething more out of two other Authors; the one as far as 1340. and the other to 1348. This Author hath alſo written a Chronicle of the Kings of *France*, the Lives of S. *Lewis*, and *Philip the Hardy*; which are alſo found in the Collections of the *French* Hiſtorians put out by *Pithæus* and *Du-Cheſne*. William de Nangis.

Thomas Wicke, a Canon Regular of S. *Auguſtine*, of the Abby of *Oſney* in *England*; who flouriſhed in the Reign of *Edward* I. hath a Chronicle of the Hiſtory of *England*, from the coming of *William* the Conqueror in 1066. to the Death of *Edward* I. in 1304. This Work is found in the laſt Collection of the Engliſh Hiſtorians, printed at *Oxford* in 1687. He alſo wrote a Tract of the Abbots of *Oſney* from the Foundation of that Abby, which was in 1129. to the Year 1290. Thomas Wicke.

Henry Stero, a German, and a Benedictin Monk of the Abby of *Altaich*, Compoſed certain Annals from the firſt Year of the Emperor *Frederick Barberoſſa*, which was in the Year of Chriſt 1152. to the Election of the Emperor *Rodolphus* in the Year 1273. and the Hiſtory of the Emperors *Rodolphus* of *Habſpurg*, *Adolphus* of *Naſſau*, and *Albert* of *Auſtria*, from the Year 1273. to the Year 1305. which was carried on by two German Monks. Theſe Works are found among the German Writers put out by *Friherus*, and the more large Annals in the Firſt Tome of *Caniſius*'s Antiquities. Henry Stero.

Eberardus, a Monk of the ſame Monaſtery, and Archdeacon of *Ratisbone*, hath continued theſe Annals of *Stero* as far as 1305. taking almoſt all he has writ out of the ſame Author. This Work is in the firſt Tome of *Caniſius*'s Collection. Eberardus *a Monk.*

Joannes de Joinville Governor of *Champaigne*, is the Author of the Life of S. *Lewis*, whom he accompanied in his Expedition to the Holy Land. It hath been printed ſeveral times in French; but the beſt Edition is that put out by the Learned Mr. *Du-Cange*, printed by *Cramoiſy*, *An.* 1668. *Joinville* lived till about 1310. Joannes de Joinville.

Siffridus, a Prieſt of *Miſnia* in *Saxony*, is a different Perſon from him, though of the ſame Name, who was of the Order of the Friars-Preachers, and who flouriſhed at the end of the Fifteenth Age. This of whom we are now ſpeaking, lived in the beginning of the Fourteenth Age. He Compoſed a Chronicle from the beginning of the World to the Year 1307. But *Georgius Fabricius* who firſt publiſhed it at the end of his Hiſtory of *Saxony*, Printed at *Leipſick* Siffridus, *a Prieſt of* Miſnia.

ſick 1569. and at *Jena* 1598. hath pared off all the Years, which preceded 457. It is found in the ſame manner printed among the German Hiſtorians, put out by *Piſtorius*.

Haito, *a* Præmonſtratenſis.

Haito or *Aito*, a Prince of the Family of the Kings of *Armenia*, after he had made War with the Infidels, entred the Order of the *Præmonſtratenſes* about the Year 1290. and profeſſed in a Monaſtery of that Order in the Iſle of *Cyprus*, as he himſelf tells us in his Hiſtory of his Voyage into the Holy Land; which he wrote in *French* in the Year 1307. and was tranſlated into Latin by *Nicholas Fulke*, and printed at *Haguenau* 1529. at *Baſil* among the Hiſtorians of the New World in 1532. and 1555. and at *Helmſtadt* 1585. in the Second Part of the Authors of the Hiſtory of *Jeruſalem*, printed by *Reineccius*, [and in Italian at *Venice* 1553.]

John *the Monk*, *a Cardinal.*

John the Monk, Sirnamed *Deſcranches*, a Native of *Creſſy* near *Abbeville*, a Learned Canoniſt, was raiſed to the Dignity of a Cardinal-Prieſt of the Title of S. *Marcellinus*, and S. *Peter*, in the Year 1294. He Founded a College of his own Name at *Paris* in the Year 1302. He was appointed Legate by Pope *Boniface*, in the Conteſt he had with *Philip the Fair*. He died at *Avignon* the 22d. of *Auguſt* 1313. He is the Author of the *Apparatus*, or Commentary upon the 6th. Book of the Decretals printed at *Paris* 1535. and at *Venice* 1586. with the Additions of *Probus*.

William *of* Paris, *a Dominican.*

William Paris, of the Order of Friars-Preachers, who was conſtituted Inquiſitor in *France* by *Clement* V. and who drew up the Proceſs againſt the Templars, is the Author of the Dialogues upon the Seven Sacraments, printed at *Lipſick* in 1512. at *Lions* in 1567. under the Name of *William* Biſhop of *Paris*, and a Poſtill upon the Epiſtles and Goſpels of the Year, printed at *Paris* in 1509. and at *Strasburg* in 1513. and 1521.

John *of* Paris, *a Dominican.*

The two Dominicans called *Joannes Pariſienſis*, both Doctors and Profeſſors of Divinity of the Faculty in *Paris* muſt be diſtinguiſhed. The former lived in the Thirteenth Age, about the Year 1220. He was Sirnamed *Pungens Aſinum*, the Aſs-pricker, and is mentioned by *Joannes de Salagnac*, ſpeaking of the Authors of his Order, who lived before the time of S. *Thomas*. He Founded two Chapels to S. *Euſtathius*, and is meant in an Information made in 1221. as the Records of thoſe times make it evident. It is undoubtedly he that Compoſed the Commentary upon the Sentences, of which *Trithemius* ſpeaks. The other *John* of *Paris* was not a Licentiate in Divinity, till 1304. when he brought himſelf into a great deal of Trouble, by aſſerting, That Tranſubſtantiation was not a Point of Faith, and that the Real Preſence of the Body of Chriſt in the Sacrament might be explained after another manner, *viz.* By ſuppoſing, that the Bread being united with the Word, *mediante corpore Chriſti*, becomes the Body of Chriſt, or that the Change be made after ſome other manner. This new Doctrine, which had never been taught in the Schools of *Paris* before, made a great Noiſe, and was oppoſed by Three other Divines, who maintained, That Tranſubſtantiation was an Article of Faith, according to the Decretal in the Chapter, *Firmiter*. *John* of *Paris* nevertheleſs maintained his Opinion with great Reſolution; and not only wrote a Book to prove it, but defended it ſeveral times before many Doctors, and Batchelors of Divinity; and more particularly, before *William D' Orillac* Biſhop of *Paris*, who having examined that Doctrine, and taken advice with *Giles* of *Rome*, Archbiſhop of *Bourges*, *Bertrandus* Biſhop of *Orleans*, *William* Biſhop of *Amiens*, and ſeveral other Doctors, injoined Silence to Friar *John* of *Paris*, under the Penalty of Excommunication, and ſtrictly forbid him to Teach or Preach any more in *Paris*. *John* of *Paris* appealed from this Sentence to the Court of *Rome*, and went to Pope *Clement* V. then at *Bourdeaux*, who appointed him Judges; but he died before the Matter was decided upon S. *Maurice*'s Day [*Jan.* 15.] 1306. The Book which *John* of *Paris* wrote about Tranſubſtantiation, was Intituled, The Determination of Friar *John* of *Paris*, Preacher of the Manner, how the Body of Jeſus Chriſt is in the Sacrament of the Altar [different, from that, which hath been commonly held in the Church.] 'Tis nothing elſe, but the very ſame Explication of his Opinion, which he delivers to the Aſſembly of the Doctors of Divinity abovementioned. It was found in MS. in the Library of S. *Victor*, and has been often quoted about that Point by the Authors of the Reformed Religion. It hath lately been publiſhed by Mr. *D' Allix* entire [with a large and learned Preface] and printed at *London* in 1686. There is a Treatiſe concerning the Regal, and Papal Power, printed at *Paris* in the Year 1506. and in the Collection of *Goldaſtus*'s [*Monarchia S. Rom. Imp.* Tom. 2. p. 107.] which bears the Name of *John* of *Paris*. It was written upon the Account of the Difference between Pope *Boniface* VIII. and *Philip the Fair*. This Author obſerves in his Preface, that they, who ſeek to avoid one Errour often fall into another; and thereupon brings an Example from the Controverſie, which was between the Monks and Seculars concerning Confeſſion, and the Adminiſtration of the Sacraments; The one, ſaith he, aſſerted, That the Monks ought not to meddle with them at all, becauſe they renounced all Secular Affairs: The other ſaid, That they properly belonged to them by their Order. The Truth lies in the middle between theſe two Errors, which is, That it is not altogether unfit that they ſhould do it, although they have no right to it upon the account of their Order. And much the ſame thing happens in this Queſtion about the Spiritual and Temporal Power, concerning which there are contrary Errors. The firſt of them is the Error of the *Waldenſes*, who hold, that Clergymen ought not to have any Power or Temporal Eſtates; the other is ſomething like the Opinion of *Herod*, who thought that Jeſus Chriſt was Born to be an Earthly King; ſo theſe Men ſuppoſe, that the Pope as Pope, hath a Power in Temporal Things above Kings. The True Opinion lies between theſe two Errours, and is this; That the Succeſſors of the Apoſtles may exerciſe a Temporal Juriſdiction, and enjoy Temporal Eſtates by the

the Allowance and Grant of Princes; but it does not belong to them as the Vicars of Jesus Christ, and Successors of the Apostle. To prove this Proposition, he shews, 1. That the Regal Power is founded upon the Law of Nature, and Law of Nations. 2. That the Priesthood is a Spiritual Power given by Jesus Christ to his Church, to Administer Sacraments. 3. That 'tis not Necessary, that all the Kings upon Earth should depend upon one Person only, as all the Ministers of the Church upon one Head. 4. That the Regal Power was erected before the Priesthood in time; but the Priesthood is before the Regal Power in Dignity. 5. That the Pope has not the sole Jurisdiction over the Churches Revenues, but they belong to Bodies, and Societies, which possess them; and that the Pope can't dispose of them as he pleaseth, nor deprive the Owners of them without a just Cause; That he may much less dispose of the Goods of Laymen, but only in case of urgent Necessity to use censures to oblige them to assist and help the Poor, or the Church in their Needs. 6. That he hath no Jurisdiction over the Temporal Goods of Laymen, nor any Secular Power; because Jesus Christ as Head of the Church had none himself, nor did give any to his Apostles; but all the Power, that he has given to the Church, is purely Spiritual; yea, even that which belongs to the Exterior Ecclesiastical Court, which may concern it self only in Spiritual Causes; That the Pope may indeed Excommunicate an Heretick King, and inflict Ecclesiastical Censures on him, but cannot depose him. He Answers all the Objections that may be made to this Doctrine, and at last shews, that the Pope may be judged, and may either resign, or be deposed.

Besides these Treatises of *John* of *Paris*, Mr. *Baluzius* assures us, that there are in the Library of Mr. *Colbert*, Cod. 3725. three Sermons preached by this Monk at *Paris*; the one in *Advent*, the other on the Second *Sunday* in *Lent*, and the Third on the First *Sunday* after *Easter*. Some Englishmen also tell us, That there is in the Library at *Oxford*, a MSS. which contains a Treatise, which proves the Truth of the Christian Religion from the Testimony of the Heathens, and some other Treatises about the Confessions of Monks. Some also attribute to him a Book, Intituled, *The Correction of the Doctrine of S.* Thomas, *against* William de la Mare; printed under the Name of *Ægidius Romanus*, or *de Columna*. It is credible, that he did Compose a Book of that Title; but there is no reason to believe it that which is printed in the Name of *Ægidius*.

John *of* Paris, *a* *Canon-Regular.*

About the same time flourished *John* of *Paris*, an Englishman and Canon-Regular of S. *Victor* at *Paris*, who Composed an History, Intituled, *Historical Memoirs*, or the Flowers of History to the Year 1322. which is found in a MSS. in the Library of S. *Victor*, and in some Libraries in *England*, [particularly in *Bennet*-College Library.] Mr. *Duchesne* hath published some Fragments of it in the First Tome of the French Historians, [and *Miræus* has put several Parts of it into his *Chronicon*.]

Thomas *Joisius*, or *Joyce*, an Englishman, a Monk of the Order of Friars-Preachers, and a Scholar of *Albertus Magnus*, Confessor and Counsellor of State to King *Edward*, and at last promoted to be a Cardinal by the Title of S. *Sabina*, in the Year 1305. by Pope *Clement* V. died at *Grenoble* Decemb. 1310. as he was going in an Embassy to the Emperor *Henry*. We have observed in the last Age, that there are several Commentaries upon Holy Scripture, printed under the Name of S. *Thomas*, which belong to this Author: Besides these, there is a Work printed under his own Name, Intituled, *Opus Aureum*, a Golden Work upon Seven Psalms [C. 27.] at *Venice* in 1611. and a Commentary upon S. *Augustine*, *De civitate Dei*, or the City of God, printed at *Tholose* 1488. Some other Commentaries upon the Holy Scripture, and other Treatises, are found with his Name in the Libraries [of *New*-College, Cod. 90. *Magdalen*-College, Cod. 47. *Merton*, Cod. 200. and *Exeter*-College, Cod. 25. in *Oxford*; and *Pembroke*-Hall, Cod. 46. *Peter*-House, Cod. 87. & 99. and the Publick Library, Cod. 179. at *Cambridge*] in *England*.

Thomas Joyce, *Cardinal.*

Joannes de S. Geminiano, *a Monk.*

Joannes de S. Geminiano, a Monk of the Order of the Friars-Preachers, flourished in the beginning of this Age, and gave himself particularly to Morality and Preaching. His chief Work is, The Summ of Examples and Comparisons, printed at *Venice* in 1577, and 1582. at *Antwerp* in 1583, and 1599. at *Lyons* in 1585. and at *Cologne* 1670. He also Composed some Funeral Sermons, printed at *Lyons* in 1510. and at *Paris* in 1511. and some Sermons upon *Lent*, printed at *Venice* in 1584. and at *Cologne* in 1612. [*Altamura* in his *Biblioth. Prædicat.* reckons up other Writings of his.]

Jacobus de Benedictis, *a Franciscan.*

Jacobus de Benedictis, a Native of *Todi* [in *Italy*] of a good Family, being entred into the Order of S. *Francis*, propounded it as a Design to himself to pass for a Fool and Madman in the Eyes of Men, and make himself despised; which he brought to pass, by delivering several strange Revelations, and by publickly reproving the Life of Pope *Boniface*, who put him in Prison in the City of *Præneste*, where he died in the Year 1306. He cannot be accounted an Ecclesiastical Writer, but upon the account of some Hymns both in Verse and Prose, which he Composed in a very uncouth Stile, divided into Seven Books, which have been published by *Francis Fresatus* a Grey-Friar, who caused them to be printed at *Rome* in 1558. and since at *Venice* 1617. Some attribute to him a Piece of Prose beginning with these words, *Stabat mater dolorosa*, and another Hymn, *De contemptu Mundi*; which begins thus, *Cur mundus militat sub vanâ gloriâ*. *Raderus* hath inserted some Sentences, and wholsom Admonitions attributed to this Author in his *Viridarium Sanctorum*.

Justus, *a Cistertian.*

Justus, an Abbot of the *Cistertian* Order, who flourished in the beginning of this Age, is the Author of a Sermon pronounced in an Assembly of his own Order, printed by it self at *Paris*, and in the 14th. Tome of the *Bibliotheca Patrum*, put out at *Cologne*.

Joannes Duns Scotus, *a Grey-Friar.*

Joannes Duns, Surnamed *Scotus*, and called commonly *Doctor Subtilis*, or the Subtle Doctor, was the Author of a New Sect of Schoolmen, and taught Principles different from those of S. *Thomas*; which were followed by the Divines of the Order of Grey-Friars, of which he was himself. It is disputed, whether he was an Englishman, Scotchman, or Irishman. They, who hold him to have been an Englishman, say, he was of *Dunston* in *Northumberland*; but they, who make him an Irishman, lay the place of his Nativity at *Down*, a City in *Ulster* in *Ireland*; and they, who will have him a Scotchman, make him a Native of *Duns*, a Village Eight Miles distant from the Confines of *England*. He entred very young into the Convent of the Grey-Friars at *Newcastle* in *England*, and attended his Studies at *Oxford*, where he taught Divinity afterward. He went into *France* in the beginning of the Fourteenth Age, and read Lectures at *Paris* after he had taken his Degrees. Some have written, That he there maintained the Immaculate Conception of the Virgin *Mary* in a Publick Conference; and that he defended it so strongly, that the University of *Paris* being convinced of it, made an Order, that all her Members should maintain that Doctrine, and engaged them by Oath so to do. But this is a false Story; for it is evident that the Decree of the University, was not made till the Year 1496. after the Meeting of the Council of *Basil*; and besides, *Scotus* did not propound the Opinion of the Immaculate Conception, as the certain Doctrine of his time; but with some doubt about it. For after he hath put the Question in his Third Distinction upon the Thirteenth Book of the Sentences, *viz. Qu.* 1. Whether the *Virgin* was conceived without Original Sin? He answers in Three Propositions; 1. That God could have caused her to be Born without Original Sin. 2. That he could have caused, that she should not continue in Original Sin one moment. 3. That he could have caused, that she should have remained in it for some time; and then in the last instant of that time have purified her from it. After he has proved these three Propositions, he concludes, That none but God can know, which of these three Things are possible to be done; that it seems nevertheless most probable to him, that that which is most perfect be attributed to the Virgin; provided, that it be not contrary to the Authority of the Church, nor Holy Scripture. In this manner did *Scotus* propound his Sentiments of the Immaculate Conception: From *Paris* he went to *Cologne*, where he died a little after of the Falling Sickness, or rather of an Apoplexy, *Nov.* 8. 1308. in the 43d. Year of his Age, according to some, but 34 according to others. What some write concerning him, that he was Buried in a Fit of the Falling Sickness, and being recovered and come to himself, had turned himself in his Grave, is a Fable that hath no likelihood; as *Waddingus* hath proved, who hath published his Life and Works, and printed them in Twelve Volumes at *Lyons*, in 1639.

His Works in Twelve Volumes.

The First Tome contains the Life of *Scotus*, and the Testimonies of Eminent Men about his Works; his Speculative Grammar, which some have falsly attributed to *Albert* of *Saxony*; a Monk of the Order of S. *Augustine*; His large Questions upon all Logick, with the Commentaries of *Maurice de Porta*, Archbishop of *Tuam*, which were before printed at *Venice*, in 1512. and 1600.

The Second Tome contains his Commentaries upon the Eight Books of *Aristotle's* Physicks, with the Notes of *Francis de Pitigianis* of *Aretium* [in *Italy*] which had been printed before at *Venice*, in 1504. and 1597. and after at *Lyons* [1597.] *Lucas Waddingus* proves, that they are not *Scotus's*. There are in the same Tome some imperfect Questions upon *Aristotle's* Books *de Anima*. With the Notes of *Hugh Cavell*, Archbishop of *Armagh*.

The Third Tome contains divers Treatises of Philosophy.

The Fourth Tome has his Commentaries upon *Aristotle's* Physicks, with his Metaphysical Conclusions and Questions.

The Six following Tomes contain his Commentaries upon the Four Books of the Sentences, which he made at *Oxford*; with the Notes of *Cavell*, *Licher*, *Poncius*, and *Hiquæus*. These Books had been printed before at *Venice* in 1516. and 1597. at *Antwerp* in 1620. and elsewhere.

The Eleventh Tome contains Four Books called, *Reportata Parisiensia*; which are an Abridgement made at *Paris* of his Larger Comment, with the Notes of *Cavell* and *Waddingus*; who observes that this Work is much inferior to the former in Stile and Doctrine. It hath been printed by it self at *Paris* in 1519. and 1600, and at *Venice* in 1597.

The last Tome contains his Quodlibetical Questions, with the Notes of *Cavell* and *Licher*, which had been before printed at *Paris* in 1519.

Trithemius makes mention of some Sermons of *Scotus's* upon Time and upon the Saints, a Commentary upon the Gospels and Epistles of S. *Paul*, with some other Treatises. *Bale* also attributes to him a Commentary upon *Genesis*, a Treatise of the Perfection of the Monks, in which this Question is treated of, Whether the Condition of Prelates ought to be preferred before the State of Monks [but time must bring them forth to light, with many others Works, which lie yet undiscovered.]

Raimundus Lullus.

The Famous *Raimundus Lullus*, descended of a Noble Family in *Catalonia*, was Born in the Isle of *Majorca*, in the Year 1236. He spent the first part of his Life in the Court of [*James*] King of that Isle, and did not retire from the World, till he was Forty years old, to enter (which

(which is hardly credible) into the Order of Grey-Friars. From that time he began to Study with so great Diligence, that in a little time he made a great Progress in the Oriental Tongues, and Liberal Sciences. He found out afterward a New Method of Arguing, and did all he could to get a Permission to teach at *Rome*; but not obtaining it of Pope *Honorius* IV. he resolved to put in execution a Design, which he had of a long time conceived, to Convert the *Mahometans*. Being therefore arrived according to this Resolution at *Tunis*, he had a Conference there with the *Saracens*, in which he was in great danger of losing his Life, and had not been saved, but upon Condition that he should depart out of *Africa*; and if ever he returned should be put to Death. He then came to *Naples*, where he taught his Method till the Year 1290. when he went again to *Rome*, to get Leave to teach in that City; but *Boniface* VIII. who was then in the Holy See, denied him. From thence he went to *Genoa*, where he Composed several Works; and passing from thence through *Majorca*, he came to *Paris*, where he taught his Art: Then he returned to *Majorca*, where he had frequent Disputations against the *Saracens*, *Jacobites* and *Nestorians*. Then he returned to *Genoa* and *Paris*, to confirm his Disciples in his Doctrine, and again desired a Permission of Pope *Clement* V. to teach at *Rome*, and being again refused, he returned into *Africk*, where he was put in Prison; but being delivered from thence at the intreaty of the People of *Genoa*, he Landed at *Pisa*, having lost all his Books in his Voyage by a Shipwreck. He then set himself to Preach up the Holy War, and having gathered a good Summ of Money in *Italy* for that end, he came to Pope *Clement* V. at *Avignon*; but not meeting with a kind Reception from him, he returned to *Paris*, where he taught, till the Council of *Vienna*; to which he went, and was earnest with them to establish Colleges in all places, where he had taught the Oriental Tongues, to Unite all the Military Orders of Monks into One, to undertake the Holy War, and to Condemn the Writings of *Averrhoes*; but these Propositions were not regarded by the Council. The rest of his Life is very fabulous. Some say, that after he had travelled into *France* and *Spain*, and Sailed into *England* [to sollicit those Kings to undertake the Holy War] where he exercised Chymistry; he returned into *Majorca*, from whence he again passed into *Africa*, and was Imprisoned there by the *Saracens*; who treated him so ill, that he died of his Blows, as he returned in a *Genoa* Ship, *June* 29. 1315. in the 80th. Year of his Age.

The Knowledge and Learning of *Raimundus Lullus* was as extraordinary, as his Life. He found a Secret, by ranging certain general Terms under different Heads in a Method, which he had contrived, to make such an Hotch-potch Language fit to talk of all manner of Things, and yet the Hearers shall understand nothing particularly by it; So that after a Man has heard a *Lullist* talk a long time upon any Matter, he is no wiser, nor learned, than he was before. They, that will take the Pains to learn this Method, may read his *Introduction*, which is the First of his Works; and his *Cabala*, which is his Second; in which he explains himself in a brief manner. He has written also his Principles of Philosophy, which are nothing else but *Logick*, accommodated to his Method; his Rhetorick; his Great Art, which contains an Application of his Method to all sorts of Subjects; His Book of the Articles of Faith, in which he proves Religion by Reason: These Works are printed with some Commentaries of the *Lullists* at *Strasburg* in 1651. But there are a great Number of other Works written by this Author, printed severally in divers places; and among others, The Philosophy of Love; which is one of his principal Works, Composed in 1298. and printed at *Paris* in 1516. A Treatise of Substance and Accident, in which he undertakes to prove the Trinity by Reason; Composed in the Year 1313. and printed at *Valentia* in *Spain* in 1520. A Tract of the Nativity of Jesus Christ, Composed in 1310. and printed at *Paris* 1499. His Treatise [called *Blanquerna*, or] of the Five States of Men, *viz.* Married, Monks, Prelates, Cardinals, and Popes; printed at *Valentia* in Spanish, in 1521. A Treatise of Prayers, Meditations, and Contemplations; or, Of the Lover and Loved, printed at *Paris* in 1505. The Praise of the Virgin, or the Art of Inventions; printed at *Paris* in 1499. with his Book for the Clergy, and his Treatise Intituled, The Phantastick; in which he makes a Defence for himself, and confutes the title, which some had given him of a Phantastical Person, written in 1311. His Book of Proverbs, printed at *Paris* in 1516. A Commentary upon the First Chapter of the Gospel of S. *John*, printed at *Amiens* in 1511. A Disputation, which he had with [*Homerius*] a *Saracen*, in 1308. printed at *Valentia* in 1510. The Disputation of Five Learned Men, written in the Year 1294. printed at the same place in 1520. His Questions upon the Four Books of the Sentences Composed in 1298. printed at *Lyons* 1491. and at *Palermo* in 1507. with the Questions of Mr. *Thomas d' Arras* resolved according to Art. A Treatise of the Immaculate Conception, printed at *Brussels*. The Tree of Knowledge, printed at *Lyons* in 1514. and 1515. and several other Philosophical Works printed at other places. For as for those Treatises, Of the Invocation of Dæmons, Of the Secrets of Nature, and other Books of Chymistry, printed in several places, they are very Wicked Books, which are none of *Raimundus Lullus*'s, but of *Raimundus de Tarraga*, a Converted *Jew*; which contain in them many Errors, and manifest Follies. Out of the Works of *Raimundus Lullus*, *Nicholas Eymericus* hath Extracted an Hundred Erroneous Propositions, which he Presented to Pope *Gregory* XI. that they might be Condemned, with all his Works: That Pope caused them to be Examined, and at last Condemned; but *Peter* King of *Aragon* wrote to his Holiness to revoke his Sentence; and desired him by a Letter dated *Jan.* 7. 1377. to send the Examination of the Books of *Raimundus Lullus* immediately; but it had no effect. As to the Errors which are imputed to him by *Eymericus*, we must own, that several of the Propositions

poſitions which he hath recited, may be defended; but ſome of them are unſufferable, that the Method of *Raimundus Lullus*, and his way of reaſoning, is no way helpful to the Knowledge of things; and that by his Principles, an Error may be maintained as well as the Truth.

John of Friburg, *Biſhop of* Oſmo.

John of *Friburg*, Sirnamed *Runſick*, a Monk of the Order of the Friars-Preachers, and Biſhop of *Oſmo* in *Hungary*, the moſt able Preacher of his Time, and ſo Pathetick, that having preach'd at *Bolen* againſt Uſury, he made the People drive out all the Uſurers of the Town. He flouriſhed in the beginning of this Age, and died in the Year 1314. after he had left his Biſhoprick, and was retired into a Convent of his own Order. He made a Summ for Preachers, printed at *Ruthingia* in 1487. A grand Summ for Confeſſors, divided into Four Parts, printed at *Lyons* in 1518. A Gloſs upon the Summs of *Raimundus de Pennaforti*, which is joined with the Impreſſion of the former Summ [at *Rome*] in 1603. The Author of the *Bibliotheca Praedicatorum* [*i. e.* the Collection of the Authors of the Order of the Friars-Preachers] makes mention of a Commentary of this Author upon the Books of the Sentences, and Gloſſes upon the Decrees [and ſome other of his Writings, but they are none of them Publick.]

Ægidius Romanus, *Archbiſhop of* Bourges.

Ægidius Romanus, or *Giles* of *Rome*, of the Houſe of *Columni*, a Monk of the Order of the Hermites of S. *Auguſtine*, Studied at *Paris* under *Thomas Aquinas*; whoſe Doctrines he always held and defended. He was made the Maſter of *Philip the Fair*, and taught Philoſophy and Divinity in the Univerſity of *Paris*. In the Year 1292. he was conſtituted General of his Order, and promoted in the Year 1294. by Pope *Boniface* to the Archbiſhoprick of *Bourges*, by the conſent of *Philip the Fair*. Some ſay he was made a Cardinal in 1315. but it is a falſe Opinion. He died *Decemb.* 22. 1316. He had made ſeveral Books in Philoſophy and Divinity, which got him the Name of *Doctor Fundatiſſimus*, [the moſt Well-grounded Doctor.] The Books of his, which are in Print, are, A Queſtion about the Eccleſiaſtical and Temporal Powers, compoſed in 1304. upon the occaſion of the Difference between King *Philip the Fair*, and Pope *Boniface*, containing Six Articles; in which he ſhews, 1. That God hath eſtabliſhed both thoſe Powers. 2. That they are diſtinct and ſeveral. 3. That God, in re-eſtabliſhing the Spiritual Power, hath not given him any Temporal Dominion. 4. That the Temporal Power is not Subject to the Spiritual, but only in Spiritual Cauſes. 5. That the King of *France* holds his Kingdom of none but God, and has no other Superior. He next Anſwers the Objections brought againſt this Doctrine. This Treatiſe is in the Second Tome of *Goldaſtus*'s *Monarchia*, p. 95. The Defence of S. *Thomas*'s Books againſt the Correctory of *William de la Maze*, printed at *Venice* in 1601. and 1624. A Treatiſe upon the Four Books of the Sentences, printed at *Baſil* in 1513. A Commentary upon the Firſt Book of the Sentences, printed at *Venice* in 1571. Some Queſtions upon the Second Book of the Sentences, printed in the ſame City in 1581. Certain Queſtions upon the Third Book of the Sentences, printed at *Rome* in 1623. A Treatiſe of the Being, Eſſence, Knowledge and Motion of Angels, printed at *Venice* in 1598. A Tract of Original Sin, printed at *Oxford* in 1479. A Treatiſe of the Subject of Divinity, and ſome other ſmall Tracts, printed at *Venice* in 1501. A Comment upon the Six days Work of the Creation, printed at *Venice* in 1521. Three Books of the Government of Princes, made in favour of *Philip the Fair*, printed at *Rome* 1482. and at *Venice* 1598. *Bellarmine* makes alſo mention of theſe following Treatiſes, written by the ſame Author, as if they were printed. Nineteen Lectures upon the Song of Songs. A Commentary upon the Epiſtle to the *Romans*. An Expoſition upon the Chapters, *Firmiter*, & *Marthe*. A Treatiſe of the Body of Jeſus Chriſt, or certain Theorems upon the Sacrament of the Altar. A Treatiſe of the Diſtinction of the Articles of Faith. A Writing of the Renunciation of the Pope. Another Writing Compoſed upon the Occaſion of a Clerk not worthily promoted to the Office of a Subdeacon. A Queſtion, *viz.* Whether Kings can diſpoſe of the Goods of their Kingdoms; A Treatiſe againſt perſons Exempt; A Writing concerning the Influence of God upon the Bleſſed; Another of the Praiſes of the Divine Wiſdom. A Treatiſe of the Defect of the Evil of Fault. A Tract of Predeſtination, Of Preſcience, Paradiſe, and Hell. There is alſo mention made of all theſe Works by *Trithemius*; and beſides of a Commentary upon the Epiſtles of S. *Paul*, A Treatiſe of the Office of the Maſs, an Abridgment of Divinity, and divers Sermons [but we have not come to the ſight of any of them.] I paſs over his Philoſophical Tracts, both Printed and MSS. which are very numerous; for he Commented upon all the Books of *Ariſtotle*, and ſeveral other Books. The Works upon the Lord's Prayer, and the Angel's Salutation [of *Mary*] belong not to *Giles* of *Rome*, but ſome other Author.

Gulielmus Durantus, *Biſhop of* Menda.

Gulielmus Durantus, or *William Durant*, the Nephew of the famous Canoniſt *Durantus*, Biſhop of *Menda*, of whom we have ſpoken in the laſt Age, was Archdeacon to his Uncle, and Succeeded him in his Biſhoprick in 1296. and governed that Church, till 1328. Being Summoned to the Council of *Vienna* in 1310. by Pope *Clement*, he compoſed an Excellent Treatiſe of the Manner of Celebrating a General Council, divided into Three Parts, in which he hath collected and diſpoſed under ſeveral Titles, a great number of Rules out of Councils and Fathers, to reform the Abuſes and Diſorders of all ſorts of States and Conditions, and particularly the Popes and Court of *Rome*, Prelates, Clergy, and Monks. *Philip Probus*, a Lawyer of *Bourges*, cauſed this Work to be printed at *Paris* in 1545. and dedicated it to Pope *Paul* III. to the Cardinals, Biſhops, and Abbots, and other Chriſtians, who were to meet in the Council of *Trent*, as very uſeful to thoſe, that would endeavour a Reformation of Manners among Chriſtians. It hath been ſince printed at *Paris* in 1535. and laſtly, in a Collection of ſeveral Works

of

of the ſame Nature; which heretofore Mr. *Faure*, a Doctor of the Faculty of Divinity in *Paris*, cauſed to be printed there by *Clouſier*, in 1671.

The time is not certainly known, when *Victor Porchet de Salvaticis*, a *Carthuſian* of *Genoa* flouriſhed; but 'tis probable, it was about 1315. He Compoſed a Treatiſe, Intituled, A Conqueſt queſt for the Defence of the Chriſtian Religion againſt the *Jews*, printed at *Paris* 1520. by the Care of *Auguſtine Juſtinian* Biſhop of *Nebio* in *Corſica*. He ſhews a great deal of Jewiſh Learning and reading of their Books in it. He has made uſe of a Book written by *Raimundus Martin*, called *Pugio Fidei*, i.e. the Sword of Faith, out of which he owns, that he hath tranſcribed much of what he has written in that Work. Victor Porchet.

Malachias, a Grey-Friar, a Divine of *Oxford*, and Preacher to *Edward* II. King of *England*; was in very great Reputation at the beginning of this Age. We have a Treatiſe of Piety written by him, and printed in 1518. by *Henry Stevens*, named, Of the Poiſon of Mortal Sins, and their Cure. Malachias.

William le Mair, or *Gulielmus Major*, a Penitentiary and afterwards Biſhop of *Angers*, governed the Church of that City from 1290. to 1314. in which Year he died. He wrote an Hiſtory of what paſſed in his Church, while he was Biſhop, publiſhed by Mr. *Luke Dacherius* in the Tenth Tome of his *Spicilegium*, p. 247. and has made a Collection of the Synodal Orders and Decrees of his Predeceſſor *Nicholas Gelant* and of his own, made in the Synods held twice a Year, *viz.* at the Feaſt of *Pentecoſt*, and on S. *Luke*'s Day, from the Year 1271. to 1314. in which there are many remarkable things concerning Diſcipline; which are alſo publiſhed by *F. Dacherius*, in the 11th. Tome of his *Spicilegium*, p. 201. William Major.

William de Mandagot, or *Gulielmus Mandagotus*, Born of the Illuſtrious Family of *Lodeve*, Archdeacon of *Niſmes*, and Provoſt of *Tholouſe*; was made Archbiſhop of *Ambrun* by *Boniface* VIII. in 1295, from whence he was tranſlated to *Aix*, and at laſt made Cardinal-Biſhop of *Præneſte* by *Clement* V. in 1311. after whoſe Death the Italian Cardinals intended to make him Pope. He Compoſed the Sixth Book of the Decretals, and made a Treatiſe of the Election of Prelates, printed at *Colen* in 1573. and in other places. He died at *Avignon* in *November* 1321. William de Mandagot.

Berengarius de Fredol, Canon, and after Chanter of S. *Nazarus*, Abbot of S. *Aphrodiſius* of *Beziers*, and afterward made Biſhop of that City in 1298. a Famous Canoniſt, compoſed the Sixth Book of the Decretals with *Richard Siennenſis*, and *Gulielmus de Mandagot*. He hath dedicated an Explication in an Alphabetical Order, upon the Summ of Cardinal *Oſtienſis*, to which he gave the title of *Oculus*, which was printed with that Summ at *Baſil*. He wrote alſo a Treatiſe about Excommunication and Interdiction, which is found in MS. in the Library of Mr. *Colbert*, Cod. 249. and 3345. He was appointed Cardinal-Prieſt by the Title of the S. S. *Nereus* and *Achilles* by *Clement* the Vth. and in the Year 1309. he was made Cardinal-Biſhop of *Freſcati*, and died in 1323. *June* 10. He had a Nephew, who was made Biſhop of *Beziers* in 1309. and made Cardinal-Prieſt in the room of his Uncle, and afterward Cardinal-Biſhop of *Porto*, in the Year 1317. Berengarius de Fredol.

Jacobus de Termes, Abbot of *Charleiu*, an Abby of *Ciſtertians* in the Dioceſs of *Senlis*, Compoſed in the Year 1311. during the Sitting of the General Council of *Vienna*, a Work againſt thoſe, who oppoſed the Exemptions and Privileges of the Monks, and chiefly againſt *Giles* of *Rome*, Archbiſhop of *Bourges*. This Treatiſe is printed in the Fourth Tome of the *Bibliotheca Ciſtertiorum* [*i.e.* the Collection of Writers of the *Ciſtertian* Order] *p.* 261. Jacobus de Termes.

Antonius Andreas, a Grey-Friar of *Arragon*, and Scholar of *Scotus*, flouriſhed from the beginning of this Age to the Year 1320. He Compoſed a Commentary upon the Books of the Sentences, printed at *Venice* in 1578. and 1584. A Book about the Principles of *Gilbert Porritanus*, printed at the ſame place in 1512. and 1517. Divers Comments upon the Books of *Ariſtotle* and *Boethius*, printed at the ſame place in 1480. 1509. and 1517. Antonius Andreas.

Harvæus Natalis, a *Britain* in *France*, and a Friar-Preacher, of whom he was the Fourteenth General made in 1318. hath Compoſed a Comment upon the Four Books of the Sentences, printed at *Venice* in 1405. and at *Paris* in 1647. Four great quodlibetical Queſtions printed at the ſame place in 1513. A Treatiſe about the Pope's Authority printed at *Paris*, with his Commentary on the Sentences in 1647. and an Apology againſt thoſe who oppoſed the Orders of the Friars-Preachers, and reproached them that they did not lead an Apoſtolical Life, printed at *Venice* in 1516. He died at *Narbonne* [*Aug.* 10.] in the Year 1323. Harvæus Natalis.

Ptolemæus Lucenſis, a Monk of the Order of the Friars-Preachers, a Scholar of S. *Thomas Aquinas*, and Confeſſor to *John* XXII. was made Biſhop of *Torcello* in 1321. hath Compoſed Annals from the Year 1060. to 1303. and a Chronicon of the Popes and Emperors. Theſe two Works were printed at *Lyons* in 1619. There is found in ſeveral Libraries an Eccleſiaſtical Hiſtory of this Author, divided into 24 Books to the Year 1303. which is ſometimes quoted by *Rainaldus*. Ptolemæus Lucenſis.

Philip, an Abbot of the *Ciſtertian* Monks, and afterward made Biſhop of *Aichſtat* in the Year 1305. died in the Year 1322. He wrote the Life of S. *Walpurgis*, Abbeſs of *Hildeſheim*, at the deſire of *Ann* Queen of *Hungary*, the Emperor *Albert*'s Daughter. He took it out of the Collections of *Wolfarus*. It is in the Fourth Tome of the Collections of *Caniſius*. He hath alſo Compoſed an Hiſtory of the Patrons and Biſhops of *Aichſtat*, publiſhed by *Gretſer*, and printed at *Ingolſtadt*, in the Year 1617. Philip.

Hugo

Hugo Pratenſis. *Hugo Pratenſis, ſive de Prato Florido*, Born at *Pratum*, a Town near *Florence*, a Dominican Monk, died in the Year 1322. He was one of the moſt famous Preachers of his time. His Sunday-Sermons upon the Goſpels and Epiſtles for the whole Year, and upon the Feſtivals of the Saints, have been printed at *Lyons* in 1528. and thoſe of *Lent*, at *Venice* in 1578. and 1584. [8°]

John *of* Naples. *Joannes de Neapoli*, or *John* of *Naples*, a Friar-Preacher, flouriſhed in the beginning of this Age, and died about the Year 1323. He taught ſome time at *Paris*, and there are printed at *Naples* 42 Queſtions of Philoſophy and Divinity, which he explained at *Paris*. His other Works, which are a Commentary upon the Sentences, his quodlibetical Queſtions, and his Sermons [are mentioned by *Altamura* in *Bibl. Predic.* but] were never printed.

Petrus Aureolus. *Petrus Aureolus*, a Native of *Verberie* upon *Oiſe*, a Grey-Friar, after he had taught Divinity for a time at *Paris*, was made Archbiſhop of *Aix* in 1321. The Year of his Death is not known, but ſome believe, that *Jacobus de Concos* ſucceeded him the next Year; and if that be true, 'tis not like, that he lived long; or we have the Comment of this Author upon the Four Books of the Sentences, of which the Firſt Book was printed at *Rome* in 1596. and the Three other with his Quodlibetical Queſtions in 1605. He alſo made an Abridgment of all the Bible, according to the Literal Senſe, printed at *Venice* in 1507. and 1571. at *Strasburg* in 1514. at *Paris* in 1565. and 1585. This Author alſo hath ſome Sermons upon the Immaculate Conception, printed at *Tholouſe* in 1514. He Compoſed alſo ſeveral others upon the whole Year, which are not yet made Publick, no more than his Writings, Intituled, The Diſtinctions of the Roſe, and his Treatiſe of Poverty, and the poor uſe of things, which is ſaid to be in MS. in the Monaſtery of the Grey-Friars at *Seez*. He is commonly Sirnamed, *Doctor facundus*, The *Eloquent Doctor*,

Nicholas Trivet. *Nicholas Triveth*, or *Trivet*, the Son of Sir *Thomas Trivet* of *Norfolk*, was brought up at *London*, among the Dominicans, and entred into their Order. He received the Drs. Cap at *Oxford*, and went to *Paris*, where he compleated his Studies. Being returned to *London*, he was made Prior of the Dominicans in that City, where he died in 1328. being 70 years of Age, in great Reputation for his Holineſs. F. *Dacherius* in the Eighth Tome of his *Spicilegium*, has publiſhed a Chronicle of this Author from 1136. to 1307. In every Year he obſerves the Years of the Popes, Emperors of the Weſt, Kings of *France* and *England*, and relates the Accidents at large, particularly thoſe that related to the Hiſtory of *England*, and his own Order. There is alſo another Work of this Author printed at *Tholouſe* in 1488. and at *Venice* in 1489. which is a Commentary upon the Books of S. *Auſtin*, *De Civitate Dei*. Divers MS. Treatiſes of this Author are found in the Libraries in *England*; and among others, an Hiſtory of the Acts of the Emperors, Apoſtles, and Kings [in *Magdalen*-College Library at *Oxford*, Cod. 138.] A Commentary upon the Book of *Boethius de Conſolatione*, [in the Publick Library at *Cambridge*, Cod. 236.] Flowers upon the Rule of S. *Auguſtine* [in the *Lumleian* Library, Cod. 291.] and a Treatiſe upon the Maſs [in *Merton* College Library in *Oxford*, Cod. 147. No. 1. and in the Archbiſhop of *Canterbury*'s Library at *Lambeth*, and elſewhere.]

Auguſtinus Triumphus. *Auguſtinus Triumphus*, of *Ancona*, an Hermite of the Order of St. *Auguſtine*, flouriſhed from the Year 1274. when he was preſent at the Council of *Lyons*, to 1328. when he died at *Naples*, *April* 2. in the 85th. Year of his Age. He Compoſed a Summ concerning the Eccleſiaſtical Authority, dedicated to Pope *John* XXII. and printed at *Augsburg* in 1473. and at *Rome* 1479. and 1582. He firſt began a Book, called, *Milleloquium*, out of the Writings of S. *Auguſtine*, which was after finiſhed by *Bartholomew Urbinas*. Some attribute to him certain Commentaries upon the Lord's-Prayer, the Angelical Salutation, and the *Magnificat*, printed [at *Rome*] in 1590. and 1592. which ſome impute to *Steuchus de Eugubio*: But *Trithemius* makes mention of the laſt of theſe Commentaries in his Catalogue of the Works of *Auguſtine* of *Ancona*, and of certain Commentaries of the ſame Author, upon *Ezekiel*, upon the New Teſtament, upon the Four Books of the Sentences, a Book of Quodlibetical Queſtions, a Treatiſe of the Spirit againſt the Greeks, a Work upon the entrance into the Land of Promiſe, a Treatiſe of the X Strings, and a Book of the Powers of the Soul; Sermons upon all the Sundays in the Year, and the Saints Days. But we have none of theſe Works: They are kept cloſe in ſome Libraries [*viz.* at *Ancona*, and in the Vatican.]

Albert *of* Padua. *Albert* of *Padua*, an *Auguſtine* Hermite, the Scholar of *Ægidius Romanus*, and a Dr. of *Paris*, died in that City in the Year 1323. or 1328. He Compoſed a Commentary upon the Books of the Sentences; and others upon the Pentateuch, Goſpels, and St. *Paul*'s Epiſtles, which are kept in MS. at *Padua*. His Sermons only are printed at *Paris* in 1544. and 1550. and at *Venice* in 1584. and his Explication of the Goſpels upon all the Sundays of the Year at *Venice* in 1476.

Joannes Baſſolis. *Joannes Baſſolis*, a Grey-Friar, a Scholar of *Scotus*'s, commonly called *Doctor Ordinatiſſimus*, the moſt Orderly Doctor, flouriſhed about the Year 1420. and taught at *Rheims* and *Mechlen*. He has a Comment upon the Four Books of the Sentences printed at *Paris* in 1517. [where alſo ſome Miſcellanies of his in Philoſophy and Phyſick were alſo printed; when he died is not known.]

Jacobus de Lauſanna. *Jacobus de Lauſanna*, a Monk of the Order of the Friars-Preachers, a Dr. of *Paris*, and after the Provincial of his Order, is the Author of a great Work of Morality, divided into Twelve Books, and printed at *Limoges* in 1528. and of ſeveral Sermons, which are alſo printed. The time

time and quality of this Author are not very certain. Some have written, that he was a Licentiate at *Paris* in the Year 1317. others make him Biſhop of *Lauſanna* about 1320. but there is no certainty of it; for it is more probable, that he took his Name from *Lauſanna*, becauſe he was Born in that City.

Henry de Carret.

Henry de Carret, a Grey-Friar, made in the Year 1300. Biſhop of *Lucca*, by *Boniface* VIII. and driven from his Biſhoprick in the Year 1326. by *Lewis* of *Bavaria*, hath Compoſed a Treatiſe upon the Prophet *Ezekiel*; which is in MS. in Mr. *Colbert*'s Library.

Dominicus Grenerius.

Dominicus Grenerius, a Doctor of *Paris*, a Preaching-Friar, Apoſtolick-Penitentiary, was made Mr. of the Holy Palace by Pope *John* XXII. in the Year 1326. and promoted the ſame Year by the ſame Pope to the Biſhoprick of *Pamiez*, hath made Poſtills upon all the Hiſtorical Books of the Bible; which are found in the Library of Mr. *Colbert*, Cod. 114, 115, 116, 117, 118. He lived till after the Year 1342.

Per. de Auvergne.

Petrus Alvernienſis, or *Peter* of *Auvergne*, a Canon of the Church of *Paris*, Compoſed a Summ of Quodlibetical Queſtions about 1320. 'Tis in Mr. *Colbert*'s Library, Cod. 963.

Vitalis è Furno.

Vitalis è Furno, a Native of *Bazas* [in *Guienne*] a Grey-Friar, was employed by Pope *Clement* V. to Examine the Errors of *John Oliva*, and made Cardinal of the Title of S. *Martin* in 1312. *John* XXII. gave him the Title of the Biſhoprick of *Albania* after the Death of the Cardinal of *Aux*, which happened in 1320. He maintained in the Conſiſtory in the Year 1321. againſt the Judgment of the Pope, That it was not Heretical to aſſert, That neither Jeſus Chriſt, nor his Apoſtles had nothing of their own, but lived in Common, and was ſo bold as to declare, that it was an Hereſie to hold the contrary; but the Pope being very much enraged againſt him, he begged Pardon and retracted his Aſſertion. He died 1327. He hath left us a Book, called, *Speculum Morale*, or a Moral Looking-glaſs upon the Scripture; which puts a Myſtical Sence upon almoſt all Paſſages both of the Old and New Teſtament. This Work was Compoſed by this Author in 1305. and printed at *Lyons* in 1513. and at *Venice* in 1514. and 1600. where alſo the Comments of this Author upon the Proverbs of *Solomon*, upon the Four Goſpels, and the Revelation are printed. The Treatiſe upon the Preſervation of Health, and the Cures of Diſeaſes, printed in his name at *Mayence* in 1531. belong to an Author of greater Antiquity, who lived in the time of *Bela* King of *Hungary*, of whom he ſpeaks; as Mr. *Baluzius* has already obſerved. They, who have written of the Authors of the Order of S. *Francis*, do make mention of ſome other Works of this Author in MS. and among others, his Commentaries upon the Sentences, which are ſaid to be in the Vatican Library.

Marinus Sanutus.

Marinus Sanutus, or *Sanudo*, Sirnamed *Torſellus*, from an Inſtrument ſo called, of which he was the Inventor, a Native of *Rivoalti*, a Town under the States of *Venice*, after he had ſpent his Youth in an Expedition to the Holy Land, Compoſed a Work to which he gave the Title, The Secrets of the Faithful of the Croſs, in which he undertakes to preſcribe a Way, how the Chriſtians may recover the Holy Land, divided into Three Books. In the Firſt Book he ſhews, That the way to weaken the Infidels, is to hold no Trade nor Commerce with them. In the Second he ſhews, How they muſt be Attacqued, in what Places, and with what Forces. In the Third he gives an Hiſtory of the Holy Land, and the Expedition of the Chriſtians thither; that he may inſtruct them in ſuch Methods, as may Succeed in the Conqueſt of it, by avoiding the Faults of the one, and imitating the Conduct of the other. *Sanutus* preſented this Work in the Year 1312. to Pope *John* XXII. with Geographical Tables, and dedicated it to the Kings of *France*, *England* and *Sicily*, Exhorting them to undertake the Conqueſt of the Holy Land. He hath alſo written ſeveral Letters upon the ſame Subject to the Princes, Cardinals and Prelates, which are printed at the End of his Work, publiſhed by *Bogarſius* in his Collection, Intituled, *Geſta Dei per Francos*, the Acts of God done by the French, printed at *Hanover* in 1611.

Alexander de S. Elpidio.

Alexander de S. Elpidio, a City of *Italy* near *Rome*, was choſen in 1312. General of the Order of *Auguſtine*-Hermites, and made in the Year 1325. Archbiſhop of *Ravenna*, Compoſed by the Order of Pope *John* XXII. a Treatiſe about the Juriſdiction of the Empire, and Authority of the Pope, divided into two Books, and printed at *Lyons* in 1498. and at *Ariminum* in 1624. It is ſaid, That there are ſome MS. Treatiſes of the ſame Author; and among others, a Treatiſe of Evangelical Poverty and the Unity of the Church [with ſome Commentaries upon *Ariſtotle*'s Works, preſerved in the Library of the *Auguſtine*-Friars at *Bononia*, by *Joſephus Pamphilus*, in *Chron. Erem.* p. 46.]

Alvarus Pelagius.

Alvarus Pelagius, a Native of *Galecia* in *Spain*, Dr. of Law in the Univerſity of *Bononia*, entred into the Order of Grey-Friars in 1304. when he had ſtudied Divinity at *Piſa*, and afterward at *Paris* under *Joannes Scotus*. He was made by Pope *John* XXII. about the Year 1330. Apoſtolick Penitentiary, and afterwards honoured with the Dignity of Biſhop of *Coronna* in *Achaia*; and laſtly, made Biſhop of *Silves* in *Portugal*. He defended *John* XXII. againſt *Michael de Caſenas*. We have an excellent Treatiſe compoſed by him, called, *Planctus Eccleſiæ* [*i. e.* The Churches Complaints] dedicated to *Petrus Gomeſius* General of his own Order, which he finiſhed at *Compoſtella* in 1340. and has been printed at *Ulm* in 1474. at *Lyons* 1517. and at *Venice* in 1560. A Summ of Divinity printed at *Ulm* in 1474. A MS. Treatiſe, which is found in the Vatican Library, and in Mr. *Colbert*'s Cod. 2071. Intituled, *Collyrium Fidei contra Hæreſes*, [*i. e.* A Salve to preſerve the Faith againſt Hereſies.] A long Diſcourſe of the Viſion of Souls made before Pope *John* XXII. in which he defends the Judgment of that Pope. It is in MS. in the Library of the Grey-Friars at *Toledo*. *Trithemius* makes mention of a Treatiſe of this Author, Intituled,

The Mirrour of Kings, and an Apology divided into Four Books. The Treatiſe of *Alvarus Pelagius*, *De planctu Eccleſiæ*, is divided into two Books. In the Firſt, he treats of the State of the Church, its Foundation, Juriſdiction, Power, and Sanctity; the Pope and Cardinals Authority. In it he maintains as well the Temporal, as Spiritual Soveraignty of the Pope; That none can Appeal from his Judgment; That he has none that can Judge him upon Earth; That he has two Swords; That he is above Emperors and Kings, and may depoſe them. He alſo in it treats of the Pope's diſpenſing Power, the Authority of his Legates, Eccleſiaſtical Cenſures, and the Power of Biſhops, Duty of Kings, Qualities of the Church, and particularly its Unity; Of Schiſm and Schiſmaticks. The Second Book contains many Paſſionate Declamations againſt the Diſorders and Unrulineſs of the Members of the Church of all Degrees, and the means to remedy them. In it he alſo treats of the Obligation of Biſhops to Reſidence, of Simony, of ſuch Faults as the Popes may be guilty of, of their Obligations and Duties; as alſo of the Cardinals, Patriarchs and Biſhops. He deſcribes the Vices into which they commonly fall, and ſpares not the Abbots and Monks. From the Clergy he paſſes to the Laity; and having run through all Eſtates and Employments, Conditions, Ages and Sexes, he diſcovers their Sins, to which they are Subject, and oppoſes the Errors of the Begards. In it alſo he debates the queſtion about the Poverty of Jeſus Chriſt and his Apoſtles, and endeavours to reconcile the Decretal, *Exiit*, with the Opinion of *John* XXII. and proves, that it is not Heretical to aſſert that Jeſus Chriſt and his Apoſtles had not any Dominion either in common, or particular to themſelves, nor any property, nor any right of Uſe, but the more actual uſage of them. Upon this Subject he enlarges with the reſpect to the *Franciſcans*, and the Queſtions debated in Pope *John* XXII's time, but defends his Conſtitutions notwithſtanding; affirming, That it belongs to the Pope to explain the Rule. He after ſpeaks of the other Virtues of the Monks; as their Obedience, Humility, Charity, Silence, and the Oppoſite Vices, and ends this Work with an Explication of the Seven Gifts of the Holy Spirit.

William Ockam.

William Ockam, born in a Village of the ſame Name in the County of *Surrey*, in *England*, a Grey-Friar, and Sirnamed, The Singular Doctor; was the Head, or Leader of the Sect of Schoolmen, called *Nominals*, becauſe they did not multiply things according to the difference of their Names; but attempted to know, and explain the Proprieties of terms. He flouriſhed in the Univerſity of *Paris* in the beginning of this Age, and made a Work of the Eccleſiaſtical and Secular Power, in the defence of *Philip the Fair*, againſt *Boniface* VIII. He after fell in with a Party of his own Order, who maintained that Jeſus Chriſt had nothing in Proper nor in Common, and was one of the great Adverſaries of *John* XXII. who Condemned him to Silence under the Penalty of Excommunication; but in the iſſue, he declared himſelf openly for the Emperor *Lewis* of *Bavaria*, and for the Anti-Pope *Petrus Corbarius*, and wrote againſt *John* XXII. who Excommunicated him in 1330. whereupon he left *France* and went to *Lewis* of *Bavaria*, who received him favourably. He finiſhed his Life in that Court, and wrote always in his defence. It is ſaid, that he uſed to ſpeak to the Emperor thus, *O Prince, defend me with thy Sword, and I will defend thee with my Pen.* He died at *Munick* [*April* 10.] 1347.

His Works were never Collected into one Body, but printed ſeverally. They are of Three Sorts: 1. Works of Philoſophy. 2. Treatiſes of School-Divinity. 3. Books of Controverſie. His Philoſophical Books are, his Expoſition upon Logick, printed at *Bononia* in 1496. A Sum of Logick printed at *Venice* in 1508. and 1591. and at *Oxford* 1675. His great Summ of Logick, printed at *Venice* in 1532. His Queſtions upon the Eight Books of *Ariſtotle*'s Phyſicks, printed at *Strasburg* in 1491. and 1506. His Natural Philoſophy, or an Abridgment of a Summ taken out of the Books of Phyſick, printed at *Venice* in 1606. and at *Rome* in 1637. His Works of School-Divinity, are his Queſtions upon the Four Books of Sentences, printed at *Lyons* in 1495. his *Centiloquium*, containing the whole Science of Speculative Divinity in a Hundred Concluſions, printed in the next Year in the ſame place. A Commentary upon the firſt Book of the Sentences, printed in 1483. Seven Quodlibetical Queſtions, with a Treatiſe upon the Sacrament of the Altar, or of the Body of Jeſus Chriſt, printed at *Paris* in 1487. and 1513. at *Strasburg* in 1491. and at *Venice* in 1516. [and at *Paris* 1487. and 1513.]

His Books of Controverſie againſt the Popes *Boniface* VIII. and *John* XXII. are put together by *Goldaſtus* into his Collection, Intituled, *Monarchia*. The Firſt is about the Eccleſiaſtical and Secular Power, in the form of a Dialogue between a Soldier and a Clergyman; in it he confutes the pretended Claim of Pope *Boniface* VIII. to a Superiority over the Temporal Affairs of Kings. This Treatiſe was printed before at *Paris* in 1598. The Second is a Treatiſe, containing a Reſolution to Eight Queſtions about the Eccleſiaſtical and Secular Power. In it he diſcuſſes theſe following Queſtions, I. Whether the Supream Spiritual Power and the Supream Temporal Power may meet in the ſame Subject, and whether the Pope hath them both? He recites the Reaſons and Anſwers on both ſides, and at laſt concludes, That although both theſe Powers may meet in the ſame Man, yet it is not at all fit, that they ſhould meet in him; and that the Pope hath only a Spiritual Juriſdiction. II. Whether the Lay-Power hath any thing proper to it, which is immediately derived from God, and whether it depends on the Pope? He treats of this Queſtion in the ſame manner as the former, and gives us to underſtand, that the true Opinion is this, That Kings depend immediately on God, and not on the Pope, as far as concerns their Temporal Power. III. Whether the Pope, and the Church of *Rome* have by the appointment of Jeſus Chriſt, a Power to give a Temporal Juriſdiction to the Emperor and Kings,

Kings, and whether they hold it from him? He recites the Reaſons on both ſides; but manifeſtly ſhews what Opinion he was of. IV. Whether the Election of a King of the *Romans*, or of the Emperor, entitles to a Supream Power, and whether it depends upon the Ceremony of Unction uſed at the Coronation. He treats of the Diſtinction between the King of the *Romans*, and the Emperor, of the Right of *Charles the Great* to the Empire, and of the Right of his Succeſſors, as well to the Empire, as Kingdom of *France*, of the Right of Election; and concludes, that the Electors in chooſing a King of the *Romans*, which he looks upon, as not differing from the Emperor, confer on him a Right to Govern the Empire. V. Whether in thoſe Kingdoms, where there is a Succeſſion eſtabliſhed, the Unction performed by the Clergy, gives any Temporal Authority? VI. Whether Kings are Subject to them that Crown them? VII. Whether a King, who ſhall ſuffer himſelf to be Crowned by any other Biſhop, than him, to whom it belongs of Right, loſes his Title of King, and his Regal Authority? VIII. Whether the Canonical Election of the Princes Electors gives the King of the *Romans* a Right to any other than the Hereditary Countries. He treats of all theſe Queſtions after ſuch a manner, that though he does not plainly lay down his own Judgment; yet he ſhews where the Truth lies. In the end of his Treatiſe, he relates the Errors, of which *John* XXII. was accuſed, as well concerning the Poverty of Jeſus Chriſt and his Apoſtles, as about the Viſion of God. His Third Work is a large Treatiſe in the form of a Dialogue, divided into ſeveral Books, in which he examines the Queſtions controverted in his time, between *John* XXII. and his Adverſaries in the ſame Method; as in his former Treatiſe. In the Firſt Book he inquires whether it belongs to Divines, or Canoniſts to judge of Hereſies and Catholick Truths. In the Second he lays down, what is Hereſie and what Catholick Truth. In it alſo he Treats of ſeveral Curious Queſtions concerning the Principles of Faith, and the Condemnation of Hereſies by Councils and Popes. In the Third he Examines, who are Judges of Hereſies, and ſhews, that none but ſuch as are obſtinate in their Error are to be treated as Hereticks; and ſo adds, what are the Conditions neceſſary to repute a Man an Heretick. In the Fourth Book alſo he treats of the ſame Queſtion, and preſcribes the means to convince a Man of Obſtinacy. In the Fifth he ſhews who may fall into Hereſie, and particularly, whether the Pope or College of Cardinals may err; In it alſo he treats of the Primacy of the Church of *Rome*, and of the Infallibility of a General Council, and of the whole Church. In the Sixth he treats of the Puniſhment of Hereticks, and particularly of a Pope, who is either Suſpected, or Convicted of Hereſie; the Method of Proceeding againſt him, the Judges which he may have upon Earth, and the Penalties which may be inflicted on him. He alſo conſiders, what ſhare Lay-Princes have in the Deciſions and Executions of ſuch Judgments as concern the Faith. In the Seventh he treats of ſuch as give Credit to Hereticks, who defend and protect them, and particularly of ſuch as follow an Heretical Pope; who obey him, and maintain his Heretical Doctrines and Communicate with him. After he has explained theſe Queſtions in the Firſt Part of this Dialogue, he oppoſes in the Second the pretended Hereſie of *John* XXII. concerning the Viſion of God, and confutes the Reaſons brought to excuſe him. The Third Part is divided into two Treatiſes. The Firſt is about the Authority of the Pope, and the Second about that of the Emperor. In the Firſt Book he inquires how far the Pope's Power extends it ſelf, and whether he hath any Temporal Authority. In the Second he examines, whether it be convenient for all Chriſtians to be Subject to One Head, and the State of the Church to be Monarchical. Whether there may be ſeveral Supream Biſhops, or Independant Patriarchs. In the Third Book he inquires what that Authority is, to which Men muſt yield a Belief under pain of Damnation. In it he handles many Curious Queſtions concerning the Authority of Scripture, General Councils, Popes and Fathers in Matters of Faith. In the Fourth he diſcourſes of the Supremacy of S. *Peter*, viz. Whether Jeſus Chriſt made him the Head and Prince of the Apoſtles, and whether he had Power over them. It is eaſie to diſcern, that he is for the Affirmative.

In his Second Treatiſe, which is concerning the Power of the Emperor, he examines in the Firſt Book, Whether it is convenient that all the World ſhould be Subject to one Prince; how far the Authority of the Emperor extends; whether it depends upon the Pope, or God only; whether the Empire may be Tranſlated, Divided, or Separated. In the Second he treats of the Emperor's Authority in things Temporal; declares the difference between the Spiritual Power of the Pope and that of the Emperor; and ſhews, how far the Power of this latter extends. In the laſt Books, he diſcourſes of the Emperor's Power over the Perſons of Churchmen, and Revenues of the Church; He inquires, whether the Right of chooſing a Pope belongs to him, or the *Romans*; whether theſe laſt may incroach upon him, if the Emperor be the Pope's Judge, and have Authority over him. He had promiſed in the Preface to the Third Part of that Work, Seven other Treatiſes; The Firſt concerning the behaviour of *John* XXII. whether he died an Heretick, or Orthodox Perſon. The Second of the Life of *Lewis* of *Bavaria*, to ſhew, whether he were a Lawful Emperor or no. The Third of the Carriage of *Benedict* XII. whom ſeveral Acknowledged to be Pope. The Fourth of the Life of Friar *Michael Ceſena*. The Fifth of the behaviour of Friar *Gerhard Odonis*, whom ſome reputed the Lawful General of the Grey-Friars. The Sixth of the demeanour of *William Ockam*. And the laſt, of the Conduct of the Princes, Biſhops, and other Chriſtians, who had adhered to, favoured and maintained thoſe of whom he had ſpoken. Theſe Treatiſes, 'tis not certain, whether they were ever finiſhed by *Ockam*, or whether they are loſt.

But we have two Treatises more of this Author's against *John* XXII. The one Intituled, An Abridgment of the Errors of Pope *John* XXII. as well in respect to the Poverty of Jesus Christ, and his Apostles, as about the Vision of God, the Trinity, and Power of God, in which he answers the Reasons brought to excuse that Pope, and accuses *Benedict* XII. to have been a Favourer of the Heresies of *John* XXII. and to have broached a New One, in forbidding that when any Question is brought to the Pope, to choose either the Negative or the Affirmative Part, before the Pope has decided it. The other is a large Work, Intituled, *Ninety Days*; because he spent so much time in Composing it; in which he confutes word by word the Four Decretals of *John* XXII. *Quia Vir reprobus*, *Ad conditorem*, *Cum inter*, and *Quia quorundam*.

Lastly, There is also another Treatise of *Ockam's* Composed upon the Occasion of the Divorce of *Margaret* Dutchess of *Carinthia*, and the Son of the King of *Bohemia*, in which he explains the Right of the Emperor and Princes in Matrimonial Causes. All these Books of Controversie are found, as we have observed in the First and Second Tome of *the Monarchy of* Goldastus, and have been printed severally at *Lyons* in 1496. There is in the Library of M. *Colbert*, a MS. Treatise of *Ockam's* against *Benedict* XII. divided into Seven Books; and a Letter to the General Chapter of the Grey-Friars met in 1334. at *Assisi*.

Marsilius Patavinus.

Marsilius Patavinus, or *Marsilius* of *Padua*, Sirnamed *Menandrinus*, a famous Lawyer of his time, stoutly defended the Party of the Emperor *Lewis* of *Bavaria* against the Pope; and about the Year 1324. Composed a large Work upon that Subject, Intituled, *A Defender of the Peace against the Jurisdiction usurped by the Pope of* Rome, dedicated to the Emperor; It is divided into Three Parts. In the First he settles the Civil and Temporal Authority and Jurisdiction, its Extent and Bounds. In the Second he shews the Nature of the Ecclesiastical Power, what is its Extent, and what are the Effects of it, and how it differs from the Civil Authority. In it he maintains, That the Church, properly speaking, hath no Compulsive Authority or Jurisdiction; That all the Apostles were equal in Power; That all Bishops and Ecclesiastical Ministers have their Power immediately from God; That all Bishops have Power to decide Matters of Faith; That a General Council is the Supream Judge of the Church, and that the Government of the Church belongs to that; That the Bishop of *Rome* is not the Head of other Bishops, nor has any Primacy above them; That he is the first in a Council, and has Power to execute its Rules and Decrees. In it he also shews, wherein the Popes have exceeded their Authority and Power, as well in Spiritual as Temporal Things, and answers the Objections that may be made against that Doctrine, and the Passages of the Fathers usually against it. In the last Part he draws 42 Conclusions from the Principles laid down in the Two former Books, of which these are some of the Principal: 1. That only the Doctrine contained in the Divine, and Canonical Scripture, or that which is deduced from thence by the Interpretation of a General Council is true, and necessary to believe in order to Salvation. 2. That General Councils only can settle such Articles of Faith, as oblige us to believe them, as necessary to Salvation. 3. That the Gospel does not appoint to Compel Men by Mulcts, and Temporal Punishments to observe the Commandments of the Law of God. 5. That no Mortal Man can dispense with the Commands of the Gospel; and nothing but a General Council can forbid what the Gospel permits. 7. That the Popes cannot Condemn to any Secular, or Temporal Punishment. 14, & 15. That Bishops, as Bishops, have not any compulsive Jurisdiction; but it belongs to Princes only. 16. That Bishops can't execute their Excommunications, or Interdicts; but by the Authority of the Magistrates. 17. That all Bishops are equal by Divine Right. 18. That Bishops may excommunicate the Bishop of *Rome*, as well as he excommunicate them. 19. That they cannot give a Dispensation to celebrate such Marriages as are forbidden by the Law of God, and it belongs to Princes to dispense with such as are forbidden by Human Laws, to Legitimate Children, and make them capable not only to inherit, but to be promoted to Ecclesiastical Orders. 23. That it belongs to Princes to bestow Ecclesiastical Offices and Benefices. 27. That Magistrates for the Publick Good, may make use of the superfluous Revenues of the Church. 29. That it belongs to them to allow, or hinder the Erecting of Colleges, or Monasteries. 30. That it belongs to them only to Punish Hereticks with Temporal Punishments. 32. That a General Council can Erect a Metropolis only. 33. That it belongs to Princes to call a General Council. 34, 35, & 36. That none but a General Council, or a Prince, can appoint Fasts, or new days of Abstinence, canonize Saints, or make Rules of general Discipline. 38. That Evangelical Perfection requires a Poverty, which consisteth in having no Moveables, and enjoying Goods without Dominion, and without a design of defending them, or recovering them before a Secular Judge. 39. That Maintenance and Provision is due to Bishops and Ministers of the Gospel; but Men are not obliged to pay them Tythes if they have a Subsistence otherwise. 41. That it belongs only to a Prince, or a General Council to raise or depose the Bishop of *Rome*. These Conclusions plainly demonstrate, That *Marsilius* designing to defend the Rights of the Empire against the Attempts of the Popes, fell into the Opposite Extream, and that he rather wrote as a Lawyer, than as a Divine; although in the Second Part he quotes many excellent Passages of the Fathers, Councils, and Ecclesiastical Writers.

The same Author composed another Treatise after the former, concerning the Translation of the Empire, in which he gives us an History of the Ancient State of the *Roman* Empire, the Translation of the Greek Empire to the French, and of the French to the Germans, and of the Institution of Electors, and a Consultation about the Divorce of *Jane*, the King of *Bohemia's* Daughter,

Daughter, and *Margaret* Dutchess of *Carinthia*; in which he proves the Right of a Prince about Marriages. These three Treatises are inserted in the Second Tome of *Goldastus*'s Monarchy, and the first was printed by it self at *Basil* in 1522. and at *Francfort* in 1612. *John* XXII. condemned this Treatise by an express Decree recited in *Raynaldus*. He was also opposed by *Alvarus Pelagius* in his Book, *De Planctu Ecclesiæ*, by *Alexander de S. Elpidio*, by *Peter de Palude*, and by Cardinal *Turrecremata*.

The same Question concerning the Supream Power of Kings, was also debated in *France* under *Charles* V. and the Pretences by which the Popes endeavoured to raise themselves above the Temporal Jurisdiction of Kings, mightily opposed. Several other Treatises were made to defend the Soveraignty of Princes, and to prove that the Pope's Power did not extend to Temporal Things. We have two considerable Ones of them still extant.

The first is *Radulphus de Prælles*, a Counsellor, and Master of Requests to the French King; who Composed a Treatise in Latin, and after translated it into French by the said King's Order. The Other is a larger Treatise in Latin, Composed also by the Order of the same Prince, Intituled, *Somnium Viridarij* [or the Dream of the Orchard] in the form of a Dialogue between a Clergyman and a Soldier. The Author of it conceals himself under the Name of *Philotheus Achillinus*, a Counsellor of the King; But some Attribute it to *Philip Mazerius*, or *De Mazeriis*, a Soldier, who was heretofore a Chancellor of the Kingdom of *Cyprus*, and after Secretary to Pope *Gregory* XI. and last of all put himself into the Service of *Charles* V. from which he retired into the Monastery of *Celestines* at *Paris*, where he died. These two Treatises are in the First Tome of the Monarchy of *Goldastus*. The other was printed in French, at *Paris* in 1491. and in Latin 1503. and with the *Imprimatur* of the Parliament in 1516. *Radulphus de Prælles* Composed another Treatise, Intituled, *Rex Pacificus*, of which he makes mention, and translated the Books of S. *Austin*, *De Civitate Dei*, into French, printed at *Abbeville* in 1486. and at *Paris* in 1531.

Radulphus de Prælles.

Philip Mazerius.

The Soldier *Mazerius* wrote also the Life of S. *Thomas*, or *Petrus Thomasius*, Archbishop of *Crete*, published by *Bollandus* on *Jan.* 29.

Ubertinus de Casalis, a Grey-Friar, was one of the Chief of the Spiritual part of the Monks against the Community, and maintained before *Clement* V. the Writings of *Petrus Olivæ*. He also Composed several Books in defence of that Party before and after the Council of *Vienna*, of which one of them begins with these words, *Sanctitati Apostolicæ*, i. e. To the Apostolick Holiness; and the other with these words, *Super tribus sceleribus*; i. e. Concerning Three Wickednesses; and the last, which he Composed since the Council of *Vienna*, with these words, *Ne imposterum*, i. e. Lest for the future. He defended himself before Pope *Clement* V. and obtained a Bull of Absolution. But he was accused anew by Friar *Bonagratia* under the Papacy of *John* XXII. who assigned him for his Judge, *William* Cardinal-Bishop of S. *Sabina*, to whom the Friar presented a Writing in 1321. against the Behaviour and Writings of *Ubertinus de Casalis*; in which he quotes the Writings, of which we have spoken. In the Year 1322. *Ubertinus* being asked his Opinion by the Pope concerning the Poverty of Jesus Christ; he answered in Writing, That Jesus Christ, and his Apostles as Heads of the Church, had Goods to distribute to the Poor, and Ministers of the Church; but if they be considered, as private Persons, who attained and practised a Perfection in Religion, we must distinguish the two Ways of having any thing; The one Civil and Worldly, by which they had right to defend what they had, and recover it from any that had taken it; The other Civil and Natural by a Right of Common Charity; That Jesus Christ and his Apostles had nothing in the first sense, but in the second they had all things necessary for Life; This Answer being read in the Consistory, was approved by the Pope; and *Ubertinus de Casalis* defended it again in 1330. These two Treatises are published by Mr. *Baluzius*, in the First Tome of his Miscellanies. There are two other Books attributed to *Ubertinus*, the one intituled, The Tree of a Crucified Life, printed at *Venice* in 1485. and the other, The Seven Estates of the Church; printed in the same place 1516.

Ubertinus de Casalis.

Michael Casenas, who was chosen General of the Grey-Friars in 1316. undertook a Defence of the Opinion of the Divines of his Order concerning the Poverty of Jesus Christ, against *John* XXII. and caused it to be determined in a General Chapter held 1322. at *Paris*; That neither Jesus Christ, nor his Apostles had any thing in Proper. But maintaining the same Doctrine obstinately before the Pope at *Avignon* in 1327. he was Arrested and put in Prison; but while he was proceeding further against him, he escaped, and appealed from all that *John* XXII. had done, or should do against him, and published his Appeal at *Perusia*; but notwithstanding this Appeal, the Pope published a Bull against him, by which he deposes him, and orders a General Chapter to be called by *Bertrandus de la Tour*, the Vicar-General of that Order, which was held at *Paris*; and in it the Deposition of *Michael de Casenas*, he was approved and confirmed. In the Year 1331. he caused another Chapter to be held about the same Subject, at *Perpignan*, to choose another General, and to reject the Common Opinion of that Order concerning the Poverty of Jesus Christ. *Michael Casenas* wrote a Treatise, which he addressed to this Assembly to turn them from that Resolution; in which he accuses *John* XXII. of Twelve Errors. He also sent another Treatise to all the Monks of his Order, to engage them to maintain his Opinion; and presented a Petition to the Emperor, and the Princes of the Empire, against *John* XXII. in which he delivers and confutes the Twelve Errors, of which he accused that Pope. These three Treatises are published in the Second Tome of *Goldastus*'s Monarchy. *Michael* flying

Michael Casenas.

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to the Protection of the Emperor *Lewis* of *Bavaria* valued not the Pope's Curses, but kept the Title of General of the Grey-Friars till the Day of his Death; which happened at *Munick* in 1343.

John of Gaunt, or de Janduno.

Joannes de Jandumo, or *John of Gaunt*, so called from his Native Country, was one of the Divines, who were of the Party of *Lewis* of *Bavaria*. He Composed a Treatise of the Ecclesiastical Power. *Goldastus* at first believed, that that was the Treatise which bore this Title, *An Information of the Nullity of the Processes made by* John *XXII. against the Emperor* Lewis *of* Bavaria, Composed in 1338. which he therefore Published under his Name in the First Tome of his Collection; but he has since owned, as he declares in his Preface, that it is a different Work. He also observes, That *Marsilius Ficinus* hath published a Commentary of *John* of *Gaunt*, upon the Sentences, and some Quodlibetical Questions; but we cannot find that Edition. We have only several Philosophical Commentaries of that Author, printed in several places.

Bernardus Guido.

Bernardus Guido, a Native of *Limoges*, was Born in 1260. and entred into the Order of Friars-Preachers in 1280. and after he had been Prior of the Abbies of *Albi*, *Carcassone*, *Castres*, and *Limoges*, was appointed Inquisitor against the *Albigenses* in 1305. and Procurator-General of his Order in 1312. Four Years after he was sent into *Italy* by *John* XXII. and received as a Reward for his Labour in 1323. the Bishoprick of *Tuy* in *Gallæcia*; from whence he was translated in the following Year to the Bishoprick of *Lodeve*. He died *Dec.* 13. 1331. He Composed several Works; of which these are in the Library of Mr. *Colbert*, viz. A Catalogue of the *Roman* Popes, *Roman* Emperors, Bishops of *Tholouse* and *Limoges*, and Earls of *Tholouse*; A Chronicle, or Genealogy of the Kings of *France*; A Description of the *Gauls*; A Book of the Names of the Apostles; Another of the Names of the Disciples; The Names of the Saints of the Diocess of *Limoges*; A Book of the Foundation of the Monks of *Grandmont*; Another of the Monks of *Artigia*, and a third of the Foundation of the Monastery of S. *Augustine* of *Limoges*; A Treatise of the Times and Years of the Councils, and several Tracts of the Articles of Faith, and Sacraments of the Church; On the Ten Commandments, Original Sin, The Office of the Mass, and of the Accidents that may happen in the Celebration of it; A Part of his *Sanctorale*, or the Mirrour of Saints. There are Five other Treatises in the Library of the Friars-Preachers at *Tholouse*, viz. A Treatise of the Advantages of the Blessed, Two Volumes of Sermons, and a Work Intituled, The Practice of the Office of an Inquisitor. He also continued, and augmented the Book of *Stephen de Salagnac*'s History of the Establishment of the Order of Friars-Preachers; The Mirrour of Popes, Emperors, and Kings of *France*, to the Year 1322. dedicated to Pope *John* XXII. which is in the Library of the Friars-Preachers at *Avignon*. Such of these Works, as have been printed, are as follow; Two Lives of *Clement* V. and two other Lives of *John* XXII. published by Mr. *Bosquet*, and Mr. *Baluzius* in his Collection of the Lives of the Popes of *Avignon*; The Life of S. *Fulchran*, printed by *Bollandus*, Feb. 15. The Life of S. *Glodesindis* by *Surius*, July 25. An History of the Monks of *Grandmont*, and the Monastery of S. *Austin* at *Limoges* to the Year 1313. by F. *Labbé* in his *Bibliotheca*. The Epistle Dedicatory, and Preface to his Mirrour of Saints by the same Person, and the Acts of the Earls of *Tholouse*, by *Catellus*.

Guido de Perpiniano.

Guido de Terrenâ de Perpiniano, a Native of *Rousillon*, a Doctor of *Paris*, and a *Carmelite*, was made General of his Order in 1318. and afterward appointed Inquisitor-General by Pope *John* XXII. who made him Bishop of *Majorca* in 1321. from whence he was translated to the Bishoprick of *Elne*. He died *Aug.* 21. 1342. He Composed a Summ of Heresies with the Confutation of them, dedicated to *Goncelin* Cardinal-Bishop of *Albania*, printed at *Paris* in 1528. and at *Cologne* in 1631. with an Harmony of the Four Evangelists. There is in the French King's Library a Commentary of this Author upon *Gratian*'s Decrees, and a Treatise of the Perfection of Life, in Mr. *Colbert*'s; where he treats of the Poverty of Jesus Christ, and his Apostles. He made this Treatise at *Paris*. Mr. *Baluzius* hath published the Synodal Decrees of this Bishop, in the Appendix of his Work, Intituled, *Marcha Hispanica*, P. 1454.

Arnoldus de Terrenâ.

There is another *Terrenâ*, named *Arnoldus*, who is thought to be the Nephew of the former, of whom we have spoken. He was a Doctor of Law, and Sacrist of *Perpignan*, who flourished about the End of this Age, and wrote about the Year 1373. a Treatise of the Mass and Canonical Hours, and Theological Questions, which he Compiled at *Avignon*; which Works are found in MS. in Mr. *Colbert*'s Library.

Francis Mayronius.

Franciscus Mayronius, Born at *Digne* in *Provence*, a Grey-Friar, a Scholar of *Scotus*, being Batchelor of Divinity in the University of *Paris*, first introduced by his Example, an Act in the *Sorbonne*, which is held from Morning to Night in the Schools of the *Sorbonne* by one Respondent without any President, and without interruption. There he received the Doctor's Cap in 1323. and died at *Placentia* in 1325. His Comments upon the Four Books of the Sentences, and some other Treatises of School-Divinity, have been printed at *Venice*, in 1517, 1520, 1556, and 1567. His Sermons upon *Lent*, and the Saints-Days, were printed in the same City in 1491, and 1493. and at *Basil* in 1598. The following Treatises of the Poverty of Jesus Christ, and his Apostles, of the Cardinal Virtues and Vices, Of the Articles of Faith, Of Baptism, Of Humility, Of Indulgences, Of the Body of Jesus Christ, Of the Angels, Of Prayers for the Dead, Of Penances, Of Fasting, Of the Last Judgment, Of the Seven Gifts of the Holy Spirit, Upon the Lord's Prayer, and the *Magnificat*, were printed at *Basil* in 1498. He has an Explication upon the Ten Commandments, which is printed at *Paris* in 1619. Theological Truths upon S. *Austin*, and the

the City of God, printed at *Tholouſe* in 1488. and at *Venice* in 1489. His Commentaries upon the Predicaments, upon the Categories, and upon *Ariſtotle*'s Books of Phyſicks, were printed at *Venice* in 1517. and ſome other Works, yet in MS. are in ſeveral Libraries, [as that of Mr. *Waddingus*, and the Grey-Friars at *Leige*.]

Bertrandus de Turre, a Grey-Friar of the Dioceſs of *Cahors*, and General-Miniſter of the Province of *Aquitain*, was made Archbiſhop of *Salerne* in 1319. and in the following Year Cardinal-Prieſt of S. *Vitalis* by *John* XXII. and laſtly, Biſhop of *Freſcati*. He was appointed in 1328. Vicar, or Adminiſtrator-General of the Order of Grey-Friars, and approved of the Depoſition of *Michael de Caſenas* in the Aſſembly of a General Chapter of that Order held at *Paris* in 1329. He died in 1334. He Compoſed ſeveral Sermons, which are in ſeveral Libraries; Two Volumes of them are in the Library of Cardinal *de Bouillon*, and Three in that of the *Sorbonne*. His Sermons upon the Epiſtles of the Year, were printed at *Straſburg*, in 1501. Bertrandus de Turre.

Durandus de S. Porciano, a Village in the Dioceſs of *Clermont* in *Auvergne*, of the Order of Friars-Preachers, a Doctor of *Paris*, flouriſhed in that Univerſity from 1313. when he was Licentiate, to 1318. when he was made Biſhop of *Puy* or *Annecy* by the Pope; from whence he was tranſlated in 1326. to the Biſhoprick of *Meaux*, which he governed to 1333. in which he is ſaid to have died. His chief Work is a Treatiſe of Divinity upon the Four Books of the Sentences, which he began when he was very Young, and finiſhed a little before his Death, as he himſelf tells us: In them he departs much from the Opinions of S. *Thomas* and *Scotus*, and taught ſeveral Doctrines very particular, and bold; which gave him the Name of the *Moſt reſolute Doctor*. This Commentary was printed at *Venice* in 1561. ſeveral times, and at *Lyons* in 1595. He alſo Compoſed a Treatiſe about the Eccleſiaſtical Power upon the Occaſion of the Queſtion, which was diſputed upon that Subject in *France* in 1329. between the Biſhops and *Peter de Cugnieres*; of whom *Peter Bertrandus* makes mention upon the Sixth Book of the Decretals, which was printed at *Paris* in 1506. He alſo Compoſed a Treatiſe againſt the Opinion of *John* XXII. about the State of Souls, but we have it not; as alſo an Inſtruction for his Clergy, and ſome Sermons. Durandus à S. Porciano.

Odericus de Port-Naon in *Friuli*, a Grey-Friar, after he had travelled a long time in the Eaſt, and Preached the Goſpel in *Aſia* and the *Indies*, Compoſed a Relation of the Wonders of the Eaſtern *Tartars*, which is in MS. in ſome Libraries in *England*, and a ſhort Chronicle from the beginning of the World to the Papacy of *John* XXII. Some Sermons and Letters. Odericus de Port-Naon.

Guido, Abbot of S. *Denys* in *France*, flouriſhed about the Year 1320. and was Abbot of that Abby between *Giles de Pontoiſe*, who died in 1325. and *Walter de Pontoiſe*, who ſucceeded him in 1333. He made ſome Notes upon *Uſuardus*'s *Martyrology*, which is in MS. in the Library of S. *Victor*. Guido.

William of *Nottingham*, a Canon and Chanter of the Church of *York*, and after a *Franciſcan* Monk, flouriſhed in *England* about 1320. and died *Octob.* 5. 1336. None of his Works are printed, but there are ſeveral of them in the Libraries of *England*; and among others ſome Queſtions upon the Four Goſpels, Reflections upon all the Goſpels of the Year, Queſtions upon the Lord's Prayer, and a Treatiſe againſt the Errors of *Pelagius*. William *of* Nottingham.

William Mount, an Engliſhman, Canon of *Lincoln*, flouriſhed in 1330. and Compoſed ſeveral Works, which are in MS. in the Engliſh Libraries. Theſe are the Titles of ſome of them, which are publiſhed; Collections with a Paraphraſe upon the Pſalms, The Mirrour of Penance, A Summ for Paſtors, Theological Diſtinctions, Sermons, A Numeral, A Similitudinary, and a Treatiſe of Tropes. William Mount.

Philip de Montcalier in *Piedmont*, became a Monk in the Convent of Grey-Friars at *Tholouſe*, and was after Divinity-Lecturer at *Padua*. He Compoſed in 1330. a Poſtill upon all the Goſpels of the Year, and Sermons for the whole Year. The Abridgment of his Sermons drawn up by *Janſelmus de Canova*, Keeper of the Covent of *Cordeliers* at *Cuma*, was printed at *Lyons* in 1510. and 1515. This Author lived to 1350. or thereabouts. Philip de Montcalier.

Aſteſanus, ſo called from the Village of *Aſt* in *Piedmont*, where he was Born, a Grey-Friar, is the Author of a Summ of Caſes of Conſcience, divided into Eight Books; which was printed at *Noremburg* in 1482. by the Care of *Bellatus* and *Gometius*, and ſince at *Venice* in 1519. from whence *Antonius Auguſtinus* hath taken his Penitentiary Canons printed at *Venice* in 1484. This Author lived to the Year 1330. There is another *Aſteſanus* of the ſame Order; who flouriſhed ſome time after, whom *Waddingus* believes to be the Author of ſome Commentaries upon the Books of the Sentences, upon the Revelation, and ſome Sermons, which are not printed. Aſteſanus.

Nicholas de Lyrâ, a Town of the Dioceſs of *Evreux*, was Born of Jewiſh Parents, who taught him the Hebrew Tongue; but being converted, he became a Monk in the Monaſtery of Grey-Friars at *Verneuill* in 1291. and having ſtayed ſome time there, he went to *Paris*, where he read Lectures ſeveral Years upon the Holy Scripture in the Great Covent of *Cordeliers* at *Paris*, where he died *Octob.* 23. 1340. He made uſe of the Learning, which he had gotten when he was a *Jew*, to explain the Holy Scripture literally, and made Poſtills upon all the Holy Books. He began this Work in 1293. and ended it in 1330. In them he ſhews a great deal of Jewiſh Learning, and makes a very good uſe of the Comments of the Rabbies; and among others, of Rabbi *Salomon*, *Iſaac*, or *Jarchi*. The firſt Edition of this Work was put out at *Rome*, under the Papacy of *Sixtus* IV. in 1471. by the Care of *John D'Alena*. It has been ſince printed at *Baſil* in 1508. and Nicholas de Lyra.

His Poſtills on N. Test. pr. at Nuremberg in 1487 by Koberg, in D. University Library,

and at *Lyons* in 1529. But the moſt perfect Edition is that of *Francis Feuardentius*, *John Dadreus*, and *James de Cuilly* at *Lyons* in 1590. which they put out after they had compared it with the MSS. It is printed ſince in the Bible with Gloſſes, at *Doway* in 1617. at *Antwerp* in 1634. and in the great Bible of Father *Le Haye* in 1660. He hath alſo Compoſed ſome Moral Comments upon the Holy Scripture, which were printed at *Venice* in 1516. and in 1588. Large Poſtills or Explications upon the Goſpels of all the *Sundays* in the Year. We have alſo a Treatiſe of his concerning the Perſon that Adminiſters, and him that Receives the Sacrament of the Lord's Supper, which has been printed in *Germany* without Date, with a Work of S. *Thomas* upon the ſame Subject. A Diſputation againſt the *Jews*, printed at *Venice*, with his Commentaries; A Book againſt a *Jew*, who made uſe of the New Teſtament to oppoſe the Doctrine of Jeſus Chriſt; printed with the Edition of his Poſtills in 1529. *Waddingus* attributes to him a Writing of the Life and Actions of S. *Francis*; but becauſe no other Authors mention it, I believe it is not his. *Trithemius* makes mention of his Sermons, and we meet with ſome Large Commentaries upon the Holy Scriptures, in Libraries, which bear his Name. Some Authors ſay, That he made ſome Comments upon the Books of the Sentences, Some Quodlibetical Queſtions, a Treatiſe upon the Beatifick Viſion, An Expoſition upon the Ten Commandments, and ſome other Works.

Peter Bertrand.

PETRUS BERTRANDUS, a Native of *Annonay* in *Vivarois*, the Son of *Matthæus Bertrand*, and *Agnes* the Empreſs; after he had Profeſſed the Civil Law with great Reputation in the Univerſities of *Avignon*, *Orleans* and *Paris*, was made in 1320. the Chancellor of *Joanna* Queen of *France* and Dutcheſs of *Burgundy*, who made him Executor of her Will; and a little time after was made Biſhop of *Nevers*, from whence he was tranſlated in 1325. to the Biſhoprick of *Autun*. The Conference that he had in 1329. with *Peter de Cuguieres*, in which he defended the Rights of the Church in the preſence of *Philip de Valois*, King of *France*; got him Abundance of Reputation. He was made Cardinal of the Title of S. *Clement* in 1331. by *John* XXII. through the recommendation of the King and Queen of *France*. He Founded the College of *Autun* at *Paris* in 1341. and died *June* 24. 1349. in the Priory of *Monſaults*, which he had built near *Avignon*.

He reduced into Writing the Acts of the Conference held in 1329. in the King's Preſence between the Biſhops of the Realm, the Chief of whom was *Roger*, then nominated to the Archbiſhoprick of *Sens* and *Peter de Cuguieres*, the King's Advocate; who ſpoke for the King's Officers and Judges, about the extent of the Eccleſiaſtical and Civil Juriſdiction. The occaſion of this Conference, were the Complaints, which the Prelates, Officials, and all the Clergy made againſt the Judges and King's Officers, and againſt the Barons, pretending that they encroached upon their Juriſdiction. The King to ſupport them, and maintain a good Intelligence among all his Subjects, as well Eccleſiaſtick as Civil, gave a Command by his Letters dated *Sept.* 1. as well to the Prelates as Barons of the Kingdom to meet at *Paris* upon the Octaves of the Feaſt of S. *Andrew*. to propoſe whatever they had to alledge againſt one another, that they might live orderly for the future. The Archbiſhops of *Bourges*, *Auſche*, *Rouen* and *Sens* met accordingly, together with the Biſhops of *Beauvais*, *Chalons*, *Laon*, *Paris*, *Noyon*, *Chartres*, *Coutances*, *Angiers*, *Poictiers*, *Meaux*, *Cambray*, *S. Flour*, *S. Brieu*, *Chalon* upon *Saone*, and *Autun*. The King being come alſo thither with his Council and ſome Barons, *Peter de Cuguieres*, Knight, and Counſellor of State ſpoke for the Rights of the King, taking for his Text theſe words, *Render to Ceſar the things that are Ceſar's, and to God the things that are Gods*; from whence he proved two things: 1. That due Honour and Reverence ought to be paid to the King. 2. That the Spiritual Authority ought to be ſeparated from the Temporal, of which the former belongs to the Prelates, and the latter to the King and his Lords; which he proved by ſeveral Reaſons drawn from Fact and Right; and in the end concludes, That the Biſhops ought to be contented with the Spiritual Power, and the King ought to Protect them in Matters, which are Subject to him. This Diſcourſe being finiſhed, he ſaid in French, That the intention of the King, was to put himſelf in Poſſeſſion of the Temporal Power; and preſented ſeveral Articles containing the Grievances, and Attempts, which he affirmed to be done by the Prelates and Clergy of the Realm of *France* or their Officers, againſt the Temporal Juriſdiction of the King, Barons, and other Lords. The greateſt part of theſe Articles reſpect the Encroachments which the Eccleſiaſtical Judges had made upon Civil Juſtice, in taking upon them the Cognizance of Civil and Real Cauſes under divers Pretences, and preſuming to forbid the Lay-Judges. The Prelates deſired time to conſider before they gave their Anſwer, and obtained till *Friday* following, when *Roger* the Archbiſhop of *Sens* Elect carried word to the King, who was at the Caſtle of S. *Vincent*, and after he had proteſted, that what he was about to ſay, was not with an intention to ſubmit himſelf to the Judgment of the King; but only to inſtruct his Majeſty and the Conſcience of his Attendants, he took for his Text theſe words of the Firſt Epiſtle of S. *Peter*, *Fear God*, *Honour the King*; and ſhewed from them, that Fear and Love was due unto God, which engage Men to give Liberally to him, to Honour him reverently, and give him all his Dues. Secondly, That all Men are obliged to obey their Prelates, and that the Kings of *France*, who had honour'd them more than other Princes, have been always moſt happy. Thirdly, That we muſt render to God, what is really his, and in this Point he oppoſed what *Peter de Cuguieres* had ſaid of the two Juriſdictions, maintaining, that though they were diſtinguiſhed, yet they were compatible, and might be united in one Subject; That the Temporal Power is Subject to the Spiritual; That

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the Clergy have both; which he endeavours to prove by the Old Teſtament and New, by Natural, Eccleſiaſtical and Civil Law, by Cuſtom, and by the Privileges granted by the Kings of *France* to the Clergy of his Realm.

Upon the Second part of the Text, *Honour the King*, he ſaid, That truly to Honour the King, was to adviſe him not to attempt any thing againſt his Conſcience, and that would bring a general Odium upon himſelf by engaging him to make void what his Predeceſſors had done. Secondly, That it was not to honour him to put him upon any thing, that would leſſen his Power by perſwading him, That his Predeceſſors had no Power or Right to grant thoſe Privileges. Thirdly, It was not to honour the King, to adviſe him to do any thing contrary to his Reputation, Conſcience, or Oath which he had taken to preſerve the Privileges and Liberties of the Church. He concludes with a Supplication to the King, That it would pleaſe the King to confirm their Juſt and Canonical Privileges, to recall the Attempts made to the contrary at their Complaint and Requeſt, and to preſerve the Church of *France* in its Franchiſes, Liberties, and Cuſtoms. And as to the Articles propoſed, Some of them they were obliged to maintain; becauſe otherwiſe they ſhould loſe and weaken all their Eccleſiaſtical Power: But the others contained nothing but certain Abuſes, which they could not believe their Officers had been guilty of, and which they would neither approve, nor tolerate.

The next *Friday*, which was *Dec.* 29. the King being in his Palace, with his Counſellors and Barons, *Peter Bertrandus*, Biſhop of *Autun*, delivered his Speech, having taken for his Text theſe words in *Geneſis*, *Let not the Lord be Angry, if I ſpeak*; and theſe other words of Scripture, *Lord, thou art our preſent Refuge.* And having proved, That it is the Duty of Kings to be the Protectors of the Church; he anſwers *Peter de Cuguieris*, yet with a Proteſtation, that he did it only to inſtruct the King, and not to anſwer as in Judgment. He maintains, That the Juriſdiction in Civil cauſes belongs to the Clergy both by Divine and Humane Right, and that Kings had beſtowed that Privilege on the Church, and the rather, becauſe the Church had granted Kings ſeveral Spiritual Revenues. Then he anſwers to the Articles propounded, and ſays, That they are of Three ſorts; Some concerned the perpetual Rights of the Church, and belong to it by Right and Cuſtom, which it juſtly uſed, and they were ready to defend it. Others contained ſeveral Abuſes and Errors, which they would not endure, and were ready to correct, if they were really uſed. The laſt Sort were partly juſt and partly unjuſt. Then he makes ſome Remarks upon the 66 Articles propounded by *Peter Cuguieres*, and maintains the greateſt part of them. Laſtly, The Biſhop preſented a Petition, in which they requeſted a Confirmation of their Privileges, and a Revocation of all that had been done and attempted to the contrary.

The Aſſembly being met on the 8th. day at the Caſtle of S. *Vincents* before the King, *Peter de Cuguieres* anſwered the Biſhops in the Name of his Majeſty, in a Diſcourſe which had for the Text theſe words of Jeſus Chriſt, *I give you Peace, I am with you, fear not*; and told the Biſhops, That the King's intention was not to deprive the Church or Biſhops of the Rights and Privileges, which they could claim by Right, or any Reaſonable Cuſtom; but he proved that they had no right to Judge in Civil cauſes; and in the Concluſion adds in the Name of the King, That if any one would inform the King of the Cuſtom and Uſe, he was ready to hearken to them. *Bertrand* replied, and ſays in his Reply, That the King's Anſwer was very general, and prayed his Majeſty to explain himſelf further. He was anſwer'd in the King's Name, That his intention was not to oppoſe the Cuſtoms of the Church which were made appear by good Authority. The next *Sunday*, the Biſhops being come to the King at the Caſtle of S. *Vincents*, The Archbiſhop of *Bourges* ſaid to them, That the King had declared, That they ſhould fear nothing, for they ſhould loſe nothing during his Reign; but he would maintain them in all their Rights and Cuſtoms. The King owned that he had made ſuch a Declaration, and the Biſhops thanked him by the Mouth of the Archbiſhop of *Sens*, who humbly repreſented to his Majeſty, That he had publiſhed many things Prejudicial to the Juriſdiction of the Clergy, which they prayed his Majeſty to revoke. The King anſwered them himſelf, That they were not done by his Order, and that he would not ratifie them. The Archbiſhop of *Sens* added, That the Biſhops would reform ſome Abuſes, which the Laiety had complained of, provided, that the King and others would be content. Laſtly, He beſought his Majeſty to comfort them with a Clear Anſwer. *Peter de Cuguieres* anſwered, That the King was reſolved ſo to do, provided, That the Biſhops would correct and reform whatever he deſired, and that the King would give them time to do it till *Chriſtmaſs*; but if they did not in that time work the Reformation Agreed on, he would uſe ſuch a Remedy himſelf, as ſhould be approved by God, and the People; and with this Anſwer he ſent away the Biſhops, but they were not ſatisfied with it. Some affirm, That the Clergy continued their Enterprizes, and thereupon he put out an Edict in favour of the Secular Judges: But however that be, it is certain, That from that time, the Clergy loſt the Temporal Juriſdiction, which they exerciſed, and which they had extended ſo far, that they determined almoſt all Cauſes upon the account of Sin, or Swearing; as you may ſee in the Articles propounded and maintained by the Prelates in that Conference. The falſe Opinion, defended then by the Biſhops, was at that time abandoned. That the Temporal Juriſdiction belonged by Divine Right to the Clergy.

Bertrandus made alſo another Treatiſe upon this Subject, Intituled, Of the Original, and Uſe of Juriſdictions, or of the Spiritual and Temporal Power; in which he handles, and determines theſe following Queſtions: I. Whether the Secular Power, by which the People is governed, as

to their Temporal Rights, is from God. II. Whether there ought to be any other Power, or Juriſdiction for the good of the People. III. Whether theſe two Powers may meet in One Perſon. IV. Whether Spiritual Power is Superior to the Temporal, or the Temporal to the Spiritual. He anſwers the firſt Queſtion thus; That the Power of governing the People, cometh from God, as to the Right, but not as to the obtaining, or uſe of it; becauſe it is by the Law, and according to the Order of God, that there is any ſuch Power; but as to the manner of coming to it, it is not by Divine Right, but is often Unjuſt, and Kings do alſo abuſe their Power. As to the Second, he ſays, That beſides the Secular Power, whoſe end is the Moral and Civil good; there is a Spiritual and Eccleſiaſtical Power to govern the People, in order to Everlaſting Life. As to the Third, It is evident that theſe two Powers may meet in the ſame Subject, and that they did actually meet in the Prieſts of the Old and New Law; but the difficulty is to know, whether the Eccleſiaſtical Power or Juriſdiction extends it ſelf over that which belongs to the Temporal Juriſdiction, of which ſort are the perſonal and mixt Actions of the Laiety, either in its own Nature, or by Uſage, or by Cuſtom; That the Eccleſiaſtical Power in its own Nature extends it ſelf over all Perſons, which are Subject to it as Chriſtians; That the Pope hath this Juriſdiction over all Chriſtians and other Prelates in their Dioceſſes, in ſuch ſort nevertheleſs, that the Pope may exempt certain Perſons from it; and that it extends alſo to all perſonal Actions, as far, as they may be ſinful, and conſequently, that Eccleſiaſtical Judges may take Cogniſance of them, as well as Lay. Nevertheleſs, although the Church hath this Right, yet it hath not always made uſe of it, either to avoid Scandal, or to prevent Mens Thoughts, that it ſeeks its own Intereſt; or laſtly, becauſe of the Oppoſition of Tyrants. But in *France* ever ſince the Kings have become Chriſtians, it hath always peaceably enjoyed that Right; That as to Cauſes Real, the Church hath determined them by Cuſtom, or a Privilege granted by Princes. His Anſwer to the laſt Queſtion is, That the Spiritual ought to rule over the Temporal, alledging for his Proof Pope *Boniface*'s Decretal *Unam Sanctam*: And laſtly, Endeavours to anſwer ſome Objections which are brought againſt it. All the falſe Reaſonings which are in that Treatiſe proceed from hence, that the Author diſtinguiſhes well between the two Powers, but does not determine in what manner each Juriſdiction ought to Act, its Power, and End. It is true, that all Men as Chriſtians are ſubject to a Spiritual Juriſdiction; and that all their Actions, as they are Virtues or Vices, are to be regulated, and ordered by the Spiritual Power; but it is not true, that it therefore can exerciſe a Temporal Juriſdiction over all Men and their Actions, nor force them by Temporal Puniſhments, or a Deprivation of their Eſtates. It can only uſe Threats and Puniſhments purely Spiritual, inſtruct Men, admoniſh them, injoyn them, and forbid them under the Pain of Excommunication, Depoſition, *&c.* and not under the Penalty of Deprivation of Goods, Corporal Puniſhments, *&c.* and conſequently it hath not a Juriſdiction to decide Controverſies in relation to things Temporal, and it doth not belong to it to judge *in Foro exteriori*. The firſt of theſe Treatiſes of *Bertrandus*, hath been printed alone at *Paris* in 1495. and is found alſo in the Second Tome of *Goldaſtus*'s *Monarchies*; The others among the Treatiſes of Law, printed at *Venice* in 1584. They are both in the laſt *Bibliotheca Patrum*, printed at *Lyons*, Tome 26.

William de Rubion.

WILLIAM de RUBION, a Grey-Friar, hath Compoſed ſome Diſputations upon the Sentences; printed at *Paris* in 1518. Some hold, that he flouriſhed about the Year 1333.

Guido de Montrocher.

GUIDO de MONTROCHER, a French Divine, hath Compoſed an Inſtruction for Curates about 1333. dedicated to *Raymund* Biſhop of *Valence*, printed at *Venice* in 1491. and a Treatiſe of the manner of celebrating the Maſs, printed at the ſame place in 1570.

Monaldus.

MONALDUS, a Grey-Friar, is the Author of a Summ of Caſes of Conſcience, called *Golden*, printed at *Lyons* in 1518. He muſt not be confounded with two others of the ſame Name, one of whom was Martyr'd *March* 22. 1288. by the *Sarazens* at *Arzenga*; and the other was Archbiſhop of *Beneventum*, who died *Decemb.* 11. about the beginning of the Age. This, of whom we are ſpeaking, was not Archbiſhop of *Beneventum*, and died *Novemb.* 9. 1332. *Trithemius* ſays, That he alſo Compoſed ſome Queſtions upon the Books of the Sentences, and ſome Sermons, which are in MS. in the Vatican Library.

Ludolphus.

LUDOLPHUS or LANDOLPHUS the Saxon, after he had paſſed almoſt Thirty Years in the Order of Friars-Preachers, became a *Carthuſian*, in the Monaſtery of *Cologne*, and was afterward made a *Carthuſian* Prior at *Strasburg* about 1330. He Compoſed the Life of Jeſus Chriſt out of the Four Evangeliſts, and other Eccleſiaſtical Authors, with Commentaries and Prayers upon every Chapter, which have been printed at *Strasburg* in 1483. at *Paris* in 1509. at *Venice* in 1536, 1564. 1572, 1578. and with the Lives of S. *Ann*, S. *Joachim*, and the Virgin at *Paris* in 1589. He alſo has made a Commentary upon the *Pſalms*, according to the Spiritual Senſe taken out of S. *Jerom*, S. *Auſtin*, *Peter Lombard*, and *Caſſiodorus*, printed at *Paris* in 1506. and 1528. at *Venice* in 1521. and at *Lyons* 1540.

William de Montledun.

WILLIAM de MONTLEDUN, Abbot of *Monſtiernef* in *Poictiers*, a famous Lawyer in his time, flouriſhed in the Univerſity of *Tholouſe* in the Papacy of *Benedict* XII. and Compoſed divers Books of Canon Law, A Sacramentary, which is in MS. in Mr. *Colbert*'s Library, Cod. 349. Lectures upon the Sixth Book of the Decretals, cited by *Ruſæus* and *Probus*, and augmented by *Blaiſius*, the Golden Doctor of *Tholouſe*, which are in the Library of the Cathedral Church at *Cambray*; An *Apparatus* to the Conſtitutions of *Clement* V. cited by *Ruſæus* and *Aufrerius*, which are in the Libraries of the Monaſteries of S. *Serguis* and S. *Albinus* at *Angers*, and an *Apparatus*

paratus upon the Extravagants of *John* XXII. cited alſo by *Ruſeus* and *Probus*, which is in the Library of the Monaſtery of S. *Albinus* at *Angers*, and Mr. *Colbert*, as alſo his Treatiſe upon the *Clementines*, which has been printed ſeveral times in the Repetitions of the Canon Law; A Treatiſe of Cardinals cited by *Ægidius Magiſter*, which is obſerved by Mr. *Baluzius* in his Addition to Chap. 4. of the Sixth Book of the Concord of Mr. *de Marca*, and in his Notes upon the Lives of the Popes at *Avignon*.

SIMON BORASTON an Engliſhman, who flouriſhed about 1336. Compoſed ſeveral Works, which are found in the Libraries in *England*, and among others, Of the Unity and Order of the Church, A Work of the Order of Judgment, and ſome other Treatiſes of Philoſophy. Simon Boraſton.

BARTHOLOMÆUS de S. CONCORDIA, a Native of *Piſa* [a City in *Italy*] a Preaching-Friar, Compoſed about the Year 1338. A Summ of Caſes of Conſcience, printed with his Sermons upon *Lent* at *Lyons* 1519. We muſt not confound him with *Bartholomæus Urbin*, a Scholar of *Auguſtin Tryumphus*, an Hermite of the Order of S. *Auſtin*, who was made Biſhop of *Urbin* in 1343. and died in 1350. after he had finiſhed the *Milleloquium*, begun by *Auguſtin Tryumphus*, printed at *Lyons* in 1555. and Compoſed the *Milleloquium* of S. *Ambroſe*, printed at *Lyons* alſo at the ſame time. This laſt was written for the Pope againſt *Lewis* of *Bavaria*, and the *Auguſtins* at *Rome* have a Treatiſe of his in MS. againſt the Errors diſcovered in the time of *Lewis* Duke of *Bavaria*: He alſo Compoſed ſome Spiritual Treatiſes, as a Writing upon the Four Gifts, Two Books of the Spiritual War, An Explication upon the Goſpels of *Lent*, and an Abridgment of the Book of *Ægidius Romanus*, about the Government of Princes. We muſt diſtinguiſh him alſo from *Bartholomew Albicius* a Native of *Piſa* alſo, a Grey-Friar, who flouriſhed about 1380. and wrote a Work of the Conformity of S. *Frances* with our Lord Jeſus Chriſt, printed at *Milan* in 1510. and Six Books of the Life and Praiſes of the Virgin *Mary*, or the Conformity of the Virgin with Jeſus Chriſt, printed at *Venice* in 1596. Several Sermons upon *Lent*, are alſo attributed unto him, printed in ſeveral places. This laſt died *Decemb.* 10. 1401. Bartholomæus de S. Concordiâ. Bartholomew Albicius.

WILLIAM de BALDENSEL, or BOLDESELE, or de BOLDENSLEVE, a German Knight, wrote an Hiſtory of his Voyage into the Holy Land, at the intreaty of Cardinal *Taleran*, who cauſed it to be made upon the Occaſion of the Cruſado, which was made that Year. This Work is in the Fifth Tome of the Antiquities of *Caniſius*. William Baldenſel.

ARNOLDUS CESCOMES, Archbiſhop of *Tarragon*, wrote about the ſame time (*viz.* in 1337.) Two Letters; the one to Pope *Benedict* XII. and the other to *John* Biſhop of *Porto*, to deſire Aſſiſtance againſt the *Saracens* of *Spain*, which are publiſhed by Mr. *Baluzius*, in the Second Tome of his Miſcellanies. Arnoldus Ceſcomes.

DANIEL de TRIVISI, a Grey-Friar, after he had made ſeveral Voyages, and ſtayed ſome time in the Kingdom of *Armenia*, was ſent by *Leo* King of that Country to *Benedict* XII. in 1338. and Compoſed for the Juſtification of the *Armenians*, a Treatiſe intituled, The Anſwer of *Daniel de Triviſi*, of the Order of Grey-Friars, and Ambaſſador of *Leo* King of the *Armenians* in the time of *Benedict* XII. which is in MS. in Mr. *Colbert*'s Library, Cod. 1653. Daniel de Triviſi.

HENRY de URIMARIA, a Native of *Thuringia*, of the Order of the Hermits of S. *Auguſtine*, flouriſhed about 1340. He joined a moſt Devout Piety with a continual Study, and Compoſed ſeveral Works of Science and Piety, the Commentaries, or Additions to the Books of the Sentences, printed at *Cologne* in 1513. are of the firſt ſort, The Treatiſe upon the Four Inſtincts, printed at *Venice* in 1498. under the Name of another Author, is of the ſecond ſort, as alſo his Sermons upon the Paſſion of Jeſus Chriſt, and the Saints, printed at *Haguenau* in 1513. and at *Paris* with the former Treatiſe in 1514. There are ſeveral other Works of Piety of that Author which have not yet been publiſhed. Henry de Urimaria.

ROBERT COWTON, an Engliſhman and a Grey-Friar, flouriſhed about the ſame time, and Compoſed a Commentary and an Abridgment upon the Four Books of the Sentences, which are in ſome Libraries in *England*. Robert Cowton.

DURANDUS de CHAMPAGNE, a Grey-Friar, Confeſſor of the Queen of *France* and *Navarre*, flouriſhed alſo about the ſame time, and Compoſed a Summ of Confeſſions, or a Directory for Confeſſors divided into Four Parts, which is in the Library of Mr. *Colbert*, Cod. 451. Durandus de Champagne.

CLEMENT de FLORENCE of the Order of *Servites*, a Divine of *Paris*, which flouriſhed about the Year 1340. wrote upon the Pſalms, and Compoſed a Golden-Chain, upon all the Epiſtles of S. *Paul*, which are in MS. in the Library of the Great Duke of *Tuſcany*, and Concordances dedicated to *Annebald* Cardinal, the Protector of his Order, which are in the Library of the *Servites* at *Florence*. He died in the 78th. Year of his Age, after he had gone through divers Offices in his Order. Clement de Florence.

LUPOLDUS de BAMBERG, a Lawyer, the Scholar of *John Andreas de Bologne*, has Compoſed two Works full of Learning; the one dedicated to *Rodulphus* Duke of *Saxony*, concerning the Zeal and Fervour of the Ancient German Emperors towards the Religion of Jeſus Chriſt, and the Miniſters of the Church, in which he produces abundance of Examples of French Kings and German Emperors, upon that Subject. The other is a Treatiſe of the Rights of the Empire, dedicated to *Baldwin* Archbiſhop of *Treves*, printed at *Straſburg* in 1508. Theſe two Treatiſes have been printed at *Paris* in 1540. at *Cologne* in 1564. at *Baſil* in 1497, and 1566. and at *Straſburg* in 1603. and 1609. This Author flouriſhed about the Year 1340. Lupoldus de Bamberg.

WALTER BURLEY, an Engliſhman, whom ſome aſſure us to have been a Grey-Friar, and others a Secular Prieſt, ſtudied under *Scotus* at *Oxford*, and at *Paris*; but followed not his Doctrines. Walter Burley.

He was the Maſter of *Edw.* III. King of *England*, and died about 1340. His Commentary upon the Books of the Sentences, was never printed; but only ſeveral Commentaries upon the Books of *Ariſtotle*, which have been printed alone in ſeveral places, and a Book of the Lives of the Philoſophers, printed in 1472. but very full of Faults; as *Voſſius* has obſerved.

John Canon. JOHN CANON, an Engliſhman and a Grey-Friar, after he had finiſhed the firſt courſe of his Studies at *Oxford*, came to *Paris* to hear the Lectures of *Scotus*; where having received a Drs. Cap, he returned to *Oxford*, where he taught till he died, which was in about 1340. He Compoſed a Comment upon the Mr. of the Sentences, Some Lectures and Queſtions, and a Treatiſe upon the Eight Books of *Ariſtotle*'s Phyſicks, printed at *Venice* in 1492.

Peter de Palude. PETER de PALUDE, [or PALUDANUS] the Son of *Gerhard Varembonius*, a Lord in *Breſſe*, of the Order of the Friars-Preachers, a Licentiate in 1314. in the Univerſity of *Paris*, flouriſhed in that Univerſity, and was nominated Patriarch of *Jeruſalem* in 1330. He made a Voyage into the Eaſt in 1331. and being returned preached a Cruſade. He died at *Paris*, Jan. *ult.* 1341. He Compoſed a large Commentary upon the Four Books of the Sentences, of which that Part which is upon the Third and Fourth Books was printed at *Paris* in 1514, and 1517. and ſince in 1530. Sermons for all the Year printed at *Antwerp* in 1571. at *Venice* in 1584. and at *Colen* in 1608. A Treatiſe of the Immediate Cauſe of the Eccleſiaſtical Power, printed at *Paris* in 1506. in which he Treats of the Power of S. *Peter*, the Apoſtles, Diſciples, Popes, Biſhops and Curates. His MS. Commentary upon the Firſt and Second Book of the Sentences, was faln into the hands of *Damianus Zenarius*, a Printer at *Venice*, who had a Deſign to publiſh it, but never brought it to paſs. There are in the Covent of *Jacobins* in *Paris*, ſome Comments of this Author upon all the Books of Scripture, and in the Library of Mr. *Colbert*, Cod. 566. A Treatiſe upon the Poverty of Jeſus Chriſt, and his Apoſtles, againſt *Michael de Ceſena*. It is ſaid alſo, That there is a Treatiſe printed by this Author to prove, That the Friars-Preachers may have Goods and Revenues. It is obſerved by the Continuer of the *Chronicon* of *William de Nangis*, that in the Year 1331. *Peter de Palude*, and ſome other Doctors were of Opinion, That a Friar-Preacher, who knew by Confeſſion, the Story of the Forgery of certain Letters produced by *Robert d'Artois*, to prove his Right to that County, might do it without Sinning; yea, he was obliged to diſcover it, becauſe that Story was not the Sin, which made part of the Confeſſion; and his Opinion was followed by all the Doctors that were preſent, although it was not the Common Opinion.

Francis Petrarch. FRANCIS PETRARCH, Born *July* 20. 1304. at *Arezzo*, of a Father a Native of *Florence*, but baniſhed his Country: He was brought up at *Anciſa* till he was 18 Years old, when he returned with his Parents to *Piſa*, and from thence was brought to *Avignon*. He Studied Grammar, Rhetorick and Philoſophy at *Carpentras*, and Civil Law at *Montpellier* and *Bononia*. Having taſted of Law, becauſe he was not to be of that Profeſſion, he left it, when he was 22 Years of Age; and having taken a Journey into *Italy* and *France*, he retreated into the Valley of *Clauſa*, near *Avignon*; where he gave himſelf up wholly to the Study of Human Learning, Oratory, Hiſtory and Poetry; and arrived at ſuch Perfection in them, that his fame being ſpread far, he was invited to *Rome*, where he was Crowned with Laurels in 1343. He was the firſt that recovered the Ancient Love of Human Learning, and revived it in *Europe*, which had lain buried a long time, and cauſed Men to return from that Barbariſm, which had reigned till then by inſpiring many with a deſire to imitate him. About the end of his Life he was made a Canon of *Padua*, and died near that City, *July* 14. 1374.

It is not upon the account of his Eloquence, or Pieces of Poetry, or Works of Profane Learning, which he made in great Numbers, that we put him among Eccleſiaſtical Writers; but becauſe he Compoſed ſeveral Books of Morality, in which he eſtabliſhes the Principles and Maxims of Religion, *viz.* Two Books of the Remedies of both Fortunes, which are full of Chriſtian Morality; Two Books about a Solitary Life, in which he relates ſeveral Examples of Chriſtian Monks; Two Books of the Leiſure of Monks, in which he commends the Holy quiet of Religious Perſons; Two Books of the Contempt of the World, full of excellent Morality; A Paraphraſe upon the Seven Penitential Pſalms; to which we may joyn a Treatiſe againſt Covetouſneſs, and ſome others. There are alſo ſeveral Letters of his which concern the Affairs of the Church of his time, in which he treats of ſome Points of Chriſtian Morality. He ſpeaks very freely againſt the Popes at *Avignon*, and againſt the Diſorders of the Court of *Rome*. The Works of *Petrarch* have been printed at *Baſil* in 1554. and in 1581.

John Bacon, *or* Baconthorp. JOHN BACON, or BACONTHORP, ſo called from a Village in *Norfolk* in *England*, a Carmelite; having accompliſhed his Studies at *Oxford*, came to *Paris*, where he took his Degrees; and returning into his Countrey, was made Provincial of his Order in 1329. Four Years after he made a Voyage to *Rome*; he died at *London* in 1346. This Monk was a famous *Averrhoiſt*. He Compoſed a Comment, or ſome Queſtions upon the Sentences printed at *Milan* in 1510, and 1511 at *Cremona*, in 1518 at *Paris* and *Venice*. An Abridgment of the Life of Jeſus Chriſt, and ſome Quodlibetical Queſtions printed at *Venice* in 1527. He alſo Compoſed a Treatiſe upon the Rule of the Carmelites an Abridgment of the Hiſtory and Rights of that Order; Some Comments upon St. *Auſtin*, *De Civitate Dei*, and the Trinity, and upon a Treatiſe of S. *Anſelm*, Intituled, *Why God was made Man?* A Treatiſe againſt the *Jews*; A Treatiſe of Poverty; Some Commentaries upon all the Scripture; A Treatiſe of the Beatifick Viſion againſt *John* XXII. and ſeveral Sermons.

JOHN

John Becanus.

John Becanus, a Canon of *Utrecht*, hath Compoſed a Chronicon of the Biſhops of *Utrecht*, and Earls of *Holland*, from S. *Wilbrod* to the Year 1346. This Chronicon has been continued to 1524. by *William Hedanus*, Canon of *Harlem*; printed at *Franeker* in 1612. and at *Utrecht* in 1643.

Simon Fidatus.

Simon Fidatus de Caſſia, a Village near *Rome*, an Hermit of S. *Auſtin*, Founder of the Monaſtery of S. *Catharine* of Nuns of his own Order at *Florence*, died *Feb.* 11. 1348. He was famous for his Devotion, and in great Reputation for his Spiritual-mindedneſs, and having a Gift of Prophecy. He made a conſiderable Work about the Actions of Jeſus Chriſt, divided into Five Books dedicated to a Lawyer named *Thomas de Corſinis*, printed at *Colen* in 1540. A Book of Virginity, printed at *Baſil* in 1517. *Trithemius* makes mention of theſe following Treatiſes of this Author, A Book of the Chriſtian Doctrine, A Treatiſe of Patience, An Explication of the Creed, The Mirrour of the Croſs, The Diſcipline of the Monks called Spiritual, and ſome Letters.

Joannes Andreæ.

Joannes Andreæ, [not *Joannes Andreas*, as ſome ſtile him] the moſt famous Lawyer of his time, was a Native of *Mugello* [in *Italy*.] He taught 45 Years in the Univerſity of *Bononia*, and died in that City *July* 7. 1348. Theſe Works of his are Extant; Novels, or Commentaries upon the Five Books of Decretals, printed at *Venice* in 1581. Two Commentaries upon the Sixth Book; One of them he made, when he was young, called, His *Apparatus*; the other, when he was older, called, A Novel; The firſt is in the Body of Law, the other is printed with his Novel upon the Decretals. His Gloſſes upon the *Clementines*, printed at *Lyons* in 1572. His Additions to the Mirrour of *William Durandus*. A Tree of Conſanguinity, Affinity, and Propinquity, as well Spiritual as Legal, printed at *Baſil* in 1517. Some Feudal Queſtions, as alſo upon Marriage, and Interdicts, printed at *Venice* in 1584. A Summ about Affiances, Marriage, and Degrees of Conſanguinity printed in Vol. VI. of *Tractatus Tractatuum*.

Robert Holkot.

Robert Holkot, a Native of *Northampton* in *England*, a Preaching-Friar, flouriſhed in the Univerſity of *Oxford* before the Year 1349. in which he died of the Plague, after he had began his Lectures upon *Eccleſiaſtes*. His printed Works are theſe, A Commentary upon the Four Books of the Sentences, printed at *Lyons* in 1497. 1510. and in 1518. Two Hundred and Thirteen Lectures upon the Book of Wiſdom, which are attributed in ſeveral MSS. to *Arnoldus D' Alni*, a *Ciſtertian*, printed at *Spires* in 1483. at *Ruthlingen* in 1489. and at *Venice* in 1509. and 1586. His Moral Hiſtories for the uſe of Preachers, with a Table of S. *Thomas* upon the Goſpels and Epiſtles of all the Year, printed at *Venice* in 1505. and at *Paris* in 1510. His Lectures upon the *Canticles*, and upon the Seven firſt Chapters of *Eccleſiaſticus*, printed at *Venice* in 1509. A Treatiſe about the Imputation of Sin, and Four other Queſtions, printed at *Lyons* in 1497. and in 1518. A Commentary alſo upon the *Proverbs of Solomon* is attributed to him, printed at *Paris* in 1515. but it belongs rather to *Thomas Gualenſis*. There are ſome other Works of *Holkot*'s in MS. in the Libraries at *Cambridge*, as his Quodlibetical Queſtions [in *Pembroke-Hall*] Sermons and Allegories [in *Peter-Houſe*.]

Richard Hampole.

Richard Hampole, Born in *Yorkſhire* in *England*, an *Auguſtine* Monk, died *Sept.* 29. 1349. has Compoſed ſeveral Treatiſes of Piety. Some of them were printed at *Cologne*, and are extant in the 26th. Tome of the *Bibliotheca Patrum*. A Treatiſe of the Amendment of a Sinner, An Explication of the Lord's Prayer, Another of the Apoſtles and *Athanaſius*'s Creed; The Praiſe of the Name of Jeſus, A Treatiſe of the Embraces of the Love of God, An Expoſition upon theſe words of the Canticles of *Solomon*, *The Daughters will love thee affectionately*, in which he alſo treats of the Love of God. Theſe Treatiſes are full of the Spirit, and very affecting. He alſo Compoſed ſeveral other Spiritual Commentaries upon the Holy Scripture, as the *Pſalms*, *Job*, *Lamentations* of *Jeremiah*; A Treatiſe Intituled, The Sting of Conſcience, *Scala Mundi*, A Book of the Contempt of the World. The Commendation of Chaſtity, and ſome other Treatiſes, which are found in the Libraries of *England* [as the *Cotton*, Archbiſhop of *Canterbury's* at *Lambeth*, and *Bodleian*.]

Joannes Honſemius.

Joannes Honsemius, or Hoxemius, a Dutchman, a Canon of the Church of *Leige*, made a Continuation of the Hiſtory of the Biſhops of *Leige*, compoſed by *Ægidius Aurea Vallis* from 1247. to 1348. It is printed in the Collection [of Hiſtorians upon the ſame Subject put out] by [*Joannes*] *Chapeavillus* [and printed at *Leige* in 1613.]

Gerardus Odonis.

Gerardus Odonis, a Native of *Rovergne* [in *France*] a Grey-Friar, was choſen General of that Order in 1329. in the place of *Michael de Caſena*, and after preferred to the Dignity of Archbiſhop of *Antioch* by *John* XXII. he died at *Catana* in 1349. He Compoſed a Comment upon the Ten Books of *Ariſtotle*'s Morals, printed at *Venice* in 1500. The Office of the Marks of S. *Francis* is attributed to him. There is in the Covent of *Cordeliers* at *Mirepoix* [in *Languedoc*] a MS. Treatiſe of the Figures of the Bible, which bears his Name, and in the Vatican Library a Comment upon the Books of the Sentences, Two Philoſophical Queſtions, and ſome Commentaries upon ſeveral Books of Scripture [as *Waddingus* teſtifies in his *Biblioth. Fran. Min.* p. 145.]

Jacobus Folquier.

Jacobus Folquier, an Hermite of S. *Auſtin*, a Doctor, and Reader of Divinity at *Tholouſe*, dedicated in 1345. to *Clement* VI. a Work Intituled, *Viridarium Gregorianum*, or Allegories upon all the Books of Scripture which are found in MS. in the Library of the Great *Auguſtines* at *Paris*.

Bernardus,

Bernard. BERNARDUS, Abbot of *Mont-Caſſin*, who flouriſhed about 1347. Compoſed a Book, Intituled, The Mirrour of the Monks of the Order of S. *Benedict*, printed at *Paris* in 1507. A Commentary upon the Rule of S. *Benedict*, which is found in MS. in ſome Libraries. *Trithemius* alſo mentions, a Book of Regular Precepts and Sermons for his Monks.

Thomas Bradwardin. THOMAS BRADWARDIN an Engliſhman, of the Order of Grey-Friars, Chancellor of the Univerſity of *Oxford*, Confeſſor to *Edward* III. was choſen Archbiſhop of *Canterbury* in 1348. by a Chapter of that Church, two ſeveral times; for the King of *England* and the Pope, having preferred *John Ufford* the firſt time before him, he was not conſecrated; but this laſt dying a little time after, he was choſen a Second time, and his Election being confirmed by the Pope, and approved by the King, he was conſecrated at *Avignon* by Cardinal *Bertrandus*; but he died within Forty Days after his Ordination, and before he had taken Poſſeſſion of his Archbiſhoprick.

This Author, Sirnamed the *Profound Doctor*, Compoſed a large Work Intituled, The Cauſe of God, and the truth of Cauſes againſt *Pelagius*, publiſhed by Sir *H. Savil*, and printed at *London* in 1618. in which he ſtrongly maintains the Principles of S. *Auſtin* and S. *Thomas*, concerning the Operation and Power of God over the Actions of his Creatures. Some attribute to him alſo a Treatiſe of Geometry and Arithmetick, *viz.* a Treatiſe of Proportions, printed at *Venice* in 1505. A Treatiſe of Speculative Arithmetick, printed at *Paris* in 1502. and a Treatiſe of Geometry, printed at *Paris* in 1512. and 1530.

Bradwardin in his Work [*De Cauſſâ Dei*, &c.] does not only treat of Liberty and Predeſtination, but alſo of the Exiſtence of God; his Perfections, Eternity, Immutability, Immenſity and other Attributes, particularly his Knowledge, Power and Will. He ſhews that God preſerves all Beings that he hath Created; That he doth all things immediately, that are done by his Creatures; That his Will is effectual, invincible, and immutable; That all that he Wills, infallibly comes to paſs; That the things which he knows are not the cauſe of his Knowledge, but his Will. He explains in what ſenſe God Wills, or Wills not Sin. He proves the Neceſſity of Grace againſt *Pelagius*, and ſhews that it is *gratis* given, and that Man deſerves not the firſt Grace; That it is the immediate Cauſe of all good Actions, and principally of Repentance. He holds Predeſtination to be gratuitous, and rejects the middle Knowledge. Theſe are the Chief Points he treats of in his Firſt Book. His Second Book is upon Free Will: He affirms, That it conſiſts not in being able to Will, or not Will, the ſame thing, but in a Power of Willing freely all that we ought to chooſe, and willing all that we ought not to chooſe. He ſhews that no Second Cauſe can neceſſitate the Will, but that the free Will cannot conquer Temptations without the ſpecial Aſſiſtance of God, which is nothing elſe, but his invincible Will; That without this help, no Man can avoid Sin; That Perſeverance is the Effect of Grace: Laſtly, He explains the Co-operation of Man's Will with God's. He affirms, That God hinders not Liberty, though he cauſes a kind of Neceſſity. He treats of ſeveral Kinds of Neceſſity and Contingence, and recites ſeveral Opinions of Philoſophers and Divines about the Contingency of things, which he numbers as far as 33. and concludes that all future things happen by one kind of Neceſſity, with relation to Superior Cauſes, which agrees nevertheleſs with Liberty; but that is not Abſolute, Natural, violent, or forced. He concludes his Works with a brief Recital of the Errors which he hath oppoſed, and the Truths he hath eſtabliſhed, which he hath reduced to 36 Propoſitions.

Albericus de Roſate. ALBERICUS de ROSATE, or ROXIATI, Born in *Bergamo*, a Lawyer, flouriſhed about 1350. He hath Compoſed a Commentary upon the Sixth Book of the Decretals, printed in the Collection of the Treatiſes of Famous Lawyers made at *Venice* in 1584. A Dictionary of the Civil and Canon Law, printed at *Venice* in 1573. and 1601. and ſome other Treatiſes of Civil Law.

Petrus de Paternis. PETRUS de PATERNIS, an Hermit of the Order of S. *Auguſtine*, flouriſhed about 1350. and wrote a Work of the Neceſſity and Sufficiency of the Human Life, which is found in MS. in Mr. *Colbert*'s Library, Cod. 1517. with a Treatiſe againſt the *Jews*, Cod. 978.

Peter de Clarà Valle. PETRUS de CLARA VALLE, writ ſeveral little Works about the Reformation of Manners; and among others, an Epiſtle in the Name of Jeſus Chriſt to Pope Innocent VI. dated 1353. A Letter from *Luciſer* to the Worldlings, dated 1351. and a Treatiſe of the Power of the Pope, which are in MS. in Mr. *Colbert*'s Library, Cod. 1502.

Rich. Fitz-Ralph. RICHARD FITZ-RALPH, that is to ſay, the Son of *Ralph*, Born at *Dundalke* in *Ireland*. He was firſt Archdeacon of *Lichfield*, then Chancellor of *Oxford*, about 1333. and afterwards raiſed to the Dignity of Archbiſhop of *Armagh*, in 1347. He made War with the Begging-Friars, and not only Preached againſt them in *England*; but when they complained of him to the Pope, he went himſelf on purpoſe to *Avignon* in 1357. to maintain what he had aſſerted, and to demand of Pope *Innocent* VI. a Revocation of their Privileges, and to complain of the Attempts they made upon the Rights of Biſhops and Cures. The Pope minded him, and appointed Commiſſioners; but he died *December* 16. 1360. before he had finiſhed this Buſineſs. An Ancient Author who wrote the Life of *Innocent* VI. obſerves, That the Begging-Friars rejoyced much at his Death, and that they rather Sung a *Gaudeamus*, than a *Requiem* at it.

He wrote two Treatiſes againſt the Begging-Friars; The one Intituled, A Defence of the Curates againſt the Mendicants; and the other, Of ſuch as are to hear Confeſſions, *De Audientia Confeſſionum*; This laſt is in MS. only, the firſt is in the Collection of *Goldaſtus*, and has been printed ſeveral times at *Paris*, viz. in 1496. 1525. and 1623. from a MS. of the Library of

of S. *Victor*. We have also a Summ of this Authors against the Errors of the *Arminians*, printed at *Paris* in 1511. and in 1612. and Four Sermons in Praise of the Virgin, preached at *London* in 1356. printed with the former Work. His other Sermons and Summ upon the Sentences are in MS. in *England*. Some say, he has translated the Bible into the Irish Tongue.

His Treatise for the Defence of Curates, is nothing but a Discourse which he made before the Consistory of the Pope and Cardinals at *Avignon*, Nov. 8. 1357. which has for the Text these words of S. *John* Chap. 7. Judge not according to appearance, but judge righteous Judgment. He protests in the beginning, that he had no intention to deliver any thing against the Doctrine of the Church, nor did desire the destruction of the Begging-Friars; but only their Settlement in their ancient Purity. Then he relates the Subject and Occasion of the Contest he had with them in the manner following. He says, That being at *London*, he met with some Doctors who disputed among themselves about the begging Condition of Jesus Christ and his Apostles; and being invited to Preach upon that Subject, he had laid down Nine Conclusions in Seven or Eight Sermons; which had given occasion to the Begging-Friars to bring a frivolous Accusation against him. The First of these Conclusions was this, That Jesus Christ was poor in his Life, because he was born in it; not that he loved, or chose Poverty. The Second was, That Jesus Christ never voluntarily begged. The Third, That he never taught Men to beg voluntarily. The Fourth, That he taught the contrary. The Fifth, That no Man ought to make a Vow always to live in a voluntary Poverty. The Sixth, That the Rule of the Grey-Friars does not oblige them to a voluntary Poverty. The Seventh, That the Bull of *Alexander* IV. who Condemned the Books of the Doctors of *Paris*, is not contrary to any of these Conclusions. The Eighth, That we ought rather to confess in our Parish-Churches, than in the Chapels of the Begging-Friars. The Ninth, That it is better to confess to the Bishop, than Monks. He begins his Apology with these two last Propositions, and proves them by Principles of Law. In it he shews, That according to the Canon, *Omnis utriusq; Sexus*, all Christians are obliged to confess their Sins once in a Year to their own Curate; That the pretended Privileges of the Begging-Friars are Abuses, contrary to their Institution and Rule, and are more Prejudicial to them than Advantageous. Then he proves his other Conclusions concerning Begging. This Discourse is followed with a Memoir, which he presented to the Four Cardinals, to answer the Reasons which the Begging-Friars alledged to justifie their Opinion concerning Begging, and another Writing presented to the same Cardinals, against the Abuses committed by the Begging-Friars in their Preaching, Confessions, Celebration of their Prayers, *&c.*

Goldastus hath joyned to his Defence of Curates, an Answer made by *Roger Chonoe*, or *Conway*, a Grey-Friar, who lived at the same time, concerning Confessions made to Begging-Friars. The same Author also confuted him in his Opinion about Poverty in Three Questions; which *Waddingus* saw in MS. He died at *London* in 1360. His Work doth not equal *Richards* either in Solidity, or Eloquence. Roger Conway.

Mr. *Baluzius* hath also two Treatises, MSS: of *Richards*, the one of Begging and the Privileges of Friars, and the other, A Reply to the Work of *Robert Conway*. In the first he takes notice, that he had already Composed Seven Books of the Poverty of our Saviour; and in the second he mentions an Answer to the Book of F. *John de Terinis*. He also observes in the Continuation of *Rodolphus* of *Chester*, that he had also Composed several good Sermons.

Gregorius Ariminensis, or de Arimino, an Hermit of S. *Austin*, of which Order he was chosen General *May* 24. 1357. flourished in the University of *Paris*. He hath left a Commentary upon the First and Second Book of the Sentences, printed at *Valence* in 1500. at *Venice* in 1503. Additions to that Work, printed at *Venice* in 1522. Commentaries upon the Epistles of S. *Paul*, and upon the Canonical Epistle of S. *James*, with a Book about Usury, printed at *Ariminum* in 1522. He died in 1358. at *Vienna* in *Austria*. Authors say, that he also made Sermons upon the whole Year. Gregorius Ariminensis.

Thomas de Strasburg, an Hermit of S. *Austin*, was chosen their General in 1345. and died at *Vienna* in *Austria* in 1357. He is the Author of a Commentary upon the Four Books of the Mr. of the Sentences, printed at *Strasburg* in 1490. and at *Venice* in 1564. and at *Geneva* in 1585. *Trithemius* also relates, That this Author made a Book upon the Constitutions of his Order. There was another *Thomas de Strasburg*, a Friar-Preacher, who flourished about the end of the 15th. Century, who Composed some Sermons, Meditations, Letters and Questions, which some attribute to the former. Thomas de Strasburg.

Adam Goddam, or Wodham, an Englishman, a Grey-Friar, who is ordinarily called, *Anglicus*, flourished in *England* from 1330. and died 1358. He Composed a Commentary upon the Books of the Sentences, printed at *Paris* in 1512. Adam Goddam.

Radulphus, or Ralph Higden, or Hikeden, a *Benedictine* Monk of *Chester*, is the Author of a large Historical Work, Intituled, *Polycronicon, from the Creation of the World to the Year* 1357. which was translated into English in 1397. by *John de Trivisi*, and continued in Latin by *John Malvarne*, a Monk of *Winchester*, who also Composed a Treatise of Visions about the Year 1342. There are abundance of MSS. of the Original of this *Polychronicon* in the Libraries of *England*, and a Version printed in 1482. by *William Caxten* the first Printer in *England*, with a Continuation to 1460. *Higden* also Composed some Theological Distinctions, The Mirrour of Curates, a Commentary upon *Job* and the *Canticles*, and some Sermons. He died in 1363. having lived a Monastick life 64 Years. Ralph Higden.

Joannes

Joannes Thaulerus. JOANNES THAULERUS, a German, a Dominican of *Cologne*, was one of the famouſeſt Preachers of his time; *Surius* has tranſlated his Sermons into Latin, and cauſed them to be printed at *Cologne* in 1548. with ſome other Small Treatiſes of Piety gathered from the Writings of *Thauler*, and ſome others. They have been alſo printed in the ſame City in 1572. and 1603. This Author died in 1361. *May* 17. There is a great deal of Piety in his Works.

Petrus Bercherius. PETRUS BERCHERIUS, a Native of *Poictiers*, a *Benedictine* Monk, and Prior of S. *Eligius* at *Paris*, died there in 1362. He Compoſed a Moral Dictionary of all the Bible, which contains the principal Words of the Bible, with Moral Reflections on them. His Moral Reductory of the Bible, in which he rehearſes all the Hiſtories in a Moral Senſe, and his Moral Inductory divided into Three Parts, have been printed at *Paris* in 1521. in Four Volumes (which is the beſt Edition) at *Baſil* the ſame Year, at *Venice* in 1583. and 1589. in Three Volumes, and at *Cologn* in 1620. alſo in Three Volumes.

Bernard Dapifer. BERNARDUS DAPIFER, a Monk of *Melch* in *Auſtria*, wrote about 1360. the Hiſtory of S. *Gotholinus*, publiſhed by *Lambecius* in Tome II. of his *Biblioth. Vindob.* p. 618.

Joannes Calderinus. JOANNES CALDERINUS, a Lawyer of *Bononia*, the Scholar and Adopted Son of *Joannes Andreæ*, flouriſhed about 1360. and has left us divers Works of Civil and Canon Law, and among others, his Commentaries upon the Decretals, which were never printed. A Treatiſe of Eccleſiaſtical Interdicts printed at *Venice* in 1584. A Table of all the Paſſages of Scripture, cited in the Decretals printed in 1481. at *Spires*. His Councils printed at *Lyons* in 1536. and at *Venice* in 1582. and his Repetitions of Civil Law, printed at *Lyons* in 1587.

Bartholomew de Glanvil. BARTHOLOMEW de GLANVIL, an Engliſhman, of the Family of the Earls of *Suffolk*, a Grey-Friar, applied himſelf to ſearch after, and diſcover the Morals hidden under the outward Appearance of Natural Things, of which he Compoſed a large Work divided into Nineteen Books; The Firſt is, Of God; The Second, Of Angels and Devils; The Third, Of the Soul; The Fourth, Of the Body, and the Reſt of the other Creatures: and ſome Perſon hath added a Twentieth, Of Accidents; as Numbers, Meaſures, Weights, Sounds, *&c.* A Treatiſe of the Properties of Bees. This Work hath been printed at *Nuremberg* in 1492. at *Strasburg* in 1505. and at *Paris* in 1574. under the Title of Allegories, and Tropes upon the Old and New Teſtament. We have ſome Sermons printed under the Name of this Author at *Strasburg* in 1495. He flouriſhed about the Year 1360.

Alphonſus Vargas. ALPHONSUS VARGAS, a Native of *Toledo*, an Hermit of the Order of S. *Auſtin*, after he had profeſſed Philoſophy and Divinity in the Univerſity of *Paris* Ten Years, was made Biſhop of *Badajos*, and then of *Oſma*; and laſtly, Archbiſhop of *Seville*, where he died *Decemb.* 26. 1366. as ſome relate; but *Octob.* 13. 1359. as others. He Compoſed a Commentary upon the Firſt Book of the Sentences, printed at *Venice* in 1490. and ſome Queſtions upon the Three Books of Ariſtotle, *De Anima* [*i. e.* Of the Soul] printed at *Venice* in 1566. and at *Vincentia* in 1608.

Matthew de Cracovia. MATTHEW, or MATTHIAS de CRACOVIA, a Pole, Profeſſor of Divinity at *Prague*, and a Friend of S. *Bridget*'s, flouriſhed about 1370. *Trithemius* attributes theſe following Works to him; A Treatiſe of Predeſtination, by way of Dialogue between Father, and Son, which he Intitles, *A Rationale* of the Divine Works, A Treatiſe of Contracts, a Work about the Celebration of the Maſs, and ſome Letters. There is in a College-Library at *Cambridge* in *England*, a Treatiſe of this Authors, Intituled, *The Conflict between Reaſon and Conſcience about Receiving the Body of Jeſus Chriſt, or Abſtaining from it.*

Gallus. GALLUS, a German, a *Ciſtertian* Monk, and Abbot of the Monaſtery of *Konigſaal* near *Prague*, Compoſed a Book, which he calls, *Pomegranade*, in the form of a Dialogue between Father and Son, for the Inſtruction of his Monks. It is divided into Three Books: In the Firſt of which, he treats of the State of Beginners; In the Second, of the Eſtate of Improvers; And in the Third, of the Eſtate of the Perfect: A Work full of Ingenuity, and of great uſe for Monks, as *Trithemius* hath obſerved. It was printed in *Germany* in 1481. *Trithemius* ſays, he Compoſed ſome Sermons for the Uſe of his Monks. He flouriſhed about the Year 1370.

Henry. HENRY, or HAINRICUS, a German Monk of *Rebdorfe*, hath Compoſed certain Annals, which contain the Hiſtory of the Emperors, *Adolphus*, *Albert* I. *Frederick* III. *Lewis* of *Bavaria*, and *Charles* IV. from the Year 1295. to the Year 1372. they are publiſhed by *Marquardus Freherus*, in his Collection of German Hiſtorians, printed at *Francfort* in 1600. Tom. 1. p. 411.

Hugolinus Malebranchius. HUGOLINUS MALEBRANCHIUS, an Hermit of S. *Auguſtin*, a Doctor of *Paris*, and the Succeſſor of *Gregorius Ariminenſis* in his Divinity Chair, was choſen General of his Order in 1368. made Biſhop of *Ariminum* by *Urban* V. in 1370. and laſt of all dignified with the Title of Patriarch of *Conſtantinople*, has Compoſed Commentaries upon the Books of the Sentences, a Treatiſe of the Trinity, and another of the Communication of Idioms; which are yet in MS. in the Libraries of the *Auguſtin*-Friars at *Bononia* and *Cremona*. He was alive in the Year 1372.

Thomas Stubbs. THOMAS STOBÆUS, or STUBBS, an Engliſhman of *Yorkſhire*, a Preaching-Friar, wrote the Lives, or a Chronicle of the Archbiſhops of *York*, from the Foundation of that See to the Year 1373. This Chronicle was printed at *London* in 1652. with other Engliſh Hiſtorians. The Authors, that ſpeak of him, attribute to him ſeveral Books of Divinity, which have never yet been publiſhed.

S. Bridget. S. BRIDGET, a Princeſs of the Family of the Kings of *Sweden*, the Wife of *Wulfo*, Prince of *Nericia*, after ſhe had had Seven Children by her Husband, engaged him to become a *Ciſtertian* Monk,

Monk, in the Monastery of *Alvastrû*, where he died a little after. Then she instituted the Order of S. *Saviour*, and gave it a Rule, as if she had received it from Jesus Christ himself. She undertook to go into the Holy Land, and after she had travelled there some Years, she came to die at *Rome*, *July* 23. 1373. She was canonized by *Boniface* IX. in 1391. and her Canonization was confirmed by the Council of *Constance*. This Saintess was famous for her Revelations, which are reduced into Eight Books; besides several which are added since to that Collection. She wrote some Sermons. One about the Excellency of the Virgin *Mary* dictated by an Angel, and Four others, which she assures us, were revealed to her, as her Rule was; which she affirmed to be dictated to her by the Mouth of Jesus Christ. These Works are printed at *Lubeck* in 1492. at *Nuremburg* in 1521. at *Rome* in 1557. and 1628. at *Antwerp* in 1611. at *Colen* in 1628. and at *Munick* in 1680.

S. Katharine of Sienna.

At the same time flourished S. *Katharine* of *Sienna*, who is not less famous for her Revelations, than S. *Bridget*; She was Born in 1347. Vowed Virginity at Eight Years old, and a little time after took the Habit of a Dominican. She was very ingenious, wrote very well, and was very Charitable and Zealous. She advised *Gregory* XI. to return to *Rome*, followed him thither, remained after his Death under the Obedience of *Urban* VI. and died *April* 30. 1380. She was canonized by *Pius* II. in 1461. She wrote several Letters in Italian to the Pope, to the Cardinals, Kings and Princes, which are gathered into One Volume containing 364 Letters, and are printed in Italian at *Venice* in 1506. 1548. and 1584. and translated into French at *Paris* in 1644. There are also Six Treatises of hers in form of a Dialogue, Concerning the Providence of God, printed at *Ingolstadt* in 1583. at *Colen* 1601. and at *Venice* in 1611. a Discourse upon the Annunciation of the Virgin, and some others translated into Latin by *Raymundus de Vineis*, a Dominican Monk of *Genoa*, her Confessor, printed at *Ingolstadt* in 1583. and a Treatise translated, or composed by the same Person, Intituled, The Divine Doctrine delivered by the Eternal Father speaking to the Spirit, printed at *Colen* in 1553.

N.B. *The Revelations of S. Bridget and S. Katharine, though admired by the Church of Rome, are Enthusiastick Dreams, and more Dotages.*

Matthew Florilegus.

Matthæus Florilegus, a *Benedictine* Monk of *Westminster*, flourished about 1377. He Composed certain Annals from the beginning of the World to the Year 1307. which he Names, *The Flowers of History*, printed at *London* in 1567. and at *Francfort* in 1601. He Copies out *Matthew Paris* only in his First Part; *Bale* says, That he continued his Annals to the Year 1377. and Composed the Chronicles of the Monasteries of *Westminster* and *S. Edmond's-Bury*.

Albert de Strasburg.

Albertus de Strasburo, or de Argentina, made Ambassador by the Bishop of that City, to go to the Pope at *Avignon*, made a Chronicle from the Empire of *Rodolphus* of *Habsperg* to the Death of *Charles* IV. *i. e.* from 1270. to the Year 1378. *Cuspinian* published a part of it, printed at *Basil* in 1553. and in 1569. but *Urstisius* since has put it out entire in his Collection of German Historians printed at *Francfort* in 1585. Tom. 2. pag. 97. This Author also wrote the Life of *Bartholdus de Buchecke*, Bishop of *Strasburg* and *Spires*, from the Year 1328. to the Year 1353. published by *Urstisius*, and printed by it self at *Basil* in 1553. and in 1566.

John Schadland.

Joannes Schadland, a German of the Order of the Friars-Preachers, first Bishop of *Culme* in *Poland*, then of *Hildesheim*, and lastly, as some say, of *Wormes*; died in 1377. He Composed a Treatise of the Estate of the Cardinals, which is in MS. in Mr. *Colbert's* Library, Cod. 289. He made that Work at the Desire of *Petrus de Prato*, and began to Compose it, when that Cardinal died; He intitules it, *Culmensis*, because (as he renders the reason) the State of the Cardinals may be called *Culmensis à Culmine*, i. e. from the top of Dignity and Virtue; and the Cardinals may be called *Culmenses*, from their sublimity of Virtue; and the Writer was *Culmensis Episcopus*, i. e. Bishop of *Culmi*: He had been Inquisitor of the Faith in *Germany*, as he says, in several places. He tells us in that Work, That in that time he had burnt several Hereticks, which asserted, That the Church of *Rome* had lost the Keys of S. *Peter*, since it possessed great Worldly Revenues; That the Popes and Cardinals were Covetous, Ambitious and Voluptuous, to whom Jesus Christ had not committed the Church his Spouse; but to the truly Poor, full of Humility, and Contemners of this World, among whom the Church resides. He also Composed a Treatise of the Dignity and State of Bishops.

Nicholas Oresmius.

Nicholas Oresmius, or Oresme, a Norman, a Doctor of Divinity of the Faculty of *Paris*, and of the School of *Navarre*, of which he was made Governor in 1356. and chose by K. *John* Mr. for his Son; who was after *Charles* V. Sirnamed *the Wise*. He was appointed Treasurer of the Holy Chapel in 1361. and afterwards Dean of the Chapter at *Roan*, and then left his Government of *Navarre*. He was sent in 1363. to *Urban* V. and made a Discourse before the Pope and his Cardinals; in which he speaks boldly against the Irregularities of the Court of *Rome*. This Book is printed in a Book put out by *Fl. Illyricus*, Intituled, *A Catalogue of the Witnesses of the Truth*; and is published alone by *Gesner*, in the Edition of *Wittemberg* in 1604. He also made another Discourse about the Change of Money, in which he Declaims against those Princes that Coin Money, which is not full Weight; and shews that Princes have not a Power to change the Money when they please, and set what Value they please upon it. This Treatise is printed in Tom. IX. of the *Bibliotheca Patrum*, at *Paris* in 1589. and in the Twenty Sixth of the last Edition. He translated the Bible into French, by the Order of *Charles* V. and Composed several other Translations of Prophane Authors [as *Aristotle's* Ethicks and Politicks; some Parts of *Tully*, and *Petrarch's* Book, *De Remediis utriusq; fortunæ*]. There are several other Works of

this Author in MS. in the Libraries of *Navarre*, Mr. *Colbert*, and others among which are 115 Sermons. A Treatise of the Communication of Idioms; Of the Affirmation, *De omni*, in respect to Divinity; Three Treatises against Judiciary Astrology; The Art of Preaching; A Treatise of Antichrist, and his Ministers, and the Signs which shall foreshew him; A Writing against the Begging-Friars; And several other Treatises of Philosophy, of which we may see a Catalogue in the History of *Navarre*, put out by Mr. *Launoy*, Tom. II. p. 455, &c. *Oresmius* was Bishop of *Lisieux* in 1377. and died Seven Years after in 1384. He was buried in his Cathedral Church, on the Left side of the Choir.

Robert Gervais. ROBERT GERVAIS, Born in the Diocese of *Nismes*, a Friar-Preacher, was made Bishop of *Sens* by *Urban* V. in 1369. hath Composed in 1388. a Treatise of Schism against *John de Lignano* and *Baldus*, who defended *Bartholomew de Bari*, which is in MS. in Mr. *Colbert*'s Library, Cod. 2761. and another Treatise, Intituled, The Royal Mirrour; published about the beginning of the Reign of *Charles* VI. which is in MS. in the same Library.

Jordanus Saxo. JORDANUS SAXO, or de SAXONIA, Surnamed *Quedlinburgensis*, an Hermit of S. *Augustin*, flourished about the middle of this Age, and died in 1380. He wrote a Summ of Sermons for all the *Sundays* in the Year, printed at *Strasburg* in 1483. and Sermons for all the Saints Days, printed at *Paris* in 1521. He also wrote a Treatise of the Four Communions, necessary for them that profess a Monastick Life, and a Collection of divers Pieces for the Hermits of S. *Augustin*, *viz.* Twenty two Sermons for the Friars Hermits, attributed to S. *Augustin*, and some others. The Rules of the same Saints, and the Life of S. *Monica*, taken out of his Works. These two Treatises are in MS. in the Library of the great *Augustines* at *Paris*. Some also attribute to *Jordanus*, a Chronicle of the Translation of the Roman Empire to the Germans, printed at *Basil* in 1559. *Trithemius* makes mention of a Commentary of this Author's upon the Revelation, and an Apology for his Order.

Philip Cabassolas. PHILIP CABASSOLAS, of *Cavaillon* in *Provence*, Canon, Archdeacon, Provost, and lastly, Bishop of that City in 1334. made Chancellor to *Joanna* Queen of *Sicily*, by her Husband *Robert*, in 1343. and after sent upon several Embassages, honoured with the Dignity of Patriarch of *Jerusalem* in 1366. and charged with the Care of the Bishoprick of *Marseille* the same Year, appointed Legate to the Pope at *Avignon* the following Year; and lastly, created Cardinal-Priest of the Title of S. *Peter* and S. *Marcellinus*, Sept. 22. by *Urban* V. the same Year, and privileged in 1370. with the Title of S. *Sabina*, died in 1382. *Aug.* 27. There are in the Library of S. *Victor*, two Books of the Life and Miracles of S. *Mary Magdalen*, which bear the Name of this Cardinal.

Gerhardus Groot. GERHARDUS MAGNUS, or GROOT, of the City of *Deventer*, Studied Divinity at *Paris*, and obtained a Cap at the Age of Eighteen Years, returning into his Country, he was made Canon of *Utrecht* and *Aix-la-Chapelle*; but he left his Benefices to establish at *Deventer* the Clerks, or Friars of the Community for the Instruction of Youth. He died *Aug.* 20. 1384. in the 44th. Year of his Age. He Composed divers small Tracts, of which there are only Three printed among the Works of *Thomas à Kempis*; which are, A Declaration of the manner of Preaching with Truth; Some Conclusions and Propositions. Of the Study of the Holy Scriptures. His other Small Works are found in the Libraries in *Flanders*. *Albertus Miraus* gives us this Catalogue of them. Some Treatises of Contracts and Usury; Of the Instruction of Novices; Of the Reward of a Pastor's Labour; The Inconveniences of Marriage; *De Focariis*, Against the Encompassing of *Utrecht*; Of Poverty; Of the Four sorts of things which are fit Subjects of Meditation; Of Detraction; Some Sermons upon the Nativity of our Saviour, on the *Sunday*, called *Dominica in Ramis*, or *Palm-Sunday*, and on other Subjects; A Letter about Schism, and some others; Of Simony; Of Benefices with Cure; Of the Company and Exercises of the Devout; Of the Agreement of the Evangelists about the Passion of our Saviour; A Commentary upon the Lessons read at the Burial of the Dead; A Treatise of Compunction, and the Instruction of Scholars. 'Tis to be hoped, that these Works will be shortly published.

Petrus de Natalibus. PETRUS de NATALIBUS, Bishop of *Jesol* in the Province of *Grado*, has Composed a Catalogue of Saints to *May* 26. 1382. printed at *Strasburg* 1502. [at *Lyons* 1542. Dr. *Cave* places this Author in 1470. and says, he brings down his Catalogue of Saints to 1482. which if true, our Author is under a Mistake.]

Joannes Ruysbrokius. JOANNES RUYSBROKIUS, or de RUSBROCK, A Village upon the River *Senne*, between *Brussels* and *Hall*, a Priest of *Brussels*, and first Prior of the Monastery of Canons-Regular of *Weure* in the Forest of *Soignes*, was one of the most Eminent Monks of his time, and upon that Account Surnamed, *The Divine, or Contemplative Doctor*: He died *Dec.* 2. 1381. in the 88th. Year of his Age. He Composed in Dutch several Mystical Works, which are translated into Latin by *Surius*, who caused them to be printed at *Colen* in 1552. and 1609. The Titles of them are as follow: The Summ of a Spiritual Life; The Mirrour of Eternal Salvation; A Commentary upon the Tabernacle of *Moses*, and all its Parts; A Treatise of the Cardinal Virtues; A little Book of Faith and the Last Judgment; A Treatise of the Four Temptations; Of the Works of the Seven Vigils; Of the Spiritual School; Of the Seven degrees of Love; Three Books of the Spiritual Marriage; Of the Perfection of the Sons of God; The Reign of the Lovers of God; A Treatise of Contemplation; and Seven Letters of Piety; Two Spiritual Songs; *Samuel*, or of Deep Contemplation; A short Prayer. The Treatise of Spiritual Marriages has been opposed by *Gerson*, because in it *Ruysbrokius* says, That the Soul, which Contemplates God fully, becomes one

one with God himself; *Gerson* thought this Doctrine was Erroneous and condemned in *Amaury*; *John de Schonave* undertook the defence of *Ruysbroek*, and made an Apology for him; and *Gerson* afterward affirms, that he can't be excused, because he has said in another place, That the Creature shall never lose its essence; but he maintains that the words he cited out of the Third Part, are not only to lead the simple, but more understanding Persons into Errour, and he observes that Contemplative Persons are very apt to advance Errours; and it is not fit that they should either read or write without much Precaution, and unless these Works be examined by learned Men; for otherwise their Books are full ordinarily of Falsities, and corrupt Explications, which often mislead the simple.

Philip de Leyde.

Philippus de Layda, or de Leydis, an Hollander, made Doctor of Law at *Orleans* and Professor at *Paris*, was afterward Canon of S. *Mary de Conde*, and lastly Canon and Grand-Vicar of *Utrecht*, where he died *June* 8. 1386. He wrote a Treatise of the Care of a Commonwealth, and the Lot of Sovereigns, published by *Jasmas Sevenhus*, and printed at *Leyden* in 1516. He also Composed some Lectures upon the Third Book of the Decretals.

Bonaventure.

Bonaventure of *Padua*, an Hermit of S. *Augustine*, a Doctor of *Paris*, and chosen General of his Order in 1377. was made Cardinal-Priest of the Title of S. *Cecilia* by *Urban* VI. in *September* the next Year. *Francis Carrara* Governour of *Padua*, caused him to be murdered in *June* in 1388. The Mirrour of the Virgin *Mary*, printed at *Augsbourg* in 1476. is attributed to him; he also a Commentary upon the Four Books of the Sentences, and some Meditations upon the Life of Jesus Christ; which some say are printed in *Germany*. Some say, That he Composed a Commentary upon the Canonical Epistles of S. *James* and S. *John*. *Trithemius* attributes to him no more, than some Sermons for the Year, and upon the Saints Days.

John de Bourg.

John de Bourg, or Johannes de Burgo, an Englishman, Chancellor of the University of *Cambridge*, and Rector of the Town of *Collingham* in *Nottinghamshire*, Composed in 1385. a Treatise, Intituled, The Apple of the Eye, for Priests; in which he treats of the Administration of Sacraments, the Ten Commandments, and other Ecclesiastical Offices, printed at *Paris* in 1510. at *Strasburg* in 1514. and at *Roan* in 1516.

Philip Ribot.

Philip Ribot, a Spaniard of *Catalonia*, a Carmelite of *Girone*, was Provincial of his Order in 1368. and died in 1391. He Composed a Work, Intituled, A Looking-Glass for the Carmelites, divided into Ten Books, in which he treats of the Beginning, Progress, Privileges, and History of his own Order, which was printed at *Venice* in 1507. and at *Antwerp* in 1680. He also wrote a Treatise of the Famous Men of his Order, and some Sermons.

Jacobus de Teramo.

Jacobus de Teramo in *Abruzzo*, [a Province in *Italy*] Canon of the same Church, and Archdeacon of *Aversa*, Composed about the Year 1390. a Commentary upon the Sentences, and a Book upon the Redemption of Mankind, Intituled, The Consolation of Sinners; These two Works are only in MS. in the Libraries in *England*. *Trithemius* also observes, That this Author also wrote upon the Clementines.

Guido d'Eureux.

Guido d'Eureux, a Friar-Preacher, Composed in 1390. some Sermons, and a Rule for Merchants; which Works are found in MS. in some Libraries.

Aug. d'Ascoli.

Augustinus d'Ascoli, an Hermit of S. *Augustine*, flourished about the End of this Year in the University of *Padua*, and made some Sermons, which are yet preserved in MS. in the Libraries of the Augustin-Monks at *Bononia*, *Padua*, and *Cremona*.

Henry Boich.

Henry Boich, Dr. of Law in the Diocess of S. *Paul* of *Leon* in *Britain*, flourished at the End of this Age, and Composed a Commentary upon the Five Books of the Decretals, upon the Sixth, and upon the Clementines, printed at *Venice* in 1576. and are in MS. in the Library at the Cathedral Church at *Cambray*.

Simon de Cremona.

Simon de Cremona, an Hermit of S. *Augustine*, flourished and preached a long time at *Venice*, in the latter end of this Age. He Composed some Commentaries upon the Mr. of the Sentences; A Treatise of the Indulgence of *Assisi*, and several Sermons. These Works are in MS. in the Libraries of the Augustin-Friars in *Italy*, with a Postill upon the Gospels of the Year, printed at *Ruthlingen* in 1484. He died in 1400.

Peter Quesnel.

Peter Quesnel, a Grey-Friar of the Convent of *Norwich*, a Divine and Canonist, flourished about the end of this Age, and wrote a Directory of Law in the Court of Conscience, and in the Court Judicial; A Treatise of the Trinity, of the Catholick Faith, and of the Seven Sacraments; A Treatise of the Sins, which hinder us from receiving the Sacraments, and the Penalties to be enjoined for these Sins; A Treatise to order such things as respect the Instructions of Judgments. These Treatises are in MS. in some Libraries in *England*; and the first is in the Vatican and Mr. *Colbert's*, Cod. 228. and 2302.

Marsilius ab Inghen.

Marsilius ab Inghen, a German (though *Trithemius* and *Bale* make him an Englishman) Dr. of *Paris*, Canon and Treasurer of the Church of S. *Andrew* at *Colen*, Founder and first Rector of the College of *Heidelburg*, died *Aug.* 20. 1394. He Composed a Commentary upon the Book of the Mr. of the Sentences, printed at *Strasburg* in 1501.

Henry Knighton.

Henry Knighton, Canon-Regular of *Leicester*, Composed an exact Chronicle of the History of *England*, divided into Five Books, from 950. to 1395. and the History of the Deposition of *Richard* II. King of *England*, which happened in 1399. These Works are in the Collection of English Historians, printed at *London* in 1652.

William Thorn.

William Thorn, a Benedictin Monk of S. *Augustin* of *Canterbury*, Composed an History of the Abbots of that Abby to 1397. copied as far as 1272. out of the History of *Thomas Scott*,

This Chronicle is alſo in the Collection of Engliſh Hiſtorians, printed at *London* in 1652. *p.* 1757. 'Tis ſaid alſo, that he wrote an Hiſtory of the Kings of *Kent*, the Lives of ſome Saints, and a Chronicle of the Counties, Biſhopricks, and Abbies of *England* [which is not printed, but is in MS. in *Bennet-College* Library at *Cambridge*, Cod. 67.]

Gerhard de Zutphen.

GERHARDUS de ZUTPHEN, one of the firſt Canons Regular of the Order of S. *Jerome*, or Clerks of the Community inſtituted by *Gerhard Groot*, died in the 31ſt. Year of his Age, *Dec.* 4. 1398. He has left us ſome Aſcetick Treatiſes; One, Of the inward Reformation of the Powers of the Soul; The other about our Spiritual Progreſs, printed with the Works of *Thomas a Kempis*, who wrote his Life, and in the *Bibliotb. Patr.* [Tom. 26. *p.* 230. as alſo at *Paris* and *Colen* in 1539.]

Nicholas Eymericus.

NICHOLAS EYMERICUS, born at *Girone*, a City of *Catalonia*, a Friar-Preacher, flouriſhed in the Papacies of *Innocent* VI. *Urban* V. *Gregory* XI. and *Clement* VII. He was firſt Inquiſitor-General for *Innocent* VI. about 1356. and coming to *Avignon* in the Papacy of *Gregory* XI. was made the Pope's Chaplain, and Judge of Hereſies. He died at *Girone*, Jan. 4. 1399. His Principal Work is a Book, Intituled, *A Directory for Inquiſitors*; printed the firſt time at *Barcelona* in 1503. and after at *Rome* in 1578. with the Corrections and Scholies of *Pegna*, and after in the ſame City in 1587. and at *Venice* in 1595. with the Commentaries of the ſame Author. This Work is divided into three Parts. In the Firſt he treats of the Articles of Faith: In the Second of the Puniſhment of Hereticks, and the Inflictions which they deſerve according to the Canon-Law and Decretals; What is Hereſie and Errour; Of the Differences of Hereſies; And laſtly, Of thoſe, which are ſubject to the Juriſdiction of the Inquiſition, and the Grimes, which are out of its Knowledge. The Third part is about the manner of ordering the Proceſs at the Tribunal of the Inquiſition, of the Power and Privileges of the Officers, of the Witneſſes, Criminals, and the Execution of Judgment upon them.

He Compoſed ſeveral other Treatiſes, which are in MS. in Mr. *Colbert*'s Library, N°. 2846, and 2847. The Titles of them are theſe, A Letter to the Cardinals againſt the Election of *Urban* VI. A Letter to the King [of *France*] in favour of *Clement* VII. Some Verſes upon Schiſm; A Treatiſe upon this Queſtion, Whether the Three Perſons of the Trinity be in the Euchariſt, compoſed on the Occaſion of a Controverſie raiſed on that ſubject in the Kingdom of *Valence*. The Curates had a Cuſtom, when they adminiſtred the Sacrament to the Sick, to ask them, Do you believe, that this is the Father, Son, and Holy Ghoſt? and they were to anſwer, Yea. A Curate having put the ſame Queſtion to a Doctor, to whom he adminiſtred the Sacrament, He anſwered, No; But that he believed, that it was the Body of Jeſus Chriſt, who was the Son of God, and not the Father, or the Holy Spirit. This Anſwer being divulged, the Matter was brought to the Inquiſitor, and he found the Abuſe was Common, and when the Cardinal of *Valentia* ſought out means to remedy it, the Buſineſs was made worſe by Sermons Preached *Pro & Con.* A Monaſtick Doctor preached, that the Queſtion of the Curate was impertinent, and that the Sick Man's Anſwer was falſe. The Curates were Angry at this Sermon, and one of them preached in one of the Pariſhes of the City, That there being Three things in Jeſus Chriſt, his Body, Soul and Divinity, if it be asked, whether the Fleſh of Chriſt be in the Sacrament, the Anſwer muſt be, Yea; and if his Soul were there, the Anſwer muſt alſo be, Yea. And laſtly, if we ſpeak of his Eſſence, and of his Divine Nature, and ask, Do you believe that this laſt is the Father, Son, and Holy Ghoſt? A Chriſtian muſt Anſwer, Yea, yea, yea; becauſe the Three Perſons are eſſentially there. This Curate was not content to Preach this Doctrine, but he publiſhed it by Writing. He was contradicted by ſome that ſtood by, and this cauſed a great Scandal, which the Inquiſitor could not appeaſe. The Cardinal of *Valentia* called the Divines together, and made the Curate retract his Aſſertion; but he went from *Valentia*, and appealed to the Holy See, and cauſed the Inquiſitor to be Summoned thither. 'Twas to inſtruct Pope *Clement* VII. in this Matter, that *Eymericus* Compoſed this Treatiſe in 1390. Let us now come to the other Treatiſes, which are in that MS. This laſt is followed with a Treatiſe againſt *Raymundus Lullus*, preſented the ſame Year to Pope *Clement* VII. who gave it to the Cardinal of S. *Angelo*, to be examined; a Dialogue againſt the Followers of *Lullus*; Another Treatiſe, entitled, The Enchantment of the Lulliſts, and a Tract againſt ſuch as Pray to Dæmons. The 2847 Volume contains theſe following Treatiſes; A Treatiſe againſt thoſe, that oppoſe the Pre-eminence of Jeſus Chriſt and the Virgin; A Confeſſion of the Faith of Jeſus Chriſt; A Tract againſt the Oath taken by the Pope and Cardinals after the Death of *Clement* VII. and againſt the Letter of the Univerſity of *Paris* (which proves that *Eymericus* was not dead in 1393. as ſome have aſſured us) a Treatiſe againſt the Chymiſts; The Correctory of the Reprimand; A Treatiſe againſt thoſe, who will define the Time of the End of the World; A Treatiſe againſt Aſtrologers, Necromancers, and other Diviners; The Illuſtration of his Explication; A Treatiſe againſt thoſe, who had broached this Hereſie, That St. *John* the Evangeliſt was the Natural Son of the Virgin *Mary*; A Treatiſe of the Admirable Sanctity of the Mother of God-Man; The Enchantment of the Univerſity of *Lerida*, concerning the Twenty Articles diſperſed by *Anthony Rieta*, Student of the Univerſity of *Valentia*; and a Treatiſe upon the Explication of the 22 Articles, in which he does not commonly follow the Maſter of the Sentences.

Matthew d'Eureux.

MATTHEW d'EUREUX, a Preaching-Friar, flouriſhed in the Reign of *Charles* VI. King of *France*. He is the Author of a Commentary upon the Pentateuch, and Poſtills upon *Iſaiah*, and upon ſeveral other Books of the Bible, which are in MS. in the Library of the Friars-Preachers at *Eureux*, where they were put by *Robert Begard* Doctor of Divinity, and Confeſſor to *Charles* VII.

NICHOLAS

Nicholas Gorham.

NICHOLAS de GORHAM, a Preaching-Friar, is certainly an Author of the XIVth. Age; but ſome make him an Engliſhman and others a Frenchman, and ſome place him about 1304. and others about 1350. but the laſt about 1390. or 1400. which is moſt likely. He has Compoſed ſeveral Works, particularly Commentaries upon ſeveral Books of Scripture and Sermons. His Commentaries upon the Four Evangeliſts, the Acts of the Apoſtles, St. *Paul's* Epiſtles, the Canonical Epiſtles, and the Revelation have been printed in divers places [as at *Colen* in 1537. at *Hagenau* 1502. and *Paris* 1521.] and with his Sermons upon the whole Year, at *Antwerp* in 1617. and 1620.

John Bromiard.

JOHN BROMIARD of *Hartford* in *England*; a Preaching-Friar, a Doctor of *Oxford* and Profeſſor of Divinity at *Cambridge*, was one of the Adverſaries of *Wickliffe*, in the Council held at *London* in 1382. and died in the following Age. He has left us a Summ for Preachers, in which he has ranked in an Alphabetical Order many Common-places of Morality. It was printed at *Nuremburg* in 1485. and at *Venice* in 1586. There are ſome other Treatiſes of this Author in MS. in the Libraries in *England*; and among others, a Treatiſe of the Civil and Canon-Law, applied to Morality; His Explications concerning the Ceremony of the Maſs, and his Exhortations [*viz.* in the Publick Library, and that of *Pembroke-Hall* in *Cambridge*, and *New-College* in *Oxford*.]

William Wodford.

WILLIAM WODFORD, or WILFORD, an Engliſhman of the Order of Grey-Friars, a Doctor of *Oxford*, choſen in a Council held at *London* in 1396. to confute by Writing theſe Propoſitions taken out of *Wickliffe's Trilogue*, and condemned in that Council, compoſed a Treatiſe upon that Subject dedicated to *Thomas* Archbiſhop of *Canterbury*, which is printed in the *Faſciculus rerum Expetendarum* [at *Colen* 1535. p. 96.] In it he confutes 18 Articles, of which we ſhall ſpeak in treating of the Hereſie of *Wickliffe*. There are alſo in the Libraries in *England*, ſome other MS. Treatiſes of this Authors; and among others, An Apology againſt *Richardus Armachanus*, concerning the Poverty and Begging of Jeſus Chriſt; An Extract of the Errors of that Author; A Treatiſe of the Sacrament of the Altar. A Summ of Virtues. *William Wodford* died at *Glouceſter* in 1397.

Rodolphus de Rivo.

RODOLPHUS de RIVO, a Native of *Breda*, Dean of the Church of *Tongres*, died at *Rome* in 1401. or as others hold, *Nov.* 2. 1403. He Compoſed an Excellent Treatiſe upon the Divine Offices, intitled, Of the Obſervation of the Canons; in which he treats with exactneſs upon the Uſage and Rules of the Eccleſiaſtical Offices, and ſhews, that Men ought to follow, as much as is poſſible, Antiquity, and avoid Novelties in the Divine Offices, from whence he concludes in his 22d. Propoſition, that Men ought to keep to the ancient Breviaries, and not follow that in uſe at *Rome*, becauſe it is not the Service of the ancient Roman Church, but a ſhorter Office ſung in the Pope's Chapel, gathered in the time of *Innocent* III. and which the Grey-Friars followed. He treats in the laſt Article of the Maſs, its Ceremonies and Prayers. This Treatiſe is printed in the *Bibliotheca Patrum*, and by its ſelf at *Louvain* in 1568. The ſame Author has Compoſed an Hiſtory of the Three Biſhops of *Leige*, viz. *Engelbert de la Marca*, *John de Arkel*, and *Arnold de Horn*, from 1347. to 1386. publiſhed by *Chapeaville* in his Hiſtory of *Leige*, printed at *Leige* in 1616. Tom. 3.

John de Tambach.

JOANNES TAMBACUS, or de TAMBACH, a Town in *Alſatia*, a Monk of the Order of Friars-Preachers in the Monaſtery of *Strasburg*, afterward Rector of the Univerſity of *Prague*, and created Maſter of the Sacred Palace by *Urban* V. in 1366. He died in the following Age, being above 80 Years old; He Compoſed a Work, entitled, The Conſolation of Theology, or the Looking-glaſs of Wiſdom [or Patience] finiſhed in 1386. printed at *Paris* in 1493. at *Colen* in 1502. at *Nuremburg* in 1509. Father *Alexander* cites another Work of this Author's, of Nature and Grace, which is in MS. in the Library of the great Convent of Jacobins, or White-Friars at *Paris*. *Trithemius* alſo mentions a Treatiſe of *John Tambacus*, Of the Delights of Paradiſe, and ſome Sermons.

Raymundus Jordanus.

RAYMUNDUS JORDANUS, whoſe Works have gone a long time under the Name of *Idiota*, lived about the End of this Age, and was a Canon-Regular, Provoſt [of that Order] in *Uſez*, and then Abbot of *Cella* in *Berry*. All his Works, which have been printed ſeveral times in the *Bibliotheca Patrum*, under the Name of *Idiota*, were put out under his Name, by the Jeſuite *Theophilus Raynaudus*, and printed at *Paris* in 1654. They conſiſt of Eleven Contemplations upon different Subjects; A Treatiſe of the Virgin; Three Books of a Monk's Life; The Spiritual or Myſtical Eye, which *Waddingus* attributes to *Joannes Guallenſis*; Rules of a Chriſtian Life; which rather belong to *Picus Mirandula*; A Paraphraſe upon the 15th. Pſalm.

Francis Ximenius.

FRANCISCUS XIMENIUS, of *Gironne* in *Spain*, Biſhop of *Elne*, or *Perpignan*, and dignified with the Title of Patriarch of *Jeruſalem*; flouriſhed at the End of this Age, and in the Beginning of the next: He left us ſome Works of Piety, and among others, A Book of the Angelical Life, printed at *Alcala* [or *Complutum*] in 1527. A Treatiſe *De Scala Cœli* [or the Ladder of Heaven] printed at *Barcelona* in 1501. A Treatiſe for the Inſtruction of Biſhops and Superiors, entitled *Paſtorale* [or a Paſtoral] printed at the ſame place in 1495. Four Books of a Chriſtian Life, printed at *Valentia* in 1484. and at *Granada* in 1496.

Anthony de Butrio.

ANTONIUS de BUTRIO, a Lawyer of *Bononia*, flouriſhed at the end of this Age, and in the beginning of the next. He has Compoſed a Commentary upon the Five Books of the Decretals, printed at *Venice* in 1578. Another Comment upon the Sixth printed at the ſame place in 1575. A Repertory of the Canon and Civil Law printed ſeveral times in ſeveral places; and ſome other Treatiſes of the Civil Law. He died as ſome ſay, *Octob.* 7. 1408. and as others, in 1417.

Lucius

Lucius Coluccius. LUCIUS COLUCCIUS PIERUS SALUTATUS de STIGNANO, Chancellor of *Florence*, and Secretary to *Urban* V. and *Gregory* XI. succeeded *Petrarch* in the Imperial Dignity of Learning [*i. e.* was made Poet Laureate after him] He flourished from 1360. and died not till *May* 12. 1406. We have only two Letters of his. The one in Commendation of Cardinal *Nicholas de Capocia*, dedicated to *Nicholas Ancaimati*, the Chief Notary of the Pope; The other to *Brunus* the Pope's Secretary, containing the Commendation of *Urban* V. and a Petition addressed to the King of *France* in the Name of the People of *Florence*, against the Faction of the *Gibelines* presented in 1404. Ancient Pieces, which have been published by Mr. *Baluzius*, in the Fourth Tome of his Miscellanies. This Author also wrote two Books of the true Religion; A Discourse of the Excellency of the Civil Law above Physick; A Book of Fortune and Destiny, Several Letters; A small Work, entitled, *Lucubratio Noctis*, or, The Night-Pouch; which are in MS. in the Libraries of *Florence*. The Letters of his which Mr. *Baluzius* has published, give us a sufficient Proof of the Ingenuity, Elegancy, and Politeness of this Author.

Henry de Baume. Some attribute to HENRY de BAUME, or de PALMA, a Grey-Friar, who lived about the end of this Age, a Treatise of Mystical Divinity, which is printed among the Works of S. *Bonaventure*, and which others attribute to *John de Parma*.

Bertrand de Trille. BERTRAND de TRILLE of the Diocese of *Nismes*, of the Order of Preaching-Friars, flourished about the end of the Age. He Composed a Commentary upon the Books of the Sentences, which is in MS. in the Library of S. *Victor*. Some attribute to him certain Postills upon the Scripture, and some Works of Philosophy.

John Grosse. JOANNES GROSSIUS, or GROSSUS, a Native of *Tholouse*, General of the Carmelites from 1389. till after 1409. has Composed two Works in honour of his own Order; the one entitled *Viridarium*, or the Orchard of the Order of the Carmelites; and the other, of the Illustrious Men of that Order, Printed with the Mirrour of the Carmelites, made by *Ribotus* at *Venice* in 1507. and in the New Mirrour of the Carmelites, printed at *Antwerp* in 1680 [Tom. IV.]

Michael Aigrianus. MICHAEL AIGRIANUS, or AIGNANUS, a Carmelite of *Bononia*, and Doctor of *Paris*, was chosen General of his Order in 1381. and died *Dec.* 1. 1416. He is the Author of a Commentary upon the Psalms, published several times under the Name of an Unknown Author, and printed under that Title at *Alcala*, or *Complutum* in 1524. at *Lyons* in 1588. and 1602. at *Venice* in 1603. and in his own Name at *Lyons* in 1652. and 1673. *Trithemius* attributes to him these following Works; A Book of the Conception of the Virgin; Four Books upon the Sentences; A Book of Questions upon the Sentences; Commentaries upon the Gospels of S. *Matthew* and S. *Luke*; A Table of S. *Gregory*'s Morals; A Table of Decrees; His Sermons for *Lent*; A Dictionary in Three Volumes, which his Death prevented the finishing of; Notes upon *Valerius Maximus*, and upon the Books of *Aristotle*'s Morals.

Francis Zabarel. FRANCIS ZABAREL, [or de ZABARELLIS] a Doctor of Law of *Padua*, Professor at *Florence*, and Master of the famous [*Nicholas*] the *Panormitan* [Abbot] was raised to the Dignity of Arch-Priest for his Merit, and after made Bishop of *Padua*, but he refused this last Preferment; as also the Archbishoprick of *Florence*, and was at length made Cardinal of the Title of SS. *Cosmus*, and *Damianus* by *John* XXIII. He was present at the Council of *Constance*, and died in that City in 1417. *Nov.* 6. in the 78th Year of his age. He composed Commentaries upon the Five Books of Decretals printed at *Venice* in 1602. a Commentary upon the Clementines, printed at the same place in 1481. A Treatise of the Authority of the Emperor to suppress Schisms, printed at *Basil* in 1587. and at *Strasburg* in 1609. and 1618. Councils of Right, and Repetitions of Law, printed also at *Venice* in 1581. and 1587. and several other Works of Civil Law, Morality and Divinity, which are lost, or in MS. and among others a Treatise of Canonical Hours. A Commentary upon the Old and New Testament; The History of the Acts of the Councils of *Pisa*, and *Constance*, a Volume of Prayers and Letters; A Commentary upon Moral and Natural Philosophy; His *Opuscula*, or small Treatises of the Liberal Arts; The History of his own Times; Three Books of Happiness; and a Treatise of the Nature of divers things.

James Le-Grand. JACOBUS MAGNUS, or MAGNI, of *Toledo* in *Spain*, an Hermit of the Order of S. *Augustin*, flourished and taught Philosophy and Divinity at *Padua* about 1400. He was Confessor to King *Charles* VII. and refused the Archbishoprick of *Bourdeaux*; He lived till about 1420. We have a Work of his, entitled *Sophologium*, or a Discourse about an Inquiry into the Divine Wisdom, printed at *Lyons* in 1495. and 1585. There are in the Libraries some other Works of Morality and Philosophy of this Author [as his Questions upon *Aristotle*'s Books *De Anima*, and his Abridgment of Natural and Supernatural Philosophy, *&c.*]

Baldus. BALDUS, a famous Lawyer of the Family of the *Ubaldi* of *Perusia*, the Scholar of *Bartholus*, Professor of Law at *Pavia*, who died in *July* 1423. hath not only Composed several excellent Treatises of Civil Law; but also a Commentary upon the Decretals printed at *Venice* in 1595. a Consultation about the Right of *Urban* VI. and *Clement* VII. in which he determines for *Urban*, printed by *Raynaldus* at the end of his XVII. Tome of his Annals.

Herentals. PETRUS HERENTALIUS, or de HERENTALIS, a Citizen of *Brabant*, a Canon-Regular of the *Premonstratenses*, and Abbot of *Floreff*, flourished about the end of this Age, and lived as some say, to the Year 1436. He is the Author of a large Commentary upon the Psalms, taken out of the Fathers, and other Commentators, printed at *Colen* in 1487. at *Ruthlingen* in 1498. at *Roan* in 1504. and at *Colen* in 1554. He also made a Commentary of the same Nature upon the Evangelists, which is in MS. in the Library of the Abby of *Floriff*, and a Chronicle to the Year 1385.

which

which is in MS. in the Library of Mr. *Colbert*. Mr. *Baluzius* has put out an Abridgment of the Lives of the Popes at *Avignon*, Composed by this Author.

Authors of the Fourteenth Century, whose Works are Loft.

Although the Number of the Authors, of which we have already spoken, be great; yet there are many others, whose Works are loft, or hidden in some Libraries, whose Names are preserved to us: and perhaps there were several others, whose Memory is loft. What *Trithemius* has recovered of them, and saved from Oblivion by mentioning them, and their Works, are as follow.

RICHARD de SIENNA, Vice-Chancellor of the Church of *Rome* and afterwards Cardinal-Deacon, by the Title of S. *Eustachius*; was one of those whom Pope *Boniface* ordered to Compile the Sixth Book of the Decretals, and Composed some other Works of the Law.

PETRUS de DACEA, made a Kalendar about the beginning of this Age.

These Authors flourished under the Empire of *Albertus* of *Austria*.

JACOBUS de VITERBO, an Hermit of the Order of S. *Augustin*, Archbishop of *Naples*, Composed a Book of the Government of Christians, dedicated to *Clement* V. a Writing upon the Sentences, and made some Quodlibetical Questions. This Author flourished under the Empire of *Henry de Luxemburgh*, in the beginning of this Age.

ALEXANDER of *Alexandria*, a Grey-Friar, wrote upon the Sentences, and made some Commentaries upon the Books of *Aristotle*.

ECKARD, a German, of the Order of the Friars-Preachers, who being much addicted to the Terms of Philosophy, brought into Divinity some Opinions erroneous, and contrary to the Judgments of other Divines; insomuch that Seventeen of his Propositions were condemned by the Pope, and he was forced to Recant them at the end of his Life. They were taken for the most part out of his Exposition upon the Gospel of S. *John*. They were also condemned in 1430. by the Faculty of Divinity at *Heidelberg*. Nevertheless, *Trithemius* says, That there were learned and profitable Matters in this Author's Writings, when he wrote conformable to the Doctrine of the Church, and of this sort he mentions the Works following; A Commentary upon the Four Books of the Sentences; Commentaries upon *Genesis*, *Exodus*, the Book of Wisdom, the Canticles, the Gospel of S. *John*, and the Lord's-Prayer; A Discourse held in the Chapter of the Friars-Preachers; Some Theses and Sermons.

GUIDO, a Priest, and afterward as some think, Bishop of *Ferrara*, wrote some Works in Verse and in Prose, and among others, a Poem of the History of the Old and New Testament, dedicated to *Clement* V. which *Trithemius* had seen, and bears this Title, *The Pearl of the Bible*.

PETRUS de SAXONIA, a Grey-Friar, Composed a Summ of Cases and Sermons.

GERHARDUS de BONONIA, the Eleventh General of the Carmelites, Composed a Commentary upon the Sentences, some Sermons, certain Ordinary and Quodlibetical Questions, and began a Summ of Divinity, which his sudden Death at *Avignon* in 1317. hindred him from finishing.

MARTIN, a Friar-Preacher, Penitentiary of *Rome*, Composed a Table of Decrees, a short Chronicle, some Sermons, and a Collection of divers Miracles.

SIBERTUS de BEKA, a Carmelite of *Germany*, Composed a Commentary upon the Sentences, a Summ of the New-Law, a Commentary upon his Rule, and corrected the Office of his Order.

Another Carmelite, named PETER de PERPIGNAN, is the Author of a Commentary upon the Master of the Sentences, of a Work upon the Psalms, and some Sermons.

HERENUS de BOVE, a Britain of the Order of the Carmelites, wrote upon the Sentences, and Composed divers Questions.

ROBERT, a Preaching-Friar, flourished about the Year 1320. and wrote upon the Sentences, and Composed some Sermons.

JOANNES d'ALIERUS, a Native of *Tholouse*, was chosen the 13th. General of the Carmelites in 1321. and Composed a Treatise upon the Sentences, and some Notes upon *Ecclesiasticus*.

JOANNES de REGNO, a Carmelite also, is likely the Author of a Commentary upon the Master of the Sentences, Notes upon the Gospel of S. *Matthew*, and some Sermons upon *Lent*, and all the *Sundays*, and Feasts of the Year.

STEPHAN de PROVENCE, Professor of Civil Law, wrote on the Clementines, and made divers Questions.

JOANNES de BLOMENDAL, a Grey-Friar, is the Author of some Sermons for the *Sundays*, and Feasts of the Year.

GERHARDUS de SIENNA, an Hermit of the Order of S. *Augustin*, a Schoolman, Canonist, and Cotemporary with *Joannes Andreæ*, Composed a Commentary upon the Sentences, and a Treatise of Contracts, Usury, and a Book of Prescriptions.

PAULUS de LYAZARES, a Scholar of *Joannes Andreæ*, Composed a Commentary on the Clementines.

LAPUS de CHASTILLON, Abbot of S. *Mirriate*, of the Order of S. *Benedict*, wrote also upon the Clementines.

ALBERT de BRESSE, a Preaching-Friar, is Author of a Summ of Cases, and several Letters.

HERMAN de SCHILDE, an Hermit of the Order of S. *Augustin*, is said by *Trithemius* to be the Author of the following Works; A Treatise upon the First Book of the Sentences; Two Treatises upon the Creation; Two Books upon *Genesis*; A Commentary upon the Canticles; A Book upon the Subject of the Canticles; A Work upon the Lord's-Prayer, and another upon the *Ave Maria*;

Authors of the Fourteenth Century, whose Works are Lost.

Maria; A Treatise upon the Four Senses of Scripture; A Manual for Priests; The Cloister of the Soul; A *Breviloquium*; An Explication of the Mass; Some Treatises about the Mortal Sins; Of the Conception of the Virgin; Of the Manner of Studying; Of true and false Friendship; Of the Five Senses; Of the Canonical Hours; Of the Two and Forty Stations of the *Israelites* [in the Wilderness] against the *Flagellantes* [or Whipping Monks;] Of the Mass; Upon the Canon, *Omnes utriusq; Sexus*; Some Sermons; Some Conferences Sermon-wise; An Introduction to the Civil Law; Divers Questions; Of the Division of Philosophy; A Commentary upon *Aristotle*'s Rhetorick, and several other Works, which *Trithemius* says, were not yet come to his Knowledge.

WILLIAM de KAYOTH, a Preaching-Friar, has abridged the Summ for Confessors made by *Joannes Germanus*, and is the Author of some Sermons.

PETRUS de CASA, a Native of *Limoges*, was chosen the 14th. General of the Carmelites in 1330. and afterwards Bishop of *Vasco*, and lastly, Patriarch of *Jerusalem*. He is the Author of a Treatise upon the Sentences, and some Sermons.

PAUL de PERUSIA, a Monk of the same Order, Composed a Work upon the Sentences in the University of *Paris*; which *Trithemius* says, was very Famous and almost Divine, and some Quodlibetical Questions.

BERNARD de PARENZO, a Preaching-Friar, made an Explication of the Mass for the Instruction of the Clergy; and Composed some Sermons.

OSBERT, an English Carmelite, wrote upon the Sentences; and made some Determinations, and Sermons.

JOHN d'OLNEY, an English Carthusian, Composed Six Books of the Miracles of the Virgin, and some Meditations for Monks.

PETRUS RAYMUNDUS, was made the 15th. General of the Carmelites in 1343. He wrote upon the Sentences.

SIMON de SEZA, a Carmelite, a Doctor of *Paris*, who taught Divinity at *Colen*, made a Commentary upon the Sentences, a Postill upon the Bible, and a Treatise against the *Jews*.

FORTANERIUS VASSALLI, whom *Trithemius* calls falsely *Sertorius*, a Grey-Friar, a Frenchman of *Cahors*, and not an Englishman, was chosen their 19th. General in 1343. made Archbishop of *Ravenna* in 1347. after Patriarch of *Grado* in 1351. and last of all elected Cardinal by *Innocent* VI. in 1360. and died the following Year in *October*, as he went to receive his Hat. *Trithemius* attributes to him a Commentary upon S. *Augustin*, *De Civitate Dei*.

JOHN de SAXONIA, a Grey-Friar, a Schoolman and Canonist, made a Summ of Cases.

JOHN de RUPE SCISSA, a Grey-Friar, who undertaking to foretell the Destruction of the Catholick Church, was put in Prison for it by his Superiors, and wrote upon the *Revelations*, while he was in Prison. He had before Composed a Commentary upon the Sentences.

GERHARDUS, an Hermit of the Order of S. *Augustine*, Bishop of *Savona*, a Divine and Canonist, wrote a Commentary upon the Sentences, two Quodlibetical Questions, a Commentary upon the Canticles, and upon the Epistle to the *Hebrews*, and a Work upon the Sixth Book of the Decretals.

ROBERT, a Carmelite, Composed several Sermons, a Commentary upon the Sentences, and S. *Paul*'s Epistles.

MICHAEL de MASSA, a Hermit of the Order of S. *Augustine*, was the Author of the following Treatises; A Commentary upon the Sentences; A Commentary upon the Prophet *Isaiah*, and the Four Evangelists. A Book upon the Life of Jesus Christ; Another of the Passion of Jesus Christ; A Treatise upon the Four Virtues, and divers Sermons. All these Authors flourished according to *Trithemius*, under the Empire of *Lewis* of *Bavaria*, till about the Year 1350.

JOHN WALSGRAM, a Carmelite, and Doctor of *Paris*, wrote a considerable Book upon the Sentences, and divers Questions.

JOANNES SAXO, a Grey-Friar, wrote a Summ of the Civil Law, and some Sermons for the *Sundays*, and Festivals of the Year.

JOHN BRAMMART, of the same Order, wrote Works of the same Nature.

HENRY d'ERFORD, a German, wrote an Historical Account of things Memorable.

JOHN TACESPHALUS, an English Carmelite of the Convent of *Norwich*, wrote upon the Sentences, Composed several Sermons, and made a Commentary upon the *Revelations*.

NICHOLAS DORHIN, of the same Countrey and same Order, wrote upon the Sentences, and made some Questions.

TILMAN, a Carmelite of *Aix la Chapelle*, a Doctor of *Colen*, wrote upon the Sentences, made a Commentary upon the Evangelist S. *Matthew*, and upon other Books of Scripture, and several Sermons.

PETRUS THOMAS, of the same Order, Bishop of *Patti* in *Sicily*, and after Archbishop of *Crete*, and last of all honoured with the Title of Patriarch of *Constantinople*, was sent by the Popes on several Embassages, and died in Reputation for his Sanctity; He was a famous Preacher in his time, and has left us several of his Sermons, and a Commentary upon the Sentences.

BARTHOLOMEW, an Englishman, a Grey-Friar, is the Author of several Sermons, and of a Treatise of the Properties of Things.

PETRUS BOHERUS, Abbot of S. *Anianus*, of the Order of S. *Benedict*, Composed several small Tracts for his Monks; and among others, A Treatise upon the Rule of S. *Benedict*, in which he

he compares all the Statutes and Councils of that Rule with the Canon Law. He alſo Compoſed a Treatiſe upon the Mirrour of Monks, and a ſmall Work of the Marks of Words.

Authors of the Fourteenth Century, whoſe Works are Loſt.

Jacobus de Alta Villa, of *Bergamo* near *Mayence*, is the Author of a Treatiſe upon the Sentences, and ſome other Queſtions.

John d'Imbrumusar, a German, wrote alſo upon the Sentences, and made ſome Sermons.

Leonard de Giffoni, the 24th. General of the Grey-Friars, made Cardinal by the Title of S. *Sixtus* by *Clement* VII. in 1378. while he abode at *Naples* after the decaſe of *Clement*, was put in Priſon, but being again releaſed, was preſent at the Election of *Benedict* XIII. in 1394. He has left ſeveral Works. *Trithemius* makes mention of a Commentary upon the Sentences; Of a Conſiderable Summ; A Commentary upon the Canticles, and ſeveral Sermons.

Joannes Balistarii, a Catalonian, the 17th. General of the Order of Carmelites, is the Author of a Treatiſe dedicated to Pope *Gregory* XI. Of the War of the Church Militant againſt the Aſſaults of Antichriſt. He alſo Compoſed a Treatiſe upon the Sentences, and ſome Sermons. He died in 1374. in the Convent of *Majorca*.

John de Hildesheim, a Carmelite, Servant of *Thomas* the General of that Order, Compoſed ſeveral Works in Verſe and Proſe, and among others, a Large Book of the Three Kings made Saints, dedicated to the Biſhop of *Munſter*, a Chronicle; An Apology for his Order; A Book of the Maſters of the Church; Another of Antichriſt; Of the Fountain of Life; A Book againſt the *Jews*; A Writing againſt ſuch as Comb their obſcene Parts, Twenty four Letters, and divers Sermons.

John Golein, a Norman, of the ſame Order, Compoſed a Commentary upon the Sentences, a Book upon the Office of the Maſs, and divers Queſtions.

Henry de Dolendorf, of the ſame Order, wrote upon the Sentences.

John Fritsch, of *Creutznach*, of the ſame Order, Prior of *Strasburg*, made ſome Sermons for *Lent*, and the whole Year; which were preſerved in the Original in the Convent of Carmelites at *Creutznach* in *Trithemius*'s time.

All theſe Authors flouriſhed, according to *Trithemius*, under the Empire of *Charles* IV. to the Year 1380. The reſt flouriſhed in the Reign of *Wenceſlaus* to the End of the Age.

William of *Wallingford* in *England*, a Carmelite, flouriſhed in the Univerſity of *Cambridge*, and has left ſome Commentaries upon the Scripture, and ſome Sermons.

Francis Martin, a Catalonian of the ſame Order, Compoſed a Treatiſe of the Immaculate Conception of the Virgin *Mary*, to which he gives the Title of Abridgment, which yet contains Seven Books. He flouriſhed in the Convent of *Barcelona* in the time of *Wenceſlaus* and *Boniface* IX.

Conradus d'Altzey, in the Palatinate, of the Dioceſs of *Mayence*, Compoſed a Volume of the Immaculate Conception of the Virgin, a Book of Figures, a Book of Poetry, and ſome Letters.

Steven of *Petrington* in *England*, a Carmelite, made a Treatiſe againſt the Followers of *Wickliffe*. Another Treatiſe, intitled, A Repertory of Arguments; One notable Lecture and ſome Sermons.

Thomas Lamb, an Engliſh Carmelite, a Doctor of *Oxford*, Compoſed a Work upon the Sentences; a Treatiſe upon the Incarnation, a Writing againſt the Lollards, ſome Sermons and Queſtions.

Nicholas de Ritzon, a Native of *Tholouſe*, of the ſame Order, Provincial in *Sicily*, and a great Preacher, had ſome Sermons in the time of *Trithemius*.

Henry de Kalkar, a German, a Canon of S. *George* at *Colen*, after a Carthuſian and Prior of ſeveral Houſes of that Order, and a Dehner, died in 1408. in the 80th. Year of his Age, after he had lived 43 Years in his Order. He Compoſed ſeveral Works of Piety, of which the moſt part are preſerved in the Carthuſian Monaſtery at *Colen*, *viz.* A Treatiſe of the Beginning, and Progreſs of the Order of Carthuſians; An Inſtruction in Rhetorick; An Inſtruction in Muſick; a Treatiſe of the Subjects, and the Diſtinction of Sciences; Divers Letters; Some Sermons made in their Chapters; A Ladder of Spiritual Exerciſe in form of an Oration; The Daily Holocauſt, or Burnt-Offering of Spiritual Exerciſe; An Exhortation to the Carthuſians of *Coblentz*. A Pſalter of the Virgin, or a Proſe, which contains an 150 words in Six *Ave's*; The Manner of holding Confereences after the Carthuſian Cuſtom.

Richard de Maydescon, an Engliſh Carmelite, wrote a Treatiſe againſt the Lollards, and Compoſed ſeveral Sermons.

John, a Benedictin Monk of *Caſtel*, in the Dioceſs of *Aichſtet*, Compoſed a conſiderable Work upon the Rule of S. *Benedict*; An Abridgment of the Bible; Some Sermons for the *Sundays*, and Feaſts of the Year; 42 Sermons upon the Paſſion of our Saviour, and ſome Letters.

Conradus, a German, Doctor of *Paris* and Canon of *Ratisbonne*, Compoſed ſome Books of Moral Philoſophy.

John de Schodehove, Prior of the Carmelites at *Malines*, wrote a Work for the Life of Preachers, upon the Virtues and Vices, and other Matters for Preaching, put into an Alphabetical Order, entitled, *Polyanthus*, and ſeveral Sermons.

Philip de Ferrieres, a Native of *Tholouſe*, Biſhop of *Badajoz* in *Spain*, a famous Preacher, has left us Sermons for all the *Sundays*, and Feſtivals of the Year.

Walter Disse, an Engliſhman and a Carmelite, Legate of *Boniface* IX. into *England*, *Spain*, and *France*, to Preach a Cruſado there. He Compoſed a Treatiſe againſt the Lollards, a Treatiſe of Schiſm, a Commentary upon ſome Pſalms, and Sermons.

Authors of the Fourteenth Century, whose Works are Lost.

JOHN de HILTON, a Knight Hospitaller of S. *John of Jerusalem*, has left his Explications upon the New Testament, which he made at *Paris*, and some Sermons.

WILLIAM OFFERHAUS, a German, and Doctor of *Paris*, wrote upon the Sentences, and Composed some Questions and Sermons.

JOHN OLIVI, of *Aix la Chapelle*, Prior of the Carmelites at *Colen*, is the Author of a Treatise of the Original and Progress of his Order, intitled, The Mirrour of the Carmelites, and some Sermons for Lent, and for all the Year.

HENRY EUTA, or OTTA, a German, Professor at *Vienna* in *Austria*, wrote upon the Sentences, a Treatise of the Conception of the Virgin, a Treatise of Contracts, and some Sermons.

HENRY d'ANDERNAC, a German Carmelite, has also written upon the Sentences, some Sermons and Questions.

BLAISUS ALBERNARIUS, a Frenchman of the same Order, wrote upon the Sentences, some Sermons and Questions.

JOHN, Abbot of S. *Bavon*, of the Order of S. *Benedict*, has wrote a Treatise of the Use of Flesh, in which he proves, that by the Rule of S. *Benedict*, it is not allowed to the Monks, which are not Sick, the eat of it.

RICHARD de LAVENHAM, an English Carmelite, wrote a Treatise against the Lollards, a Book of the Foundation of his Order, a Defence of St. *Bridget*'s Book, and some Sermons.

JOHN de WERDEN, a Grey-Friar, Composed double Sermons for all the Sundays and Festivals of the Year, and One *Lent* Sermon.

JOHN de CAMPSEN, an English Carmelite, wrote some Sermons.

PHILIP, Abbot of *Otterburg*, in the Diocess of *Worms*, wrote a Commentary upon the Canticles, some Sermons, and Letters.

Lastly, I will not tarry longer, to make a tedious Enumeration of the Names, and Works of the Divines and Canonists of this Age, which we can gain the Knowledge of; it shall suffice to observe, That there was hardly any Doctor of Divinity, which did not make a Commentary upon the Master of the Sentences, and Postills, or Lectures upon some Books of the Holy Scripture, which they declared publickly in the Universities to obtain their Degrees, and then they applied themselves wholly to Preaching; from whence comes the great Number of Commentaries upon the Sentences, Postills, and Sermons. The Canonists employed themselves usually to Comment upon the Decretals, and particularly, the Sixth Book of *Boniface*'s. I will not speak of the famous Lawyers of this Age, as *Peter de Bellaperche*, *James d'Arena*, *Nicholas* of *Naples*, *James* of *Ravenna*, *Francis Accursius*, *Martin de Fano*, *William de Cunio*, *Richard de Malombre*, *Lambertinus de Ramponi*, *Cinus de Pistoy*, *Oldrad de Lezule*, *Nicholas de Matarel*, *Bartholus*; nor of such as were eminent for Physick, as *Dinus*, *Thomas de Garbo*, *Gentile de Foligno*, *Peter d'Apono*, *Philip de Bergamo*; or for Astronomy, as *John de Ligneres*, *John Dunis*, *John Esseedi*, *John Eliger de Gondersheim*; nor of those who have excelled in the Study of Human Learning, as *Dantes*, *Aliger*, and *Paul de Pernsia*; because their Works have no Relation to Ecclesiastical Matters.

CHAP. VI.

The History of the Greek *Church, and the Authors, that flourished in the* East, *in the Fourteenth Century.*

The History of the Greek Emperors.

THE *Greek* Empire continued to be governed by the *Palæologi*; *Andronicus*, the Son of *Michael*, having lost his Son, caused young *Andronicus* his Grand-child, to be declared Emperor, who revolted from him, and forced him to quit the Empire in 1328. Four Years before his Death. This Man reigned till the Year 1341. and left at his Death two Children in their Minority, *John* and *Manuel*, *Palæologi*, to whom he nominated *John Cantacuzenus* Guardian; but the Empress soon drove him from *Constantinople*: He retired into *Macedonia*, whither many of the Lords of the Empire being come to him, obliged him to assume the title of Emperor; he was Crowned at *Adrianople* by the Patriarch of *Jerusalem*, made War upon the young Princes, and having five Years after in 1347. recovered the City of *Constantinople*, he treated with *John Palæologus*, and joined him in the Empire, on the condition he might govern alone, till he came of Age; he gave him likewise his Daughter in Marriage: Nevertheless, this Agreement lasted not long: The War being again renewed, *John Palæologus* had the better, and made himself Master of *Constantinople*; *Cantacuzenus* yielded up the Empire, and retired in the Year 1357. into a Monastery, where he died a considerable time after. *John Palæologus* remaining in the sole Possession of the Empire, had upon his hands a troublesom War with the *Turks*, and came into the West to demand Assistance of the *Latines*. In his absence, *Andronicus* his eldest Son, had a mind to possess himself of the Empire, and left his Father in the hands of the *Venetians*, who had detained him for Money, that he owed, without any thoughts of releasing him. But *Manuel* his Third Son, Governor of *Thessalonich*, having gotten together a Summ of Money, payed his Fathers Debts, and deserved by this Kindness to be made Partner of the Empire, in

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the Year 1384. *Andronicus* incensed at this, that his younger Brother was preferred before him, applied himself to *Bajazet*, and having obtained Aid of him, took *Constantinople*, and put his Father and Brother in Prison. They remained there Three Years; but having found means to get out, and flying unto *Bajazet*, who was displeas'd with *Andronicus*, they recover'd the Empire, and delivered up *Andronicus* to the *Turks*. *John Palæologus* died in a short time after in the Year 1391. *Manuel* was not more fortunate than his Father; for *Bajazet* laid *Constantinople*, in his Reign, besieged Ten Years. He came in vain to demand Succours of the *Latines* against him; but by good Fortune unlooked for, *Tamerlane*, King of the *Tartars*, forced *Bajazet* to raise the Siege. Vanquished him and took him Prisoner; After this, *Manuel* made Peace with *Mahomet* II. and left the Empire to *John* his Son, who reigned to the Year 1449. when he was succeeded by his Son *Constantine*, the last of the *Greek* Emperors in *Constantinople*, which was taken by the *Turks*, in the Year 1453.

Under these Emperors, the Government of the East and of the *Greek* Church fell to decay, by the Victories which the *Turks* obtained over the Christians, from whom they presently took the Provinces they had in *Asia*, and then passing into *Europe*, they possess'd themselves by degrees of all the Cities in the *Greek* Empire. This Progress of the Infidels could not induce the *Greeks* to unite themselves to the Church of *Rome*, but they appear'd on the contrary more averse than ever from Peace, and more incensed against the *Latines*, as their Books set forth by their Authors against the Procession of the Holy Ghost, against the use of Unleavened Bread in the Eucharist, and against the Primacy of the Pope, written with sharpness, do testifie. Nevertheless there were some among them, who declared for the *Latines*, and also writ in their favour. As to their Emperors, the Necessity of their Affairs, and the need they had of the help of the *Latine* Princes, rendered them more inclinable, at least in shew, to a Union.

The Inclination of the Greeks to the Latines.

About the Year 1339. young *Andronicus* sent *Barlaam* Abbot of the Monastery of S. *Saviour* from *Constantinople*, with a Lord named *Stephen Dandulus*, unto *Philip de Valois* King of *France*, and to *Robert* King of *Sicily*, to desire Assistance of them; and because he could not hope to prevail, but by uniting himself to the Church of *Rome*, he gave them this matter in charge. These two Envoys came to *Benedict* XII. with Letters of Recommendation from both these Kings, and *Barlaam* proposed to this Pope in the presence of the College of Cardinals, to call a General Council, wherein should be discussed the Question concerning the Procession of the Holy Ghost, that the *Latines*, and the *Greeks*, after having on both Sides urged their Arguments for their respective Opinions, might come to an Agreement; but above all things he besought his Holiness to cause, that the Princes of *Europe* should afford their Assistance to the *Greeks*, for the recovery of their Cities, which the *Turks* had seized. The Pope demanded of them, whether they had a full Power from the Emperor, the great Lords, and chief Prelates of *Greece*? They made Answer, That they had it not in Writing, and yet the Pope gave them leave to propound the Means of Re-union, which they judged might be successful. *Barlaam* after having made a Protestation, that he spake sincerely, and had nothing in Prospect, but the good of the Church, and the Agreement of all Christians, declared, there were two Ways to attain to a Union; the one by force, the other voluntary, by way of Instruction. That it was not convenient to think of the first, but to adhere to the latter, which one may distinguish into two, in reference to the Learned, and to the Common People; that as to the Learned, it would be easie to agree with them, because if Thirty or Forty were sent from the East, they would make no difficulty to join issue; but that would not be enough for the People, because these Persons upon their return would be accus'd of being corrupted, and would not be credited; that the only way were to call a General Council, whose decision would be receiv'd of all the World with respect; if it be objected to this, that there had been one already held at *Lyons*, it ought to be observed, that the *Greeks* never allow'd of it, because those from *Greece*, who assisted at that Council, were not sent thither by the four Patriarchs, nor by the People; but the Emperor singly: That if the Pope designed to call a Council, to which the *Greeks* should submit, he must first send Legates into the East, full of Piety, Meekness and Humility with Letters, by which his Holiness would intreat the four Patriarchs, and the other Bishops, to meet in some place to search into means of Union; that if it were managed thus, the Emperor, the Patriarchs, and the People would admit of a General Council, whose Determinations would be received without Contradiction. After this, *Barlaam* gave his Reasons, why the *Latines* ought to assist the *Grecians* against the *Turks*, even before the Union. The Pope having advised with the Cardinals, made answer to the Deputies of the *Grecian* Emperor, That the Procession of the Holy Ghost from the Father and the Son, being a matter decided, was no more liable to dispute, nor debate. The *Greek* Deputies proposed, that at the least the *Greeks* be left at liberty to continue in their same Judgment: it was replied, they could not dispense with it, because there was but one Faith in the Church; and there was propounded to them an easie way of Agreement, viz. That the four Patriarchs should depute some Persons of note in the West, with sufficient Power to confer with such as the Pope should nominate, not to dispute, but to be instructed in the Truth, and to remove their Scruple: That for the Meeting of a General Council, it was to no purpose, neither could it be effected, especially at this Juncture. *Barlaam* return'd, That though the Procession of the Holy Ghost from the Father and the Son went for current truth among the *Latines*, the *Greeks* notwithstanding were in a doubt of his Proceeding from the Son, and that they could not be convinced herein, but by the way of discussion; that this was ever practised in

The Proposal of Union under Andronicus.

the Church; that they were to find them, that should suffer, the *Latines* distrusted the goodness of their Cause; that a General Council had ever been Useful, and done the Church service; In fine, he propounded to make a Re-union, and to leave both Parties free to hold what they pleased as to the Controversies, provided they obliged the Greeks to grant the Church of *Rome* the Honours which the ancient Patriarchs had allowed, and which were determined by the Laws of the Emperors, and by the Canons of the Holy Fathers; and that the *Latines* on their part should give way, and by the Canons of the Holy Fathers; and that the *Latines* on their part should give way, to allow to the Church and Empire of *Constantinople* the Rights they enjoy by ancient Custom, by the Laws, and by the Canons. He concludes with demanding of Succours. The Pope denied him, for fear the Greeks, when strengthened and raised by the Holy See, and by the Catholick Princes of *Europe*, should afterwards desert them, as they had done before. *Barlaam* before his departure delivered a Treatise Memorial to the Pope; wherein he testifies, That it was impossible to send Deputies from the East, as he demanded, because whatever good Design the Emperor might have to settle the Union, he durst not discover it; and that the Patriarch of *Constantinople* could not send Legates, without consulting the other Patriarchs, which he could not do, by reason of the Wars, and that otherwise he was not certain the other Patriarchs would consent to it; he added a Promise, that notwithstanding he would do his utmost. This Project had no issue, and things remained in *Greece* in the posture they were in, as to the *Latines*.

Projects for Union under Cantacuzenus.

Andronicus being dead in the Year 1341. the Empress to strengthen her self against *Cantacuzenus*, writ to Pope *Clement* VI. that if she were able to conquer her Enemies, she would embrace the Doctrine and Ceremonies of the Church of *Rome*. The Pope considered her Design, exhorted her to persist in it and promised her Succours. *Cantacuzenus* sent some time after *George Spanopulus*, Master of his Wardrobe, and *Sigerus*, Prætor of the People, in Quality of Ambassadors; to whom he joined a *Latine* named *Francis*, a Friend of the Pope's, giving them in Charge to remove any Prejudice he might have against this Prince, and to demand Aid against the Infidels. *Clement* VI. gave these Ambassadors a kind Reception, and sent with them two Bishops, one of the Order of the Grey-Friars, and the other of the Order of Friars-Preachers, to treat of the Union. They agreed with the Emperor, that the Pope should call a Council; that he should give the Emperor notice of the time and place, and that the Emperor should call the Patriarchs together, to the intent they might send Deputies thither. The Pope accepted this Proposal; but he wrote to the Emperor, that he could not put it in Execution suddenly, because of the Wars in *Italy*. *Cantacuzenus* gave him Thanks for his good Intentions, and intreated him to do what was necessary for the assembling of this Council; but the Pope died, and it was no more mentioned.

The Union of John Palæologus.

In the Year 1369. the Emperor *John Palæologus*, seeing himself hard beset on all sides by the *Turks*, made a Voyage into *Italy*, to demand Succours of the Christian Princes in Person. He was well received there, and repaired to *Rome*, where *Urban* V. came to meet him on the 18th. of *October*, and on the 18th. of the same Month he made a Profession of Faith, which he Signed with his Hand, and Sealed with his own Seal, in the presence of Five Cardinals, and other Witnesses, to the end he might be received into Communion, whereby he acknowledged the Procession of the Holy Ghost from the Father and the Son, the Pains of Purgatory, Prayers for the Dead, the Vision of Souls purged from all sin soon after Death, the Seven Sacraments, the Validity of the Sacrifice of the Eucharist offered with Unleavened Bread, the change of the Bread and Wine into the Body and Blood of JESUS CHRIST, the validity of Second, Third and Fourth Marriages, the Primacy of the Church of *Rome* over the whole Catholick Church, given with full Power by JESUS CHRIST to *Peter*, to whom the Pope of *Rome* is Successor, to whom recourse ought to be had in all Causes that concern the Church; to whom all Churches and all Bishops owe Obedience and Submission, who hath the fulness of Power, *&c.* He promises and engages by Oath upon the Holy Gospels inviolably to hold this Doctrine, and utterly renounces the Schism. Notwithstanding this Act of Submission, *John Palæologus* drew not much Assistance from the Western Princes, but was Arrested by the *Venetians* for the Payment of his Debts, and was not released, till his Son *Manuel* had discharged them. This latter coming to the Empire, went also to the Pope about the end of this Century, there to demand Succours against *Bajazet*, who had laid Siege to *Constantinople*; but he in vain went over *Italy*, *France*, *England*, and *Germany*, and could obtain but very little Aid from the French King, insomuch, that he not only rejected the Opinion of the *Latines*, but also wrote against them about the Procession of the Holy Ghost.

The Contests between the Barlaamites *and* Palamites.

The *Greeks* had likewise in the Fourteenth Century Disputes among them upon Points of Doctrine, which were pushed on with great heat on both Sides. The Heads of the two Parties were *Barlaam*, and *Palamas*. The first was a Monk of *Calabria*, Learned and Cunning, who being come to *Constantinople*, buoyed up by the Authority of the Emperor, the young *Andronicus*, undertook the Monks, stiled *Hesychasts*, or *Quietists*, examined their Method of Prayer, and having therein observed things he did not like, he writ against them, and accused them of reviving the Errors of the *Enthusiasts*, and the *Messalianists*, giving them a new Name of *Omphalo Psychi*, that is to say, *Navellists*; because as we have noted, in speaking of *Simeon* of *Xerocercs*, one of the Maxims of these *Hesychasts* was to have the Eye fixed on the middle of the Belly, as the place, where was the Seat of the Faculties of the Soul; insomuch that being in that posture they imagined to see a Light altogether Divine. When they were asked, What kind of thing this Light was; they answer'd, That it was Light it self, and the Glory of God which had

appeared

appeared on Mount *Tabor*, and affirmed, that this Light was uncreated and incorruptible, though it were not the Essence of God. They said the same thing of all the Operations God had to make his Glory appear to Men, and pretended that the Saints themselves and the Angels saw not the Divine Essence, but this uncreated Light, which they named the Operation of God. They laid it down as a Principle, that this Operation was distinguished from the Divine Essence, and yet eternal, uncreated and incorruptible, and that one might also give it the Name of Divinity. *Barlaam* impeach'd *Palamas*, and the other Monks who held these Opinions before the Emperor and the Patriarch of *Constantinople*. A Council was called in this City in the Year 1340. where two of the Points, which we have touched upon, concerning Prayer, and the Light of *Tabor* were there chiefly debated. *Barlaam* raised a great many Questions, and oppos'd the Opinion of *Palamas*, by maintaining, that this Light could not be uncreated and incorruptible, if it were not the very Essence of God, and that nothing could be perceived by the Eyes of the Body, but that which was created. The *Palamites* defended their Opinion, and affirmed, That this Light which had appeared on Mount *Tabor*, was uncreated; That the Holy Fathers called it Divine, though it was not the Essence of God, but his Vertue, his Grace, his Glory, his Brightness, which issued from the Essence of God; that the Saints and Angels saw this Eternal Glory, though they saw not the Essence of God: They maintain'd likewise, that the Name of Divinity might be given to this Light, and to other Divine Operations, so that in this they seemed to allow many Subordinate Divinities, flowing from the Substantial Divinity. The Opinion of *Barlaam* was rejected in this first Convention.

The first Council of Constantinople, against the Barlaamites, in the Year 1340.

Some time after, another Monk, named *Gregory Acindynus*, continuing to maintain the Opinion of *Barlaam*, though he made as if he oppos'd it, and stoutly attacking that of *Palamas*, was cited to a Synod held in presence of *John Cantacuzenus*, a little after the Death of *Andronicus* in the Vestry of St. *Peter's* Church in *Constantinople*, by *John* Patriarch of this City; where Thirteen Bishops were present. *Acindynus* was there convicted to be of *Barlaam's* Opinion concerning the Light of *Tabor*, and to believe it created and limited, of the same Nature with other Lights, and condemned with *Barlaam*. 'Twas in this Second Convention they prepared a Volume, wherein they collected divers Passages of the *Greek* Fathers, concerning the Light of *Tabor*, and Prayer, which appeared to favour the Opinion of *Palamas*. They condemned the Doctrine and Person of *Barlaam*, and *Acindynus*, silenced these Contests, and forbad on pain of Excommunication to accuse the Monks of Heresie.

The Second Council of Constantinople, against Acindynus.

The *Palamites* puffed up with this Victory, grew more Positive for their own Doctrine than ever, and pushing their Principles farther, separated the Husbands from their Wives, shaved them for Monks, and raised new Disturbances in *Constantinople*. The Patriarch after Admonition resolved to Expel them the City, caused the most mutinous to be Arrested, and required a Profession of Faith from the Clergy, and *Palamas* and *Isidore*, elected to the Bishoprick of *Adrianople*, to render an account of their Carriage, and their Doctrine. These two peristing obstinate in their Errours, were condemned and deposed in a Synod, held by *John* Patriarch of *Constantinople*, in which assisted the Patriarch of *Antioch*, and divers Bishops. The condemned paid no respect to this Judgment, and continued to exercise the Functions of their Priesthood; which put the Patriarch upon making a Discourse addressed to all the Faithful, to Exhort them to Separate from *Palamas*, and all his Followers. This passed in the time, that *Cantacuzenus* was Banished under the Empress *Anne*; but when *Cantacuzenus* had made himself Master of *Constantinople*, the Empress *Anne* and *John Palæologus* willing to make use of *Palamas* to make their Peace, got him Absolved in a Convention, in which the Patriarch *John* was condemned, and sent him afterwards to *Cantacuzenus*, to the end he might do the *Palæologi* good offices with the Conqueror. *John* dying a little time after, *Cantacuzenus* proposed *Palamas* to fill his place, but not being able to compass it, he procured his Friend *Isidore* to be chosen Patriarch of *Constantinople*, and *Palamas* was some time after made Archbishop of *Thessalonica*. Their Adversaries complained loudly of this Promotion, Protested it was void, and against the Canons, forbidding to give Bishopricks to Persons deposed in a Synod, accused them of Blasphemy and Heresie, of admitting two Deities, of not observing the Rules prescribed by the Church, of despoiling the Images, of breaking the Sacred Vessels; and upon this ground they refused to Communicate with them, demanded a Synod, to depose them. And indeed, ten Bishops of this Party being Assembled at *Constantinople*, authorized as they pretended, by the Letters of more than Twenty others gave Sentence of Deposing against *Isidore* and *Palamas*, and Exhorted all the Faithful not to hold Communion with them. This Sentence is dated in *July*, in the Year 1347. Notwithstanding *Isidore* remain'd in Possession of the Patriarchal See of *Constantinople*, as long as he lived, and *Callistus*, who succeeded, upheld the same Party.

The Third Council of Constantinople, against the Palamites.

The Fourth Council of Constantinople, against the Palamites.

This Patriarch purposing to subdue entirely the remainder of the Party of *Barlaam* and *Acindynus*, which was supported by *Nicephorus Gregoras* and divers others, assembled a Council at *Constantinople*, which was held in presence of *Cantacuzenus*, and *John Palæologus* in a Hall of the Palace of *Blachernæ*, and consisting of Twenty five Metropolitans, of some Bishops, and many Priests and Monks, before whom were cited the Adversaries of *Palamas*, of whom they demanded the Reasons, which they had to make a Schism, and to rise against the Emperors, and the Patriarch. They alledged hereupon two Reasons, The First, the Addition to the Profession of Faith, which they were obliged to make, when they were ordained Bishops: And the Second, the Promotion of *Palamas* to the Archbishoprick of *Thessalonica*. *Palamas*, who was present at this

The Fifth Council of Constantinople, against the Barlaamites, in the Year 1355.

this Council, cast in their Teeth, that they were of Opinion with *Barlaam*, and *Acindynus*; and the Council told them, that as to the Addition they complain'd of, it was but the Exposition of the Sixteenth Oecumenical Council, and the Condemnation of *Barlaam*, and *Acindynus*. After this it was proposed to enter upon the discussion of the Question, and the Dispute was adjourned till the next Day. *Palamas* and his Adversaries debated it at the next Meeting. At the Third these brought their Profession of Faith, at the close of which they declared, they were of the Church's Opinion touching *Barlaam* and *Acindynus*. Next they objected to *Palamas*, that he had writ several times in his Books, that there were many Divinities. The Emperor asked them, if they condemned that Expression or the Thing, which *Palamas* designed to signify by this term; for said he, if it be the Thing, why do you insist upon the Term, but if it be the Term only you quarrel at, and in the Thing you agree with him, why do you find fault with an Expression, which has a good meaning? *Palamas* declared, That he would dispute only upon the Opinions, and not upon the Expressions; and protested, That he admitted not three Divinities separate from the Father, Son and Holy Ghost, but one sole Divinity in three Persons; though according to the Expression of the Fathers, he had given the name of Divinity to the Operations and external Processions of God: That he made use of this Expression only to defend himself against such as said, that the Operations and Divine Vertues were created, and that nothing but the Divine Essence was Uncreated and Eternal; and in fine, That he had not set it on foot, with a design to assert many Divinities; but on the contrary, he had ever made Profession of maintaining one sole Divinity in three Persons, Almighty, and Efficacious. The Emperor and the Council approved of his Declaration, but they said, that the Distinction of the Operation, and the Essence ought to be examined more largely. In the Fourth Session the Light of *Tabor* was treated of, and the Passages of the Fathers recited, which had been already quoted in the Book against *Barlaam* and *Acindynus*; from whence it was concluded, that the Divine Essence was distinct from the Operation, and that this Operation might be stiled a Divinity. The Patriarch after this used his endeavours to make this Doctrine to be approved by those, who had opposed it, and not able to effect it, he declared *Ephesius* and *Gannus* Depos'd.

Some days after, the Synod re-assembled, to handle the Questions throughly, which concerned the Divine Essence, and the Operation. The Emperor propounded them himself, and the Council collected several Sentences out of the Fathers to explain them. The Works of *Barlaam* and *Acindynus* were examined. The Deputies of the Monks of Mount *Athos* were heard, who expounded the Opinions of that Society, according to the Books which *Philotheus*, then Metropolitan of *Heraclea*, and after Patriarch of *Constantinople* had written, while he was among them. In Conclusion they approved the Doctrine of *Palamas*, who delivered a Profession of Faith, in which he declares, that he believes one sole Divinity. The Doctrine of *Barlaam* and *Acindynus* was Condemned, and all those were Anathematized that were of their Opinion, and that did not acknowledge the Operations of God to be Eternal and Uncreated, and that the Light of Mount *Tabor* was not of this Nature. This Council was held about the Year 1355. Father *Combefisius* hath set down the Acts in his last Addition to his *Bibliotheca Patrum*, in the Year 1672. in the 2d. Part. P. 136. together with the Refutation, which had been made thereof by *Manuel Calecas*, and by *John Cyparissiotes*.

Barlaam, *Bishop of* Hieracium.

BARLAAM, after his Condemnation in the East, retreated into the West, sided with the *Latines*, and was made Bishop of *Hieracium* in *Calabria*. Wherefore 'tis not to be wondred at, that he has written for and against the *Latines*, and it is not Necessary for this reason to distinguish of two *Barlaams*. He has written against the *Latines* a Treatise of the Pope's Primacy, printed at first in Greek and Latin at *Oxford* in the Year 1592. and afterwards at *Haynault*, in the Year 1608. with the Notes of *Salmasius*. Who since has reprinted it, together with his own Treatise of the Primacy of the Pope at *Amsterdam* in the Year 1645. And a Treatise of the Procession of the Holy Ghost, containing Eighteen Articles, whereof *Allatius* has given us the Titles: For the *Latines*, a Discourse of the Union of the two Churches, related by *Allatius* and *Bzovius*; and five Letters: The First directed to his Friends in *Greece*, about the Union with the Church of *Rome*. The Second, of the Primacy of the Church of *Rome*, and of the Procession of the Holy Ghost addressed to the same. The Third, an Answer to *Demetrius* of *Thessalonica*, touching the Procession of the Holy Ghost. The Fourth to *Alexis Calocheras*, to demonstrate, that the *Greeks*, who do not obey the *Latines*, are not only Schismaticks, but also Hereticks. The Fifth, containing the Proofs of the Procession of the Holy Ghost from the Father and the Son. *Allatius* makes mention of these Works, and *Bzovius* has given them us in Latin in his History. They are to be met with also in the Collection of *Canisius*, Tom. 6. and in the last Edition of *Bibliotheca Patrum*, together with two Books of Morality. They are printed separately at *Strasburg* in the Year 1572. and at *Paris* in 1600. A Treatise of Arithmetick and Algebra, by the same Author.

In his Treatise of the Pope's Primacy he thus Propounds the Question, *viz.* Whether JESUS CHRIST did commit his Church to St. *Peter*, and settled a common Pastor, and Doctor of the Church? whether the Bishop of *Rome*, as his Successor, ought to Command and Preside over all, and can decree what he pleases, without being to be contradicted by any, and that the whole World on the other side be obliged to receive his Decrees without Examination, as the Word of God. He asserts, That JESUS CHRIST gave to all the Apostles the same Power of binding and loosing, which he gave to St. *Peter*; and that when he said to him, *Feed my Sheep*, this concerns all the Apostles; that St. *Peter* had done nothing, but what the other Apostles had done; that

that they were not Bishops of one City only, but exercised the same Power in different places; that those whom they ordained for their Successors, are particular Pastors of different Churches; that nevertheless St. *Peter* was the first of the Twelve Apostles, and their Superiour, in that he was the first in instructing, and had the first Place; that the Church of *Rome* was the first, as so settled by the Laws of the Emperors, because this was the first City; that of *Constantinople* was equal to it in Power, though it were but second in Rank; that it belonged not to the Pope to ordain Patriarchs, seeing the Ecclesiastical Laws say expressly, they shall be ordained by the Metropolitans and the Metropolitans by the Patriarchs; but there is no Law that obliges the Patriarchs to receive Ordination from the Pope; that the Canons give him nothing but the first rank, and the first place; that he is subject to Errors like others; That the Church of *Rome* ought not to be confounded with the Catholick Church, nor Profession be made of believing in the Roman Church, as one believes in the Catholick Church. Thus you see what he offers in the Treatise of the Primacy, set forth by *Salmasius*.

But he destroys these Principles in his Letters which he wrote to the *Greeks*, while he was in the West; for he there maintain'd, that every Church ought to be Subject to the Church of *Rome*, and her Bishop, who hath received his Ordination from JESUS CHRIST; that his Decrees ought to be consider'd, as the Divine Scriptures; that we owe them a blind Obedience; that it belongs to him to correct all other Bishops, and to examine their Judgments, and to confirm them, or make them void; that he has right to ordain other Patriarchs; that St. *Peter* received this Primacy from JESUS CHRIST; that his Successors have ever enjoyed it; that the Schism of the *Greeks* took beginning but Four Hundred Years ago; that since this time the *Greek* Church is fallen to decay, and sensibly is reduced to the last Extremity; that the *Latines* cannot be accused of Heresie for using Azyms, nor for holding the Procession of the Holy Ghost, seeing they follow in it the Opinion of the ancient Doctors of their Church, and the Practice of their Ancestors; and that the *Greeks*, who obstinately assert, that the Holy Ghost proceeds only from the Father, are not only Schismaticks, but also Hereticks, seeing they deny a Truth grounded upon the Holy Scriptures, and on the Tradition of the Fathers.

GREGORY ACINDYNUS followed for the example of *Barlaam*, in his Union with the *Latines*, but remain'd concealed in *Greece*, continually writing against the *Palamites*. *Grelser* has set forth two Books of *Acindynus*, concerning the Essence and Operation of God, written against *Palamas*, *Gregoras*, and *Philotheus*, printed at *Ingolstadt*, in the Year 1616. *Allatius* has published in his *Græcia Orthodoxa*, (i. e. Orthodox *Greece*) a Poem in Iambick Verse, made by *Acindynus* against *Palamas*, and two Fragments against the same; in one of which he makes mention of Five Volumes, which he wrote against *Barlaam* to defend the Monastick Discipline of the *Greeks*. Gregorius Acindynus *a Greek Monk.*

The Works of GREGORY PALAMAS, which are extant, follow: Two Prayers upon the Transfiguration of our Lord, wherein he explains his Doctrine of the Light, which appear'd on Mount *Tabor*; that it was Uncreated, and is not of the Essence of God, set out in Greek and Latin by Father *Combefisius* in his Addition to the *Bibliotheca Patrum*: A *Prosopopœia*, which contains two Declamations, one of the Soul against the Body, which she accuses of Intemperance and Disobedience; and the other of the Body, which defends it self against the Soul, together with the Sentence given by a third Party, set forth in Greek by *Turnebus*, printed at *Paris* in the Year 1553. and in Latin in the last *Bibliotheca Patrum*: Two Discourses of the Procession of the Holy Ghost against the *Latines*, printed at *London*. The Confutation of the Expositions of *Johannes Veccus* on the Procession of the Holy Ghost, set forth in Greek and Latin, together with the Answers of Cardinal *Bessarion* by *Arcudius*, and printed at *Rome* in 1630. He made a great many Works for the Defence of his Opinions, whereof divers are cited by *Manuel Calecas*, and by other *Greeks*, which wrote against him; A Treatise of Divine Participation; A Catalogue of Absurdities, which follow from the Opinion of *Barlaam*; Dialogues, Letters, Discourses, &c. of which the Extracts are to be seen in *Manuel Calecas*. There is in the Library of *Ausburgh*, a Treatise in MS. of *Palamas* on the Transfiguration of our Lord, more large than the Prayers before-mentioned. The other Authors, who have written for or against *Palamas*, shall be inserted in the Succession of Greek Authors of this Century, which we proceed to write according to the Order of the times. Gregory Palamas *Archbishop of* Thessalonica.

NICEPHORUS, the Son of *Callistus Xanthopylus*, a Monk of *Constantinople*, a studious and laborious Man, undertook under the Empire of *Andronicus* the elder, to Compose a New Ecclesiastical History, which he dedicated to that Prince; it was divided into Twenty three Books, began at the Birth of JESUS CHRIST, and ended at the Death of the Emperor *Leo*, the Philosopher, that is to say, at the Year 911. we have no more, than the Eighteen first Books, which end with the Emperor *Phocas*, that is to say, in the Year of our Lord 610. He collected his History out of *Eusebius*, *Socrates*, *Sozomen*, *Theodoret*, *Evagrius*, and other good Authors, but he has mixed it with a great many Fables, and has fain into many Mistakes: the style is not disagreeable, and is Correct enough for his time. The only Copy of this History, which was in the Library of *Matthias* King of *Hungary* at *Buda*, was taken by a Turk and Sold at an Auction in *Constantinople*, where it was bought up by a Christian, and after carried to the Library of the Emperor at *Vienna*, where it is at this present. *Langius* has translated it into Latin, printed at *Basil* in 1553. at *Antwerp* in 1560. at *Paris* in 1562. and 1573. and at *Francfort* in 1588. and *Fronto Ducæus* hath since published it in Greek and Latin, printed at *Paris* in the Year 1630. Father *Labbe* has set out a Catalogue of Nicephorus Callistus, *a Greek Monk.*

of the Emperors and Patriarchs of *Constantinople*, collected by *Nicephorus* in his Preliminary Treatise of the *Byzantine* History, printed at *Paris* in 1648. and there was printed at *Basil* in 1536. An Abridgment of the Scripture in Iambick Verse, which also bears the Name of *Nicephorus*.

Andronicus the Elder, a Greek Emperor.

There is extant under the Name of ANDRONICUS of *Constantinople*, a long Dialogue between a Jew and a Christian, wherein the Christian proves the principal Points of the Religion of JESUS CHRIST by Quotations out of the Old Testament. This Work is published in Latin, in the Translation of *Livineius*, by *Sylburg*, and printed at *Ingolstadt* in the Year 1616. and in the *Bibliotheca Patrum*. It is doubtful, who is the Author, but the time is certain; for the Author counts 1255 Years from the Captivity of the Jews, which, reckoning since the taking of *Jerusalem* by *Titus*, fall in the Year 1527. from JESUS CHRIST; which makes it appear, that *Livineius* is deceived in ascribing this Work to *Euthymius Zigabenus*, who died before that time. The Political Verses, which he found in the Front of the Book, seem to intimate, that this *Andronicus* was of the Family of the *Comneni*, but one may likewise understand them otherwise, and perhaps not much from his Faith. The Greek Original is in the Library of the Duke of *Bavaria*, where also are to be found other Dialogues, which carry the Name of *Andronicus*, the Emperor, *viz.* A Dialogue between the Emperor and a Cardinal concerning the Procession of the Holy Ghost, a Dispute of the Emperor's with one *Peter*, an Armenian Doctor, a Treatise of the two Natures in JESUS CHRIST, and a Manuscript against *Johannes Veccus*. I easily believe, that the Dialogue against the Jews is by the same Author, namely the Emperor *Andronicus* the Elder, so much the rather, because the Name, the Time, the Nature of the Subject, and the manner of Writing, agree well to this Emperor.

Maximus Planudes, a Greek Monk.

MAXIMUS PLANUDES, a Greek Monk, flourished under the Emperor *Andronicus* the Elder, who sent him in an Embassy to *Aquileia* in the Year 1327. with *Leo Orphanotrophus*, to assure the *Venetians*, that he had no hand in the Murder of some of their Citizens, who had been Assassinated by some *Galatians* at *Constantinople*. He wrote a Treatise of the Procession of the Holy Ghost against the *Latines*, published in Greek and Latin by *Arcudius*, in the Collection he caused to be printed at *Rome* in the Year 1630. He translated likewise into Greek St. *Augustin*'s Fifteen Books of the Trinity. His Translation is to be met with intire in a MS. of the Emperor's Library, and *Leunclavius*, and *Arcudius* have put forth some Fragments of his. *Allatius* in his Treatise of Ecclesiastical Greek Books, set down a Fragment of a Discourse of *Planudes*, upon the Burial of JESUS CHRIST, and the Lamentations of the Virgin, to prove that this Author believed, with many other Modern *Greeks*, that JESUS CHRIST being descended into Hell, preached the Gospel to all that were there, and that all those, who were willing to believe in him, were saved. This Discourse was printed intire in Latin at *Paris* in the Year 1639. The Homily upon St. *Peter* and St. *Paul*, set out in Greek and Latin, under the Name of *Gregory Nyssen* by *Grynæus*, and printed at *Ingolstadt* in the Year 1620. belongs to *Planudes*, as *Lambecius* has observed. This Author hath also writ several Learned Treatises, of which some are Printed, and the rest in Manuscript.

Matthew Blastares, a Greek Monk.

MATTHEW BLASTARES, a Monk of *Greece*, flourished about the Year 1335. and made in the compass of a Year an Alphabetical Table of the Canons, which is found in the Pandects of Dr. *Beveridge*, printed at *Oxford* in 1672. He is likewise the Author of a Treatise of Causes, and Questions upon Marriage, printed in the *Greco-Roman* Law of *Leunclavius*, and he translated into Greek *Constantine*'s Donation, printed with that of *Balsamon*.

Nil. Cabasilas.

NILUS CABASILAS, Archbishop of *Thessalonica*, flourished at *Constantinople* in this Century, under the Empire of the *Andronici*'s. He wrote two Treatises against the *Latines*; The First to make it appear, that the Cause of the Division of the *Greeks* and *Latines*, arises from this, that the Pope is not willing any controverted Question should be decided by the Judgment of an Oecumenical Council; but will be the sole Judge, and others must hearken to him, as their Master. He demonstrates by the Examples of Ancient Popes, by the usage of the Church, and by divers reasons, that it is seasonable to call a Council; and that it is the only expedient to settle Union, and to decide the Question about the Procession of the Holy Ghost. The Second Treatise is of the Pope's Primacy, in which he pretends to prove, that the Pope hath from St. *Peter* the Episcopacy of *Rome*, but that he holds his Primacy by Laws, Councils, and Princes. He there asserts, That the Pope is not infallible, and proves it by the Example of *Honorius*. He grants him the Primacy of Honour; but he pretends, he has no Jurisdiction over other Patriarchs, seeing he does not ordain them. He observes, that the right of Appeal gives him no Authority over other Patriarchs, seeing the Patriarch of *Constantinople* hath the same right over the Patriarchates, wherein he hath no Jurisdiction, according to the Ninth Canon of the Fourth General Council. He shews, That it is not true, that the Pope cannot be judged by any Person, or that he is of an Order more sublime than the Bishops; That he is Subject to Councils and Canons; that he is not properly Speaking Bishop of the whole World; that the See of *Rome* is not the only one, that may be called Apostolick; that it belongs not to him alone to call a General Council; and that if Canons cannot be made without him, neither can he make any without others. These Treatises of *Nilus* are writ in a good Method, clearness, and full of Learning. They were at first printed in Greek at *London* without a Date, in Greek and Latin at *Basil* in 1544. at *Francfort* in 1555. and with the Notes of *Salmasius* at *Haynault*, in 1608. and in his Treatise of the Primacy of the Pope, printed at *Amsterdam* in 1645. *Nilus* also made a large Work of the Procession of the Holy Ghost against the *Latines*, divided into Nine and Forty Books, whereof *Allatius* makes mention in his Dissertation of the *Nilus*.

NICOLAS

Nicolas Cabasilas, Archbishop of Thessalonica.

NICOLAS CABASILAS, Nephew to *Nilus Cabasilas*, flourished under the Empire of *Cantacuzenus*, and succeeded his Uncle in the Archbishoprick of *Thessalonica*. He was one of the most vehement Adversaries of the *Latines*, and Composed a Treatise of the Procession of the Holy Ghost against them, and a Work call'd, *An Accusation against the* Latines, wherein he lets upon St. *Thomas*. He made an Exposition of the Liturgy, in which he treats of the Mass, its Parts and its Ceremonies: He observes in the entrance of his Work, that the effect of the Celebration of the Holy Mysteries, is the changing of the Elements into the Body and Blood of JESUS CHRIST; that the End is the Sanctification of the Faithful, the Remission of Sins, and the Kingdom of Heaven; that the Preparation and the Means are Prayer, Singing of Psalms, and Reading the Holy Scriptures, and all that is done before or after the Consecration of the Elements. He shews the Necessity of those Prayers, and explains the Ceremonies of the Oblation, which precedes the Receiving; why, but one part of the Host is given; why, the Sign of the Cross is made upon the Host at the mention of the Death of JESUS CHRIST; of the Thanksgiving after the Oblation; of the Prayers of the Mass; of Presenting the Sacred Elements on the Altar; of the Sanctification of these Elements: He attacks the *Latines* upon this Subject, and pretends, that it is not by the sole Vertue of the Words of JESUS CHRIST that the Consecration is made, but by Prayer. He says, that the Sacrifice consists in this, That the Bread, which was not sacrificed, becomes the Body of JESUS CHRIST sacrificed. He explains in what sense, the Saints are prayed for in the Liturgy, by observing that those Prayers are Thanksgivings, and that we rather pray them to help us by their Prayers; but that the Priest prays for himself, and for the living, and for the Protection of a good Guardian Angel. He adds, that at the Elevation of the Host, he says, *Sancta Sanctis*, to signifie that Saints only ought to partake of those Mysteries. He renders a reason of the usage of the *Greeks*, who mingle warm Water in the Chalice before the Communion. He affirms, that this Ceremony implies the descent of the Holy Ghost. He speaks of the Communion and the Prayer said after it. In fine, he affirms, That the Sacrifice is offer'd for the Dead, as well as for the Living, as to the Effect of the Intercession, but not as to the Participation. He treats of the Effects of the Communion, and chiefly of the internal Sanctification of the Soul, or of the Spiritual Communion, by which JESUS CHRIST imparts himself spiritually to such, as are worthy to receive him, a Communion, which is more compleat in the Saints after their Death, than in the Living. He enlarges upon the Commemoration of the Saints. This Treatise of *Cabasilas* is to be met with in Greek and Latin, in the Addition to the *Bibliotheca Patrum*, printed at *Paris* in the Year 1624. It had been already printed in Latin at *Venice* in 1545. and at *Antwerp* in 1560.

There is another Work of *Nicolas Cabasilas*, Of the Life in JESUS CHRIST, divided into Six Books, translated into Latin by *Pontanus*, out of a Manuscript in the Library of the Duke of *Bavaria*, and printed at *Ingolstadt*, in 1604. and since in the *Bibliotheca Patrum*, wherein he treats of the Sacrament of Baptism, of Chrisme, and the Eucharist, which give, and maintain the Life in JESUS CHRIST, and speaks in a most sublime style, of the wonderful Effects of these Sacraments, and of the Graces they produce.

There is moreover a Discourse of *Cabasilas* against Usury in Latin, of the Translation of the same *Pontanus*, in which he undertakes to prove, That all Usury is against the Law of God, and a Sin, though the Laws of Princes allow it. This Discourse was printed separately at *Ausburgh*, and to be found in the *Bibliotheca Patrum*. *Henschenius* has published on the 5th. of *April*, an Encomium of the Widow *Theodora*, which he attributes to *Nicolas Cabasilas*. There is in the Vatican Library a Work in Manuscript upon the Vision of *Ezekiel*, which bears the Name of *Cabasilas*. This Author writ clearly, and methodically, and treats of the Vertue, and Effects of the Sacraments in a very Instructive, and most Profitable manner.

Nicephorus Gregoras Charto-phylax, Charter-keeper of the Church of Constantinople.

NICEPHORUS GREGORAS, Born about the End of the Thirteenth Century, flourished under the Empire of the *Andronici*, *John Palæologus* and *Cantacuzenus*. He was the Favourite of *Andronicus* the Elder, who made him Keeper of the Charters of the Church of *Constantinople*, and sent him on an Embassy to the Prince of *Servia*. He accompanied that Emperor in his ill Fortune, and was present at his Death. He was afterwards in the Court of young *Andronicus*, and he it was who diverted the *Greeks* from entring into Conference with the Legates of *John* XXII. In the Contest between *Barlaam* and *Palamas*, he sided with *Acindynus*, and upheld him stoutly, being he is mentioned in the Synod held in the Year 1355. as one of the chief Adversaries of *Palamas*; it is not known, how long he lived after that Council. His principal Work was his *Byzantine* History, from the taking of *Constantinople* by the *Latines*, to the death of *Andronicus* the younger, that is to say, from the Year 1204. to the Year 1341. divided into Eleven Books; it is full of Errors, and he is accused of being too partial to *Andronicus* the Elder. *Wolfius* has translated it into Latin, and his Translation was printed at *Paris* in 1567. at *Francfort* in 1568. and 1587. in Greek and Latin at *Basil* in 1562. at *Geneva* in 1615. Father *Petavius* has published at the end of the Abridgment of the History of *Nicephorus*, Patriarch of *Constantinople*, printed at *Paris* in 1616. some Fragments, which were wanting in the Eighth Book of *Gregoras*: the Funeral Oration of *Theodorus Metochites*, made by *Gregoras*, was printed at *Amsterdam* in 1618. and in the end of *Glycas*, at *Paris* in 1660. He moreover made *Scholia* upon *Synesius* his Treatise of Dreams, printed with the Works of that Author. *Henschenius*, and *Papebrochius* put out on the 10th. of *March*, the Sufferings of St. *Cordatus* of *Corinth*, and of other Martyrs of *Achaia*, which they father upon *Nicephorus Gregoras*. The Books, which he writ against *Palamas* were never printed.

There is a Manuscript in the Library at *Ausburgh*, which is a Dispute he had with *Palamas* in the presence of the Emperor *John Palæologus*, and another in that of the Vatican, Composed in Six Books, written against the Synod, which condemned *Barlaam* and *Acindynus*. There are divers other Treatises in Manuscript of the same Author, in the Vatican Library; and among others, a Treatise of *Easter*, how the Mistake arises in the time of its Celebration, and the means of reforming that Error.

Callistus, *Patriarch of* Constantinople.

CALLISTUS, a Monk of Mount *Athos*, was raised to be Patriarch of *Constantinople*, after the Death of *Isidore*, about the Year 1354. He presided, as we have made mention, in the Council held in the Year 1355. against the Adversaries of *Palamas*; and having no mind to Crown the Son of *Cantacuzenus*, he retired to a Monastery, but he was restored a little after by *John Palæologus*, who sent him into *Servia*, to conclude a Treaty of Peace, where he died, in the Year 1358. Some attribute to him an Homily upon the Exaltation of the Cross, set forth by *Gretser*, and two Sermons, the one upon the Death of the Virgin, and the other upon the Beheading of *John* the Baptist. The Work intituled, *Monastick Method, or Rule*, a MS. in the Library of Cardinal *Barberini*, attributed to *Ignatius* and *Callistus*, belongs not to this *Callistus*, but another, who was also Patriarch of *Constantinople* about the Year 1406. seeing he makes mention of *Nicolas Cabasilas*, who did not write, till after the Death of the first *Callistus*.

Philotheus *Patriarch of* Constantinople.

PHILOTHEUS, Monk and Abbot of Mount *Athos*, made Archbishop of *Heraclea*, before the Year 1354. was chosen Patriarch of *Constantinople* in the room of *Callistus*, who was expelled thence about the end of the Year 1355. *John Palæologus* afterwards becoming sole Master of *Constantinople* restored *Callistus*, and *Philotheus* was forced to abscond, till the Death of *Callistus*, which fell out in the following Year, after which *Philotheus* again obtained Possession of the Patriarchship, and enjoyed it to the Year 1371. which was that of his Death. This Patriarch, whom *Cantacuzenus* affirmed to have been commendable for his Sanctity and his Eloquence, writ many Books, but very few of them were printed; one of the chiefest was his Treatise of the Substance, Operation, and Power, and Light of Mount *Tabor*, divided into Fifteen Books, against the Ten Books of *Nicephorus Gregoras*, which are in Manuscripts in the Duke of *Bavaria*'s Library, and the Vatican; Homilies upon the Gospels, and upon the Annual Feasts, in the Library of *Bavaria*, and that of the King of *Spain*; An Abridgment of the Oeconomy of the Man JESUS CHRIST, and a Panegyrick upon the Holy Martyr *Demetrius* in the Vatican Library. These are the Works of *Philotheus* in Manuscript. Those, that are printed under his Name, follow: A Treatise of the Ministry, or the Functions of a Deacon, in Latin, in the last *Bibliotheca Patrum*; A Panegyrick of St. *Basil*, of St. *Gregory Nazianzen*, and St. *John Chrysostom*, printed in Greek and Latin in the Addition to the *Bibliotheca Patrum*, of the Year 1624. Two Sermons, one on the Cross, the other upon the Third *Sunday* in *Lent*, set forth in Greek and Latin, by *Gretser* in his Second Tome of the Cross.

Theophilus, *Archbishop of* Nice.

THEOPHANES, Archbishop of *Nice*, flourished under the Empire of *Cantacuzenus*, and *John Palæologus*. He Composed a considerable Work against the *Jews*, and concerning the Truth of the Christian Religion, which hath not been yet printed; An Instruction to the Clergy, and a Letter of the Contempt, which a Christian ought to shew, of the Pleasures, and Evils of this Life. The first of these Treatises is in Manuscript, in the Jesuits Library at *Rome*, and the two latter in the Vatican. *Gonsalvus Pontius* procured to be printed at *Rome* in the Year 1590. certain Hymns, which bear the Name of this Author.

Nilus, *Metropolitan of* Rhodes.

NILUS, Metropolitan of *Rhodes*, an Adversary of the *Barlaamites*, ought to be placed among the Authors of this Age, seeing he concludes his Historical Abridgment of the Oecumenical Councils, at that of *Constantinople* against *Barlaam*, under *Isidore*. This Work was printed with *Photius* his *Nomo-canon*, set forth by *Justellus* in his *Bibliotheca Juris Canonici*, and in the last Edition of the Councils. *Allatius* has published a Discourse, which this Author made in Praise of a Lady in the Isle of *Chios*.

John Cantacuzenus, *Greek Emperor.*

The Emperor JOHN CANTACUZENUS, writ in his Retirement, an History of the reign of the *Andronici*, and his own, under the Name of *Christodulus*. It is divided into Four Books, and Prefaced with a Catalogue of the *Greek* Emperors, since the Year 1195. to the Year 1320. This History is well written, and faithfully; it was printed in Latin in the Translation of *Pontanus* at *Ingolstadt* in 1603. and in Greek and Latin at *Paris*, in 1645. He likewise made an Apology, or four Treatises for the Faith of JESUS CHRIST against the *Saracens*, and Three Discourses against the *Mahometans*, printed at *Basil* in 1543. and 1555. There is a Treatise of his in MS. in the Vatican Library, intituled, Contradictions against *Prochorus Sidonius*.

John Cyparissiota.

JOHN CYPARISSIOTA, was one of the Opponents of *Palamas*, against whom he made a large Work, intituled, Palamick Transgressions, divided into five Books, and each Book cantoned into several Discourses, which is found in MS. in the King of *France*'s Library, and of which Father *Combefisius* has set down two Discourses, in his last Addition to the *Bibliotheca Patrum*. He is moreover the Author of another Work, divided into Six Decads, intituled, A Substantial Exposition of what Divines say of God. A Work of Mystical and Symbolical Divinity, put out by *Turrianus* in Latin, and printed at *Rome*, in the Year 1581. and in the *Bibliotheca Patrum*.

Man. Calecas, *of the Order of S.* Dominick.

MANUEL CALECA, or CALECAS, a Greek turn'd Latin, commonly believed to have been of the Order of St. *Dominick*, has writ against the *Greeks*, and against the *Palamites*. The Treatise he made against the *Greeks*, was translated by *Ambrosius Camaldulensis*, by Order of *Martin* V. whereof the Translation was put out by *Stuart*, and printed at *Ingolstadt*, in 1616. and in the *Bibliotheca Patrum*.

Patrum. It is divided into Four Books, in the three first Books the Opinion of the *Greeks* about the Procession of the Holy Ghost, and confutes that of the *Latines*; and in the Fourth, after having justified the Addition made to the Creed by the *Latine* Church, he Answers all that which the *Greeks* blamed in the Usages of the *Latines*, and proves the Primacy of S. *Peter*, and the Pope. Also a Treatise against the *Palamites*, of Essence and Operation, was put forth by Father *Combefisius*, in *Greek* and *Latin*, in his last Addition to the *Bibliotheca Patrum*. He there confutes the Work or Decision of the Synod held under *Callistus*, Patriarch of *Constantinople*. We have in the same place another Doctrinal Treatise concerning Faith, and the Principles of the Catholick Faith, in which he Discourses of the Unity of God, of the Trinity, of the Incarnation, of the Seven Sacraments and of the Resurrection from the Dead. *Allatius* further makes mention of another Treatise concerning the Trinity, by *Calecas*, which has not been printed.

Isaac Argyrus, a *Greek* Monk, Composed about the Year 1375. a Calendar for the Feast of *Easter*, according to the Principles of *Nicephorus Gregoras*. This Work was printed at *Heidelberg* 1611. and Father *Petavius* has inserted it in a Book of the Doctrine of Times, wherein he has moreover set forth another Calendar, out of a MS. in the King's Library, which he likewise Father on this Author.

Isaac Argyrus, a Greek Monk.

Manuel Palæologus II. Emperor of *Constantinople*, may pass in the Number of the Ecclesiastical Writers of this Age, seeing he has made divers Works of Morality and Devotion. The Treatises of Devotion are Prayers for the Morning, The Subjects of Compunction, or Confession of Sins unto God in Verse, A Psalm of Thanksgiving for the Captivity of *Bajazet*. Those of Morality are Precepts of the Education of a Prince to his Son *John*, Seven Discourses of Vertues and Vices, and of the Study of good Learning. These Works have been printed in Greek and Latin at *Basil* in 1578. by the care of *Leunclavius*. Father *Combefisius* in his Second Tome of his last Addition to the *Bibliotheca Patrum* has inserted a long Panegyrick, which *Manuel Palæologus* made in Honour of *Theodorus*, his Brother, Prince of *Peloponnesus*, upon the settling of his Son in the Throne. He writ also a Treatise against a Work of a *Latine*, who had made a Summary Discourse, to prove the Procession of the Holy Ghost, from the Father and the Son, whereof *Allatius* makes mention.

Manuel Palæologus, a Greek Emperor.

Nil Damyla, a *Greek* born in *Italy*, a Monk of a Monastery in the Isle of *Crete*, wrote about the end of the Century, against the *Latines*, a Treatise of the Order of the three Divine Persons, and the Procession of the Holy Ghost, which is in MS. in the Vatican Library, and three other Treatises Manuscripts, in the Library of the King of *France*, whereof the first is a Collection of Passages out of the Scripture, against such as assert, that the Holy Ghost proceeds from the Father and the Son; The Second, to shew that the Church of *Rome* was not of this Opinion in the time of *Damasus*, and that it began not to be there, till under the Papacy of *Christophilus*, and *Sergius*; And the Third, about the two Synods held on account of *Photius*. Some Fragments of these Works *Allatius* recites.

Nil Damyla, a Greek Monk.

Damyla, in his Books, opposes a *Greek* Monk named *Maximus*, who had wrote Letters for the *Latines* against the *Greeks*.

Maximus, a Greek Monk.

Demetrius Cydonius, the Author of two Discourses inserted by Father *Combefisius*, in the Second Tome of his Addition to the *Bibliotheca Patrum*, is not that Favourite of *Cantacuzenus* which accompanied him in his Retreat, and entred into the same Monastery; for these two Discourses were made under the Empire of *John Palæologus*, the Son of *Manuel*, about the Year 1422. The First is to perswade the *Greeks* to keep a good Correspondence with the *Latines*, that of them they might obtain Succours; and the Second to demonstrate that the City of *Constantinople* ought not to be surrendred to *Amurath*, who demanded it to make up the Peace. There is mention made, in the First, of a Voyage of the Emperor *John Palæologus*, *Manuel*'s Son into *Hungary*, which was made about the Year 1424. there to Sue for Aid; and the Second is written in the time, that *Amurath* reigned over the *Turks*, who began not to reign till the Year 1421. Thus there is no probability, that the Author of these Discourses is the same, who in the Year 1357. had already passed part of his Life; besides, that he, of whom we speak, abode almost all his time in *Italy*, there studied the Divinity of the *Latines*, and at last went to die in a Monastery, in the Isle of *Crete*. He was one of the Antagonists of the *Palamites*, and wrote against them a Treatise, intituled, The execrable Doctrines of *Gregorius Palamas*, put out by *Arcudius*, with a Treatise of the same Author about the Procession of the Holy Ghost, and printed at *Rome* in 1630. He has encountred the Opinion of the *Greeks* concerning the Procession of the Holy Ghost, and confuted the Work of *Nicolas Cabasilas*, against St. *Thomas*. He translated into Greek the Treatise of S. *Anselme* concerning the Procession of the Holy Ghost, the Letter about the use of Unleavened Bread to *Valerian* Bishop of *Numidia*, the Books of St. *Thomas* against the Gentiles, and the Second Part of the Summ of that Author, of which these be divers Manuscripts in the King's Library. Where is found likewise a long Discourse about Preaching of the Gospel, wherein he treats of the Fall, and Recovery of Man, according to the Principles of St. *Thomas*. There was printed at *Basil* in 1552. and 1559. a Discourse of the Contempt of Death, which bears the Name of *Demetrius Cydonius*, and it may well enough be his, of whom we treat; but for the Letter directed to *Barlaam*, against the Procession of the Holy Ghost from the Son, inserted by *Canisius* in the Sixth Tome of his Antiquities, it is rather to be Father'd on the ancient *Demetrius Cydonius*, than upon this Man.

Demetrius Cydonius.

CHAP. VII.

Of the COUNCILS held in the Fourteenth Age.

Of the Council of Melun held in 1300.

The Council of Melun, in 1300.

STEPHAN BRACARDUS, Archbishop of *Sens*, and the Bishops of his Province met at *Melun* in *January* in 1300. and there Published some Decretals of the Popes, concerning the Judges delegated by the Holy See and their Commissioners, concerning Heretieks and Excommunicate Persons, and a Decree of *Simon Legate* of the Holy See in the Council of *Bourges*, against those who hinder the Execution of Ecclesiastical Judgments.

The Synodal Decrees of Wichboldus Archbishop of Colen, in 1300.

The Synodal Decrees of Colen.

WICHBOLDUS Archbishop of *Colen*, and Chancellor of the Empire, Composed certain Constitutions for his Diocess in 1300. which were comprised in 22 Articles.

The First forbids, that Cures of Souls should be given to Infants, or Persons who have not attained to the Age of Twenty one Years.

The Second enjoins the Rural Deans to return the Names of such Curates, as did not reside upon their Charge, or were not ordained.

The 3d. forbids Curates employing Clergymen, who wandered up and down, or were unknown, who had not Testimonial Letters from their Bishops, and have not been examined by the Deans.

The 4th. forbids having more than One Benefice in the same Church.

The 5th. declares, That the Clergy at their Deaths cannot dispose of such Goods and Revenues of the Church, as they have gathered for themselves, to their Relations; but only of such, as arise from their Patrimony fall to them by Succession, or which they have Purchased.

The Five following Canons concern the Wills of Laymen.

The 11th. is against such as seize upon the Goods of Clergymen after their Death.

The 12th. is against Usurers, and against Questors, i. e. those Huckesters, who undertake to preach up, and distribute Indulgences.

The 13th. is also against those false Preachers.

The 14th. is against those, that keep the Gifts appropriated to the Fabrick of the Church of *Colen*.

The 15th. enjoins all the Clergy to advance, as much as they can, the Profit of that Fabrick.

The 16th. forbids the Churchwardens to dispose of any thing without the consent of the other Parishioners.

The 17th. orders, that the Singers of the Parishes should be able to read, that they may assist at Mass, when others are absent.

The 18th. is against the Coiners of Bad Money, and those that conceal them.

The 19th. forbids the Execution of the Wills of the Persons appointed Judges in such cases, unless confirmed in the Civil Law, or approved by the Ordinary or his Officials.

The 20th. denounces them Excommunicated, who publish certain Bills, in which they threaten Men, unless they give them a Summ of Money.

The 21st. orders the Payment of the Tribute due to the Church.

The Last enjoins the Deans to take Copies of these Constitutions.

Synodal Constitutions made at Bayeux about 1300.

The Synodal Constitutions at Bayeux.

THESE Constitutions contain Instructions for Priests about the Manner, in which they ought to come to a Synod, Concerning the Administration of Sacraments, the Celebration of the Mass, Divine Service, The Ornaments of the Church, The Priestly Habits; The Manners of Clergymen, Excommunication, The Feasts, Fasting-Days, The Assistance of the Sick, Ordinations, The Age and Capacities of such as may be Ordained, and several other Points of Discipline. Those sorts of Decrees, Constitutions came very often, and were almost always a Repetition of the former Decrees. The Authors of the Last Collection of Councils did not think it convenient to let them down; and therefore we shall take the Liberty to pass them over in the following part of this History.

The Council of Auschе in 1300.

The Council of Auschе in 1300.

THE Canons of this Council chiefly concern Benefices, and Beneficed Persons.

The First is to preserve the Liberty of Elections.

The 2d. is against those, who possess themselves of the Goods of Vacant-Churches.

The

The 3d. forbids Bishops, and other persons, who have the Care of Vacant Churches, to detain any part of the Revenues, and orders them to keep them for those who shall fill them.

The 4th. and 5th. declares, That those Persons as intrude themselves by Violence into Benefices are thereby deprived of all the Right, to the Benefices they had before.

The 6th. forbids Patrons selling any thing of such, as they present to Benefices.

The 7th. forbids also presenting a Person to a Benefice, unless he hath one settled on him to pay the Bishop his Dues, and to maintain himself.

The 8th. Excommunicates those who raise Impediments about the Possession of Benefices.

The 9th. allows Seven Years Study to those who are provided of Benefices.

The 10th. forbids taking a Curate to enjoy his Revenues One Year without being Ordained.

The 11th. forbids Pluralities of Benefices.

The 12th. orders that Bishops should not allow Tonsure to Infants, Married Persons, or such as can't Read, nor Persons of another Diocess.

The 13th. forbids allowing a Cure to Persons not 25 Years old.

The Council of Compeigne *in* 1301.

The Council of Compeigne, in 1301.

THIS Council was made of the Bishops of the Province of *Rheims*, and held at *Compeigne* in *November* 1301. and made Six Canons to maintain the Jurisdiction and Immunities of the Clergy, and a Seventh concerning Excommunicate Persons.

The Council of Nogarol *in* 1303.

The Council of Nogarol, in 1303.

AMANEUS, Archbishop of *Auscbe*, and his Suffragan Bishops held a Council in *Dominico* in 1303. at *Nogarol*; in which they confirmed and published 19 Constitutions.

The First orders, That strange Clergymen should not be received without a Letter from their Bishop.

The 2d. That they, who leave them to Administer Sacraments, shall be Excommunicated.

The 3d. That none shall molest the Ecclesiastical Judges or Inquisitors.

The 4th. That none shall hinder the Bishops Delegates from executing their Orders.

The 5th. That Princes, and Secular Judges shall not meddle with Church Matters.

The 6th. That no Man shall seize or molest such as have fled into Churches.

The 7th. That Perjur'd Persons shall be Excommunicated.

The 8th. That no Man shall be Buried in the Church.

The 9th. That the Bodies of such as desire to be Buried out of their Parish, shall be carried to their Parish-Church and pay their Dues.

The 10th. That such as detain their Tythes shall be Excommunicated, deprived of Christian Burial, and be incapable, both themselves and their Children to the Fourth Generation, of taking Holy Orders, or having the Possession of a Benefice.

The 11th. That Arch-Deacons shall receive no Presents in the Courts of their Visitation.

The 12th. That if a Church, or Churchyard be polluted by Murther, or the Burial of a Pagan, or Heretick, or Excommunicate Person, it shall be purified with Holy Water.

The 13th. That Civil Courts, especially Criminal, shall not be held in the Church.

The 14th. and 15th. Denounces Excommunication against such as keep Concubines, open Adulterers, Usurers, and those that detain Bonds, or Obligations for Money Paid.

The 16th. lays an Interdict upon such places as receive and hide things taken from Churches, Clergymen, and Monks.

The 17th. is against those, that lay a Tax upon Lepers, shut up for their Diseases.

The 18th. forbids engaging Ecclesiastical Persons, or Revenues for others.

The 19th. orders, That they shall be Excommunicated, who take away such things, as are put into the keeping of Churches.

The Council of Compeigne, *in* 1304.

The Council of Compeigne, in 1304.

ROBERT de COURTRAY, Archbishop of *Rheims*, and his Suffragan Bishops met at *Compeigne*, on the *Friday* after the Feast of Circumcision, and there published Five Articles.

The First orders, That Excommunicate Persons, and such as have contracted Clandestine Marriages, with all Persons that procured them, or were present at them, should not be admitted to the Divine Service of the Church, nor allowed Christian Burial.

The 2d. forbids imposing Taxes, or other Charges upon the Clergy.

The 3d. deprives those of Christian Burial, who have remained Excommunicate two Years.

The 4th. declares those Contumacious, who being Summoned to a Synod, would not appear, and orders, that they clear themselves Canonically before the Bishops of their Diocess.

The 5th. orders, That all Clergymen should content themselves with their Potage, and two Plates for their Meals, unless any Persons of Quality come to them, in which case they may have dainty Dishes.

The

The Council of Auſche in 1308.

The Council of Auſche in 1308.

AMANÆUS, Archbiſhop of *Auſche*, held a Second Council of the Biſhops of his Province at *Auſche*, Nov. 18. 1308. in which he publiſhed theſe Rules.

The Firſt enjoins the Clergy to defend valiantly the Rights of their Offices, and Benefices.

The 2d. orders, That all the Prebends of Cathedral Churches ſhould execute their Office in their turns every Week.

The 3d. is againſt Uſury.

The 4th. forbids Abbots parting between themſelves and their Monks, the Goods which ought to be Common, or to allow them Penſions, and orders that all Monks ſhould eat in the ſame Refectory [or Hall] and lie in the ſame Dormitory.

The 5th. forbids beſtowing Benefices or Penſions on thoſe Mendicant Monks who go into other Orders.

The 6th. renews, and confirms, the precedent Conſtitutions.

The Council of Presburg in Hungary in 1309.

The Council of Presburg *in* Hungary, *in* 1309.

THE Cardinal GENTILIS de MONTFLORE, who had been a Grey-Friar, was ſent in 1307. by *Clement* V. a Legate into *Hungary*, and there held a Council at *Presburg*, Nov. 10. 1309. to remedy ſome diſorders in that Realm, in which he publiſhed Nine Canons.

The Firſt threatens terrible Penalties as well Spiritual as Temporal, to thoſe who ſhall aſſault the Legates, Deputies, or Ambaſſadors of the Holy See.

The 2d. forbids Clergymen of what condition ſoever they be to give any aſſiſtance, or counſel to any againſt the Perſons of Clergymen.

The 3d. forbids receiving an Eccleſiaſtical Benefice from the hands of a Layman.

The 4th. renews the Penalties to be inflicted on thoſe who ſeize upon, or detain the Revenues of the Church.

The 5th. renews the Decretal of *Benedict* XI. againſt ſuch Clergymen as keep Concubines, and deprives ſuch as are Benefced of the Fourth part of their Revenues, if they obſerve it not.

The 6th. forbids Wars and Plundering.

The 7th. orders the ſame Proceedings againſt ſuch as remain Excommunicated a Year, as againſt Hereticks.

The Eighth forbids Chriſtian Women to marry with Infidels.

The Ninth recommends Obedience to the Decrees of the Pope, and his Legates.

The Council of Saltzburg in 1310.

The Council of Saltzburg *in* 1310.

THIS Council held by CONRADUS Archbiſhop of *Saltzburg*, and his Suffragan Biſhops ordained nothing but the Payment of Tythes to Pope *Clement* V. and renewed the 12 Canons of the Council of *Saltzburg*, in 1274. the Second of the Council of the ſame City in 1281. the Decretal of *Boniface* againſt the Clergy, who exerciſed the Art of Stage-Players, or Buffoons, and that of *Clement*, which moderated the Penalty inflicted by the Decretal of *Boniface* VIII. *Clericis Laicos*. This Council alſo moderated the Penalty appointed by a Conſtitution, which *Conradus* had made in 1291. againſt Clandeſtine Marriages.

The Council of Colen in 1310.

The Council of Colen *in* 1310.

HENRY Archbiſhop of *Colen*, and his Suffragan Biſhops met in the ſame City in 1310. and publiſhed Twenty eight Decrees.

By the Firſt, they revoke all Ordinances and Cuſtoms contrary to the Liberty of the Church.

In the 2d. they treat at large of the Puniſhments, which they incurr, who put to Death, Abuſe or Impriſon Clergymen, and they give many Cautions, that no Man does them any wrong.

In the 3d. they forbid Confeſſors of Churches to require any thing for their Services.

The 4th. and 5th. renew the Puniſhments denounced againſt them, who ſeize upon the Goods, which belong to, or are bequeathed to Churches.

In the 6th. they confirm the Statute of *Swafridus* concerning the Life and Manners of the Clergy.

In the 7th. they order the Deans of Chapters to oblige the Vicars to read Service in the abſence of the Canons.

The 8th. imports that none ſhall be ordained Prieſts, but ſuch as are 25 Years old.

The 9th. confirms the Puniſhments denounced againſt Clergymen, that keep Concubines.

The 10th. forbids, that Clergymen ſhould do publick Penance.

The 11th. ordains, That none ſhall read the Epiſtles and Goſpels in the Church, but ſuch as are admitted into Holy Orders.

The

The 12th. appoints, That none shall be Curates, but such as are instituted by the Bishop, or his Arch-Deacon.

The 13th. is, That they that have the Pope's Provisions for any Benefices, shall provide for themselves within the Time, otherwise their Benefices shall be Vacant.

The 14th. That the Fruits of the Year of Grace of the Canons that die Suspended, shall belong to the Church, and not to their Successors.

The 15th. That Beneficed Persons cannot bequeath to their Bastards the Year of Grace (*i. e.* the Revenue of a Year of their Benefice after their Death) and that the Vicars of Churches shall be obliged to reside and take the Revenues.

The 16th. That Singers shall be able to read, and shall wear Albs during Divine Service.

The 17th. That Rural Deans and Curates shall take care to provide convenient Ornaments for their Churches.

The 18th. That the Revenues of Canons Suspended shall belong to the Chapter.

The 19th. That no Man shall found a Church, or Churchyard, who doth not endow it.

The 20th. That Parishioners shall receive the Sacrament of their Curate only.

The 21st. That no Man shall curse, or rail at any Man in the Churches, if it be not with a special Permission of the Bishops.

The 22d. That no Man shall be present at Clandestine Marriages, but the Banns of all Marriages shall be published.

The 23d. That for the future, the Year shall begin at the Feast of the Nativity, according to the Custom of the Church of *Rome*.

The 24th. contains some Rules concerning Notaries.

The 25th. confirms the Decree of *Siffridus* concerning the Administration of Sacraments.

The 26th. commands, that the Holy Chrism and Holy Oil shall not be denied the Curates, and that it shall be given them *gratis*.

The 27th. renews the Rules made concerning the Chapters of Monks.

The 28th. contains divers Rules about Poverty, Retirement, the Cloisters of Monks, and a Prohibition to require any thing for an Entrance into Religion.

The General Council of Vienne *in* Dauphine, *held in* 1311.

The General Council of Vienne, *in* 1311.

THIS Council was Summoned by *Clement* V. to judge of the Accusations brought against the Order of Knights Templars, by his Bull dated *Aug.* 11. 1307. by which it ought to have met *Octob.* 1. 1309. but was Prorogued by another Bull to *October* 1311. Many Prelates being come to *Vienne* at the time appointed, the first Session of this Council was held *Octob.* 16. of the same Year. The Number of Archbishops and Bishops which were present at it, is not very certain. It is commonly thought, that they were near 300. There was a considerable time between the first and Second Session, which was spent in consultation. This last was held *May* 22. 1312. *Philip* King of *France* was present at it. The Dissolution of the Templars was resolved on in it, and the Bull was published about it, as we have said. We have also observed what passed in it about the Memory of Pope *Boniface*, which was condemned to Oblivion, notwithstanding the Earnest Requests of that King. Some say, that a Crusado also was resolved on there, The *Begards* and *Beguins* were condemned there, and their Errours rejected with Detestation, and the Pope made in this Council divers Constitutions; which are in the Five Books of *Clementines*, published by *John* XXII. and are inserted in the Body of the Civil Law.

Some of these Constitutions are about the Doctrines of the Church, and particularly those which are under the first Title of the first Book; in which he defines, 1. That the only Son of God subsisting from all Eternity with the Father, who is in every place, where the Father is, hath taken both parts of our Nature Hypostatically united together; insomuch, that though he is the true God, he was also a real Man; that is to say, had an Human Body passible, and an intellectual, and reasonable Soul informing the Body by it self. 2. That the Side of Jesus Christ was opened after his Death, and that there came out of it Blood and Water to make a Church, which is One, without Spot, Holy, the Mother of the Faithful, and the Spouse of Jesus Christ. 3. That the Soul is really the form of the Body essentially and by it self. 4. That we must acknowledge one only Baptism, to be the Means of attaining Salvation, as well for the Adult, as Infants. 5. That the Opinion of those, who believe, that by that Sacrament Sanctifying Grace, and the habit of Vertue is infused into the Soul of Infants, is very probable, and conformable to the Expressions of the Holy Fathers, and Doctrine of the Modern Divines, and therefore is to be followed.

The Errors * of the *Begards* and *Beguines* are condemned in the Constitution contained in the Third Chapter Tit. 3. of the Fifth Book, and are these: 1. That a Man in this Life may acquire

* *The* Begards, *and* Beguines, *who are by this Council of* Vienne *Condemned as Heretick's, and many Heterodox Assertions and Doctrines either feigned, or by depraving some unwary Expressions of theirs laid to their Charge, were, as our Historians relate, a very Religious sort of Men, and much reverenced by many Learned Men of that time, but detesting the Errors of the Church of* Rome, *and not fearing to teach, that the* Roman *Church was not the true Catholick Church, that* Boniface *VIII. and* John *XXII. were not lawful Popes, that the Emperor was not Subject to the Pope in Temporals, that the Host was not to be adored, with many other things not agreeing to the Doctrines of the present Church of* Rome, *they fell under the displeasure of those Popes, and their Bishops, who Excommunicated them, and Condemned in their Councils; but as* Ockam *wrote for them against* John *XXII. so at the latter end of this Age* Gregory *XI. stood up in their Defence, and Absolved them from their Excommunication, so that they spread much in* Italy *and* Germany.

such

The General Council of Vienna in 1311.

ſuch a degree of Perfection, that he may become without Sin, and above the Eſtate of growing in Grace. 2. That they, which are arrived at that Perfection need not Faſt or Pray, becauſe in that eſtate the Senſes are ſo ſubject to the Spirit, and to reaſon, that a Man may then freely allow his Body, what he pleaſes. 3. That they, who have attained this Spirit of Liberty are no ways obliged to obey, or tied to practiſe the Precepts of the Church. 4. That a Man may attain the higheſt degree of Happineſs in this Life, and have the ſame degrees of Perfection as in the other. 5. That every Intelligent Creature is naturally happy, and that the Soul hath no need of the Light of Glory to raiſe it to the Viſion and Enjoyment of God. 6. That the Practice of Virtue is for imperfect Men, and the Soul of the Perfect may diſpenſe with the Practice of them. 7. That to Kiſs a Woman is a Mortal Sin, but the Carnal Knowledge of her is no Sin. 8. That in the Elevation of the Body of Chriſt, it is not neceſſary for the Perfect to riſe up, or pay it any reſpect; becauſe it would be an Imperfection in them to deſcend from the Purity and height of their Contemplation to think of the Sacrament of the Euchariſt, or the Paſſion of Jeſus Chriſt.

In the fifth Title of the Fifth Book concerning Uſurers, not only *Clement* V. forbids the Practice of it, but he condemns alſo them for Hereſie, who obſtinately hold and aſſert that it is no Sin.

In the fifth Title of the third Book, he forbids the Adminiſtration of Baptiſm out of the Church, and in the fourteenth of the ſame Book, Chap. 1. he makes divers Rules for the Celebration of Divine Service.

The ſixteenth Title of the ſame Book, contains a Bull for the Inſtitution of the Feaſt of the Holy Sacrament by *Urban* IV. confirmed by *Clement* V.

He renews in the eighteenth Title of the fifth Book, the Laws and Penalties impoſed upon thoſe that aſſault or impriſon Clergymen.

In the tenth Title of the ſame Book, he appoints, that Penance ſhall be granted to Perſons Condemned to Death for their Crimes, notwithſtanding the contrary uſage.

In the thirteenth Title of the firſt Book, Chap. 2. he declares, That the Cardinals, during the Vacancy of the Holy See, have not the Pope's Power, but may nevertheleſs provide for the Offices of Chamberlain and Penitentiary, if they, that are in theſe Offices, happen to die; That the Election of a New Pope ought to be made in the place, where the laſt died; That if any of the Cardinals go out of the Conclave before the Election, they ought to be compelled to return; That no Cardinal ought to be hindred from giving his Vote under a Pretence of Excommunication, Suſpenſion, or Interdict, *&c.*

The other *Clementines* concern the Collations of Benefices, Elections, Renunciations, Right of Lapſes, Patronages, the Age of Beneficed Perſons, the Manners of Clergymen, Wills, Burials, the Inquiſition, and the Office of Inquiſitors, Treaſurers, Excommunications, Interdicts, the Authority of Judges Delegates, the manner of Proceedings, and other Matters of the Canon Law.

Laſtly, There are ſeveral, that concern the Reformation of Monks, as Chap. 1. and 2. of the tenth Title of the third Book, which contain divers Rules for Monks and Nuns, and Chap. 1. of the eleventh Title of the fifth Book, which contains the famous Decretal, *Exivi*, concerning the Rule of S. *Francis*. In the Second Chapter *Tit.* 7. *Lib.* 2. he regulates the difference between the Mendicant-Friars and the Ordinaries concerning their Preachings and Confeſſions, and allows the former to Preach in their own Churches, Schools, and Publick Places; but it forbids them Preaching in their Pariſhes, unleſs invited by the Curates, if the Biſhop does not order them. And as to Confeſſions, he orders the Provincials and Priors to addreſs themſelves to the Biſhops, that they would permit them to chooſe a certain Number of their Monks to hear Confeſſions, whom they would preſent to them, to have their Approbation; That if the Biſhops think fit to reject ſome of them, they ſhall name others; but if they ſhall abſolutely refuſe to grant them ſuch a Permiſſion, the Monks may do it by virtue of the Power, which the Holy See ſhall give them. In Chap. 1. *Tit.* 7. *Lib.* 5. he forbids the Monks to Adminiſter the Sacraments of Extream Unction, the Lord's Supper, and Marriage, without the Permiſſion of the Curate; or to Abſolve the Excommunicated; He forbids them to ſpeak ill of the Biſhops in their Sermons; to diſcourage the Faithful from going to their Churches; to make Reſtitutions; abſolve Special Caſes; to vex the Clergy; by citing them unfitly before the Judges Delegates. And in Chap. 1. *Tit.* 9. *Lib.* 3. he declares, that they, who have made Profeſſion in the Order of Begging-Friars, if they go over to another Order, ſhall bear no Offices in it, nor have a Vote in the Chapter.

All theſe Conſtitutions were not made in the Council of *Vienna*, but ſome before, and ſome after, and of thoſe, which were publiſhed during the Seſſion of that Council, none but ſuch, as concern the Faith and the Condemnation of the Errors of the *Begards* and *Beguins*, the Conſtitution concerning the Privileges of the Mendicant-Friars, the Study of Tongues in the Univerſities, and the Inquiſition, were approved in it.

The

The Council of Ravenna *in* 1311.

The Council of Ravenna in 1311.

RAYNALDUS, Archbishop of *Ravenna*, held a Council of the Bishops of his Province, *June* 11. 1311. in which he renewed several Constitutions of Councils and Popes, which he divided into Thirty two Articles.

The First orders, That when any Churches shall be Vacant, Publick Prayers, and Processions shall be made for the Ordination of the Bishop.

The 2d. That the Funerals of Bishops deceased, shall be solemnly celebrated, that their Bodies shall be cloathed with their Pontifical Habits; That the Chapter shall give Notice of the Day of their Death to the other Bishops of the Province; who, for a Month, shall cause Mass to be said every day for them; shall relieve three Poor People every day, and cause a Solemn Mass to be celebrated in their Cathedral for the Expiation of their Souls.

The 3d. That every Year on *July* 20. shall a Solemn Anniversary be kept in all Cathedral Churches for the deceased Bishops, and a Dozen Poor folks shall be relieved that Day.

The 4th. That the same thing shall be done for the Patrons, and Benefactors of Churches.

The 5th. That the Reliques of Saints, of which there is a good Assurance, shall on these Days be exposed upon the Altars to be adored by the People, but those which are not certain, shall be hidden under the Altar, or elsewhere, and shall not be exposed to Publick Worship.

The 6th. That the Sacraments shall be Administred by the Ministers fasting, with convenient Ornaments, and without Charge.

The 7th. That the Lord's Supper, Holy Chrism, and Holy Oils shall be locked up carefully, and that care shall be taken to renew the Elements, which are kept for a Viaticum.

The 8th. That Care be taken to keep clean the Linen, and Ornaments for the Churches, to have Books, and Altar-Cloaths sufficient, and Chalices of Silver, if it may be, and the Bells be consecrated with the Ceremonies prescribed in the Pontifical.

The 9th. That every Bishop shall be careful to Instruct the Priests, and other Ministers of his Dioceis in the Offices of their Ministry, and that a Priest do not Celebrate above One Mass a day, unless in the Cases allowed by the Law; That no Stranger shall Preach, Celebrate, or Perform any Function, to which he is not presented by the Ordinary; That they shall every *Sunday* consecrate fresh Water; and all the Parishioners shall hear Mass every *Sunday* in their own Parish, under the Pain of Excommunication, if they do not do it after they have been admonished of it three times.

The 10th. That the Feasts of the Patrons of Cathedral Churches be kept, and the Curates shall be careful every *Sunday* at Mass, after the Gospels and Offertory, to give Notice of the Feasts and Fasts in the following Week.

The 11th. That three times in the Year the form of Baptism shall be published in the Churches.

The 12th. That no Markets, Parliaments, or Courts of Justice shall be held in Churches.

The 13th. That none shall be allowed to Preach under 30 Years of Age.

The 14th. That the Abbots, and Priors of the *Benedictine* Monks and Canons-Regular shall hold a Provincial Chapter every Year.

The 15th. That the Curates shall take Care to publish in *Advent* and *Lent*, the Canon, *Omnis utriusq; Sexus*, and that all Christians, that shall not do that Duty, shall be punished by the Bishop, That Physicians shall not Visit the Sick a Second time, unless they have called the Physician of the Soul.

The 16th. That Benefices shall not be given to Persons, that can't Read nor Sing.

The 17th. That all the Abbots and Priors of the Order of S. *Benedict* shall conform to one Service.

The 18th. That all Bishops shall hold a Synod Once a Year.

The 19th. That the Banns of Marriages shall be published, that the Curates may know, whether there be no Impediments; That Marriages shall not be celebrated from the first *Sunday* in Advent till after the Octaves of *Epiphany*, from *Septuagesima Sunday* till the Octaves of *Easter*, from the day before the *Ascension* to the Octaves of *Pentecost*.

The 20th. That they, who cause themselves to be chosen, and get Possession of Benefices by the Secular Authority, shall be Excommunicated, and made uncapable to take any other Benefice in the Province.

The 21st. That such as resist their Superiors shall be suspended, till they make Satisfaction.

The 22d. That Monks, that relinquish their Profession as Apostates, shall not be admitted into any Benefice, nor Ecclesiastical Office.

The 23d. That the Jews shall have a Mark to distinguish them from Christians.

The 24th. That no Bishop shall exercise any Authority in the Jurisdiction of another; That no Secular nor Regular Clergyman shall be admitted to Holy Orders, without Letters dimissory from the Bishop, in whose Dioceis he is Born, dwells, or has a Benefice, unless it be such as are of the Order of Mendicant-Friars, or other Privileged Persons; That no strange Bishop shall be allowed to perform the Episcopal Office, if his Metropolitan be not certified of his Ordination.

The Council of Ravenna in 1311.

The 25th. That none shall be made Governors of Hospitals, but such as are not Married, and will reside in them.

The 26th. renews, and greatens the Punishments denounced against them, who assault, abuse, or molest Clergymen.

By the 27th. the Blasphemers of the Name of God, the Virgin, or the Saints are excluded the Church for a Month, and if they do not do Penance, they shall be deprived of Christian Burial.

The same Punishment is ordained by the 28th. against those who remain above one Year Excommunicated, although they have received Absolution at their Death.

The 29th. orders, that Censures be made use of against Adulterers, and if they are Excommunicated a Month without leaving the Practice of their Sin, they shall be deprived of Christian Burial, although they make Satisfaction at their Death.

The 30th. orders, That the Bishops, Chapters, and Monasteries give general and orderly Alms, and maintain the Poor. The Bishops also are enjoined to use their Endeavour to make Peace in the Towns, where there are any Quarrels, and to cause the Collect for Peace to be said till the Quarrels are ceased.

The 31st. orders, That Notaries should use Expedition about such Wills, as contain any Legacies to the Bishops, to be Paid in one Month, and if the Executors of such Wills do not take Care to execute them, the Bishop shall see to it.

The 32d. regulates the Dues of the Secretaries, and Notaries of Bishops.

The Council of Ravenna *in* 1314.

The Council of Ravenna in 1314.

THE same Archbishop held another Council in the Castle of *Argenta* in his Diocese, *Octob.* 10. 1314. in which he made twenty Constitutions.

The 1st. commands, That none but Canons in Holy Orders shall have Votes in the Chapters.

The 2d. That none shall be ordained Priest, but such as be of 25 Years of Age, Deacon at 20. and Sub-deacon at 18.

The 3d. That no Strangers, or unknown Person, shall be ordained Bishop, nor Persons known without the Consent of the Archbishop and Bishops of the Province; and that no Suffragan of *Ravenna* shall go out of the Province to consecrate a Bishop in another Province.

The 4th. That Persons Exempt shall not invite unknown Bishops to exercise their Episcopal Function, or Ordinations in their Churches.

The 5th. That Legates, or Delegates, or other Ambassadors of the Holy See, shall be obliged to shew their Commission to the Ordinaries, except Legates *à Latere*, or such as have some Special Commissions.

The 6th. That the Chapters shall receive their Bishops with the Sound of Bells, and that the Canons shall go before them to the Door of their Church in their Robes, with Incense, Holy Water, and the Cross; That they shall take their Blessing; That the Bishops of the Province must celebrate in their Pontificals in all Places where they go, provided they stay not above 10 Days; That when the Legate of the Holy See, or Archbishop of *Ravenna*, shall solemnly celebrate in any place, the Bishops and Abbots in the Neighbourhood shall be present in their Ecclesiastical Habits.

The 7th. orders Notaries, under the Pain of Excommunication, to deliver the Acts which they have made, to the Persons concerned in them.

The 8th. says, That none can be exempted from Visitation by any Prescription.

The 9th. That those who Appeal from the Sentence of Excommunication, and do not pursue their Appeal, shall be deprived of all their Benefices.

The 10th. That the Clergy shall be modestly Apparelled, and shall not wear Arms, nor coloured Cloaths, and that they shall have a close Cassock, a Crown, and their Hair cut so short, as that their Ears may be seen.

The 11th. That no Man shall be admitted into Nunneries, and Nuns shall not go out.

The 12th. That no Man shall have a Prebend, who is not 16 Years old, and such as obtain them, shall enter into Holy Orders.

The 13th. That Priests shall celebrate their first Mass within three Months after their Ordination, and afterwards, as often as they can, at least once a Year.

The 14th. That Curates shall teach the form of Baptism three times a Year to their Parishioners.

The 15th. prescribes a Form of Confession to be used at the Introites of the Mass.

The 16th. That the Clergy shall Fast and give Alms three Days before they hold Provincial Councils.

The 17th. Renews the Punishment against Detainers of Ecclesiastical Revenues.

The 18th. Excommunicates the Secular, and Regular Clergy, which keep back the Profits, which belong to the Table of Bishops, Monasteries, or Chapters.

The 19th. forbids to pronounce the Sentences of Interdict, or Excommunication for mere Money-matters.

The 20th. recalls the Permissions given Monks to publish and preach Indulgences.

The

The Council of Ravenna in 1317.

The Council of Ravenna in 1317.

LAstly, This Archbishop, who always applied himself to his Duty, and Reformation of Discipline, called a Council at *Ravenna*, Octob. 27. 1317. in which he confirmed the two former, and published new Rules in 22 Articles.

He orders in the First that Bishops should appoint Stewards to manage the Revenues of Vacant Churches.

The 2d. orders, That no Man shall enter into the Ministry of the Church, who has not received his Mission from the Bishop.

The 3d. That those, who have gotten Benefices, shall enter into Holy Orders within a Year, as their Benefices require.

The 4th. renews the Rules concerning the Habits and Conversation of Clergymen, and imposes Pecuniary Mulcts upon such as shall contradict them.

The 5th. forbids receiving a Canon of a Cathedral, or a Monk out of a Monastery, without the Special Licence of the Ordinary.

The 6th. That none shall be received into a Monastery upon the Credit of Lay-men.

The 7th. That Notice shall be given to the Metropolitan of *Ravenna*, what Benefices are faln to him.

The 8th. That the Number of the Canons of Cathedral and Collegiate Churches shall be regulated, if not already done, and the Number reduced to a proportion of the Revenues.

The 9th. is against Beneficed Persons that do not reside.

The 10th. orders, That there be daily Distributions in Cathedral Churches, and One Table for the Canons.

The 11th. concerns the Taxes and Impositions, that Churches ought to bear.

The 12th. appoints, that the Clergy be present at Solemn Masses, and that Private Masses shall not begin in the Churches, till the solemn One is finished.

The 13th forbids Archbishops, Provosts, and inferiour Bishops, the Knowledge, Instruction, or Judgment of what concerns the Persons of Clergymen.

The 14th. forbids all Christians to lett out their Houses to the Jews.

The 15th. lays down divers Cautions to prevent Usury.

The 16th. ordains, that the Restitutions of such Goods, as the Owners are not known, shall be made by the Bishops Order, and they shall be obliged in their Wills to specifie the Cause of such Legacies.

The 17th. forbids Clergymen or Monks to Hunt.

The 18th. ordains, That Clergymen taken carrying Arms, committing any Crime, shall be put into the hands of the Bishop, without defaming Reflections on them.

The 19th. That only One Punishment shall be inflicted for One Crime.

The 20th. leaves it to the Liberty of the Bishops to dispense with the Age, and Qualifications, which such as are to be ordained, ought to have by the Canons of the former Councils, provided, that the Persons, whom they ordain, be capable.

The 21st. imposes a Punishment upon the Chapters, who do not give notice of the Death of their Bishop to the Bishops of the Province.

The 22d. gives the Ordinaries a Power to Absolve such as offend against the Rules of this Council but this Archbishop reserved for the future the Punishment of the Breakers of the Canons to himself, and the Power to moderate, or interpret the Laws of these Councils. And by virtue of this Power, he added two Articles to these 22 Rules. In one of them he allows the Nuns to speak through a Lattice to Persons not Suspicious; and in the second, he sets down a Table of the Dues, which Notaries and Secretaries ought to take.

The Council of Paris in 1314.

The Council of Paris in 1314.

PHILIP de MARIGNY, Archbishop of *Sens*, celebrated a Council of the Bishops of his Province at *Paris*, on *Tuesday* before the Translation of S. *Nicholas* in 1314. and four days after, in which he published three Rules.

The 1st. appoints, That the Curates should admonish such as unjustly detain the Goods of their Churches, to restore them, and if they do not do it, to Excommunicate them.

The 2d. That Ecclesiastical Judges shall no longer grant General Citations in these terms, *Summon all those, whom the Bearer of these Presents shall appoint*, &c. and if they do grant any, they shall be of none effect.

The 3d. That no Person shall be Summoned for having kept Company with an Excommunicate Person, unless the Person cited has been admonished first, and unless the Person, that requires the Citation will Swear, that he knows that the Persons he would have cited, have knowingly accompanied with Excommunicate Persons in the Cases, which are not permitted by the Law.

The Council of Saumur in 1315.

The Council of Saumur in 1315.

THIS Council was held by Isbert de la Haye, Archbishop of *Tours*, and made up of the Bishops and Abbots of his Province. In it were published four Canons.

The First orders, That all those Laymen, which hereafter shall detain any Ecclesiastical Goods shall be Excommunicated, and those who have held them for 40 Years past, shall be thrice admonished to restore them, and if they do not do it, they shall be Excommunicated.

The 2d. declares all those *ipso facto* Excommunicated, who hinder the Execution of Ecclesiastical Judgments, and lays an Interdict upon the Lands of those Lords, whose Bailiffs, Stewards, or other Judges, make Attempts upon the Ecclesiastical Jurisdiction.

The 3d. forbids Arch-Deacons, and others entrusted with the Examination of such Clerks, as are ordained, or provided of Benefices to take any thing of them, upon Pain of Suspension, if they are Priests, or Excommunication, if they are not.

The 4th. says, That Land cannot be interdicted before any thing is ordained against the Person of the Lord or Bailiff, and reserves to Bishops the Absolutions of Excommunications, and the taking of the Interdicts imposed by this Council.

The Council of Nogarol, in 1315.

The Council of Nogarol in 1315.

AMANÆUS d'ARMAGNAC, Archbishop of *Auche*, held a Council of his Province in 1315. at *Nogarol*, in which he published five Rules.

The 1st. forbids under Pain of Excommunication, Temporal Lords to invade the Goods of Vacant Churches.

The 2d. declares the Children of such as have contributed to lay Taxes upon the Clergy, incapable of receiving Holy Orders to the 4th. Generation, and deprives their Family of Christian Burial.

The 3d. forbids to deny the Sacrament of Penance to Persons Executed, at their Death.

The 4th. Excommunicates those who do any Wrong to Bishops Servants, and interdicts the place where the Action was done.

The 5th. orders the Publication of the Decretal *gratis*, against those who hinder the Execution of Interdicts and Excommunications of the Church.

The Council of Senlis.

The Councils of Senlis in 1316. and 1317.

KING Lewis X. called a Council at *Senlis*, Aug. 16. 1316. that *Peter* Bishop of *Chalons*, who was accused of divers Crimes, might be tried by it. This Council was Prorogued by *Peter Courtney*, Archbishop of *Rheims*, to *May* 1. 1316. and *Peter* of *Chalons* was Absolved by it.

In the next Year the same Archbishop held another Council *March* 27. in the same City, where he renews the Punishments denounced against those that invade the Churches Dues.

The Council of Senis in 1320.

The Councils of Sens in 1320. and of Paris in 1323.

PHILIP de MARIGNY, Archbishop of *Sens*, held a Council in that City on the *Thursday* after *Pentecost* 1320. where he published four Decrees.

The 1st. was, That the Bishops should order the People of their Dioceses to Fast on the Vigil of the Feast of the Holy Sacrament, and should grant 40 days Indulgence to those that did it.

The 2d. That the places, where any Clerk is kept by force, shall be interdicted.

The 3d. That Monks and Nuns, that have taken an habit, shall make Profession at the end of the Year.

The 4th. is against Canons, Curates, and other Priests, who are not modestly Apparelled, and wear their hairs and Beard Long without cutting.

The Council of Paris in 1323.

Their Constitutions were renewed and confirmed in another Council of the same Province held at *Paris* in 1323.

The Council of Valladolid in 1322.

The Councils of Valladolid, in the Diocese of Palenza in Castile in 1322. and of Toledo in 1323.

THE First of these Councils was held in the End of *August* 1322. by the Authority of *William* Cardinal Bishop of *S. Sabina*, Pope *John* XXII's Legate, who published the following Constitutions, and ordered all the Bishops to have them promulgated in their Cathedrals within 8 days.

The 1st. orders, that Provincial Synods be held once in two Years, and Diocesan every Year.

The 2d. That the Curates be careful to declare Four times a Year to the People in the Vulgar Tongue the Creed, Ten Commandments, Number of Sacraments, and the several sorts of Vertues, and Vices.

The

The 3d. That the Decretal of *Boniface* VIII. be published, which forbids the Clergy to appeal to the Tribunals of Secular Judges.

The 4th. That all Persons abstain from servile Works on *Sundays* and Holy-days, and no Husbandman or Artificer work on their Trades upon those days, unless it be in cases of Necessity, or for some Pious uses, or by the Permission of the Priest.

The 5th. Excommunicates false Witnesses, and all such as excite and encourage them to be such.

The 6th. enjoins Bishops to wear Garments suitable to their Function, and not made of Silk, to celebrate the Mass publickly in their Churches upon solemn Feast-days, to bring with them portable Altars to celebrate every day before them, to recite the Canonical hours with their Clergy, and to celebrate Divine Service in their Cathedrals. It also forbids all Clergymen to be present at the Marriages of their Children, or Nephews.

The 7th. is against Clergymen, that keep Concubines.

The 8th. is against Non-Resident Clergymen, and deprives them of the Revenues of their Benefices.

The 9th. orders, that Benefices be not parted; that none be ordained, but such as have some Letters; that no more Clerks be put into Churches, than the Revenues will maintain; that Monks shall not give their Habits to the Secular Clergy, to exempt them from the Jurisdiction of the Bishop, and Benefices shall be conferred in the Chapter by publick and Authentick Acts.

The 10th. That the Bounds of Parishes shall be fixed, and the Curates shall not receive other's Parishioners.

The 11th. That the Frauds of Monks in paying their Tythes be prevented.

The 12th. renews divers Constitutions about Monastick Discipline.

The 13th. exhorts the Curates to use Hospitality to Monks, Poor, and Pilgrims, and takes care that the Hospitals be fit to receive them.

The 14th. orders, That Patrons shall not Present to Churches before they are Vacant, nor Present Infants, nor put in Persons by force; nor shall require any Provision, or other Obligations of the Curates of those Churches of which they are Patrons.

The 15th. That the Consecration of the Chrism belongs to the Bishops, and every Year the Curates shall go to provide New, and shall not be allowed to use the Old.

The 16th. forbids Eating Flesh in *Lent*, and on other Fasting Days, under the Pain of Excommunication *ipso facto*.

The 17th. forbids holding Meetings about Secular Affairs in the Church, and Markets and Fairs in the Church-yards; fortifying Churches, or violating the Privileges of *Asylum*, or Refuge.

The 18th. ordains, That the Decree of the General Council of *Vienne*, against such as Contract Marriages within the degrees prohibited, shall be published every Year.

The 19th. is against Simony, and particularly against that of receiving any thing for the Collation for Benefices, or for Ordination.

The 20th. renews the Canon of the Fourth General Council of Lateran, *De Magistris*, exhorts Clergymen to Study, and grants them three Years for that end, and more if it be necessary, in which they may take the Revenues of their Benefices without being Resident on them.

The 21st. contains divers Decrees about Mens demeanour towards *Jews* and *Saracens*.

The 22d. is against Publick Adulterers.

The 23d. is against Ravishers of Women, and Spoilers of Mens Goods.

The 24th. is against Lotteries.

The 25th. forbids the use of Canonical Purgation, unless in Cases authorized by Law.

The 26th. abolishes the use of Purgation by Fire, or Water.

The 27th. orders that the Canon, *Omnis utriusq; Sexus*, be published every *Sunday* in *Lent*.

The Council of Toledo in 1323.

This Archbishop held a Council at *Toledo* in 1323. in which he published 17 Articles concerning the Doctrine of the Sacraments, the Manners, and Duties of Clergymen, and the Discipline of the Church.

The Council of Toledo *in the Year* 1324.

The Council of Toledo in 1324.

THE Constitutions of the Council of *Valladolid* were published in 1324. by *John* Archbishop of *Toledo*, in a Council of his Province held in *November*, which added 8 other Rules to them.

The 1st. is against Bishops who neglect to come to the Council.

The 2d. is about the Habits and Manners of Clergymen.

The 3d. is against those that Appropriate the Revenues of Chapels without naming the Titular Clerks, who shall take them.

The 4th. ordains, That all Beneficed Clerks, with Cure of Souls, shall be instituted by the Bishops.

The 5th. That Clergymen cannot bequeath the Goods gotten by the Church to their Children.

The 6th. forbids Priests to require any Salary for saying Mass, but allows them to take what is given them in Charity, without any Bargain or Agreement.

The 7th. forbids every Priest to celebrate more than one Mass in a Day, and exhorts them to celebrate it often, at least Four times a Year, allowing them, in case they have no Curate, to confess themselves to another Priest: And lastly, Orders other Clergymen to Communicate three times a Year.

The Council of Colen in 1322.

The Council of Colen *in the Year* 1322.

HENRY Archbishop of *Colen*, having assembled a Council of the Prelates of his Province *Octob. ult.* 1322. in his Archiepiscopal Palace, confirmed the Canons of his Predecessor *Engelbert* in 1266. and ordered that they should be observed in all his Province.

The Council of Avignon in 1326.

The Council of Avignon *in the Year* 1326.

THIS Council was not made up of the Bishops of one Province only, but the Archbishops of *Arles*, (GUABERT de VALLE) *Aix*, (JAMES de CONCOS) and *Embrun* (BERTRAND d'EUX) were at it with several of their Suffragans and Deputies of their Chapters. It was held in the Monastery of S. *Rufus*, June 18. 1326. They made 59 Canons concerning the Discipline of the Church.

It is ordained in the First, That the Mass, *De Beatâ*, should be celebrated every *Saturday*, and Indulgences be granted to all that are present at it.

In the three following Indulgences are also granted to those, who accompany the Sacrament, when it is carried to the Sick; to such as pray devoutly for the Pope; and such as bow the Head at the Name of Jesus.

The 5th. orders, That the Fonts for Baptism be kept under a Lock.

The 6th. That the Sentences pronounced by a Bishop against any one of his Dioceſs, shall be confirmed by the Metropolitan, and that all the Bishops of the Province shall observe them.

The 7th. is against those that contemn Ecclesiastical Censures.

The 8th. Excommunicates those who force Clergymen to relate the Titles of the mixt Jurisdiction, which they are in Possession of.

The 9th. forbids Secular Judges to Summon Clergymen before their Tribunals.

The 10th. forbids the Clergy to have recourse to the Secular Judges for Justice against other Clerks.

The Five following, renew the Laws against such as invade the Goods of the Church, or keep Clergymen Prisoners.

The 16th. forbids to employ Excommunicate Persons in any Publick Office.

The 17th. and 18th. are against Poisoners, and Sellers of Poison.

The 19th. is against Persons Exempt, who abuse their Privileges.

The 20th. and 21st. concern Wills.

The 22d. contains Cases reserved to the Bishop.

The 23d. forbids Clergymen to bring their civil Causes before Ecclesiastical Judges, under the Pretences of Donation, Cession, *&c.*

The 24th. forbids all Persons to enter upon the Goods of Vacant Churches, unless they have a Right by some Privilege or Custom.

The 25th. forbids under pain of Excommunication Clergymen, that are in Favour in the Courts of Princes, to give their Advice against the Liberties of the Church.

The 26th. forbids Clergymen in Holy Orders, or that have Benefices, with charge of Souls, to have any Civil Offices.

The 27th. allows, That such as desire to be Buried among the Preaching, or Grey-Friars, should be Buried among them, the Right of being carried to their Parish-Church being preserved, according to the Custom.

The 28th. declares, That no Collation of a Benefice shall be made, upon condition of paying a new Rent, or augmenting the old.

The 29th. orders, That the Monks, who have the Revenues of Churches, shall be obliged to present to the Bishop within Six Months perpetual Vicars to perform Divine Service.

The 30th. says, That Patrons, who have only a right to present, do not confer by full right.

The 31st. That all Persons presented, shall be instituted by the Bishop.

The 32d. and 33d. That the Goods and Persons of the Clergy shall be exempted from Taxes and Imposts.

The 34th. That the Laiety shall not hinder the Clergy carrying Corn from their Lands.

The 35th. That Lords shall not hinder their Curates from taking their Tythes.

The 36th. That Laymen shall not take upon them to make Orders about Tythes, Burials, or Oblations in prejudice of the Customs, and Liberties of the Church.

The 37th. is against Associations, and Fraternities made for ill Ends, which the Council forbids under Pain of Excommunication, declaring nevertheless, that they did not include in this Prohibition Brotherhoods Established for the Honour of God, the Virgin and Saints for the Relief of the Poor, in which there are no Oaths taken, nor Conspiracies entred into.

The 38th. and 39th. forbids Clergymen fortifying their Churches, or bearing Arms.

The 40th. orders, That Bishops, their Officials, or Great Vicars shall give Absolution in the Cases reserved to their Dioceſans, whenever they are required.

The 41st. That Lords and Secular Judges, at the request of the Clergy, shall make use of their Authority and Temporal Punishments, to oblige persons Excommunicate to receive Absolution.

The

The 42d. and 43d. inflicts Cenſures on ſuch, as hinder the Clergy from exerciſing their Juriſdiction.

The 44th. Excommunicates thoſe that Abuſe the Biſhops Officers.

The 45th. declares, That the Reformation of the Clergy belongs to the Church, and that they ſhall not be condemned by Secular Judges.

The 46th. allows the Biſhops of theſe three Provinces to give their Bleſſing to the People in all places in which they meet them, except in their Metropolis's, and where the Diocesan Biſhop is preſent.

The 47th. orders that the Sentences given by one Biſhop, ſhall be publiſhed and obſerved by his Brethren.

The 48th. Excommunicates thoſe, that go out of their Dioceſs to contract a Marriage out of their Pariſh.

The 49th. Excommunicates thoſe that abuſe the Pope's Writs.

The 50th. forbids to take the Tythes, or other Parochial Dues, without the Authority of the Biſhop.

The 51ſt. forbids Beneficed perſons to alienate the Goods of their Churches without the conſent of the Biſhop, unleſs it be in giving Lands altogether unfit for Leaſing out to Farmers.

The 52d. orders, that if any Man leave his Benefice, he ſhall leave ſo much of the Fruits in the Houſe, as is neceſſary to maintain his Succeſſor till the next Harveſt.

The 53d. That all Beneficed perſons, ſhall exhibit an Authentick Inventory of all the Goods, Moveable and Immoveable of their Benefices.

The 54th. renews the Laws of the foregoing Councils about Wills.

The 55th. revokes all Statutes and Ordinances contrary to the ancient reaſonable and approved Cuſtoms.

The 56th. orders, that the Diviſion of the Neceſſary Charges for the Legates and Nuncio's of the Holy See, ſhall be laid Equally upon the Cities and Dioceſſes.

The 57th. That the *Jews* ſhall have a Mark to diſtinguiſh them, ſhall be forced to pay a Tribute to the Church for their Tythes, Oblations of their Houſes, and the Goods they poſſeſs.

The 58th. That Interdicts inflicted by theſe Canons ſhall be executed, when the Ordinary, his Official, or Grand Vicar ſhall appoint.

The 59th. That the Biſhops may Abſolve in the Caſes reſerved to the Holy See in this Synod, and diſpenſe with, or moderate theſe Conſtitutions.

The Council of Avignon *in the Year* 1337.

The Council of Avignon *in* 1337.

THE Decrees of the Council, which we have juſt ſpoken of, were renewed, repeated, and confirmed in another Council of the three Provinces held at the ſame place in 1337. with ſome other New ones, which were added, for this laſt Council contained 70 Articles. The New ones are,

The 4th. which orders for the Execution of the Canon, *Omnis utriuſq; Sexus*, that the Curates ſhall not permit any Perſon to receive or adminiſter the Sacrament of the Euchariſt out of their Pariſhes.

The 5th. enjoins Beneficed Clergymen, and ſuch as are in Holy Orders, to abſtain from Fleſh on *Saturday*, unleſs there be need to do otherwiſe, which is left to their Conſcience, or in caſe the Feaſt of Nativity happen on that Day, and that upon Pain of being excluded a Month from the entrance of the Church. And they ordain the ſame thing for Laymen.

The 8th. That Eccleſiaſtical Cenſures ſhall not be extended beyond their bounds, by exerciſing them upon Excommunicate Perſons for new Inventions, as to caſt Stones againſt their Houſes, to carry a Biere thither, to cauſe a Prieſt to come in his Sacerdotal Habit, *&c.*

The 15th. That ſuch as have any of the Churches Goods, ſhall be obliged to declare it.

The 18th. and 19th. are againſt thoſe that hinder the Exerciſe of the Eccleſiaſtical Juriſdiction, and invade the Goods of the Church.

The 27th. and 28th. concern Bills of Debts.

The 38th. forbids Clerks to hold Inns, or to Merchandize.

The 41ſt. and 42d. enlarge the Canons concerning the Habits of Clerks.

The 48th. 49th. and 50th. relate to the Diſtributions made to Canons.

The 51ſt. orders, That they, who have any Church-Dignities or Benefices, ſhall take Holy Orders, within the time that ſuch Benefices require.

The 59th. forbids to make uſe of the *Jews*, as Phyſicians.

The Councils of Marſac *in the Years* 1326. *and* 1330.

The Councils of Marſac *in the Years* 1326. *and* 1330.

WILLIAM FLAVACOURT, Archbiſhop of *Auſche*, held a Council of the Biſhops of his Province in a place within his Dioceſs called *Marſac*, Decemb. 8. 1326. in which he publiſhed 56 Conſtitutions.

The 1ſt. orders, That Biſhops ſhould put none into Benefices, but ſuch, as they are aſſured to be of Good Life and Manners.

The

Councils of Marſac in 1326. and 1330.

The 2d. and 3d. That Strangers, Clergymen, ſhall not be entertained unleſs they have their Biſhops Letters, and they that ſuffer them to adminiſter Sacraments, ſhall be Excommunicated.

The 4th. forbids Archdeacons the Cognizance of Matrimonial Cauſes.

The 5th. renews the Conſtitutions of Pope *Benedict* X. and Cardinal *Simon*, about the Power of Legates.

The 6th. forbids Monks, and others of the Clergy, to moleſt the Ordinaries in the Exerciſe of their Juriſdictions.

The 7th. 8th. 9th. 10th. and 11th. are Rules common in this Age about the Juriſdiction and Immunities of the Church.

The 12th. 13th. 14th. 15th. 16th. and 17th. concern Affairs brought to the Eccleſiaſtical Judges concerning the breach of Oaths.

The 18th. renews the Conſtitutions about the Life and Modeſty of Clergymen, and orders that Prieſts at the Celebration of Maſs, ſhall have at leaſt one Clerk in a Surplice to aſſiſt him.

The 19th. orders, That all the Clergy, which are in Holy Orders, or have Benefices, and chiefly Curates and Monks, ſhall be careful to recite the then Canonical Hours, and be at Church at the uſual Hours, but in the time of an Interdict ſhall read Divine Service in their Churches, if they have not been polluted, but with a low Voice and the Doors ſhut: without ſound of Bells, except upon the Feaſts of the Paſſover, Pentecoſt, and the Aſſumption of the Virgin, on which they ſhall celebrate ſolemnly notwithſtanding the Interdict. And laſtly, That the Diſtributions ſhall be given only to thoſe that are at the Service.

The 20th. That a Clergyman ſhall not go out in the Night without a Candle.

The 21ſt. 22d. 23d. 24th. and 25th. concern Burials. They forbid Monks to perſwade dying Perſons to be Buried among them, and order that none ſhall be Buried in their Churches without the Biſhops leave; that nothing indecent ſhall be done at Funerals; that the Corps ſhall be carried to the Pariſh Church, and that the Parts of a Body ſhall not be ſeparated to be Buried in divers places.

The 26th. orders the Pariſhioners to be preſent every *Sunday* and Holy-day at the Maſs of their Pariſh.

The 27th. That the Decretal of *Boniface* VIII. *Super Cuſtodiam*, concerning the Peace between Prelates and Curates, ſhall be obſerved.

The following Eight, are about Payment of Tythes to Curates.

The 36th. ſays, That Perſons preſented to Biſhops by Religious Patrons, and inſtituted into Benefices ſhall not be deprived but by the Biſhop, and for a reaſonable Cauſe.

The 37th. That Monks, although Exempt, ſhall not erect new Oratories without the Permiſſion of the Ordinary.

The 38th. regulates the Payments of Viſitation and Procuration Dues to Arch-Deacons.

The 39th. commands Arch-Deacons to do their Duty in their Viſitation.

The 40th. aſſerts, That if a Church, although it be not conſecrated, or a Churchyard are polluted with the Effuſion of Blood, or Seed, or by the Burial of any Excommunicate Perſon, Heretick, Infidel, or *Jew*, they ſhall be reconſecrated by the Biſhop with Holy Water.

The 41ſt. ordains, that the Feaſts of the Apoſtles and four Evangeliſts ſhall be Solemnly kept, and the ancient Relicks ſhall not be expoſed to Sale, nor new ones ſuffered to be reverenced, unleſs allowed of, and that the * Queſtors ſhall be hindered to carry them about, and Preach up the Virtues of them.

* *Queſtors were ſuch as went up and down by the Popes or Biſhops Connivance or Permiſſion to ſell Reliques, and Preach up the Virtues of them.*

The 42d. orders alſo, That the Feaſt of S. *Martha* ſhall be kept *July* 29.

The 43d. That Care be had of the Revenues, and Ornaments of the Churches.

The 44th. That the Sacrament and Holy Chriſm ſhall be kept under Lock and Key.

The 45th. grants Indulgences to ſuch, as ſhall viſit Cathedral Churches upon the Day and Feaſt of the Patron, and on the Octave of it, if they be truly contrite and Penitent.

The 46th. forbids any Civil Aſſemblies to be held in Churches.

The 47th. Excommunicates thoſe Lords, that forbid their Tenants to Sell or Buy any thing of Eccleſiaſtical Perſons, to grind their Corn, *&c.*

The 48th. orders, that ſuch as keep Concubines, Uſurers, and Adulterers be Excommunicated; as alſo ſuch Monks as put off their Habit.

The 49th. Excommunicates thoſe, who make or compoſe Ordinances againſt the Liberties of the Church.

The 50th. commands, that *Gregory* X's Decretal, *Pro eo* ſhall be publiſhed.

The 51ſt. is againſt thoſe who keep a Bond for a Debt Paid.

The 52d. Interdicts the places, where the Goods or Perſons of the Clergy taken away by force, are concealed and kept.

The 53d. is againſt thoſe who impoſe Taxes on Clergymen, Monks, or Lepers ſhut up.

The 54th. forbids Pawning any Goods of the Church.

The 55th. forbids to interdict a place for a Debt purely pecuniary.

The Laſt, orders the Biſhops to cauſe the former Conſtitutions to be publiſhed every Year in their Synods, and take care to have them executed.

The

The same Archbishop held another Council in the same place in 1330. against the Murtherers of *Anesance* Bishop of *Aire*, whose Acts are Dated *Decemb.* 11. 1330.

The Council of Marsac in 1330.

The Councils of Senlis *in* 1326. *and of* Compeigne *in* 1329.

The Council of Senlis in 1326.

William de Bara, Archbishop of *Rheims*, held the first of these Councils in 1326. which was made up of the Bishops of *Soissons*, *Laon*, *Beauvais*, *Chalons*, *Noyon*, *Senlis*, and the Deputies of the other Bishops of his Province, and there published Seven Rules.

The 1st. concerns the Ceremonies of the Celebration of a Council.

The 2d. forbids such as have Benefices to engage in any other Employments.

The 3d. orders the Payment of Tythes.

The 4th. declares such as are Excommunicated with the Great Anathema, incapable of acting, pleading, or giving a Testimony in Judgment.

The 5th. preserves the Rights of being Asylum to Churches.

The 6th. forbids Clandestine Marriages.

The 7th. renews the Canon of the Council of *Bonigne* in 1276. against those that hinder the Execution of Ecclesiastical Judgments.

This very Archbishop held another Council at *Compeigne* in 1329. in which he published the Ordinary Rules of this Age, concerning the Immunities and Jurisdiction of the Church.

The Council of Compeigne in 1329.

The Councils of Alcala [*or* Complutum] *in* 1326. *and of* Pennafiel *in* 1302.

The Council of Alcala in 1326.

John Archbishop of *Toledo*, held the first of these Councils *June* 25. and in it published two Canons; By the first of which he forbids his Suffragans to ordain a Bishop without the Permission of the Metropolitan; and in the other, he confirms the Rule of the Council of *Pennafiel*, held under *Gonsalvus* his Predecessor, concerning the Immunities of the Church.

The Council of Pennafiel in 1302.

This last Council in the MSS. bears the Name of *Giles*, who was Archbishop of *Toledo* in 1337. but the Canon of the Council of *Alcala*, leaves no room to doubt but that it was held under *Gonsalvus* III. in 1302. which date it bears. It contains 15 Heads.

The 1st. orders, That such as are in Holy Orders, or have Benefices, do recite their Canonical Hours upon Pain of losing the Revenue of their Benefices, for them that have any, and for such as have none, of being suspended.

The 2d. is against Clergymen that keep Concubines openly.

The 3d. orders Curates to take care, that Sick-Persons die not without giving them their Viaticum.

The 4th. advertiseth them not to give the Communion to any, but such of whose Confession, Contrition, and Satisfaction they are well assured.

The 5th. condemns to perpetual Imprisonment those Priests, who discover the Secrets of Confession.

The Sixth, orders the Publication of *Boniface* VIII. Decretal, *Clericis Laicos*, against those that abuse Clerks.

The 7th. That the Tythes of all things be Paid.

The 8th. That the Priests shall consecrate the Sacramental Elements themselves, or procure some Ministers of the Church to do it.

The 9th. renews the Decrees against Usury.

The 10th. orders, That the *Jews*, or *Saracens*, which are Baptized, shall not lose their Goods.

The 11th. That the Feast of *Ildephonsus*, Archbishop of *Toledo*, shall be double and solemn.

The 12th. That *Salve Regina*, shall be Sung every day after *Complins* [*i. e.* Evensong.]

The three last are for the Immunities, and Preservation of the Goods of the Church.

The Council of Ruffec *in* 1327.

The Council of Ruffec in 1327.

Arnaldus de Canteloup, Archbishop of *Bourdeaux*, held a Council at *Ruffec* in the Diocess of *Poictiers*, in *January* 1327. in which he published an Interdict against all the places, where the Secular Judges should keep Clergymen Prisoners, and ordered, that Clergymen might argue, and Plead at the Bar *gratis* for the Churches, or for Ecclesiastical Persons in the Secular Court.

The Council of Salamanca *in the Year* 1335.

The Council of Salamanca in 1335.

This Council was held by John Archbishop of *Compostella*, in the Cathedral Church of *Salamanca*, May 24. 1335. in which he published 17 Canons, of which the Cardinal *D'Aguire* gives us the Titles in his *Notitia* of the Spanish Councils, and which are about the Matters usual in this Age, the greatest part of them being taken out of the Canons of other Councils.

The Council of Roan in 1335.

The Council of Roan in 1335.

PETRUS ROGERUS, Archbishop of *Roan*, held a Council in *September* in the Church of S. *Mary de Prato* (at present *de Bono Nuntio*) where the Bishops of *Auranches* and *Seez* appeared in Person, and the other Bishops his Suffragans by their Deputies. They made 13 Constitutions.

The 1st. orders that Divine Service be celebrated in his Churches with that Devotion, that is enjoyned by the Clementine *Vigore*, *de Reliquiis*.

The 2d. and 3d. renew the Rules concerning the Habit and Behaviour of Clerks and Monks.

The 4th. orders the Chaplains to take the Revenues of their Benefices.

The 5th. forbids Patrons to take Money for Presentations to Benefices.

The 6th. Excommunicates those that hinder the Payments of Tythes to their Curates.

The 7th. exhorts the Bishops and Clergy to Pray for the Expedition into the Holy Land, and diligently stir up the Faithful to undertake it, and raise Moneys for that end.

The 8th. renews the Rules about Reparations, and the Immunities of Churches and their Ornaments.

The 9th. enjoins, that Curates substituted by others than the Bishop of the Diocess, shall be obliged to present themselves within 40 days after they have taken Possession, to shew their Titles, and take the Oath of Obedience.

The 10th. That on every fifth *Sunday* in the Month, the Cases which incurr Excommunication, shall be published.

The 11th. That the Bishops in their Synods, and Deans in their Calends, shall publish the Cases reserved to the Holy See and Bishops.

The 12th. That the Curates shall use the Preaching and Grey-Friars favourably and kindly.

The Last ordains, That these Constitutions shall be published in the Diocesan Synods.

The Council of Bourges in the Year 1336.

The Council of Bourges in 1336.

THIS Council was held under FULCRAN, or FULCALD de ROCHECHOUART, Archbishop of *Bourges*, Octob. 17. 1336. It was made up only of the Bishops of *Limoges*, *Cahors*, and *Tulle*, who renewed in 24 Articles divers Rules concerning the Clergy, Monks, and Nuns, and Ecclesiastical Immunities, which are for the most part in the Decretals. It is ordained in the 13th. that Priests should celebrate Mass at least once or twice a Month.

The Council of Chateaugonthier in 1336.

The Council of Chateau-gonthier in 1336.

PETER FREROT, or FRETOT, Archbishop of *Tours*, held a Council at *Chateaugonthier* in *November* 1336. in which he published the Ordinary Constitutions against those that usurped the Ecclesiastical Jurisdiction, or detained the Goods of the Church, who abused their Superiours, who exacted Taxes, or other Impositions of the Clergy, who hindered the Oblations made to the Church. These Rules were divided into 12 Canons, of which the first 10 import, that from the Permission which the Bishops give the Lords to celebrate Divine Service in their Private Chapels, the following Days are to be excepted; the first *Sunday* in *Advent*, the *Sunday* in the Octaves of *Epiphany*, the first *Sunday* in *Lent*, *Passion-Sunday*, the *Sunday* in the Octaves of *Pentecost*, and the *Sunday* in the Octaves of the *Assumption*.

The Council of Toledo in the Year 1339.

The Council of Toledo in 1339.

THIS Council was held under GILES D'ALBERNOZ, Archbishop of *Toledo*, May 19. 1339. It contained no more than 5 Canons.

The 1st. forbids the Alienation of the Churches Goods.

The 2d. renews the Constitution of the Council of *Valladolid*, concerning the capacity that such Persons ought to have, who are made Curates, and put into Benefices with Charge of Souls.

The 3d. renews another of the same Council concerning the appointing of a Master of Divinity in every Chapter.

The 4th. renews the Canon of *John* Archbishop of *Toledo*, *Giles*'s Predecessor, concerning such Proctors, as the Bishops are obliged to send to a Council, when they can't come themselves.

The 5th. orders the Execution of the Canon, *Omnis utriusq; Sexus*, and that they may observe it, enjoins the Curates to set down in Writing the Names of their Parishioners, and to present them to him, that are not confessed, and have not received the Communion.

The

The Council of Noyon *in the Year* 1344.

The Council of Noyon *in* 1344.

JOHN de VIENNE, Archbishop of *Rheims*, held a Council of his Province at *Noyon*, July 26. 1344. in which he published 17 Canons.

The 3 first, and the 5th. 6th. 8th. 13th, and 15th. are for the securing of the Ecclesiastical Jurisdiction to the Clergy.

The 4th. orders, That the same Service shall be celebrated in the Parochial Churches, which is in the Cathedrals.

The 7th. forbids the Abuse of certain Stage-Players, who carried about Candles light, as in Procession.

The 9th. enjoins the Begging-Friars to exhort the People to Pay their Tythes to the Curates.

The 10th. exhorts Chapters, and Bishops to communicate their Titles.

The 11th. That Deans of Chapters, and other Superiors of the Church, should oblige the Clergy subject to their Government, to wear the Tonsure, and the Habits of Clergymen.

The 12th. forbids publishing new Miracles without the Bishops allowance.

The 14th. Excommunicates Laymen that assume the Habit of the Clergy by their own Authority.

The 16th. forbids Ecclesiastical Proctors to proceed against any Person, of whom they have no just cause of Complaint.

The Last is against the excessive Exactions of the Proctors of the Ecclesiastical Courts.

The Council of Paris *in the Year* 1346.

The Council of Paris *in* 1346.

WILLIAM de MELUN, Archbishop of *Sens*, held a Council of his Province at *Paris*, March 14. 1346. in which he published 13 Constitutions.

The 1st. is about the Immunities of the Clergy, and 2d. about their Habits.

The 3d. is against such Excommunicate Persons as continue so above one Year, and orders, that they should be proceeded against as persons suspected of Heresie.

The 4th. Excommunicates those Lords, and Judges, who do cause Persons suspected of Heresie to be Apprehended.

The 5th. forbids applying the Legacies given to the Church, to other uses.

The 6th. and 7th. prescribes forms of Letters for Deputies sent to a Council, as also of Citation.

The 8th. ordains, That Priories and Curacies be united in places where there are not Revenues sufficient.

The 9th. renews the Laws concerning Houses for Lepers, and Hospitals.

The 10th. enjoins Beneficed Persons to Uphold their Churches, and the Buildings of their Houses, and lay out a part of their Revenues upon them, according to the Bishops order.

The 11th. forbids Bishops to reserve any part of the Revenues of the Benefices, that belong not to their Table.

The 12th. respects the way of Proceeding, which ought to be observed, in Causes of Matrimony, Usury, and Tythes.

The 13th. confirms the Indulgence granted by *John* XXII. to those, who say, *Ave Maria*, three times in the Evening, and grants 50 days Pardon to those who pray at that Hour for the Prosperity of the Church and Realm, for Peace, for the King and Queen of *France*, and their Children, and who say, a *Pater Noster*, and an *Ave Maria*.

The Council of Toledo *in* 1347.

The Council of Toledo *in* 1347.

THIS Council was held *April* 24. 1347. at *Alcala*, under the same Archbishop as that of the Year 1339. In it were published 4 Constitutions.

The 1st. is about the Habits, which the Clergy ought to wear in their Journeys.

The 2d. is against those, who attempt any thing against the Clergy or Revenues of the Church.

The 3d. is against Questors; And the Last, against such as are guilty of Simony.

It condemns all such as oppose these Ordinances, to be Fined certain Summs.

The Council of Beziers *in the Year* 1351.

The Council of Beziers *in* 1351.

PETER JUDEX, Archbishop of *Narbonne*, Summoned a Council, *Novemb.* 7. 1351. and invited the Bishops and Chapters of his Province to it by Letters. It was held upon a day appointed, and published 8 Decrees.

By the 1st. is granted 10 days Pardon to those who bow their heads at the Name of Jesus, when it is mentioned in reading Divine Service.

The 2d. grants Pardons to thoſe, who accompany the Body of Jeſus Chriſt with Wax Tapers, when it is carried to the Sick.

The 3d. does the like to ſuch as Pray for the Pope, King of *France*, and Biſhops at Maſs.

The 4th. orders, That the Fonts for Baptiſm ſhould be locked up.

The 5th. is againſt them that invade the Goods of the Churches.

The 6th. forbids the Curates to give their Pariſhioners leave to communicate out of their own Pariſh within Fifteen days after *Eaſter*.

The 7th. exhorts the Clergy to abſtain from Fleſh on *Saturdays*.

The 8th. is againſt thoſe who dare Excommunicate their Superiors.

The Council of Toledo *in* 1355.

The Council of Toledo *in* 1355.

THIS Council was held *Octob.* 1. 1355. by *Blaiſius Fernandez*, Archbiſhop of *Toledo*, who ſeems to have called it to diſcharge himſelf of many Scruples, which he had upon the account of the great Number of Conſtitutions made by his Predeceſſors, declaring, That the Canons of the former Provincial Councils, and Council of *Valladolid*, were only Penal Laws, which did not oblige under the Penalty of Sin, at leaſt, it was otherwiſe ordained.

The Council of Angers *in* 1365.

The Council of Angers *in* 1365.

SIMON RENULPHI, Archbiſhop of *Tours*, held a Council of the Biſhops of his Province at *Angers*, March 12. 1365. in which he publiſhed 34 Articles, or Rules, the greateſt part of which are taken out of the Decretals, and concern Eccleſiaſtical Cauſes, the Collation, or Lapſes of Benefices, the Reſidence of the Beneficed Clergy, the Obligations of ſuch to take Orders, the Rights of Arch-Deacons, to whom it is forbidden by the 10th. to take any thing for the Examination of ſuch, as are to be promoted to Orders, and grants them by the 11th. 50 or an 100 *Sols Tournois* [i. e. a Crown or Ten Shillings of our Engliſh Money] at the Death of every Curate for a Mortuary, concerning the Habits of Clergymen; their manner of Living; the Diſtributions of Canons; the Habits of Monks, and Canons-Regular; the Immunities of Churches, and Clergymen; the Puniſhments to be inflicted on thoſe that violate them, *&c.*

In the 14th. it is ordained, That no Prieſt ſhall celebrate the Maſs for the Dead, till Divine Service is ended.

In the 15th. That a Solemn Maſs, *De Beata*, ſhall be ſaid every day in Cathedral, Regular, and Collegiate Churches.

The 22d. enjoins to abſtain from Milk and Butter in *Lent*.

In the 33d. the Rule of the Council of *Chateaugonthier*, concerning Private Chapels, is renewed.

The Council of Lavaur *in* 1368.

The Council of Lavaur *in the Year* 1368.

THIS Council was called together by the Order of Pope URBAN V. by PETRUS JUDEX, Archbiſhop of *Narbonne*, and was made up of the Biſhops of the Province of *Narbonne*, *Tholouſe*, and *Auſche*, and held *June* 3. 1368. In it was publiſhed and approved a very large Collection of Eccleſiaſtical Canons, divided into 133 Articles.

The 1ſt. contains a large Inſtruction in Doctrine and Morality.

The 7 following, concern the Order and Ceremonies to be obſerved in the Celebration of Provincial Councils.

The reſt renew divers Canons of the Councils of *Avignon*, *Auſche*, *Nogarol*, and *Marſac*, concerning Collations of Benefices, Eccleſiaſtical Juriſdiction, Immunities of the Clergy, the Adminiſtration of the Revenues of Vacant Churches, Tythes, Rights of Curates, Adminiſtration of Sacraments, Aſſiſtance at the Maſs of the Pariſh, Ornaments of Churches, Excommunications, and other Rules, which we have already repeated ſeveral times in the former Councils, from whence all the Canons almoſt of this latter are taken.

The Council of Narbonne *in* 1374.

The Council of Narbonne *in* 1374.

THIS ſame Archbiſhop of *Narbonne* called another Council by the Order of GREGORY XI. of the Biſhops of his Province, which was held at *Narbonne*, April 24. 1374. in which he made 28 Canons.

The 4 firſt concern the holding of a Provincial Council.

The 5th. orders, That ſuch Perſons, as take on them to Preach without a Miſſion be apprehended.

The 6th. That the Sentences of Excommunication, Suſpenſion, or Interdict pronounced by any one of the Biſhops of a Province, ſhall be publiſhed in all the other Dioceſſes.

The 7th. forbids Biſhops to beſtow Bailiwicks, Secretaries Places, or other Offices, which depend upon them, for the whole Life of them, whom they promote, without reſerving to themſelves a Liberty of Revocation.

The

The 8th. forbids the ſeizing of Goods put into the Churches keeping.

The 9th. obliges the Archbiſhops and Biſhops to give a Compleat Sett of Ornaments for their Cathedral Church once in their Life, or an 100 Florins of Gold [i. e. Ten Pound, and Twelve Shillings Sterling.]

The 10th. appoints, That the ſame Dues for the Funeral of a Body ſhall be Paid to the Curates, when it is carried into another Pariſh, as if it were Buried there.

The 11th. and 12th. are againſt Laymen, who keep the Clergy Priſoners, or hinder the Eccleſiaſtical Juriſdiction.

The 13th. forbids Clergymen to exerciſe Merchandize.

The 14th. orders Beneficed Perſons and Curates to ſay Maſs at leaſt once a Month.

The 15th. is againſt the Blaſphemers of Jeſus Chriſt, the Virgin, and the Saints.

The 16th. is againſt them, that will not diſcover ſuch Perſons.

The 17th. renews the Penalties denounced againſt thoſe, that invade the Goods of the Church.

The 18th. allows Prieſts to confeſs their Sins to ſuch Prieſts, as they think fit.

The 19th. grants Pardon to thoſe that accompany the Body of Jeſus Chriſt, when it is carried to the Sick.

The 20th. and 21ſt. are againſt thoſe that attempt any thing againſt the Juriſdiction of the Church.

The 22d. is againſt Clandeſtine Marriages.

The 23d. forbids entertaining the Queſtors, which have not the Letters of their Ordinary, and to ſuffer them to Preach.

The 24th. orders, That fit Perſons ſhall be choſen to take an Account of the Receipt of the Eccleſiaſtical Money received by the Biſhops Treaſurer.

The 25th. forbids the putting the Names of Clergymen upon the Goods of Lay-men by Counterfeit Donations, that they may be exempted from Taxes.

The 26th. forbids Chriſtian Burial to Excommunicate Perſons.

The 27th. grants Pardon to thoſe, who Pray for the Pope, or the Church.

The Laſt confirms the Conſtitutions made by the Predeceſſors of this Archbiſhop.

The Council of Saltzburg *in* 1386.

The Council of Saltzburg in 1386.

PILGRIN, a Biſhop of *Saltzburg*, Legate of the Holy See, held a Council of the Biſhops of his Province in *January* 1386. in which he publiſhed 17 Heads.

In the 1ſt. 'tis ordered, That Divine Service ſhall be celebrated in all the Churches of the Dioceſs according to the ſame manner, as it is in the Cathedral.

In the 2d. That the Prieſts ſhall not Abſolve in Caſes reſerved to the Biſhop, or the Holy See, if they have not a Special Power given them.

In the 3d. That thoſe that have the Power of Abſolving, ſhall not abuſe it by doing it for Money.

In the 4th. That in doubtful Caſes, Confeſſors ſhall have recourſe to their Superiors.

The 5th. and 6th. are about the Habits of Clergymen.

The 7th. orders, That the Ornaments of the Church be kept neat and clean.

The 8th. forbids the Begging-Friars to Preach, when they are not required by the Curates, and the Curates to employ them without the Permiſſion of their Superiors, and not to admit them to Preach or Confeſs in the places of their Reſidence, unleſs approved by the Biſhop of the Dioceſs.

The 9th. and 11th. concern the Immunities of the Clergy.

The 10th. is againſt thoſe that contemn the Sentences of Excommunication.

The 12th. is againſt thoſe that invade the Goods of the Church.

The 13th. is againſt Uſurers.

The 14th. forbids to Summon Clergymen before Secular Judges.

The 15th. to admit unknown Prieſts to read Divine Service.

The 16th. That none ſhall be allowed for Notaries, unleſs they are approved by the Ordinary, or Official of Places.

The 17th. obliges Biſhops and Arch-Deacons to take a Copy of theſe Decrees.

The Council of Palenza *in* 1388.

The Council of Palenza in 1388.

CArdinal PETER de LUNA, being Legate in *Spain*, publiſhed in an Aſſembly of Prelates and Lords held at *Palenza*, Octob. 4. 1388. Seven Articles, or Conſtitutions.

In the 1ſt. he orders the Biſhops to take ſpecial Care to correct Clergymen guilty of Crimes.

In the 2d. he renews the Conſtitution of *Valladolid* in 1322. againſt Clerks, that keep Concubines.

In the 3d. he orders, That married Clerks ſhould wear the Clerical Crown and Tonſure, if they will enjoy the Privileges of their Prieſthood.

In the 4th. he forbids the alienation of the Churches Goods, and the Eſtabliſhment of new Commendams.

The 5th. contains Rules about *Jews* and *Saracens*.

The 6th. obliges them to obſerve Holidays.

The 7th. is againſt Adulterers, and ſuch as keep Concubines publickly.

COUNCILS *held in* England, *in the Fourteenth Century.*

WE have reſerved the Councils of *England*, to a place by themſelves, that we may ſee the Canons made in that Kingdom, concerning the Diſcipline of the Church together.

The Council of London *in* 1321.

The Council of London in 1321.

THE Firſt Council of *England*, which made Canons about Diſcipline, was that which was held at *London* in *November* 1321. purſuant to an Order of King *Edward*, by WALTER Archbiſhop of *Canterbury*, in which 8 Conſtitutions were publiſhed.

The 1ſt. forbids Eccleſiaſtical Officers to take any thing for Regiſtring of Wills, and ſets the Fee to be paid for the Inventories of the Goods of Perſons deceaſed.

The 2d. regulates the Charges of Archdeacons in their Viſitations, and what ſhall be paid to them for Procurations.

The 3d. regulates alſo the Fees due for Inſtitution to Benefices.

The 4th. orders thoſe that owe for Proviſions.

The 5th. ordains, That Clergymen ſhall not be retained, nor judged by Laymen, under a pretence of Bigamy.

The 6th. forbids celebrating Divine Service in Private Chapels.

The 7th. regulates the time and place of holding the Chapters of Officials and Archdeacons.

The 8th. appoints, That the Biſhops ſhall not have above two Apparitors in their Company, one on Horſeback and the other on Foot, and Archdeacons but one.

The Council at London *in* 1328.

The Council of London in 1328.

SIMON MEPHAM, Archbiſhop of *Canterbury*, held a Provincial Council at *London* in *February* 1328. in which he ordained,

1. That no Servile Works ſhould be done on *Good-Friday*.
2. That the Feaſt of the Conception of the Virgin ſhould be ſolemnly kept, becauſe 'twas the beginning, though at ſome diſtance, of our Salvation.
3. That the Church-men ſhould be preſerved in their Immunities.
4. That Servants ſhall not be hindred from giving their Teſtimony.
5. That nothing ſhall be taken for Regiſtring of Wills.
6. That Appeals may be made before the Definitive Sentence.
7. That none ſhall hinder the Payments of Oblations and Tenths.
8. That Marriages ſhall not be ſolemnized without the Publication of the Banns.
9. That the Buildings of Benefices ſhall be kept in good Repair.

The Council of Lambeth *held about the Year* 1330.

The Council of Lambeth in 1330.

THE ſame Archbiſhop held a Council at *Lambeth* about 1330. in which he made 10 Canons.

The 1ſt. orders, That the Ornaments of Altars ſhall be kept clean, and the Linen ſhall be waſhed by Perſons appointed by the Canons; That Prieſts ſhall rehearſe the words of the Canon with Attention and Devotion, yet without Affectation; That they ſhall not ſay Maſs, till they have ſaid the Service for the Third Hour of the Day; That the Clergy, who ſerve at the Maſs, ſhall be cloathed with a Surplice; and that during the Maſs, one or two Wax Tapers ſhall be Burning.

The 2d. reſpects the Duty of Prieſts in Confeſſion; it enjoins them to be well informed, of the Nature, and Circumſtances of Sins; to impoſe Penances proportionable to Mens Crimes; to confeſs Men in Publick; not to receive the Pariſhioners of another Pariſh.

The 3d. forbids Prieſts to celebrate in the State of Mortal Sin; to diſcover Confeſſions; and Monks to adminiſter the Sacrament of Penance to Pariſhioners without the conſent of the Curates.

The 4th. orders, That the Adminiſtration of the Sacrament of Supream Unction to the Sick, ſhall be from 14 Years old, and that the Holy Oils and Chriſm ſhall be kept under Lock and Key.

The 5th. That Prieſts ſhall not celebrate Marriages, which are Clandeſtine, or without publiſhing of Banns.

The 6th. That none ſhall be Ordained, but ſuch as are Examined, and that ſuch as are Ordained in *Ireland* and *Scotland*, without the Permiſſion of their Biſhop ſhall not be ſuffered to execute the Offices of their Prieſthood.

The

The 7th. and 8th. forbid the Alienation of the Goods of the Church, and letting Benefices out to Farm.

The 9th. That no Monk or Frier ſhall be ſuffered without the Biſhops Permiſſion.

The 10th. That Sorcerers, Perjured Perſons, Incendiaries, &c. whoſe Abſolution is reſerved to the Biſhop, ſhall be Excommunicated three or four times a year.

The Council of Macclesfield *in* 1332.

The Council of Macclesfield in 1332.

THIS Archbiſhop made alſo another Order in *July* 1332. by which he ſets down the Number of Feaſts, in which Men ſhould abſtain from Servile Works.

The Councils of London *in* 1341. 1342. *and* 1343.

The Councils of London in 1341, &c.

THESE three Councils were held by JOHN STRATFORD, Archbiſhop of *Canterbury*.

The 1ſt. in 1341. made an Excellent Conſtitution againſt Ambitious Clergymen, who invaded Benefices.

The 2d. held in *Octob.* in 1342. renews 12 Canons of the former Councils.

The 3d. which was in *January* 1343. contains 13 Articles, of which the greateſt part are taken out of the former Councils, and ſome reſpect the Habits, and Converſation of the Clergy, or the Temporal Revenues of Benefices.

The Councils of Lambeth *in* 1351. *and of* Macclesfield *and* Lambeth *in the Year* 1362.

The Councils of Lambeth and Macclesfield in 1351. and in 1362.

SIMEON Archbiſhop of Canterbury, held theſe three Councils.

The 1ſt. contained but one Canon, which ordains, that Clergymen made Priſoners for their Crimes by Secular Judges, which are put into the hands of Eccleſiaſtical Perſons, ſhall be ſhut up again.

The 2d. appoints, what Feaſts ſhall be Solemnly kept.

The Laſt of the Councils taxes the Rewards of Chaplains, and forbids to receive any thing from thence.

The Council of York *in* 1367.

The Council of York in 1367.

JOHN Archbiſhop of *York*, held a Council of his Province in *September* 1367. in which he publiſhed 10 Articles, or Conſtitutions.

It is forbidden by the 1ſt. to hold any Markets, or Pleadings in Churches, or Churchyards.

In the 2d. to commit any Diſorders in Churches upon the Vigils of Saints, or at the Funerals of the Dead.

The 3d. orders the Contributions of Chaplains, according to the Conſtitution of *William Zouche*, his Predeceſſor.

The 4th. forbids Fathers, Mothers, and Nurſes to give Children Suck, as they Lie in their Beds, for fear of Stifling them.

The 5th. orders the Payment of Tythes.

The 6th. forbids the Alienation of the Churches Goods.

The 7th. appoints Modeſt Apparel for Clergymen.

The 8th. is concerning Matrimonial Cauſes.

The 9th. is againſt Clandeſtine Marriages, and ſuch as are without Publication of Banns.

The 10th. orders, That theſe Canons be publiſhed, and obſerved in the Dioceſſes of his Province.

Theſe are all the Councils of *England*, which have made Decrees concerning Diſcipline, ſo far as we know. There were ſome others about the End of this Age, which made ſome Definitions of Doctrine, againſt the Errours of *Wickliffe*, of which we ſhall ſpeak in the next Age.

CHAP.

CHAP. II.

Heresies and Errors Published and Condemned in the Fourteenth Century.

The Sect of Fretels, or Fraticelli.

In this Century out in the Order of Saint Francis, a great Number of Libertines, who under a Pretence of leading a more retired and a more ſtrict Life, ſhook off the Yoke of Obedience, rebelled againſt the Church, and fell into extravagant Opinions. Some were called *Fratres Bizochi*, Spiritual Friars, or from their Poor Life *Begards*, *Beguines*; others were called *Fratres Beſuchi*, Spiritual Friars, or from their Poor Life *Begards*, *Beguines*; for though there were ſome difference between them, they had all very near the ſame Principles, and the ſame way of Living; inſomuch, that they are often confounded, or joined one with the other by the Authors of thoſe times. The Ringleaders of this Sect, were two Votaries of the Order of the Grey-Friars, *Petrus Johannis*, and *Petrus de Foro-Compronio*, who departed from Saint Francis's cloſer of Retirement, Leave to Live as Hermits, and to Practice the Diſcipline of the Primitive Church. They had many Followers, and there was scarce any Province of *France*, but the Literal Senſe of the Rule of Saint Francis, without any Gloſs, without Superiors, made a Sect of Volunteer Monks, Vagabonds, Libertines, without any Rule, without Subordination, who lived as they liſted, and made all their Perfection to conſiſt in a Voluntary Poverty. Pope *Boniface VIII.* having Condemned them, ordered the Inquiſitors to proceed againſt them as Heretics.

The Errors of Peter John Olivius.

About the ſame time, *Petrus Johannes Olivi*, or *Olivæ*, or *Olivanus*, a Grey-Friar of the Province of *Narbon*, made his Commentaries upon the Revelations, which ſtirred up Monſtrous Fancies in his Diſciples. He there Promiſes a new Church more perfect than that of Jeſus Chriſt, and even to that time: He brags of the Inſtitutions of Saint Francis, as an Evangelical Rule obſerved by JESUS CHRIST and the Apoſtles: He there foretells the Deſtruction of the Carnal Church, or *Babylon*, under the happy Influence of Saint Francis. This Book having been brought into *Italy* by a Grey-Friar, named *de Bodicis* was received as a Fifth Goſpel by the *Fratres* and the *Begards*. Some undertook upon the Grounds of this Book even to depoſe a Pope of this ſtrict Church. They made themſelves a peculiar General, and Superiors, built new Monaſteries, took up a ſtrait and cloſe Habit, continued to rail againſt the Church of *Rome*, and to maintain with obſtinacy the Errors, which they had drawn out of *Peter Olivi*; they added thereto, That the Sacraments of the Church were uſeleſs, becauſe thoſe which adminiſtred them, had no Power of Juriſdiction or Authority. *John* XXII. Condemned them, as we have obſerved, in the beginning of his Papacy, cried down the Commentary of *Peter Olivi*, and was at open War with them.

The Practices of the Spiritual Brethren.

The Begards and Beguines.

Many retired into *Germany*, where they were at quiet under the Protection of *Lewis* of *Bavaria*. They united themſelves there to the *Begards* and the *Beguines*. This was an Inſtitution, or a Sect of Men, and Women, who wore a Grey Habit, profeſſed to lead a Religious Life, without being tied up in Monaſteries, or Subject to Superiors, who believed themſelves arrived at the State of Perfection in this Life, who raiſed againſt Popes, againſt the Church, and made no account of the Sacraments, and the Practice of good Works. Their Errors were Condemned, and their Inſtitution abeliſhed in the Council of *Vienna*. It is pretended, that they were ſtiled by GERHARD SEGARELLI of *Parma*, who after having given all his Eſtate to thoſe Libertines, betook himſelf to Begging, and had naufter'd up a company of poor People, whom he had taught, that the Kingdom of the Son, who had governed with Wiſdom, being at an end, that of the Holy Ghoſt, which was a Kingdom of Love and Charity, had ſucceeded it, and that in this Kingdom all things ought to be in common, even the very Women. Dulcinus of *Novaria*, the Diſciple of *Segarelli* increaſed this Sect, and to render it more conſiderable, he taught, that the Church of *Rome*, her Prelates, and her Miniſters had loſt all their Authority, and that the Spiritual Congregation of his Sect, which was the true and Spiritual Congregation. The Doctrine ſpread by Dulcinus ſeeming dreadful to a great Number after him, was ſo upon by the Troops, which the Biſhop of *Vercelli* having drawn together, had ſeized, taken on *Holy Thurſday* in the Year 1308. with a Woman, whom he abuſed, naked, and conducted to *Vercelli*, where he was burned. Some of his Diſciples were alſo taken, and the reſt diſperſed.

Gerard Segarelli.

Dulcinus of Novaria.

Herman de Ponge-loup

There was moreover in the beginning of this Century, or rather at the cloſe of the preceding, one of *Ferrara*, named HERMAN de PONGE-LOUP, who was accuſed to have revived the ſhameful Doctrine of the Ancient Gnoſticks, and to have maintained, that it was not permitted to Chriſtians to exerciſe Magiſtracy. He died in Peace, but his Hereſie having been diſcover'd after his Death, *Boniface VIII.* ordered him to be dug up, and his Bones to be Burnt. It is ſaid, That the Diſciples of both theſe, made up the Sect of the *Begards*, and the *Beguines*; but there is more likelihood that it was formed by ſeveral Perſons, Men and Women, ſome of which by an ill governed Devotion, others out of a Spirit of Libertiniſm, were deſirous to live after a ſingular manner, and ſeparate in ſhew the Poverty of the Friars Mendicants, without being tied to Obedience, or to the obſervance of any particular Rule. It was impoſſible, that theſe ignorant People, and conſequently abandon'd to their own Will and Genius, ſhould continue long in that Purity of Doctrine, and Manners. The natural Pride of Men inclined them to eſteem themſelves better than others, and to blame the Prelates; and the Inclination which Men naturally have to Pleaſure, drew them on into Diſorders. They ſhook off at length intirely the Yoke of

Begards and Beguines.

of Obedience, fell into ſtrange Extravagancies, and received into their Society all the Male-Contents and Revolters from the Church. Inſomuch, That this Sect was made up of People of all Nations, and all Opinions, which had nothing common, but the hatred they bore to the Pope, the Prelates and the Church of JESUS CHRIST, and the affectation of a voluntary Poverty, under which they cover'd an infinite number of Diſorders.

Arnold of Villa Nova.

In the beginning of this very Century ARNOLDUS de VILLA NOVA, a *Catalonian*, Phyſician to *James* King of *Arragon*, an Eloquent Man, broached ſome Errors at *Paris*, which were condemned in the Year 1317. by *John Longerus* of the Order of Friars-Preachers, Inquiſitor, and by the Grand Vicar of the Church of *Tarragon*, during the Vacancy of that See. *Eymericus* relates 5 Articles of the Errors of this Man. The Firſt was, That the Humane Nature in JESUS CHRIST is in every thing equal to the Divinity. The Second, That the Soul of JESUS CHRIST preſently after its Union knew all that the Deity knew. The Third, That the Devil hath perverted all Mankind, and deſtroyed the Faith. The Fourth, That the Monks corrupt the Doctrine of JESUS CHRIST; that they are without Charity, and ſhall be damn'd. The Fifth, That the Study of Philoſophy ought to be baniſht the Schools, and that Divines do very ill in making uſe of it. The Sixth, That the Revelation made to *Cyril* is of more value, than the Holy Scriptures. The Seventh, That works of Mercy are more pleaſing to God, than the Sacrifice of the Altar. The Eighth, That the Eſtabliſhment of Benefices, or Maſſes is uſeleſs. The Ninth, That he, who rakes together a great number of Beggars, and that founds Chapels, or Perpetual Maſſes incurrs Eternal Damnation. The Tenth, That the Prieſt, which offers up the Sacrifice of the Altar, and he, which cauſes it to be offered, offer nothing of theirs to God. The Eleventh, That the Paſſion of JESUS CHRIST is better repreſented by Alms, than by the Sacrifice of the Altar. The Twelfth, That in the Sacrifice of the Maſs, God is not praiſed in deed, but only in word. The Thirteenth, That in the Decrees of Popes, there is nothing but the Knowledge of the Works of a Man. The Fourteenth, That God has not threatned eternal Damnation to them that Sin, but only to ſuch as give a bad Example. The Fifteenth, That the World ſhall end in the Year 1335.

The Lollards.

The Sect of the *Lollards* ſpread throughout *Germany*, had for their Leader WALTER LOLLARD, who began to diſperſe his Errors about the Year 1315. They deſpiſed the Sacraments of the Church, and derided her Ceremonies, and her Conſtitutions, obſerved not the Faſts of the Church, nor its Abſtinences, acknowledged not the Interceſſion of the Saints, and believed, that the damned in Hell, and the evil Angels ſhould one day be ſaved. *Trithemius*, who recites the Errors of theſe Sectaries, ſays, that *Bohemia* and *Auſtria* were infected with them; that there were above Twenty four Thouſand perſons in *Germany*, which held theſe Errors, and that the greater part defended them with obſtinacy even unto death.

Ceccus.

JOHN VILLANI relates, That one CECCUS of *Aſculum*, Aſtrologer to *Charles* Duke of *Calabria*, was Condemned to be Burnt in the Year 1327. at *Bononia*, for maintaining, That there were certain evil Spirits in the Heavens, who might be obliged by vertue of the Conſtellations to do wonders, and he affirm'd, That the influence of the Stars impoſed an abſolute Neceſſity upon things, and on the Will; inſomuch that JESUS CHRIST had not been Poor, nor ſuffer'd a ſhameful Death, if he had not been Born under a Conſtellation, which neceſſarily produced this Effect; and on the contrary, that Antichriſt ſhould be rich and powerful, becauſe he ſhould be Born under an oppoſite Conſtellation.

The Errors of Eckard.

ECKARD, a *German* Divine of the Order of Friars-Preachers, though a Learned Man, nevertheleſs delivered Opinions erroneous or dangerous, which were Condemned by *John* XXII. in the Year 1329. *Rainaldus* recites a Letter of this Pope, in which he damns Four and twenty Propoſitions drawn out of the Writings of *Eckard*, wherein he aſſerts, That the World was made from all Eternity, that the Glory of God ſhines equally in all his Works, even in the Evil of Sin and in Blaſphemy; that in Prayer we ought to ask of God nothing in particular, not ſo much as internal Holineſs, or the Kingdom of Heaven; that righteous Men are changed into God, as the Bread is changed into the Body of JESUS CHRIST in the Euchariſt; that God communicates to them, whatever he communicated to his Son; That a good Man ought ſo to conform his Will to that of God, that he ought not to wiſh, he had not committed the Sins, which he hath committed; that God hath commanded no outward Work; that a righteous Man is one with God; that there is no diſtinction in God; that the Creatures are a mere Nothing; that there is in the Soul ſomething uncreated, and to ſpeak properly, one cannot ſay, that God is good. *John* XXII. declares, That ſome of theſe Articles are Heretical, and others to be ſuſpected, though one may by Explications and Additions put upon them a Catholick Senſe. He ſpares the Perſon of *Eckard*, becauſe he had ſubmitted his Works to the Judgment of the Holy See. It is plain, that this Author fell into the Exceſſes, to which counterfeit Piety over-ſtrained, ordinarily betrays.

Marſilius of Padua.

MARSILIUS of *Padua*, and JOHN de JANDUNO, or of *Gaunt*, or according to others, *de Lavn*, in oppoſing the falſe Pretenſions of the Pope, over the Temporalties of Kings, fell into the contrary Errors, attributing to Princes too much, and debaſing the Authority of the Prelates: what is to be blamed in their Writings is reducible to four Propoſitions. The Firſt, That JESUS CHRIST paid Tribute by bounden Duty. The Second, That JESUS CHRIST, aſcending into Heaven left no viſible Head upon Earth, and that St. *Peter* had no greater Authority, than the other Apoſtles. The Third, That it belongs to the Emperor to correct, and diſplace the Popes, and to govern the Church during the Vacancy; that all Biſhops, and even Prieſts are equal, and have the ſame Authority, according to the Inſtitution of JESUS CHRIST, and that the difference had been made

only by Princes. The Fourth, That neither the Pope, nor the whole Church, nor any Prelate had any Coercive Juriſdiction; and has no Power to pronounce Sentence of Interdict, or Excommunication, without the leave of Princes. Theſe Errors were Condemned by Pope *John* XXII. and the Book of *Marſilius*, intituled, A Defender of the Peace; being after tranſlated into French, without the name of the Author, *Gregory* XI. complained of it to the Deputies of the Divinity-Faculty of *Paris*, who declared by an Authentick Act, that none of their Members had any hand in that Tranſlation; and that *Marſilius* of *Padua*, and *John* of *Gaunt*, who 'tis believed had travelled that way, were not of the Body of the Faculty.

The Propoſitions of John Mercourt *condemned by the Faculty.*

In the Year 1347. The Biſhop of *Paris*, and the Faculty of Divinity condemned ſeveral Propoſitions aſſerted by JOHN MERCOURT, Profeſſor of Divinity in the Convent of the *Bernardines*, and among others theſe, That JESUS CHRIST could avouch a thing that is not true, and deſire according to his Humane Will, that which may not come to paſs; that God wills effectually what ever he wills; that God makes Man to Sin, and that he wills with a Will of good Pleaſure, that Man be a Sinner; that a Man, who falls into an act of Sin, yielding to violent Temptation, which he cannot withſtand, does not Sin; that the habit of Sin renders us, as guilty as the act; that God hath Predeſtinated Men for the ſake of their future good Works, and the good uſe he foreſaw they would make of Free Will, and not gratuitouſly, and by his mere Mercy.

The Recantation of Nicolas d' Utricourt.

The Year following, the ſame Faculty obliged NICOLAS d' UTRICOURT to revoke a great many Philoſophical Opinions, of which ſome appear'd contrary to the Principles of Religion; and others to the common Tenents of School Philoſophy.

The Recantation of Dr. Simon.

In the Year 1351. It compell'd a Doctor, called SIMON, to recant the Propoſitions he affirmed in his Act of *Veſpers*, which derogated from the Dignity of JESUS CHRIST, ſuch as theſe: This Propoſition is poſſible, JESUS CHRIST is not God, the Son of God began to be, *&c.*

The Recantation of Friar Guy.

In the Year 1354. Friar GUY of the Order of the Hermits of St. *Auguſtine*, a Batchellor of Divinity, was moreover forced to recant divers Propoſitions, which he had taught, chiefly about the impoſſibility of loſing Charity and concerning Merit, ſuch as theſe; Charity, which one loſes, never was true Charity; a righteous Man performs no Action, that merits eternal Life; a Man may merit eternal Life *ex condigno*, yet ſo as God may refuſe to give it him without Injuſtice; that tho' there were no Free Will, there would not fail to be Sin; Merit comes ſo from God, that Free Will has no ſhare in it; God ſometimes neceſſitates the Will of Men, ſo that there remains in them no Power to the contrary.

The Recantation of Lewis.

Another Divine, named LEWIS, in the Year 1362. by order of the Faculty, recanted divers Propoſitions, concerning the Attributes, and this among others, *There is ſomething, which is God according to his Real Eſſence, which is not ſo according to his Formal Eſſence*, which the Faculty rejected as contrary to the Faith; and this, *The Will of God loves one Predeſtinated more than another; The Wills in God are diſtinguiſhed, as God is from the firſt Matter.* And this, *The Will of God cannot chooſe but will Sin*, &c.

The Retractation of John de Chaleur.

In the Year 1365. JOHN de CHALEUR explain'd and revoked ſome extraordinary Propoſitions, which he delivered in his Act of *Veſpers*.

The Condemnation of Dionyſius Soulechat's *Errors.*

In fine, DIONYSIUS SOULECHAT, of the Order of Grey-Friars, Batchellor of Divinity, having taught ſome Propoſitions condemned by *John* XXII. touching Poverty, ſuch as theſe: *The Law of Love takes away all Property, and right of Inheritance; the renouncing of temporal Riches, which is not abſolute and actual, but only in the intention of the Mind, is imperfect; JESUS CHRIST taught this total Renunciation by his Example, having kept nothing for himſelf*, &c. they were condemned by the Chancellor of the Church of *Paris*, and by the Faculty of Divinity in the Year 1364. as Heretical, contrary to the Judgment of the Church, and Scandalous. *Soulechat* was forbid to teach them any more. *Soulechat* thereupon appealed to Pope *Urban* V. and going to him, he promiſed to ſubmit to his Determination, and to Recant his Opinions, if his Holineſs judged it meet. But when the time of deciding this Matter came, he withdrew.

STEPHEN, Biſhop of *Paris*, cauſed him to be cited, as an Heretick: He returned to *Avignon*, where he made a large Explanation of the Propoſitions, he had laid down, and ſome of them he recanted, in the preſence of two Cardinals, the Maſter of the Holy Palace, Nine Doctors of Divinity of the Faculty of *Paris*, and recalled his Appeal: but this Recantation not having been Satisfactory, and ſome obſerving, that there were beſide Propoſitions as liable to be Condemned as the former, *Urban* V. ſent him back to *Paris*, and by his Bull dated the 20th. of *December*, in the Year 1368. turned over the Judgment of this Affair to *John* Cardinal Biſhop of *Beauvais*, unto whom he gave order to decide it, calling to him the Chancellor, and the Doctors in Divinity of the Faculty of *Paris*, and to oblige *Soulechat* to recant his Errors; the which he did the following Year, in the Church of the *Jacobines*, on *Low-Sunday*, renouncing moreover the Propoſitions contained in his firſt Recantation. *Peter d'Ailly*, in the Treatiſe he wrote in the Name of the Univerſity of *Paris* againſt *Mounteſon*, draws from this Matter of *Soulechat*, the following Concluſions. 1. That the Doctors of Divinity of the Faculty of *Paris* are obliged in Point of Duty, to take cogniſance doctrinally, of what concerns the Faith, as it is proved by theſe words of *Urban* V. *Doing herein, that which is their Duty*, Suum in hac parte debitum exequentes. 2. That they have Power, not only to give their Opinion in Doctrinal Points, but further to puniſh the Members of their Body, who lay down Concluſions contrary to the Faith, in depriving them of the Privilege of Profeſſing, and forcing them by their Sentence to recant. 3. That they have this Power, not only in regard of Propoſitions apparently Heretical, or clearly contrary to the Determination of the Church, but

alſo

alſo in reſpect of thoſe, that are ſcandalous. 4. That an Appeal to the Holy See, by ſuch a one as will not recant his Errors and obey the order of the Doctors in Divinity, excuſes not his obſtinacy. 5. That in the Caſe of *Mounteſon*, which was altogether Parallel, the Faculty ought not to be hindered from proceeding to a Debate, and to further a Judgment; and in fine, that *John Mounteſon* ought to be ſent back to be Puniſhed at *Paris*, as *Soulechat* was by *Urban* V. We refer the ſpeaking of the buſineſs of *Mounteſon* to another Century. One may read in the *Bibliotheca Patrum* the Cenſures and Recantations, of which we have been treating.

Errors of Bertolus de Rorbarch.

In *Germany* one BERTOLUS de RORBARCH at *Wortsburgh* delivered Errors, which he was compell'd to renounce; but proceeding to teach them at *Spire*, he was condemned, as a Perſon relapſed, and delivered up to the Secular Power, which Sentenced him to be burnt in the Year 1359. He had taught, 1. That JESUS Chriſt was forſaken upon the Croſs; that he had doubted of the Salvation of his Soul, curſed the Virgin, that bare him, and the Earth, that received his Blood. 2. That a Man in this life might attain to ſo great a degree of Perfection, that he had no need of Faſting, nor Prayers. 3. That a Layman might be ſo enlightned, and have ſuch perfect Illuminations, that he ought to be believed, before the Goſpel, or the holy Doctors. 4. That a righteous Man might get as much Grace, by eating common Bread, as by receiving the Euchariſt. Theſe laſt Errors make it plain, that he was of the Sect of the *Begards*.

The Mad Opinion of Martin Gonſalvus.

We ought rather to place in the rank of Fanaticks, than Hereticks, one MARTIN GONSALVUS, a Native of *Cuenza*, in *Spain*, condemned by the Archbiſhop of *Toledo*, who would have us believe, that he was the Angel St. *Michael*, for whom God had reſerved the place of *Lucifer*, and was one day to encounter Antichriſt. The Fire which conſumed him made it appear to him, that he was no Angel, but a Man, like others.

Other Follies of Nicolas *the* Calabrian.

Nevertheleſs there was found one of *Calabria* named NICOLAS, yet a greater Fool than he, who had a Mind to make himſelf paſs after his death, for the Son of God, preached, that the Holy Ghoſt muſt one day be Incarnate, and that at the Day of Judgment *Gonſalvus* ſhould deliver all the Damned by his Prayers. This poor Wretch having preached up theſe Whimſies at *Barcelona*, was condemned by *Eymericus*, and by the Grand Vicar of the Biſhop, and delivered up to the Secular Power, which ordered him to be Burnt.

The Viſions of Janovez.

Behold another kind of Folly: JANOVEZ of *Majorca* made a Book, in which he undertook to foretell that Antichriſt ſhould come at *Whitſuntide*, in the Year 1360. That the Sacraments of the Church, and the unbloody Sacrifice ſhould then ceaſe; that the Chriſtians, who ſhould have on them the Mark of Antichriſt, ſhould never be converted; but that Children, Jews, Saracens, and Infidels, ſhould be converted after the Death of Antichriſt.

The Opinion of John de Latona *about the Sacrament.*

The Opinion of JOHN de LATONA, and *d' Bonageta*, of the Order of Grey-Friars, is not ſo extravagant; they erred by paying too much reſpect to the Sacrament, in preaching, that if a conſecrated Hoſt fell into a dirty place, the Body of JESUS CHRIST would re-aſcend to Heaven, though the Elements remained, and the Subſtance of Bread return'd; that the ſame would happen, if the Hoſt were eaten by Rats or other Beaſts, and that the Body of JESUS CHRIST returned to Heaven, while we were eating the Hoſt, and deſcended not into the Stomach. We have Divines of the Ninth and Eleventh Centuries, who were of the like Sentiments. This Doctrine was alſo current in this Century in the Provinces of *Saragoza*, and *Tarragona*; but Pope *Gregory* XI. having cauſed it to be enquired into by two Cardinals, they ordered the Archbiſhops of theſe two Cities to forbid the Preaching of theſe Propoſitions, on Pain of Excommunication.

The Errors of Arnold de Montanier.

The ſame Year ARNOLDUS de MONTANIER, of the Order of Grey-Friars, a Native of *Puicerda* in *Catalonia*, who had already been informed againſt to *Nicolas Roſelli*, Inquiſitor of the Faith, continuing to publiſh his Errors, was condemned by *Eymericus*, and by *Berengarius*, Biſhop of *Urgel*, and Arreſted by order of *Gregory* XI. He taught, according to the report of *Eymericus*, that JESUS CHRIST and the Apoſtles had nothing in peculiar, nor yet in common; that none of thoſe, that wear the Habit of St. *Francis* ſhall be Damn'd; that St. *Francis* every Year went down to Purgatory, and took thence them of his Order, to conduct them to Paradiſe; and in fine, that the Order of St. *Francis* muſt laſt to Eternity: This is a Chain of the Errors of the Spiritual Brethren condemned by *John* XXII.

The Turlupines.

The TURLUPINES who ſwarm'd about the cloſe of this Century in *Provence* and *Dauphine*, were ſo called for their infamous Practices; for beſides the Errors of the *Begards*, they held, That we ought not to be aſhamed of the Parts, which Nature has given us; they went all naked, and did, in the preſence of all People, actions, which Modeſty teaches us to conceal: Divers of them were Burnt at *Paris*, and other places; and *Gregory* XI. exhorted *Amadeus*, Duke of *Savoy*, to lend a helping hand to the Inquiſitors to extirpate them.

Errors condemned by Simon Langham.

In *England* SIMON LANGHAM, Archbiſhop of *Canterbury*, gave Judgment at *Lambeth* in the Year 1368. by the Advice of many Divines, againſt Thirty erroneous Propoſitions, taught in his Province, which for the moſt part are reſolved into this Principle, That all Men, even Infidels, and Children dying without Baptiſm, have a Viſion of God before their Death, and if they are willing then to be converted to God, they ſhall be ſaved; that thus Baptiſm is not neceſſary to Salvation; that none are damn'd for Original Sin alone, and that no Perſon ſhall be damned, even for any Actual Sin, if he refuſes not to be converted, having had the Viſion of God; the which is a Sin not to be forgiven, for the atonement whereof, even the Suffering of JESUS CHRIST is inſufficient. There are alſo ſome erroneous Propoſitions concerning other Matters, ſuch as theſe, That the Father, and the Son are finite, and that only the Holy Ghoſt is Infinite; that JESUS CHRIST,

CHRIST, the Virgin, and all the Saints are yet Mortal; that the Virgin, and the Saints may yet Sin, and be damn'd; and that all the Devils may be ſaved.

Although *Wickliffe* appeared, and taught theſe Errors in this Century, we put off the treating of them to the following Age; to the end we may at once give an Hiſtory of them, and their Condemnation.

CHAP. IX.

Eccleſiaſtical Obſervations on the Fourteenth Century.

The Queſtion of the Eccleſiaſtical Power over Matters Temporal.

WE will not dwell upon Scholaſtical Queſtions diſcuſſed by the Divines of this Age. It would be an intolerable Task only to repeat all their Diſputes. We will only make ſome Obſervations upon the Queſtions of Conſequence, which have made a noiſe in the Church. One of the Chief is that of the Power of the Pope, and the Church over the Temporalties of Kings. The Popes pretended to make a new Doctrine of it; but in coveting too much, they loſt, what they had Uſurped. Till then, no Man had any Thoughts to examine their Right, and they ſeemed thereupon to be put in poſſeſſion. The haughtineſs, wherewith they had a Mind to practiſe it over *Philip the Fair*, and over *Lewis* of *Bavaria*, made it plain, of what conſequence it was, and induced Princes to ſearch into the Matter. Thence they diſcover'd the weakneſs of their Pretence, and oppoſed it; they recover'd out of their Error, the Soveraignty of Princes was confirmed, as to Temporals, and the bounds of both Powers fixed. They began to diſpute with the Clergy the Right, of which they were poſſeſs'd, to exerciſe Temporal Juriſdiction, and to take cogniſance of many Civil Cauſes under colour of Excommunication, an Oath, and Sin. They had a Mind likewiſe to invade the Privileges of the Clergy, and the Revenues of the Church. But they defended themſelves ſtoutly, and maintain'd their Juriſdiction and Immunities, by a great number of Canons and Regulations, wherein they uſed all the ways imaginable to maintain themſelves in their Privileges; nevertheleſs they own'd ſome Abuſes of their Juriſdiction, and applied Remedies thereto; but notwithſtanding all this, they loſt by degrees part of their Temporal Juriſdiction.

The Effects of the reſidence of Popes at Avignon.

The Reſidence of the Popes, and the Court of *Rome* at *Avignon*, whatever may be ſuggeſted, did not leſſen the Power of the Holy See. The *French* Kings made no ſiniſter uſe thereof to obtain favours of the Popes, which might prove prejudicial to their Authority. But as Monſieur *Baluzius* obſerves, after *Nicolas Clemangis*, the *Italians* brought into *France* the Debaucheries and Luxury of their Country Vices, from which till then it had been wholly free. The Court of *Rome* likewiſe introduced a way of litigious wrangling at Law. The Popes levied the Tenths on the Clergy, or elſe permitted the Kings to do it, on divers Pretences. The Schiſm, which followed, involved the Church in Troubles, overthrew the Method obſerved in Elections, and Collations of Benefices, filled the Churches with mercenary Paſtors, obliged the Competitors to do many mean things with the Princes to be upheld, to ſell Benefices, or beſtow them on their Creatures, and exorbitantly to levy the Tenths on the Clergy. It is hard to determine, which of the two Adverſaries had the right on his Side; nay, it was never judged meet, in order to the removing of the Schiſm, to ſearch into the right, it was found ſo very obſcure; and when the Councils of *Piſa* and *Conſtance* engaged in the Controverſie, they entred not upon this Queſtion, and offered no Prejudicate Opinion againſt the right of either; but they condemn'd and depos'd them, becauſe they would not renounce the Papacy, as they had engaged, and, as the caſe of the Peace required. The Schiſm has no way diminiſhed the certain Authority which the Supream Biſhops have received from JESUS CHRIST; but it has ſhewed, that they have a Superior Judge on Earth; which is a General Council.

Settlement of Annates, or Firſt fruits.

BONIFACE IX. was the firſt, that ſettled Firſt-fruits to be Paid by Biſhopricks and Abbies (that is to ſay, the reſerve of One Year's Revenue) whereof *John* XXII. had already given an Example, in putting a like Impoſition on Benefices for an Expedition into the Holy Land, and by ſettling firſt of all the Taxes for the Secretaries, that diſpatched Grants of Benefices, in Proportion to the Revenue.

The Inſtitution of the Jubilee.

BONIFACE VIII. appointed a Jubilee for all ſuch, as ſhould viſit the Churches of St. *Peter* and St. *Paul*, in the Year 1300. and ſo for every Hundredth Year. *Clement* V. ordered the ſame every Fiftieth Year, upon the Petition of the *Romans*.

The Queſtion of Poverty.

JOHN XXII. had a great Diſpute, as we have ſaid, with the Grey-Friars, about the Propriety of thoſe things, which they conſumed in the uſing. This Queſtion drew on that concerning the Poverty of JESUS CHRIST. There are great Volumes made on both ſides upon this Subject.

The Queſtion about the State of the Souls of the Juſt after Death.

The Opinion of this Pope touching the ſtate of Souls after Death, made a great noiſe; but this Queſtion was ſoon decided by *Benedict* XII. his Succeſſor, who determined clearly, that the Souls of the Juſt, who die Purged from their Sins, enjoy the intuitive Viſion of God, wherein he makes the chief Happineſs immediately after their Death, or after they have been purified in Purgatory, before the Day of Judgment, to conſiſt.

Provincial Councils, and particular Synods of Biſhops were frequent in this Century. All the Biſhops were bound to Appear there, at the Command of the Metropolitan, or to ſend Proxies,

and

and a lawful Excuſe. The Abbots, and the Deputies of the Chapters of Cathedrals were likewiſe ſent for thither. The Rules and Decrees which were made in the Provincial Councils were publiſhed, and put in execution by the Biſhops in their reſpective Dioceſſes: The Elections were yet Legal, and according to Cuſtom for the Biſhopricks and Abbies. The Ordinaries for the moſt part provided for other Benefices. There was of theſe a great number in Patronage; but ſuch as were preſented by Patrons, were forbidden to take Poſſeſſion, till they were inſtituted by the Biſhop, or his Archdeacon; but as for thoſe, who were provided with Benefices with charge of Souls, by the Donors, who had right both to confer and inſtitute, they were injoyned to preſent themſelves to the Biſhop of the place in due time. The Commendams of Abbies became very frequent; *Clement* V. who gave ſeveral of them, ſaw good cauſe to repent it, his Succeſſors continued them; and notwithſtanding the Revocation of *Benedict* XII. the moſt part of the Abbies began to be given in Commendam. *Clement* IV. reſerved to himſelf the beſtowing of all Benefices vacant *in Curiâ*. *Gregory* X. reſtrain'd it to a Month. *John* XII. in prohibiting the Plurality of Benefices, decreed, That thoſe, who had Money, ſhould be obliged to reſign, and herein appropriated to himſelf the Donation. *Benedict* XII. reſerved to himſelf for his life only, all the Benefices vacant *in Curiâ*, and all ſuch as were void by the tranſlation of Incumbents, to other Benefices. *Clement* VI. made the like Reſervations; but *Edward* III. King of *England*, prevented the Execution of it in his Kingdom. *Innocent* VI. revoked the Reſerves by his Bull *Paſtoralis*; but they preſently return'd to the old wont. *Gregory* XI. recall'd them afreſh; but during the Schiſm, which came on, the two Antagoniſts made uſe of all Methods to render themſelves Maſters of the Benefices, and the Miſchief became ſo great, that the Princes were obliged to ſeek a Remedy. After the Death of the Incumbents there were nominated Adminiſtrators to manage the Profits of the Benefices; but the right of the Crown took place in moſt part of the Biſhopricks, and conſequently the King, or ſuch as of Cuſtom, or Right, had the Adminiſtration of the vacant Biſhopricks, preſented to the Benefices thereon depending. In ſome places a Prebendary, when he came to die, might diſpoſe of a Year's Revenue of his Benefice, after his Death.

The Diſcipline of the Church, about Benefices and Incumbents.

The Plurality of Benefices was very common, in ſpite of the re-iterated Prohibitions; they were herein ſo remiſs, that Licenſe was given even to the ſame Perſon to enjoy two Benefices, provided they were not inconſiſtent, and that only one of them be with cure of Souls. Reſidence likewiſe was recommended, and ſuch as were provided of Benefices, were obliged to take the Orders thereunto requiſite. Command was given to pay the Tythe of all kind of Fruits: from this the Immunity of the Clergy, and the Revenues of the Church were exempted, and many Decrees were made againſt them, that ſhould attempt them; this Immunity was extended to the Leprous, who were ſhut up in the Hoſpitals. Never were Excommunications and Interdicts more frequently made uſe of, and all other Eccleſiaſtical Cenſures, than in this Age. The denial of Chriſtian Burial was an ordinary Puniſhment, and the Councils condemned Men to Pecuniary Mulcts for faults purely Eccleſiaſtical. The Excommunicate were not only deprived of Church Communion, but alſo of civil converſe, and ſuch as kept them Company, were excommunicated. Nevertheleſs, it was Prohibited to make uſe of Excommunications for Matters merely Pecuniary, and to uſe violence againſt the Excommunicate.

The greateſt care of the Prelates in the Councils was to regulate the Converſation and Morals of the Clergy; they made many Rules in reference to their Habits, and their Shaving. As to their Knowledge, they required not that it ſhould be of any large Extent; they contented themſelves, if the Unbeneficed Clergy were letter'd, that is to ſay, if they could Read and Write, and underſtood the Rudiments of Grammar; and as to the Prieſts, and ſuch as had Benefices with cure of Souls, they deſired they ſhould be inſtructed in the Articles of our Faith, and the Ceremonies of the Church. They forbid the receiving any Prieſts or Clerks, who were Strangers and Unknown, or to permit them to exerciſe the Functions of their Order. They enjoined the Prieſts to ſay Maſs at leaſt once a Month. They made divers Conſtitutions touching the Service of the Church, Reparations, and the Maintenance of the Churches, and the Ornaments. The diſtributions made to the Canons, that aſſiſted at Divine Service, of which the abſent had no ſhare, were ſettled almoſt in all places. The Churchwardens and the Clerks, or Maſters of Schools in Pariſhes ſaw themſelves confirmed in this Century. Many Laws were made for the Preſervation of the Goods of the Church, to prevent Alienation, and to oblige the Clergy to uſe them carefully. They were forbid to bequeath, or diſpoſe of the Churches Goods, which they had got together. It was ordained, that the Fonts for Baptiſm ſhould be incloſed; that the Hoſt and the Holy Chriſm, and the conſecrated Oils, ſhall be kept under Lock and Key. They revived all the Conſtitutions, which enjoined all the Faithful to aſſiſt at the Maſs of the Pariſh every *Sunday*. They granted Indulgences to them, that would accompany the Holy Sacrament, when it was carried to the Sick, to ſuch as ſhould pray for the Pope, the King and the welfare of the State, to thoſe, who ſhould bow their Heads at the Name of JESUS, who ſhould aſſiſt at the Maſs *de Beatâ*, &c. *John* XXII. granted them, to ſuch as ſhould repeat the Salutation of the Angel in the Evening, and this practice was approved in ſeveral Councils. They made many Decrees againſt them that eat Fleſh in *Lent*, or on Faſting Days. As to the Abſtinence on *Saturdays*, they made a Law for the Clergy; but it was not yet binding to the Laity.

Divers Regulations made of Manners of the Clergy, and of the Practices of the Church.

The Number of Mendicant-Friars continued very much to increaſe in this Century; but they degenerated from their ancient Simplicity, and their former ſtrictneſs. Many forſook their Order, and turn'd Seculars, or went over to other Orders, that they might be capable of Benefices, Penſions,

Obſervations on a Monaſtick Life.

Penſions and Offices. The number of thoſe that did it, became ſo great, that they were forced to debar them, who deſerted the Order of the Mendicants from the holding of Benefices, or receiving Penſions, and having Offices in other Orders. They were alſo made uncapable to give, or receive any Vote. The Monks were forbid to admit any Perſons to Profeſs before the Age of Fifteen, to ſuffer them to make Profeſſion, or detain them, before they had paſſed a Year of Probation, nor to delay their Admiſſion after the Year is expired. It was forbid to exact any thing for entrance into a Monaſtick Life. The keeping of the Nuns within their Cloiſter was order'd under the moſt ſevere Penalties. In fine, divers Canons were made for reforming the ancient Monks, who began to live looſely: and to oblige them more ſtrictly to obſerve the Diſcipline of their reſpective Orders, they were enjoined to hold frequent Chapters.

Regulation between the Curates and the Religious Mendicants about Preaching and Adminiſtring the Sacraments.

Clement the Vth. in the Council of *Vienne*, renewed the Decretal of *Boniface* touching the Preaching, and Confeſſions of the Friars Mendicants, whereby they are permitted to Preach in their Churches, and in the Schools, or Publick places, and not in the Pariſhes, if they are not deſired by the Curates, at leaſt if the Biſhops give them not expreſs order. As to Confeſſions it is ſaid, That their Provincials or Superiors ſhall preſent ſome of their Monks to the Biſhop for his Approbation; that leave is given to the Biſhop to reject ſome, but he may not abſolutely refuſe to grant the Monks licence to Confeſs; and if he does, they may hear Confeſſion, by virtue of the Power given them by the Holy See; but they are wholly forbidden to Adminiſter the Sacraments of the Euchariſt, or Extream Unction, or to marry any without the leave of the Curate.

Notwithſtanding this Deciſion, there were Divines, who aſſerted, That ſuch, as confeſt their Sins to the Monks, which had a general leave to take Confeſſions, were obliged to Confeſs a new to the Curate; that the Pope could not diſpenſe with the Pariſhioners confeſſing once a Year to their Curates, nor give a general Power unto the Monks to confeſs. *John de Apulia*, a Divine of *Paris*, was cited by the Pope, *John* XXII. for maintaining theſe Propoſitions, and conſtrain'd to recant them; and conſequently this Pope condemned them by his Unlimited Power, in the Year 1321.

After this, *Richard* Archbiſhop of *Armagh*, undertook, as we have already noted, to defend the Rights of the Curates, againſt the Friars Mendicants, and the matter was brought before the Tribunal of *Innocent* VI. where it was argued in the Year 1357. and there it hung; but he appointed, till further order, that the Mendicants ſhould be let alone in the Poſſeſſion they were in, of Confeſſing, Preaching and Burying, yet without Prejudice to the main Queſtion.

Nevertheleſs, there were divers Councils held in this Century, which revived the Canon, *Omnis utriuſq; Sexus*, and explain'd it, as meant of the Curate; and likewiſe ſome, which forbid the Curates to ſuffer their Pariſhioners to go to Confeſſion out of their own Pariſh. Yet, excepting the Prieſts, to whom they gave leave, to confeſs themſelves to ſuch other Prieſts, as they ſhould make choice of. As to Burials, they permitted the Monks to bury thoſe, that deſired to be interr'd in their Covents; but on condition that the Corps ſhould be carried to the Pariſh according to the Cuſtom, and the Duties Paid to the Pariſh Churches. It was forbid likewiſe to build Chapels without leave of the Biſhop, and that they ſubmit them to the Odinaries, as to what concerned the outward Service. Notwithſtanding the Prohibition of the Lateran Council, they ſettled in this Age ſome new Congregations, but they pitched on, to ſatisfie the Orders of the Council, one of the approved Rules, and ordinarily choſe that of St. *Auguſtin*, which was the moſt General; whereto they joined particular Conſtitutions.

Congregations ſettled in this Century.

GERHARD the Great, of *Deventer*, inſtituted in that City a Congregation of Canons Regular, which he ſtyled *Brethren of the Common Life*, becauſe they brought all they poſſeſt to the Community, without Power to draw it back, in caſe they had a Mind to quit it; they imployed themſelves in writing Works, and inſtructing the Youth in the Principles of Religion. The Jeſuites were ſettled at *Sienna* by *John Columbanus*, and were ſo called, for that they often had the Name of JESUS in their Mouths, and lived according to the Rule of St. *Auguſtin*. *Urban* V. approved of their Congregation in the Year 1367. St. *Bridget* inſtituted about the Year 1360. the Order of St. SAVIOUR under the ſame Diſcipline of St. *Auguſtin*, which was confirmed by the ſame Pope. The Order of *Hieronymites* was founded in *Caſtile*, by *Peter Guadaſtinaria*; *Gregory* XI. ratified their Conſtitutions, and ordered them to follow the Rule of St. *Auguſtin*. He gave the ſame Rule to the Order of St. *Ambroſe*, which he approved. There were alſo divers Military Orders inſtituted in this Age, as the Order of CHRIST eſtabliſhed in *Portugal* under the Papacy of *John* XXII. That of *Alcantara* in *Caſtile*, which depends on the preceding Age, not to mention the Knights of the Fleece ſet up by the King of *France*; and the Knights of the Garter, by *Edward* III. King of *England*, which were very different from the Military Orders.

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A CHRONOLOGICAL TABLE OF THE ECCLESIASTICAL HISTORY

Of the Fourteenth AGE of the CHURCH.

Year of Christ	Popes.	Emperors and Kings of the West.	Emperors of the East.	Eccleſiaſtical Affairs.	Councils.	Eccleſiaſtical Authors.
1300	*Boniface* VIII. the ſixth year of his Papacy, ending *Dec.* 24.	*Albert* of *Auſtria* Emperor of the Weſt, the third year of his Reign. III. *Philip* the Fair King of *France*, the 16th year of his Reign. *Ferdinand* King of *Caſtile* from 1295. *James* II. King of *Arragon* from 1291. *Dionyſius* King of *Portugal* from 1279. *Edward* I. King of *England* from 1272.	*Andronicus* Senior, the 17th year of his Reign. XVII. *Ottoman* the firſt Emperor of the *Turks*, whoſe Reign is counted from 1297.	The Publication and Opening of the Jubilee. *Boniface* appeared at *Rome* in his Pontifical Habits with this Inſcription, *Ecce duo gladii*, *i.e.* Lo! here are two Swords. He publiſhed a *Cruſado*, and ſent *Bernard de Saiſſet* Biſh. of *Pamiez* into *France*, who was there Arreſted.	The Council of *Melun* held in *January*. The Synod of *Colon*, under the Archbiſh. *Wichboldus*. The Synod of *Bayeux*. The Council of *Auch*.	*Dinus de Mugello*. *Engelbert* Abbot of *Admont*. *Jacobus Caietanus*; Cardinal. *Henry de Carret* is made Biſhop of *Lucca*. *Steven de Salagnac*. *Andreas Novocaſtrenſis*. *Ramerius de Piſa* flouriſhed.
1301	VII.	IV.	XVIII. The Biſhop of *Pamiez* ſet at Liberty. *Decemb.* 4. *Boniface* ſuſpended the Graces, and Privileges, granted the Kings of *France*, and hindered the Levy of a Subſidy upon the Clergy. He declares himſelf Supreme in things Spiritual and Temporal.		The Council of *Compeigne* held in *November*.	*William de Nangis* finiſhed his Chronicle. *Jacobus de Bemdictis*. *Juſtus à Ciſterts*, an Abbot. *Joannes Duns Scotus*. *Richard* of *Sienna*. *Peter de Dacia* flouriſhed.
1302	VIII.	V.	XIX. A Petition preſented to K. *Philip* the Fair againſt *Boniface* VIII. by *Will. Nogaret March* 12. An Aſſembly of the States of *France* againſt the Pretenſions of *Boniface Apr.* 10. The Writings and Proceedings on both ſides upon that Subject. The Publication of the Bull, *Unam Sanctam*, *Nov.* 16.		An Aſſembly at *Paris*, *April* 10. The Council of *Pennafiel*, *May* 13. the Authority	*Joannes Monachus*; Cardinal, founded a College bearing his Name at *Paris*. *Petrus de Boſco*. A nameleſs Author of the Treatiſe againſt of the Pope flouriſhed.
1303	IX. The Death of *Boniface*, *Octob.* 12. *Benedict* XI. choſen the ſecond of the ſame Month.	VI.	XX. The Appeal of the K. of *France* to the next Council. The Proceedings againſt *Boniface*. He is Arreſted at *Agnonia*, *Sept.* 8. illuded by *Sciarra Colonna*, and dyes ſometime after his deliverance.		An Aſſembly at *Paris*, *June* 13. The Council of *Nogarol* held in *December*.	*Ptolemæus Lucenſis*, finiſhes his Eccleſiaſtical Hiſtory. The Death of *Dinus de Mugello*.

Years of Christ.	*Popes.*	*Emperors and Kings of the West.*	*Emperors of the East.*	*Ecclesiastical Affairs.*	*Councils.*	*Ecclesiastical Authors.*
1304	I. The Death of *Benedict*, *July* 8. The Holy See remained vacant till the next year.	VII.	XXI.	Pope *Benedict* revokes his Bulls published against *France*. *Joannes Parisiensis* broaches an erroneous Opinion concerning the Eucharist. It was condemned by the Bishop of *Paris*, who silenced that Monk.	The Council of *Compeigne* held the Friday after the Feast of Circumcision.	*Joannes Parisiensis* a *Dominican*, is made Licentiate of Divinity at *Paris*, and a little after composes his Treatise of the Eucharist. *Ægidius Romanus* wrote his Question about the Ecclesiastical and Temporal Powers. *Alvarus Pelagius* enters into the Order of Grey-Friars. *Thomas Wiche* finishes his Chronicles of *England*.
1305	I. *Clement* V. is chosen Pope *June* 5. He is crowned at *Lions*, *Nov.* 11. and resides in *France*.	VIII.	~~XXII.~~	~~Pope *Clement*~~ revokes the Bulls of *Boniface* against *France*, particularly, *Unam Sanctam*. The Templars are threatned, and K. *Philip* the Fair undertakes to proceed against them.		*Henry Stero* finishes his History of the Emperours of *Germany*. *Everardus* finishes his Continuation of the Annals of *Stero*. *Vitalis de Turno* wrote his Moral Mirror upon Scripture. *Joannes de Janduno*. *Thomas Joyce* is made a Cardinal. *Philip* a *Cystertian* Abbot is made Bishop of *Aichstat*. *Bernardus Guidonis* is appointed Inquisitor against the *Albigenses*.
1306	II.	IX.	XXIII.	The Pope promises by his Bull, *Aug.* 23. to inform against the Templars.		The Death of *Joannes Parisiensis*, the *Dominican*, *Sept.* 22. The Death of *Jacobus de Benedictis*, *Sept.* 25.
1307	III.	X.	XXIV.	The Templars are arrested through all *France*, *October* 5. Informations brought against them at *Paris*, by *Gulielmus Parisiensis*, and in other places by others.		*Sustridus*, a Priest of *Misnia* finishes his Chronicle. *Aiso*, a *Premonstratensis* finishes his History of his Voyage into the Holy Land. *Nicholas Trivet* finishes his Chron.
1308	IV.	The Emperor *Albertus* is slain by one of his Nephews, *May* 10. *Henry* of *Luxenburgh* succeeds him, *Nov.* 1. The Death of *Edward* I. K. of *England*, to whom *Edward* II. succeeds.	XXV.	The Pope calls the Cause of the Templars to the Holy See. The Judgment of the Divines of *Paris* about the Templars. The Pope questions the Templars, who are put into his power, and gives leave to the Inquisitors and Bishops to draw up a Process. He appoints Commissioners to proceed against their Order. *Dulcinus* the Heretick, who had drawn many Persons after him is arrested near *Verceil*, is carried & burnt in that City, & his followers dispers'd.	The Council of *Auch* held *Novemb.* 26.	*Gulielmus Parisiensis* a *Dominican*. *Joannes de S. Geminiano* flourished. The Death of *Joannes Duns Scotus*, *Novemb.* 8.
1309	V.	I. *Robert* the Son of *Charles* II. was King of *Naples*, and powerful in *Italy*.	XXVI.	The Popes Commissioners form a Process against the Templars.	The Council of *Presburg* in *Hungary* held *Nov.* 10.	*Beringarius de Fredol*, was made Cardinal and Bishop of *Frescati*, and his Nephew succeeds him in the Bishoprick of *Bexiers*.

Years of Christ.	Popes.	Emperours and Kings of the West.	Emperours of the East.	Ecclesiastical Affairs.	Councils.	Ecclesiastical Authors.
1310	VI.	II.	XXVII.	The Templars are condemned in a Provincial Council at *Paris*, and several put to Death in *May*. Informations thro' all Christendom against the Templars. The Pope causes the Errors of *John Oliva* to be examined by *Vitalis de Furno*, a *Grey-Frier*.	The Council of *Saltzburg*. The Council of *Colen*. The Council of *Paris* begun in *May*. The Council of *Ravenna*. The Council of *Salamanca*, *July ult.* A Synod at *London*. A Council at *Mentz*. The Death of *Thom. Joyce* Cardinal. The Death of *Joannes de Janduno* about this year.	*Jacobus de Viterbo*. *Alexander de Alexandria*. *Joannes de Friburg*, Bishop of *Osnia*. *Malachas* a *Grey Frier* flourished. *Gulielmus Durandus* Bishop of *Menda*, composed his Treatise of the manner of celebrating a General Council. *Ubertinus de Casalis* wrote that year in favour of *Petrus Oliva*.
1311	VII.	III.	XXVIII.	A solemn Revocation of all that *Boniface* had done against *France* by the Bull of *Apr.* 27.	The Council of *Ravenna*, held *June* 21. The General Council of *Vienna*, which was opened, *Octob.* 16.	*William de Mandagot* is made Cardinal. *Raimundus Lullus* composed his Treatise, intitled, The Fantastick *Jacobus de Termes* wrote his Treatise of the Exemptions and Privileges of Monks.
1312	VIII.	IV. The Emperor *Henry* VII. went into *Italy*, and was Crowned at *Rome*. *Ferdinand* of *Castile* dyed, & his Son *Alphonsus* XI. succeeded him.	XXIX.	The Dissolution of the Order of Templars is resolved upon in the Council of *Vienna* & published *May* 22. The Errors of the *Begardi & Beguinæ* were condemned in the same Council.		*Vitalis de Furno* is made a Cardinal. *Alexander de S. Elpidio* is made General of the *Augustine Monks*. *Bernardus Guidonis* is made Procurator General of the *Friers* Preachers. *Nichephorus Calvistus*. *Eckard* a *Dominican*. *Guido* Bishop of *Ferrara*. *Petrus Saxo*. *Gerhardus de Bononia* flourished.
1313	IX.	V. The Emperor *Henry* dyed in *Italy Aug.* 24. and there was an *interregnum* 4 Months.	XXX.	The Great Master of the Order of the Templars, and the Dauphin's Brother were executed at *Paris*, *March* 11.		*Raimundus Lullus* wrote his Treatise of Substance and Accident. *Bernardus Guidonis* finished his History of the Monks of *Grand-mont*. The Death of Cardinal *Monachus*.
1314	The Death of *Clement* V. *May* 17. and a contest between the *Italian* and *French* Cardinals about electing a Pope. The Dispersion of the Cardinals, and a Vacancy of the Holy See 2 years 3 months and 17 days.	The Electors of the Empire are divided, one part chose *Lewis* of *Bavaria*, and the other *Frederick* the Son of *Albert* of *Austria* which caused a War in *Germany*. I. *Philip* the Fair King of *France* dyes, *Nov.* 19. and *Lewis* X. surnamed *Hutin* succeeded him.	XXXI.		A Council at *Paris* held on Tuesday before the Translation of S. *Nicholas*. The Council of *Ravenna* held *Octob.* 10.	The Death of *Joannes de Friburg*. *William le Meure* Bishop of *Angers* finished his Collection of Synodal Statutes and dyed. *Petrus de Palude* a Licentiate of Divinity in the University of *Paris*.

Years of Christ.	Popes.	Emp. and Kings of the West.	Emperors of the East.	Eccleſiaſtical Affairs.	Councils.	Eccleſiaſtical Authors.
1315		II.	XXXII.	*Walter Lollard* began to teach his Errors.	The Council of *Saumur* held at *Michaelmas*. The Council of *Nogarol*. The Death of *Raimundus Lullus*, *June* 29.	*Victor Porchet de Salvaticis* compoſed about this year his treat. again the Jews. *Antonius Andreæ*. *Hugh de Prato*. *Joannes de Neapolis*.
1316	*Philip* Earl of *Poictiers* aſſembled the Cardinals at *Lions*, & there choſe *John* 22. *Aug.* 6. who was crowned in that City, *Sept.* 5. and went to reſide at *Avignon*.	III. *Lewis Hutin* King of *France* dyed, *June* 5. leaving his Queen *Clement* with Child, who brought forth a Son, *Nov.* 15. He dyed 8 days after *Philip* the Long the Brother of *Lewis* was declared King and Crowned at *Rheims Jan.* 6. the next Year.	XXXIII.		The Council of *Senlis* held *May* 15.	*Michael de Ceſena* was choſen General of the *Grey Friers*. *Oderick de Port-naon* finiſhed his Chronicle. *Martin*, a *Dominican*. *Sibert Becanus*. *Petrus de Perpignan*. *Herenus de Boys* flouriſhed. The Death of *Ægidius Romanus*, *December* 22.
1317	II.	IV.	XXXIV.	A Proceſs made by the Pope againſt *Hugo Giraldus* Biſhop of *Cahors*. An Erection of Archbiſhopricks and Biſhopricks in *France*. A Publication of the *Clementines* by *John* 22. The *Grey Friers* called Spirituals are cited by *John* 22, who condemned the Pretenſions by his Bull *Quorundam*. Proceedings againſt the Monks, who diſobeyed that Bull, of whom 4 were Burnt at *Marſeilles*. *Arnoldus de Villa nova* vented ſome Errors at *Paris*, which were condemned.	The Council of *Senlis*, *Mar.* 27. The Council of *Ravenna* held *Octob.* 27.	The Death of *Gerhardus de Bononia*, which hindered his finiſhing his ſumm of Divinity.
1318	III.	V.	XXXV.			*Durandus à S. Porciano* nominated by the Pope Biſhop of *Puy*, or *Annecy*. *Harvæus Natalis* is made XIV General of the *Grey Friers*. *Guy Terrena de Perpignan*, a *Carmelite*, made alſo General of his Order.
1319	IV.	VI.	XXXVI.	The Proceſs and Condemnation of *Bernard Delitioſi* a *Grey Frier*. The Eſtabliſhment of the Order of Chriſt in *Portugal*, to which the Revenues of the Templars in that Kingdom were applyed.		*Bertrandus de Turre* is made Biſhop of *Salerno*, and the next year a Cardinal. *Robert* a *Dominican* flouriſhed.
1320	V.	VII.	XXXVII.		The Council of *Sens* held the Thurſday after *Whitſuntide*.	*Auguſtine Triumphus*. *Albert* of *Padua*. *Joannes Baſſolis*. *Jacobus de Lauſanna*. Peter *Auvergne* Canon of *Paris* wrote about this Year. Card. *Vitalis è Furno* obtained the Title of B. of *Albania*. *Petrus Bertrandus* is made Chancellor of *Joan* Queen of *France*, and a little after Biſhop of *Nevers*.
1321	VI.	VIII.	XXXVIII.	*Ubertinus de Caſſalis* is accuſed to the Pope who appointed the Cardinal of *S. Sabina* to examin his Writings.	The Council of *London* in *November*.	*Petrus Aureolus* is made Archb. of *Aix*. *Ptolomæus Lucenſis* is made Biſh. of *Torcello*. *Guy Terrena* is choſen Biſh. of *Majorca* and after tranſlated to the Biſhoprick of *Elne*. *John d' Alier* is choſen XIII. General of the *Carmelites*. *Marinus Sanutus* preſents to the Pope his Treatiſe of the Secrets of the Faithful of the Croſs. The Death of *William Mandagot* in *November*.

Years of Christ.	*Popes.*	*Emperours and Kings of the West.*	*Emperors of the East.*	*Ecclesiastical Affairs.*	*Councils.*	*Ecclesiastical Authors.*
1322	VII.	IX. The Death of *Philip* the Long, to whom succeeded *Charles* the Fair his Brother.	XXXIX.	The Decretals of *John* XXII. *Ad Conditorem, & cum inter nonnullos*, concerning the Property of things spent by the *Grey-Friers*. The Pope obliges Cardinal *de Furno* to recant his Opinion, contrary to his Holiness's concerning the Poverty of J. Christ. *Ubertinus de Casalis* being questioned by *John* the XXII. concerning the Poverty of J. Christ, answers in Writing, which is approved by the Pope in Consistory. *Michael Cæsenas* General of the *Grey-Friers*, causes the Opinion of *John* XXII. concerning the Poverty of J. Christ to be condemned in a General Chapter of his Order at *Paris*.	The Council of *Valadolid* in the end of *August*. The Council of *Colen*, *Octob.* 31.	*Johannes Parisiensis*, a Canon Regular finishes his Memoirs of History. *Barnard Guidonis* ends his Mirror of the Popes, Emperors, *&c.* which he dedicated to *John* XXII. *John de Regne.* *Stephen de Provence.* *John de Blomendal* flourished. The Death of *Philip* Bishop of *Aichstat*. The Death of *Hugh de Prato*.
1323	VIII.	X. *Frederick* is defeated, and taken Prisoner by *Lewis* of *Bavaria*.	XL.	The Pope excommunicates *Lewis* of *Bavaria*, who appeals the next year to a Gen. Council. *Francis Maronius* a *Grey-Frier*, who first introduced the *Sorbonick* Act into the Schools of the *Sorbonne* takes his Doctors Degree.	The Council of *Paris* held in *February*. The Council of *Toledo*.	*Bernard Guidonis* is made Bishop of *Tuy* in *Gallicia*, and translated the next year to the Bishoprick of *Lodeve*. *Berengarius* of *Fridol* dyed *June* 10. The Death of *Harvæus Natales*. The Death of *John* of *Naples* about this year
1324	IX.	XI.	XLI.	The Bull, *Quia quorundam mentes*.	The Council of *Toledo* held in *November*.	*Marsilius* of *Padua*, a Lawyer, wrote his Treatise against the Authority of the Pope about this year
1325	X.	XII. The Death of *Dionysius* K. of *Portugal*, to whom his Son *Alphonsus* IV. succeeded.	XLII.	The Condemnation of the Errors of *Petrus Oliva* a *Grey-Fryer*.	*Alexander de S. Elpidio* made Archbishop of *Ravenna*. *Guy* chosen Abbot of *S. Denis*. *William* of *Nottingham*. *Astesan*. *Monaldus*. *Gerhardus de Sienna* flourished. The Death of *Francis Maronius*.	*Petrus Bertrandus* translated to the Bishoprick of *Autun*.
1326	XI.	XIII. The Death of *James* II. King of *Arragon*, and *Alphonsus* IV. succeeds him.	XLIII. *Urchan*, or *Orcham* the Son of *Ottoman* succeeds him.		The Council of *Avignon*, *June* 18. The Council of *Complutum*, *June* 25. The Council of *Marsac*, *Dec.* 8. The Council of *Senlis*.	*Durandus de S. Porciano* is translated to the Bishoprick of *Meaux*. *Henry de Carret* is driven out of the Bishoprick of *Lucca* by *Lewis* of *Bavaria*. *Dominicus Grenerius* is made Master of the sacred Palace by the Pope, and after Bishop of *Pamiez*.

Years of Chriſt.	Popes.	Emperours and Kings of the Weſt.	Emperours of the Eaſt.	Eccleſiaſtical Affairs.	Councils.	Eccleſiaſtical Authors.
1327	XII.	XIV. *Lewis* of *Bavaria* goes into *Italy*. *Edward* King of *England* is depoſed, and his Son *Edward* III. ſet up in his ſtead.	XLIV.	*Ceccus* of *Aſculum* is condemned to be burnt at *Bononia* for maintaining, that the influence of the Stars neceſſitates Man's Will.	The Council of *Ruffec* held in *January*.	*Maximus Planudes* is ſent Embaſſador to *Aquileia*. The Death of *Vitalis de Furno*, Cardinal.
	The Book of *Marſilius* of *Padua* condemned by *John* XXII. *Michael Cæſenas* General of the *Grey-Friers* maintains his Opinion concerning the Poverty of J. Chriſt, before the Pope at *Avignon*, and is Impriſoned, but he eſcapes a little after, and appeals from all the Pope had done, or could do to a General Council.					
1328	XIII. *Lewis* of *Bavaria* cauſes *Michael Corbario* to be choſen Antipope, who takes the name of *Nicholas* V. and is enthroned, *May* 12. He was driven out of *Rome*, *Aug.* 4.	XV. *Lewis* of *Bavaria* is crowned Emperor at *Rome* by Cardinal *Colonni*, *Jan.* 17. The Death of K. *Charles* the Fair. *Philip* of *Valois* ſucceeds him, and is crowned at *Rheims*, *May* 28.	XLV. *Andronicus jun.* depoſes his Grandfather from the Empire. I.	The Pope cauſes Proceſs to be formed againſt *Michael de Cæſena* General of the *Grey-Friers*, and appoints Cardinal *Bertrand de Turre*, of the ſame Order, Vicar General.	The Council of *London* in *February*.	The Death of *Auguſtine Triumphus*, *Apr.* 2. The Death of *William Durandus* Biſhop of *Menda*. The Death of *Nicholas Trivet*.
1329	XIV.	XVI.	II.	*John* 22. begins to Preach his Doctrin againſt the Viſion of God immediatly after death.	The Council of *Compeigne* begun the *Monday* after the Nativity of the Virgin & ended the *Friday* after the exaltation of the Hol. Croſs. Conferences held at *Paris* in *Dec.* about the Church Power.	*Michael Cæſenas* wrote in defence of his Opinion concerning the Poverty of J. Chriſt againſt *John* 22. *John Bacon* a Carmelite is made Provincial of his Order in *England*.
	This Pope depoſeth by his Bull *Michael Cæſenas* from his Generalty, and cauſes his Depoſition to be approved and confirmed in a General Chapter of the *Grey-Friers*, held this year at *Paris*. *Gerard Odonis* is choſen General in his place. The King of *France* harkning to the Petitions of his Clergy, maintains them in their Rights and Cuſtoms. The Errors of *John Eckard* a German Divine condemned by the Pope.					
1330	XV. *Peter de Corbario* is delivered to *Joh.* 22. and renounces his Papal Dignity.	XVII.	III.		The Council of *Lambeth*. The Council of *Marſac* held, from *Dec.* 6. to 11.	*William Ockam* is excommunicated by the Pope for writing againſt him in favour of *Lewis* of *Bavaria*, and flies to that Prince.
	Ubertinus de Caſſalis maintains his Opinion concerning the Poverty of J. Chriſt. *Alvarus Pelagius* is made Apoſtolick Penitentiary by the Pope about this Year. *Petrus de Caſa* is choſen the XIV General of the *Carmelites*. *Lupoldus Saxo*. *Nicholas Lyra* finiſhes his Poſtills upon the Scripture. *Philip de Montcalier* writes his Poſtill and Sermons. *William Mount*.					
1331	XVI.	XVIII.	IV.	*Petrus de Palude*, & ſome other Doctors, are of Opinion, that a Frier Preacher, who in Confeſſion had known the falſhood of certain Letters produced by *Robert d'Artois*, to prove his pretended Right to his Earldom, might, without ſin diſcover it, yea, was obliged to do it.		*Petrus Bertrandus* is made Cardinal. *Petrus de Palude* made Patriarch of *Jeruſalem* the year before, takes his Voyage thither. The Death of *Bernard Guidonis* *December* 13.

Years of Christ.	*Popes.*	*Emperors and Kings of the West.*	*Emperors of the East.*	*Ecclesiastical Affairs.*	*Councils.*	*Ecclesiastical Authors.*
1332	XVII.	XIX.	V.		The Council of *Maxfield* in *July*.	*Alvarus Pelagius* is honoured with the Title of Bishop of *Coronna*, and after is made Bishop of *Silves*.
1333	XVIII.	XX.	VI.	The Publication of a General *Crusado* for the Holy-Land.		*Richard Fitz-Ralph* is made Chancellor of *Oxford*. *William de Rubion & Guy de Montrocher* flourished. The Death of *Durandus à S. Porciano* Bishop of *Meaux*.
1334	XIX. The Death of *John* the XXII, which happened *December* 4. and *Benedict* XII. is chosen the 16th. and is Crowned four days after.	XXI.	VII.	King *Philip* of *Valois* causes the Doctors of Divinity of the Faculty of *Paris* to condemn the Opinion of *Joh.* XXII concerning the Vision of God, and wrote to that Pope, that he should revoke it.		The Letter of *William Ockam* to the Chapter General of his Order assembled at *Assisi*. *Philip Cabassolas* is made Bishop of *Cavaillon*. The Death of Cardinal *Bertrandus de Turre*.
1335	I.	XXII.	VIII.	Pope *Benedict* XII. debates the Question about the Beatifick Vision. The Ambassadors of *Lewis* of *Bavaria* to the Pope rejected. The Revocation of Commendams of Cathedral-Churches, and Abbys by Pope *Benedict* XII. A Bull concerning Residence.	The Council of *Salamanca* *May* 24. The Council of *Roan* held in *September*.	*William Montledun* *Simon Boraston*. *Walter Burley*. *John Canon*. *Matthew Blastares*. *Nilus Cabasilas* flourished.
1336	II.	XXIII. The Death of *Alphonsus* King of *Arragon* to whom *Peter* IV. succeeded.	IX.	The Pope decides by his Constitution of *Feb.* 22. that the Souls of the Saints purged from sin see God intuitively immediatly after Death The Revocation of the Tenths, which had been granted to King *Philip de Valois*, upon the Clergy of *France*, in consideration of his intended Expedition into the Holy Land.	The Council of *Bourges* *Oct.* 17. The Council of *Chateaugonthier* held in *November*.	*William de Baldensel* wrote the History of his Voyage into the Holy Land. The Death of *William* of *Nottingham* *Octob.* 5.
1337	III.	XXIV.	X.	*Francis Pistorio* a *Grey-Frier* is condemned to be burnt at *Venice*, for maintaining that J. Christ and his Apostles had nothing in property, contrary to the Decision of *John* XXII.	The Council of *Avignon* in *September*.	*Arnoldus Ceriomes* wrote his two Letters.
1338	IV.	XXV.	XI.	An Ambassage of *Lewis* of *Bavaria*, and the King of *France* to the Pope to obtain Absolution, but is denyed the first time. The Solemn Protestation of *Lewis* of *Bavaria* against the Proceedings of *John* XXII. *Barlaam* sent by the Emperor *Andronicus* propounds to the Pope an Union between the *Greek*, and *Latin* Churches, which is rejected. *Daniel de Trevisi* is sent by *Leo* King of *Armenia* to Pope *Benedict* XII, and composes a Treatise for the Justification of the *Armenians*.	The Assembly of *Francfort* held in *August* against the Proceedings of *Joh.* 22.	*Joannes de Janduno*, wrote his Treatise, entitled, an Information of the Nullity of the Process made by *John* 22. against the Emperor *Lewis* of *Bavaria*. *Bartholomew de St. Concordia* wrote about this Year.

Years of Christ	Popes.	Emperors and Kings of the West.	Emperors of the East.	Ecclesiastical Affairs.	Councils.	Ecclesiastical Authors.
1339	V.	XXVI.	XII.		The Council of *Toledo*, *May* 19.	
1340	VI.	XXVII.	XIII.	*Barlaam* accuses the *Palamites*. He is condemned in the Council of *Constantinople*.	The Council of *Constantinople*.	*Alvarus Pelagius* finishes his Treatise *de Planctu Ecclesiæ*. *Henry Urinaria*. *Robert Cowton*. *Durand de Champeigne*. *Clement* of *Florence*. *Lupoldus de Bamberg*. *Simon Fidatus de Cassia* and *Joannes Andreæ* flourished. The Death of *Nicholas Lyra*, *Oct.* 23
1341	VII.	XXVIII.	The Death of *Andronicus jun.* in *May*, who left two Sons, *John* and *Manuel Palæologus*, and made *Cantacuzenus* their Tutor. *Anne* the Empress, the Widow of *Andronicus* drives away *Cantacuzenus*, who fled to *Adrianople*.	Cardinal *Peter Bertrandus* founded the College of *Autun* at *Paris*. The *Palamites* compose a Synodical Writing about their Doctrine.	The Council of *Constantinople* against *Acindynus*. The Council of *London*.	The Death of *Petrus de Palude Jan.* 31. *Paul de Lyazares*. *Lapu de Chastillon*. *Albert de Bresse*. *Herman de Schiloe*. *William de Kayoth*. *Paul de Perusia*, and *Bernard de Parenzo* flourished.
1342	VIII. *Benedict* XII. dyed *Apr.* 25. and *Clement* VI. was chosen *May* 7. and crowned *May* 19. I.	XXIX.	*Cantacuzenus* is proclaimed Emperour at *Adrianople*. I.	Pope *Clement* labors for the Peace of *Italy* and *France*. *Anne* the Empress Widow of *Andronicus* propounds to the Pope the Union of the two Churches. The *Palamites* are driven from *Constantinople*.	The Council of *London* held in *October*.	*John de Malverne* composes his Treatise of Visions. *Osbert* a Carmelite. *John Olney*. *Simon de Spires*. *Joannes Saxo*. *John de Rupescissâ*. *Gerhard de Savona*. } flourished. The Death of *Guy de Parpignan Aug.* 21
1343	II.	XXX. The Death of *Robert* King of *Naples*, after which the Kingdom fell to his little Daughter, who was married to *Andrew* King of *Hungary*.	II.		The Council of *London* held in *January*.	*Philip Cabassolas* is made Chancellor of *Joan* Queen of *Sicily*. *Fortanarius Vassalli* is chosen the XIX General of the *Grey-Friers*. *Bartholomew* an *Augustin* is made Bishop of *Urbin*. *Petrus Raimondus* is made XV General of the *Carmelites*. *Francis Petrarch* a Poet is crowned with Lawrels at *Rome*. The Death of *Michael Cæsenas*.
1344	II.	XXXI.	III.	The Pope removes the Jubilee to the 50 Year at the Request of the *Romans*. He accepts a Present of the Magistrates, but refuses to go to *Rome*. A *Croisado* against the *Turks*. The Church of *Prague* made an Archbishoprick. *Palamas* and *Isidore* are condemned in a Council of *Constantinople* by *John* the Patriarch.	The Council of *Constantinople*. The Council of *Noyon* in *July* 26.	

Years of Christ.	*Popes.*	*Emp. and Kings of the West.*	*Emperors of the East.*	*Ecclesiastical Affairs.*	*Councils.*	*Ecclesiastical Authors.*
1345	III.	XXXII. *Andreus* King of *Hungary* is slain, and *Joan* his Wife marries *Lewis* Prince of *Tarentum*.	IV.			*Holkot.* *Robert.* *Richard Hampole.* } flourish'd
					Jacobus Tolquier dedicates his *Viridarium Gregorianum* to the Pope. *Thomas* of *Strasburg* is chosen General of the *Augustins*.	
1346	V.	XXXIII. The Electors of *Colen* and *Treves* at the end of *August* chose *Charles* of *Luxenburg* Emperor, and set him up against *Lewis* of *Bavaria*. The Pope confirms this Election.	V.	The Pope renews the Process against *Lewis* of *Bavaria*, and deposes him. *Palamas* is absolved, and *John* Patriarch of *Constantinople* deposed.	The Council of *Paris*, *Mar* 14. The Council of *Constantinople*.	
1347	VI.	*Lewis* of *Bavaria* dyed, *Octob.* 11. and *Char.* IV. gets possession of the Empire. The Electors chose *Gontherius* Earl of *Turingia*, who dyes the same year. *Charles* is crowned Emperor at *Aix La Chapelle*, & holds the Empire Peaceably. I.	*Cantacuzenus* obtains *Constantinople*, and makes Peace with *Palæologus* whom he makes Emperor with him.	*Isidore* is chosen Patriarch of *Constantinople*, and *Palamas* Archbishop of *Thessalonica*. The Enemies of *Isidore* and *Palamas* condemn them in a Council of *Constantinople*. The Propositions of *John Mercourt* condemned by the Bishop, and Faculty of Divinity at *Paris*.	The Council of *Toledo* held at *Complutum*, *Apr.* 24. The Council of *Constantinople* against *Isidore* and *Palamas*.	*Richard Fitz-Ralph* is made Bishop of *Armagh*, and *Fortanerius Vassalli* Archbishop of *Ravenna*. The Birth of S. *Catharine* of *Sienna*. *Bernard* Abbot of *Mont. Cassin* dyed. The Death of *William Ockam*.
1348	VII. *Nicholas Laurentius* having assumed the title of Roman Tribune endeavoured to make himself Master of *Rome*, but was driven out of it.	II.	VII.	A Recantation of the Doctrines delivered by *Nicholas Utricourt* made by the Order of the Faculty of Divinity at *Paris*.		*Simon Fidatus de Cassia* dyed *Feb.* 11. & *Joannes Andreæ*, *July* 7. *Joannes Hensimius* finished his Continuation of the History of the Bishops of *Leige*. *Thomas Bradwardin* is chosen Archbishop of *Canterbury*, and dyes 40 days after.
1349	VIII.	III.	VIII.			The Death of Cardinal *Peter Bertrandus*, *June* 24. The Death of *Rich. Hampole* *Sept.* 29 The Death of *Gerhard Odonis*. The Death of *Robert Holkot*.

Years of Christ.	*Popes.*	*Emperors and Kings of the West.*	*Emperors of the East.*	*Ecclesiastical Affairs.*	*Councils.*	*Ecclesiastical Authors.*
1350	IX.	IV. The Death of *Philip de Valois* King of *France*, *Aug.* 25. to whom his Son *John* succeeded, who was crowned at *Rheims Sept.* 26. The Death of *Alphonsus* K. of *Castile*, who left his Kingdoms to his Son *Peter* I.	IX.	The Constitution of the Pope concerning the Conclave, which allowed the Cardinals to have there two Clerks a piece, and their several Lodgings. The Emperor *Cantacuzenus* sends Ambassadors to the Pope about this year to treat of the Union of the two Churches.		*Albericus de Rosate.* *Pet. de Paternis.* *Adam Goddam*, or *Woddam.* *Nicholas Cabasilas.* *Nicephorus Gregoras.* *Theophanes.* *Robert* the Carmelite. *Mich. de Massâ.* *Joan. Wilsgram.* *Joannes Saxo.* *Joan. Brammart.* flourished. The Death of *Bartholomew d'Urbin.*
1351	X.	V.	X.	A Recantation of some Doctrins delivered by Dr. *Simon*, made by the Order of the Faculty of Divinity at *Paris.*	The Council of *Lambeth.* The Council of *Beziers*, *Novemb.* 7.	*Peter* a Monk of *Claravallis* wrote his Letter in the Name of *Lucifer* to the Worldlings. *Fortinerius Vassalli* is made Patriarch of *Grado.*
1352	XI. *Clement* VI. dyed *Dec.* 6. and *Innocent* V. chosen *Dec.* 18. and crowned the 23.	VI.	XI.		*Henry and John Erford.* *John Tacesphalus.* *Nicholas Dorhm.* *Tilman.* *Peter Thomas.* *Bartholomew* a *Grey-Frier.* flourished.	
1353	I.	VII.	XII.	Two Grey-Friers burnt at *Avignon* for their Opinion about the Poverty of J. Christ.		*Petrus de Claravalle* wrote his Epistle in the Name of Jesus Christ to *Innocent* VI.
1354	II.	VIII.	XIII.	A Recantation of certain Doctrines delivered by one *Guy* an *Augustine* Frier, made by the Order of the Faculty of Divinity at *Paris.*		*Callistus* a Monk of Mount *Athos* is made Patriarch of *Constantinople.*
1355	III.	IX. The Emperor *Charles* is crowned at *Rome* on *Easter-day*, *Apr.* 5	XIV.	A Dispute among the *Greeks* about the Light on Mount *Tabor*, the Essence, and the Operation of God, decided by the Council of *Constantinople.*	A Council at *Constantinople* against the Enemies of *Palamas.* The Council of *Toledo Oct.* 1.	*Joannes Thaulerus.* *Petrus Bercherius.* *Alphonsus Vargas* flourished. *Philotheus* is chosen Patriarch of *Constantinople* in the room of *Callistus*, who was put out about the end of this Year.
1356	IV.	X.	XV.			*Nicholas Oresmius* is made Head of the College of *Navar.* *Nicholas Eymericus* is appointed Inquisitor General by the Pope about this year.

1357

Years of Christ.	*Popes.*	*Emperours and Kings of the West.*	*Emperours of the East.*	*Ecclesiastical Affairs.*	*Councils.*	*Ecclesiastical Authors.*
1357	V.	XI. The Death of *Alphonsus* IV. K. of *Portugal.* He left *Peter* the Cruel his Son, Heir of his Kingdom.	*Cantacuzenus* leaves the Empire to *John Palæologus*, and retires into a Monastry. I.	*Richard* Archbish. of *Armagh* in *Ireland* opposes the Begging Friers about the Offices of the Clergy, and their Begging, and went to *Avignon* about it, where he delivered a discourse upon that Subject *Nov.* 8. before the Pope and Cardinals.		*Gregorius Ariminensis* is chosen General of the Augustine Monks, *May* 24. in the room of *Thomas* of *Strasburg*, who dyed this year. *Richard* of *Armagh.* *Robert Conway* flourished. *Ralph Higden* finished his Chronicon, which was continued by *John Malverne.*
1358	VI.	XII.	II.			The Death of *Callistus* Patriarch of *Constantinople.* The Death of *Gregorius Ariminensis.* The Death of *Adam Goddam.*
1359	VII.	XIII.	III. *Amurath* succeeds his Father *Orcham.*	*Bertholus de Rorbach* is condemned to be burnt at *Spires* for his Errors. *Jenovez* of *Majorca* foretells, that Antichrist shall come at Pentecost in 1360.		The Death of *Alphonsus Vargas* Oct. 13. as some say, but as others, *Dec.* 26. 1366.
1360	VIII.	XIV.	IV. Angel St. *Michael*, and is condemned by the Archbishop of *Toledo*, and burnt. His Scholar *Nicholas* of *Calabria* declares himself the Son of God, and is burnt at *Barcelona.* *Gerhardus Groot* institutes the Order of the Friers of a Common Life. The Jesuits are instituted at the same time. The Order of S. Saviour is erected by St. *Bridget.*	*Martin Gonsalvus* calls himself the		*Bernard Dapifer* wrote his History of St. *Gothalmus.* *Fortanerius Vassalli* is made Cardinal, and dyes the next Year in *October.* *Joannes Calderinus.* *Bartholomew Glawvile.* *Jordanus Saxo.* *Joannes Cyparissiota.* *Manuel Calecas* flourished. The Death of *Robert Conway.* The Death of *Richard* Archbishop of *Armagh*, *Decemb.* 16.
1361	IX.	XV.	V.			*John Scadland* begins his Treatise of the State of the Cardinals. *Nicholas Oresmius* is made Treasurer of the Chappel at *Paris.* The Death of *Joan. Thaulerus*, *May* 17
1362	X. *Innocent* VI. dyed *Sept.* 12. and *Urban* V. was chosen *Octob.* 28. and crowned *November* 5. I.	XVI.	VI.		The Council of *Maxfeild.* The Council of *Lambeth.*	*Peter Boherus.* *Jacobus de Altâ villâ.* *John Imenheusen* flourished. The Death of *Peter Bercherius.*
1363	II.	XVII.	VII.	A Recantation of certain Doctrines of Mr. *John Chaleur* made by the Order of the Faculty of Divinity at *Paris.*		*Nicholas Oresmius* delivers his Discourse against the Irregularities of the Court of *Rome* before the Pope and his Cardinals. The Death of *Ralph Higden.*

Years of Christ	*Popes.*	*Emperors and Kings of the West.*	*Emperors of the East.*	*Eccleſiaſtical Affairs.*	*Councils.*	*Eccleſiaſtical Authors*
1364	III.	XVIII. *John* King of *France* died in *England*, *April* 8, and *Charles* V. his Son, Sirnamed the Wiſe, was Crowned, *May* 19.	VIII.	The Condemnation of the Doctrins of *Dionyſius Soulechat* a Grey Fryer, concerning Poverty by the Faculty of Divinity at *Paris*, with a Prohibition to him to teach. *Soulechat* Appeals to the Pope.		
1365	IV.	XIX.	IX.	The Recantation of *Suolechat* at *Avignon* judged Inſufficient.	The Council of *Angers*, *March* 12.	
1366	V.	XX.	X.			*Philip Cabaſſolas*, made Titular Patriarch of *Jeruſalem*. He is appointed a Legate, and Created Cardinal, *Sept.* 22. the next Year. *John de Tambachis* made Maſter of the Sacred Palace by the Pope.
1367	VI. *Urban* leaves *Avignon* to go to *Rome*, *Apr.* 20. and Arrived there, *October* 6.	XXI.	XI.		The Council of *York*, held in *September*.	
1368	VII. The Emperor *Charles* went into *Italy*, and brought the Cities of *Italy* into Subjection to the Pope. The Death of *Peter* the Cruel King of *Portugal*, to whom his Son *Ferdinand* Succeeds.		XII.	The Buſineſs of *Saclechat*, referred to *John*, Biſhop of *Beauvais*, Cardinal Chancellor of the Church of *Paris*, and of the Faculty of Divinity. The Condemnation of divers Errors, by *Simon Langham* Archbiſhop of *Canterbury*.	The Council of *Lavaur*, *June*, 1.	*Hugolnus Malebranchius* choſen General of the *Auguſtines*. *Philip Ribot* made Provincial of the *Carmelites*.
1369	VIII.	*Peter* I. King of *Caſtilles* Slain, & *Henry* XI. Succeeds him.	The Emperor *John Palæologus* came to *Rome*, & Sign an Union with the *Roman* Church. He was Arreſted ſome time after by the *Venetians*, and releaſed by *Maoug*, his 3d Son, who paid his Debts.	The Recantation of *Soulichat* made at *Paris* in the Church of the *Jacobins*, on the Sunday, *Quaſimodo*, or Low-Sunday.		*Robert Gervais* is made Biſhop of *Senez*.
1370	IX. *Urban* V. returns to *Avignon*, *Sept.* 24, and died *December* 19. *Gregory* XI. is choſen, *December* 18, and Conſecrated, and Crowned, *Jan.* 4. of the next Year.	XXIV.	XIV.	The Sect of the *Turlupins* ſettle themſelves in *Provence*.	*Matthew* of *Cracovia*. *Gallus*, Abbot of *Konigſaal*. S. *Bridget*. S. *Katherine* of *Sienna* Flouriſhed. *Hugolina*, *Malebranchius* is made Biſhop of *Ariminum*.	

1371

A Chronological Table.

Years of Christ.	Popes.	Emperours and Kings of the West.	Emperors of the East.	Ecclesiastical Affairs.	Councils.	Ecclesiastical Authors.
1371.	I.	XXV.	XV.			*Joannes Rusbrokius.* *John Baliſtari.*
					John of *Hildiſheim.* *Joannes Golenius* Flouriſhed. The Death of *Philotheus*, Patriarch of *Conſtantinople.*	
1372	II.	XXVI.	XVI.		The Opinion of *John de Latona*, concerning the Euchariſt, Condemned by two Cardinals appointed by the Pope.	*Henry de Rebdorf* finiſhes his Annals. *Henry* of *Dolendorp*, *John Fuſtgin*, Flouriſh.
				Arnoldus de Pucierda a Grey Fryer is Condemned for his Errors.		
1373	III.	XXVII.	XVII.			*Arnoldus de Terrena* wrote about this Year.
					Thomas Stubs finiſhed his Chronicon. *Iſaac Argyra* Compoſed his Kalendar. *S. Bridget* died, *July* 23.	
1374	IV.	XXVIII.	XVII.			*Francis Petrarch* died, *July* 14.
					The Death of *John Baliſtari.*	
1375	V. The *Florentines* revolt, & engage *Bononia*, and other Cities of *Italy* to their Party.	XXIX.	XIX.	*Wickliff* began to divulge his Doctrins The Order of *Hieronymites* is approved by the Pope. The Order of S. *Ambroſe* is confirmed by the Pope.		*Radulphus de Prælles*, *Philip de Meſerius* Flouriſhed.
1376	VI. *Gregory* XI. went to *Rome* *September* 13, & arrived there *Jan.* 7, in the next Year.	XXX. *Wenceſlaus* K. of *Bohemia*, the Emperor, *Charles* his Son was choſen K. of the *Romans.*		The Doctrins of *Wickliffe* Condemned by the Arch-Biſhop of *Canterbury.*		
1377	VII. Pope *Gregory* retires to *Anagnia*, and returns to *Rome* in *November.*	XXXI. The Death of *Edward* III. King of *England.*	XXI.	*Peter* King of *Aragon*, Wrote to the Pope to Revoke his Cenſure, paſſed on the Works of *Raimundus Lullus.*		*Matthæus Florilegus*, *Nicholas Oreſmius* is made Biſhop of *Liſſeux.* The Death of *John Schadland.*
1378	*Gregory* XI. died, *March* the 27*th.* The Cardinal entred the Conclave at *Rome*, *Apr.* 7. The *Romans* require a *Roman* or an *Italian* Pope. The Archbiſhop of *Paris* choſen in a Tumultuous manner, *Apr.* 9, and Crowned 17, under the Name of *Urban* the VI. The Cardinals fly into *Anagni* in *May*, and proteſt againſt the Election of *Urban.* They came to *Fondi*, *Aug.* 27, enter the Conclave, and choſe *Sept.* 20*th.* the Cardinal of *Geneva*, who took the Name of *Clement* VII, which cauſed a Schiſm in the Church	XXXII. *Charles* IV. the Emperor died, *Nov.* 29, and *Wenceſlaus* his Son ſucceeded him. I.	XXII.			*Albert* of *Strasburg* finiſhed his Chronicon. *Bonaventure* of *Padua*, choſen General of the *Auguſtines* in the foregoing Year, is made Cardinal in *Sept.* of this Year, by *Urban* VI. *Leonard de Giffon* is made Cardinal by *Clement* VII.

Years of Christ.	*Popes.*	*Emperors and Kings of the West.*	*Emperors of the East.*	*Eccleſiaſtical Affairs.*	*Councils.*	*Eccleſiaſtical Authors.*
1379	*Clement* VII. flyes to *Naples*, and from thence goes to *Avignon*, where he arrived, *June* 10. The Competitors for the Papacy condemn one another.	II. The Death of *John* King of *Caſtile*, who leaves his Son *John* the Heir of his Kingdom.	XXIII.			Cardinal *Giffon* ſtayed at *Naples* after the departure of *Clement* the VIIth, and is put into Priſon there.
1380	*Urban* VI. declares *Joanna* Queen of *Hungary*, faln from her Kingdom, and gives it to *Charles Duras*. Queen *Joan* gives it to *Lewis* Duke of *Anjou*. *Charles Duras* makes himſelf Maſter of *Naples*, and takes Queen *Joan* Priſoner.	III. *Charles* V. K. of *France*, dyed *Sept.* 16. *Charles* VI. ſucceeded him under the Tuition of the Duke of *Anjou*, and is Crowned, *Nov.* 24, at *Rheims*.				*Gerard Groot*, or the Great. *Philip de Leydis*. *William* of *Wallingford*. *Conradus Altzey*. *Bertamus* flouriſhed. S. *Catherine* of *Sienna* died, *Apr.* 30. The Death of *Jornus Saxo* about this Year.
1381		IV.	XXV.			*Michael Aigrianus* or *Agrinanus* is choſen General of the *Carmelites*. The Death of *John Ruſbrokius*, *December* 2.
1382		V.	XXVI.	The Condemnation of the Doctrins of *Wickliff*, in a Council at *London*.	The Council at *London*.	*Peter de Natalibus* finiſhes his Catalogue of Saints. *Joannes Braniardus* diſputes againſt *Wickliff* in the Council of *London*. The Death of Cardinal *Philip Cabaſſolas*, *Aug.* 27.
1383	*Lewis* Duke of *Anjou* goes into *Italy*, and gets the Kingdom of *Naples*. *Charles Duras* cauſes Queen *Joan* to be Strangled.	VI. The Death of *Ferdinand* of *Portugal* without Children. *John* his Brother ſucceeds him.	XXVII.			
1384	*Lewis* of *Anjou* dies at *Bari*, *Sept.* 20. *Urban* VI. quarrels with *Charles Duras*, who cauſes him to be Arreſted; but after lets him go again.	VII.	XXVIII. *Manuel* III. the Son of *John Palæologus* is admitted to the Empire by his Father.	The Death of *Wickliff*.		The Death of *Gerhard Groot*, *Aug.* 2.
1385	*Urban* flies to the Caſtle of *Luceria*, and reſolves to revenge himſelf of *Charles Duras*; who Beſieges him in it. *Urban* eſcapes to *Genoua*, where he put five Cardinals to Death for Conſpiring againſt him.	VIII.	XXIX.			*John de Burg* compoſed his Treatiſe, called, *Pupilla Gruli*, for Curates. *Peter de Harentalis* finiſhed his Chronicle. *Conradus Canon* of *Ratisbone* flouriſh'd.

1386

Years of Christ	*Popes.*	*Emperors and Kings of the West.*	*Emperors of the East.*	*Ecclesiastical Affairs.*	*Councils.*	*Ecclesiastical Authors.*
1386	*Charles Duras* is Slain in *Hungary*, in *Jan.* and *Otho* Duke of *Brunswick*, the last Husband of Queen *Joan*, being delivered out of Prison, re-enters *Naples*, and drives out *Margaret*, the Widow of *Charles Duras*, and her Children.	IX.	XXX. *Andronicus* the eldest Son of *John Palæologus* takes *Constantinople*, and puts his Father & Brother into Prison.		The Council *Saltzburg*, held in *January*.	*Joannes Tanbachus* finishes his Mirrour of Wisdom. The Death of *Philip de Leydis*, *June* 8. Cardinal *Bonaventure* of *Padua* is Assassinated at *Rome*.
1387		X. The Death of *Peter*, King of *Arragon*. His Son *John* succeeds him.	XXXI. His Appeal to Pope *Clement* VII. Embassadors of the University of *Paris* sent to *Avignon*.	The Recantation of *John Monson* a Friar Preacher.		The Death of *Bertamus*.
1388	*Manuel Palæologus* getting out of Prison, recover the Empire, and deliver *Andronicus* to the *Turks*. *Bajazet* the Son of *Amurath* succeeds his Father.	XI.	XXXII. *John* and	*William de Wallo*, Bishop of *Eureux*, is forced to recant what he had said in defence of *John Monson*.	The Council of *Palenza*, *Octob.* 4.	*Robert Gervais* wrote his Treatise of Schism.
1389	*Urban* VI. died in *October*, and the Cardinals of his Party chose *Peter de Thomasselles*, who took the Name of *Boniface* IX. *Ladislaus*, Son of *Charles Duras*, was Crowned King of *Naples*, by *Boniface*.	XII.	XXXIII.			*John Grossus* is chosen General of the *Carmelites*.
1390	*Lewis* the younger, Duke of *Anjou*, is Crowned K. of *Naples*, by *Clement* VII. This Prince went into *Italy*, and Conquered several Places; but at his return, *Ladislaus* regained them.	XIII. The Death of *John* King of *Castile* his Son, *Henry* III. succeeded him.	XXXIV. *Bajazet* Besieges *Constantinople*, but retreated when he had made a League with the *Greek* Emperor.			*Jacobus de Teramis*, and *Guy d'Eureux* wrote. *Nicholas Eymericus* composes his Treatise of the Eucharist. *Augustinus Ascoli*. *Henry Boich*. *Simon de Cremonâ*. *Bartholomew Albicius*. *Peter Quesnel*. *Marsilius d'Inghen* flourish.
1391	The University of *Paris* desire to compose the Schism, and propound the Means.	XIV.	XXXV.	The Canonization of *S. Bridget*, by *Boniface* IX.	The Council of *London*. The Death of *Philip Ribott*.	*Matthew d'Eureux*. *Nicholas Gorham*. *Walter Disse*. *Ralph de Rivo*. *Raimundus*. *Jordanus* flourished.
1392		XV.	XXXVI. The Death of *John Palæologus*, after whom *Manuel* Reigned alone. I.			*Francis Ximenius*. *Lucius Colatius*. *Antonius Batrio*. *Henry de Beaume*, or *de Palmâ*. *Bertrandus Trille*. *Francis Martin* flourished.
1393		XVI.	II.			
1394	The University of *Paris* write to *Clement* VII, about the means of ceasing the Schism, and he dies with Grief, *Sept.* 16. The Cardinals of his Party chose on the 26th of the same Month, *Peter de la Luna*, who took the Name of *Benedict* XIII. The way of *Cession* is resolved on in *France*, and propounded to the Contending Popes, and to the Princes of Europe.	XVII.	III.			Cardinal *Leonard Giffon* is present at the Election of *Benedict* XIII. The Death of *Marsilius d'Inghen*. *Aug.* 20.

1395

Years of Chriſt.	*Popes.*	*Emperours and Kings of the Weſt.*	*Emperours of the Eaſt.*	*Eccleſiaſtical Affairs.*	*Councils.*	*Eccleſiaſtical Authors.*
1395		XVIII. The Death of *John* King of *Arragon* without Heirs. *Martin* his Brother ſucceeded him.	IV.			*Henry Knighton* finiſhes his Chronicle *Gerhard Zutphen.* *Stephen Petringon.* *Thomas Lombe.* *Nicholas Ritzon.* *Henry de Kalekar.* *Richard de Maydeſcon.* *John de Caſtel.* *John de Schonehove* flouriſhed.
1396		XIX.	V.	The Condemnation of the Doctrin of *Wickliff* in a Council at *London.*	A Council at *London.*	*William de Wilford* is choſen in the Council of *London.* to confute by Writing the Doctrins of *Wickliff* delivered in his Book called, *Trialogus.* *Philip de Ferrara.* *John de Heſdin.* *William de Oppenbach.* *John Gluel.* *Henry Euta*, or *Oyta* flouriſhed. The Death of *Michael Angrianus* or as others ſay in 1416.
1397		XX. *Bajazet* the Emperour of the *Turks* is defeated, and taken by *Tamerlain* the Cham of the *Tartars*, and kept Priſoner in an Iron Cage; He dyed in that Captivity in 1405, leaving five Children, *Iſa Zelebis* governed.	VI.			*John Treviſi* tranſlated the *Polycronicon* of *Ralph Higden* into *Engliſh.* *William Thorn* finiſhed his Hiſtory of the Abbots of St. *Auguſtine* in *Canterbury.* The Death of *William Wilford.*
1398	A Subſtraction of Obedience from the two Contendants for the Papacy publiſhed in *France* and other places.	XXI.	VII.		An Aſſembly of the Clergy in *France*, which ordered the Subſtraction, *May* 22.	*Henry Andernacus.* *Blaiſus Andernarius* *John de S. Bavon.* *Rich. de Lavenham.* *John de Werden* flouriſhed. The Death of *Gerhard de Zutphen, Dec.* 4.
1399		XXII. *Rich.* II. K. of *England* is deprived of his Kingdom, and *Henry* Earl of *Lancaſter* choſen King.	VIII.			The Death of *Nicholas Eymericus, Jan.* 4.
1400		The Electors of the Empire depoſe the Emperor *Wenceſlaus.* *Joſeph* Marqueſs of *Moravia* his Nephew was choſen in his room, by the Archbiſhops of *Mentz* and *Colen*, but dyed ſix Months after. *Robert* Duke of *Bavaria*, and Count Palatine of the *Rhine* is choſen and crowned Emperour. I.	IX.			*Maximus.* *Nilus Damilas.* *Demetrius Cidonius.* *John de Campſcen.* *Philip d'Otterburg* flouriſhed. The Death of *Simon* of *Cremoxa.*
1401		II. *Robert* goes into *Italy* with an Army, and is beaten by *Galeaccius* Vicount of *Milan*, and forced to return into *Germany.*	X.			The Death of *Bartholomew Albicius, December* 10.

Years of Christ.	*Popes.*	*Emp. and Kings of the West.*	*Emperors of the East.*	*Eccleſiaſtical Affairs.*	*Councils.*	*Eccleſiaſtical Authors.*
1402		III.	XI. *Iſa-Zelebis* is ſlain by his Brother *Soliman* who is declared Emperour of the *Turks*.			
1403	The Subtraction of Obedience to *Benedict* XIII. is taken off in *France* on certain Conditions.	IV.	XII.		An Aſſembly of the Clergy in *France*, held at *Paris May* 28. which took off the Subtraction.	
1404	*Benedict* propoſes ways of Union to *Boniface*, who dyed, *Octob.* 1. The Cardinals of his Party choſe on the 12 of the ſame Month, *Coſmatus Meliorati de Sulmona*, who took the Name of *Innocent* VII. *Ladiſlaus* King of *Naples* makes himſelf Maſter of *Rome*, and drives out *Innocent*.	V.	XIII.			*Lucius Colutius* preſents to the King of *France* a Petition for the *Florentines* againſt the Faction of the *Gibelines*.
1405	*Innocent* VII. is recalled to *Rome*, and *Ladiſlaus*'s party driven out.	VI.	XIV.			
1406	A New Subtraction of the *French* from their Obedience to *Benedict*. *Innocent* VII. dyed, and the Cardinals of his Party choſe *Angelus de Corario*, who took the Name of *Gregory* XII. upon condition he ſhould procure the Peace of the Church by way of Ceſſion.	VII.	XV.		An Aſſembly of the Clergy of *France* held at *Paris*, *Dec.* 21. which renewed the Subtraction.	The Death of *Lucius Colutius*, *May* 12.
1407	A Neutrality publiſhed in *France* in regard of the two Contenders for the Papacy. Divers Embaſſages by the two Contending Popes and King of *France*, to heal the Schiſm, but all to no purpoſe.	IX.	XVI.			
1408	King *Ladiſlaus* makes himſelf Maſter of *Rome*, *April* 25. The Cardinals withdraw their Obedience from the two Contendants, and retreat to *Piſa* to make a new Election. *Gregory* excommunicates them. *Benedict* ſends abuſive Letters to the King of *France*: His Couriers are arreſted, Proceſs made againſt them, and they are put in Priſon.	IX.	XVII.		An Aſſembly of the Clergy of *France*, held at *Paris* from *Aug.* 11. to *Nov.* 5. which preſcribed the manner of Mens behaviour under the Neutrality, ſo long as the Schiſm laſted.	The Death of *Hen. Kalkar*. The Death of *Antonius Butrio*, *Octob.* 7. as ſome ſay, but as others in 1417.

A CHRONOLOGICAL TABLE OF THE Eccleſiaſtical Authors

Of the Fourteenth AGE, and their WORKS.

BONIFACE VIII.

CHoſen in 1294, dyed *Octob.* 12. 1303.
His Genuine Works, which we have.
A Compoſure of Decretals, called, *Sextus*, divided into five Books.
Conſtitutions, Letters, and Bulls, extant in the Hiſtory of the Difference of this Pope with *Philip* the Fair. In the Collection of Bulls, and in the Annaliſts.

JAMES CAYETAN Cardinal,

Nephew of Pope *Boniface* was made Cardinal in 1295.
His Genuine Work, &c.
A Treatiſe of the Hundredth Year of Jubilee.

DINUS de MUGELLO, Profeſſor of Law,

Flouriſhed in the beginning of this Age, and dyed about 1303.
His Genuine Works, &c.
Several Books of Civil Law.
A Commentary upon the Rules of the Canon Law.

ENGELBERT Abbot of *Admont*,

Flouriſhed at the ſame time.
His Genuine Works, &c.
A Treatiſe about the Riſe, Growth, and Fall of the Roman Empire.
Works Loſt.
See the Catalogue of them, p. 49.

STEVEN de SALAGNAC, a Preaching Frier,

Flouriſhed in the beginning of this Age.
His MS. Work.
A Treatiſe of the Original of the Friers Preachers.

ANDREW of *New-Caſtle*, a Preaching Frier,

Flouriſhed in the beginning of this Age.
His Genuine Works, which we have.
A Commentary upon the firſt Book of the Sentences.

RAINERIUS de PISA, a Preaching Frier,

Flouriſhed in the beginning of this Age.
His Genuine Work.
Pantheologia, or a Theological Dictionary.

WILLIAM de NANGIS, a Monk of S. *Dennis*,

Flouriſhed till 1301.
His Genuine Works, &c.
Part of his Chronicle.
His Chronicles of the Kings of *France*.
The Lives of S. *Lewis*, and *Philip* the Hardy.

BENEDICT XI. Pope,

Raiſed to the Papacy, *Octob.* 22. 1303. dyed *July* 8. 1304.
His Genuine Works, &c.
Letters about the quarrel of *Boniface*, and *Philip* the Fair: In the Acts of *Boniface* and *Philip* the Fair.

THOMAS WICKE.

An *Engliſhman* and Canon Regular.
His Genuine Work, &c.
A Chronicle of *England*.
A Work Loſt.
A Treatiſe of the Abbots of *Oſney*.

JACOBUS de BENEDICTIS,

Flouriſhed in the beginning of the Age, dyed in 1306.
His Genuine Works, &c.
Hymns and Proſes.

JUSTUS, a *Ciſtercian* Abbot.

Flouriſhed in the beginning of this Age.
His Genuine Work, &c.
A Sermon at a Chapter of his Order.

JOANNES DUNS, Surnamed, *Scotus* a Grey Frier.

Flouriſhed in the end of the third, and beginning of the fourth Age, and dyed in 1308.
His Genuine Works, which we have.
See the Catalogue. p. 52.

RICHARD de SIENNA, Cardinal,

Flouriſhed in the beginning of the Age, and was one of thoſe, whom *Boniface* employed to compoſe the ſixth Book of the Decretals.
Works Loſt.
Some Treatiſes of Law.

PETRUS de DACIA,

Flouriſhed about the ſame time.
A Work Loſt.
A Kalendar.

PETRUS de BOSCO, an Advocate, and a Nameleſs Author.

Flouriſhed in the beginning of this Age.
Genuine Works, &c.
Two Treatiſes againſt the Pretended Authority of the Pope over the Temporalties of Kings.

HENRY

HENRY STERO,
A Monk of *Altaich*, flouriſhed till 1306.
Genuine Works, &c.
The Annals of *Germany*.
The Hiſtory of the Emperors, *Rodolphus*, &c.

EVERARDUS,
Arch-deacon of *Ratisbonne*, flouriſhed about 1310.
A Genuine Work.
The Continuation of the Annals of *Stero*.

JOANNES de JOINVILLO,
Martial of *Champeigne*, flouriſhed till 1310.
A Genuine Work.
The Life of S. *Lewis*.

SIFFRIADUS,
A Prieſt, flouriſhed about 1310.
A Genuine Work.
Part of his Chronicle of *Germany*.

HAITO,
A Canon Regular of *Præmonſtre*.
Entred the Order of *Præmonſtre* in 1290, and flouriſhed till 1310.
A Genuine Work, which we have.
The Hiſtory of his Voyage into the H. Land.

JOANNES MONACHUS,
Cardinal, was made a Cardinal in 1294, and died, 1313.
A Genuine Work.
An *Apparatus* to the Sextus.

CLEMENT V.
Pope, raiſed to the Papacy in 1305, and died, *May* 17, 1314.
His Genuine Works, &c.
Several Letters, and Bull concerning the Buſineſs of *Boniface*, and that of the Templars, in the Hiſtory of Mr. *du Puis*, in the I. Tome of the Hiſtory of the Popes of *Avignon*, of Mr. *Baleſius*, and others.
The Decretals gathered by *John* XXII, under the Title of *Clementines*, in the Body of the Law.
Other Letters, and Bulls in the Annaliſts.

WILLIAM PARIS,
A Preaching Friar, flouriſhed about 1310.
Genuine Works, &c.
A Dialogue upon the VII Sacraments.
A Poſtil upon the Epiſtles and Goſpels.

JOHN of PARIS,
A Preaching Friar, a Licentiate in the Faculty of Divinity at *Paris*, in 1304, and died in 1306.
Genuine Works, &c.
A Treatiſe upon the Euchariſt.
A Treatiſe upon the Regal, and Prieſtly Authority.
Works in MSS.
Three Sermons.
A Treatiſe of the Chriſtian Religion.
A Correctory of the Doctrin of S. *Thomas*.

THOMAS TOICIUS, or TOYCE.
An *Engliſh* Monk of the Order of Preaching Friars and Cardinals.
Choſen Cardinal in 1305, died in 1310.
His Genuine Works.
A Commentary on the ſeven Penitential Pſalms, Printed at *Venice*, 1602.
A Commentary on St. *Auguſtine's* Books of the City of God.
His other Commentaries on the H. Scripture, among the Works of St. *Thomas*.

WILLIAM LE MAIRE,
Biſhop of *Angers*.
Made Biſhop in 1290, died in 1314.
Genuine Works.
An Hiſtory of the Church of *Angers*.
A Collection of Synodal Statutes.

MALACHY,
A Grey Friar, and Chaplain to *Edward* II, King of *England*, flouriſhed in 1310.
A Genuine Work.
A Treatiſe of the Infection of mortal Sins, and of their Remedies.

JAMES DE TERMES,
Abbot of *Charlieu*, flouriſhed in 1310.
A Genuine Work.
A Treatiſe of Exemptions and Priviledges of the Monks.

JAMES of VITERBO,
Of the Order of Hermites of St. *Auguſtin*, Arch-Biſhop of *Naples*.
Flouriſhed in 1310.
Works loſt.
A Book of the Government of the Chriſtians.
A Commentary on the Sentences.
Quodlibetical Queſtions.

ALEXANDER of ALEXANDRIA,
A Preaching Friar.
Flouriſhed in 1310.
Works loſt.
Commentaries on the Book of the Maſter of the Sentences, and on thoſe of *Ariſtotle*.

JOANNES de S. GEMINIANO,
A Preaching Friar.
Flouriſhed in 1315.
Genuine Works.
A Summary of Examples and Compariſons.
Sermons for Lent.
Funeral Orations.

RAIMUNDUS LULLUS,
A Grey Friar, Born in 1236, retir'd from the World in 1280, and died in 1315.
Genuine and Suppoſititious Works.
See the Catalogue of them, p. 53.

PETRUS JOANNES OLIVA,
Of *Serignan*, a Grey Friar, flouriſhed in the beginning of the Century.
Works in Manuſcript, or loſt.
A Poſtil on the *Apocalypſe*.
A Treatiſe of Evangelical Poverty.

JOHN of FRIBURG,
Of the Order of Preaching Friars, Bp. of *Oſma*, flouriſhed in the beginning of the Century, and died in 1314.
Genuine Works.
A Summary for Preachers.
Another Grand Sum for Confeſſors.
A Gloſs upon the Summs of *Raimundus de Pennaforti*.

ANDRONICUS
The Elder, *Greek* Emperor, Reign'd from 1283, to 1328, died in 1333.
A Genuine Work ſtill extant.
A Dialogue between a *Jew* and a Chriſtian, about Matters of Religion.
Manuſcript Works.
Treatiſes againſt the *Armenians*, and againſt *Joannes Vexus*.

NICE-

NICEPHORUS CALLISTUS XANTOPULUS.

A *Greek* Monk, flouriſhed under the Emperor *Andronicus* the Elder.

A Genuine Work.

An Eccleſiaſtical Hiſtory.

ÆGIDIUS ROMANUS, or GILES

Of *Rome*, Arch-biſhop of *Bourges*.

Was of the Family of *Colonni*, and Pupil to *Thomas Aquinas*, Conſtituted of the Order of *Auguſtin* Hermites in 1292, Inſtall'd Arch-biſhop of *Bourges* in 1294, died in 1316.

His Genuine and loſt Works.

See the Catalogue of them, p. 54.

ECKARD,

A *German* of the Order of Preaching Friars.

Flouriſh'd in the beginning of the Century.

Works loſt.

A Commentary on the four Books of the Sentences.

Commentaries on *Geneſis*, *Exodus*, the Book of *Wiſdom*, the Goſpel according to St. *John*, and the Lord's Prayer.

A Diſcourſe made in a Chapter of Grey Friars.

Theſes and Sermons.

GUY,

Biſhop of *Ferrara*.

Flouriſhed in the beginning of the Century.

Works loſt.

A Poem concerning the Hiſtory of the Old and New Teſtament, call'd, the Pearl of the Bible.

Some other Pieces in Proſe and Verſe.

PETRUS DE SAXONIA,

A Preaching Friar.

Flouriſh'd in the beginning of the Century.

Works loſt.

A Sum of Caſes.

Several Sermons.

GERHARDUS DE BONONIA,

General of the *Carmelites*.

Flouriſh'd in the beginning of the Century, and died in 1317.

Works loſt.

A Commentary upon the Sentences.

Quodlibetical Queſtions.

Divers Sermons.

Part of a Syſtem of Divinity.

GULIELMUS DURANTUS,

Biſhop of *Menda*.

Advanced to that Biſhoprick in 1296, died in 1328.

A Genuine Work.

A Treatiſe of the manner of Celebrating a General Council, Printed at *Paris*, in 1671.

JOHN of PARIS,

A Regular Canon of St. *Victor*.

Flouriſhed in 1320.

Manuſcript Works.

Hiſtorical Memoirs, or Flowers of Hiſtory.

VICTOR PORCHET DE SALVATICIS,

A *Carthuſian* Monk.

Flouriſh'd in 1320.

A Genuine Work.

A Defence of the Chriſtian Religion againſt the *Jews*.

WILLIAM DE MANDAGOT,

Cardinal, made Arch-biſhop of *Embrun*, in 1295.

Tranſlated to the Arch-biſhoprick of *Aix*, and Created Cardinal in 1311, died in 1321

A Genuine Work ſtill extant.

A Treatiſe of the Election of Prelates.

BERENGARIUS DE FREDOL,

Cardinal, Ordained Biſhop of *Beziers*, in 1298.

Cardinal Prieſt, by Pope *Clement* V.

Cardinal Biſhop of *Fraſcati*, in 1309, and Cardinal Biſhop of *Porto*, in 1317, died *June* 10. A.D. 1323.

A Genuine Work.

A Commentary upon the Cardinal Biſhop of *Oſtia*'s Sum, under the Title of *Oculus*.

A Manuſcript Work.

A Treatiſe of Excommunication and Interdiction.

ANTONIUS ANDREAS,

A Grey Friar, and Pupil to *Scotus*.

Flouriſh'd about the Year 1320.

Genuine Works.

A Commentary upon the Books of the Sentences.

Commentaries upon thoſe of *Ariſtotle* and *Boethius*.

A Treatiſe about the Principles of *Gilbertus Porretanus*.

HERVÆUS NATALIS,

A Preaching Friar.

Made the Fourteenth General of his Order, in 1313, died in 1323.

His Genuine Works.

See the Catalogue of them, p. 55.

PTOLEMÆUS LUCENSIS.

Biſhop of *Toricelli*.

Made Biſhop in 1321.

Genuine Works.

Annals from the Year 1060, to 1303.

A Chronicle of the Popes and Emperors.

PHILIP,

Biſhop of *Aichſtat*, made Biſhop in 1305, died in 1322.

A Genuine Work.

The Life of St. *Walpurgis*.

HUGO PRATENSIS,

A *Dominican* Monk.

Flouriſh'd from the beginning of the Century, to the Year 1322, which was that of his Death.

Genuine Works.

Sermons for the whole Year, and upon the Feſtivals of the Saints.

JOHN of NAPLES,

A Preaching Friar.

Flouriſhed in the beginning of the Century, and died in 1323.

Genuine Works.

Queſtions of Philoſophy and Divinity.

Works loſt.

A Commentary upon the Sentences.

Quodlibetical Queſtions.

Sermons, *&c.*

PETRUS AUREOLUS,

Of the Order of Grey Friars, Arch-biſhop of *Aix*, was Profeſſor of Divinity at *Paris*, in the beginning of the Century made Arch-biſhop of *Aix*, in 1321, died a little while after.

Genuine

Genuine Works ſtill Extant.

A Commentary upon the Book of Sentences.
An Abbridgment of the Bible.
Quodlibetical Queſtions.
A Sermon upon the Immaculate Conception.

Works Loſt,

The Diſtinctions of the Roſe.
Sermons for the whole Year.
A Treatiſe of Poverty.

MARTIN,

A Preaching Friar, Penitentiary of *Rome*: Flouriſh'd in the Beginning of the Century.

Works Loſt,

A Table of Decrees.
A Short Chronicle.
Certain Sermons.
A Collection of divers Miracles.

SIBERTUS de BEKA,

A *Carmelite*: Flouriſh'd in the Beginning of the Century, and Corrected the Office of his Order.

Works Loſt.

A Commentary upon the Sentences.
A Summary of the New Law.
A Commentary upon his Rule.

PETER of PERPIGNAN,

A *Carmelite*: Flouriſh'd in the Beginning of the Century.

Works Loſt,

A Commentary upon the Sentences.
——Another on the Book of Pſalms.
Some Sermons.

HERENUS de BOYE,

A *Carmelite*: Flouriſh'd in the Beginning of the Century.

Works Loſt.

A Commentary upon the Book of Sentences.
Divers Queſtions.

ALBERT of PADUA,

An *Auguſtine* Hermite, Was the Pupil of *Ægidius Romanus*, and Flouriſh'd in the Univerſity of *Paris*, where he Dy'd in 1323, or 1328.

Genuine Works, &c.

An Explication of the Goſpels upon all the Sundays in the Year.

Manuſcript Works.

A Commentary on the Book of the Sentences.
Commentaries on the *Pentateuch*, the Goſpels, and St. *Paul*'s Epiſtles.

JOHN XXII.

Pope Choſen *Aug.* 6. *A. D.* 1316. Crown'd *Septemb.* 5. Dy'd *Decemb.* 4. 1334.

Genuine Works, &c.

A Collection of the *Clementines*.
Twenty *Extravagancies*.
Several Letters, Conſtitutions and Bulls, in the Annaliſts and in the Bullary.
Sermons upon the Beatifick Viſion.

NICHOLAS TRIVET,

A *Preaching Friar*: Flouriſh'd in the End of the XIII. Century, and Dy'd in 1328. Aged 70 Years.

Genuine Works. &c.

A Chronicle.
A Commentary upon St. *Auguſtine*'s Books, *De Civitate Dei*.

AUGUSTINUS TRIUMPHUS,

An Hermite of the Order of St. *Auguſtine*: Flouriſh'd from A. D. 1274, to 1328. When he Dy'd Aged 85 Years.

Genuine Works, &c.

A Summary of the Eccleſiaſtical Power.
A Commentaries on the Lord's Prayer and upon the Angelical Salutation.
The beginning of a Book call'd, *Milleloquium*, out of the Writings of St. *Auguſtine*.
See the Catalogue of them, p. 56.

JOHANNES BASSOLIS,

A *Grey Friar*: Flouriſh'd in 1320.

A Genuine Work, &c.

A Commentary upon the Book of Sentences.

JACOBUS de LAUSANNA,

A *Preaching Friar*: Was a Licentiate in the Faculty of Divinity, at *Paris*, A. D. 1317.

Genuine Works ſtill Extant.

Treatiſes of Morality, and Sermons.

PETRUS ALVERNIENSIS, or PETER of AUVERGNE,

A Canon of the Church of *Paris*: Flouriſh'd in 1320.

A Manuſcript Work,

A Summary of *Quodlibetical* Queſtions.

HENRY de CARRET,

Of the Order of *Grey Friars*, Biſhop of *Lucca*: Flouriſh'd from the Year 1300, to 1326. when he was turn'd out of his Biſhoprick.

A Manuſcript Work.

A Treatiſe upon the Prophet *Ezekiel*.

FRANCISCUS MAYRONIUS,

A *Grey Friar* and Doctor of *Paris*: Flouriſh'd *A. D.* 1320. Dy'd in 1325.

Genuine Works, &c.

A Commentary on the Four Books of the Sentences.
Sermons for *Lent* and upon the Feſtivals of the Saints.
Certain ſmall Tracts of Divinity and Piety.
An Explication of the Ten Commandments.
A Treatiſe of the Theological Truths, upon St. *Auguſtine*'s Book, Of the City of God.
Divers Philoſophical Pieces.

ROBERT,

A Preaching Frier; Flouriſh'd in 1320.

Works Loſt,

A Commentary upon the Sentences and ſome Sermons.

JOHANNES d' ALIERUS,

A *Carmelite*, made General of his Order in 1321.

Works Loſt,

A Commentary upon the Sentences.
Notes upon the Book of *Eccleſiaſticus*.

JOHANNES de REGNO,

A *Carmelite*: Flouriſh'd in 1320.

Works Loſt,

A Commentary upon the Book of the Sentences.
Annotations upon the Goſpel according to St. *Matthew*.
Sermons for *Lent*, and for all the Sundays and Feſtivals of the Year.

STEPHEN de PROVENCE,

Profeſſor of Laws: Flouriſh'd in 1320.

Works Loſt,

A Commentary upon the *Clementines*.
Several Queſtions,

JOHN de BLOMENDAL,

A *Grey Friar*: Flouriſh'd in 1320.

Works Loſt,

Sermons for the Sundays and Feſtivals of the whole Year.

BERNARDUS GUIDO,

Of the Order of *Preaching Friars*, Biſhop of *Tuy*, Born *A. D.* 1260. Entred into the Order of *Dominican* Monks in 1280. Made Inquiſitor General 1305. Biſhop of *Tuy* 1323. Dy'd *Decemb.* 13. 1331.

Genuine Works, &c.

The Lives of Two Popes, *viz. Clement* V. and *John* XXII.
The Lives of St. *Fulchran* and St. *Glodeſindis*.
An Hiſtory of the Order of *Grandmont*, and of the Monaſtery of St. *Auguſtine* at *Limoges*.
An Acount of the Actions of the Counts of *Toulouſe*.

Manuſcript Works,

See the Catalogue of them, p. 62.

DOMINICUS GRENERIUS,

Of the Order of *Preaching Friars*, Biſhop of *Pamiez*, was made Maſter of the Sacred Palace, and afterwards Biſhop of *Pamiez* in 1326. Dy'd in 1342.

A MS. Work.

Poſtills upon all the Books of the Bible.

VITALIS è FURNO,

A Grey Friar, Cardinal; Flouriſh'd after 1310. Made Cardinal

dinal Priest in 1312. Cardinal Bishop in 1320. And Dyed in 1321.

Genuine Works which we have.

His Mirrour of Morality.
Commentaries upon the Proverbs of *Solomon*.
Upon the Four Evangelists and Revelation.

MARINUS SANUTUS,

Surnam'd *Torsello*; Flourish'd in 1321.

Genuine Works, &c.

The Secrets of the Faithful of the Cross; or the Means to recover the Holy-Land.
Divers Letters.

DURANDUS de S. PORCIANO,

A *Preaching Friar*, and Bishop of *Meaux*: Flourish'd in the University of *Paris* from 1313, to 1318. When he was made Bishop of *Puy*, or *Annecy*, and Translated to the Bishoprick of *Meaux* in 1326. and Dyed in 1333.

His Genuine Works, &c.

A Commentary upon the Books of the Sentences.
A Treatise about the Ecclesiastical Jurisdiction.

Works lost.

A Treatise about the Beatifick Vision, against Pope *John* XXII.
Instructions for his Clergy.
Some Sermons.

ALEXANDER de S. ELPIDIO,

An Hermite of S. *Augustine*, and Arch-Bishop of *Ravenna*.

A Genuine Work, &c.

A Treatise of the Jurisdiction of the Emperor, and the Authority of the Pope.

Works in MSS.

Treatises of Evangelical Poverty, and of the Unity of the Church.

BERTRANDUS de TURRE,

A Grey Friar, Cardinal. Was made Arch-Bishop of *Salerno* in 1319. Cardinal in 1328. and Dyed in 1334.

Manuscript Works.

Sermons.

ALVARUS PELAGIUS,

A Grey Friar, and Bishop of *Silves*. Entred into his Order in 1304, was made Apostolick Penitentiary, in 1330. Bishop of *Coronna* in 1332. And after of *Silves* in *Portugal*. He Dyed after the Year 1340.

His Genuine Works.

A Treatise of the Complaints of the Church.
A Summary of Divinity.

Works in Manuscript, and lost.

See the Catalogue of them, p. 57, 58.

WILLIAM OCKAM,

A Grey Friar: Flourish'd in the University of *Paris*, from the beginning of the Century; and afterwards in *Germany*: He Dyed at *Munich*, in 1347.

His Genuine Works, &c.

Philosophical Treatises, of which the Catalogue is in p. 58.
A Commentary upon the first Book of the Sentences.
Questions upon the Sentences.
Centiloquium.
Quodlibetical Questions.
A Treatise upon the Sacrament of the Altar.
A Treatise of the Ecclesiastical and Secular Power.
Eight Questions upon the same Subject.
A Treatise in the Form of a Dialogue, upon the Questions controverted by *John* XXII. Divided into Four Books.
A Treatise of the Power of the Emperor.
An Abbridgment of the Errors of Pope *John* XXII.
A Treatise of 90 days against *John* XXII.
A Treatise of the Divorce of *Margaret*, Princess of *Bohemia*, from her Husband.

Works in Manuscript.

A Treatise against *Benedict* XII.
A Letter to the General Chapter of the Grey Friars.

Works lost.

Seven Treatises against *John* XXII.

ODERICUS de PORT NAON.

A Grey Friar: Flourish'd about 1320.

A Manuscript Work.

A *Chronicon* to the Pontificate of *John* XXII.

GUY,

Abbot of S. *Denis*: Flourish'd about the same time, and Dyed in 1333.

A Manuscript Work.

Notes upon *Usuardus*'s Martyrology.

WILLIAM of NOTTINGHAM,

A Chanter of *York*, and after a Grey Friar: Flourish'd from 1320, and Dyed 1336.

His Manuscript Works.

Questions and Observations upon the Gospels and Lord's Prayer.
A Treatise against the Errors of *Pelagius*.

ASTESANUS,

A Grey Friar: Flourish'd from 1320, till about 1330.

A Genuine Work.

A Summary of Cases.

MONALDUS,

A Grey Friar Flourish'd from 1320, and Dyed 1332.

His Genuine Works.

A Summary of Cases, call'd *Summa Aurea*.

Works in Manuscript.

Questions upon the Sentences.
Sermons.

GERHARD de SIENNA,

An Hermite of S. *Augustine*: Flourish'd about 1320.

Works lost.

See the Catalogue of them, p. 79.

WILLIAM MOUNT,

A Canon of *Lincoln*: Flourish'd about 1330.

Works in Manuscript.

See the Catalogue of them, p. 63.

WILLIAM de RUBION,

A Grey Friar: Flourish'd about 1333.

A Genuine Work, &c.

A Disputation upon the Sentences.

GUY de MONTROCHER,

A *French* Divine: Flourish'd about the same time.

His Genuine Works, &c.

An Instruction for Curates.
A Treatise of the manner of Celebrating the Mass.

LUDOLPHUS, or LANDOLPHUS SAXO,

A *Carthusian*; After he had been a Preaching Friar 30 Years, became a *Carthusian* in 1330.

His Genuine Works, &c.

The Lives of *Jesus Christ*, S. *Ann*, S. *Joachim*; and the Virgin *Mary*.
Some Divine Commentaries on the Psalms.

SIMON BORASTON,

An *Englishman*: Flourish'd from 1336.

Works in Manuscript.

A Treatise of the Unity and Order of the Church.
A Composure of the Order of Judicial Acts.
A Treatise of Philosophy.

BARTHOLOMEW de S. CONCORDIA.

A Preaching Friar: Flourish'd about 1333.

His Genuine Work, &c.

A Summary of Cases of Conscience.

WILLIAM de BALDENSEI,

A *German* Knight; Flourish'd about 1336.

A Genuine Work, &c.

A Voyage into the Holy Land.

ARNOLDUS CESCOMES,

Arch-Bishop of *Tarragon*: Flourish'd about the same time.

His Genuine Works, &c.

Two Letters.

DANIEL de TREVISI,

A Grey Friar: Flourish'd about 1340.

A Manuscript Work.

A Relation of a Voyage into *America*.

HENRY

HENRY d'URIMARIA,

An Hermite of S. *Auguſtine:* Flouriſh'd about 1340.

His Genuine Works, &c.

A Commentary upon the Maſter of the Sentences.
A Treatiſe of the four Inſtincts.
A Sermon upon the Paſſion.

ROBERT COWTON,

A Grey Friar; Flouriſh'd about 1340.

A Manuſcript Work.

A Short Commentary upon the Sentences.

DURANDUS de CHAMPAGNE,

A Manuſcript Work.

A Directory for Confeſſors.

CLEMENT of FLORENCE,

A *Servite* Flouriſh'd about 1340.

His Works in Manuſcript.

A Treatiſe upon the Pſalms.
A Golden Chain upon S. *Paul*'s Epiſtles.

LUPOLDUS or LEOPOLDUS.

Of *Bamberg*, a Lawyer: Flouriſh'd about 1340.

His Genuine Works, &c.

A Treatiſe of the Zeal of the *German* Princes towards Religion.
Another Treatiſe of the Rights of the Empire.

WALTER BURLEY,

A Grey Friar: Flouriſh'd about 1340.

His Genuine Works, &c.

Divers Commentaries upon *Ariſtotle*'s Works.
The Lives of the Philoſophers.

A Manuſcript Work.

A Commentary upon the Book of the Sentences.

JOHN CANON,

A Grey Friar: Flouriſh'd about 1340.

His Genuine Works, &c.

A Commentary upon the Maſter of the Sentences.
Lectures and Queſtions.
A Treatiſe upon the 8 Books of *Ariſtotle*'s Phyſicks.

MARSILUS PATAVINUS,

A Lawyer: Flouriſh'd from 1320, to the middle of the Century.

His Genuine Works, &c.

A Defender of the Peace againſt the Uſurped Juriſdiction of the *Roman* Biſhop.
A Treatiſe of the Tranſlation of the Empire.
A Treatiſe about the Divorce of the Princeſs of *Bohemia.*

UBERTINUS de CASALIS.

A Grey Friar: Born in 1259. Entred into the Order of *Grey Friars* in 1273. Wrote his Book of a Crucifyed Life in 1305, and Flouriſh'd from 1310, to 1340.

His Genuine Works, &c.

An Anſwer and Writing about the Poverty of *Jeſus Chriſt*, and the *Grey Friars.*
The Tree of a Crucify'd Life.
A Treatiſe of the Seven States of the Church.

Works loſt.

Some Writings in favour of *Petrus Oliva.*

MICHAEL CÆSENAS,

A Grey Frier Choſen General of his Order in 1316, Depos'd in 1329, and died in 1343.

Genuine Works, &c.

Three Writings againſt *John* XXII. concerning the Poverty of *Jeſus Chriſt.*

PETER de CASA,

A *Carmelite*, choſen General of his Order in 1330, and afterwards made Biſhop of *Vaſio.*

Works Loſt.

A Commentary upon the Sentences.
Sermons.

JOANNES de JANDUNO, *de Gaunt*, or *de Laon*,

A Lawyer, Flouriſh'd from 1330, to the Middle of the Century.

His Genuine Works, &c.

Some Treatiſes of Philoſophy.

Works Loſt.

A Commentary upon the Sentences.
A Treatiſe of the Power of the Church againſt *John* XXII.
Some *Quodlibetical* Queſtions.

A Spurious Work.

An Information of the Nullity of the Proceſs form'd by *John* XXII. againſt the Emperor *Lewis* of *Bavaria*, Compos'd by an Author of that time.

NICHOLAS de LYRA,

A Grey Frier, enter'd into that Order in 1291, and died 1340.

His Genuine Works, &c.

Poſtills upon all the Scripture.
A Treatiſe about the Adminiſtration of the Sacrament of the Altar.
Poſtills, or Explications upon the Goſpels of all the Sundays in the Year.
A Diſpute againſt the *Jews.*
A Treatiſe againſt a *Jew.*

His Works in Manuſcript or Loſt.

Large Commentaries upon Scripture.
A Commentary upon the Sentences.
Quodlibetical Queſtions.
A Treatiſe about the Beatifick Viſion.
An Expoſition of the Decalogue, and ſome other Works.

BENEDICTUS XII. Pope,

Choſen Pope *Decemb.* 16. 1334, Crown'd *Decemb.* 20. and died *April* 25. 1342.

His Genuine Works, &c.

A Treatiſe about the Poverty of *Jeſus Chriſt.*
A Treatiſe of the Beatifick Viſion.
Letters, Conſtitutions and Bulls in the Annaliſts, Regiſter of Bulls, and Councils.

PAUL de LYAZARES,

A Lawyer, Flouriſh'd about 1340.

A Work Loſt.

A Commentary upon the *Clementines.*

LAPUS de CHASTILLON,

Abbot of S. *Miniatus*, Flouriſh'd about 1340.

A Work Loſt.

A Commentary upon the *Clementines.*

ALBERT de BRESSE,

A *Preaching-Frier*, Flouriſh'd about the ſame time.

Works Loſt.

A Summary of Caſes, and ſeveral Letters.

HERMANNUS de SCHILDE,

An Hermite of St. *Auguſtine:* Flouriſh'd about the ſame time.

Works Loſt.

See the Catalogue of them, p. 79, 80.

WILLIAM KAYOTH,

A *Preaching Frier*, Flouriſh'd about the ſame time.

Works Loſt.

An Abbridgment of the Summary of *John* the *German.*
Some Sermons.

PAUL de PERUSIA,

A *Carmelite*, Flouriſh'd about the ſame time.

Works Loſt.

A Commentary upon the Sentences.
Deciſions and Sermons.

JOHN d'OLNEY,

A *Carthuſian*, Flouriſh'd about the ſame time.

His Works Loſt.

Six Books of the Miracles of the Virgin.
Meditations in Solitude.

PETRUS RAIMUNDUS,

A *Carmelite* made the XVth General of his Order in 1343.

A Work Loſt.

A Commentary upon the Sentences.

SIMON de SPIRES,

A *Carmelite*, Flouriſh'd about 1340.

Works Loſt.

A Commentary upon the Sentences.
A Poſtill upon the Bible.
A Treatiſe againſt the *Jews.*

JOANNES SAXO,
A Grey Frier, Flouriſh'd about the ſame time.
A Work Loſt.
A Summary of Caſes.

JOANNES de RUPE-SCISSA,
A Grey Frier, Flouriſh'd about the ſame time.
Works Loſt.
A Commentary upon the Sentences.
Sermons upon the Deſolation of the Catholick Church.

GERARDUS,
An Hermite of S. *Auguſtine*, and Biſhop of *Savona*, Flouriſh'd about the ſame time.
Works Loſt.
See the Catalogue of them, p. 80.

FRANCIS PETRARCH,
Born *July* 20. 1304, Flouriſh'd about 1340, died 1374.
His Genuine Works, &c.
Two Books of the Cures of both Fortunes.
Two Books of a Solitary Life.
Two Books of the Seiſure of the Monks.
Two Books of the Contempt of the World.
A Paraphraſe upon the Seven Penitential Pſalms.
A Treatiſe againſt Covetouſneſs.
Some Letters.

JOHN BACON,
A *Carmelite*, made Provincial of his Order in 1329, and died in 1346.
His Genuine Works, &c.
An Abbridgment of the Life of *Jeſus Chriſt*.
Quodlibetical Queſtions.
A Commentary upon the Sentences.
Works in Manuſcript Loſt.
See the Catalogue of them, p. 68.

SIMON FIDATUS de CASSIA,
An Hermite of S. *Auguſtine*, Flouriſh'd about 1340, and died, *Feb.* 11. 1348.
His Genuine Works, &c.
A Treatiſe of the Actions of our Lord.
A Diſcourſe about the Virgin.
Works Loſt.
See the Catalogue of them, p. 69.

JOANNES ANDREÆ,
A Lawyer, Flouriſh'd in the Univerſity of *Bononia* about 45 Years, and died in 1348.
His Genuine Works, &c.
Novels, or a Commentary upon the Five Books of the Decretals.
Two Commentaries upon the Sixth Book.
Gloſſes upon the *Clementines*.
An Addition to the Mirrour of *Gulielmus Durantus*.
A Tree of Conſanguinity.
Feudal Queſtions about Marriages, and Interdicts.
A Summary of Affiances, Marriages, and Degrees of Affinity.

GERHARD ODONIS,
A Grey Frier, and Arch-Biſhop of *Antioch*, was choſen General of his Order in 1329, made Arch-Biſhop of *Antioch* by Pope *John* XXII. and died in 1349.
His Genuine Works, &c.
A Commentary upon the Ten Books of *Ariſtotle*'s Morals.
The Office of the Marks of St. *Francis*.

ROBERT HOLKOTT,
A *Preaching Friar*, Flouriſh'd in the Univerſity of *Oxford* about 1340, and died in 1349.
His Genuine Works, &c.
A Commentary upon the Four Books of the Sentences.
203 Lectures upon the Book of Wiſdom.
Hiſtorical Morals for Preachers.
A Table of S. *Thomas* upon the Goſpels, and Epiſtles of the Year.
Lectures upon the Song of Songs, and the Seven Firſt Chapters of *Eccleſiaſticus*.
A Treatiſe upon the Imputation of Sin and Others.

RICHARD HAMPOLE,
An Hermite of St. *Auguſtine*: Flouriſh'd about 1340, Dy'd in 1349.
His Genuine Works.
Treatiſes of Piety, of which ſee the Catalogue, p. 69.

JACOBUS FOLQUIERUS,
An Hermite of St. *Auguſtine*: Flouriſh'd about 1345.
A Manuſcript Work.
Viridarium Gregoriinum, or Allegories upon all the Books of the Bible.

MAXIMUS PLANUDES,
A *Greek* Monk: Flouriſh'd in the Reign of *Andronicus* the Elder, and was ſent Ambaſſador to *Aquileia* in 1327.
His Genuine Works.
A Treatiſe of the Proceſſion of the Holy Ghoſt, againſt the *Latins*.
Some Fragments of his Tranſlation of St. *Auguſtine*'s 15 Books of the Trinity into *Greek*.
A Sermon upon the Burial of *Jeſus Chriſt*.
A Sermon upon St. *Peter* and St. *Paul*.

MATTHEW BLASTARES,
A *Greek* Monk: Flouriſh'd about 1335.
His Genuine Works, &c.
A Table of Canons.
A Treatiſe of the Cauſes, or Queſtions about Marriage.

NILUS CABISILAS,
Arch-Biſhop of *Theſſalonica*: Flouriſh'd under the two *Andronicus*'s the *Greek* Emperors.
His Genuine Works, &c.
A Treatiſe of the Cauſes of the Diviſion of the *Greek* and *Latin* Churches.
A Treatiſe of the Pope's Supremacy.

BARLAAM
Biſhop of *Hieracium* ſent to Pope *Benedict* XII. in 1338. Excuſes the *Palamites* in 1340, but being Condemn'd flies into the Weſt, where he was made Biſhop of *Hieracium*.
His Genuine Works, &c.
A Treatiſe of the Pope's Supremacy.
A Diſcourſe about the Union of the two Churches, the *Greek* and *Latin*.
Five Letters.
Two Letters of Morality.

GREGORIUS ACINDYNUS,
A *Greek* Monk: Condemn'd in the Council of *Conſtantinople* in the Year 1341.
His Genuine Works, &c.
Two Books of the Eſſence and Operation of God.
A Poem in *Jambick* Verſe, againſt the *Palamites*.
Works Loſt,
Five Volumes againſt *Barlaam*.

CREGORIUS PALAMAS,
Arch-Biſhop of *Theſſalonica*: Accus'd in 1340. Abſolv'd in 1346. Made Arch-Biſhop of *Theſſalonica*, in 1347.
His Genuine Works, and Loſt,
See the Catalogue of them, p. 87.

GUY de TERRENA,
A *Carmelite*, Biſhop of *Perpignan*, was made General of his Order in 1318. Biſhop of *Majorca* in 1331, and after of *Elne*, or *Perpignan*. He Dy'd in 1342.
Genuine Works, &c.
A Summary of Hereſies.
Synodal Decrees.
Works in Manuſcript.
Commentaries upon *Gratian's* Decrees.
A Treatiſe of the Perfection of Life, or a Treatiſe of the Poverty of *Jeſus Chriſt*.

PHILLIP de MONTCALIER,
A *Grey Frier*: Flouriſh'd at *Padua* in 1330, and Dy'd in 1350.
A Genuine Work, &c.
An Abbridgment of his Sermons.
Works Loſt,
Poſtills upon the Goſpels.
Sermons for all the Year.

PETRUS BERTRANDUS,
Cardinal: Flouriſh'd in the Law-Schools before 1320, was made Biſhop of *Nevers*, about the ſame Year Tranſlated to the Biſhoprick of *Autun* in 1325. Made Cardinal in 1331. Dy'd in 1349. *His*

His Genuine Works.

The Acts of the Conference between the Clergy of *France* and *Peter Cugnieres*, about the Eccleſiaſtical Juriſdictions.
A Treatiſe of the Original and Uſe of Juriſdiction, or of the Eccleſiaſtical and Temporal Powers.

WILLIAM de MONTLEDUN,

Abbot of *Monſtierneuf*: Flouriſh'd in the Univerſity of *Toulouſe* under the Papacy of *Benedict* XII.

Works in Manuſcript.

Divers Treatiſes of Canon-Law, of which ſee the Catalogue, p. 67.

PETRUS de PALUDE,

A *Preaching Frier*, Patriarch of *Jeruſalem*, was a Licentiate in Divinity in the Univerſity of *Paris* in 1314, made Patriarch of *Jeruſalem* in 1330, and dy'd in 1341.

His Genuine Works, &c.

A Comment. upon the 3d. and 4th. Books of the Sentences.
Sermons.
A Treatiſe of the immediate Cauſe of the Eccleſiaſtical Power.

Works in Manuſcript.

A Comment. upon the 1ſt. and 2d. Books of the Sentences.
Commentaries upon the whole Bible.
A Treatiſe of the Poverty of *Jeſus Chriſt*, againſt *Michael Ceſenas*.

CLEMENT VI.

Pope, Choſen *May* 7. 1342. Crown'd *May* 12. Dy'd *Decemb.* 6. 1352.

His Genuine Works, &c.

Letters ſet down by Annaliſts, by M. *Baluſius*, in the Second Tome of the Lives of the Popes of *Avignon*, and in the Regiſter of Bulls.

BARTHOLOMEW d'URBIN.

An Hermite of St. *Auguſtine*, and Biſhop of *Urbin*. Made Biſhop in 1343, and Dy'd in 1350.

A Genuine Work.

Milleloquium of St. *Auguſtine*, finiſh'd by this Author.
Milleloquium of St. *Ambroſe*.

Works Loſt.

A Treatiſe againſt *Lewis* of *Bavaria*.

Works of Piety.

NICHOLAS CABASILAS,

Arch-Biſhop of *Theſſalonica*, Flouriſh'd under the Emperor *Cantacuzenus*.

His Genuine Works.

The Life of *Jeſus Chriſt*.
An Expoſition of the Liturgy.
A Treatiſe againſt Uſury.

Works in Manuſcript.

A Treatiſe againſt *Thomas Aquinas*.
A Commentary upon the Viſion of *Ezekiel*.

NICEPHORUS GREGORAS,

Chartophylax of the Church of *Conſtantinople*: Flouriſh'd under the Emperor *Cantacuzenus*.

His Genuine Works.

The *Byzantine* Hiſtory.
A Funeral Oration upon the Death of *Theodorus Metochita*.
Notes upon the Book of *Syneſius*, Of Dreams.
The Sufferings of St. *Cordatus*.

Manuſcript Works.

A Treatiſe againſt *Palamas*.
A Treatiſe of *Eaſter*, and others.

CALLISTUS,

Patriarch of *Conſtantinople*, Choſen Patriarch in 1354. Dy'd in 1358.

A Genuine Work.

An Homily upon the Exaltation of the Croſs.

Works in Manuſcript.

Two Sermons.

A Spurious Work.

A Method or Rule for Monks.

JOHN HONSEMIUS, or HOXEMIUS,

Canon of *Liege*: Flouriſh'd in 1350.

A Genuine Work, &c.

The Hiſtory of the Biſhops of *Liege*.

JOHANNES BECANUS,

Canon of *Utrecht*: Flouriſh'd in 1350.

A Genuine Work, &c.

A Chronicle of the Biſhops of *Utrecht*, and Earls of *Holland*.

BERNARD,

Abbot of *Mount-Caſſin*: Flouriſh'd about the Year 1350.

A Genuine Work, &c.

The Mirrour of the Monks of St. *Benedict*.

A Manuſcript Work.

A Commentary upon the Rule of St. *Benedict*.

Works Loſt.

Sermons, and Regular Precepts.

THOMAS BRADWARDIN,

A *Grey Frier*, and Arch-Biſhop of *Canterbury*. Made Arch-Biſhop of *Canterbury* in 1348. Dy'd the ſame Year.

His Genuine Work, &c.

A Treatiſe of the Cauſe of God, againſt *Pelagius*, and of the Virtue of Cauſes.

ALBERICUS ROSATUS, or ROXIATI,

A Lawyer: Flouriſh'd about 1350.

Genuine Works, &c.

A Commentary upon the *Sextus*.
A Dictionary of Civil and Canon-Laws.

PETRUS de PATERNIS,

An Hermite of St. *Auguſtine*: Flouriſh'd about 1350.

A Manuſcript Work, &c.

A Treatiſe of the Neceſſity and Sufficiency of Man's Life.

ROBERT,

A *Carmelite*: Flouriſh'd about 1350.

Works Loſt.

A Commentary upon the Sentences and Epiſtles of S. *Paul*.
Several Sermons.

MICHAEL de MASSA,

An Hermite of St. *Auguſtine*: Flouriſh'd about the Middle of the Century.

Works Loſt.

See the Catalogue of them, p. 80.

JOHANNES WALSGRAM,

A *Carmelite*: Flouriſh'd about the Middle of the Century.

Works Loſt.

A Commentary upon the Sentences.
Divers Queſtions.

JOHANNES SAXO and JOHN BRAMART,

Grey Friers: Flouriſh'd about the Middle of the Century.

Works Loſt.

See their Titles, p. 80.

HENRY D'ERFORD,

A *Grey Frier*: Flouriſh'd about the Middle of the Century.

Works Loſt.

See the Catalogue, p. 80.

JOHANNES TACESPHALUS, NICHOLAS DORHIN, TILMAN and PETER THOMAS,

Carmelites: Flouriſh'd about the Middle of the Century.

Works Loſt.

See their Titles, p. 80.

BARTHOLOMEW,

A Grey Frier Flouriſh'd about the Middle of the Century.

Works Loſt.

A Treatiſe of the Property of Things.
Sermons.

PETER,

A Monk of *Clara-Vallis*: Flouriſh'd about 1350.

Works in Manuſcript.

Two Letters.
A Treatiſe of the Pope's Power.

THOMAS of STRASBURG,

An Hermite of St. *Auguſtine*: Choſen General of his Order in 1345, and Died in 1357.

His Genuine Works, &c.

A Commentary upon the Four Books of the Sentences.

A Work Loſt.

A Book upon the Conſtitutions of his Order.

GREGORIUS ARIMINENSIS,

An Hermite of St. *Auguſtine*: Choſen General of his Order in 1357, and Died in 1358.

Genuine Works ſtill Extant.

A Commentary upon the 1ſt. and 2. Books of the Sentences.
An Addition to that Work.
Commentaries upon St. *Paul*'s Epiſtles, and the Canonical Epiſtle of St. *James*.
A Treatiſe of Uſury.

Works Loſt,

Sermons.

ADAM GODDAM, or WODHAM,

A Grey Frier: Flouriſh'd from 1330, and Died in 1358.

A Genuine Work ſtill Extant.

A Commentary upon the Books of the Sentences.

TORTANERIUS VASSALLI,

Cardinal: Choſen General of the *Grey Friers* in 1343. Made Arch-Biſhop of *Ravenna* in 1347. Patriarch of *Grado* in 1351. and Cardinal in 1360. Died in 1361.

A Work Loſt,

A Commentary upon St. *Auguſtine*'s Books, *De Civitate Dei*.

JOHANNES THAULERUS,

A *Preaching Frier*: Flouriſh'd in 1350. Died in 1361.

His Genuine Works, &c.

Sermons Tranſlated out of the *German* Language into *Latin*, by *Surius*.

INNOCENT VI.

Pope: Choſen Pope *Decemb.* 18. 1352. Crown'd *Decemb.* 23. Died *Sept.* 12. 1362.

His Genuine Works. &c.

Several Letters Publiſh'd by the Annaliſts, taken out of his Regiſter, which is in Manuſcript in the *Vatican* Library.

PETRUS BERCHERIUS,

Prior of St. *Eligius*: Flouriſh'd about 1350. Died in 1362.

His Genuine Works, &c.

A Moral Dictionary.
A Reductory of the Bible.
A Moral Induction.

ALPHONSUS VARGAS,

Arch-Biſhop of *Sevil*: Flouriſh'd about 1350, and Died in 1366.

His Genuine Works, &c.

A Commentary upon the 1ſt. Book of the Sentences.
Queſtions upon the Three Books of *Ariſtotle*, *De Anima*.

RICHARD FITZRALPH,

Arch-Biſhop of *Armagh*, Chancellor of *Oxford* about 1333. Choſen Arch-Biſhop of *Armagh* in 1347. Died in 1360.

His Genuine Works, &c.

A Defence of the Curates, againſt the *Begging Friers*.
A Summary againſt the *Armenians*.
Four Sermons in Praiſe of the Virgin.

Manuſcript Works.

A Treatiſe about thoſe who are to hear Confeſſions.
A Treatiſe of Begging.
A Reply to *Robert Conway*.
Several Sermons.
A Summary upon the Sentences.

ROGER CHONOE, or ROBERT CONWAY,

A *Grey Frier*: Flouriſh'd about the ſame time.

A Genuine Work, &c.

An Anſwer to the Defence of the Curates, by *Richard* of *Armagh*.

A Manuſcript Work,

A Confutation of the ſame *Richard* of *Armagh*, concerning Begging.

Works Loſt,

Seven Books about the Poverty of our Lord.
An Anſwer to Frier *John de Terinis*.

RALPH HIGDEN, or HIKEDEN,

A *Benedictine* Monk of *Cheſter*: Flouriſh'd about 1350, and Died 1363.

A Manuſcript Work, &c.

A *Polychronicon* Tranſlated into *Engliſh*, by *John de Treviſi*.

Works Loſt,

See the Catalogue of them, p. 71.

JOHN MALVERN,

A *Benedictine* Monk of *Winchester*, Flouriſh'd about 1550.

Works in Manuſcript, or Loſt.

A Treatiſe of Viſions.
The Continuation of *Ralph Higden*'s *Poly-Chronicon*.

BERNARD DAPIFER,

A Monk of *Melk*, Flouriſh'd about 1360.

A Genuine Work.

The Hiſtory of St. *Gothalmus*.

JOHN CALDERINUS,

A Lawyer, Flouriſh'd about 1360.

Works of the Common Law, &c.

A Treatiſe of Eccleſiaſtical Interdicts.
A Table of the Texts of Scripture quoted in the Decretals.

A Manuſcript Work,

A Commentary upon the Decretals.

BARTHOLOMEW de GLANVILE,

A Grey Frier, Flouriſh'd about 1360.

His Genuine Works.

Nineteen Books of Morality and Sermons.

PETRUS BOHERUS,

Abbot of S. *Aignan*, Flouriſh'd about the ſame time.

Works Loſt.

See the Catalogue of them, p. 80, 81.

JACOBUS de ALTA VILLA,

A *German*, Flouriſh'd about the ſame time.

Works Loſt.

A Treatiſe upon the Sentences.
Some Queſtions.

JOHN d'IMENHUSEN,

A *German*, Flouriſh'd about the ſame time.

Works Loſt.

A Commentary upon the Sentences.
Sermons.

URBAN V. Pope,

Choſen Pope *Octob.* 28. Conſecrated and Crown'd *Nov.* 6. 1362. He died *Decemb.* 19. 1370.

His Genuine Works.

A Conſtitution againſt the Plurality of Benefices, which is found in the Councils.
Several Letters in the Annaliſts.

PHILOTHEUS,

Patriarch of *Conſtantinople*, Choſen Arch-Biſhop of *Heraclea* in 1354, Driven out in 1355, Reſtor'd in 1367, and died in 1371.

His Genuine Works, and Manuſcripts.

See the Catalogue of them, p. 90.

THEOPHANES,

Arch-Biſhop of *Nice*, Flouriſh'd under the Emperor *Cantacuzenus*.

Works in Manuſcript.

A Treatiſe againſt the *Jews*.
An Inſtruction to Clergy-men.
A Letter concerning the Contempt of the World.

NILUS,

Arch-Biſhop of *Rhodes*, Flouriſh'd about 1360.

A Genuine Work, &c.

The Hiſtory of the Oecumenical Councils.

JOANNES CANTACUZENUS,

The *Greek* Emperor, After he had left the Empire in 1357 liv'd a long time.

His Genuine Works, &c.

The Hiſtory of the Reigns of the *Andronici*, and his own.
A Treatiſe againſt the *Saracens* and *Mahometans*.

Works in Manuſcript.

The Contradictions of *Prochorus Cydonius*.

JOANNES CYPARISSIOTA,

Flouriſh'd in the Reign of *Cantacuzenus* and *Joannes Palæologus*.

His Genuine Works, &c.

A Part of his Errors, while a *Palamite*.
A Material Expoſition of what Divines ſay of God.

A Manuſcript Work, &c.

The greateſt part of his Sins, while he was a *Palamite*.

MANUEL CALECA, *or* CALECEAS,
Flouriſh'd under the Empire of *Palæologus*.
His Genuine Works, &c.
A Treatiſe againſt the *Greeks* about the Proceſſion of the Holy Ghoſt.
A Treatiſe of the Eſſence and Operation of God.
A Manuſcript Work.
A Treatiſe of the Trinity.

ISAAC ARGYRA,
A *Greek* Monk, Flouriſh'd about the Year 1373.
A Genuine Work, &c.
A Kalendar.

MAXIMUS,
A *Greek* Monk, Flouriſh'd about the ſame time.
His Genuine Works, &c.
A Letter about the Proceſſion of the Holy Ghoſt for the *Latins*.

S. BRIDGET,
Flouriſh'd about 1360, and died in 1373.
Her Genuine Works, &c.
Eight Books of Revelations.
Six Sermons, and A Rule.

GREGORY XI. Pope,
Conſecrated, and Crown'd *Jan.* 4. 1371, and died *March* 27. 1378.
His Genuine Works, &c.
Letters ſet down by *Waddingus* and *Bzovius*.
Bulls in the Regiſter of Bulls.

JOANNES BALISTARII,
General of the *Carmelites*, Flouriſh'd under the Papacy of *Gregory* XI. and died in 1374.
Works Loſt.
See the Titles of them, p. 81.

S. CATHARINE of SIENNA,
A Nun of S. *Benedict*, Born in 1374, Flouriſh'd about 1370, died in 1380.
Her Genuine Works,
Letters.
Six Treatiſes of Providence.
A Diſcourſe of the Annunciation of the Virgin *Mary*.
The Divine Doctrine of the Eternal Father.

JORDANUS SAXO,
An Hermite of S. *Auguſtine*, Flouriſh'd about 1360, and died in 1380.
His Genuine Works, &c.
A Summary of Sermons.
A Treatiſe of the Tranſlation of the *Roman* Empire to the *Germans*.
Works in Manuſcript.
A Treatiſe of the Four Communions.
A Collection of Dates for the Hermites of S. *Auguſtine*.
Works loſt.
A Commentary upon the Revelations.
An Apology for his Order.

JOANNES RUYSBROKIUS,
A Canon Regular, Abbot of *Wavre*: Flouriſh'd about 1470, Died in 1381, being 88 Years old.
His Genuine Works, &c.
Treatiſes of Piety, Tranſlated out of the *German* Language into *Latine*, by *Surius*.
Of which, ſee the Catalogue, p. 74, 75.

JOHN de HILDESHEIM, JOANNES GOLENIUS, HENRY DOLENDORP, and JOHN FUSTGIN.
Carmelites: Flouriſh'd 'till about 1380.
Works loſt.
See the Titles. p. 81.

RALPH de PRÆLLES,
Councellor and Maſters of Requeſt to the King of *France*: Flouriſh'd in the Reign of *Charles* V. King of *France*.
His Genuine Works, &c.
A Treatiſe of the Eccleſiaſtical Power.
A Tranſlation of S. *Auguſtine*'s Books, *De Civitate Dei*.
A Work loſt.
The Pacifick King.

PHILIP de MESERIIS,
Knight: Flouriſh'd about the ſame time.
His Genuine Work, &c.
A Treatiſe of the Eccleſiaſtical and Secular Power, under the Name of *Philotheus Aquilinus*.

PHILIP CABASSOLAS,
Cardinal; Made Biſhop of *Cavaillon* in 1334. Patriarch of *Jeruſalem*, in 1336. Cardinal Prieſt the ſame Year, and Cardinal Biſhop of S. *Sabina* in 1370. Died 1382.
A Manuſcript Work.
The Life and Miracles of S. *Magdalene*.

GERHARD GROOT, or GRAND.
A Canon Regular: Flouriſh'd from 1360. And died in 1384.
His Genuine Works, &c.
An Explication of the way of Preaching the Truth.
Concluſions and Propoſitions.
A Treatiſe of the Study of Scripture.
Works in Manuſcript.
See the Catalogue of them, p. 74.

PHILIP de LEYDIS.
Canon and Great Vicar of *Utrecht*, Flouriſh'd about 1370. And died in 1386.
A Genuine Work, &c.
A Treatiſe of the Care of a Common-wealth, and the State of Sovereign Princes.

ARNOLDUS de TERRENA,
Sacriſt of *Perpignan*: Flouriſh'd about 1360.
Works in Manuſcript.
A Treatiſe of the Maſs and Canonical Hours.
Theological Queſtions.

MATTHIAS, or MATTHEW de CRACOVIA.
A Doctor of *Prague*: Flouriſh'd about 1370.
Works in Manuſcript, or loſt.
See the Catalogue of them, p. 72.

GALLUS,
Abbot of *Konigſaal*: Flouriſh'd about 1370.
A Genuine Work, &c.
A Book call'd The Pomegranade.

HENRY,
A Monk of *Rebdorf*: Flouriſh'd about 1375.
A Genuine Work.
Annals from 1275, to 1372.

HUGELIN MALEBRANCHIUS,
An *Hermite* of S. *Auguſtine*, Biſhop of *Ariminum*, and Patriarch of *Conſtantinople*; Choſen General of his Order in 1368. Made Biſhop of *Ariminum* in 1370. And died after 1372.
His Works in Manuſcript.
A Commentary upon the Sentences.
A Treatiſe of the Trinity.
A Treatiſe of the Communication of *Idioms*.

THOMAS STOBBS, or STUBBS,
A Preaching Frier: Flouriſh'd about 1375.
A Genuine Work, &c.
A Chronicle of the Arch-Biſhops of *York*.

MATTHEW FLORILEGUS,
A *Benedictine* Monk of *Weſtminſter*: Flouriſh'd to 1377.
A Genuine Work.
Flowers of Hiſtory.

JOHN SCADLAND,
A Preaching Frier; Biſhop of *Hildeſheim*: Flouriſh'd about 1360, died in 1377.
Works in Manuſcript.
A Treatiſe of the Eſtate of the Cardinals.
A Treatiſe of the Eſtate and Dignity of Biſhops.

ALBERT of STRASBURG.
Flouriſh'd about 1370.
His Genuine Works, &c.
A Chronicle from 1270, to 1378.

The Life of *Bertholus* Biſhop of *Strasburg*.

BONADVENTURE of PADUA,

Cardinal: Choſen General of the *Hermites* of S. *Auguſtine* in 1377. Made Cardinal by *Urban* the VIII. in 1378. And died in 1386.

A Genuine Work, &c.

The Mirrour of the Virgin *Mary*.

Works in Manuſcript, or loſt.

See the Catalogue of them, p. 75.

WILLIAM of WALLINGFORD, FRANCIS MARTIN, and STEPHEN of PETRINGTON.

Carmelites: Flouriſh'd about 1380.

Works loſt.

See the Titles of them, p. 81.

CONRADUS d'ALTZEY.

A *German:* Flouriſh'd in 1380.

Works loſt.

See the Catalogue of them, p. 81.

BERTAMUS,

A Preaching Frier; Biſhop of *Theſſis:* Flouriſh'd about 1380. And died in 1387.

Works loſt.

See the Catalogue of them, p. 81.

PHILIP RIBOT,

A *Carmelite*; Choſen Provincial of his Order in 1368. And died in 1391.

A Genuine Work, &c.

The Mirrour of the *Carmelites*.

Works loſt.

A Treatiſe of the Illuſtrious Men of his Order.

Sermons.

MARSILIUS d'INGHEN.

Treaſurer of the Church of *Colen*; Flouriſh'd about 1380. And died in 1394.

A Genuine Work.

A Commentary upon the Sentences.

WILLIAM of WODFORD, or WILFORD,

A Grey Frier: Flouriſh'd at the end of the Century: And died in 1397.

A Genuine Work, &c.

A Treatiſe againſt *Wickliff*.

Works in Manuſcript.

An Apology againſt *Richard* of *Armagh*.

And other Works.

GERHARD de ZUTPHEN,

A Canon Regular; Flouriſh'd about the end of the Century, And died in 1398.

His Genuine Works, &c.

Two Aſcetick Treatiſes.

NICHOLAS EYMERICK,

A Preaching Frier: Flouriſh'd from 1350, to the end of the Century. And died in 1399.

A Genuine Work, &c.

A Directory for Inquiſitors.

Works in Manuſcript.

See the Catalogue of them, p. 76.

LEONARD de GIFFON

Cardinal; The 24th General of the Grey Friers: Made Cardinal in 1378. Died after 1394. in which Year he was preſent at the Election of Pope *Benedict* XIII.

Works Loſt,

See the Catalogue of them, p. 81.

NICHOLAS ORESMIUS,

Biſhop of *Liſieux*; Made Head of the Houſe of *Navarre*, in 1356. Treaſurer of the H. Chappel at *Paris* in 1361. Sent to *Urban* V. in 1363. Made Biſhop of *Liſieux* in 1377. Died in 1384.

His Genuine Works.

A Diſcourſe before the Cardinals againſt the Irregularities of the Court of *Rome*.

A Diſcourſe about the Change of Money.

Works in Manuſcript.

See the Catalogue of them, p. 73. 74.

URBAN VI.

Pope. Elected *April.* 9. 1378. And Crowned *April* 17. And died in *October*, 1389.

His Genuine Works ſtill Extant.

Letters and Bulls of this Pope in the Annaliſts.

And Regiſter of Bulls.

CLEMENT VII.

Pope at *Avignon*. Elected *September* the 20. 1378. Died *September* 16th. 1394.

His Genuine Works, &c.

Letters Printed by M. *Baluſius*, and the Annaliſts.

ROBERT GERVAIS.

A Preaching Frier, and Biſhop of *Senez*. Made Biſhop in 1369. And dyed in 1388.

His Manuſcript Works.

A Treatiſe of Schiſm.

The Mirrour Royal.

PETER de NATALIBUS,

Biſhop of *Feſol:* Flouriſh'd about 1380.

A Genuine Work.

A Catalogue of Saints.

JOHN de BURGO,

Chancellor of *Cambridge:* Flouriſh'd about 1380.

A Genuine Work, &c.

A Treatiſe call'd, *Pupilla Oculi*, [*i. e.* The Apple of the Eye] for the Inſtruction of Prieſts.

JACOBUS de TERAMIS,

Arch-Deacon of *Averſa*: Flouriſh'd about 1390.

Works in Manuſcript,

A Commentary upon the Sentences.

A Conſolation for Preachers.

GUIDO D'EUREUX,

A *Preaching Frier*: Flouriſh'd about 1390.

Works in Manuſcript.

Sermons.

A Rule for Tradeſmen.

AUGUSTINE D'ASCOLI,

An Hermite of St. *Auguſtine:* Flouriſh'd about 1390.

Works in Manuſcript.

Sermons.

HENRY BOICH,

A Lawyer: Flouriſh'd about 1390.

His Genuine Works, &c.

Commentaries upon the Five Books of the Decretals, upon the *Sextus* and the *Clementines*.

BONIFACE IX.

Pope at *Rome*: Choſen Pope 1389, and Died in 1404.

His Genuine Works, &c.

Conſtitutions related by Hiſtorians.

BENEDICT XIII.

Pope at *Avignon:* Choſen Pope *Sept.* 26. 1394. Died in the next Century.

His Genuine Works, &c.

Divers Letters concerning the Obedience which he claim'd as due to him, Related by the Hiſtorians of the Schiſm.

Conſtitutions, and other Letters, related by the Hiſtorians of that time.

SIMON de CREMONA,

An Hermite of St. *Auguſtine*: Flouriſh'd about the End of the Century. Died in 1400.

His Genuine Works, &c.

Poſtils upon the Goſpels.

Works in Manuſcript,

See the Catalogue of them, p. 15.

BARTHOLOMEW ALBICIUS,

A *Grey Frier*: Flouriſh'd at the End of the Century, and Died in 1401.

His Genuine Works, &c.

A Treatiſe of the Conformity of our Lord *Jeſus Chriſt*, and St. *Francis*.

A Treatiſe in Praiſe of the Virgin *Mary*.

Sermons.

WALTER DISSE,

A *Carmelite*: Flouriſh'd in the Papacy of *Boniface* the IX. whoſe Legate he was in *England*, *Spain* and *France*.

Works Loſt.

See the Catalogue of them, p. 81.

PETER QUESNEL,

A Grey Frier: Flouriſh'd about the end of the Century.

Works in Manuſcript.

See the Catalogue of them, p. 75.

HENRY KNIGHTON,

A Grey Frier: Flouriſh'd about the end of the Century.

His Genuine Works, ſtill Extant.

A Chronicle of *England* to 1395.

The Hiſtory of the Depoſition of *Richard* II. King of *England*.

WILLIAM THORN,

A *Benedictine* Monk of S. *Auguſtine* at *Canterbury*: Flouriſh'd about the end of the Century.

A Genuine Work, &c.

The Hiſtory of the Abbots of S. *Auguſtine* at *Canterbury*.

MATTHEW D'EUREUX,

A Preaching Frier: Flouriſh'd at the end of the Century.

Works in Manuſcript.

A Commentary upon the Pentateuch.

Poſtills upon *Iſaiah*, and other Books of Scripture.

NICHOLAS de GORHAM,

A Preaching Frier: Flouriſh'd about the end of the Century.

His Genuine Works, &c.

A Commentary upon the New Teſtament.

Sermons for all the Year.

JOHN BROMIARD,

A Preaching Frier: Flouriſh'd to the end of the Century, and died in the next.

A Genuine Work.

A Summary for Preachers.

Works in Manuſcript.

A Treatiſe of the Civil and Canon-Law.

An Explication of the Ceremonies of the Maſs.

Exhortations.

THOMAS LAMB, and NICHOLAS de RITZON,

Carmelites: Flouriſh'd about the end of the Century.

Works Loſt.

See the Titles, p. 81.

RADULPHUS de RIVO.

Dean of *Tongres*: Flouriſh'd in the end of the Century, and died in 1403.

JOHN de TAMBACH,

A Preaching Friar: Choſen Maſter of the Holy Palace in 1366. Died in the next Century being above 80 years Old.

A Genuine Work.

The Comfort of Divinity, or Mirrour of Wiſdom.

A Manuſcript Work.

A Treatiſe of Nature and Grace.

Works Loſt.

A Treatiſe of the Pleaſures of Paradiſe.

Sermons.

RAIMUNDUS JORDANUS,

Surnam'd *Idiota*; a Canon Regular, and Provoſt of *Uſez*: Flouriſh'd about the end of the Century.

His Genuine Works, &c.

Works of Piety.

Of which ſee the Titles, p. 77.

FRANCIS XIMENIUS.

Biſhop of *Elne*, or *Perpignan*, and Patriarch of *Jeruſalem*: Flouriſh'd at the end of this Century, or beginning of the next.

His Genuine Works. &c.

A Book of the Angelical Life.

Four Books of the Chriſtian Life.

Inſtructions for Paſtors.

LUCIUS COLUTIUS SALUTATUS de STIGNANO,

Chancellor of *Florence*: Flouriſh'd from 1360 to 1406. in which he died.

His Genuine Works, &c.

Two Letters, and one Petition.

Works Loſt.

See the Titles, p. 78.

ANTONIUS de BUTRIO,

A Lawyer: Flouriſh'd at the end of this Century, and beginning of the next: And died in 1408, or 1417.

His Genuine Works, &c.

A Commentary upon the *Sextus*.

A Repertory of the Canon and Civil Law.

HENRY de KALKAR,

A *Carthuſian*: Flouriſh'd about the end of this Century: And died 1408.

Works Loſt.

See the Catalogue, p. 81.

HENRY de BAUME, or de PALMA:

Flouriſh'd about the end of this Century.

A Genuine Work, &c.

Myſtical Divinity.

BERTRANDUS de TRILLE,

A Preaching Frier: Flouriſh'd about the end of the Century.

A Manuſcript Work.

A Commentary upon the Sentences.

RICHARD de MAYDESCON,

A *Carmelite*: Flouriſh'd about the end of this Century.

Works Loſt.

A Treatiſe againſt the *Lollards*.

Several Sermons.

JOHN,

A *Benedictine* Monk of *Caſtel*: Flouriſh'd about the end of the Century.

Works Loſt.

See the Titles, p. 81.

CONRADUS,

A Canon of *Ratiſbon*: Flouriſh'd about the end of the Century.

Works Loſt.

Several Books of Moral Philoſophy.

JOHN de SCHODEHOVE,

A *Carmelite*: Flouriſh'd about the end of the Century.

Works Loſt.

See the Catalogue of them, p. 81.

PHILLIP de FERRIERES,

Biſhop of *Badajox*: Flouriſh'd about the end of the Century.

Works Loſt.

Sermons for the whole Year.

MICHAEL AIGRIANUS, or AIGNANUS,

A *Carmelite*; Choſen General of his Order in 1381. Died in 1396. Or as others, in 1416, but out of his Office.

A Genuine Work, &c.

A Commentary upon the Pſalms, without a Name.

Works Loſt.

See the Catalogue, p. 78.

JOHN de HESDIN,

A Knight, Hoſpitaller of S. *John* at *Jeruſalem*: Flouriſh'd about the end of the Century.

Works Loſt.

Commentaries upon the New Teſtament.

And Sermons.

WILLIAM de OPPENBACH,

A *German*, and Doctor of *Paris*: Flouriſh'd about the end of the Century.

Works Loſt.

A Commentary upon the Sentences.

Queſtions and Sermons.

HENRY EUTA or OYTA,

A Professor; Flourish'd about the end of the Century.

Works Lost.

See the Catalogue of them, p. 82.

JOHN GLUEL, HENRY D'ARDENAC and BLAISUS ANDERNARIUS

Carmelites; Flourish'd about the end of the Century.

Works lost.

See the Titles, p. 82.

JOHN,

Abbot of S. *Bavon*; Flourish'd about the end of the Century.

A Work lost.

A Treatise of the Use of Food, p. 82.

RICHARD de LAVENHAM, and JOHN de CAMPSCEN,

English *Carmelites*; Flourish'd about the end of the Age.

Works lost.

See the Titles, p. 82.

JOHN de WERDEN,

A *Grey* Friar; Flourish'd about the end of the Century.

Works lost.

Sermons.

PHILIP

Abbot of *Otterburg*; Flourish'd about the end of the Century.

Works lost.

A Commentary upon the *Canticles*.
Sermons and Letters.

INNOCENT VII.

Pope at *Rome*; Chosen Pope *Octob.* 12. 1404. Dyed in 1407.

Genuine Works, &c.

Divers Letters related by Historians.

MANUEL PALÆOLOGUS,

A *Greek* Emperor; Was assum'd into the Government by his Father, in 1384. Began to Reign alone, 1392. and Dyed in the next Century.

His Genuine Works, &c.

Prayers for the Morning.
Subjects of Compunction.
Psalms of Thanksgiving for the taking of *Bajazet*.
Precepts for the Education of a Prince.
Seven Discourses of Virtues and Vices.
A Panegyrick of *Theodorus*.

A Manuscript Work.

A Treatise of the Procession of the Holy Ghost against the *Latines*.

NILUS DAMILA

A *Greek* Monk; Flourish'd under the Empire of *Manuel Palæologus*.

Works in Manuscript.

Four Treatises of the Procession of the Holy Ghost against the *Latines*.

JOHN de GROSSE,

A *Carmelite*; General of his Order from 1389. to 1469. when he was present at the Council of *Pisa*.

His Genuine Works, still Extant.

The *Viridarium* of the Order of *Carmelites*.
A Treatise of the Illustrious Men of that Order.

FRANCIS ZABAREL,

Cardinal; Made Bishop of *Padua* about the end of the Century. Cardinal by *John* XXIII. Dyed in 1417. Aged 78 Years.

His Genuine Works, &c.

A Commentary upon the Five Books of the Decretals.
A Commentary upon the *Clementines*.
A Treatise about the Authority of the Emperor, to extinguish Schisms.

Works lost.

See the Titles of them, p. 78.

JACOBUS MAGNUS,

An Hermite of S. *Augustine*; Flourish'd about 1400. And Dyed 1420.

A Genuine Work, &c.

Sophologia.

BALDUS

A Lawyer; Flourish'd from 1400. to 1423.

A Genuine Work, &c.

A Commentary upon the Decretals.

PETRUS de HARENTALS,

A Canon Regular, and Abbot of *Floreff*; Flourish'd at the end of the Fourteenth, and in the beginning of the Fifteenth Age, and liv'd to 1436.

His Genuine Works, &c.

A Commentary upon the Psalms.
The Lives of the Popes at *Avignon*.

Works in MSS.

Commentaries upon the Gospels.
A Chronicle.

DEMETRIUS CYDONIUS.

Flourish'd in the beginning of the Fifteenth Age.

His Genuine Works, &c.

Two Discourses.
A Treatise of the Execrable Doctrines of *Palamas*.
A Treatise of the Procession of the Holy Ghost for the *Latines*.
A Discourse of the Contempt of Death.

Works in MSS.

A Translation of the second Part of *Thomas Aquinas*'s Summ into *Greek*; as also of his Treatise against the *Gentiles*. And S. *Anselm's* Treatise of the Procession of the Holy Ghost, with his Letter about the use of Unleaven'd Bread.
A Discourse concerning Evangelical Preaching.

A Spurious Work.

A Treatise of another *Demetrius*, more ancient, concerning the Procession of the Holy Ghost against the *Latines*.

A Chronological TABLE of the COUNCILS held in the *Fourteenth Century*, and of their *Acts, Letters, Canons*, &c.

Councils.	*Years*	*Acts, Letters, Canons*, &c.
The Council of *Melun*,	1300	A Renewal of Eight Eccleſiaſtical Conſtitutions.
The Synod of *Colen*,	1300	Twenty two Conſtitutions.
The Synod of *Bayeux*,	1300	Conſtitutions divided into 113 Articles.
The Councils of *Auch*,	1300	Thirteen Articles.
Compeigne,	1301	Six Articles.
An Aſſembly at *Paris*,	1302	Acts.
The Council of *Pennaſiel*,	1302	Fifteen Canons.
An Aſſembly at *Paris*,	1303	Acts.
The Councils of *Nogarol*,	1303	Nineteen Articles.
Compeigne,	1304	Five Articles.
Auch,	1308	Six Canons.
An Aſſembly at *Tours*,	1308	Mention'd in Hiſtorians with the Deputations of ſuch as were at it.
The Council of *Presburg*,	1309	Nine Canons.
The Council of *Saltzburg*,	1310	Five Conſtitutions renew'd with a particular Decree about Clandeſt. Marriages.
The Council of *Colen*,	1310	Twenty eight Articles.
The Council of *Paris*,	1310	Hiſtory of that Council.
The Council of *Ravenna*,	1310	Mention'd by the Authors of that time.
The Council of *Salamanca*,	1310	Mention'd by the Authors of that time.
The Council of *London*,	1310	Mention'd by the Authors of that time.
The Council of *Mentz*,	1310	Mention'd by the Authors of that time.
The Council of *Ravenna*,	1311	Twenty two Conſtitutions.
The General Council of *Vienna*,	1311 1312	*Clement* V's Letter to call that Council. The Sentence and Letters againſt the *Templars*. The *Clementines* particularly. 1. Of Faith. 2. Againſt the Errors of the *Begards* and *Begunes*, and 3. concerning the *Begging Friars*.
The Councils of *Paris*,	1314	Three Articles.
Ravenna,	1314	Twenty Canons.
Saumur,	1315	Four Articles.
Nogarol,	1316	Five Canons.
The Council of *Senlis*,	1316	Letters of *Peter de Courtnay* Arch-Bp. of *Rheims*.
The Council of *Senlis*,	1317	A Rule concerning Eccleſiaſtical Privileges.
The Councils of *Ravenna*,	1317	Twenty two Conſtitutions
Sens,	1320	Four Canons.
London,	1321	Eight Articles.
Valladolid,	1322	Twenty ſeven Canons.
Colen,	1322	A Confirmation of Rules.
The Council of *Paris*,	1323	A Renewal of the Conſtitutions of the Council of *Sens* in 1320.
The Councils of *Toledo*,	1323	Sixteen Canons.
Toledo,	1324	Eight Articles.
Avignon,	1326	Fifty nine Articles.
Complutum,	1326	Two Articles.
Marſiac,	1326	Fifty ſix Canons.
Senlis,	1326	Seven Conſtitutions.
The Council of *Ruffec*,	1327	A Sentence of Interdiction, and a Rule for the Clergy.
The Councils of *London*,	1328	Nine Articles.
Compeigne,	1329	Seven Canons.
Payis,	1329	Acts.
Lambeth,	1330	Ten Conſtitutions.
Marſiac,	1330	Acts.
Macclesfield,	1332	A Rule about the Feſtivals.
Salamanca,	1335	Seventeen Articles.
Roan,	1335	Thirteen Decrees.
Bourges,	1336	Fourteen Canons.
The Council of *Chateau-Gonthier*,	1336	Twelve Conſtitutions.
The Council of *Avignon*,	1337	A Renewal of the Decrees made the laſt Council at *Avignon*, with ſome new Ones, in all 70 Articles.
An Aſſembly at *Francfort*,	1338	A Proteſtation againſt the Proceedings of *John* xxii. againſt *Lewis* of *Bavaria*.
The Councils of *Toledo*,	1338	Five Articles.
Conſtantinople,	1340	Mention'd by the *Greek* Authors of that time.
Conſtantinople,	1341	Mention'd by the *Greek* Authors of that time.
London,	1341	A Rule againſt Ambitious Clergy-Men.
London,	1342	Twelve Canons.
London,	1343	A Rule about the Priviledges of the Clergy.
Conſtantinople,	1344	The Hiſtory of it, and the Sentence of the Patriarch.
Noyon,	1344	Seventeen Articles.
Paris,	1346	Thirteen Canons.
Conſtantinople,	1346	Mention'd in the Authors of that time.
Toledo,	1347	Four Articles.
Conſtantinople,	1347	A Letter of that Council.
Lambeth,	1351	A Rule for the Immunities of the Clergy.
Beziers,	1351	Eight Rules.
Conſtantinople,	1355	Acts of this Council.
Toledo,	1355	Conſtitutions.
Macclesfield,	1362	A Rule for Feſtivals.
Lambeth,	1362	Rule for Taxing Chaplains
Angers,	1365	Thirty three Articles.
York,	1367	Ten Canons.
Lavaur,	1368	A Collection of Eccleſiaſtical Rules in 133 Articles.
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FINIS.

A NEW

Ecclesiastical History;

Containing an ACCOUNT of the

CONTROVERSIES

IN Wm allen 1807.

RELIGION:

THE

LIVES and *WRITINGS*

OF

Ecclesiastical Authors;

AN

Abridgment of their Works,

And a JUDGMENT on their

STYLE and *DOCTRINE*:

ALSO

A Compendious HISTORY of the COUNCILS,

AND

All Affairs Transacted in the *Church*.

The Translation revised by W. Wotton.

Written in *FRENCH*

By *Lewis Ellies du PIN*, Doctor of the *SORBON*.

VOLUME the THIRTEENTH;

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PREFACE.

THE Fifteenth Century of the Church is full of great Tranſactions, which deſerve a very particular Conſideration: The Schiſm of the Popes, which appear'd at the beginning of it, was for many Years the great Care and Buſineſs of the Prelats, and Chriſtian Princes of the *Weſt*: After this, the Difference between the Council of *Baſil* and Pope *Eugenius* IV. and the Project of the Reunion of the *Greeks* to the *Latin* Church, were the great Concerns of the whole World; but the former had not thoſe miſchievous Conſequences which were fear'd, nor the latter that Succeſs which was hop'd for. Some time before this Century, there aroſe a * Hereſie in *England*, which hath ſince produc'd great Revolutions in *Europe*; for it travell'd from *England* into *Germany*, and there kindled great Commotions both in Church and State. Among many bad Effects, it produc'd theſe two good ones; it put Men upon the ſtudy of uſeful Learning, and chiefly upon ſearching into the Holy Scripture and Tradition; and it oblig'd the Prelats to labour after the Reformation of the Manners of Chriſtians, and of the Eccleſiaſtical Diſcipline. The Faculty of Theology at *Paris* was conſiderable in this Century, not only for the great Men which came out of its Boſom, but for the Care it took to proſcribe the Errors which appear'd, and to maintain the Purity of Faith and Manners by its excellent Cenſures, which are as full of Wiſdom and Prudence, as of Knowledge and Learning. This is one of the moſt delicate and curious Morſels of the Hiſtory of the Fifteenth Century, which therefore we have handled with great Care, by relating exactly what we find of it in our Regiſters. I add no more, but that I deſire of the publick the ſame Favour for this Work, as for the former.

* *Allowance muſt be made for the Author's Opinion.*

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AN HI-

AN HISTORY OF THE CONTROVERSIES AND OTHER Eccleſiaſtical Affairs

Tranſacted in the *Fifteenth Century.*

CHAP. I.

The Hiſtory of the Councils of Piſa, Perpignan *and* Udine; *and of the Popes, until the Council of* Conſtance.

Councils appointed about the Schiſm in the year, 1408.

IN the Year 1408. three Councils were appointed concerning the Schiſm which then diſturb'd the Church of *Rome*: The firſt at *Perpignan*, by the Bull of *Benedict* XIII, dated *June* 15th. The ſecond in the Province of *Aquileia*, by the Bull of *Gregory* XII. dated *July* 2d, which was to meet on *Whitſunday* the next Year: And the third at *Piſa*, by the Letters of the Cardinals of the two Obediences, aſſembled at *Leghorn*, dated *July* 14th, in the Year 1408. which was to meet on the 25th of *March* in the next Year.

The Council of Perpignan under Benedict XIII.

Benedict being more diligent than the reſt, open'd his Council *November* 1ſt, of the ſame Year, with a Diſcourſe of *Alphonſus* the Patriarch of *Conſtantinople*, Adminiſtrator of the Church of *Sevil*, to the Prelats there preſent; after which the Council was prorogued until the 15th of the ſame Month. On the 14th *Benedict* gave the Title of Archbiſhop of *Antioch* to the Treaſurer of *Maguelone*, Adminiſtrator of the Church of *Aske*, and the Title of Patriarch of *Jeruſalem* to *Francis Ximenes* of the Order of Friars Minors, who were Conſecrated the 20th of the ſame Month. The ſecond Seſſion of the Council was not held till the 17th, and then nothing elſe was done, ſave that *Benedict* read a Profeſſion of Faith, and declar'd to the Council that he believ'd it. In the third Seſſion, which was held the 21ſt, a Report was made to the Aſſembly of all that *Benedict* had done ſince his advancement to the Papal Dignity, and the Progreſs he had made towards obtaining the Peace of the Church. The Council was then made up of the Biſhops of *Caſtile*, *Arragon* and *Navar*, and ſome Prelats of *France*, *Gaſcony* and *Savoy*, being in all about 120, beſides the 4 Archbiſhops, honour'd with the Titles of Patriarchs, and the Archbiſhops of *Toledo*, *Sarragoſa*, and *Tarragona*. They ſpent 5 Seſſions in examining the Account of what had been done by *Benedict* for reſtoring Peace, and the extirpation of the Schiſm. In fine, in the Seſſion held the 5th of *December*, *Benedict* deſir'd their Advice, as to the Means which were moſt proper to obtain Union, and to remove the Scandal, Errors and Schiſms. It was not eaſy for them to decide this Queſtion in their preſent Circumſtances, and the Biſhops of the Council were perplex'd and divided into

The Council of Perpignan *under* Benedict XIII.

several Opinions about it. Some were of Opinion, That *Benedict* should immediately grant Power to his Legats to renounce the Papal Dignity; others thought that it were better to delay it for some time longer; a third sort proposed other Expedients. After this Difference arose, which lasted a long while, the greatest part of the Bishops withdrew from *Perpignan*, and the Council was reduc'd to the number of 18; but at last the Patriarch of *Constantinople* and the Prelats that remained, gave him their Opinion on *February* the first of the following Year, *viz.* That the Council did hold and acknowledge him for the true Pope, the Catholick and lawful Vicar of Jesus Christ; That they did believe him to be very far from being a Heretick or Schismatick, or a Favourer of Hereticks or Schismaticks; That they thank'd him for the Offers his Holiness had made towards an Union, and pray'd God to direct him, and make the Design successful for his own Glory. But withal they humbly beseech'd his Holiness and advis'd him, 1. To pursue effectually, in spite of all manner of Hindrances or Persecutions, the Design of uniting the Church by the way of Renunciation, which they preferr'd to all other ways, yet without excluding any. 2. To enlarge the Offer he had made of Renouncing, if the Intruder should renounce or happen to die, to this Case further; If the Intruder should be really and actually depos'd with the consent of those of his own Obedience. 3. To send Nuncio's in his Name to the Intruder, to the Anti-Cardinals, and the Cardinals at *Pisa*, with full Power to treat and agree upon the Place where his Holiness himself may be present in Person to execute what shall be agreed upon, or to send some Persons thither authoriz'd by Deputation from him to do it, and even to resign the Papal Dignity if there shall be occasion. 4. To draw up this Instrument of Deputation in the largest and best Form that can be contriv'd. 5. To make Provision, in case he should happen to die, that no stop be put to the Design of Union, nor any new Schism be suffered to arise. 6. To make Constitutions forbidding all Persons, under certain Penalties, to raise a new Schism. This Writing, sign'd by the Prelats who were still at *Perpignan*, was presented by the Patriarch of *Constantinople* to Pope *Benedict*, who agreed to it, and accepted the Conditions contain'd in it; and promis'd to make choice of fit Persons for executing this Agreement, in a solemn Session held *February* 12th: And accordingly he nam'd seven Legats on the 9th of *March*, whom he sent to *Pisa*, to see on what Conditions a Peace might be concluded.

Preparatives of the Council of Pisa.

While these Things were transacted in *Arragon*, the Cardinals of the two Colleges being assembled at *Pisa*, were labouring earnestly to persuade all Christian Princes to acknowledge their Council, and approve what they should do. The King of *France* of his own accord was very well affected towards them, and had already congratulated them by Letters in the Design they had in hand (*a*), and exhorted them to choose a Pope for all *Christendom*, assuring them that he should be acknowledg'd by all Christian Princes, and that for his own part he would not only acknowledge him, and cause him to be acknowledg'd in his Kingdom, but that he would employ his whole Power and Authority to support him. *England* also was very much inclin'd to own the Pope that should be chosen by the Council of *Pisa*, and the Cardinal of *Bourdeaux* who was sent thither by the Cardinals found no Enemies there (*b*). There remain'd only *Germany* where *Gregory* was supported by *Robert* Duke of *Bavaria*, King of the *Romans*; and thither the Cardinals sent in the beginning of the Year 1409, *Landolph* Cardinal of *Bar*, who came to *Frankfort* to hold there an Assembly of the Prelats and Princes of *Germany*, that he might persuade them to come or send Deputies to the Council of *Pisa*, and his Cardinal was kindly received by the Princes. *Gregory* also sent the Cardinal *Anthony* his Nephew, who being present with the Cardinal of *Bar* at the Assembly of *Frankfort*, endeavour'd to justify his Uncle, and made bitter Invectives against the Cardinal of *Bar*; which displeas'd the greater part of the Princes: But the King of the *Romans*, who favour'd *Gregory*, would suffer no other Resolve to be taken hereupon, but the Ambassador should be sent into *Italy* to labour after an Union. *Robert* chose for this Embassy the Archbishop of *Riga*, and the Bishop of *Worms*, then newly elected to the Bishoprick of *Ferden*. *Gregory* perswaded this latter to go to *Pisa* in the Name of his Master, for there were already a great number of Prelats assembled, and to present unto them some Articles which contain'd among other Things, That if the Cardinals would make choice of another place, that was secure for *Gregory* and themselves, *Gregory* himself would come thither; and whether *Peter de Lima* should come or no, he would resign up his Papal Dignity at such time as the Council should prescribe unto him. But when the Cardinal refus'd to accept of this Proposal, the Bishop of *Ferden* appeal'd in the Name of King *Robert*, and signify'd in his Act of Appeal, That it belong'd to the King of the *Romans* to call the Council; and declar'd, That since the Council of *Pisa* was assembled against his Will and without his Order, it could Decree nothing against *Gregory*. This Appeal he caus'd to be fix'd upon the Gates of the Church, and then rerir'd suddenly and secretly.

The 25th of *March*, which was the Day appointed for the meeting of the Council, being come, it was open'd in the Cathedral of *Pisa*, by the Cardinals of *Palestrina*, *Albano*, *Ostia*, *Puy*, *Tuzi*, *Saluces*

(*a*) [*He had withdrawn his Obedience from* Benedictus *by a Decree of the Parliament of* Paris, *forbidden all the Pope's Servants to gather any First-Fruits; and when two of them brought Bulls which thunder'd Excommunication against the King and his Princes, they were crown'd with Mitres of Paper, and disgracefully dragg'd about the City in a Dung-Cart.* Carol. Molin. de Monarch. Franc. n. 140, 141, &c.]

(*b*) [Henry IV. *of* England *had withdrawn his Obedience from* Gregory XII. *after his Cardinals were forc'd to fly to* Pisa *for promoting the Union, who wrote into* England, *that the vast Sums of Money which were yearly brought thence, was the great cause why the Cardinals were so ambitious of the Papal Dignity, and so tenacious of it when once they were advanc'd to it; whereupon by the King's Command, it was decreed in a Synod held this year* 1408. *at* London, *That no Mony should be raised out of Bishopricks or Benefices, to be paid into the Exchequer of* Rome. Spelman's Councils, Vol. 2d.]

Saluces and St. *Angelo*, of the Obedience of *Benedict*; and by the Cardinals of *Naples*, *Aquileia*, *Colonna*, *Urſini*, of *Brancacio*, *Ravenna*, *Landi* and St. *Angelo*, who were of the Obedience of *Gregory*. The Biſhop of *Meaux* was preſent there in the Quality of Ambaſſador from the King of *France*, and the Biſhop of *Gap* in the Name of the King of *Sicily*, with two Knights and a Secretary. One Knight, one Doctor and one Clergy-man, were preſent from the King of *England*. The Cardinals were plac'd on high Seats at the right Hand of the Entry into the Quire, the Biſhops and Abbots on both ſides of the Nave of the Church, and the Deputies of Chapters and Monaſteries underneath them; and the Ambaſſadors who were not Prelats, and the Doctors, in the Body of the Church. The Proceſſions, the ſolemn Maſs, and other uſual Prayers being ended, two Cardinal-Deacons, two Archbiſhops, and two Biſhops, together with ſome Doctors and Notaries, went by Order of the Council to the Gate of the Church, and ask'd with a loud Voice, Whether *Peter de Luna* and *Angelus Corarius*, Competitors for the Papal Dignity, were preſent, or any one for them? And no Perſon appearing, they made their Report to the Council, who nominated ſome Managers or Proctors in the Name of the Univerſal Church, to plead, enquire, and do whatever ſhould be neceſſary or expedient for the Extirpation of Schiſm, againſt the two Competitors for the Pontificat, and for the Union of the Church. Theſe Officers, nam'd by the Council, preſently accuſed them, and requir'd that they ſhould be declar'd Contumacious in the Matter of Schiſm and of Faith, and that they ſhould be prouounc'd in Contempt. They caus'd to be read the Acts by which the two Competitors had been ſummon'd, and the Verbal Proceſs of the Citation. But the Council, notwithſtanding the Affair was now ripe, put off any further Conſulation about it until the next Seſſion, which was to be held to Morrow: And then the Council caus'd them to be cited again as they were at firſt; and when no Body appear'd for them, they put off this Affair until the 30th of the next Month. When this Day was come, the Competitors being call'd again, and no Body appearing for them, they were declar'd Contumacious in Matters of Faith and of Schiſm, and the Sentence was pronounc'd againſt them by the Cardinal of *Paleſtrina*, (otherwiſe call'd, of *Poitiers*) with the unanimous Conſent of the Fathers of the Council; and the further Proſecution of this Affair was deferr'd till the 15th of *April*. On this Day it was ordain'd, That the Cardinal of *Todi* ſhould be cited as adhering to *Gregory*, and the Cardinals of St. *Sabine*, St. *Adrian*, St. *Mary in via lata* of *Fliſque*, and *Challont*, as adhering to *Benedict*; and that if the two Competitors and the Cardinals ſhould not appear at this time, they ſhould proceed further againſt them. The Cardinals of *Milan* and *Bar*, who had been at the Aſſembly of *Frankfort*, arriv'd in *Piſa* at this Seſſion, and brought with him ninety, partly Archbiſhops and Biſhops, partly Abbots and Doctors, who had not been preſent at the preceding Seſſions.

The Ambaſſadors of *Robert* Duke of *Bavaria*, Elect King of the *Romans*, appear'd at the Fourth Seſſion, and propoſed ſeveral Objections againſt the Authority of the Council, and requir'd that it ſhould be remov'd and aſſembled in another place, at which *Gregory* offer'd to appear. Their Reaſons were demanded in Writing, and Time was given them till the 24th of the ſame Month to bring in their Anſwer. *Charles Malateſta* of *Rimini* made the ſame Demand of the Council on behalf of *Gregory*, and propos'd more Difficulties. Two Cardinals of each Obedience were deputed to confer with him, who gave him to underſtand, that he could not hope to obtain what he demanded, and anſwer'd his Objections. Notwithſtanding this Remonſtrance they went on with the Proceſs, and after they had ask'd at the Church-gate if any of the two Competitors were come, they were declar'd anew to be Contumacious, and the next Seſſion was put off to the 24th. In this Seſſion the Advocate of the Council alledg'd all the Facts concerning the Schiſm from its firſt beginning, and from thence prov'd the Colluſion, the erroneous Proceedings and the unworthineſs of the two Competitors, in 57 Articles; and requir'd, in the Name of the Proctor of the Council, That the Aſſembly ſhould declare that the Union of the two Colleges was lawful and juſt, that the Cardinals had Power to appoint the General Council, and that the City of *Piſa* was a fit Place for holding the Aſſembly; That the Citations given to the two Competitors ſhould be confirm'd, and that they ſhould be reputed Contumacious, and their Favourers and Adherents ſhould be depriv'd of all their Dignities, Benefices and Offices, and that it ſhould be lawful for the Secular Judges to puniſh and chaſtiſe them in caſe they ſhould oppoſe the Decree that was to paſs againſt them; and that Kings and Princes ſhould be abſolv'd from their Oaths, and from any Obligation of Obedience to the two Competitors. He added, That altho' the Facts alledg'd againſt them were notorious, yet he requir'd that the Council ſhould name Commiſſioners to inform themſelves more fully about them. The Council from this Day declar'd that the College of Cardinals, being united, had Power to call the Council, and that in the preſent Circumſtances they had the Right to do it; That this General Council, repreſenting the Church Univerſal, was lawfully aſſembled, and had Power to proceed to a Definitive Sentence; That the number of Prelats now aſſembled was ſufficient; That the City of *Piſa* was a place very commodious; That *Peter de Luna* and *Angelus Corarius* had been ſufficiently ſummon'd and cited to the Council. The Remainder was put off to the next Seſſion, which was appointed to be held on the laſt Day of *March*.

Some time after *Simon de Cramaut* Patriarch of *Conſtantinople*, the Deputies of the Univerſities, the Ambaſſadors of the Dukes of *Brabant*, *Holland* and *Liege*, thoſe of the King of *England**, the Archbiſhops of *Mayence* and *Collen*, arriv'd at *Piſa*.

* *Viz.* Robert Hallum *Biſhop of* Saliſbury, Henry Chichely *Biſhop of St.* Davids, *and the Prior of* Canterbury, *who were choſen Ambaſſadors in a Synod held at* London *the beginning of the Year* 1409, *and arriv'd at* Piſa April 25th; *with whom were ſent alſo*, Thomas *an Abbot*, *the Earl of* Suffolk, John Colme *Kt. and* Richard Canyngſton *Doctor of the Laws*. Dachery's Spicileg. Tom. 6. p. 346.

The Council of Piſa. In the 6th Seſſion, the Biſhop of *Salisbury*, Ambaſſador from the King of *England*, made a Diſcourſe to the Council, taking for his Text the Words of the 83d *Pſalm*, *Juſtice and Judgment are the preparation of your Throne*; from which he exhorted the Fathers of the Council to Peace, and ſaid he had full Power from the King his Maſter as to all things, which were to be treated of in the Council. Nothing elſe was done in this Seſſion, and the next was appointed to be *May* the 4th: In the mean time, the Cardinals of *Bourdeaux* and *Spain*, arriv'd at *Piſa*.

The Council being Aſſembled on the Day appointed, *Peter de Ancharano*, a Dr. of *Bologne*, made a Diſcourſe, wherein he anſwered ſome Queſtions propos'd by the Ambaſſadors of the King of the *Romans*, altho' they were abſent (for they had withdrawn themſelves from the 21ſt of *April*, after they had publiſh'd on the 9th of the ſame Month, an Act of Appeal againſt all that the Council had done, or ſhould do) and ſhow'd, That the Objections were of no Force; That the Competitors had been lawfully Summon'd; That the Council had Power to proceed againſt them; That the Intention was to procure the Peace of the Church; and on the contrary, the Deſign of the Ambaſſadors of the Duke of *Bavaria* was to hinder it. In this Seſſion, Commiſſioners were Nam'd, to receive and examine the Depoſitions of Witneſſes, that ſhould be produc'd by the Proctor of the Council, who were the Cardinals of *Landi*, and St. *Angelo* for the two Colleges; the Biſhops of *Liſeaux*, and the three Drs. for *France*, and one Dr. for *England*. It was alſo ordain'd, That the Council ſhould ſend Deputies to *Laodiſlaus*, who call'd himſelf the King of *Sicily*, to pacifie him. The next Seſſion was put off to the 10th of *May*.

In a Congregation, which was held before the General Aſſembly of the 8th Seſſion, the Council nam'd Deputies to aſſiſt in the Aſſemblies of the College of Cardinals, that all things might be done by common Agreement. The ſame Day the Cardinal of *Albano* told the Aſſembly, That he was inform'd that the Ambaſſadors of *Peter de Luna* wou'd quickly come to *Piſa*, and that they muſt conſider how they ſhould be receiv'd. About this, there was a Conſultation the next Day, being the 9th of *May*, and on the Day following, being that of the Seſſion, the Proctor of the Council requir'd, That they ſhould Decree, that the Union of the two Colleges was lawfully made; That they were now become but one College; That they ſhould declare the Calling of the Council to be Legal by them; That the Council was held in a ſecure and fit place; That it repreſented the Church Univerſal, and that the Cognizance and Deciſion of what concern'd the Union and Peace of the Church, and the Extirpation of the Schiſm belong'd to them. When it was demanded, If all of them were of this Opinion, the greater part anſwer'd affirmatively; But the Biſhops of *Salisbury* and *Evreux* remonſtrated as to the firſt Head of this Demand, That there could not be an Union of the two Colleges, as long as the Cardinals of *Benedict* obey'd him as they did, while all the reſt refus'd to acknowledge *Gregory* the 12th; That it was neceſſary, there ſhould be a general withdrawing of Obedience from them. Many more Things were ſaid upon this Subject. The Patriarchs of *Alexandria*, the *Germans* and *French* were of this Opinion; but the Cardinals of *Benedict*, who had not yet withdrawn their Obedience from him, could hardly be brought to any Reſolution in this Caſe. In fine, the Proctor of the Council, having mounted into a Pulpit, demanded ſtill, That in conſideration of the Contumacy of the two Competitors, who were notoriouſly guilty of continuing a Schiſm in the Church by their Colluſion, contrary to the Oaths they had taken, the Council would pronounce and declare, That from the time it had been manifeſt, the two Competitors had no mind to procure the Peace of the Church by the means they had ſworn to make uſe of, it had been lawful to ſubtract Obedience from them, and that now they ought no more to be obey'd. He ask'd if this was the Opinion of the whole Council, and every one anſwer'd in the Affirmative with Joy, except two Biſhops, the one of *England*, and the other of *Germany*. But notwithſtanding their Opinion, the Matter was determin'd according to the Demand of the Proctor, and the Patriarch of *Alexandria*, having mounted into a Pulpit, together with the Biſhop of *Salisbury*, pronounc'd the Definitive Sentence by the Authority of the Council. The Proctor demanded, That it ſhould be drawn up in the Form of an authentick Act, which was granted him, and the next Seſſion was put off to the 8th Day, that the Commiſſioners might have time to examine Witneſſes.

The 9th Seſſion was held the 17th of *May*, and the Act of Subtraction which had been drawn up by ſome Doctors, and review'd in private Congregations, was then preſented, and the Proctor demanded that it ſhould be read in full Council. The Patriarch took the Act, mounted into the Pulpit and read it with a loud Voice. It contain'd, That the Council judg'd it had been lawful to ſubtract Obedience from the two Competitors, ever ſince it was evidently prov'd, That they had no mind to procure Union by the way of Reſignation, as they had ſworn to do; That all Chriſtians ought to ſubtract the Obedience from them; That the Council did Null and make Void all Sentences which the Competitors might have given, or ſhould give againſt thoſe that did ſubtract Obedience from them; That thoſe who were Judges in the Council might be Witneſſes againſt them; That the Commiſſioners might draw up Articles of Accuſation, and a Verbal proceſs of Interrogatories, as they ſhould think convenient.

In the 10th Seſſion, which was held the 22d of the ſame Month, the Proctor caus'd the Advocate to inform the Council, That the Commiſſioners had heard Witneſſes, and put the Depoſitions in Order, and that they were ready to make the Report of them to the Council by the Mouth of the Archbiſhop of *Piſa*. The Council agreed to this Propoſal, and Deputies were ſent to the Church-gate, to know if any of the two Competitors, who had been cited to hear the Depoſi-

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tions of Witneſſes, would appear; but they not being preſent, nor any one for them, they were declar'd Contumacious, and it was ordain'd, That the Proſecutors might proceed further to draw up a Proceſs againſt them, and publiſh the Depoſitions of the Witneſſes. After this, the Archbiſhop of *Piſa* went up into the Pulpit, and caus'd to be read the Articles propos'd againſt the Competitors in the 10th Seſſion, and obſerv'd upon each Article by how many Witneſſes it was prov'd, and of what Quality they were. Twenty Articles were made ready this Seſſion, and the reſt in the next, which was held the Day after: After which, the Advocate of the Council mounted into a Pulpit, and required in the pain of the Proctors and Managers of the Council, That all the Facts alledg'd might be declar'd notorious, manifeſt and well prov'd, and that now they might proceed further. The Council deferr'd the Conſultation about this Demand until the 25th of the Month, which was appointed for the next Seſſion, in which they agreed with the Concluſions of the Advocate, the Sentence about them was publiſh'd, and the Power of the Commiſſioners was recall'd. The next Seſſion was put off to the 29th of *May*, at which they were to declare the Day when they ſhould give a Definitive Sentence. The Council was then made up of 140, partly Cardinals, partly Archbiſhops, Biſhops and Mitred Abbots, of 26 Doctors of Divinity, of 300 Doctors of Civil and Canon Law, and of Ambaſſadors from the Kings of *France*, *England*, *Jeruſalem*, *Cicily*, *Cyprus*, *Poland*, from the Dukes of *Brabant*, *Auſtria*, *Bavaria*, from the Count of *Cleves*, the Marquiſs of *Brandenburgh* and *Moravia*, from the Archbiſhops of *Collen*, *Mayence* and *Saltzburgh*, from the Biſhop of *Utrecht*, the Maſter of the Order of *Pruſſia*, from the Patriarch of *Aquileia*, and many Princes of *Italy*: There were alſo Deputies preſent from the Univerſity of *Paris*. *The Council of* Piſa.

On the 29th of *May*, the 12th Seſſion was held, in which *Peter Pluen*, Dr. of Divinity of the Faculty of *Paris*, mounted into the Pulpit, and made a Diſcourſe wherein he proved by many Reaſons, That the Church was ſuperior to the Pope, and made it appear, That *Peter de Luna* was an obſtinate Schiſmatick, and even a Heretick; that he had fal'n from the Right of the Pontifical Dignity, of which the Council ſhould immediately deprive him; He ſaid, That this was the Opinion not only of the Univerſity of *Paris*, but alſo of the Univerſities of *Angiers*, *Orleans* and *Tholouſe*. An *Italian* Biſhop Aſcended after him into the Pulpit, and read the Opinion of 300 Doctors of the Univerſity of *Bononia*, which agreed with that of the Univerſity of *Paris*. In fine, the Advocate of the Council demanded, That a Day might be appointed for paſſing the Definitive Sentence againſt the two Competitors, and required that it might be *Wedneſday* next, being the 5th of *June*, and that in the mean time a Congregation ſhould be held on *Saturday* next, to hear new Depoſitions againſt the two Competitors. This was granted him, and on the 1ſt Day of *June*, an Aſſembly was held, wherein the Archbiſhop of *Piſa* repeated all the Articles, and upon each of them he declar'd the number and Quality of the Witneſſes that depos'd it, and gave publick notice, That all thoſe who would ſee the Depoſitions entire, might do it on *Monday* or *Tueſday* next, in the Convent of the *Carmelites*, where they ſhould find *Carmelites* that would ſhow them to any one that deſir'd it.

In fine, at the 14th Seſſion which was held on *Wedneſday*, being the 5th of *June*, the Advocate of the Council demanded, That they would proceed to a Definitive Sentence againſt the two Competitors. They were call'd for again ſeveral times at the Church-gate, and ſeeing neither of them appear'd, nor any Perſon for them, the Council order'd, That the Patriarch of *Alexandria* ſhould publiſh the Definitive Sentence againſt them, and in purſuance of this Order, this Patriarch aſſiſted by the Patriarchs of *Antioch* and *Jeruſalem*, pronounc'd with a loud Voice in the preſence of the Aſſembly and the People, who were now ſuffer'd to come into the Church, the Definitive Sentence, which was to this effect, That this Holy General Council repreſenting the whole Church, to whom belong'd the Cognizance and Deciſion of this Cauſe, having examin'd all Matters relating to the Union of the Church, and the Schiſm between *Peter de Luna*, call'd Benedict the 13th, and *Angelus Corarius*, otherwiſe call'd *Gregory* the 12th, upon mature Deliberation, have declar'd with an unanimous conſent, That all the Facts alledg'd againſt them by the Proctors of the Council, are true and notorious, and that the two Competitors are manifeſtly Schiſmaticks, Favourers of Schiſm, Hereticks, guilty of Perjury, and of the Violation of their Oaths; that they give a Scandal to the whole Church by their manifeſt Obſtinateneſs and Contumacy; that they are unworthy of all Honour and Dignity, and particularly of the Pontifical, and that they are fal'n from it, depriv'd of it, and ſeparate from the Church, *ipſo facto*; That nevertheleſs the Church does now deprive them by this Definitive Sentence, and forbids them to uſe the Title of Sovereign Pontiffs; declares, That the Church of *Rome* is vacant, abſolves all Chriſtians from the Obedience which they may have promis'd them, and forbids any Perſon to obey them, to help or conceal them for the future; Ordains, That thoſe who ſhall not obey this Sentence ſhall be puniſh'd by the Secular Powers; declares all the Judgments or Sentences which they have given or ſhall give, to be Null and Void, as well as the Nominations of Cardinals, which have been made by them ſome time ago, *viz.* thoſe of *Angelus Corarius*, ſince the 3d of *May*, and thoſe of *Peter de Luna*, ſince the 15th of *June*, in the Year, 1408. And laſtly, to the end, That the Decrees made by the Competitors to the prejudice of Union may be Null'd, and what concerns the Promotions they have made may be Regulated, the Council appointed a Seſſion on *Monday* next, being the 10th of *June*.

On this Day, the Archbiſhop of *Piſa* read an Inſtrument in Writing, by which the Cardinals promis'd, That whoever among them ſhould be choſen Pope, ſhould continue the Council, and

The Council of Piſa. not diſſolve it, nor ſuffer it to be diſpers'd, until it had made a Reformation of the Univerſal Church, and of its preſent State, both in the Head and the Members; and that in caſe any one of the Cardinals that was abſent ſhould be choſen, they ſhould bind them by a Promiſe of ſufficient Force and Validity, to execute what they had before, and did now at preſent approve, *viz.* the Continuation of the Council during the vacancy of the See. Nothing elſe was done in this Seſſion, and the Council was adjourn'd to *Thurſday*, the 13th of *June*.

In this, a Writing was read, by which the Council conſented, and ordain'd, That the two Colleges of Cardinals ſhould proceed according to the uſual Forms, to the Election of a Pope.

The next Day, the Ambaſſadors from the King of *Arragon*, and thoſe of *Peter de Luna*, preſented themſelves to the Council: The former were heard, and deſir'd to be inform'd of what had paſs'd in the Council, and tho' they proteſted that they did not hear with a Deſign to approve their Actions; yet Anſwer was made, That Deputies ſhould be nam'd to inform them: But as to the Ambaſſadors of *Peter de Luna*, they were anſwer'd that they came too late, and that they were not to be heard. Nevertheleſs, out of reſpect to the King of *Arragon*, it was reſolv'd, That ſome part of what they had to ſay ſhould be heard; but they could not endure that this King's Ambaſſadors ſhould give him the Title of Pope *Benedict* the 13th; And when the Archbiſhop of *Tarragona*, and the other Ambaſſadors of *Peter de Luna* entred, a great Tumult was made: But *John de Coſta*, who had formerly been Biſhop of *Mende*, being their Orator, did firſt of all remonſtrate, That there being an Agreement between the *Florentines* and Cardinals, by which every one is forbidden to oppoſe any thing that had been done in a Council, he could not propoſe what he had to ſay, unleſs aſſurance were given him, That he might ſpeak with freedom, notwithſtanding this Agreement. The Council anſwer'd him, That they could not diſpenſe with this Law, yet he might ſay what he thought was to the purpoſe. Hereupon the Ambaſſadors of the King of *Arragon*, and of *Peter de Luna*, deſir'd to ſee the Articles of that Agreement, and that this Matter might be delay'd till the Morrow; which was granted them; but the Ambaſſadors of *Peter de Luna* withdrew without demanding Audience.

The Election of Alexander *the* V. On *Saturday*, the 19th of the ſame Month of *June*, the Biſhop of *Navarre* having made a Diſcourſe upon theſe Words, in *Ch.* 10. of the 4th Book of *Kings*, *Chooſe ye one better, and ſet him upon the Throne*: The Cardinals towards the Evening, entred into the Conclave to the Number of 24, and there continued until the 26th of the ſame Month; in which time they choſe Unanimouſly for Pope, *Peter Philaret* of *Candie*, the Cardinal of *Milan*, of the Order of Friars Minors, who aſſum'd the Name of *Alexander* the 5th, and immediately appointed a Seſſion of the Council on the firſt of *July* next.

He preſided in Perſon at this Seſſion, being ſeated on a high Chair among the Five Patriarchs, and having read the Decree of his Election, he made a Diſcourſe to the Council, and then order'd the Cardinal of *Bononia* to read a Decree; whereby Firſt, He approv'd and ratified all the Proceſſes Sentences and Regulations which had been made by the Cardinals for the Union of the Church, ſince the 5th of *May*, 1408. and all that had been done in the General Council, provided the Errors either in Matter of Right and Fact were corrected, if any ſuch there were, as much as was neceſſary. Secondly, He United the two Colleges of Cardinals into one only. Thirdly, He diſſolv'd the Difficulty concerning the Benefices of Cardinal *Challant*, who had continued longer with *Peter de Luna* than the reſt, by remitting to him any Impediment he might have contracted by his ſlowneſs in forſaking that Faction. He added, That he would ſo order Matters, that the Prelats who had come to the Council, ſhould return with contentment; that he would labour hard for the Reformation of the Church, as he had promis'd; and that he would chuſe Perſons of Probity and Vertue to conſult with the Cardinals about it. After this, it was order'd, That he ſhould be Crown'd the next *Sunday*, and then the Council adjourn'd till *Wedneſday*, the 10th of *July*.

In the 21ſt Seſſion, the Pope was Complemented in the Name of the *Florentines*, and thoſe of *Siena*, and order'd a Decree to be publiſh'd, wherein he declares to be Null, and perfectly makes Void all the Sentences that had been given by the two Competitors during the time of the Schiſm, againſt thoſe that were not of their Obedience; or who had embrac'd Neutrality, while the Difficulty laſted of determining which of the two was the true Pope and Vicar of Jeſus Chriſt. The next Seſſion was put off to the *Wedneſday* following, and after that the Council was Prorogu'd to the 27th of *July*, upon the account of the Arrival of *Louis* of *Anjou*, King of *Sicily*.

In this Seſſion, the Pope caus'd the Cardinal *Challant* to publiſh a Decree, wherein he approv'd and ratify'd all the Collations, Proviſions, Promotions, Tranſlations of Biſhopricks, Dignities, Benefices, Eccleſiaſtical Offices, all the Conſecrations of Biſhops, Ordinations of Clergymen, and other Acts done by the two Competitors, or their Predeceſſors, or by their Order, or their Authority, in ſuch Places where Obedience was freely paid them; provided they were done Canonically, and that thoſe who were promoted had been in peaceable Poſſeſſion, excepting what had been done to the prejudice of the Union, or of thoſe that adhere'd to the Council, particularly ſince the 3d of *May*, in 1408. with reſpect to *Angelus Corarius*, and ſince the 15th of *July*, in the ſame Year, with reſpect to *Peter de Luna*. He confirm'd alſo all the Elections, Poſtulations, Preſentations, Inſtitutions, Collations, *&c.* made Canonically by the Electors, Ordinaries, Patrons, *&c.* to thoſe who adher'd to the Council; he maintain'd all thoſe who were in peaceable Poſſeſſion of Benefices, to which they had been promoted by the ordinary ways, yet

without derogating from the Regulations which had been made at *Paris*, in the laſt Aſſembly of the Clergy of *France*, or from the Rights of the Cardinals, and particularly the Cardinal of *Albano*. He declar'd, That he would proceed againſt the Favourers of *Peter de Luna* and *Angelus Corarius*; and ordain'd, that he or his Succeſſor, ſhall appoint another General Council to meet in the Year 1412. in the Month of *April*, at a convenient place which ſhall be fix'd a Year before their meeting. He declar'd alſo, That if the Cardinal *de Fliſque* will return within two Months, he ſhall be received in the Quality of Cardinal, and enjoy the Benefices he had before the 15th of *June* 1408. He confirm'd alſo the Diſpenſations and Abſolutions in Reſerv'd Caſes, agreed upon by the Biſhops during the Neutrality. He caus'd the Archbiſhop of *Piſa* to publiſh, That he remitted to all the Churches the Arrears of great and mean Services which were due to the Apoſtolick Chamber until the Day of his Election; That he did not intend to heap up to himſelf the Spoils of dead Biſhops, nor the Profits which ſhould ariſe out of vacant Benefices. He pray'd the Cardinals to make the ſame Allowance to all the Churches and Eccleſiaſticks; which was approv'd by all the Prelats of the Council, except the Cardinal of *Albano* who oppoſed it. Theſe Regulations being finiſh'd, the next Seſſion was deferred till the 7th of *Auguſt*.

The Council of Aquileia.

This was the laſt Seſſion of the Council of *Piſa*, wherein the Pope ordain'd, That the Revenues of the Church of *Rome* and other Churches, ſhould neither be alienated nor mortgaged by the Pope or other Prelats, until the next Council; That in the mean time the Archbiſhops and Biſhops ſhould call their Provincial Councils, the Monks and Canons Regular ſhould hold their General and Provincial Chapters; That the Pope ſhould make no Tranſlation againſt the Will of the Parties concerned; That Ambaſſadors ſhould be ſent to Kings and Chriſtian Princes, to notify the Acts of the Council, and cauſe them to execute what had been ordained in it. He granted a Plenary Indulgence and Abſolution both from Pain and Guilt to all thoſe who had aſſiſted at this Council, and adher'd to what had been determin'd in it. In fine he declar'd, That having a Deſign to Reform the Church in its Head and Members, and having taken much Pains already to that purpoſe, but not being able to finiſh it becauſe of the Departure of ſome Prelats and Ambaſſadors, he did therefore delay this Reformation until the next Council, whereof the time was already prefixed, leaving all thoſe who had been called to this Council at liberty to return to their own Homes.

This is what was done in the Council of *Piſa*, the Acts of which have been publiſh'd by Father *Dom. Luc Dachery* in the 6th Tome of his *Spicilegium*, and whereof we had nothing before but an Abridgment, containing the Names and Titles of thoſe who were preſent, being in number 22 Cardinals, 67 Ambaſſadors, partly Eccleſiaſtical, partly Laical, from Kings or Sovereign Princes, 4 Patriarchs, 2 Prothonotaries, 12 Archbiſhops, 67 Biſhops in Perſon, and 85 by Deputies, a very great number of Abbots, of Generals, Miniſters, and Proctors of Orders, and Convent-Priors, of Deputies from the Univerſities of *Paris*, of *Angiers* and *Montpellier*, and of Proctors of an infinite number of Abbies and Monaſteries, of Chapters, Cities, Provinces, and other Communities. *Alexander* V. confirm'd the Acts of this Council by his Bull, dated the laſt of *January* 1410. *Gregory* and *Benedict* ſeeing themſelves abandon'd by the Old Cardinals, created ſome new ones: *Benedict* made 12 of *Spaniards* or *Arragoneſe*, and *Gregory* alſo created ſome out of the Prelats who were of his Obedience, among whom was *Gabriel Condolmier*, who was afterward Pope under the Name of *Eugenius* IV.

The Council of Aquileia under Gregory XII.

Gregory XII. by a ſecond Bull, dated *December* 18. in the Year 1408. had fix'd the preciſe Place where his Council was to meet, which was *Udine*, a City of the Province of *Aquileia*, in *Friuli*. Thither he came at the time appointed, and open'd the Council on the Feſtival-day of *Corpus Chriſti*, in the Year 1409. by ſolemn Proceſſions; but there being ſcarce any Prelats preſent, he put off the next Seſſion to the 22d of *June*, and invited the Biſhops anew to come thither. This ſecond Seſſion was not more numerous than the former, nevertheleſs he gave order to declare, That the Elections and Enthronements of *Urban* VI. *Boniface* IX. *Innocent* X. his Predeceſſors, and his own, were Canonical, and that they ought to be acknowledg'd for true and real Popes; and on the contrary, That the Election of *Robert* of *Geneva*, of *Peter de Luna*, and *Peter de Candie*, who was lately choſen, were temerarious, unlawful and ſacrilegious, and that they were Schiſmaticks and Uſurpers; That they had no Right to the Papal Dignity, and that whatever they had done or ſhould do was Null and Void. In fine, in the third Seſſion, on the Fifth of *September*, or rather in a Congregation of a ſmall number of Prelats which he had about him, he made a Declaration importing, That he was ready to reſign the Pontifical Dignity really and actually, provided that *Peter de Luna* and *Peter of Candy*, would alſo perſonally reſign at the ſame place, their pretended Rights to that Dignity, according to the Form preſcribed in the Conclave; on condition nevertheleſs, that to make the Election of a new Pope valid, he muſt have two thirds of the Suffrages of the Cardinals of the two Obediences; and for appointing a place of meeting, that Power be given to *Robert* King of the *Romans*, and *Laodiſlaus* King of *Jeruſalem*, and *Sigiſmund* King of *Hungary*, to make choice of the place: And in caſe his Adverſaries would not accept of this Propoſal, he gave Power alſo to Princes to call a General Council, at which he promiſes to be preſent, and to ſtand to the Judgment which ſhall be there given by the greater part of each Obedience. This laſt Clauſe render'd the Execution of this Project impoſſible; for *Sigiſmund*, *Laodiſlaus* and *Robert*, were at War with one another, and therefore could act nothing by common Conſent, in an Affair about which their Intereſts were quite different.

How-

The Council of Aquileia.

However *Gregory* might put a good Face upon the Matter, he was really very much perplex'd with the preſent State of Affairs, for he fear'd leſt the *Venetians* ſhould abandon him, or cauſe him to be apprehended, in Obedience to the Decree of the Council of *Piſa*, which exhorted all Secular Powers to oblige the Competitors to ſubmit to the Determination of that Council; and this he fear'd the rather becauſe the Patriarch of *Aquileia*, whom he would have depriv'd of his Dignity, appear'd very vigorouſly againſt him, and the Cardinals whom he had newly created. Upon this account he took up a Reſolution to retire from *Udine*, but he could not eaſily put it in Execution, becauſe the *Venetians* had guarded the Paſſes, leſt he ſhould eſcape. He wrote to King *Laodiſlaus*, who ſent him two Gallies, and fifty Men for a Convoy. But this ſmall number being too weak to force the Paſſes which were guarded by ſtrong Troops, he made his Eſcape all alone on Horſeback, being diſguis'd in the Habit of a Merchant, with two Footmen, and got to the two Gallies. In the mean time, the Guards ſtop'd *Paul* his Chamberlain, who Travell'd in a Red Habit with his Equipage; and it was very unhappy for this poor Eccleſiaſtick that he counterfeited the Pope, for he was taken Priſoner, robb'd, and receiv'd many Baſtinadoes. By theſe Blows they Extorted from him a Confeſſion, that he had 500 *Florins* ſow'd up in his Shirt, which were taken from him, and the next Day one of theſe that had robb'd him, in deriſion of *Gregory*, put on the Pontifical Habit which *Paul* had, and being Cloath'd with it, went on Horſeback into the City of *Udine*, giving the Benediction to the People by the way. The Equipage of *Gregory* was ſold, *Paul* was put in Priſon, ſome of thoſe that belong'd to his Court were abus'd; and others fearing the ſame Treatment, lay hid in the City, until they found a favourable opportunity to retire. In the mean time, *Gregory* arriv'd at *Abruzzo*, and took up his Reſidence at *Caiete*, under the protection of *Laodiſlaus*, having a very ſmall Court, becauſe no place acknowledg'd him but *Apulia*, and part of *Tuſcany*, and *Liguria*, and *Emilia*.

The flight of Gregory *into the Kingdom of* Naples.

Alexander V.

Alexander V. who was choſen at *Piſa*, by the Cardinals of the two Colleges, was a *Greek*, born in the Iſle of *Candie*: He never knew his Father or Mother, but while he was yet very young, and went about begging his Bread, he was taken up and entertain'd by an *Italian* Monk of the Order of Friars Minors, who was in that Iſle, who having taught him Latin, made him take the Habit of his Order, and carried him with him into *Italy*. From *Italy* he was ſent into *England*, to ſtudy at the Univerſity of *Oxford*, from whence he went to *Paris*, and took his Degrees, and commenc'd Dr. in Divinity. After this he went into *Lombardy*, and there falling into the Acquaintance of *John Galeas*, he was made by his Intereſt Biſhop of *Vicenza*, and afterwards Archbiſhop of *Milan*, then Cardinal, and at laſt Pope. He was of a generous and liberal Diſpoſition, and lov'd to make good Entertainments; at his Election he was Seventy Years Old. *Balthazar Coſſa*, the Cardinal Deacon, who held the City and Country of *Bononia*, in the quality of Legat from the Holy See, had a greater ſhare than any Man in all the Tranſactions at the Council of *Piſa*; by his Intereſt he procur'd him to be choſen Pope, but did himſelf really in effect govern during his Pontificat. He made no Reformation, but on the contrary he granted extraordinary Favours to all ſorts of Perſons, created new Officers in his Court, gave Diſpenſations contrary to Order, united and diſunited a great many Benefices, and permitted ſome to poſſeſs a great many of them, tho' they were incompatible. *Theodorick de Niem*, who gives us this Teſtimony of him, adds, That he was not a fit Man for Buſineſs, or managing Affairs, and upon that account he ſcarce ever heard the Advocates plead in the publick Conſiſtories, as the Popes had uſully done; That he had ſuch a fondneſs for the Clergy that were about him, that inſtead of diſtributing the Petitions among the ordinary Officers of *Chancery*, to make an Abridgment of them, he gave them to theſe Clergy-men, that they might have the profit of them; and becauſe they underſtood, nothing of theſe Matters, many Errors were committed during his Pontificate, which threw the Dataries Office into great Confuſion. The ſame Author obſerves alſo, That this Pope favour'd the Friars Minors after an extraordinary manner, by giving them publick and gainful Offices and beſtowing upon them vacant Biſhopricks and Benefices as much as he could. He renew'd in their Favours the Priviledges of Preaching and Confeſſing, granted to the Mendicant Orders, by *Boniface* the 8th, and *John* the 22d, and condemn'd ſome Propoſitions that prejudic'd and diminiſh'd their Power, by his Bull dated *October* the 10th, 1409. which made a great noiſe in the Univerſity of *Paris*, who threatned to cut off the Mendicant Orders from their Body, unleſs they would renounce this Bull; againſt which *Gerſon* made a publick Diſcourſe at a General Proceſſion.

Alexander V. was acknowledg'd for Pope by all Chriſtendom, except *Apulia*, and ſome part of *Italy*, which had not yet abandon'd *Gregory*, and the Kingdoms of *Arragon*, *Caſtile* and *Scotland*, and the States of Count *Armagnac*, who acknowledg'd *Benedict*. *Germany* was divided, for *Robert* King of the *Romans* oppos'd the owning of *Alexander* for Pope, becauſe in many of his Letters he gave the Title of King of the *Romans*, to *Wenceſlaus*, King of *Bohemia*; tho' he himſelf had Poſſeſſion of the Eſtate. But *Alexander* V. found a means to gain the Archbiſhop of *Mayence*, by making him *Legatus Natus* * to the Holy See in his own Province; and the other Prelates of *Germany* he gain'd to his ſide, by granting them all the Favours and Benefices they deſir'd of him, as alſo the *German* Lords by granting them any Diſpenſations for Marriage that they had a mind to. As to *Italy*, *Rome* was ſtill under the Power of *Laodiſlaus*, when *Alexander* V. was choſen; but *Balthazar Coſſa* having ſat down before it with an Army in *September*, 1409. ſtrengthned the Party of *Paul* of *Urſini*, gain'd the Governor of the Caſtle of St. *Angelo*, and ſo order'd Matters, That the Officers of *Laodiſlaus* were driven away, and the City of *Rome* in appearance

* i. e. *One whoſe Legantine Power was annex'd to his Office of Archbiſhop.*

pearance was reduc'd to the Obedience of *Alexander*, but in effect was under the Government of *Paul* of *Urſins*. The Court of Pope *Alexander* was then at *Piſtoya*, and he thought himſelf oblig'd to go to *Rome*, where the *Romans* expected him: But *Balthazar Coſſa* would carry him to *Bohemia*, under pretence that he was oblig'd to bring him thither, but really upon Deſign as 'tis thought, that himſelf might be choſen Pope after his Death (which he foreſaw would quickly happen) the Cardinals being then in a City whereof he was Maſter. Howſoever this was, 'tis certain the thing happen'd after this manner, for *Alexander* V. dying at *Bohemia*, *May* the 3d, 1410. *Balthazar Coſſa*, who beſides his own Intereſt, had a Recommendation from *Louis* of *Anjou*, King of *Sicily*, was choſen Pope a few Days after, and took upon him the Name of *John* XXIII. *Alexander V.* *John the 23d Pope.*

This Pope was of a conſiderable Family in *Naples*; he had been Cardinal, and was appointed Legate of the Holy See at *Bohemia*, by *Boniface* the 9th. He amaſs'd together great Riches in this Employment, by the Exactions and Tyrannies which he exercis'd in the City and Country of *Bohemia*, which he govern'd as an abſolute Sovereign. He contributed very much to the Meeting of the Council of *Piſa*, and the Election of *Alexander* V. and govern'd in his Name during his Pontificate.

The firſt Deſign which *John* XXIII. undertook, after he was advanc'd to the Holy See, was to deprive *Laodiſlaus* of the Kingdom of *Naples*, (which he had had a great mind to do for a long time, becauſe *Laodiſlaus* had been the cauſe of condemning his Brethren to Death) and to put *Louis* Duke of *Anjou* in Poſſeſſion of that Kingdom. For this end he rais'd an Army, and having join'd it with the Troops of this Prince, he march'd towards *Capua*. *Laodiſlaus* met them with an Army, and gave them Battle in *May* 1411. The Forces of *Laodiſlaus* were beaten; but the Conquerors being diverted with gathering the Spoil and Booty, gave an opportunity to *Laodiſlaus*, to eſcape into a Caſtle, and to the remainder of his Forces to make a Retreat. In the mean time, *John* XXIII. returning Triumphantly into *Rome*, and to ſhow his Contempt of his Enemies, he caus'd their Enſigns which he had taken, to be dragg'd thro' the Dirt after a Solemn Proceſſion which he made. But *Louis* of *Anjou* was no ſooner return'd into *France*, than *Laodiſlaus* repair'd his Loſſes, and ſtrengthned his Intereſt, by gaining to his Party the principal Commanders of the Pope's Army, and then he ſent an Army in the time of Harveſt to the very Gates of *Rome*, which was beat back at the firſt Onſet: But *John* XXIII. deſpairing of reducing *Laodiſlaus* by force, reſolv'd to gain him by Money: And therefore he entred upon a ſecret Treaty with him, which being concluded, *Laodiſlaus* gave Order to *Angelus Corarius* to depart out of his Dominions. He was forc'd to obey, and therefore he fled to *Marca Ancona*, to ſhelter himſelf under the protection of *Charles Malateſta*, who was the only Perſon that continued faithful to him. *War between Laodiſlaus and John the 23d.*

The War being quickly kindled again between *Laodiſlaus* and *John* XXIII. the former came with an Army to the Gates of *Rome*, in *May* 1413. which meeting with no Reſiſtance entred into the City; for the *Romans* hated the Pope, who had drawn great ſums of Money from the richeſt Men in the City. *John* XXIII. and all his Courtiers fled, and eſcap'd with all ſpeed to *Sutri*, *Viterbo* and *Monteſiaſcone*; and the Pope not thinking himſelf ſafe here, continued his Journey thro' *Siena*, as far as *Florence*, where he reſided until Morning; and afterwards paſſing thro' *Bohemia*, he came the laſt Day of this Month into *Lombardy*, to treat about the Meeting of a Council with *Sigiſmund* King of *Hungary*, who had been choſen King of the *Romans* by one Party of the Electors of the Empire, after the Death of *Robert* of *Bavaria*, which happen'd *May* 18th, 1410. The other Party of the Electors had choſen *Jeſſe*, Marquiſs of *Moravia*; but he dying in a ſhort time after, all their Suffrages were united in favour of *Sigiſmund*. *John the 23d driven from Rome.*

John XXIII. having ſent at the beginning of his Pontificate the Archbiſhop of *Piſa*'s Legate into *France*, together with *Nicolas de Robertis* a Knight, and *Jeffery de Peyruſſe* a Doctor, to raiſe Money there for the Procurations and Depradations of the Eccleſiaſticks Deceas'd; The Univerſity of *Paris* oppos'd him herein, and maintain'd the Diſpoſal that was made of them by the King's Edict, in 1406. and ſolicited the Prelates, and other Univerſities to join with them in defeating this Deſign. But notwithſtanding theſe Efforts, it was reſolv'd that the Clergy of *France* ſhould grant the Pope a charitable Subſidy of half the Tenths of the Revenues of their Benefices; the Prelates conſented to it, and the Univerſity yielded, becauſe this Subſidy was granted after that manner which it had offer'd at firſt. *The Deſigns of John the 23d rejected in France.*

The Legate came to *Paris*, and preſented to them a Bull of the Pope, wherein he declares after what manner he was choſen, and his good Intention to promote the Peace of the Church, and pray'd the Court to aſſiſt him. This Bull being read by the Clerk, *Jeffery* of *Peryuſſe* gave an account of the Expences the Pope had been at, to ſerve *Louis* Duke of *Anjou*, and aſſur'd them, That his Intention was to endeavour an Union of the *Greek* Church to the *Latin*, and to make Peace between the Kings of *France* and *England*, and to hold a Council at the time appointed by that of *Piſa*, to reform the Church both in its Head and Members. Upon the proſpect of this Council, the Clergy of *France* was Aſſembled at *Paris*, by Order of the King, to draw up ſome Memoirs which were to be carried to the Council, containing a Complaint of the exceſſive Taxes wherewith the Clergy of *France* were oppreſs'd. The Aſſembly was held in the Palace, where *Benedict Gentian* a Monk of St. *Denis*, ſpoke ſmartly againſt the Trouble which was given them by the Court of *Rome*; and particularly againſt the Pen-

The Council of Conſtance.

ſions which the Cardinals rais'd upon the Churches of the Kingdom; againſt the Appeals to the Court of *Rome*, and about the Promotions of Strangers to Benefices; and ſhow'd, That theſe were the ways made uſe of to draw Money out of *France*. He beſeech'd the Aſſembly to conſider of theſe things; and Memorials of them were drawn up, which were entruſted with thoſe that were ſent to *Conſtance*.

While theſe things were a doing, a Letter from the Legate to the Pope's Secretary was intercepted, wherein he acquaints him, That the Members of Parliament pretended to be Exempt from Subſidies for the Benefices which they poſſeſs'd, and to have a Priviledge for this Exemption from the Holy See; and that the Eccleſiaſtical Juriſdiction was wholly aboliſh'd, becauſe the Parliament took cognizance of Eccleſiaſtical Cauſes belonging to the Right of Poſſeſſion between Eccleſiaſtical Perſons, the Regulars, Biſhops, and even Cardinals themſelves. The Court was much offended with this Letter, order'd that an Information ſhould be drawn againſt it, and that the King's Advocate ſhould make a Diſcourſe againſt it in the preſence of His Majeſty and the Legate; and at laſt determin'd, That the Priviledge of not paying Tenths or Subſidies to the Pope ſhould be ſearch'd for in the Treaſury of the King's Papers; and that ſome ſhould remonſtrate to His Majeſty of what great Conſequence the pretenſion of the Legate was, that ſo for the future he might be forbid to maintain, That the King and his Judges, and particularly the Parliament, could not take cognizance of Cauſes belonging to the Right of poſſeſſing Benefices; and that, laſtly, the King ſhould be entreated to write about this Matter to the Pope and Cardinals. This is what paſt in the beginning of the Year 1411.

The next Year, the King, upon the Complaint of the Univerſity renew'd his Letters, by which he maintain'd thoſe that had been promoted to Benefices during the Neutrality: And to the end he might hinder the Traffick which had been made of the Benefices of the Kingdom by the Court of *Rome*; he, by the Advice of his Clergy and Univerſities ordain'd, That all Proviſions and Commendams of Churches ſhould be ſuperſeded in his Kingdom, and ſent an Expreſs to Pope *John*, for the redreſſing of this Grievance; which he neglecting to do, upon the Demand of the Proctor-General, and at the Solicitation of the Provoſt and Sheriffs of *Paris*, the Parliament and all the Courts of Juſtice being Aſſembled, with many Prelates and Members of the Univerſity, ordain'd, That the Edict made in the Month of *February*, 1406. ſhould be put in Execution, as to Elective Benefices; And this Decree of the Court was confirmed by the King's Council. This is what paſt in *France*, concerning the Pretenſions of the Court of *Rome*, from the Sitting of the Council of *Piſa*, to the Meeting of the Council of *Conſtance*, of which we are to give an account in the next Chapter.

CHAP. II.

The Hiſtory of the Council of Conſtance, *and of the Schiſm of the Popes, until the Election of* Martin V.

The appointing of the Council of Conſtance.

JOHN XXIII. ſeeing himſelf purſu'd by King *Laodiſlaus*, who had made himſelf Maſter of *Rome*, and of the Neighbouring Cities, and was preparing to Beſiege him even in *Bononia*, concluded with himſelf, That the only means of Deliverance and Safety that remain'd, was to put himſelf under the Protection of the Emperor *Sigiſmund*, and to call a Council by conſent with him. His Predeceſſor, when he Prorogu'd the Council of *Piſa*, had ordain'd, That another ſhould be held within three Years after: *John* XXIII. had *pro forma*, appointed it in the City of *Rome*, and had afterwards Prorogu'd it without appointing a place, or prefixing a time. *Sigiſmund* wrote to him to do nothing without Communicating it to his Ambaſſadors, whom he ſhould ſend unto him. Theſe Ambaſſadors found the Pope at *Florence*, and made divers Propoſals to him about holding of a Council. The Pope on his part, to expedite this Affair the more ſpeedily, ſent two Cardinals, and *Manuel Chryſoloras* to *Sigiſmund*, with Power to agree with him, as to the Place and Time of the Council; As to the Place they agreed upon the City of *Conſtance*; and as to the Time, that it ſhould be the 1ſt of *November*, in the next Year 1414. After this, the Pope having conferr'd with the Emperor, ratified what was agreed upon by his Legates, and call'd the Council to meet at *Conſtance*, *November* 1ſt, 1414. by his Bull dated at *Lodi*, *November* 2d, 1413. inviting the Patriarchs, Archbiſhops, Biſhops, and Prelates of all Chriſtendom to be preſent in Perſon, or by their Deputies. Then he return'd to *Bononia*, where he rais'd Troops to oppoſe *Laodiſlaus*, who was coming to Beſiege him; but this Prince was ſeiz'd with a Diſeaſe which oblig'd him to return to *Naples*, where he died, leaving his Kingdom to *Joan*, the ſecond of that Name, his Siſter, the Widow of *William* of *Auſtria*.

This News was very joyful to Pope *John* XXIII. and his Court, who being now deliver'd from ſo formidable an Enemy, gave Orders for the ſecuring of *Bononia*, and then ſet forth for

for *Conſtance*, *October* 1ſt, where he arriv'd on the 20th of the ſame Month. He open'd the Council *November* 16th, on which Day he held the firſt Seſſion, wherein after Reading of the Bull, by which they were call'd all together, Officers were appointed, and the next Seſſion was put off to the 17th of *December*, but it was not held till the next Year, becauſe a great number of Prelates and Princes, or their Ambaſſadors were expected. *The appointing of the Council of* Conſtance.

The Emperor *Sigiſmond* arriv'd there on *Chriſtmas*-Eve, and ſome time after, the Deputies of *Gregory* and *Benedict*, among whom there were ſome Anti-Cardinals. It was diſputed, whether they ſhould be receiv'd with their Red Hats; and for Peace ſake it was allow'd. The Ambaſſadors of the former offer'd in their Maſter's Name the way of Reſignation, but without having any Power in Writing to make it good: Thoſe of the latter ſpoke not ſo clearly, and preſented only an Agreement made between the Emperor, and the King of *Arragon*, to meet at *Nice*, in the Month of *April*, to confer together upon this Subject. *Louis*, Duke of *Bavaria*, who adher'd to *Gregory's* Party, arriv'd alſo at the Council, and there declar'd, That *Gregory*, and thoſe of his Obedience, were ready to embrace the way of Ceſſion, and that they would no ways hinder or delay the Union, nor any Endeavours for the Reformation of the Church in the Council, provided that *John* XXIII. ſhould not preſide in it, offering upon this Condition to ſubmit to the Judgment of the Council, whether *Gregory* conſented to it or no.

After theſe Propoſals, the Fathers of the Council conſulted among themſelves, and without Communicating the Matter to *John* XXXIII. concerning the means of putting an end to the Schiſm, and reforming the Church in its Head and Members; They all agreed, as to the Legality of the Council of *Piſa*, and yet the greater number were of Opinion, That *John* XXIII. ſhould renounce the Pontificat as well as *Gregory* and *Benedict*. Thoſe who were not of this Opinion, ſaid, That this was to impeach the Authority of the Council of *Piſa*, to treat a Lawful Pope, who was never ſuſpected of Hereſie, like depos'd Schiſmaticks; That no body could force him to renounce a certain Right, and he himſelf could not abandon his Right, without doing injury to his own Reputation, the Authority of the Council of *Piſa*, and the Church, whereof he was the Lawful Head; That there was another way of procuring Union, by condemning his Adverſaries, and their Adherents, and reducing them to Obedience by a War. To this it was anſwer'd, That altho' the Council of *Piſa* had been lawfully celebrated, and the Election of *Alexander* V. was Canonical; yet becauſe thoſe of the two other Obediences had not agreed to it upon the account of the difficulties about Right and Fact, it was expedient for avoiding theſe Diſputes, and procuring ſpeedily the Peace of the Church, that the three Competitors ſhould receed from their pretended Rights to the Pontifical Dignity; That this Ceſſion would no ways prejudice the Authority of the Council of *Piſa*, but rather eſtabliſh that which was the end and deſign of the Fathers of that Council; That altho' the Adverſaries of *John* XXIII. had been condemned, yet we might hearken to what they ſhould propoſe for promoting Peace; That altho' a lawful Pope, which had not been accus'd of any Crime, could not regularly be oblig'd to renounce the Pontificat; yet in the preſent Caſe, conſidering the difficulty there was otherwiſe to procure the Peace of the Church, he might be conſtrain'd to do it by the Univerſal Church, or by the Council which repreſented it; That the War which was propos'd for reducing the Competitors, was a means contrary to the Spirit of the Church, which would retard the Peace, and render it almoſt impoſſible. *The opening of the Council of* Conſtance.

It was alſo debated among the Fathers of the Council, who they were that had Right to give a Vote in the Council. Some maintain'd, That none but Biſhops, and other Prelates or Abbots, ought to be admitted to give a Vote: Againſt whom the Cardinals of *Cambray*, and St. *Mark* gave in Memorials, to prove, That Curates, Doctors, the Deputies of abſent Prelates, ought to be admitted to give their Votes, and even the Ambaſſadors of Princes, as to what concern'd the Schiſm, and the Peace of the Church, becauſe they were Intereſſed in it, and the Execution of their Decrees depended upon them.

After this, it was conſulted, whether Opinions ſhould be reckon'd in the Council by each ſingle Perſon, or by Nations: The Right and Cuſtom ſeem'd to be, to reckon Suffrages by the Poll, but becauſe there was almoſt a greater number of poor Biſhops from *Italy* alone, than of Prelates from all other Nations; it was alſo reſolv'd, That the Fathers of the Council ſhould be diſtributed into Five Nations, *viz. Italy*, *France*, *Germany*, *England* and *Spain*; that the things which were to be propos'd in the Council, ſhould be examin'd and determin'd by the Plurality of Voices in each Nation, and by the Cardinals in their College; and that afterwards they ſhould be reported to the Council to be there Decreed, according to the Plurality of the Votes of Nations.

John XXIII. being advertis'd of the Conſultations which were made among the Fathers of the Council, endeavour'd by all means to divert them, and to ſow Diviſion among them; but notwithſtanding his Attempts, the way of Ceſſion was decreed with the unanimous conſent of all the Nations. While theſe things were under Deliberation, an *Italian* Biſhop gave in a Memorial, containing many Heads of all ſorts of Crimes, of which he accus'd *John* XXIII. and deſir'd that the Information might be kept ſecret. The Nations of *Germany*, *England* and *Poland*, were of Opinion, That theſe Articles ſhould not be publiſh'd, and that this Information ſhould not be given in, which could only ſerve to diſgrace the Holy See, to ſcandalize the Church, and throw it into Confuſion, by giving occaſion to doubt of the validity of the Proviſions and Promotions that had been made. Others maintain'd, That it was convenient to in-

The opening of the Council of Conſtance.

form the Council of theſe Facts, and that it was eaſie to find Proof of them, ſo much the rather becauſe the greateſt part of them were notorious. *John* XXIII. knowing what had paſt, was mightily perplex'd, and at firſt reſolv'd to go in Perſon to the Council, and there to own thoſe things whereof he was accus'd, (if we may believe *Theodorick de Niem*) but ſtill to maintain that the Pope could not be depos'd, except for the Crime of Hereſie. His Friends having remonſtrated, That it was not convenient to take this Method, he chang'd his Opinion; and the Fathers of the Council did not enter upon the Examination of theſe Accuſations, but reſolv'd to propoſe to him the way of Ceſſion. *John* XXIII. knowing the Reſolution which they had taken, ſent for them on the 16th of *February*: And as to the Propoſal which was made to him to Sign the Papal Dignity, becauſe the other Competitors would make the ſame Ceſſion, and there was no other way to procure the Peace and Union of the Church, he anſwer'd with Gravity, and in appearance with Joy, That he would voluntarily do what they deſir'd, provided the two other Competitors were willing to do the ſame: And on a ſudden he cauſes the Cardinal of *Florence* to read a Writing, wherein he declares, That altho' he was not oblig'd by any Vow, Oath or Promiſe to make the following Ceſſion, yet he was ready for the Repoſe of Chriſtendom, voluntarily and freely to reſtore Peace to the Church by the way of Reſignation, if *Peter de Luna*, and *Angelus Corarius*, condemn'd of Hereſie and Schiſm by the Council of *Piſa*, and depos'd from the Papal Dignity, would ſufficiently and validly renounce the Right which they pretended to it; and that in ſuch a manner, in ſuch circumſtances, and at ſuch a time, as ſhould be declar'd and determin'd, between him or his Deputies, and the Deputies of the Council. Theſe Offers gave great Joy to the Fathers of the Council, but having examin'd them, they found that they were not ſufficient, becauſe they were made upon a Condeſcenſion which depended upon the Will of the two Competitors; and if it ſhould happen, That one of the two would once reſign, the Council would have labour'd in vain: They demanded therefore from *John* XXIII. another Declaration more preciſe than this, and he gave them a ſecond expreſs'd after the ſame manner, with a Promiſe to make a Bull of it; but he added to it, That the Proceſs made in the Council of *Piſa*, againſt *Peter de Luna*, and *Angelus Corarius*, ſhould be renew'd and aggravated, tho' the Execution of it ſhould be ſuſpended, until time were given them to make a Reſignation; and that the King of the *Romans*, the Princes preſent in Council, the Ambaſſadors of King's abſent, and the whole Council ſhould engage to aſſiſt him with Spiritual and Temporal Weapons, in caſe the two Competitors would not reſign. This ſecond Declaration was judg'd yet more inſufficient than the former, becauſe he did not offer to renounce unleſs the others did ſo, and he would have the Proceſs againſt the two others renew'd. The Nations therefore having examin'd theſe two Declarations, and found them inſufficient, did earneſtly importune *John* XXIII. to give another more full and punctual; but he put them off from Day to Day, and endeavour'd in the mean time to perſuade the Members of the Council to eſpouſe his Intereſt, treating theſe even with reproachful Language that ſpoke to him upon this Subject. At laſt, one was drawn up which was approv'd by three Nations, and preſented to him by *Sigiſmund*, which he took time to conſider of, and reſolv'd at laſt to accept of it. After he had taken this Reſolution, the Prelates of four Nations came to him the 1ſt of *March*, in the Year 1415. in his Palace, where the Emperor was preſent, and offer'd to him in the name of the Council, by the Patriarch of *Antioch*, the Declaration they had drawn up, which they pray'd him to accept of. *John* XXIII. having taken and read it, told them, That his Deſign was always to give Peace unto the Church, and that he was come for this end to *Conſtance*, that he had always voluntarily and freely offer'd the way of Reſignation; and after that he pronounc'd the Declaration which was conceiv'd in theſe Words.

John XXIII. *his Renunciation of the Papal Dignity.*

" I *John* XXIII. Pope, do acknowledge, promiſe, vow and ſwear to God, to the Church, " and this Holy Council, That I will voluntarily and freely give Peace to the Church, by " the way of my mere Reſignation of the Pontificat; and this I will do, and effectually per- " form according to the Determination of this preſent Council, ſo ſoon as *Peter de Luna* " call'd *Benedict* XXIII. and *Angelus Corarius*, call'd *Gregory* XII. in their Obedience, ſhall " reſign by themſelves, or their lawful Proctors, the Right they pretend to have to the Papal " Dignity; and alſo in all other Caſes of Ceſſion, or of Death, or otherwiſe; wherein my " Reſignation may procure the Union of the Church, and the Extirpation of the Schiſm. When he had finiſh'd this Declaration, the Emperor thank'd him in the Name of the Council, for his good Reſolution, and a Seſſion was appointed on the Morrow, that he might ſolemnly renew it in the Council. This was done in that Seſſion, wherein *John* XXIII. repeated the former Declaration in the ſame Words, ſwore to put it in Execution, and order'd it to be drawn up in the form of a Bull.

The Fathers of the Council having drawn this Declaration from *John* XXIII. conſider'd of the means how to reduce *Peter de Luna*; and for this Reaſon pray'd the Emperor, That he would confer with the King of *Arragon*, when he ſhould have full Power to do it from *John* XXIII. who refus'd to grant it him, offering to go himſelf in Perſon into that City, where *Peter de Luna* ſhould be preſent, to treat and agree with him upon the Conditions of Union. The Council foreſeeing plainly, That this was only a pretence to elude the Execution of the promis'd Reſignation, and that it was to be fear'd, leſt the abſence of the Pope ſhould cauſe the Diſſolution of the Council, and the Enterview between the two Competitors would be

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of no effect, did therefore oppoſe it ſtoutly. In the mean time, *Frederick*, Duke of *Auſtria*, came to *Conſtance*, pretending that he was to go further; and ſaid nothing of the League he had made with *John* XXIII. or that he was come upon his account. Nevertheleſs the Report ſpread immediately in the City, That he was come to favour the Eſcape of *John* XXIII. But he, the better to cover his Deſign, told the Emperor, That the Air of this City was diſagreeable to him; The Emperor anſwer'd him, That he had Houſes in the Country round about the City, where he might reſide; but pray'd him, That he would not go away until the Council was ended, or if he had a mind to do it, that he would not fly away ſecretly and indecently, for his Deſign was to obſerve the ſafe Conduct he had given him, and even to accompany him where-ever he would go. *John* XXIII. promis'd him, That he would not retire until the Council was ended; but did not keep his Promiſe, for he went out of *Conſtance* in a Diſguiſe on the 21ſt of *March*, and retir'd to the Caſtle of *Schafhauſen*, which was diſtant only four Leagues, belonging to the Duke of *Auſtria*, who had given him his Protection. The Cardinals of *Piſa*, *Plaiſance*, *Challant*, *Brande*, *Bar*, and ſome others retir'd alſo from *Conſtance* on *Palm-Sunday*, and came to *John* XXIII. with many of his own Officers.

The Council of Conſtance.

The flight of John XXIII.

Notwithſtanding this Retreat, the third Seſſion of the Council was held on *Monday* the 25th of *March*, at which the Cardinal of *Cambray* preſided, and the Emperor was preſent in his Imperial Robes. After Maſs, and the uſual Ceremonies, the Cardinal of *Florence* read a Declaration in the Name of the Council, containing the following Articles. Firſt, That this Council was juſtly and lawfully call'd, open'd and celebrated. Secondly, That the Retreat of the Pope, and ſome other Prelates, whoſoever they be, does not at all diſſolve it, but that it continued in full Authority, whatſoever Ordinance might be made to the contrary. Thirdly, That this Council ought not, and ſhall not ſeparate, until the Schiſm be Extirpated, and the Church Reform'd in Faith and Manners, in the Head and its Members. Fourthly, That it ſhall not be tranſlated from one place to another, except for a reaſonable Cauſe, approv'd by the Advice and Determination of the Council. Fifthly, That the Prelates, and other Perſons who ought to be preſent at the Council, ſhall not retire before it be ended, except for a reaſonable Cauſe, which ſhall be examin'd and approv'd by the Deputies of the Council, with the permiſſion of thoſe who have Authority; in which Caſe, they ſhall transfer the Power to thoſe who remain. All theſe Articles were approv'd by the Aſſembly, and an Act was made of them.

On *Wedneſday* following, four of the Cardinals, who went to *Schafhauſen*, return'd to *Conſtance*; and on this Day there was a general Congregation in preſence of the Emperor, in which ſix Cardinals maintain'd, That the Council was diſſolv'd by the Abſence and Retreat of the Pope. They were anſwer'd in the Name of the Council with freedom and boldneſs, by many Perſons of great Authority and Underſtanding, that the Pope was not above the Council, but inferior to it, which rais'd a great Diſpute among them. After this, there was found a Placard fix'd upon the Gate of the great Church of *Conſtance*, by which all Officers of the Pope were enjoin'd, under Form of Excommunication and Deprivation of their Offices, to come within a Week to *Schafhauſen*. This Placard was brought into the Council, and rais'd great Complaints of the Biſhops againſt the Cardinals, who accus'd them of returning to diſturb the Peace. The Cardinals ſaid, That they had no hand in this Placard, but that they knew it was to be publiſh'd to Morrow at the ſame place; nevertheleſs they prorogu'd the Time appointed in this Citation.

On the Morrow, being the 28th of *March*, the Emperor propos'd to the Prelates, the Reaſons which *John* XXIII. alledg'd for hindring the continuance of the Council, which were rejected as frivolous and inſufficient; and they all cry'd with one Voice, That *notwithſtanding this, the Seſſion does hold*, which caus'd new Diſputes between the Cardinals and the Nations.

On *Friday*, being the 29th of the ſame Month, the Nations of *Germany*, *France* and *England*, having reſolv'd to hold a Seſſion on the Morrow, and rang'd the Articles in order which they were to determine; the Cardinals Aſſembled in the Epiſcopal Palace of *Conſtance*, and having conſulted among themſelves, they offer'd to the Emperor in the Pope's Name to appoint a Proctor, together with the Cardinals, for the Reſignation of the Pontificat. So that two Cardinals, by agreement with the Emperor might reſign, even againſt his Will, and that his Court ſhould not be tranſlated from *Conſtance*, without conſulting the Council. They promis'd to be preſent at the Seſſion which was to be held on the Morrow, provided no other Regulations were made there. The Emperor having receiv'd theſe Offers, told them, That he would Communicate them to the Nations that were Aſſembled in the Cloiſter of St. *Francis*. At the ſame time the News arriv'd, That the Pope fearing to be Beſieg'd by the Emperor in *Schafhauſen*, had retir'd by himſelf alone to the Caſtle of *Laufemburgh*, (the Cardinals that were with him remaining ſtill at *Schafhauſen*) and that he had made Proteſtations before a Notary, againſt all that he had promis'd, and ſworn at *Conſtance*, as being forc'd to it by violence and fear. The Emperor having receiv'd the Anſwer of the Nations, reported to the Cardinals, That they had refus'd their Propoſal, that no Reſolution ſhould be made at the Council upon any other Articles, than what the Cardinals had propos'd; but that he had prevail'd for delaying the Seſſion till Ten a Clock, and ſo between this time and that, they might ſee if they could agree.

On

The Council of Conſtance.

On *Saturday* the 30th of *March*, the Emperor, the Cardinals, and the Nations being come into the Epiſcopal Palace of *Conſtance*, there was a great Diſpute about the Articles which were to be determin'd in the Seſſion. The Univerſity of *Paris* pray'd the Emperor, That he would not make War upon the Duke of *Auſtria*; which he would not agree to. Altho' the Cardinals and the Nations had not agreed, yet Maſs was ſaid for holding the Seſſion, and the Prelates of the Nations were preparing to hold it alone, when the Cardinals of St. *Mark* and *Florence* deſir'd to have a Conference with the Deputies of the Nations; and at laſt agreed with them upon the following Articles, which were read in the Council by the Cardinal of *Florence*. Firſt, That the Synod being lawfully Aſſembled in the name of the Holy Ghoſt, which conſtituted the General Council, and repreſented the whole Catholick Church Militant, had its Power immediately from Jeſus Chriſt; and that every Perſon of whatſoever State or Dignity, even the Pope himſelf, is oblig'd to obey it in what concerns the Faith, the Extirpation of Schiſm, and the General Reformation of the Church in its Members and its Head. Thus is the firſt Article expreſs'd in the greateſt part of the Editions of the Acts of the Council of *Conſtance*. In ſome, theſe Words, *As to what concerns the Faith*, are not to be found; and in ſome Manuſcripts of the *Vatican* Library theſe are omitted, *For the Reformation of the Church in its Head and Members*; but they are found in many other Manuſcripts, even thoſe that were written at the time of the Council, in all the Manuſcripts of the next Seſſion; and *Gerſon* relates it in the ſame Words, in two Diſcourſes which he ſpoke in the Council; from whence it appears to be a Calumny in *Schelſtrate*, to accuſe, as he does, the Fathers of the Council of *Baſil*, of being the Authors of this Addition; and, beſides, it is not neceſſary to prove that the Council of *Conſtance* has determin'd, That the Pope is inferior to the Council, ſince the preceding Words, *That every Perſon of whatſoever State or Dignity he be, even the Pope himſelf, is oblig'd to obey it*, are alone ſufficient to eſtabliſh this Doctrin. In fine, tho' there were ſome difficulty in this Seſſion about this Clauſe, that is fully taken away in the next, where this Decree was read again, and repeated with this Addition, as *Schelſtrate* agrees, and which is prov'd by the Manuſcript Acts which he himſelf has produc'd.

The Second Article publiſh'd in the fourth Seſſion, contains, That *John* XXIII. cannot change the Officers of the Court of *Rome*, nor conſtrain them to follow him without the leave and conſent of the Council, and that all which he can do againſt them upon this account ſhall be Null.

The Third, That all Proceſſes made, or to be made by the Pope or his Officers, to the prejudice of the Council ſhall be Null.

The Fourth, That three Deputies ſhall be choſen out of each Nation, to examine the Cauſes of thoſe who ſhall have a mind to Retire, and to proceed againſt them who ſhall depart without leave.

The Fifth, That the better to promote the Union, there ſhall be no new Creation of Cardinals, and to prevent the Antedating of any ſuch Creation, none ſhall be acknowledg'd for Cardinals, but thoſe who were publickly known to be ſuch, before the Pope Retir'd from *Conſtance*.

Theſe Articles were approv'd by the Cardinals and the Prelates of the Nations, by the Emperor, the other Princes preſent, and the Ambaſſadors of thoſe that were abſent. Towards Night, *Renaud de Carnet*, Archbiſhop of *Rhemes*, reported to the Council, that being ſent by the Ambaſſadors of *France* to *Schafhauſen*, to enquire of the Pope the reaſon of his Retreat, the Pope had told him, That he would not return until he had receiv'd an Anſwer by the Cardinal of *Challant*, who came to him ſome time after; and he gave him four Briefs, the firſt addreſs'd to the Emperor, the ſecond to the Cardinals, the third to the Ambaſſador of *France*, and the fourth to the Deputies of the Univerſity of *Paris*; That upon his return to *Conſtance*, he had put them in the Hands of thoſe to whom they were addreſs'd; and at the ſame time told them, That the Pope had order'd him to declare, that he was not forc'd to Retire from *Conſtance* by violence or by fear, or by any fault of the Emperor, but only upon the account of his Health, and that he offer'd to perform what he had promis'd in the Council; That he had a love for the Emperor, and deſir'd to have a Conference with him, if he would go to *Nice*, and meet *Peter de Luna*, to conſider of the means to promote Peace; That 'twas true he had not receiv'd this Order from the Pope's own Mouth, but the Cardinal of *Challant* had deliver'd it to him in the Pope's Name. This Cardinal being preſent, acknowledg'd the thing to be ſo, and that the Pope had given him this Order; but that he was to tell him, That the Pope did not retire for fear of any Violence from the Emperor, but for fear of ſome great Men in his Court.

The *Saturday* following, being the 6th of *April*, if we may believe the Manuſcript Acts publiſh'd by *Schelſtrate*, there were ſome Debates between the Cardinals and the Nations, concerning the manner in which the Articles of the fourth Seſſion were drawn up; but at laſt they came to an Agreement upon this Point. Only ſome Cardinals abſented themſelves, and others made a Proteſtation, becauſe they hop'd that *John* XXIII. would in good earneſt make a Reſignation, and they thought it would be convenient to wait ſome time longer, until the Intention of *John* XXIII. were more fully diſcover'd. But notwithſtanding this Remonſtrance the Seſſion was held, and many Cardinals were preſent at it; The Cardinal of *Urſins* preſided at it, and the Articles decreed by the four Nations, were read by *Andrew* Biſhop Elect of *Poſnania*: The

firſt

firſt is a Repetition of the firſt Article of the preceding Seſſion. The ſecond imports, That thoſe who would not obey the Ordinances and Statutes of this General Council, or any other, whatever State, Condition or Dignity they were of, even the Popes themſelves not excepted, ſhall be put under Penance, and puniſhed according to Law. The third and fourth are a Repetition of the ſecond and third Articles of the fourth Seſſion. The fifth is a Declaration that the Pope and the other Prelats of the Council had been, and were now perfectly free. The ſixth, That the Pope was bound to renounce the Pontificate not only in the Caſes expreſs'd in his own Declaration, but in all other Caſes, wherein his Renunciation might bring great Benefit to the Church, and procure the Union, and that in ſuch Caſes the Pope was bound to agree to the Declaration and Definition of the Council. The 7th, That if the Pope, being requir'd by the Council to Renounce the Pontificate for the Peace of the Church, would not, or ſhould delay to do it, he ought to be look'd upon as one that had faln from the Pontifical Dignity, to whom no Obedience was due. The eighth, That the Retreat of the Pope from the City of *Conſtance* was unlawful, and prejudicial to the Peace and Union of the Church, and that he ought to be ſummon'd to return and perform his Promiſe, with a Declaration that if he did not return within the time appointed by the Council, they would proceed againſt him as a Favourer of Schiſm, and ſuſpected of Hereſy. The ninth, That if the Pope would return and effectually perform what he had promis'd, Aſſurance ſhould be given him, That he ſhould neither be arreſted nor impriſon'd, nor moleſted in his Perſon or Goods, before or after the Renunciation, but that he ſhould enjoy perfect Freedom and Security. *The Council of Conſtance.*

After this ſome preparatory Articles were read concerning the Errors of *John Huſs*; and then it was reſolv'd to write to all Princes in the Name of the Council, concerning the Flight of *John* XXIII. and that the Emperor ſhould be entreated to endeavour his Return to *Conſtance*, that he might perform what he had promis'd to the Church and Council, provided ſtill that he were left at Freedom and treated with Honour. The Emperor anſwer'd, That he knew the Pope was in the Caſtle of *Laufemberg*, in the Hands of the Duke of *Auſtria*, but he did not know whether he would return, or if the Duke would permit him to come; that however it might happen, he was ready to do what the Council deſir'd, to write unto him and pray him to return, and ſend to him a ſafe Conduct; or if that would not do, to go himſelf in Perſon and bring him to the Council, either with his conſent or againſt it. The Council approv'd this Reſolution. The Emperor added, That he had ſent ſome Troops to the City of *Schafhauſen*, and order'd them to offer ſafe Conducts to the Cardinals and Officers of the Court of *Rome* that were there; who made Anſwer, That they would not return, nor follow *John* XXIII. but they would return to *Rome*, and that the Cardinals who were of *Conſtance* were of the ſame Opinion. Then the Cardinal of *Florence* declar'd, That 'twas true they had reſolv'd, in caſe the Pope would reſign, to defend him; but if he would not, they would abandon him and continue at the Council; That having no certainty whether he would hold to the Reſolution he had made, they had always taken care to preſerve his Honour, but that they knew nothing of the Cardinals deſign to return to *Rome*. In fine, it was concluded, That the Emperor might ſtop thoſe who ſhould endeavour to retire from *Conſtance* in a diſguis'd Habit.

The Decree made in theſe two Seſſions concerning the Authority of the Council above the Pope, did plainly decide the Queſtion, and ſubjected the Pope, as well as to Faith as Manners, to the Judgment of a General Council. And this ought not to be underſtood only of a time of Schiſm, or in caſe the Pope were doubtful, but generally in all other Caſes; 1. Becauſe the Words of the Council are general; 2. They import that all the World, even the Pope himſelf, is oblig'd to obey the Council, not only as to what concerns the extirpation of the Schiſm, but alſo as to the Reformation of the Church in its Head and Members, as well in Doctrin as Manners; 3. Becauſe they ſpeak not only of this particular Council, but of any other Council lawfully aſſembled; 4. Becauſe they contain general Penalties againſt all that ſhould not obey the Council, of whatſoever Dignity they were; 5. Becauſe they deduce the Authority of the Council above the Pope from its repreſentation of the Church, and from its Infallibility, and this agrees to all general Councils at what time ſoever they were celebrated; 6. Becauſe the Council acknowledges *John* XXIII. for lawful and undoubted Pope. From all which it appears, That there can be no place to doubt but this Decree was General. *A Defence of the Council of Conſtance concerning the Authority of a Council.*

The Authority of this Decree cannot any longer be diſputed, ſince it was made in full Council, after the Matter was reſolv'd upon by the Nations, and with the unanimous conſent of all the Fathers; for the Proteſtation of the Cardinals did not concern this Article, but had a particular Regard to the Perſon of *John* XXIII. In fine, all the Decrees of the Council of *Conſtance* being approv'd by *John* XXIII. in the 12th Seſſion, and by *Martin* V. in the 44th and 45th, without any exception; it cannot be doubted but this which was one of the principal Articles was comprized in the general Approbation, and conſequently that it has the force of a Law. And even in the Bull of *Martin* V. againſt the Errors of *Wicliff*, there are Articles wherein this Decree is particularly referr'd to; and in the 41ſt the Authority of the Univerſal Church is diſtinguiſh'd from that of the Pope, and there it is ordain'd, That the Univerſal Church, or the General Council, have a Sovereign Authority indefinitely; whereas 'tis only ſaid of the Pope, that he hath a Primacy over other particular Churches, which amounts to the ſame thing with the Deciſion of the Council.

The 6th Seſſion was held on the 17th of *April*, and there an Inſtrument of Procuration was read, which they would have Pope *John* XXIII. to grant for renouncing the Papal Dignity; and

Deputies

The Council of Conſtance Deputies were nam'd, *viz.* two Cardinals and two Prelats of each Nation, to ſummon him to come to the Council, that he might perform what he had promiſed, or to name the Proctors whom the Council ſhould appoint him, for executing the Procuration whereof the Council had ſent him a Model, with a Power, in caſe he ſhould refuſe, to cite him to the Council. One of the Deputies of the Univerſity of *Paris*, read in this Seſſion ſome Letters written in the Name of the Univerſity to the Pope, and to the Nation of *Italy*, wherein they exhort the Pope to return to the Council, and voluntarily to reſign the Pontifical Dignity. The Deputies of the Conncil went to meet *John* XXIII. at *Fribourg* in *Swiſſerland*, whither he had retir'd, and executed their Commiſſion by ſummoning him to name Proctors for renouncing the Pontificate, and declaring that otherwiſe the Council would proceed againſt him and Depoſe him. He anſwer'd them ſharply, That he would ſend his Inſtrument of Procuration to the Council, which he did: But that which he ſent was not judg'd ſufficient. In the mean time he propos'd divers Conditions which he deſir'd they would engage to make good in caſe of Reſignation, *viz.* That he ſhould be Legat *a Latere*, to the Pope that ſhould be choſen in *Italy*; That he ſhould have a Sovereign Power over the County of *Bolonia*, and receive a certain Revenue from the Cities in it, and that he ſhould not be ſubjected, nor oblig'd to give an Account of his Conduct to any Body.

The Council perceiving that *John* XXIII. deſign'd nothing elſe, but how to find out ways to avoid the Reſignation, and that he refus'd to come to the Council, or give a ſufficient Procuration, began to proceed againſt him in the 7th Seſſion held the 2d of *May*, wherein it was reſolv'd, That *John* XXIII. and his Favourers ſhould be cited by a publick Proclamation to appear within 9 Days, to anſwer to the Crimes of Hereſy, Schiſm, Simony, waſting of the Eccleſiaſtical Revenues, and other Crimes whereof he was accuſed; and it was ordain'd, That his Flight from *Conſtance* ſhould be declar'd prejudicial to the Church, ſcandalous and odious, to be a Means of diſturbing the Union and Peace of the Church, and confirming the Schiſm, and to be contrary to his Promiſes and Oaths. This Citation made the Cardinals return to *Conſtance*, and the greateſt part of the Officers of the Court of *Rome* who were at *Schaffhauſen*, or in the Retinue of *John* XXIII. *Frederick* Duke of *Auſtria*, ſeeing himſelf purſued by the Forces of the Emperor *Sigiſmund*, who had invaded his Dominions, return'd to *Conſtance* on the laſt Day of *April*. He begg'd Pardon of the Emperor on the 4th of *May* in the 8th Seſſion of the Council, and promis'd him, That he would make the Pope return to *Conſtance*, and ſubmit to all that he ſhould be decreed by the Council, on condition that no Violence ſhould be offer'd to his Perſon, or his Goods; and conſented to remain in the mean time an Hoſtage, until the Pope ſhould come to *Conſtance*, or to any other place that the Emperor ſhould appoint. The remainder of this Seſſion was ſpent in proceeding to the Condemnation of the Errors of *Wicliff*.

In the ninth Seſſion, which was held the 13th of *May*, the Proctors of the Council demanded, That in purſuance of the Citation which had been made to *John* XXIII. and his Adherents, the Proceſs ſhould go on againſt him, and Commiſſioners ſhould be nam'd to give Inſtructions for it. The Cardinal of *Florence* roſe up and ſaid, That the Pope had ſent a Bull to the Cardinals, in which he nam'd for his Proctors three among them, *viz.* *Peter* of *Cambray*, *William* of St. *Mark*, Cardinal-Prieſts, and himſelf Cardinal-Deacon, to appear in Council, and anſwer the Accuſations propos'd againſt him. That theſe Cardinals being unwilling to accept of this Procuration, he had publiſh'd a Brief exhorting them to do it; but notwithſtanding they would not be his Proctors, and for his own part he renounc'd it: The Cardinal of St. *Mark* made the ſame Declaration; whereupon the Sollicitors of the Council remonſtrated, That the Citation being Perſonal, he ought to appear in Perſon, and not by a Proctor. They deſir'd, That two Cardinal-Deacons and five Prelats ſhould be ſent to the Gate of the Church, to know whether *John* XXIII. and his Adherents were there, and would appear. The Cardinals refus'd to go, but the other Prelats went thither and ſummon'd three times *John* XXIII. who appear'd not. An Act was made of theſe Citations, and the Council nam'd Commiſſioners to draw up the Proceſs. Towards the end of the Seſſions the Emperor and the Deputies of Five Nations, preſented the Copy of a Bull granted by *Angelus Corarius*, call'd *Gregory* XII. to *Charles Malateſta* of *Rimini* in his Obedience, wherein he gave him Power to conſent in his Name to what ſhould be done in the Council: The Emperor gave it to the Deputies to be examin'd, that if it were any ways defective or inſufficient, they might return it to *Charles*, who ſhould cauſe it to be amended, as the Council ſhould judge convenient.

In the 10th Seſſion, which was held the 14th of *May*, after they had again call'd for *John* XXIII. the Commiſſioners reported the Depoſitions of the Witneſſes, and told the Council, It was ſufficiently prov'd that *John* XXIII. had waſted the Revenues of the Church; that he was a Simoniack, a ſcandalous Perſon, and a Diſturber of the Faith, and that as ſuch he ought to be declar'd ſuſpended from the government of the Church. Upon this Demand, which was made by the Sollicitor and the Deputies of Nations, the Council declar'd him depriv'd of the Adminiſtration of the Revenues of the Church, as well to Spiritual as to Temporal Affairs, and forbad any to obey him, reſerving ſtill the Proceſs againſt him to Depoſe him entirely. This Sentence of Suſpenſion was read by the Patriarch of *Antioch*, and approv'd by all the Fathers of the Council.

On *Saturday* the 25th of *May* the 11th Seſſion was held, wherein the Sollicitors of the Council preſented in writing the Heads of an Accuſation they had to propoſe againſt *John* XXIII. containing an infinite number of Crimes, that were either notorious or prov'd by Witneſſes, as Lewd-

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neſs and Diſorders in his Youth, the purchaſing of Benefices by Simony, his advancement to the Dignity of a Cardinal by the ſame means, his Tyranny while he was Legate at *Bononia*, his Inceſts and Adulteries while he was in that City, his Poyſoning of *Alexander* V. and his own Phyſician, his Contempt of the Divine Offices after he was Pope, his neglecting to recite the Canonical Prayers, and to practiſe the Faſts, Abſtinences and Ceremonies of the Church, his denying Juſtice, and oppreſſing the Poor, his ſelling Benefices and Eccleſiaſtical Dignities to thoſe that bid moſt, his authorizing an infinite number of dreadful Abuſes in diſtributing of Preferments, and committing a Thouſand and a Thouſand Cheats; his ſelling Bulls, Indulgences, Diſpenſations, and other Spiritual Graces, his waſting the Patrimony of the Church of *Rome*, and mortgaging that of other Churches, his Male-adminiſtration of the Spiritual and Temporal Affairs of the Church; and laſtly, his breaking the Oath and Promiſe he had made to renounce the Pontificat, by retiring ſhamefully from *Conſtance*, to maintain and continue the Schiſm. At the end of each Article, the number and quality of the Witneſſes that prov'd it was expreſs'd, and a Remark was made from time to time of the Advice that had been given him to amend, notwithſtanding which he had ſtill continu'd in the ſame Diſorders. *The Council of Conſtance.*

While the Proceſs was carry'd on againſt *John* XXIII. in the Council, the Pope having fled from place to place, and being abandon'd by the Duke of *Auſtria*, was conducted from *Fribourgh*, by Order of the Council, to the Caſtle of *Celle*, two Leagues diſtant from *Conſtance*; from whence he wrote on the 26th of this Month a very ſubmiſſive Letter to the Emperor, and ſign'd a Writing, wherein he promis'd to ſubmit to what ſhould be ordain'd by the Council. The next Day, the Deputies of the Council went to meet him, and having repeated to him the Heads of the Charge that was given in againſt him, they requir'd him to declare, Whether he would oppoſe the Continuation of the Proceſs, or anſwer theſe Accuſations; he declar'd, That he had always labour'd for the Union of the Church, in the time of the Council of *Piſa*, and ever ſince that time, that he was heartily ſorry for his ſhameful departure from *Conſtance*; That he had no Defence to offer againſt what was objected to him; That he was ready to perform the Promiſe he had made and ſign'd the Day before, and to conform in every thing to the Determination of the Council; That he approv'd and ratify'd the Proceſs made againſt him by the Council; That he would make no other Defence againſt the Heads of his Charge, but by acknowledging that the Council of *Conſtance* was moſt Holy, which could not Err; and that it was a Continuation of that at *Piſa*, which he would never contradict, tho' he were at *Bononia*, or in any other place; That he confeſs'd he had no Right to the Pontifical Dignity. The Depoſitions of the Witneſſes were read to him, to which he made no other Anſwer, but that the Council ſhould be his Defence. He was cited to appear on the Morrow at Council, there to hear his Sentence; he ſaid, That he approv'd and confirm'd it befor-hand, only he recommended himſelf to the Council, and threw himſelf wholly upon them, both to take care of his Reputation, and provide for his Subſiſtence.

The Biſhop of *Lavaur*, who ſpoke in behalf of the Deputies, to Pope *John* XXIII. made his Report to the Council in the 12th Seſſion, held on *May* the 29th, of the Anſwers he had receiv'd; and afterwards, upon the Demand of the Proctor the Biſhop of *Arras* read a Decree, in which the Council declar'd, That in caſe the Holy See ſhould be vacant, none ſhould proceed to the Election of a Pope, without the advice and conſent of the General Council; and that if any were choſen otherwiſe, no Body ſhould obey him. After this Declaration, the Definitive Sentence of the Council was read againſt *John* XXIII. wherein it was declar'd, That the Clandeſtine Retreat of the Pope out of the City of *Conſtance*, was unlawful, ſcandalous, tending to the diſturbance of the Peace and Union of the Church, and to continue the Schiſm, contrary to the Vow, Promiſe and Oath he had made to God, to the Church and the Council; that he was a notorious Schiſmatick, a waſter of the Revenues of the Church, a bad Adminiſtrator of Spiritual and Temporal Revenues; that he had brought a Scandal upon the Church by his Diſorders; that becauſe he had not amended after Admonition, he ought to be depriv'd of his Papal Dignity and depos'd, of which now the Council did actually deprive him and depoſe him; and declar'd, That all the Faithful were abſolv'd from their Oath, and the Obedience due to him; forbad him to acknowledge or call him Pope; condemn'd him to be confin'd to a certain place, under the Guards of *Sigiſmund*, King of the *Romans* and *Hungary*; and reſerv'd to themſelves a Power of impoſing other Penalties which his Crimes deſerv'd, as ſhould be agreed upon either according to the rigor of Juſtice, or the mitigation of Mercy. In a third Decree, the Council forbad to chooſe any of the three for Pope, who now pretended a Right to the Pontificat, and in caſe any of them ſhould be choſen, it declar'd the Election Null, and forbad all Perſons to obey him, of whatſoever Condition they were. After the reading of theſe Acts, Cardinal *Viviers*, Preſident of the Council, enquir'd if any one would contradict this Sentence; and no Body offering to oppoſe it, it was approv'd in the name of the College of Cardinals; and afterwards the Deputies of the five Nations, and generally all thoſe who were preſent at the Council, declar'd, That they approv'd it. The Cardinal of *Florence* had a mind to read a Writing, which appear'd to be ſome Proteſtation, but all the reſt oppos'd it, and he was forc'd to hold his Peace. After this, the Seals of *Balthazar Coſſa* were broken, being preſented by the Archbiſhop of *Riga*, Vice Chancellor. *The Depoſition of John XXIII.*

In the Thirteenth Seſſion, held *June* the 15th, a Decree was read, wherein the Hereſie of thoſe was condemn'd, who blame the Cuſtom of giving the Communion to the Laity in one

The Depoſition of John XXIII.

kind only; and it was ordain'd, That this way ſhall be obſerv'd, and obtain the force of a Law, which cannot be rejected or alter'd without the Authority of the Church, and that all thoſe who diſobey'd ſhall be proceeded againſt. In this Seſſion, Commiſſioners were appointed, to proceed againſt Hereticks.

The Renunciation of Gregory XII.

In the Fourteenth Seſſion, held *July* the 4th, at which the Emperor preſided, the Cardinal of *Raguſa*, and *Charles* of *Malateſta*, Lord of *Rimini*, preſented to the Council a Bull of *Angelus Corarius*, call'd by thoſe of his Obedience *Gregory* XII. wherein he approv'd and authoriz'd the Council, and all that it ſhould do; together with an Inſtrument, whereby he Empower'd *Charles Malateſta* to Act in his Name, and to do whatever he ſhould judge convenient; and another Inſtrument Authorizing all that the Council ſhould do. Theſe Inſtruments being read by the Cardinal of *Raguſa*, the Council approv'd them ſo far as was needful, united the College of Cardinals of *Gregory* XII. to that of the Cardinals of *John* XXIII. and ordain'd, That in the Acts which ſhould hereafter be paſs'd in the Council, no mention ſhould be made of the Pope or Holy See, but only of the Years of the Emperor *Sigiſmund*. Afterwards was read a Bull of *Gregory*, containing expreſly, That he Empower'd *Charles Malateſta* to renounce or reſign up his Right to the Pontificat: In purſuance whereof, *Charles Malateſta* ask'd the Council, whether they thought it convenient, That this Renunciation ſhould be made at *Conſtance*, or that ſome ſhould firſt be ſent to *Nice*, to meet *Peter de Luna*. The Council anſwer'd by the Archbiſhop of *Milan*, That it was uſeful and expedient for promoting the Peace, That this Renunciation ſhould be made at *Conſtance*, before any were ſent to *Nice*, to know whether *Peter de Luna* would renounce or no. Afterwards the Council renew'd the Decree, prohibiting to proceed to a New Election of a Pope, but with the conſent of the Council, and after ſuch a manner as it ſhould preſcribe; and that the Council ſhould not be diſſolv'd until a Pope was choſen. The Emperor was entreated to take care of this Matter, and to publiſh Declarations to this purpoſe, which he did. Then the Council confirm'd all that had been done Canonically by *Gregory* in his Obedience; declar'd the Proceſſes to be Null, which were made for the cauſe of Schiſm; and that the Prohibition they had made to chooſe *Gregory* a-new, was not upon the account of his Incapacity, but only to promote the Peace, and avoid Scandal and Suſpicion. The Council reſerv'd to themſelves alſo a Power, without doing wrong to any of the two Obediences, to take care of the Cardinals who had the ſame Title, and receiv'd the Cardinals of *Gregory* XII. confirm'd them in their Offices and Priviledges; and laſtly, pray'd the Emperor to provide for the ſafety of the Council, who immediately publiſh'd a Declaration upon this Subject. Afterwards, *Charles Malateſta*, as Proctor of *Gregory*, after a long and eloquent Diſcourſe, made a pure and ſimple Renunciation and Reſignation of the Pontificat, and diſmis'd all his Right which he might have to it. This Renunciation was accepted by the Council, who caus'd an Inſtrument to be drawn up, wherein they gave Power to the Proctors of the Council, to require *Peter de Luna* to Renounce within Ten Days his pretended Right to the Papal Dignity; and if he ſhould not do it, they declar'd him a notorious Schiſmatick, Incorrigible, Obſtinate, Heretical, a breaker of his Oaths, and unworthy of all Honour, and of all Pontifical Dignity, depos'd, depriv'd of all Right, which he had or could have, to the Pontificat; forbad him to aſſume the Title of Pope, and all the Faithful of whatſoever condition to obey him, or to harbour him; enjoyn'd them to ſhun him, and treat him as a Schiſmatick, and a Diſturber of the People of the Church, and a Heretick, and to do the ſame alſo to his Favourers. This Reſolution was approv'd by Four Nations, by the Cardinal, and by the Emperor.

The Fifteenth Seſſion, held *July* 6th, was ſpent in making a Proceſs againſt *John Huſs*.

The Sixteenth was held the 11th of the ſame Month, in which the Council deputed Fifteen Commiſſioners to go into *Arragon*, and treat with *Peter de Luna* by conſert with the Emperor. After this, ſeveral particular Regulations were made concerning the Perſons of the Prelats, and the Acts of the Council.

In the Seventeenth Seſſion, *July* the 15th, the Council congratulated the Emperor upon the Journey he undertook into *Arragon*, to confer with King *Ferdinand*, and agree with him about the Means of finiſhing the Peace of the Church; and ordain'd Prayers to be made for the ſucceſs of his Journey, and thunder'd out Excommunications againſt all thoſe that ſhould croſs his Deſign. In the ſame Seſſion, the Council in Conſideration of the generous manner of *Gregory*'s Renunciation, and the better to entice *Peter de Luna* to do the ſame, confirm'd him in the Dignity of Cardinal Biſhop, granted him the firſt place in the Sacred College, ſaving to the future Pope, in caſe that *Benedict* ſhould alſo Renounce voluntarily, the Power of ordering which of the two ſhould have the precedency; declar'd him Legate to the Holy See for his whole Life, in *Marca de Ancona*, and in the Country of *Farſe*, with the Juriſdiction annex'd to this Dignity; confirm'd all that he had done, even where there was ſome Default, and forbad any for ever to moleſt or accuſe him, or proſecute him either Criminally or Civilly upon any account whatſoever.

In the Eighteenth Seſſion, *Auguſt* the 17th, the Council made ſome proviſional Orders, and nam'd Ambaſſadors for *Italy*, who were to regulate what was to be done in that Country, with *Angelus Corarius*, who had approv'd and confirm'd the Renunciation made in his Name in the Council by *Charles Malateſta*, and laid aſide the Pontifical Robes.

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In the Nineteenth Seſſion, *September* 23d, after they had treated of the Affair of *Jerom* of *Prague*, and ſome other Hereticks, two Orders were made; Firſt, That the Beneficiaries who were preſent in the Council ſhould enjoy the Revenues of the Benefices; and Secondly, That the Proviſions of Benefices granted by *John* XXIII. ſhould be confirm'd until the Day of his Suſpenſion. *The Council of Conſtance.*

In the Twentieth, on *November* 21ſt, they treated of the Difference between the Biſhop of *Trent* and *Frederic*, Duke of *Auſtria*, concerning ſome Lands belonging to that Biſhop which the Duke had uſurp'd the Poſſeſſion of; and the Council granted a Monitory under pain of Excommunication, Suſpenſion and Interdict, againſt thoſe that ſhould detain any Profits of Places belonging to that Biſhop.

While theſe Things were tranſacted at the Council, the Emperor went to *Narbonne*, and waited there ſome time for the King of *Arragon*, who was fal'n Sick at *Perpignan*, whither the Emperor went to meet him with the Ambaſſadors of the Council. The other Princes and Deputies of the City of the Obedience of *Benedict* were preſent, and *Benedict* himſelf came thither alſo after they had waited a long time for him; but notwithſtanding the earneſt Prayers of the Emperor, the Kings, the Princes, and the People, he would not reſolve to reſign the Pontificat; and for fear leſt he ſhould be forc'd to do it, he retir'd ſecretly from *Perpignan*. After his Departure, the Princes and the People of his Obedience reſolv'd to abandon him, and ſent their Ambaſſadors to meet the Emperor and the Ambaſſadors of the Council, who were return'd to *Narbonne*, to treat with them. This Treaty was concluded on *December* the 13th at *Narbonne*, on the following Conditions: Firſt, That the Prelates of the Council of *Conſtance* ſhould call thoſe of the Obedience of *Benedict*, by Circular Letters ſent by the King of *Arragon* to the Princes of that Obedience, to be given to their Prelates, to meet at the Council, within three Months after theſe Letters were deliver'd to the King of *Arragon*; and that the Kings and Princes of the Obedience of *Benedict* ſhould write alſo Circular Letters to call the Prelates of the other Obedience to meet at the Council of *Conſtance* at the ſame time. Secondly, That in theſe Letters, the reaſon of the Councils meeting ſhould be expreſs'd only in general terms, *viz.* For the Extirpation of Schiſm and Hereſies, for the Union of the *Roman* Church, for the Reformation of the Univerſal Church in its Head and Members, for the Election of one ſole Paſtor, and for other cauſes the cognizance whereof did of right pertain to a General Council: But that the Emperor and the Ambaſſadors of the Council ſhould promiſe by a particular Inſtrument, that nothing ſhould be Ordain'd contrary to the Intereſt of the Kings, Princes and Prelates of the Obedience of *Benedict*. Thirdly, That the Prelates of that Obedience ſhould be receiv'd into the Council aſſoon as they ſhould come, and then ſhould proceed joyntly with the reſt againſt *Benedict*, if he would not voluntarily renounce the Pontificat; that his Proceſs ſhould be form'd Juridicially, and without any regard to what was done in the Council of *Piſa*; and that another Pope ſhould not be choſen until his Depoſition was firſt pronounc'd. Fourthly, That ſo far as was neceſſary, all the Proceſſes, Judgments, Decrees, *&c.* made by *Gregory*, *John* XXIII. or their Predeceſſors ſhould be declared Null, and even thoſe made by the Council of *Piſa*, againſt *Benedict* and his Adherents, and that they could not any ways proceed againſt them upon the account of the paſt Schiſm. Fifthly, That all the Proviſions and Graces granted by *Benedict* to the Princes, Prelates, and others of his Obedience, ſhould be approv'd and confirm'd. Sixthly, That the Cardinals of his College ſhould enjoy all the Dignities and Priviledges of their Cardinalſhip. Seventhly, That Proviſion ſhould be made for the Officers of his Court. Eighthly, That in caſe *Benedict* ſhould happen to Dye before his Renunciation or Depoſition, the Princes of his Obedience ſhould not ſuffer another Pope to be choſen in their Dominions; and that if one ſhould be choſen they ſhould not acknowledge or allow him, but remit the Election to a General Council, and own him whom they ſhould approve. Ninthly, That the Cardinals of the different Obediences, who ſhall be found to have the ſame Title, ſhall retain it while the Council continues; and that before the end of the Council, Proviſion ſhall be made for the Honour and Maintenance of both of them. Tenthly, That Paſſports and Securities ſhall be given to *Benedict*, and all thoſe of his Obedience, who have a mind to come to the Council. Eleventhly, That the Emperor and Ambaſſadors of the Council ſhall be oblig'd by Oath to cauſe the preceding Articles to be approv'd and perform'd by the Prelates of the Council. Twelfthly, That the Diſpatches of this Inſtrument ſhall be deliver'd to the Parties as there ſhall be occaſion. *The Agreement between Sigiſmund and the King of Arragon, about Benedict XIII.*

This Treaty was brought to *Conſtance* by the Ambaſſadors of the Council, and read in a General Congregation held *January* 30th, in the Year 1416. at which it was approv'd and ſign'd by the Cardinals and other Prelates of the Council.

In the Twenty Firſt Seſſion, on *May* 30th, they treated of nothing but the Affair of *Jerom* of *Prague*, who was there condemn'd.

In the Twenty Second, held on the 15th of *October*, the Ambaſſadors of *Alphonſus* King of *Arragon*, who had ſucceeded his Father *Ferdinand*, took their Seats in the Council, and after reading the Letters of the Prelates at *Conſtance*, directed to the King of *Arragon*, for calling them to the Council, the Ambaſſadors of this Prince on their Part made a Convocation of the Council, which was accepted by the Prelates, who deſir'd they ſhould proceed to conclude the Union according to the Tenor of the third Article of the Treaty ſign'd at *Narbonne*. The Ambaſſadors anſwer'd, That they would unite themſelves to the Council, which Union the Council accepted of, and then they took their Seats on the ſame Bench with the Ambaſſadors of

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the King of *France*; after ſuch a manner that the Count of *Cardone*, firſt Ambaſſador of *Arragon*, had his Seat next to *Gerſon*, who was chief of the Ambaſſadors of *France*, and the others were plac'd alternatively; but not till thoſe of *France* had firſt made their Proteſtations, that this ſhould not prejudice the Right of Preference which belong'd to the Ambaſſadors of the *French* King, nor give the Right of an Alternative Seat to the King of *Arragon*; which Proteſtations were admitted by the Ambaſſadors of the King of *Arragon* and the Council. The Ambaſſadors of *Arragon* were allow'd the Right of giving their Suffrages in the Name of all the Prelates, not only of their own Kingdom, but alſo of their Obedience, until the Ambaſſadors of other Princes of the ſame Obedience ſhould arrive; and after this, the Council approv'd, allow'd and confirm'd the Articles of the Treaty of *Narbon*.

In the Twenty Third Seſſion, on *November* the 5th, the Proceſs againſt *Peter de Luna* was Commenc'd, who had retir'd to the Caſtle of *Paniſcole*, a ſtrong place of *Arragon*, by the Sea-ſide, near to *Tortoſe*; and for that end Commiſſioners were nam'd to go and inform ſummarily againſt him at theſe places which were neareſt to *Paniſcole*; and in the Twenty Fourth Seſſion, held the 28th of the ſame Month, a Citation was read, which was to be given him to appear before the Council.

The Ambaſſadors of the Count of *Foix* were receiv'd in the Twenty Fifth Seſſion, held the 14th of *December*, and thoſe of the King of *Navarre* in the Twenty Sixth, on the 24th of the ſame Month.

In the Twenty Seventh, *February* the 20th, and the Twenty Eighth, *March* the 3d, in the Year 1417. they proceeded againſt *Frederick* Duke of *Auſtria*, who had Poſſeſs'd himſelf of the Revenues of the Biſhop of *Trent*, and had detain'd him Priſoner,

In the Twenty Ninth, on *March* the 8th, the Council nam'd Officers for inſtructing a Proceſs againſt *Peter de Luna*; and the Proctor demanded, That the Hundredth Day being come, on which he was to appear, he ſhould be ſummon'd at the Church-gate, which was done; but he not being preſent, the Proctor requir'd that he ſhould be declar'd Contumacious, the Conſideration whereof the Council put off to a further Day.

In the Thirtieth Seſſion, held the 29th of the ſame Month, the Commiſſioners of the Council reported after what manner they had cited *Peter de Luna*, and the Anſwer he had given them, and caus'd to be read the Inſtrument which they had drawn up about it. The Council approv'd the Subtraction of Obedience made by the King of *Arragon*, and revok'd a Bull publiſh'd to the contrary by *Benedict*.

In the Thirty Firſt Seſſion, held the laſt Day of the ſame Month, nothing was done about the Affair of *Peter de Luna*; but a Monitory was decreed againſt the Count of *Vertus*, who kept the Biſhop of *Aſke* Priſoner; and the Difference was determin'd between the two Biſhops of *Baionne*, one of the Obedience of *John* XXIII. and the other of that of *Benedict* XIII. in favour of the latter, on condition nevertheleſs that if he ſhould Dye, the Chapter of *Baionne* might ſuperſede it at a New Election, as they ſhould agree about it with the King of *Arragon*.

In the Thirty Second Seſſion, held the 1ſt of *April*, *Peter de Luna* was ſummon'd again three times; who not appearing, nor any Body for him, Commiſſioners were nam'd to inſtruct his Proceſs, and to take the Depoſitions of Witneſſes againſt him.

Peter de Luna was again cited in the 33d Seſſion held the 12th of *May*, and in the 34th held the 5th of *June*, the Commiſſioners made their Report of the Articles and Depoſitions of the Witneſſes.

The Ambaſſadors of *John* King of *Caſtile* and *Lyons* were received in the 35th Seſſion, held on the 18th of the ſame Month, with the ſame Ceremonies that had been us'd to thoſe of the King of *Arragon*, and the Subtraction of Obedience from *Benedict*, made by the King of *Caſtile*, was approv'd. The Count of *Armagnac* being the only Perſon of all the Princes of the Obedience of *Benedict* who had not ſent to the Council, the Proctor enquir'd if any Perſon was there in his Name; whereupon *Gerſon* roſe up and ſaid, That the Ambaſſadors of the King of *France* had a Writing, by which it appear'd to be the Intention of this Count to follow the Example of the King: The Proctors remonſtrated, That this was not ſufficient, and proteſted publickly againſt him.

In the 36th Seſſion held the 22d of *July*, the Council order'd, That a new Citation againſt *Benedict* ſhould be fix'd up, whereby he ſhould be ſummon'd to appear the 26th of *July*, to hear the Definitive Sentence pronounc'd againſt himſelf: All the Proceſſes made and Judgments given by *Benedict* XV. againſt the Princes, or others who had withdrawn their Obedience, were made null and void.

The Depoſition of Benedict XIII.

Laſtly in the 37th Seſſion on the 26th of the ſame Month, at which the Emperor *Sigiſmund* was preſent, *Peter de Luna* was declar'd contumacious, and condemn'd as a perjur'd Perſon, who gave Scandal to the Univerſal Church, favour'd an old Schiſm, and diſturb'd the Peace of the Church, as a Schiſmatick, Heretick, and unworthy of all Title, Honour and Dignity, depriv'd of all Right he could have to the Pontificate, ſeparated from the Church; and laſtly, depos'd by the Council, who forbad all the Faithful of whatſoever Quality and Condition to obey him, or harbour him; and declar'd all the Sentences, Proceſſes, Prohibitions, Cenſures and Conſtitutions contrary to this Decree, to be null and void.

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In the 38th Seſſion held the 28th of the ſame Month, the Council revok'd ſeverally the Decrees made againſt the Ambaſſadors of *Henry* the Infant of *Caſtile*, and gave the Ambaſſadors of *Caſtile*, *Portugal* and *Navar*, the ſame Right of giving Votes for their Nations, which had been granted to thoſe of *Arragon*. Towards the latter end of this Seſſion there were great Conteſts between the Cardinals and Nations of *Italy* and *Spain* on the one ſide, and the Emperor and the Nations of *Germany* on the other ſide, concerning the Matters which were to be treated of in the Council. The *Germans* endeavour'd with all their Might, That the Council ſhould take care to make Decrees for the Reformation of the Church in its Head, before they proceeded to the Election of a Pope; and the Cardinals on the contrary, had a Mind to begin with the Election of a Pope, who ſhould afterwards take care of the Reformation of the Church. This Conteſt laſted almoſt three Months, and the Cardinals made a Proteſtation againſt the *German* Nation; but at laſt it was agreed, That the Council ſhould draw up the Articles for reforming the Head of the Church and the Court of *Rome*; and that it ſhould be ordain'd, That the Pope who ſhould be choſen, ſhould make this Reformation before the Diſſolution of the Council. *The Council of Conſtance.*

In the 39th Seſſion on the ninth of *October*, the Council conſidering that the frequent celebration of General Councils was a means moſt proper to extirpate Schiſms and Hereſies, and to reform Abuſes and Diſorders, made a Decree, by which they ordain'd, That another General Council ſhould be held 5 Years after the end of this, a third 7 Years after the end of the ſecond, and for the future one ſhould be held every ten Years, in ſuch Places as the Pope ſhould appoint at the end of each Council, with the conſent and approbation of the Council it ſelf: That his Holineſs with the advice of the Cardinals might ſhorten this time, but not prolong it, and that he could not change the place without neceſſity; in which caſe he muſt give notice, and appoint another place a Year before-hand: That in caſe of Schiſm, aſſoon as any two Perſons appear'd who took upon them the Title of Popes, the Council ſhould be held the next Year, and all thoſe who were wont to be preſent at the Council ſhould immediately reſort thither: That the two Competitors ſhould be ſuſpended from all Adminiſtration and all Power, aſſoon as the Council was open'd: That in caſe any Election of a Pope ſhould be made by Violence or a conſiderable Fright, it ſhould be null; but that the Cardinals could not proceed to a new Election, until the Council had judg'd of the Validity of that which had been made; and that if they ſhould proceed to do it the Election ſhould be null, and they ſhould be depriv'd of their Right to chooſe, and be degraded from their Dignities. The Council after this preſcrib'd a Form of Faith which the Popes ſhould be bound to profeſs for the future after their Election, and added to it two Conſtitutions; one by which they forbid to tranſlate Prelats againſt their Will to other Churches, and the other by which they aboliſh'd the Right which the Pope aſſum'd to himſelf of receiving the Revenues of deceas'd Prelats, and the Exactions of the Rights of Viſitation and Procuration.

In the 40th Seſſion held *October* the 30th, a Decree of the Council was publiſh'd, wherein they ordain'd, That the future Pope ſhall join with the Council, or with thoſe that ſhall be deputed by the Nations, in taking care to reform the Church in its Head and Members; and alſo the Court of *Rome*, according to Equity, and as was neceſſary for the good Government of the Church, before the Council ſhould be diſſolv'd, upon the Articles preſented by the Nations, which are, 1. Concerning the number and quality of the Cardinals. 2. About Reſervations made to the Holy See. 3. Concerning Annates. 4. About the Collation of Benefices, and the *Promiſes of them when they ſhall be vacant*, and about Confirmations of Elections. 6. About Cauſes which ought to be pleaded at *Rome* or elſewhere. 7. About Appeals to the Court of *Rome*. 8. About the Offices of the Chancery and the Penitentiary. 9. About Exemptions and Unions made during the Schiſm. 10. About Commendams. 11. About the Profits of vacant Benefices. 12. Againſt the Alienation of the Revenues of the *Roman* Church. 13. About thoſe things for which the Pope ought to be puniſh'd or depos'd. 14. About the Extirpation of Simony. 15. About Diſpenſations. 16. About Proviſions in the Name of the Pope and the Cardinals. 17. About Indulgences. 18. About Tithes.

All theſe Articles were diſputed between the Nations and the Cardinals, but that about Annates was longeſt debated, for moſt Voices among the Nations carried it, That Annates were not at all due, and that this claim of Right ought not to be ſuffered; and that ſo much the rather becauſe *John* XXIII. had abus'd it extravagantly, by exacting many Annates of vacant Benefices ſeveral times in the ſame Year. The Cardinals on the contrary were of Opinion, That theſe Abuſes ought to be reform'd, but the Right of Annates and mean Services ſhould be maintain'd, and caus'd an Article to be drawn up after the following manner: That the Tax ſet down in the Regiſters of the Apoſtolick Chamber ſhall be paid for vacant Churches and Monaſteries, to furniſh the Pope and Cardinals with Means for their Maintenance; That if any of theſe Taxes were exorbitant they ſhould be reform'd; That they ſhould be paid but once for one Church or Monaſtery, in caſe it ſhould happen to be vacant twice in one Year. This Project being communicated to the Nations, they conſulted about ſeven Days, and at laſt concluded, That Annates ought to be wholly taken away for the time paſt, the preſent, and the future. The Cardinals defended this Right by *John de Scribanis* their Proctor, who appeal'd from this Concluſion to the future Pope. The Nation of *France*, who had the greateſt Hand in this Affair, gave a large Anſwer to this Appeal, wherein they gave a Reaſon for the Reſolution of the Nations, and maintain'd that the Annates cannot be defended by any Priviledge, Cuſtom or Preſcription; that excepting the Benefices vacant *in Curia*, there is no Rule of Law which favours theſe Annates; That the original of *The Conteſts about Annates.*

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them came from a Reſervation which *John* XXII. made of one part of the Revenues, of Dignities and Benefices, except Abbies, for a certain Journey beyond Sea, and other urgent Occaſions; That upon this account the Church pays nothing for Abbies in *England*; That this Pope alſo excepted the Biſhopricks, and made divers Reſtrictions to his Ordinance; That ſince his time many Popes had made the like Reſervation for certain Cauſes which they expreſs'd; That the Clergy, Princes and People, had ſometimes endur'd them, but being at other times found too chargeable, they had refus'd to pay them, as they had done in *England*, and that they might do it with Reaſon and Juſtice, eſpecially, becauſe the Cauſes for which they were at firſt eſtabliſh'd had now ceas'd: That the granting the Revenue of one Year of Prelacies and vacant Abbies, was introduc'd by the voluntary and free Oblation which ſome of thoſe whoſe Election was confirm'd, made to the Holy See; That it had the name of *Common Service*, becauſe it was divided among the Officers of the Court of *Rome*, and that afterwards a Law was made to oblige Men to do it under pretence of Cuſtom; That a Valuation had been made of Benefices; That this Exaction was Simoniacal, or at leaſt ſuſpected of Simony, and therefore could not be authoriz'd by any Cuſtom or Preſcription; That altho' Annates might lawfully be exacted, yet it was convenient to aboliſh them upon the account of the Complaints, Violences, Scandals, Oppreſſions and Quarrels they had caus'd, and did cauſe every Day; That *France* had been forc'd to take them away by Proviſion; That it had demanded the Supreſſion of them from the Pope, who had promiſed it, and did ſtill demand the ſame at preſent of the Council. Afterwards they anſwer'd the Reaſons alledg'd by *John de Scribanis*, to oppoſe the Reſolution of the Nations, and juſtify the Annates. He objected as to the manner in which this Reſolution was made, that they had not proceeded to a Scrutiny, nor propos'd the thing to the Deputies of the Nations. To this it was anſwer'd, That there was no Law made for deliberating always by the way of Scrutiny, and that there were many Affairs about which they had conſulted only *viva voce*; but that this at firſt had been carried to the Deputies of the Nations, according to Cuſtom. As to the Matter it was alledgd, That it muſt needs be granted, that the inferior Churches, which were deſcended from the Church of *Rome*, ſhould furniſh the Pope and the Cardinals with Neceſſaries. To which it was anſwer'd, That the Biſhop of *Rome* had Revenues ſufficient for his Subſiſtence as well as other Biſhops, and in caſe they were not ſufficient, the Clergy of his own City and Dioceſs, and even thoſe of other Churches, might grant him Annates, by way of charitable Relief, for a time, and with regard to his preſent Neceſſities, but not as a Debt of perpetual Obligation: That moreover, altho' the Church of *Rome* was the chief, and the Miſtreſs of all other Churches, upon the account of the Virtues and Merits of St. *Peter*, and thoſe who had been her firſt Biſhops, (for as to the latter Biſhops they did not at all reſemble the Primitive) yet it was not true that it had preceded all others, ſince the Greek Church was the firſt in order of time: That as to the Cardinals, they might be conſider'd either as Curates and Biſhops of their Titles, (and in this quality they ought to diſcharge the Function of Curates and Biſhops) or as Counſellors to the Pope; but that they were by no means Coadjutors to the Pope: That this Title belongs to the Biſhops, who are above the Cardinals by Divine Right, altho' theſe at preſent are advanc'd above them, and deſpiſe them; That they are rich and powerful enough upon their accounts to maintain their Dignity; That as to the Poſſeſſion which *Scribanis* alledg'd and pretended the Pope and Cardinals had even in the Kingdom of *France*, it was anſwer'd, That they never had a Title to eſtabliſh that Poſſeſſion, and that if at any time they receiv'd Annates, it was only by Permiſſion and Sufferance: That the Sums which the Pope exacted by means of Annates were exceſſive, ſince they amounted, according to the Taxation of the Apoſtolick Chamber, for the Biſhopricks and Abbies of *France* only, to the Sum of 697750 Livres of Revenue, which would make up almoſt 7 Millions for all the Nations; That the Pope and Cardinals had Revenue enough without this; and that by other ways the Nation of *France* paid them betwixt 60000 and 70000 Livres of Revenue: That if this Nation concerns it ſelf more in this Affair than the reſt, it is becauſe there is none that is tax'd higher; for the Apoſtolick Chamber takes nothing in *England* but the Revenue of the Vacancy of ſome Biſhopricks, which are but few, and the Cardinals are not ſuffer'd to poſſeſs any Benefices there: That nothing is receiv'd from all *Spain*; That the Benefices of *Italy* are of ſmall Value; That when the States find themſelves tax'd too high, they forbid to give any thing, as was lately done by *Florence*, which depriv'd the Holy See for 5 Years of the Collation of Benefices in that State, upon the account of the Abuſes committed by *John* XXIII. in the Collation of an Abby. Laſtly, That in *Germany* there are only ſome Churches from which the Apoſtolick Chamber receives any thing, and that in others nothing is given to the Pope; That even the Apoſtolick Letters are not receiv'd there, but only ſo far as the Biſhops pleaſe, who do often refuſe their *Vidimus*; That there is no Nation but *France* that is over-charg'd, becauſe it has been obedient and well-affected. After this, they diſcover'd the weakneſs of *John de Scribanis*'s Anſwers to their Objections againſt Annates, and particularly confuted the Reaſons he made uſe of to excuſe them from Simony. From whence they concluded, That the Appeal of *Scribanis*, and the other Appeals of the Cardinals to the future Pope upon this Head, ought not to be admitted; that no reſpect of Perſons ought to be ſhew'd in this caſe; and that the Nation of *France* did not mean to ſhew any, nor to change their Reſolution in any thing, but to endeavour the reception of it in the Council, and in all other places, as occaſion ſhould require.

Notwithſtanding this Oppoſition, the Article remain'd in the ſame Form that it was drawn up by the Cardinals; but no more was ſpoke of it after the Election of the Pope: And this Article,

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as well as the greater part of thoſe which concern'd the Reformation of the Court of *Rome*, were never publiſh'd, nor confirm'd by Pope *Martin* V. tho' the contrary was agreed upon in this Seſſion. *The Conteſts about Annates.*

The Council ordain'd afterwards, That they ſhould proceed to the Election of a Pope, notwithſtanding the abſence of the Cardinals of *Peter de Luna*, on condition nevertheleſs, that if they ſhould come before the Election was finiſh'd, and unite themſelves to the Council, they ſhould be admitted to give their Votes: And to the end that this Election might be the more ſolemn, it was order'd, That for this time only, 6 Prelats of each Nation ſhould be join'd to the Cardinals; and that he who ſhould be choſen by two thirds of the Cardinals, and by two Deputies of each Nation, ſhould be acknowledg'd for Pope.

In the 41ſt Seſſion held *November* the 8th, Deputies were nam'd, who were to be join'd to the Cardinals to Elect a Pope; the Articles were read to which they were to Swear, and the manner of their Behaviour in the Conclave wes ſettled. They entred into it the ſame Day, and on *Thurſday* following, which was the Feſtival of St. *Martin*, they did all with one Voice chooſe for Pope *Odon Colonna* Cardinal-Deacon, having the Title of St. *George*, who aſſum'd the Name of *Martin* V. upon the account of the Day of his Election; he was enthron'd the ſame Day, and crown'd the 21ſt of the ſame Month. *The Election of Martin V.*

He preſided in the 42d Seſſion, which was not held till the 28th of *December*, and there he caus'd to be read a Bull, by which he diſcharg'd the Emperor *Sigiſmund* and the Duke of *Bavaria*, from the trouble of keeping *Balthazar Coſſa*, and oblig'd them to deliver him into the Hands of thoſe whom he ſhould name to receive him.

In the 43d Seſſion held the 21ſt of *March*, in the Year 1418. Pope *Martin* V. publiſh'd ſome Conſtitutions for the Reformation of the Church; The 1ſt. About Exemptions, wherein he recalls all thoſe that had been granted by the Popes ſince the death of *Gregory* XI. The 2d, Concerning the Unions which he order'd to be examin'd anew. The 3d, About the Revenues of vacant Churches, which he forbad any to apply to the Benefit of the Pope, or the Apoſtolick Chamber. The 4th, about Simony, which is committed in Elections, Poſtulations and Collations. The 5th, Whereby he annull'd all the Licenſes granted by the Popes to poſſeſs Benefices which require one of the Holy Orders, without being oblig'd to take it. The 6th, Whereby he forbad to impoſe Tenths, or other Taxes, upon Churches or Eccleſiaſtical Perſons, except for ſome great Advantage which concern'd the Univerſal Church, with the conſent of the Cardinals and Prelats of the Places. The 7th, Wherein he renew'd the Laws about the modeſt Habits of Clergy-men. The 8th, Wherein he declares that by the preceding Conſtitutions, and by the Concordats made with each Nation, he had ſatisfy'd the Decree concerning Reformation, made in the Seſſion of the 30th of *October* laſt, by which means he eluded the Reformation of the Cardinals and the Court of *Rome*, which had been decreed in the Council.

The News of the Election of *Martin* V. being carried into *France*, and *Louis de Fliſque* being ſent to communicate it to the King, this Prince held an Aſſembly of Prelats, of his Counſellors, his Court of Parliament, and the Univerſity, wherein it was reſolv'd, That the Edict of the Year 1406, ſhould remain in Force; and that for the future in Cathedral, Collegiate and Conventual Churches, and other Elective Benefices, they ſhould be provided for by the Election or Poſtulation of the Chapters, Colleges and Communities, as well Regular as Secular; and that as to other Benefices which were not Elective, they ſhould be provided for by the Preſentations, Collations, and Inſtitutions, of thoſe to whom it belong'd of common Right, or by Cuſtom or Privilege, notwithſtanding and without having regard to any general or ſpecial Reſervations from any Perſon whatſoever. On the 26th of *February* 1418, the Dauphin coming to Parliament, forbad the Univerſity to acknowledge or obey the Pope choſen at *Conſtance*, until the King and his Council ſhould order it. Nevertheleſs he was acknowledg'd for lawful Pope; but becauſe the Council, in ſpite of the preſſing Sollicitations of the Ambaſſadors of *France*, would not take care to reform the Court of *Rome*, the Regulation made in 1406. concerning the Collation of Benefices, was confirm'd anew in *France*. *The Regulation made in France about the Diſcipline of the Church.*

There remain'd no more to be done by Pope *Martin* V. for ſatisfying the Decrees made by the Council before his Election, but to appoint the Place where the future Council was to be held; which he did in the 44th Seſſion, *April* the 19th, wherein he read the Conſtitution for appointing the future Council at *Pavia*.

In fine, on the 22d of the ſame Month the laſt Seſſion of the Council of *Conſtance* was held, wherein, after the Maſs of the Holy Ghoſt, *Ombaud* Cardinal-Deacon, by the Order of the Pope and the Council, ſaid, *Sirs, Go in Peace*; and thoſe who were preſent anſwer'd *Amen*. The Ambaſſadors of *Poland* demanded the Condemnation of a Book of *John de Falkemberg*, which contain'd moſt cruel Errors and Herſies, and had been condemn'd by the Deputies of the Nations. Whereupon *Martin* V. made Anſwer, That he approv'd whatever had been determin'd, concluded and ordain'd, in Matter of Faith by the Council; that he approv'd and ratified what was done in it Conciliarly, and not what was done in it after another manner, *i. e.* That which had been concluded only by the Nations, and had not been approv'd in the General Aſſembly of the Council, as the Decrees of Reformation propoſed in Seſſion 40th, the Condemnation of the Errors of *John Petit* and *Falkemberg*. *Gerſon* remonſtrated, That there were yet many Articles to be decided in the Council, about Matters which had been already debated, and chiefly about divers Errors, that if they were not condemn'd ſome would impute this Omiſſion to *The end of the Council of Conſtance.*

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The end of the Council of Conſtance.

an affected Negligence, about Things which require a very particular Care and Attention, and which are of the greateſt Conſequence, ſuch as the Error of *John Petit*, that every Tyrant might lawfully be killed; That others would believe it was through Ignorance that they would not decide ſome Propoſitions which are not of the firſt Principles of Faith, whether they are Falſe or True, Holy or Impious, and whether they ought to be receiv'd or rejected; Others would pretend that they us'd reſpect of Perſons, or were mov'd by the fear of Man, which would make theſe murmur againſt whom they had proceeded in Matters of Faith, as the *Bohemians*; Others would ſay, there was a denial of Juſtice in Matters of Faith and Manners, or at leaſt a blameable Diſſimulation; a great many would impute it to the Covetouſneſs of the Prelats, who ſought nothing but their own profit in the Reformation of the Church, and not the Spiritual Good of others: Some would obſerve that it was a Contempt of Kings, Princes and Univerſities, as of the King of *France*, of *Poland*, and the Univerſity of *Paris*; Others would imagine, That they intended nothing but to weaken the Power of Ordinaries in their Dioceſe, and commit all Authority to the Court of *Rome*: Others would impute it to the Corruption of Manners in the Prelates of the Council, or to the negligence of the Ambaſſadors of Princes and the Univerſities, who had not done their Duty: Many would maintain, That this would weaken the Authority of what the Council had done; That it would expoſe the Truth, and thoſe that Preach'd it to Danger; That it would give occaſion to Murders, Perjuries, Seditions; That it would be ſo far from procuring the Converſion of Hereticks, That it would confirm them in their Errors; That this would give occaſion of ſlackning Obedience to the Pope newly choſen, and afford Matter of Deriſion to Infidels, and the Partizans of *Peter de Luna*, who would laugh to ſee that in the preſence of the Council Errors were ſuffer'd or over-look'd; and laſtly, That this Silence might paſs for a tacit Approbation of the Error. *Gerſon* made theſe Proteſtations and gave them in Writing; but no Anſwer was made to him, nor any regard had to what he ſaid. The Ambaſſadors of *Poland* inſiſted upon the Demand of the Condemnation of the ſeditious Book of *Falkemberg*, which at leaſt warranted the Maſſacre of all the *Polonians* without hearing them; and when they ſaw that no Satisfaction was given them, they appeal'd to the future Council. The Pope oppos'd this Appeal with a Decree, wherein he declar'd, That it was not lawful in any Caſe to appeal from the Judgment of the Pope, which, as *Gerſon* remarks, deſtroy'd a Decree of the Council, and ſubverted the Fundamental Maxim upon which it was eſtabliſh'd. However, the Bull of *Martin* V. containing the Prohibition of appealing to the Council, was not read, nor approv'd in this Seſſion of the Council, but publiſh'd in a private Aſſembly of the Cardinals.

In the mean time, Pope *Martin* V. without any regard to the Remonſtrances of *Gerſon*, or the Demands of the Ambaſſadors of *Poland*, put an end to the Council, by cauſing to be read a Conſtitution, wherein he gave leave to all who had been preſent in the Council to return to their own Houſes, with plenary Indulgences for them and their Domeſticks. Thus ended the Council of *Conſtance*, which ſeem'd to have wholly extinguiſh'd the Schiſm; yet it was not ſo fully done, but there remain'd ſtill ſome Sparks of it. And as to what concerns the Reformation of the Church in its Head and Members, which was another end of the Council, it was ſcarce begun but it was put off to another time.

The ſequel of the Council.

Gregory XII. and *John* XXIII. held to that which was decreed in the Council; the former died at *Recanati*, even before the Council was ended; the ſecond having brib'd his Guards with Mony, deliver'd himſelf out of Priſon, and came to *Florence* to caſt himſelf at the Feet of *Martin* V. and implore his Mercy: The Pope receiv'd him very courteouſly, made him Cardinal and Dean of the Sacred College, and gave him a Place more eminent than the reſt. He enjoy'd but a little while this Conſolation, for within ſix Months after, being weary of leading a private Life, he died at *Florence*, where a ſumptuous Funeral was made for him.

The obſtinacy of Benedict XIII.

There remain'd now only *Benedict* XIII. who was ſhut up in the Caſtle of *Paniſcole*, where he preſerv'd ſtill the Name and the Enſigns of the Papal Dignity, being accompanied with four Cardinals. *Martin* V. ſent the Cardinal of St. *Euſebe* a *Florentine*, his Legat in *Arragon*, to enjoin him, under the Penalty of Eccleſiaſtical Cenſures, to reſign. The Cardinals that were with him remonſtrated to him, That he ought to do it for the Benefit of the Peace. He anſwer'd them after his uſual manner, That he would perſonally confer with his Competitor, to ſee what he would do about it. Upon this Anſwer two of his Cardinals forſook him, and there remain'd only two with him, whereof one was a *Carthuſian*, and the other was call'd *Julian* of *Obla*. Then all *Spain* acknowledg'd *Martin*; the Scots quickly follow'd the Example, and at laſt the Subjects of the Count of *Armagnac*, ſo that all the Authority of *Benedict* was confin'd to the Caſtle of *Paniſchole*. Nevertheleſs ſome time after King *Alphonſus* being exaſperated againſt *Martin* the Pope, becauſe he had inveſted *Louis* III. Duke of *Anjou* in the Kingdom of *Naples*, had a mind to revive the Pretenſions of *Benedict*, and ſent an Ambaſſador to the Council which was to be held at *Siena*, to endeavour that *Benedict* might be own'd, and *Martin* rejected; which was one Cauſe wherefore *Martin* put off the Council to another time. At laſt *Benedict* dying in his Contumacy, in the Year 1424. the Cardinals that remain'd about him, choſe for Pope *Gillio de Munian*, a Canon of *Barcelona*, a *Spaniard*, who took upon him the Name of *Clement* VII. created Cardinals, and did all the Acts of a Pope: But ſome time after *Martin* V. having accommodated the Difference with the King of *Arragon*, and appointed the Cardinal of *Foix* for his Legat in *Spain*, *Clement* was forc'd to reſign into his Hands all his pretended Rights; and that he might do it with ſome Show

The death of Benedict.

The Election of Clement VII.

of

of *Germany*, that he would refer the Choice of it to the Pope's Legates. *Philibert*, Biſhop of *Amiens*, ſaid as much in the name of the Deputies from *France*, who were ſix in number. *Richard*, Biſhop of *Lincoln*, conſented to it alſo in behalf of thoſe from *England*, who were a much greater number; and declar'd, That for the preſent he would approve of that place which ſhould be choſen by the Legates. There were no Deputies from the Nation of *Spain*, nor any other *Italians* but the Pope's Legates. The next Day, *Andrew*, Biſhop of *Poſnania*, having ſaid Maſs, the Archbiſhop of *Toledo* read a Writing, which contain'd, That the General Council being lawfully Aſſembled at *Pavia*, chang'd this City becauſe of the Peſtilence which was there, and in its room made choice of the City of *Siena*, as a place fit and ſufficient for the Continuation of this Council. The Archbiſhop of *Crete* anſwer'd in the name of the Nation of *Italy*, That he lik'd it well, altho' he had no Power over it. The Deputies of the Nations of *Germany* and *England* conſented alſo to it. There is nothing ſaid of what was done by thoſe of the *French* Nation, but only 'tis obſerv'd, That they had not ſeen the Writing which was read by the Biſhop of *Poſnania*.

The Opening of the Council of Pavia, *and its Tranſlation to* Siena.

By Vertue of this Decree, the Council was adjourn'd to *Siena*, by the ſame Prelats, and ſome others who came thither. They began there with making a Decree, wherein they renew'd the Penalties of Law againſt thoſe who ſhould give any aſſiſtance to the *Wiclevites* and *Huſſites*; and a Plenary Indulgence was granted to all thoſe that would proſecute them, and labour to ruin this Hereſie. By a ſecond Decree the Sentence of Condemnation was confirmed, that had been given in the Council of *Conſtance* againſt *Peter de Luna*; and the Fault of all thoſe was aggravated who ſhould continue or maintain the Schiſm after his Death. By a third Decree, the Ordinaries and Inquiſitors were enjoin'd diligently to intend the ſeizing, condemnation and puniſhing of Hereticks, or their Favourers, under the pain of Suſpenſion for four Months, in caſe of Negligence. Afterwards the Affair of the *Greeks* was treated of in the Council, and the Relation of the Embaſſy of *Antony Maſſanus*, was read there; the Propoſals he had made to the Emperor of the *Greeks*, and the Anſwer that was given to them. Before the Council took any Reſolution in this Affair, and conſider'd of the Reformation of the Church which had been propos'd, *Martin* V. fearing leſt the Ambaſſador of the King of *Arragon* ſhould attempt ſomething againſt him, and leſt the Council ſhould make Orders about the Reformation contrary to the Intereſt of the Court of *Rome*; contriv'd to adjourn the Council to another Time and Place, under pretence of the ſmall number of Prelats that were come to the Council, of the Wars wherewith the Emperor was diſtracted, and the Diſputes which had been between the Prelats of the Council.

The Council begun at Siena.

Pope *Martin* had given a Power to his Legates to tranſlate the Council with the Advice of the Prelats: By Vertue of this Power they reſolv'd to put an end to the Council at *Siena*, and to appoint another, and caus'd ſome Deputies of Nations to be nam'd to agree about the place. Theſe Deputies after many Debates, made choice of the City of *Baſil*, for holding the Council ſeven Years after, according to a Decree of the Council of *Conſtance*, by their Conſultation on the 19th of *February*, 1424. which was afterwards approv'd in full Council; Firſt, by the Pope's Legates, and after them by the principal Prelats of each Nation, except the Archbiſhop of *Toledo*, who would not conſent to it in behalf of his Nation, becauſe, as he ſaid, he had no Power, but only as Archbiſhop and Primate of *Spain*. This deſign'd Diſſolution of the Council diſpleas'd the greateſt part of the Prelats, who complain'd loudly, That the Pope hindred the Reformation of the Church, which oblig'd his Legates to Proteſt, That by this Tranſlation the Council of *Sienna* ſhould not be accounted wholly diſſolv'd, but that the Preſidents of the Council ſhould labour with the Deputies of the Nations in the Reformatiotn of the Church. The Preſidents of the Nations made alſo the ſame Proteſtation, and after this, the Decree of the Diſſolution of the Council of *Siena* was publiſh'd on the 26th of the ſame Month of *February*, and on the 7th of *March*, the Preſidents of the Council order'd the Prelats to retire to their Dioceſſes, and forbad them to make any Aſſembly, which might paſs for a Continuation of the Council of *Siena*. The Pope by his Bull dated the 12th of *March*, confirm'd the Tranſlation of the Council from *Siena*, and renew'd the Prohibition to continue it; and by another Bull dated the ſame Day, he appointed three Cardinals to receive and examine, the Informations, Inſtructions and Memorials that ſhould be given in for the Reformation of the Eccleſiaſtical State.

The Diſſolution of the Council at Siena, *and the Appointment of that of* Baſil.

In the mean time, the Affairs of the *Greeks* declining daily, the Emperor *John Palæologus*, who ſucceeded his Father, was oblig'd to renew the Negotiation of Peace with the *Latines*; and ſent Ambaſſadors to the Emperor *Sigiſmund*, who entred upon a Conference with the Cardinals, delegated by the Pope. Theſe propos'd to determine the Differences between the two Churches, by appointing three famous Perſons on one ſide and the other, and had a mind to engage them to come to *Italy*: But the *Greeks* anſwer'd, That they would write about it to the Emperor, and the Patriarch of *Conſtantinople*, and if they judg'd it convenient they would go thither; but withal, That their Voyage would be very coſtly: The *Latines* demanded of them what the Expence might amount to; They ask'd 75000 Florins, without reckoning the Expence of the Emperor's Voyage. The Pope having promis'd them this Sum, they went into *Italy*, where they ſaluted his Holineſs; who exhorted them to puſh forward the Execution of this Deſign, to the end that a Council might be held, and the Union made while he was Living. The Ambaſſadors of the *Greeks* return'd into *Greece*, with *Andrew* of *Rhodes*, and *Eudemon Joannes*,

New Negotiations with the Greeks.

The Opening of the Council of Baſil.

annes, and reported the News to the Emperor, who ſent to the Pope *Marc Jagaris*, General of his Troops; and *Macarius* the Long, an Abbot, who took Meaſures with the Pope for compaſſing the Union. In fine, the Emperor having held a Council about theſe Points, which were to be concerted with the Patriarch, ſent to the Pope a third Embaſſy more numerous than the former, which arriv'd in *Italy*, after the Death of Pope *Martin* V. who died on the 20th of *February*, 1431. The Ambaſſadors addreſs'd themſelves to *Eugenius* IV. his Succeſſor, in whom they did not find the ſame ſweetneſs of Temper, nor the ſame meek Diſpoſition as were in his Predeceſſor: He wrote nevertheleſs to the Emperor and the Patriarch, that if they pleas'd he would tranſlate the Synod, which was aſſembl'd at *Baſil*, into *Italy*; but the reſt of his Letters were full of Words of Contempt, which were no wiſe agreeable to the *Greeks*.

The Year 1431. was the time appointed for the Meeting of the Council of *Baſil*; and *Martin* V. from the beginning of that Year, had nam'd *Julian* the Cardinal of St. *Angelo*, to preſide at this Council; with Power to propoſe, conſult of, and ordain there what ſhould be agreed upon for the Preſervation and Encreaſe of Religion, of the Faith of Jeſus Chriſt, and the State of the Church, for the Reformation of the Clergy, for the Re-union of the *Greeks*, and of other Perſons divided from the Church, for the maintenance of Eccleſiaſtical Liberty, for the benefit, the Peace and Tranquility of States and Princes: The Bull by which he gave this Power is dated *February* the 1ſt, 1431. and he died the 20th of the ſame Month. The Cardinals choſe in his room *Gabriel Condolmier*, a *Venetian*, a Son of *Gregory* XII.'s Siſter, who had been advanc'd to the Biſhoprick of *Sienna*, and after that to the Dignity of Cardinal: He was choſen the 4th of *March*, and Crown'd the 11th. One of the firſt things that he did after his Election, was to confirm the Dignity of Preſident of the Council of *Baſil*, to Cardinal *Julian*. He order'd him by his Letter dated the laſt of *May*, in the ſame Year, to repair to *Baſil*, there to preſide at the Council, till the Affair of the *Bohemians* ſhould be finiſh'd; judging it needleſs to ſend thither another Legate, becauſe there were yet but a few Prelates come to *Baſil*.

This Cardinal, by Vertue of the Power which the Bull of *Martin* V. gave him of Subſtituting other Perſons, in caſe he could not be preſent at the Council, ſent thither *John Polmar*, Chaplain to the Pope, and Auditor to the Sacred Palace; and *John de Raguſa*, Doctor in Divinity of the Faculty of *Paris*, and Proctor General of the Order of Friars Predicant, to preſide in his Name at the Council. They arriv'd at *Baſil* the 19th of *July*, and open'd the Council the 23d of the ſame Month; but becauſe few Prelates were come, they kept only private Congregations until the Month of *December*. But when Cardinal *Julian* arriv'd himſelf, he made a Decree on the 7th of *December*, by which he appointed the firſt Seſſion of the Council on the 14th of the ſame Month; and on that Day it was held, at which, after the uſual Ceremonies were over, the Decrees of the Councils of *Conſtance*, and *Siena*, and the Letters of the Popes, *Martin* and *Eugenius*, about appointing of the Council, were read. Then it was declar'd, That the General Council was lawfully Aſſembled in this City; Firſt, To diſſipate Errors; Secondly, To procure Peace; Thirdly, To reform Abuſes. The Prelats were exhorted to give their Votes with freedom and ſincerity, in the Spirit of Peace, and to obſerve there the Modeſty preſcrib'd in the Eleventh Council of *Toledo*; and to prevent the Conteſts which might ariſe about Ranks and Degrees, it was ordain'd, That the place which any one ſhould have in the Council, and the quality which he ſhould take upon him there, could not ſerve for the Title of a new Right acquir'd, nor prejudice any Body. In fine, Decrees were made againſt thoſe who ſhould diſturb the Council, hinder the Prelats from coming thither, abuſe them, or rob them on the Road. A Right was granted to all who ſhould be there preſent to receive the Profits of their Benefices, altho' they were abſent; and the Officers of the Council were then appointed, which was as follows.

The manner after which they treated of Affairs in the Council was thus. All its Members were divided into four Claſſes, or equal Deputations in number, in which they plac'd, as near as was poſſible, an equal number of Perſons of each Order, and each Nation. The firſt was call'd the Deputation of the Faith, the ſecond of the Peace, the third of the Reformation, and the fourth of common Affairs. Each Deputation had its Preſident, its Proctor, and its Officers; theſe met apart three times in a Week, and conſulted about the Matters which were propos'd to them: Each of them had three Deputies, which met to examine and prepare Affairs, and then ſent them back to that Aſſembly of the Deputations, to which the Cognizance of them of right belong'd. When they had conſulted about it, the Sentence which prevail'd was carried to the three other Deputations; and after it was approv'd by all the Deputations, or at leaſt by three of them, it was reported in the General Congregation, where the Preſident concluded in the Name of the Council, according to the Plurality of the Votes of the Deputations; and then this Concluſion was publiſh'd in a Solemn Seſſion, which was held in the principal Church of the City of *Baſil*. The Preſident was preſent there in his Pontifical Robes, and was plac'd in an Epiſcopal Chair near the Altar; his Face was turn'd towards the Fathers of the Council, who were ſitting on their Seats in Pontifical Robes on both ſides of the Quire. The Ambaſſadors of Princes were in the middle, upon Benches, their Faces being towards the Preſident, and behind them were the Generals of Orders, the Doctors, and other Eccleſiaſticks. The uſual Prayers being ended, one or two Prelats mounted into a Pulpit, read the Decrees, and ask'd if they approv'd them. The Preſident of the Council, and thoſe of each Deputation anſwer'd in the Affirmative, and ſo the Seſſion ended.

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The Second Seſſion was not held till the 15th of *February*, 1532. The Council for confirming and eſtabliſhing its own Authority, and hindring Pope *Eugenius* from attempting to diſſolve or tranſlate it, renew'd two Decrees of the Council of *Conſtance*; the Firſt, whereby it was declar'd, That the Synod being Aſſembled in the Name of the Holy Spirit, which compos'd the General Council, and repreſented the Church Militant, has its Power immediately from Jeſus Chriſt; and that every Perſon, of whatſoever State or Dignity, even the Pope himſelf, is bound to obey it in what concerns the Faith, the Extirpation of Schiſm, and the general Reformation of the Church in its Head and Members. The Second, by which the Council declares, That all thoſe, of whatever Dignity or Condition, not excepting the Pope himſelf, who ſhall refuſe to obey the Ordinances and Decrees of this General Council, or any other, ſhall be put under Penance and Puniſh'd. In purſuance of theſe Decrees, and of that which order'd the Holding of General Councils, the Council of *Baſil* declar'd, That it never could, nor can be diſſolv'd, tranſlated, or Prorogu'd by any Perſon whoſoever, nor even by the Pope himſelf, without the Conſent and Decree of the Aſſembly: They declar'd every thing to be Null, which the Pope or any other ſhould do to hinder the Holding of the Council, or to ſummon to another place thoſe who were or ſhould be preſent at it; and they were forbidden to depart upon any account whatſoever, without the leave of the Council. *The Council of Baſil.*

When certain News was brought, That *Eugenius* had publiſh'd a Decree for the Diſſolution of the Council, the Prelats appointed the Biſhop of *Lauſane*, and the Dean of *Utrecht* to go to the Pope and the Cardinals in the Name of the Council, and to deſire of them earneſtly the Recalling of this Decree. Theſe two Deputies executed their Commiſſion, and the Emperor alſo join'd his Prayers with theirs; but they could not prevail with the Pope to grant this Revocation. When therefore they return'd to *Baſil*, and brought thither his Anſwer, the Council in the Third Seſſion, held the 29th of *April*, having renew'd the Decrees of the former Seſſion concerning the Authority of a General Council, declar'd, That they had entreated, requir'd, and advertis'd the Pope to recal the pretended Diſſolution of the Council; and to publiſh his Revocation to all the World, not only that he ſhould not hinder, but alſo that he ſhould give all manner of Aſſiſtance for holding the Council, and that he would be there preſent in Perſon within three Months, if his Health would permit; or at leaſt that he ſhould ſend thither ſome Perſons with full Power to Act in his Name; and in Caſe he ſhould neglect to do it, the Council proteſted, That they would provide for the Neceſſities of the Church, as the Holy Spirit ſhould dictate to them, and that they would proceed in the ways of Juſtice againſt him. They exhorted alſo, and advertis'd the Cardinals to be preſent at the Council within three Months, except thoſe who had ſome Canonical impediment, and particularly the Cardinal of the Croſs, who was Mediator of the Peace between the Kings of *France* and *England*; but as to the Cardinals of *Plaiſance*, of *Foix*, and St. *Euſtache*, who were nearer to the Council, they limited the Time to two Month. In fine, they ordain'd all Prelats to publiſh this Decree, to notifie it to the Pope, if it could be done, and to cauſe it to be fix'd up in Publick Places; and declar'd, That from the time it ſhould be read, publiſh'd, and fix'd upon the Gate of the Church of *Baſil*, it ſhould be reckon'd to be ſignify'd to the Pope. *The Decree of Eugenius for diſſolving the Council rejected.*

In the Fourth Seſſion, held *June* the 20th, after the ſafe Conduct had been read and approv'd, and the Letter of the Council to the *Bohemians*, divers Decrees were made for the Continuation of the Council. The Firſt, That if the Holy See ſhould be vacant during the holding of the Council, the Cardinals could not chooſe a Pope, but in the place where it was held: The Second, That no Perſon ſhould be diſpens'd with for not coming to the Council, under pretence of an Oath, Promiſe or Engagement made to the Pope or any other Perſon; all which are declar'd Null, as well as all Proceſſes made for this cauſe. The Third, That a Leaden Seal ſhould be made for Sealing the Acts of the Council. The Fourth, That the Pope could not create Cardinals while the Council was Sitting. In the ſame Seſſion, the Government of the City of *Avignon*, and the Countſhip of *Venaiſſin*, were given to the Cardinal of St. *Euſtache*.

The Fifth Seſſion, held the 9th of *Auguſt*, was ſpent in appointing Officers and Judges for the Council.

In the Sixth Seſſion, held the 6th of *September*, the Proctors of the Council came to ſome Concluſions againſt Pope *Eugenius*, and requir'd that he ſhould be declar'd Contumacious: He was cited three times at the Gate of the Church, and at laſt the Archbiſhops of *Tarente* and *Coloſſe*, the Biſhop of *Magalone*, and an Auditor appear'd, and call'd themſelves the Pope's Nuncio's; but not being able to juſtifie their Power, the Proctor requir'd that they ſhould not be heard; nevertheleſs upon their Remonſtrances, the Conſultation about this Matter was put off. After the ſame manner the Cardinals were cited, and the Proctors of ſome of them appear'd.

In the Seventh Seſſion, held the 6th of *November*, the time given to the Cardinals for entring into the Conclave after the vacancy of the Holy See, was enlarg'd; and it was order'd, That if the Holy See ſhould be vacant, they ſhould not proceed to the Election of another Pope till Sixty Days after.

In the Eighth Seſſion, held the 18th of *December*, the Council publiſh'd a new Decree againſt Pope *Eugenius*, wherein it ordain'd, That he ſhall revoke within Sixty Days the Diſſolution of the Council, notwithſtanding any delays, or other times prefix'd, and that otherwiſe they would

The Council of Baſil. would proceed againſt him without a new Citation: All the Proviſions and Collations of Benefices which he might grant between this time and that, are declar'd Null; all Officers and Prelats are enjoin'd to forſake him within Twenty Days after the Expiration of this Term. After this, another Decree was made, wherein they declar'd, That there cannot be but one General Council, and forbad all Prelats to go to *Bononia*, or any other place; or be preſent at another Council, under pain of Excommunication and Deprivation of their Benefices: They declar'd alſo thoſe to be fal'n from any Right to their Benefices, who ſhall deſire or obtain of Pope *Eugenius*, the Deprivation of thoſe who are preſent at the Council. Laſtly, they forbad Pope *Eugenius* to alienate the Caſtles and Lands of the Church of *Rome*, as he had projected; and to lay new Taxes upon the City of *Rome*, or other places; and in caſe he ſhould do it, they declar'd whatever ſhall be done to be Null.

The Emperor *Sigiſmund* was preſent at the Ninth Seſſion, held the 22d of *January*, 1433. wherein all Proceſſes were made Null and Void, which Pope *Eugenius* might make againſt this Prince, againſt *William* Duke of *Bavaria*, and any other Perſon, upon the account of the Protection they afford to the Council.

The Term of Sixty Days allow'd to *Eugenius* for recalling the Diſſolution of the Council being expir'd, the Proctors demanded in the Tenth Seſſion, held *February* the 19th, That he ſhould be condemn'd as Contumacious; yet the Council order'd him to be ſummon'd three times, and put off the Conſideration of it to another Day.

In the Eleventh Seſſion, held *April* the 27th, the Council renew'd the Decree of the Council of *Conſtance*, concerning the Celebration of General Councils; Ordain'd, That it ſhall be free for all Prelats to be preſent at it, and that the Pope himſelf could not hinder the Cardinals, and thoſe of his Court from coming to it; That the Council being Aſſembled, could not be diſmiſs'd or tranſlated but with their own Conſent, and with the Advice of two Thirds of the Prelats; and laſtly, That a Month before the end of the Council, they ſhall be oblig'd to appoint a future Council. It was ordain'd alſo, That the Electors of the Pope when they enter into the Conclave ſhall ſwear to obſerve this Decree, and that it ſhall be publiſh'd.

In the Twelfth Seſſion, held *July* the 14th, the Council made a third Decree againſt *Eugenius*, wherein they requir'd him the third time to revoke the Diſſolution of the Council of *Baſil*; to declare that it was lawfully begun and continued, and that he approv'd it; and to draw up a Bull to this purpoſe within the Term of Sixty Days, otherwiſe they would declare him to be Contumacious, Incorrigible, one that gave Scandal to the whole Church; and who was ſuſpended from all Adminiſtration of the Papal Power, as well in Spirituals as Temporals, which the Council declar'd to be forfeited in this Caſe; made Void all that *Eugenius* ſhould do, forbad any to obey him, and enjoin'd the Prelats to come to the Council. In the ſame Seſſion, the Council made another Decree, wherein they aboliſh'd the Reſervations of Benefices, and ordain'd, That they ſhould be provided for by the ways of common Right; that's to ſay, by Election, whereof the Council preſcrib'd the Form, and declar'd the Duty of the Electors.

In the Thirteenth Seſſion, held the 11th of *September*, the Term of Sixty Days allow'd to Pope *Eugenius*, being ready to expire, the Biſhops of *Spalatro* and *Cervia* appear'd in the Aſſembly on the Pope's behalf: The Cardinal of St. *Angelo* enquir'd of them in the Name of the Council, if they had brought an Inſtrument of Approbation of the Council by the Pope; They had nothing but a Bull of Credit, and gave no formal Conſent to the Holding of the Council: But the Duke of *Bavaria*, and *John* of *Offemburg*, who had Letters of Credit from the Emperor, ſaid in his Name, That he had ſollicited *Eugenius* to adhere to the Council, and to be Perſonally preſent at it, and that hearing the News of a Decree of an Admonition made againſt him, he had us'd all diligence to oblige him to obey what the Council had order'd; That he had made Anſwer to him, That he could not be ignorant of all that he had done and ſuffer'd for the Peace of the Church; That he pray'd the Council to remember it, and to allow him Ten Days further; That the Emperor wiſh'd they would grant him this delay, and that he would cauſe the Princes and Prelats of *Germany* to come to the Council; That if the Pope in the mean time ſhould uſe any Proceedings againſt the Council, he would conſent that the Council ſhould annul them. This Delay was granted upon the Emperor's account, and another Decree was made againſt any thing that might have been done to the prejudice of the Prelats of the Council.

The State of the Pope's Affairs in Italy. While theſe things were a doing at *Baſil*, the Pope's Affairs had ſuffer'd various changes in *Italy*. *Eugenius*, after his Advancement to the Papal Dignity, being advertis'd, That his Predeceſſor had left a great Treaſure behind him, and that *Poccius*, his Vice-Chamberlain, knew where it was, gave order to *Stephen Colonna* to Arreſt him. *Stephen* executed this Order, Arreſted *Poccius* with much Violence and Noiſe, but did not rob him of his Treaſure. *Eugenius* having declar'd himſelf diſcontented with *Stephen*, he retir'd to *Paleſtrina*, towards the Prince *Colonna*, and exhorted him to drive *Eugenius* out of *Rome*; becauſe he perſecuted the *Colonna's*, and ſtirr'd up Perſecution againſt the Creatures of *Martin* V. The Prince of *Paleſtrina* came with ſome Troops to *Rome*, and entred it; the Battel was fought in the City, where he and his Men were beat back; nevertheleſs the War continued, but at laſt *Eugenius* made a Peace. Some time after, *Philip*, Duke of *Milan*, having made Peace with the *Venetians* and *Florentines*, ſent *Francis Sforza*, and *Nicolas Forcebras*, with ſome Forces againſt *Eugenius*; they ravag'd the Campagne of *Rome*, without any oppoſition from *Eugenius*: The *Romans* took this

in

The Council of Basil with the Greeks.

The Council of Basil.

In

The twenty first Session held *June* the 9th in the same Year, the Council proceeding still in the Reformation. First, Forbad every Person, either to give or exact any thing in the Court of *Rome*, or elsewhere, for the confirmation of Elections, Admissions, of Postulations, Presentations, Provisions, Collations, Elections, Institutions, *&c.* of all sorts of Benefices or Ecclesiastical Offices, any more than was done for the receiving of Orders, Benedictions, or the Pallium, upon any pretence whatsoever, such as the Expedition of the Letters, the Right of the Seal, the Annates, Mean-Services, First-Fruits, or any other, under the pain of incurring by the Disobedient the Penalties enacted against Simoniacks; and that in case the Pope should disobey, he shall be delated to a general Council. The Second Decree of this Session is a Law, whereby it is order'd, That those who have a colourable Title to a Benefice, and have been in peacable Possession of it for three Years, cannot be molested. The other Regulations concern the method of celebrating Divine Service, as well in publick as in private: Whereby 'tis Ordain'd, That in Cathedral and Collegiate Churches, Divine Service shall be read distinctly by Clergy-men in their Surplice, who shall observe the Gravity and Modesty which becomes the Place and their Office; That they shall not keep Silence, nor repeat their Office privately, while others are Singing; that none but those that are present shall have a share in the Distributions; That those who are Benefic'd or are in Holy Orders, being oblig'd to repeat the Canonical Prayers, ought to do it privately, with Devotion; That they shall never neglect to Sing at Mass, the Creed and the Preface: The Canons are forbidden to oblige themselves to pay others Debts, under pain of Suspension from their Office, or to hold a Chapter in the time of grand Mass, or to suffer any Scenes to be Acted, or to sing profane Airs in the Churches. *The Council of Basil.*

In the twenty second Session, held the 15th of *October*, the Book of *Austin* of *Rome* Arch-bishop of *Nazaret* was condemn'd, (which is divided into three Treatises: The First, of the Sacrament of the Unity of Jesus Christ and the Church. The Second, of Jesus Christ as he was Head, and of his Dominion. The Third, of the Charity of Jesus Christ to his Elect, and his infinite Love) as containing a Doctrin erroneous; and particularly this scandalous Proposition, That Jesus Christ sinn'd every Day in his Members; and those other Propositions condemn'd in the Council of *Constance*, That the Elect only are the Members of Jesus Christ and his Church; That to make a Man a Member of Jesus Christ it was not sufficient to be united to him by Charity, but there must be another Union; That the Human Nature in Jesus Christ is the Person of Christ; That the Personality is not really distinguish'd from the Nature it self, and some other Propositions which are deduc'd from this.

In the twenty third Session held the 25th of *March* 1433. the Council publish'd their Regulations concerning the Election of the Pope, the Profession of Faith which he is bound to make, his Duty and his Conduct, the number of Cardinals which they reduc'd to twenty four, and their Titles, the manner of choosing them by the Votes of the College Cardinals, their Obligation and Duty, the restoring of Elections, and abolition of Reservations, and of all *Promises of Benefices when they shall be vacant*. *Gratiæ expectativæ.*

In the twenty fourth Session on the 16th of *April*, the Project between the Ambassadors of the Council and the *Greeks* was propos'd and approv'd, the safe conduct which the Council granted to them was read, and the Bulls of the Emperor and of the Patriarch of *Constantinople* to the Council, and the Decree wherein the Council granted Indulgences to all those that should labour for the Re-union of the *Greeks*.

These Instruments being carried to *Constantinople*, the Greek Emperor obtain'd Procurations of the Patriarch and Metropolitans of the *Eastern* Churches, for sending Persons in their Name to the Council in the *West*; and in the mean time the Council on their part put things in a readiness for performing what they had promis'd the *Greeks*, by treating with *Nicolas de Montana*, who lent the Sum of 30800 Ducats, and oblig'd himself to equip four Gallies and 300 Archers that were promis'd to the *Greeks*. All the difficulty was to agree upon the place where the Council should be held, which they consulted about in many Congregations, and at last in a general Congregation, it was decreed by the Votes of more than two thirds of the Prelats, that the Council should be held at *Basil*, if the *Greeks* would accept of this City; but if not, that all endeavours should be us'd to make them agree to the City of *Avignon*; or whatever happen'd, that they would confine themselves to *Savoy*, which was one of the Places which the *Greeks* had propos'd. The Council sent two Ambassadors to Pope *Eugenius* to communicate to him this Resolution, and observ'd to him that he himself had propos'd the City of *Avignon*, and conjur'd him to come in Person to the Council, that they might Labour by consent in expediting the Indulgences, and imposing the Tenths for furnishing the necessary Expences. *Eugenius* would not make a Bull about these Things, but he said, that he would signify his Intentions to the Council, by the Arch-bishop of *Taranta*, who was to be there present the first Day. At the same time two other Deputies of the Council concluded a Treaty with those of *Avignon*, who had already advanc'd 6000 Ducats to the Commander of the Gallies, and agreed with them, that before they furnish'd the other 70000. which they had promis'd, the Council should make a Decree for fixing the place where the Council was to be held at which the *Greeks* should be present, and that they should be permitted to name Receivers of the Profits that should arise as well from Indulgences as from the Imposition of Tenths, to whom they should be made over, until such time as they were wholly reimburs'd the Sums they should advance. *The Negotiations of the Council and the Pope with the Greeks.*

The Negotiation of the Council and the Pope with the Greeks.

The *Greek* Emperor being resolv'd to come into the *West* with the Patriarch of *Constantinople* and the *Eastern* Bishops, sent back his Ambassador *John*, to give the Pope and the Council assurance of his Intention, that they might get ready the Gallies. This Ambassador came to *Basil* at the beginning of *February*, 1437. and desir'd that the Council would agree of the place, and furnish the Gallies they had promis'd. The President of the Assembly answer'd him, That the Council had nam'd a Commander to conduct the Gallies, and that they had chosen for the place of the Assembly the City of *Basil*, or that of *Avignon*, or the *Savoy*. *John* made many Difficulties about this Choice, and said that when he propos'd the *Savoy*, he meant only those Places which the Duke of *Savoy* had in *Italy*; and insisted upon this, That the Pope must be present in Person at the Council. When they shew'd no regard to his Remonstrances, he made Protestation as well by writing as *viva voce*; notwithstanding which it was resolv'd, That Ambassadors should be sent into *Greece*, who should pass by *Avignon*, and that in case this City could furnish within 30 Days the Sums agreed upon, the Council should make a Decree 6 Days after for confirming the choice of the City of *Basil*, *Avignon*, or the *Savoy*; That the Council would authorize by a Decree the Imposition of Tenths for the Security of the Sums that should be sent; That Power should be given to the Ambassadors to agree upon a Port in *Italy* where the *Greeks* should land; and that in case the *Greeks* would not come into the West, those of *Avignon* should be reimburs'd the Sums they had advanc'd. This Instrument was agreed upon by Plurality of Voices, in spite of the opposition of the Pope's Legats.

Some Days after the Archbishop of *Taranto* being sent by *Eugenius* to the Council, declar'd, That the Pope intended not to grant Indulgences nor the Imposition of Tenths, until they had agreed upon a City in *Italy*, which started another Dispute in the Council; but the News being brought that the City of *Avignon* had furnish'd 30000 Ducats, and was ready to furnish the rest, more than two thirds of the Prelats remain'd firm in their first Resolution; insomuch that in the 23th Session held the 7th of *May*, the Decree was read by order of the Council in the place where Decrees were wont to be read; but at the same time the Legats and some other Prelats caus'd to be read in a lower place a private Decree, wherein *Eugenius* or *Orsini* were nam'd for holding of the Council, which was repeated with much Precipitation, and was not heard at all. When the Session rose, the Question was put concerning sealing the Decree, the Box in which the Seal was kept being in the Hands of the Cardinal of St. *Angelo*, and the Keys in the Hands of the four Deputies of the Council. These had a mind that the Decree should be seal'd, but the Cardinal of St. *Angelo* being unwilling, this rais'd a Contest, which by Agreement was referr'd to the Cardinal of St. *Peter* at *Lyons*, principal Legat to the Pope, *Alfonsus* Bishop of *Burgos* Ambassador to the King of *Castile*, and the Archbishop of *Palermo* Ambassador to the King of *Arragon*, who were entrusted to regulate what concern'd the Seal, and the sending of the Letters and Instruments in question. These Commissioners caus'd to be seal'd the Decree made by plurality of Voices, and refus'd to seal the private Conclusion, and the pretended Decree made by a small number. They caus'd to be seal'd also the Instrument of Security granted to the City of *Avignon*, and the Letter written to the Emperor and the Patriarch of *Constantinople*, and sent their Dispatches to *Avignon*. But some Days after a Secretary and another Domestick of the Cardinal of St. *Angelo*, having taken away the Lock of the Box where the Seals were kept, caus'd the other Decree to be seal'd, and other Letters for the Emperor and the Patriarch of *Constantinople*. The Council being inform'd of this Trick caus'd a Proces to be made against those who were the Authors of it, arrested Bishop *John*, one of the Pope's Legats, who was accused of being a Complice in it, who discover'd that this Accusation was not groundless, by making his Escape out of the City when he was to be try'd.

In the mean time the Pope, who minded nothing so much as to hinder the Council from continuing to sit at *Basil*, where it was held in a City out of *Italy*, confirm'd the Conclusion of those who would translate the Council to *Florence* or *Udine*, by the Confirmation obtain'd at *Ferrara*, *May* 10th; and to be before-hand with the Council, he caus'd 4 Gallies to be speedily equipp'd at *Venice*, on which the Ambassadors of the *Greeks*, who were entirely gain'd by the Pope, embark'd, with three Bishops whom the Pope sent into the East in the Quality of Legats. These Ambassadors being arriv'd before those of the Council, inform'd the *Greeks*, That the Prelats of the Council by concert with the Pope, had concluded that the Council for the Re-union should be held in *Italy*. Whereupon the Emperor, the Patriarch and the other Prelats, who were to go into the West, prepar'd to depart in the Pope's Gallies, when at the same time they were surpriz'd to hear, That other Gallies were arriv'd from the Council. The Captain *Gondelmier*, who commanded those of the Pope, had Orders to fight them, and he had done it if the Greek Emperor had not forbad him. But the Gallies of the Council being arriv'd, the Bishops who came on their behalf, presented to the *Greek* Emperor and the Patriarch, the Bulls and safe Conducts which they had brought, assuring them that they were come to execute the Treaty made with them, and importun'd them to embark in the Gallies of the Council. The Emperor, who was pre-engag'd on the Pope's behalf, answer'd them, That they came now too late, for he could not make use of their Gallies. They remonstrated to him, That it was not their fault but his Ambassador *John's*, who had told them it would be sufficient if they should arrive in the Month of *October*. When they saw that the Emperor persisted in his Resolution, they pray'd him to send, before his Departure, Ambassadors to the Pope and Council, assuring him they would continue there, until he could determine, according to the Answer they should bring him, whether he would depart or no.

An

At the ſame time a Courier came from *Sigiſmund*, to diſſuade *John Palæologus* from his Voyage into the Weſt: But this Prince perſiſted in his Reſolution, notwithſtanding this Diſcouragement, and having made choice of thoſe who were to accompany him and the Patriarch, he Embark'd *November* the 24th, 1437. The Names of thoſe whom he brought with him are as follow; *Mark Eugenius*, a Learned Monk lately advanc'd to the Dignity of the Archbiſhoprick of *Epheſus*, *Denys*, Archbiſhop of *Sardes*, and *Beſſarion* of *Nice*, who were made choice of to ſpeak in the Name of all the *Greeks*; *Dorothy*, Archbiſhop of *Trebizonde*, *Anthony* of *Heraclea*, *Metraphanes* of *Cyzicum*, *Macarius* of *Nicomedia*, *Ignatius* of *Tornobe*, *Doſitheus* of *Monembaſus*, *Dorothy* of *Mitylene*, *Joaſaph* of *Amaſea*, *Damianus* of *Muldoblach*, *Nathaniel* of *Rhodes*, the Archbiſhops of *Lacedemone* and *Stanrople*, *Matthew* of *Melenique*, *Doſitheus* of *Drama*, *Gennadius* of *Ganna*, *Calliſtus* of *Diſtra*, *Sophronus* of *Anchiala*, with *Iſidorus*, Archbiſhop of *Kiovia*, Metropolitan of *Ruſſia*, in all Twenty one Prelats of the firſt Rank: Of the ſecond *Theodorus*, *Xantopulus* a Deacon, Grand Sacriſt of the Church of *Conſtantinople*, *Michael Balſamon*, Grand Maſter of the Rolls, and Archdeacon of the ſame Church, *Sguropulus*, or *Syropulus*, Grand Eccleſiarch, *George* of *Cappadocia*, Grand Protector, and many other Officers of the ſame Church. Among the Monks, *Gregory*, the Emperor's Confeſſor, who was made *Protoſyncelle* at *Florence*, *Geronſius*, Abbot of the Monaſtery of the Almighty, and the Abbots of the Monaſteries of *Cale* and St. *Baſil*, *Moſes*, a Monk of the Laurel of the Holy Mount, *Pacomus*, Abbot of St. *Paul*, *Dorotheus*, a Monk of *Batopede*, *Athanaſius*, a Monk of *Periblet*, the Learned *Gemiſtius*, Maſter to *Beſſarion*, and *Mark* of *Epheſus*, and the Philoſopher *Ameruntra*, *George Scholarius*, and ſome others, with the Prince *Demetrius*, Brother to the Emperor, and many Officers of the Empire. The Emperor took care to obtain Deputations from the Patriarchs of *Alexandria*, *Antioch* and *Jeruſalem*, which he entruſted with ſuch of the Prelats as he pleas'd, to repreſent them in the Council.

The Departure of the Greeks for the Weſt.

i. e. Magnus Primicerius, *as Biſhop* Creighton *tranſlates it in the Verſion of* Scyropulus's *Hiſtory of the* Florentine *Council*; *perhaps, the Principal Secretary.*

While theſe Things were tranſacted in the Eaſt, the Council of *Baſil* in the Weſt proceeded againſt Pope *Eugenius*. He was accus'd of being refractory to the Decrees of the Council concerning Elections, Reſervations and Appeals, of uſing Simony, of having ruin'd the City of *Paleſtrina*, and that he had waſted many other places of the Patrimony of St. *Peter*, on purpoſe to hinder the Re-union of the *Greeks*; of breaking the Oath he had made at his promotion to the Papal Dignity, and abuſing his Authority many other ways; whereupon the Council thought fit to cite him to appear within Sixty Days, in Perſon or by a Proctor; and to declare to him, That if he did not appear there, they would proceed againſt him; and to order the Cardinals to be preſent there alſo at the ſame time. This was reſolv'd upon, and publiſh'd in the Twenty Sixth Seſſion, held the laſt Day of *July*, 1437.

The Council of Baſil.

In the Twenty Seventh, held the 27th of *September*, the Council declar'd the Promotion to be Null, which was made by *Eugenius*, of *John*, Patriarch of *Alexandria*, to the Dignity of a Cardinal; and all other Promotions which he might have made, or ſhould make againſt the Decrees of the Council. It was declar'd alſo at the ſame Seſſion, That the Decree by which *Florence* or *Udine* was appointed, was forg'd, and had been ſurreptitiouſly Seal'd. In fine, by a third Decree, the Alienation was prohibited, which the Pope had a mind to make of the City of *Avignon* and the Countſhip of *Veneſſin*, and the Council took them into their Protection.

The time allow'd the Pope by the Council for Appearing, being expir'd on the 1ſt of *October*, the Proctors of the Council demanded in the Twenty Eighth Seſſion, held the ſame Day, That he might be declar'd Contumacious. He was ſummon'd according to Cuſtom at the Church-gate, and afterwards declar'd Contumacious, and it was order'd that he ſhould be further proceeded againſt.

Eugenius, for his part, had publiſh'd Twelve Days before a Bull, whereby he tranſlated the Council of *Baſil* to *Ferrara*, in caſe the Biſhops ſhould continue to proceed againſt him, and as ſoon as the *Greeks* ſhould arrive, allowing them only the ſpace of Thirty Days for treating about the Affair of the *Bohemians*, and declaring any other Tranſlation to be Null, which was or ſhould be made but by his Authority. At the ſame time he ſent to all parts the Bulls for calling the Council at *Ferrara*.

The Council of *Baſil* oppos'd a Decree to this Bull, wherein they declar'd the Tranſlation of the Council to *Ferrara* to be Null; enjoin'd the Pope to recal it under the Penalties ordain'd in the Eleventh Seſſion, and confirm'd the Decrees they had made concerning the Collation of Benefices. This Decree was publiſh'd in the Twenty Ninth Seſſion, on the 2d of *October*. The Council did nothing more this Year, but only made a Decree in the Thirtieth Seſſion, held the 22d of *December*, concerning the Communion in both kinds, wherein they declar'd, That it was not neceſſary by a Divine Command. The 2d of the ſame Month the Emperor *Sigiſmund* Died.

Eugenius look'd upon the Decree of the Twenty Ninth Seſſion, as a Contradiction to the Prohibition he had made of proceeding againſt him, and by his Bull of the 1ſt of *January*, 1438. he declar'd the Council tranſlated to *Ferrara*, where it ſhould begin the 8th of *January*. And in effect, *Nicolas*, Cardinal of *Santa Croix* open'd it on this Day, with ſome *Italian* Biſhops, and held the Firſt Seſſion the 10th of this Month, wherein the Tranſlation of the Council to *Ferrara* was approv'd; and the Council of *Baſil*, and all that it had done ſince the Tranſlation,

The Council of Ferrara.

The Council of Ferrara. and all that it ſhould do for the future, was declar'd Null, except what they might have ordain'd concerning the Affair of the *Bohemians*. At the ſame time the Cardinal *Julian*, who had always continued till that time in the Office of Preſident to the Council, notwithſtanding the Tranſlation the Pope had made of it, retir'd from *Baſil*, and carry'd away with him only four Prelats of the Council, while all the other remain'd as well as the Ambaſſadors of Princes, and continu'd to Aſſemble, to make Orders, and to proceed againſt *Eugenius*; having for their Head *Louis Allemand*, Cardinal, by the Title of St. *Cecil*, commonly call'd the Cardinal of *Arles*, from the name of his Archbiſhoprick, who continu'd Preſident of the Council, and maintain'd it to the end with all poſſible Prudence and Vigour.

The Council of Baſil. In the Thirty Firſt Seſſion, held the 25th of *January*, 1438. they made at firſt a Decree about Cauſes, whereby they ordain'd, That they ſhall all be determin'd upon the place, except the great Cauſes, or thoſe about Elections for Cathedrals and Monaſteries; and ſince that their immediate Subjection made them devolve to the Holy See, they do therefore forbid them to appeal to the Pope, *Omiſſo medio*, or to appeal from any Interlocutory before the Definitive Sentence; at leaſt they ordain, That the Injury done by the Interlocutory Sentence cannot be repair'd in the Definitive Sentence; and that in caſe of Appeal to the Holy See, the Judges upon the place ſhall be commiſſion'd; and laſtly, That while the Council ſits, all Cauſes of the Members of the Council which ſhall be carried to the Pope, ſhall be try'd in the Council. After this, they revok'd by a ſecond Decree all *Promiſes of Benefices before they were vacant*, which were granted, or ſhould be granted for the future: Yet they left to the Popes a Power of providing for one Benefice in the Churches where there were ten Prebends, and for two in the Churches where there were fifty of them: And to the end, that Benefices may be fill'd with fit Perſons, they ordain'd, That there ſhall be a Profeſſor of Divinity in all Cathedral Churches, and that Collators ſhall be bound, ſo ſoon as occaſion offers, to name a Doctor or a Batchelor in Divinity for a Canon, who had ſtudied ten Years in ſome privileg'd Univerſity, that he may read Lectures twice a Week; That beſides this, in each Cathedral or Collegiat Church, the third part of the Prebends ſhall be given to the Graduates, Doctors, Licentiates, or Batchelors in any Faculty; ſo that the firſt vacant Benefice in each Church ſhall be given to a Graduate, and then that which ſhall be vaçant after the two next, and ſo onwards; That the ſame Method ſhall be obſerv'd with reſpect to Dignities; That the Curates of wall'd Cities ſhall at leaſt be Maſters of Arts; That all thoſe who have the requiſite Qualifications, ſhall be bound to give in their Names every Year, at Chriſtmas, to the Collators of Benefices, that thy may have a Right to them, otherwiſe their Promotion ſhall be Null; Laſtly, That the Benefices of Regulars ſhall be given to Regulars that are fit for them. The Council of *Baſil* having made theſe Decrees, declar'd Pope *Eugenius* ſuſpended from all kind of Adminiſtration of the Papal Power, as well in Spirituals as Temporals, which had now devolv'd to the Council; Decreed, That all he did ſhould be Null, and forbad all ſorts of Perſons to obey him under pain of Excommunication.

Gratiæ expectativæ.

The Council of Ferrara. The Pope *Eugenius*, who had been at *Ferrara* ever ſince the 24th of *January*, called a Meeting of the Prelats who were there preſent, on the 8th of *February*; and held a Seſſion, wherein nothing was concluded, but that the Pope ſhould remove theſe pretended Miſchiefs which the Continuation of the Council of *Baſil* occaſion'd. Afterwards they conſulted about ſome Preliminaries of the Council, and particularly as to what concern'd the Annulling of the Council of *Baſil*, and the Calling of this New Council at *Ferrara*; and it was reſolv'd, That not only all that had been done in the Council of *Baſil* ſince the Tranſlation ſhould be declar'd Null, but alſo that the Prelats ſhould be treated as Schiſmaticks, who had or ſhould attempt any thing to the prejudice of the Pope, and all their Benefices ſhould be declar'd vacant; That the City of *Baſil* ſhould be put under an Interdict, if it did not drive them away within a Month; That the ſame Penalty ſhall be enacted againſt all the places that ſhall receive or favour them; That Princes ſhall be inform'd of theſe things, and invited to ſend their Ambaſſadors, and the Prelats of their Dominions to the Council of *Ferrara*; That all the Sums ſhall be ſtopp'd which had been gather'd to contribute to the Union of the *Greeks*. This Reſolution paſt in the Congregations of the 11th and 14th of *February*, and was read and approv'd in the Seſſion, held on the 15th of the ſame Month, at which the Biſhop of *Foro Julio* read and publiſh'd the Decree made in the Name of *Eugenius*, with the Approbation of the Council; whereby he declar'd, That the Prelats which remain'd at *Baſil* had incurr'd the Penalties of Excommunication and Deprivation of their Dignities and Benefices enacted in the Bull of Tranſlation; Null'd and made Void all that they had done ſince the Tranſlation, or ſhould do for the future; enjoin'd the Prelats to depart from *Baſil* within Thirty Days, and the Magiſtrates and Inhabitants of the City to force them away under pain of Excommunication, and an Inderdict; and in caſe they ſhould not do it, he forbad all ſorts of Perſons to enter within that City, under the ſame pains, and enjoin'd all Merchants to withdraw from it. This is what was done at *Ferrara* before the Arrival of the *Greeks*.

The Council of Baſil. On the other ſide, the Council of *Baſil* underſtanding what had been decreed in the Second Seſſions of the Synod of *Ferrara*, oppos'd to this Decree a Synodal Anſwer, publiſh'd the 17th of *March*, and in the Thirty Second Seſſion, on the 25th of the ſame Month, they declar'd the Calling of the Council of *Ferrara* to be Null, and all that had been done there, or ſhould be done there for the future; enjoin'd all the Prelats who were at *Ferrara*, and all the Officers of the

the Court of *Eugenius*, to come within 30 Days to *Baſil*, and excommunicated all thoſe who ſhould directly or indirectly hinder or moleſt thoſe that would come to *Baſil*.

The arrival of the Greeks.

The *Greeks* arriv'd at *Venice* on the 8th of *February*. The Emperor *John Emmanuel Palæologus* was there in Perſon, with *Joſeph* the Patriarch of *Conſtantinople*, and the other Prelats whom they had brought with them. They conſulted for ſome time, whether they ſhould go and meet the Pope at *Ferrara*, or expect News from the Council at *Baſil*; but at laſt being reſolv'd to go right to the Pope, they parted from *Venice* the 28th of the ſame Month, and arriv'd at *Ferrara* the 7th of *March*. At firſt there was ſome Difficulty as to the manner how the Patriarch and the *Greek* Biſhops ſhould addreſs themſelves to the Pope. He had a mind to require of them that they ſhould proſtrate themſelves before him and kiſs his Feet; but they refus'd it with ſo much Reſolution, that the Pope was forc'd to recede from his Pretenſion, and to receive them without this Ceremony. The Patriarch and the other *Greek* Prelats enter'd ſix apiece into the Chamber where he was, and ſaluted him by embracing him. But he order'd none but the Patriarch to ſit down in the place of Cardinals, and ſuffer'd the reſt to ſtand; and he would not allow the Patriarch to carry his Croſs, and give the Benediction in the City. Some Days after they began to talk about Affairs, and the Emperor ſollicited the Pope to call an Oecumenical Council, and to invite to it the Kings and Princes of the Weſt, or their Ambaſſadors. The Pope anſwer'd him, That it could not be done at that time becauſe of the Wars: But they agreed to be ſatisfy'd with the opening of the Council at *Ferrara*, and to adjourn it for four Months; and that the Prelats might have time to come thither, they fix'd the Day of opening to the ninth of *April*.

The opening of the Council of Ferrara.

In the mean time there were ſeveral Diſputes concerning the Seats of the Pope, the Emperor, and the Patriarch: But at laſt it was agreed, That the Pope ſhould be ſeated on a high Chair in the firſt place on the right Hand; That a Step below him a vacant Throne ſhould be plac'd for the Emperor of the *Latins*; and below him, on the ſame ſide, ſhould be plac'd the Cardinals, Archbiſhops, and Biſhops of the Weſt: That the *Greek* Emperor ſhould have a Throne on the other ſide, oppoſite to that of the Emperor of the *Latins*; That below that ſhould be plac'd the Chair of the Patriarch, and then the Bench of the Vicars of the other Patriarchs; and next to them the *Greek* Archbiſhops and Biſhops; and that the Prince *Demetrius*, Brother of the Emperor, ſhould ſit on a Seat beſide him. The Goſpel was plac'd in the middle of the Church before the Altar. Theſe Things being thus order'd, the opening of the Council was made in the Church of St. *George*, on the 9th of *April*. The Patriarch of *Conſtantinople* could not be preſent becauſe of his Indiſpoſition; but there was read a Declaration which he made, wherein he approves the calling of the Council at *Ferrara*, and conſents they ſhould allow the ſpace of four Months; That the Biſhops who were ſtill at *Baſil*, and all others who ought to be preſent there, might come, as well as the Kings and Princes of the Weſt. After this the Decree of the Pope was read, by which he declares that the Oecumenical Synod ſhall be held at *Ferrara*. This Reſolution was approv'd by the *Latins* and the *Greeks*; and thus ended the firſt Seſſion of the Council of *Ferrara*.

The Conferences of the Greeks with the Latins, about Purgatory.

The Pope ſent this new Bull of Convocation into all Kingdoms, and ſollicited earneſtly the Princes to ſend to the Council of *Ferrara*; but not to loſe any time, he preſs'd the *Greeks* to enter upon a Conference with the *Latins* about the Differences between the two Churches. The *Greeks* had a mind to put it off till ſuch time as the Council ſhould be aſſembled. But at laſt after many Conteſts it was agreed, That on each ſide ten Perſons ſhould be appointed who ſhould meet three times a Week in the Church of the Monaſtery of St. *Andrew*, and confer together about the Controverſies. The *Greeks*, on their part, appointed *Mark* of *Epheſus*, the Biſhops of *Monembaſe*, *Nice*, *Lacedemon* and *Anchiala*, together with the Grand Maſter of the Rolls, the Grand Eccleſiarch, two Abbots and one Monk, to whom the Emperor join'd *Jagaris*. The *Latins* appointed on their ſide the Cardinal *Julian*, the Cardinal of *Ferme*, *Andrew* Biſhop of *Rhodes*, *John* a Doctor of *Spain*, and ſix others. *Mark* of *Epheſus*, and *Beſſarian* Biſhop of *Nice*, were entruſted to ſpeak in behalf of the *Greeks*, and to them it was recommended that they ſhould not enter upon the principal Controverſies, but reſerve them to the Council. The Conference began with ſeveral Diſcourſes on both ſides, concerning the Benefits of Peace and Union. The Cardinal *Julian* would have had the *Greeks* enter upon the principal Queſtion about the Union; but they ſhunn'd it in this firſt and the ſecond Conference. In the third the ſame Cardinal ſaid, That there were four Heads of Controverſy between the *Greeks* and the *Latins*; The 1. Concerning the Proceſſion of the Holy Spirit. The 2. About Unleaven'd or Leaven'd Bread in the Sacrifice. The 3. About Purgatory. And the 4. About the Primacy of the Pope; and he enquir'd of the *Greeks* with which of theſe Controverſies they thought it convenient to begin their Conferences. They refus'd to Treat about the Proceſſion of the Holy Spirit; and gave no Anſwer about the other Articles until they conſulted the Emperor, without whoſe Orders they would do nothing. In the fourth Conference they offer'd to treat about Purgatory, or the Primacy, and left the *Latins* at liberty to chooſe which of them. The Cardinal *Julian* choſe the Article of Purgatory; but they did not begin to debate this Matter until the fifth Seſſion, held *June* the 5th. Upon the demand of the *Greeks*, That they would expound the Doctrin of the Church of *Rome* about this Point, *Julian* told them, It believ'd that the Souls of the Juſt, which were pure and without Stain, and free from mortal Sin, aſcended ſtreight into Heaven, and enjoy'd eternal Repoſe; but that the Souls of thoſe that had faln into Sins after Baptiſm, tho' they had done Penance for them, if they had not perfectly accompliſh'd the Penance impos'd upon them, nor brought forth Fruits worthy of Repentance to obtain an entire remiſſion of their Sins, paſs'd through the Fire of Purgatory; and

that

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that ſome are there a longer, and ſome a ſhorter time, according to the quality of their Sins; and that at laſt being purified, they enjoy'd perfect Happineſs; but that the Souls of thoſe who died in mortal Sins, or in original Sin, were ſent immediately to the place of Torments. *Mark* of *Epheſus* anſwer'd, That the Doctrin of the *Greek* Church was not different from this but in a very ſmall Matter, and that he hop'd 'twas eaſy to rectify it by an Explication. This Difference was expounded in the ſixth Conference, and the *Greeks* made it to conſiſt in this, That the *Latins* laid the Purification of Souls was made by Fire, whereas the *Greeks* believ'd that the Souls of Sinners went to a place of Darkneſs and Sadneſs, where they were for ſome time in Affliction, and depriv'd of the Light of God; but that they were purified and deliver'd from this place of Affliction, by Sacrifices and Alms; That they believ'd alſo that the Damn'd ſhould not be perfectly miſerable, nor the Saints enjoy a perfect Happineſs till after the Reſurrection of their Bodies. The *Latins* demanded, That this Declaration of the *Greeks* ſhould be put in writing. When they were about to do it, *Mark* of *Epheſus*, and *Beſſarian* of *Nice*, could not agree among themſelves, and each of them drew up a different Writing; the former being perſuaded that perfect Happineſs was delay'd until the Day of Judgment; and the other believing that they wanted nothing to perfect their Happineſs but to receive their Bodies. This Conteſt embroil'd them one with another, and from this time they acted no more by conſent, and there was no good underſtanding between them. After this the Conferences degenerated into Heats, and ended about the end of the Month of *July*, without treating upon any other Points but that of Purgatory, and even about that they could not agree.

When the time appointed for the ſitting of the Synod drew near, the *Greeks* began to be uneaſy, and the Peſt was then in *Ferrara*. All theſe Conſiderations ſhould have mov'd both of them to wiſh for a Concluſion of this Affair, but it was not eaſily to be compaſs'd. The Princes ſent neither Prelats nor Ambaſſadors to the Council; thoſe who were at *Baſil* remain'd there ſtill; the *Greek* Emperor would not have the Synod begin until there were a conſiderable number of Prelats. Nevertheleſs the Pope, by his Importunity, made him reſolve to hold the Council; telling him, That where the Pope, the Emperor and the Patriarch were, there was the Synod: But a new Difficulty happen'd; for the *Greeks* reflecting upon the ſmalneſs of their number, concluded, That if Things were carried in the Council by plurality of Votes, they muſt needs loſe their Cauſe, and therefore they remonſtrated, That the Caſe was different in this Council from what it had been in former Councils, wherein the *Greek* and *Latin* Church were at agreement; whereas in this the Difference which was to be determin'd was between them, ſo that the Judges themſelves were divided; and therefore they propos'd, That the Voices of each Party ſhould not be reckon'd by the Party, but in proportion to the number of which each Party conſiſted, ſo that if there were 20 on one ſide, and 200 on the other, the 20 Votes ſhould be reckon'd as equal to the 200. The Emperor took upon him to make the Pope agree to this Propoſal, and he agreed with him about ſome things; but he did not otherwiſe explain himſelf to the Biſhops, but by telling them, That they ſhould be content, and that the Pope had granted them what they deſir'd. After this a Reſolution was taken to begin quickly the Seſſions of the Council. The Emperor having ſent for the ſix principal Archbiſhops, the Grand Maſter of the Rolls, the Grand Eccleſiarch, with the two Abbots who had been preſent at the Conferences, and three Doctors, acquainted them that the time of the Synod was now approaching, that they muſt conſult where they ſhonld begin the Queſtion about the Proceſſion of the Holy Spirit, which conſiſted in two Points: The firſt was, to underſtand whether the Doctrin of the *Latin* Church, upon this Subject, was Orthodox and agreeable to the Sentiments of the *Greek* Church. The ſecond, whether they had reaſon to add to the Creed, That He proceeded from the Son. They were divided in their Opinions, but the greater number thought that they muſt begin with this laſt Head. The *Greeks* and *Latins* appointed each of them ſix Perſons to maintain the Diſpute: Thoſe who ſpoke on Behalf of the *Greeks* were *Mark* of *Epheſus*, and *Beſſarian* of *Nice*; on the *Latin's* ſide, the Cardinal *Julian*, *Andrew* Biſhop of *Rhodes*, the Biſhop of *Forio-Julio*, and a Spaniſh Doctor nam'd *John*, were choſen with two others, to Anſwer the *Greeks*. The Emperor having the conſent of his Clergy, for beginning the Council, ſent *Jagaris* and *Scyropulus* the Grand Eccleſiarch, to advertiſe the Pope of three Things; 1. That the *Greeks* were ready to begin the Synod, and waited only for the Day which he would appoint. 2. That they deſir'd to be the Aggreſſors, and that the *Latins* would anſwer them. 3. That the Seſſions ſhould be held in the Cathedral, or at leaſt in ſome of the principal Churches. The Pope granted them the two firſt Articles, and fix'd the firſt Seſſion of the Council for the 8th of *October*: But he would never conſent to the third, and caus'd all the Seſſions to be held in the Chappel of his own Palace. The Places there were order'd very near after the ſame manner as they had been in the Church of St. *George* at the beginning of the Council.

Chartophylax.

The Conferences of the Greeks *and* Latins *about the Addition to the Creed, held at* Ferrara.

The Seſſion began with a long Diſcourſe made by *Beſſarian* about the Advantages of Peace; after which *Mark* of *Epheſus* having ſpoke of the Charity that was to be preſerv'd in Diſputes, gave them to underſtand that he would begin with diſcourſing about the Addition made to the Creed. *Andrew* of *Rhodes* anſwer'd on behalf of the *Latins*, by praiſing the Deſign of maintaining Charity, and would immediately have enter'd upon the Matter about the Addition: But *Mark* of *Epheſus* ſtopp'd him, and told him, That it was not yet time to anſwer about this Article; and having remark'd, That the Church of *Rome* had neglected in times paſt that Peace which ſhe deſir'd at preſent, he ſaid that ſhe could not obtain it but by removing altogether the

Principles

Principles of Discord, and demanded, That before any thing was done, the Decrees of former Councils should be read.

The Conferences of the Greeks and Latins about the Addition to the Creed, held at Ferrara.

In the next Session held the 14th of *October*, *Andrew* of *Rhodes* having a mind to begin a Discourse about the Addition to the Creed, was interrupted by the *Greeks*; and this Session was spent in Contests about the manner in which they should proceed. The *Greeks* insisting always upon it, That it belong'd to them to propose, and that in the first place the Decrees of former Councils must be read.

After much Dispute the *Greeks* carried it so far, That in the third Session held the 17th of *October*, they read the Prohibition made by the Council of *Ephesus*, to add any thing to the Creed; upon which *Mark* of *Ephesus* made some Reflections, and confirm'd it by the Testimony of Saint *Cyril* and Pope *Celestine*. They reported also the Definition of the 4th, 5th, 6th and 7th General Councils, which would have nothing added to the Creed. The *Latins* produc'd a Manuscript of the 7th Council, where they pretended it would be found, That the Holy Spirit proceeded from the Son; and alledg'd them that this Manuscript was very ancient. But the *Greeks* reply'd, That if this had been so, *Thomas Aquinas* and other *Latins*, who were Defenders of this Addition, would not have fail'd to relate this Testimony as decisive in the Case.

In the 4th Conference on the 20th of the same Month, after it was agreed, That nothing out of Synods should be alledg'd for or against *Photius*; that both Sides should be bounded by the 6th General Council. *Andrew* of *Rhodes* begun a long Discourse to shew, That what the *Greeks* pretended to be an Addition, was a meer Explication, which was not forbidden to be made. He founded this Proposition particularly upon the Example of the second Council, which had added Words to the *Nicene* Creed to explain more clearly its Doctrin; That there was the same Reason as to the word *Filioque*, added by the *Latins*, which was only an Explication of what was in the *Nicene* Creed; That the Holy Spirit proceeded from the Father, because the Son having all that is natural and essential to the Father, when 'tis said that the Holy Spirit proceeds from the Father, it must necessarily be understood that he proceeds also from the Son.

Andrew of *Rhodes* continu'd the same Discourse in the next Conference held the 23th of *October*, and undertook to answer the Authorities produc'd by *Mark* of *Ephesus*, grounding always upon the same Principle, That they did not forbid to add Explications or Declarations of the same Faith, but only such Things as were contrary to, or different from the Doctrin contain'd in the Creed. He related many Passages of the *Greek* Fathers, to prove that the Holy Spirit proceeded from the Son as from the Father, and insisted particularly upon the Authority of St. *Cyril* and *Maximus*. But the *Greeks* maintain'd that the Passage in this latter was falsified. He alledg'd also the Authority of *Tarasius* the Patriarch of *Constantinople*, and an ancient Manuscrim of the 7th Council where the Addition was found. He laid some Stress upon the Silence of *Photius*, who had never objected this Addition to the *Latins*; and lastly he and the Cardinal *Julian* concluded this Conference with the Testimonies of St. *Cyril* and *Agathon*, who acknowledg'd that the *Roman* Church had Power to explain and establish the Doctrin of Faith.

[* *But this is notoriously false, as appears from the charges the Holy Spirit*

Encyclical Epistle of the Patriarchs of the East, which is inserted into the 10th Book of Baronius's Annals, wherein he charges the Latins with corrupting the Nicene Creed, that they might the more freely prove that the Doctrin of the Procession of the Holy Spirit from the Father and the Son.]

The *Greeks* having conferr'd among themselves about the Discourse of *Andrew* of *Rhodes*, appointed *Bessarion* of *Nice* to answer him: He made a long and learned Discourse in the Session held the first of *November*, wherein he undertook to prove, That all Additions to the Creed were forbidden, and so it was needless to examine whether that made by the *Latins* was an Explication or not. That there was sufficient ground to reject it, because it was an Addition. That it was not forbidden to explain the Faith, but to infert these Explications into the Creed. That until the time of the second Council this might have been allow'd, but the third had absolutely forbidden it. That this Prohibition had been needless, if they had only forbidden to add any thing contrary to the ancient Faith, since that was always forbidden. That the Fathers of this Council had judg'd it not convenient to add to the Creed the Term of *Mother of God*, tho' it seem'd necessary to do it; And that these Words were only an Explication of the Doctrin contain'd in the Creed; That the following Councils would not add their Definitions, tho' they were only an Explication of the Doctrin of the Creed.

Bessarion having not finish'd his Answer to *Andrew* of *Rhodes* in this Session, continued it in the next held the 4th of *November*, and maintain'd that St. *Cyril* and *Agathon* did not only forbid to add any thing contrary to the Creed, but also disallow'd of any kind of Addition. And as to what they had advanc'd in favour of the Church of *Rome*'s Prerogatives, he said, That the *Greeks* knew very well the Rights and Privileges of that Church, but that they knew also the Bounds of them; and that when they deny'd the Universal Church and an Oecumenical Council a Right to add to the Creed, they had much more Reason to deny it to the Church of *Rome*, or rather they were perswaded that the Councils by their Decrees forbad it. When *Bessarion* had finish'd, *Andrew* of *Rhodes* undertook to reply, but being unprepared he wander'd from the Subject, and after he had said many impertinent Things, at last he came to the chief Points of the Doctrin.

John Bishop of *Foro-Julio* was made choice of by the *Latins* to answer *Bessarion*, in the Session held the 8th of *November*. After he had alledg'd many Reasons to prove that the word *Filioque*, was

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was not an Addition but a meer Explication, he maintain'd not only that there was no Law forbidding to add any Explication to the Creed, but also that none could make such a Prohibition to the Church, and that it could extend only to private Persons, who would make this Addition without Authority.

The Cardinal *Julian* finish'd this Dispute in the Session on *November* 11th, with many Remarks upon the Prohibition of the Council of *Ephesus*. 1. He observ'd, That this Law was to be understood with respect to the occasion on which it was made, which was the false Creed of the *Nestorians*, that the Council had condemn'd, and not that of *Charisius*, which was Orthodox. 2. That this Council did not only forbid to Add, but also to make any new Exposition of the Faith; and therefore if this Prohibition were extended to the Church or a Council, it would follow, That the Church could not make a new Exposition of the Faith; which the *Greeks* did own to be false. 3. That the Council of *Ephesus* having spoken only of the *Nicene* Creed, it would follow, That it must disapprove the Additions made to the Creed by the Council of *Constantinople*. 4. That the Councils of *Ephesus* and *Chalcedon*, *St. Cyril* and *St. Leo*, had no other design, but to hinder the teaching or introducing of any new Doctrin. When he had finish'd these Remarks, he said it was now time to come to the principal Question, *viz.* Whether it were true that the Holy Spirit proceeded from the Son; and in case the *Greeks* should prove that he did not proceed, then it would follow that the *Roman* Church had made a prohibited Addition to the Creed; but if on the contrary it should be prov'd, That this was found and true Doctrin, then it must be confess'd that the *Roman* Church had Power to add this Explication to the Creed. Nevertheless *Bessarion* said, That he would answer in the next Conference, to what the Cardinal *Julian* had now advanc'd.

On the 15th of *November*, *Mark* of *Ephesus* and Cardinal *Julian* contested among themselves, concerning the Creed of *Charisius*, and the Explication of the Prohibition of the Council of *Ephesus*. Towards the conclusion the Cardinal *Julian* observ'd, That there were Manuscripts of the Creed of *Constantinople*, in which these Words are not to be found, *Descendit de Cœlis*, nor these, *Secundum Scripturas*; and that the *Latins* had added these, *Deum de Deo*, about which the *Greeks* made no opposition, as they did about the word *Filioque*. *Andrew* of *Rhodes* had also said in his Discourse, That the Phrase *Descendit ad inferos*, was no Addition. *Mark* of *Ephesus* would have enter'd upon the Question, *viz.* Whether the *Roman* Church and the Pope had Power to add to the Creed: But the Cardinal would not enter upon it, and persisted in demanding importunately, That they would come to the principal Question, concerning the Truth of the Doctrin.

The Ambassadors of the Duke of *Burgundy* were receiv'd in the 14th Session held the 27th of *November*, saluted the Pope, presented him a Letter from their Master, and made a Discourse in the Assembly: But because they had not shewn the *Greek* Emperor the Respect that was due to him, nor presented him with a Letter, he would not allow them to take their Seats until he had receiv'd Satisfaction; which they gave him in the next Session by presenting him with a Letter in their Master's Name, and doing him Reverence; but after such a manner as did not perfectly satisfy.

In the mean time the Conference continu'd, and was reduc'd to a private Contest between *Mark* of *Ephesus*, and the Cardinal *Julian*, about the Addition to the Creed.

Another also was held on the 8th of *December*, which dwindled also into Heats, upon the same Subject, without the Agreeing of the Parties in any thing. The *Latins* would have them to enter upon the principal Point in Question; and after that was explain'd, if they should find it true, That the Holy Spirit did proceed from the Person of the Son; then the Addition should continue in the Creed; but if they should find this Proposition false, then it should be rejected. The *Greeks*, on the contrary, asserted, That they must begin with cutting off the word *Filioque*, from the Creed, and after that examin the main Question; That if the Doctrin of the *Latins* should be found to be true, it should be decreed, but if it were false it should be condemn'd. This Contest was the Cause why the Conferences ceas'd for some time; but at last the *Greek* Emperor made the *Greeks* resolve to enter upon the Dispute about the Truth of the Doctrin. The Pope propos'd afterwards to translate the Council to *Florence*, because he could no longer conveniently furnish the necessary Expence for continuing it at *Ferrara*; and it was agreed with the *Florentines*, That they should raise him a considerable Sum, provided the Council were held at *Florence*. The Patriarch of *Constantinople* and the *Greek* Prelats oppos'd mightily this Proposal, but at last the Necessity to which they were reduc'd oblig'd them to accept of it, and to consent that the Synod might be translated to *Florence*; and this Translation was publish'd in the last Assembly held at *Ferrara*, *January* the 11th, 1439. The pretence that the Pope alledg'd in the Bull, was the Pestilence which had been at *Ferrara*, and it was to be fear'd it would break forth again in the Spring. One part of what was owing to the *Greeks* was paid them. Some Relief of Mony was sent to *Constantinople*, and the *Greeks* were promised, That the Expence of their Voyage and of their living at *Florence* should be defray'd, and that they should be carried home again, whether the Union were concluded or no. The Pope and Emperor, the Patriarch of *Constantinople* and the *Latin* and *Greek* Prelats, parted after this for *Florence*, and arriv'd there at the beginning of *February*. After they had repos'd themselves for some Days, they agreed upon certain Measures concerning the Method of continuing their Conferences: And the Emperor was of Opinion, That they should be held in private. The first was held the 26th of *February*. The Cardinal *Julian* and the Emperor who were the only Persons that spoke at it, came to an Agreement, That some

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Expedient should be search'd for by both sides, to unite them together. The Patriarch being grievously Sick, was not present at this, nor the following Sessions. The Emperor and *Greek* Prelats being present at his House, consulted about this Proposal which had been made, to search after some Means for uniting them together; but they all said, That they had none to offer, and that they were ready to answer the *Latins*; That they would meet in Privare the next *Saturday*, and then enter upon a Conference. The Pope seeing that they would not propose any Expedient, but Dispute on still, put off the Meeting to *Munday* next, being the 2d Day of *March*. *The Conferences of the Greeks and Latins at Florence.*

In this Session, and the five following, *John* the Theologue for the *Latins*, and *Mark* of *Ephesus* for the *Greeks*, disputed earnestly concerning the Procession of the Holy Spirit; and after they had long contested concerning the Sense of divers Passages of the *Greek* Fathers, each remain'd of his own Opinion without agreeing in any thing. The *Greek* Emperor perceiving plainly, That these Disputes were so far from procuring Union, that they rather serv'd to exasperate their Spirits, call'd his Prelats together to engage them to find out some Temper, by means of which an Union might be concluded; and he believ'd that he had found out an Expedient, by remarking that *John* the Divine had said, That the Father was the sole Cause of the Son, and of the Holy Spirit. The *Greeks* having search'd for divers Expedients, thought at last they had found one in a Letter of St. *Maximus*, who says, That the *Latins* by affirming that the Holy Spirit proceeds from the Son, do not pretend that the Son was the Cause of the Spirit, and that they know very well, that the Father is the sole Cause of the Son, and of the Holy Spirit; of the Son by Generation, of the Holy Spirit by Procession; but they mean only that the Holy Spirit proceeds by the Son, because he is of one and the same Essence. All the *Greeks*, except *Mark* of *Ephesus*, and the Archbishop of *Heraclea*, agreed, That if the *Latins* would approve this Letter, the Union would easily be concluded. The News of this was carried to the *Latins*, who promis'd to give their Answer in the first Conference, which was to be held *March* the 24th. The Emperor would not have *Mark* of *Ephesus*, nor the Archbishop of *Heraclea* to be there present, so that *John* spoke alone in this Session, and in the next which was held the 24th of *March*. The *Greeks* were divided among themselves, some were Enemies to the Union, others on the contrary desir'd it, and sought out means to compass it. The Emperor supported the latter, and desir'd them earnestly to conclude an Union at any price whatsoever. He caus'd them therefore to resolve in the Assembly, that a Message should be sent to the Pope, to tell him, That Disputes were useless, and they must find out some other way for Union. The Pope made answer, That the *Greeks* must acknowledge, That the *Latins* had prov'd very well, That the Holy Spirit proceeded from the Son, or else they should have brought Testimonies of Scripture expressly contrary to this Doctrin. If they did not, That an Assembly must be held, wherein they must make Oath upon the Gospels, to speak the Truth. That after this, every one should give his Opinion, and that Doctrin should be embrac'd which had a Plurality of Voices. This Answer being reported to the Emperor, he caus'd tell the Pope, That this was not the way to procure an Union, That this would end in a Dispute, and then they must come to a Decision of it, which is what they would avoid; and therefore they must pray his Holiness to find out some other way. In the mean time, *Bessarion* made a Discourse concerning Union, wherein he justified the Doctrin of the *Latins*. The Emperor having a Mind to put an end to this Affair, held after *Easter* a Meeting in the Patriarch's House, where the Cardinal *Julian* was present, who endeavour'd to persuade the *Greeks* to resume their Conferences; but the Emperor would not hearken to this Proposal, and therefore went himself to meet the Pope, and agreed with him, That Ten Persons should be appointed on each side, who should meet, and give their Opinion, one after another, of the Means which they thought convenient for obtaining an Union. *Bessarion* propos'd in the first Conference, That the *Latins* and *Greeks* should approve the Letter of *Maximus* to *Marinus*, without any Explication; but the *Latins* gave it a Sense which was not agreeable to the *Greeks*. *Mark* of *Ephesus*, propos'd after this, That the Addition made to the Creed should be struck out; others offer'd for a Model, the Profession of Faith made by the Patriarch *Tarasius*, wherein 'tis said, That the Holy Spirit proceeds from the Father by the Son: In fine, divers Expedients were propos'd in five Conferences, which were held on this Subject; but not one of them was agreed upon by both Parties. After this, the *Latins* drew up a Profession of Faith, wherein they declar'd, That they would not admit two Principles, or two Causes in the Trinity; but one only Principle, which is the Action of the Father and of the Son, and their Productive Power, and that the Holy Spirit did not proceed from the Son, as from another Principle, or another Cause, because there is but one Cause, one Root, and one Fountain of the Divinity which is the Father; That notwithstanding this, the Father and Son are two Persons, tho' they Act by one and the same Operation, and that the Person produc'd of the Substance and Subsistence of the Father and the Son is one; That those who say the Holy Spirit proceeds only from the Father, must acknowledge that there was a time when the Son was not, or else separate the Substance from the Subsistence, which is absurd. This Profession of Faith was sent to the *Greeks* by the *Latins*, *April* the 29th. The *Greeks* not being satisfy'd with it, the *Latins* sent them another, which contain'd also the Procession of the Holy Spirit from the Father and from the Son; yet in such a manner that 'twas said, the Father was the sole Cause of the Son and of the Holy Spirit. The *Greeks* after, this gave one from their side, wherein they declar'd, That the

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Father was the Fountain and Root of the Son and of the Holy Spirit, and that the Holy Spirit came forth from the Son, and was sent by the Son. The *Latins* desir'd they would explain these Terms, and that they would tell in what Sense they took them, if they meant them of the Eternal and Substantial Procession of the Holy Spirit, or only of a Temporal Mission. The *Greeks* made a Difficulty of doing this. At last, a Profession of Faith was drawn up, conceiv'd in these Words, "We the *Latins* on one side, do Affirm and make Profession, That when we "say, the Holy Spirit proceeds from the Father and the Son, we intend not by this to deny "that the Father is the Principle and Fountain of all the Divinity of the Son, and of the Holy "Spirit, or that the Son proceeds from the Father, or to admit two Principles, and two Pro-"ductions of the Holy Spirit; but we assert and believe, That the Holy Spirit proceeds from "the Father and the Son, as one sole Principle, and by one sole Production. And we the "*Greeks* on the other side, do acknowledge, That the Holy Spirit proceeds from the Father, "and that he appertains to the Son, that he came forth from him, and proceeds Substantially "from these two, viz. from the Father by the Son; and we are all united in this unanimous "Profession of Faith. This Profession of Faith being read in the Assembly of the *Greeks*, was approv'd by some of them, and rejected by others; But at last, having pass'd by Pluratity of Voices, it was sent to the Pope, who demanded still several Explications. The *Greeks* were divided among themselves. Bessarion of *Nice*, and the Archbishop of *Russia* maintain'd that it might be said, That the Holy Spirit proceeded from the Father and from the Son, as the *Latins* said; or from the Father by the Son, according to the Expression of the *Greeks*; provided it were acknowledg'd, That he proceeded from the Father and the Son, as one only Principle and Cause; That this was a means of reconciling the Sentiments of the Fathers which seem'd to contradict one another, and of coming quickly to an Union. *Mark* of *Ephesus*, the Archbishop of *Heraclea*, and many others were of a contrary Opinion, and maintain'd, That there was a great deal of difference, between saying that the Holy Spirit proceeded from the Father by the Son, and that the Holy Spirit proceeded from the Father and the Son. After they had for a long time disputed both on this Subject in the private Congregations, the Emperor call'd them all together to give their Opinion on the 2d of *June*. The Patriarch said, That Since the Fathers taught in some places, that the Holy Spirit proceeded from the Father and the Son; and in others, That he proceeded from the Father by the Son; and that these Terms, *from the Son*, *or by the Son*, were equivalent, without making use of this Expression, *That the Holy Spirit proceeds from the Son*; he said, That he proceeds from the Father by the Son Eternally and Substantially, as one sole Principle and one sole Cause, the Preposition, *by*, Signifying in this place, that the Son is the Cause in the Procession of the Holy Spirit. He added, That he would receive those of the West, who said, That the Holy Spirit proceeds from the Father and from the Son, provided they would not add it to the Creed, and that the *Greeks* would suffer them, without changing their Rites. The Emperor said only in general, That he did not believe this Council inferiour to other General Councils; That he would follow its Decision, being perswaded that the Church cannot Err; provided the *Latins* would not oblige the *Greeks* to add any thing to the Creed, nor change any thing in their Rites. After the Emperor, *Isidore*, Archbishop of *Russia*, who represented the Patriarch of *Antioch*, said, That he believ'd also we must approve the Doctrin of the Occidentals, That the Holy Spirit receiv'd his being from the Son, and that the Father and the Son were one sole Principle of the Holy Spirit. *Bessarion* was of the same Opinion, and made a long Discourse to prove it. But *Anthony*, Archbishop of *Heraclea*, one of the Vicars of the Patriarch of *Alexandria*, was of another Opinion, for he plainly rejected the Procession of the Holy Spirit from the Son. But the * *Protosyncelle*, second Vicar of the same Patriarchat, was of a contrary Opinion to him, and approv'd the Union with the *Latins*, altho' some Days before he had maintain'd, That the Baptism of the *Latins* was of no validity, because it was done by Sprinkling. *Mark* of *Ephesus*, *Dositheus* Bishop of *Monembase*, Vicar of the Patriarch of *Jerusalem*, and *Sophronius* of *Anchiala*, would not acknowledge, That the Son was the Cause of the Holy Spirit in the Sense that the *Greeks* took the Word, *Cause*, for a Principle; and deny'd that it might be said, That the Holy Spirit proceeds from the Father and the Son, as one only Principle. *Scyropulus*, Grand Ecclesiarch, was of the same Opinion, altho' he gave not his Vote for it. *Dorotheus*, Bishop of *Mitylene*, and the Bishops of *Lacedemon*, of *Rhodes*, of *Nicomedia*, *Distra*, *Iverum*, and *Metanique*, approv'd the Procession of the Holy Spirit from the Father and the Son, and concluded for the Union; and so did *Gregory* the Penitentiary, and the Abbot *Pacomus*. All the Ministers of the Emperor applauded the Union, except Prince *Demetrius*, the Emperor's Brother; who would not give his Opinion, because he was contrary to the Union. The Ambassadors of the Princes and People of *Greece*, who were then present, approv'd also the Union, except those of the Iberians. The Bishops of *Cyzicum*, *Trebisonde*, *Heraclea* and *Monembase*, came over at last to the Opinion of the others; so that there were not any among the Bishops who persisted in a contrary Opinion, but only *Mark* of *Ephesus*, and *Sophronius* of *Anchiala*.

* Magnus Primicerius.

The Archbishop of Trebizonde being Sick, would not send his Vote.

The Emperor having thus dispos'd Matters towards an Union, thought it now high time to treat with the Pope about the Succors he wanted. He sent to him the Archbishop of *Russia*, to enter upon the Negotiation, and this Archbishop brought to him three Cardinals, who agreed upon the following Articles. First, That the Pope should furnish to the *Greeks* the Expences of their Return; Secondly, That he should maintain every Year 300 Soldiers, and two Gal-

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lies to Guard the City of *Constantinople*; Thirdly, That the Gallies which carried the Pilgrims to *Jerusalem*, should go to *Constantinople*; Fourthly, That when the Emperor had occasion for 20 Gallies for six Months, or for 10 for a Year, the Pope should furnish him with them; Fifthly, That if there was occasion for Land-Forces, the Pope should earnestly sollicit the Christian Princes of the West to furnish him with them. *The Conference of the Greeks and Latins at Florence.*

The next Day, being the 3d of *June*, the Emperor caus'd all the *Greeks* to come to the Assembly, and to repeat their Suffrages: The Patriarch said, That since the *Latins* did not say of their own Heads, but according to the Scripture, That the Holy Spirit proceeds from the Father by the Son; he was of their Opinion, and that he thought this Preposition, *by*, denoted, That the Son was the Cause of the Holy Spirit; and thus they would unite with them, and embrace their Communion. All the *Greeks*, except *Mark* of *Ephesus*, follow'd the Opinion of the Patriarch, and acknowledg'd, That the Holy Spirit proceeds from the Father and from the Son, as one Principle and one Substance; That he proceeds by the Son, being of the same Nature and the same Substance, and that he proceeds from the Father and the Son, by one and the same Spiration and Production.

On the 5th of the same Month, the Definition was put in Writing, and three Copies were made of it; the first which was carried to the Pope, the other to the Emperor, and the third to the Patriarch of *Constantinople*. The next Day it was carried to the Pope and Cardinals, who agreed to it, and there were Ten Persons appointed on each side, to put the last Hand to it: This being done on the 8th of the same Month, it was read in Greek and Latin, and approv'd by the *Greeks* and *Latins*.

The next Day, the Archbishops of *Russia*, *Nice*, *Trebisonde* and *Mitylene*, being deputed to wait upon the Pope, he said unto them, *God be thanked we are now agreed about the Principal Doctrin in which we differ'd*; Ye must presently treat of the Questions about Purgatory, the Primacy of the Pope, and the use of Leavened and Unleavened Bread in the Eucharist, and about the Divine Sacrifice; to the end, That all occasion of Discord may be remov'd, and after that an Union be immediately settled; for the Time is short. They begun with the Question of Unleavened Bread, and it was determin'd, That they might use indifferently either that which is Leaven'd or Unleaven'd, provided it were made of Bread-Corn; That the Minister had receiv'd Orders, and that the place of Celebration was consecrated. As to Purgatory, it was determin'd, That the Souls of Saints had obtain'd in Heaven a perfect Recompence, as they were Souls; That those of Sinners were punish'd to the highest degree, and that the Souls of those who were in a middle State between these two, were in a place where they endur'd Punishment; but it was not material, whether it be said, That this was done by Fire or by Darkness, by Tempest, or after any other manner. Concerning the Primacy of the Pope, it was decreed, That he should enjoy all the Privileges which he had at the beginning of, and before the Schism. In fine, the *Latins* demanded concerning the Sacrifice, why the *Greeks*, after they have pronounc'd these Words, *This is my Body*, *This is my Blood*, repeat this Prayer, *Make this Bread the precious Body of your Christ, and what is in this Chalice his precious Blood, in changing them by your Holy Spirit.* The *Greeks* answer'd, That they confess'd the Bread was consecrated, and made the Body of Jesus Christ, by these Words, *This is my Body*, &c. But that as the *Latins*, after they have pronounc'd them, say, *Order, O Lord, that these Gifts may be carried by the Hands of your Holy Angel unto your sublime Altar*, so likewise the *Greeks* do pray, That the Holy Spirit may descend upon them, that he may make this Bread, the Body of Jesus Christ; and that which is in the Chalice his Blood, to purifie the Souls of the Communicants, and forgive their Sins; and that it may never be the Cause of their Judgment and Condemnation. The *Greeks* were also ask'd, what they thought of the Essence and Operation of God; they answer'd, That their Sentiment about it was the same with that of all the East; That moreover they would go and give an account of all these Things to the Emperor. The same Deputies being return'd the next Day, the Pope told them, That they were at present agreed, and that there remain'd only some small Questions, about which they must explain themselves; That they were noted down in a Writing which he had, and which he gave them to read. It contain'd four Heads. First, That the Holy See, and the Pope Vicar of Christ should enjoy their Privileges, and that they should acknowledge, he could add to the Creed what he had added unto it. The Second, That there were three kinds of those that Die, the Saints, Sinners, and those who are in a middle State; *i. e.* Christians who had sinn'd, and done Penance, but had not perfectly made satisfaction, for whom Prayers were made, and Alms given; That the first did see immediately the Essence of God, that the second were in Eternal Torments, and that the third were in the Fire of Purgatory; That after they are purified, they are plac'd in the number of those who see the Essence of God. The Third, That they might indifferently make use of Bread Leaven'd or Unleaven'd, provided it were made of Corn, and were consecrated by a Priest, and in an Holy Place. The Fourth, That the Questions concerning the Essence and Operation of God should be examin'd in the Council. The Deputies replied, That they had no Power from the Emperor to answer these Questions; but that in their own Name, and as Private Persons, they would declare what they thought about them. As to the first Head, That it was altogether unreasonable; for how said they, can we acknowledge, That the Pope has Power to add to the Creed without consulting his Brethren the Patriarchs; and that therefore, tho' an Addition should be permitted, yet it could not be made without the

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conſent of a Council: And they agreed to the ſecond and third Head, but would give no anſwer to the laſt. It was propos'd that they ſhould take the Writing, but they would not charge themſelves with it, and only told by word of Mouth to the Emperor and Patriarch what had been propos'd to them. The ſame Night the Patriarch, who had been Sick for a long time, Died, having written ſome Moments before his Death a Profeſſion of Faith, wherein he declar'd, That he died in the Sentiments of the *Roman* Church. The next Day he was Interr'd, and the *Greeks* pray'd the Pope to conclude quickly the Union, becauſe they could continue there no longer, having no Patriarch. The next Day, the Pope ſent for the Archbiſhops of *Ruſſia*, *Nice* and *Mitylene*; and having made them his Complements of Condoleance, he propos'd a-new the Queſtions of Unleavened Bread, of Purgatory, of the Pope's Supremacy, of the Addition to the Creed, and the Words of Conſecration. The *Greek* Prelats anſwer'd, That they had no Power from a Synod of the Eaſt, but as Private Perſons they ſaid, That it was indifferent to make uſe of Bread Leaven'd or Unleaven'd: That it was needleſs to ſpeak of Purgatory, ſince the *Greeks* had not divided upon this Subject, and that the Queſtion between them and the *Latins* about it was not material: That as to the Supremacy, the Pope ſhould enjoy all that of Right belong'd to him: That as to the Addition to the Creed the Eaſtern Churches would never admit it: That they would only permit thoſe of the Weſt to make uſe of it, and acknowledge that this was not another Faith, but an Explication of the Creed. Laſtly, as to Conſecration, they confeſs'd that it was made by the Words of Jeſus Chriſt, tho' they added after them a Prayer, wherein they deſir'd that the Euchariſt might be made the Body and Blood of Jeſus Chriſt. Theſe Things being reported to the Emperor, he held an Aſſembly, wherein it was reſolv'd, That in the Treaty of Union, they ſhould ſpeak of Unleavened Bread, the Supremacy of the Pope, and the Addition to the Creed; without ſaying any thing of Purgatory or the Conſecration; but the *Latins* inſiſted upon Purgatory. Three Days after, the Emperor and *Greek* Prelats went to wait upon the Pope, who having exhorted them to admit the Article of Purgatory, caus'd two Diſcourſes to be ſpoken before them, one concerning the Pope's Supremacy, and the other concerning the Unleavened Bread. The Emperor requeſted, That they ſhould preſently make an end, becauſe he muſt return home, and pray'd the Pope to cauſe prepare what was neceſſary for their Voyage.

He ſaid, That he had already taken care, and that he had ſent a Captain to *Venice*, to take up ſome Gallies there. After he had ſaid this, he would have given a Writing to the Emperor, who refus'd to receive it. The Pope being angry at this Refuſal, withdrew; but he caus'd tell the Emperor by the Cardinal *Julian*, that after the Affair was concluded he might return; that he would defray his Charges as far as *Venice*, and give him aſſiſtance to go to *Conſtantinople*. The *Greek* Prelats having examin'd a-new the Articles propos'd by the *Latins*, found them reaſonable, and paſs'd even the Article of Purgatory.

On the 17th of *June*, the Emperor call'd together the *Greek* Prelats, who were all found to be of the ſame Opinion about the Union, except *Mark* of *Epheſus*, who remain'd unmoveable. The next *Sunday*, they examin'd the Privileges of the Pope, and approv'd them all, adding to them two Conditions: Firſt, That the Pope could not Call an Oecumenical Council without the Emperor and the Patriarchs; Secondly, That in Caſe of an Appeal from the Judgment of the Patriarchs, the Pope could not call the Cauſe to *Rome*, but he muſt ſend Judges to ſit in the Places where the Fact is committed. The Pope being unwilling to paſs theſe two Articles, the Emperor was ready to break off the whole Negotiation; but the *Greek* Prelats ſome Days after drew up the Article concerning the Pope, in theſe Words: As to the Pope's Supremacy, we confeſs, That he is the High-Prieſt and the Vicar of Jeſus Chriſt, the Paſtor and Teacher of all Chriſtians, who governs the Church of God, ſaving the Privileges and Rights of the Eaſtern Patriarchs, *viz.* of *Conſtantinople*, who is next after the Pope, and then of *Alexandria*, of *Antioch*; and laſtly, of *Jeruſalem*. This Project was agreed to by the Pope and Cardinals, and all Parties conſented to labour from the next Day in compoſing the Decree of Union. The firſt Difficulty which preſented it ſelf was to fix upon the Name that ſhould be put at the Head; the *Latins* would have it to be that of the Pope, and the Emperor pretended to the contrary that it ſhould be his. At laſt, it was order'd, That the Pope's Name ſhould be put there, but then it ſhould be added, *with the Conſent of the Emperor, the Patriarch of* Conſtantinople, *and the other Patriarchs.* There was another Difficulty about the manner of expreſſing the Pope's Privileges. The *Latins* would have it put thus, that he ſhould enjoy them as was determin'd in Scripture, and the Writings of the Saints. This Expreſſion pleas'd not the Emperor, for, ſays he, If any Saint has made honorary Complements in a Letter to the Pope, ſhall this be taken for a Privilege? And therefore he ſaid, That he would not paſs this Article as it was thus expreſs'd. The Pope conſented, but with Difficulty, that it ſhould be amended, and that in ſtead of ſaying, *according to the Writings of the Saints*, it ſhould be put, *according as was contain'd in the Canons.* The Archbiſhop of *Ruſſia* and *Beſſarion*, would have an Anathema pronounc'd againſt thoſe who did not approve this Decree; but the Archbiſhop of *Trebizonde*, and the *Protoſyncelle* oppos'd it, and the Emperor was of their Opinion. At laſt, all the Words of the Decree having been for a long time weigh'd and examin'd on both ſides, it was fairly written out in *Greek* and *Latin*; and a Day was ſet for Signing it, and then concluding ſolemnly the Union.

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The manner of expressing this Decree is as follows. The Title of it is, " The Definition " of the Holy Oecumenical Council celebrated at *Florence*, of *Eugenius* the Servant of the Ser- " vants of God, to serve for a perpetual Monument, with the Consent of our dear Son *John* " *Palæologus*, the Illustrious Emperor of the *Greeks*; and of those who supply the place of our " most venerable Brethren the Patriarchs, and of the other Prelats representing the *Greek* " Church. The Preface is a kind of an Hymn which contains the joyful Thoughts and Thanksgivings for the Union of the two Churches; after which the Definition is express'd in these Words.

The Decree of Union between the Greeks and the Latins.

" The *Greeks* and *Latins* being Assembled in this Holy Oecumenical Council, have us'd all " Care to examine with the greatest exactness possible the Article which concerns the Holy " Spirit; and after the Testimonies of Holy Scripture, and the Passages of *Greek* and *Latin* " Fathers were related, whereof some import that the Holy Spirit proceeds from the Father " and the Son; and others, that he proceeds from the Father by the Son; it was acknowledg'd, " That they had all the same Sense, tho' they make use of divers Expressions; That the *Greeks*, " by saying that the Holy Spirit proceeds from the Father, did not intend to exclude the Son; " but in regard the *Greeks* thought, that the *Latins* by affirming, The Holy Spirit proceeds " from the Father and the Son, admitted of two Principles, and two Spirations; therefore " they abstain from saying that the Holy Spirit proceeds from the Father and the Son: The " *Latins* on the contrary affirm'd, That by saying the Holy Spirit proceeds from the Father " and the Son, they had no design to deny that the Father was the Fountain and Principle of " the whole Divinity, *viz.* of the Son, and of the Holy Spirit; nor to pretend that the Son " does not receive from the Father, that wherein the Holy Spirit proceeds from him; nor lastly, " to admit two Principles or two Spirations; but that they did acknowledge, there was one " only Principle, and one only Procession of the Holy Spirit, as they had always held: And " forasmuch as these Expressions came all to one and the same true Sense, they did at last agree, " and conclude the following Union with unanimous consent. Therefore in the Name of the " Holy Trinity, Father, Son, and Holy Ghost, by the Advice of this Holy Oecumenical Coun- " cil Assembled at *Florence*, we Define that the truth of this Faith be believ'd and receiv'd of " all Christians; and that all profess, that the Holy Spirit is eternally from the Father and the " Son; that he receives his Substance and his Subsisting Being from the Father and from the " Son; and that he proceeds from these two eternally as one only Principle, and by one " only Procession; declaring, That the Holy Doctors and Fathers, who say, That the Holy " Spirit proceeds from the Father by the Son, have no other Sense; which they discover by this, " That the Son is as the Father, according to the *Greeks*, the Cause; and, according to the " *Latins*, the Principle of the Subsistence of the Holy Spirit; and by this, That the Father " has Communicated to the Son in his Generation all that he has, except that he is the Father, " and also has given him from all Eternity, that wherein the Holy Spirit proceedeth from him. " We define also, That this Explication, *and of the Son*, was added lawfully and justly to the " Creed, to clear up the Truth, and not without necessity. We declare also, That the Body " of Jesus Christ, is truly consecrated in Bread-Corn, whether it be Leaven'd or Unleaven'd, " and that the Priests ought to make use of one and the other according to the usage of each " Church: That the Souls of true Penitents, dying in the Love of God, before they have " brought forth Fruits worthy of the Repentance of their Sins, are purified after their Death " by the Pains of Purgatory, and that they are delivered from these Pains by the Suffrages of " the Faithful that are Living, such as Holy Sacrifices, Prayers, Alms, and other Works of " Piety, which the Faithful do for the other Faithful, according to the Orders of the Church; " and that the Souls of those who have never Sinn'd since their Baptism, or of those who hav- " ing fal'n into Sins, have been purified from them in their Bodies, or after their departure " out of them, as we were just now saying, enter immediately into Heaven, and see purely " the Trinity, some more perfectly than others, according to the difference of their Merits. " Lastly, That the Souls of those who Die in actual Mortal Sin, or only in Original Sin, " descend immediately into Hell, to be there punish'd with Torments tho' unequal. We define " also, That the Holy Apostolick See, and the Pope of *Rome* hath the Supremacy over all the " Earth; That he is the Successor of St. *Peter*, the Prince of the Apostles, and the Vicar of " Jesus Christ, the Head of the Church, the Father and Teacher of all Christians; and that " Jesus Christ hath given him in the Person of St. *Peter*, the Power to Feed, to Rule and Govern " the Catholick Church, as it is explain'd in the Acts of Oecumenical Councils, and in the Holy " Canons: Renewing on the other Hand the Rank and Order of the Holy Patriarchs appointed " in the Canons, so that he of *Constantinople* is next after the Holy Pope of *Rome*, he of *Alex-* " *andria* the third, he of *Antioch* the fourth, and he of *Jerusalem* the fifth, without infringing " any of their Privileges and Rights.

This Definition was Sign'd *July* the 5th. The Emperor subscrib'd first, and after him the Archbishop of *Heraclea*, and the *Protosyncelle*, Vicars of the Patriarch of *Alexandria*; the Arch- bishop of *Russia*, Vicar of the Patriarch of *Antioch*; of *Monembase*, Vicar of the Patriarch of *Jerusalem*; of *Cyzicum* in his own Name, and in the Name of the Archbishop of *Ancyra*; of *Trebizonde* in his own Name, and the Name of the Archbishop of *Cæsarea*; *Bessarion* of *Nice* in his own Name, and the Name of the Bishop of *Sardes*; of *Nicomedia* in his own Name; of *Tornobe* in his own Name, and the Name of the Bishop of *Nicomedia*; of *Mitylene* in his own Name,

The Decree of Union between the Greeks and the Latins.

Name, and the Name of the Archbishop of *Sida*; of *Muldoblach* in his own Name, and the Name of the Bishop of *Sebasta*, of *Amasia* and *Rhodes*; and lastly of *Distres*, *Ganne*, *Malensee*, *Drame* and *Anchiala*; together with the Grand Sacrist, the Grand Keeper of Records, the Grand Ecclesiarch, the Grand Protector, and the Arch-Priest of the Church of *Constantinople*, the Ecclesiarch of the Royal Monastery of the Holy Mount, and four Abbots. When the *Greeks* had Sign'd in the presence of the Cardinals, Ten *Greek* Archbishops went to wait upon the Pope; and *Bessarion* having made a Discourse to him, wherein he declar'd, That the *Greeks* were of the same Judgment with the *Latins*, concerning the Words of Consecration, the Pope Sign'd it, and after him Eight Cardinals, and about Sixty Bishops, and many Generals of Orders as well as Abbots.

The next Day, the Ceremony was perform'd of publishing this Definition, and the Union in the Grand Church of *Florence*. The Pope, the Emperor, and the *Greek* and *Latin* Prelats were there present: After the Singing-men of the *Greeks* and *Latins* had sung some Hymns of Thanksgiving, the Cardinal *Julian*, and the Archbishop of *Nice* ascended into the Pulpit, and read the Definition of Faith, the one in *Latin*, and the other in *Greek*; and demanded, the one of the *Latins*, and the other of the *Greeks*, whether they approv'd it? Having all answer'd, Yes, they embrac'd one another. After this, Mass was solemnly celebrated, and the Ceremony being ended, every one retir'd.

The next Day, the Emperor caus'd to be demanded of the Pope, That the *Greeks* might celebrate in the same Church, and that the Pope, Cardinals, and other *Latin* Prelats might be there present. The Pope made them answer, That he must know before-hand the Order of the Liturgy. The Archbishop of *Russia* having explain'd it to the two Cardinals, who spoke to him in the Pope's Name, they gave an account of it to him: But the Pope thought, That before he was present at their Ceremonies, it was necessary, That he should see them perform'd in private by some *Greek* Priest; or that the Cardinals should be present at a Mass of the *Greeks*, that he might be assur'd there was nothing in their Rites but what he could approve of. The Deputies having brought this Answer to the Emperor, he demanded this no more of the Pope. But the Pope continu'd still to put several Questions to him: As, Why do the *Greeks* divide the Bread into parts before the Oblation, and unite them into the Divine Bread of the Lord? Why do they bow the Head when they carry the Oblation before it is consecrated? Why do they mix warm Water in the Chalice? Why do not the Bishops, but the Priests confer the Unction of the Holy Chrism, it being reserv'd as peculiar to the former? Why do they anoint the Dead before they Bury them? Why do not the Bishops and Priests confess themselves before they say Mass? Why do they add after the Words of Consecration this Prayer, Make this Bread the precious Body of Jesus Christ, by changing it with the Holy Spirit? Why do they separate Married Persons? And lastly, why do they not choose a Patriarch, but will return home without a Head? The Archbishop of *Mitylene* satisfy'd all these Demands, except those which concern the Dissolution of Marriage, and the Election of a Patriarch. The Pope desir'd of the Emperor, That he would send him some able Prelats to answer these Questions. He sent him some that were very Ignorant, who gave him only this Answer, That they would propose them to the Emperor, that he might answer them. On the 14th of *July*, the Pope call'd together the *Greek* Prelats, and made the following Propolals to them: First, That all the World complains of them, that they separate Married Persons, which is a thing that needs Reformation. Secondly, That they must call *Mark* of *Ephesus* to an Account for separating from the Synod, and punish him for his Disobedience. Thirdly, That they should choose a Patriarch before they departed. The Prelats said, That they could not give an Answer about these Articles without consulting the Emperor and the other Prelats; That as Private Persons they answer'd, They never order'd the Dissolution of Marriages but for just Causes; That *Mark* of *Ephesus* should be judg'd by the *Greeks* upon the place, if he continu'd to be refractory; but that the Patriarch should not be chosen except at *Constantinople*, because this was the Order of their Church. The Pope insisted upon the last Article, but he gain'd nothing; for the Emperor made him the same Answer. Nevertheless to satisfie the Pope in another way, they caus'd his Name to be recited in the Dyptichs, altho' this had not been demanded. These Things being thus concluded, the *Greek* Prelats desir'd to return home; but before their departure, the Emperor made them demand of the Pope the Restitution of the Churches which formerly depended upon them, as those of *Crete*, of *Corfu*, and the other Isles, which the *Latin* Archbishops were now Possess'd of; and that he would make some other Provision for the *Latin* Prelats who had these Churches, that the *Greeks* might place there some of their Country-men. The Pope made answer, That it was not just to turn out the *Latins* from the Churches they were in Possession of, but that things must continue in the same Condition wherein they were; Yet he granted, That in these Churches where there were two Bishops, one *Greek*, and the other *Latin*; if the *Latin* Bishop should Die first, that the *Greek* should remain the sole Possessor, and those who succeeded him should be *Greeks*; but if the *Greek* Bishop should Die first, the *Latin* Bishop should enjoy the Church alone, and after his Death the Pope of *Rome* should provide for that Church for ever. The Pope had a mind to see *Mark* of *Ephesus*, and to speak with him; and this Bishop went boldly to wait upon him, and was no ways dash'd with his Menaces.

Conferences after the Publication of the Decree of Union.

The Departure of the Greeks.

At last, the *Greek* Prelats demanded importunately their Liberty to return, and the Payment of the Months that were due to them; but they were oblig'd before their departure to Sign yet four

four Copies. After they had done this, the five Months that were due were paid them, and they went with speed for *Venice*, whither the Emperor followed them some time after, and arriv'd there the 6th of *September*. The *Greeks* did solemnly Celebrate the Divine Service in a Church of the *Latins*, and Embark'd the 11th of *October*, in order to their return to *Constantinople*, where they arriv'd the 1st of *February*, 1440. The Emperor and his Brother found after their arrival, that the Princesses their Spouses were dead. *The Departure of the Greeks.*

The Clergy which remain'd at *Constantinople* being prejudic'd against the Union, would not admit those who return'd from the West after they had sign'd it, to perform the Ecclesiastical Functions. The Emperor having a mind that they should do it, the others retir'd and left them alone. In fine, things were put on with so great heat, that the Emperor's Name was struck out of the Dyptichs in the greatest part of the Churches. This Prince having a mind to put an end to this trouble which lasted for three Months, refus'd to give order for the Election of a Patriarch. In the Assembly which was held upon this occasion, the Archbishop of *Heraclea* declar'd, That he was troubled for having consented to, and subscribed the Union, to that the other Prelates who had sign'd it, durst not propose him to be their Patriarch; the three whom they made choice of, were the Archbishops of *Trebizonde*, and of *Cyprian*, and the Abbot *Gennadius*; the Names of these being carried to the Emperor, he sounded the Archbishop of *Trebizonde*, but finding him an enemy to the Union, he made the Lot fall upon *Metrophanes* Archbishop of *Cyzicum*, who was engaged by a Writing to maintain the Union. He was enthron'd the Eve of Assumption-day, but the greatest part of the Clergy and People of *Constantinople* continued to declare against the Union, and upon that account divided from the Patriarch, who for his part, us'd all his endeavours to make them receive the Union, not only in the City of *Constantinople*, but also thro' all *Greece*. He punish'd the Disobedient; He drove some away from their Bishopricks, and Substituted others in their room who subscribed to him. The Emperor also had a mind to maintain his own Work, but his grief for the death of the Empress his Wife rebated his heat at the beginning, and the Troubles he had afterwards with his Brother *Demetrius*, who raised a Civil War, hindred him from taking care of this matter. *The Divisions of the Greeks about the Decree of Union.*

In the mean time *Mark* of *Ephesus*, the Archbishop of *Heraclea*, the Philosopher *Gemistius*, the Recorder of the Church of *Constantinople*, *Scuropulus* the Grand Ecclesiarch, and many others, who had been present at the Council of *Florence* and sign'd the Union, set themselves to declaim against it by word of mouth and by writing, and drew into their Party most of the *Greeks*. At last the Archbishop of *Cæsarea* in *Cappadocia* having gone to *Jerusalem*, complain'd of the troubles and scandal which he pretended were caused by the Union of *Florence*, which approv'd the Doctrin of the *Latins* concerning the Procession of the Holy Spirit, the Addition to the Creed, and the usage of unleaven'd Bread in the Celebration of the Holy Mysteries; and of *Metrophanes*; That he had usurp'd the See of *Constantinople*, and had embrac'd the Doctrin of the *Latins*; That he joyn'd with the Emperor in persecuting those who retain'd the ancient Doctrin of the *Greeks*; That he advanc'd to Ecclesiastical Dignities those who were of his sentiments, and had already fill'd the Archbishopricks and Bishopricks depending upon the Church of *Constantinople* with persons devoted to the *Latins*, and had also Ordain'd four Metropolitans in *Asia*; *Philotheus* Patriarch of *Alexandria*, *Dorotheus* Patriarch of *Antioch*, and *Joasaph* Patriarch of *Jerusalem*; whereupon they published a Synodical Letter, wherein they pronounce a Sentence of Deposition against all those whom *Metrophanes* had Ordain'd, and of Excommunication if they should continue to discharge the Ecclesiastical Functions contrary to their Prohibition, and gave the Archbishop of *Cæsarea* Power to put it in execution. This Letter was dated in the Month of *April*, 1443. At the same time they wrote another to the Emperor, wherein they threaten to Excommunicate him, if he continu'd to protect *Metrophanes* and adhere to the *Latins*. The Emperor being provok'd by these Menaces, and by the Remonstrances of *Metrophanes*, took up a Resolution to hold a Synod at *Constantinople*, that he might make the Union be received there; but the death of *Metrophanes* happening the first of *August*, 1443, broke all his measures. After his death *Gregory* the Protonotaire and Confessor to the Emperor was chosen Patriarch. *John Palæologus* died in the Year 1445. without being able to establish among the *Greeks* the Union which he labour'd so much for. Thus God permits sometimes for reasons unknown to Men, that the Projects which are most just and legal should fail of that success, which one would think might be expected. It is reported, That his Successor *Constantine* held a Council in the Church of *Sancta Sophia* at *Constantinople*, wherein *Gregory* was deposed from the Patriarchat, and *Athanasius* put in his room; That the *Greeks* who sign'd the Decree of Union at *Florence* retracted there; That this Council condemn'd all that had been done by this Decree, rejected the Doctrin of the *Latins*, concerning the Procession of the Holy Spirit from the Father and from the Son, the Addition made to the Creed, and the other Points about which the *Latins* differ'd from the *Greeks*; That he accused also the *Latins* of many abuses, which he pretended they were guilty of in the Ecclesiastical Discipline. The Acts of this Council were sent from *Greece* to *Allatius*, of which he published an Abridgment in an Appendix to his Book about the Consent of the *Greek* and *Latin* Churches; but he proves by good reasons that these Acts could not be true, and that they contain divers Things contrary to the History of that Time. However this were, 'tis certain that the *Greeks* continue still firm in their Adherence to the ancient Doctrin, and in their Schism from the *Latins*. *The Union rejected by the Patriarchs.*

To

The Council of Basil.

To return now into the West, The Council of *Basil* had all this while continu'd with the consent of the Emperor, the King of *France*, and other Princes, who had not approv'd its Translation to *Ferrara*, nor sent Ambassadors to *Eugenius* (except the Duke of *Burgundy*) also they had not receiv'd the Decrees of the Council against Pope *Eugenius*, but continu'd still to acknowledge him for Pope, and so observ'd a kind of Neutrality. From the Twenty third of *January*, 1438. *Charles* the seventh King of *France* caused to be publish'd an Edict, wherein he forbids the Prelats of his Kingdom to go to *Ferrara*; but at the same time he declares that he would not depart from his Obedience to the Holy See. In *Germany* the Electors of the Empire Assembled at *Frankfurt* after the death of *Sigismund* to choose an Emperor, and there made a Decree the Eighteenth of *March*, wherein they declare, That they do equally acknowledge *Eugenius* and the Council, and that they do not receive the Decrees made by the Council against *Eugenius*, or by *Eugenius* against the Council, and took six Months time to consult what they should do, during which time they Ordain'd, That the Church should be Govern'd according to the usual Laws. At the same time they sent Deputies to the Council of *Basil*, to perswade the *Fathers* to stop the Prosecution of their Process against *Eugenius*; which was also demanded by the Ambassador of the Duke of *Milan*, and maintain'd by the *Italian* and *Spanish* Prelates. But *Louis* Cardinal of *Arles*, President of the Council, and the greatest part of the Fathers, would have the Process go on without any stop. Hereupon a general Congregation was held the Twenty eighth of *May*; at which, in spight of the opposition they met with from the Ambassadors of the Kings of *Castile*, *Arragon*, and of the Duke of *Milan*, they receiv'd the Accusations that were fram'd against *Eugenius*, and it was order'd that proof of them should be made by witnesses. *Albert* of *Austria*, who had been chosen Emperor in the Assembly of *Frankfurt* the Twentieth of *March*, appointed for his Ambassadors to the Council, the Bishop of *Lubeck*, and *George Wetchel*, the same that had been in *Sigismund*'s time; approv'd the Council, and renew'd the Securities his Predecessor had given to the Prelats there Assembled: And they in requital for this, granted him the Sums that had been gather'd in *Austria* for the Voyage of the *Greeks*: But being prest'd by the Legats of the Council to cause the Decrees made against *Eugenius* to be observ'd in *Germany*, he refer'd this Affair to the Assembly of the Princes of *Germany*, which was to be held the Twentieth of *July*. In the mean time the Electors having a mind to cure the Division that was between the Council and the Pope, sent Ambassadors to *Eugenius*, to perswade him, that he would appoint a third Place in *Germany* for the holding of a General Council. *Eugenius* made them answer, that he waited for the Ambassadors of the new Emperor, and that in the mean time, he thought it convenient, That an Assembly should be held in *Germany* to which he would send his Legats, wherein an Accommodation might be treated of, and declared to them, That if any other place should be thought more expedient for the good of the Church, wherein to hold the Council, he would consent to it. The Princes of *Germany* having obtain'd this promise from *Eugenius*, sent their Ambassadors to *Basil*, to pray the Fathers of the Council to delay the Process against *Eugenius* until the time of that Assembly. Fifty Persons were made choice of to examine the Proposal, and to consider what was fit to be done; Some were of opinion, That they should wholly supersede all kind of Prosecution against *Eugenius* for the space of three Months; the Cardinal of *Arles* on the contrary thought, That tho they might stop the Sentence of Deposition for three Months, yet in the mean time they must receive the Depositions of Witnesses against *Eugenius*, That he might no longer glory of his Innocence, and that he did not believe the Council had accus'd him falsly; That this would Facilitate even the Accomodation, because *Eugenius* would be more pliable, when he knew that his Crimes were prov'd.

Regulations made in France and Germany, concerning the Council.

In the Month of *July* the Cardinal of *Tarragona*, and the Ambassadors of the King of *France*, arriv'd at the Council of *Basil*. The latter brought thither the *Pragmatick Sanction* drawn up a little while before, and received the Seventh of the same Month in the Assembly held at *Bourges*, and compos'd of Twenty three Articles drawn from the Decrees of the Council of *Basil*, and chiefly from those concerning the Authority of a General Council, about Collations, Elections, Promises of Benefices when they shall be vacant, Appeals, Annates and other Exactions, about the Celebration of Divine Service, Interdicts, &c. whereof some are nevertheless modified or explain'd. They were commanded to desire the Confirmation of it from the Fathers of the Council, and at the same time to pray them to stop their Proceedings against *Eugenius*, upon assurance which the King gave them that he would labour for Peace. The Council thought not fit to delay, and therefore in the next Month of *August* declar'd in a General Congregation, That all those who were in the Retinue of *Eugenius*, or at *Ferrara*, under pretence of a Council, and all those who opposed the Council of *Basil* in any manner whatsoever, had incurr'd the Penalties Enacted by the Council.

The Resolutions of the Assemblies held in Germany about the Neutrality.

The Assembly of the *German* Princes being held at *Nuremberg* about the end of *July*, the Council sent thither its Deputies, those from the Emperor and the Princes propos'd to them, That they should appoint Mediators of the difference between the Council and the *Pope*, which they refus'd. Some time after, the Proceedings against *Eugenius* were renew'd; and notwithstanding the Opposition of the Ambassadors, and the Prelats of *Spain*, *Navar* and *Milan*, it was resolved in a General Congregation held the 16th of *October*, That *Eugenius* should be cited to answer what had been pretended against him.

Another Assembly was held towards the end of the year at *Nuremberg*, to which the Pope sent the Cardinal of *Santa Cruze*, the Archbishop of *Tarentz*, *John de Turrecremata*, and *Nicholas Cusanus*

sand to act there on his behalf; the Council of *Basil* sent thither also, the Patriarch of *Aquileia*, and other Deputies. There it was propos'd, That a third place might be made choice of, where the Prelats of *Basil* and *Ferrara* might Assemble. The Deputies of the Council having maintain'd, That this Proposal was not reasonable, made answer; That they had no Commands about this from the Council. They desired on behalf of the Council, That the Princes of *Germany* would receive its Decrees, and provide for its Security. To which it was answer'd, That the Emperor and Princes would make known their thoughts to the Council by their Ambassadors; while those from *France* advis'd the Fathers of the Council to hold to the three places they had made choice of, *Basil*, *Avignon* and the *Savoy*, if they could make the Pope and the *Greeks* agree to them; if not, to name many Cities, among which there should be some which the Pope could not reasonably refuse. The Ambassadors of the Emperor and the Princes of *Germany* being arriv'd at *Basil*, declar'd to the Fathers of the Council, That the *Germans* did acknowledge the Council for General; That the Emperor meant that all those who were Assembled should have security in that place; but that the Neutrality had been accepted by all the Prelats, Princes and People; That they honour'd the Council and *Eugenius* both together; That they were of Opinion it was necessary for promoting Peace that the Fathers of *Basil* and *Ferrara* should meet in a third Place. The Ambassadors of the other Princes joyn'd with those of *Germany*, and desired the same thing: At last after much Dispute, a Project was set on foot, whereby the Fathers of the Council were to name the Cities of *Strasburgh*, *Constance*, or *Mayence*; That the Emperor should communicate this choice to the Pope and the *Greeks* within a Month, and that a Month after he should be bound to accept one of these Cities; That the Pope should confirm the Decrees of the Council, and the Council should take off the Suspension enacted against the Pope. This Project was neither acceptable to the Council of *Basil*, nor to Pope *Eugenius*; and so these matters remain'd in the same state in which they were.

The Resolutions of the Assemblies held in Germany, about the Neutrality.

In the year 1439, the Council sent Deputies to the Assembly which was held at *Mayence* in the Month of *March*. The Ambassadors of the Princes who were at *Basil* came thither also, and some persons came thither secretly on behalf of the Pope, among whom was *Nicholas Cusanus*. The Deputies of the Council urg'd earnestly, That he should be oblig'd to receive its Decrees; and the Ambassadors of the Princes; That they would surcease the Decison of the Process against *Eugenius*. After much contest the Assembly receiv'd the Decrees of the Council, except those that were made against the Pope; and the Deputies of the Council promised that it would consent to the desire of the Emperor, the Kings and Princes, on condition that they would engage to continue the Council after its Translation upon the same foot, according to the same Laws, the same Order and Customs which were observ'd at *Basil*, and that in case *Eugenius* did not acknowledge the Truths establish'd by the Council within the time that should be prefix'd, nor execute what the Council had Ordain'd, they would abandon him and assist the Council, and adhere to its Decision. The Bishop of *Quenza* said, That the Pope could not accept these Conditions, and that the Princes would never consent to them: And thus the Deputies of the Council retir'd without making any agreement. After their departure two Deputies of the Pope's Legats arriv'd at *Mayence*, and would have them revoke the Resolution of the Assembly about the Decrees of the Council of *Basil*; which not being able to Compass, they oppos'd them, and made great Complaints, That the Princes maintain'd the Fathers of *Basil* to the prejudice of the Pope's Autority

During this Negotiation at *Mayence*, the Divines which were at *Basil* disputed this Question, *viz.* Whether *Eugenius* could be declar'd a Heretick, upon the account of his Disobedience, and the Contempt he had shewn to the Orders of the Church? Some held the Affirmative, and others the Negative, and among them who maintain'd the Affirmative, some held him simply Heretical, and others an Apostate; at last after much Dispute, they drew up eight Theological Propositions or Conclusions express'd in these words. First, It is a Truth of the Catholick Faith, That the Holy General Council has Power over the Pope, and every other Person. Secondly, The General Council being lawfully Assembled, cannot be Dissolv'd, Translated, or Adjourn'd, by the Authority of the Pope without its own consent: This is a Truth of the same nature with the former. Thirdly, He that does obstinately resist these Truths ought to be accounted Heretical. These three Propositions are about Law; the other five concern the Facts and Person of *Eugenius*, and are as follows. Fourthly, The Pope *Eugenius* the 4th has opposed these Truths, when he attempted to Dissolve, or Translate, the first time, the Council of *Basil*, by the plenitude of his Power. Fifthly, Being admonished by the Holy Council, he hath revok'd the Errors contrary to these Truths. Sixthly, The Dissolution, or Translation of the Council, attempted the second time by *Eugenius*, is contrary to these Truths, and contains an inexcusable Error in the Faith. Seventhly, *Eugenius* renewing his attempt to Dissolve, or Translate the Council, has relaps'd into the Errors which he had revok'd. Eighthly, Being admonish'd by the Council to revoke the second Dissolution, or Translation which he attempted, and persisting in his Disobedience after he had been Contumacious, and holding a Conventicle at *Ferrara*, he has discover'd his Obstinacy.

The Disputes of the Divines at Basil about the Autority of a Council.

These eight Conclusions, being read in the Assembly, rais'd great Disputes among the Fathers of the Council, some meaning to approve, and others to reject them. The Archbishop of *Palerma*, who had formerly been one of the great Adversaries to *Eugenius*, having receiv'd Orders from the King of *Arragon*, was at the Head of those who would have them rejected.

The Disputes of the Divines at Basil about the Authority of a Council.

He acknowledg'd this Truth, That the Council is above the Pope, but he maintaind, That this Doctrin ought not to pass for an Article of Faith; He confess'd, That *Eugenius* had done wrong, but he did not believe that he ought to be look'd upon and treated as a Heretick.

Dr. *John* of *Segovia* maintain'd on the contrary, That this Truth was a matter of Faith, and that *Eugenius* by opposing it had fall'n into Heresy. *Amedæus* Archbishop of *Lyons* Ambassador from the King of *France*, accused also *Eugenius* of Heresy; on the contrary the Bishop of *Burgos* Ambassador from the King of *Spain* endeavour'd to excuse him. An Abbot of *Scotland* and *Thomas* of *Curcellis* maintain'd what the Archbishop of *Lyons* had advanc'd, and defended the Conclusions. The Grand Almoner of the King of *Arragon* oppos'd to them divers Difficulties. At last after many Deliberations, the eight Conclusions, were approv'd by the three first Deputations. The 4th would receive only the three first; and to hinder the matter from passing by plurality of Voices, they delay'd to give their Opinion. On the day of the General Congregation, the Contests were renew'd; the *Italians* and *Spaniards* opposed stoutly the reception of these Articles, and made Protestations. The Cardinal of *Arles* President of the Council, was of opinion, That the three first Articles should be receiv'd which concern the Doctrin, and that the Publication of the last which concern the Person of *Eugenius* should be put off. The Archbishop of *Aquileia*, the Archbishop of *Lyons*, and *John* of *Segovia* supported his Opinion. At last, notwithstanding the noise made by the *Italians*, and *Spaniards*, the Cardinal of *Arles* concluded for the reception of the three first Articles. After these Transactions the Ambassadors return'd from the Assembly of *Mayence*, and were to oppose this Conclusion: The Cardinal of *Arles* caused it to be read in the Congregation before they entred upon it. This reading rais'd new Complaints and Contests; but the Cardinal of *Arles* being no ways terrified, caused it to be read a second time at the end of the Assembly, and appointed in the next Congregation, the Session to be held on the 16th of *May*.

The Council of Basil.

This was the 33d Session of the Council of *Basil*, wherein the three first Conclusions which establish'd the Doctrin of the Authority of the Council above the Pope, as a matter of Faith, were publish'd. The Ambassadors of the Princes demanded, That the Deposition of *Eugenius* should be put off for four Months, which was granted them; but when they demanded also that nothing should be Decreed but the first Conclusion, this was refus'd; upon which refusal they withdrew. None of the Prelats of the Kingdom of *Spain* and *Arragon* were present at this Session, and there were but two Bishops of *Italy*; but the Doctors of these Nations were present, with 20 Bishops from the Nations of *France* and *Germany*. The Decree was read by the Bishop of *Marseilles*, and the Bishop of *Albenga* read a Protestation against it. At last the Ambassadors of the Princes, and particularly those of *Germany* and *France*, in the General Congregation *May* the 22d, approv'd the Decree made in this Session. All the Bishops almost came over also to the same Opinion, and many more of them came to the Council, chiefly from the Dominions of the Duke of *Savoy*. The Ambassadors of the Princes demanded in the Congregation held *May* the 23d, That they should delay to make any Process against *Eugenius*, and that the Council should agree in the choice of a third Place. Both the one and the other were refus'd by the Assembly, which confirm'd the five other Conclusions, and cited *Eugenius* to appear at the Session held the 26th of the same Month, which the Ambassadors could not hinder.

The Deposition of Fugenius.

In pursuance of this Citation which was affix'd upon the Gates of the Church, the Council consisting of 39 Prelats, and almost 300 Ecclesiasticks of the second Order, pronounc'd in the 34th Session held the 26th of *May*, the Deposition of *Eugenius*, by declaring him notoriously Contumacious, and Disobedient to the Commands of the Universal Church, one that persists in his Rebellion, a violator and contemner of the Holy Synodical Canons, a Disturber of the Peace and Unity, one that gives open Scandal to the whole Church, Simoniacal, Perjur'd, Incorrigible, Schismatical, Heretical, Obstinate, a Destroyer of the Rights and Revenues of the Church, a bad Administrator of the *Roman* Papacy, and Unworthy of all Title, degree of Honour and Dignity; They forbad him for the future to take upon him the Title of the Bishop of *Rome*, or to execute the Functions belonging to it, and prohibited all Christians, of whatsoever Quality or Condition they were, to obey him, declaring all that he might have done or ordain'd contrary to this Decision to be Null and Void. The Fathers of the Council resolv'd after this to send Deputies to all the Princes of Christendom, to acquaint them with the Deposition of *Eugenius*, and perswade them to execute this Decree. Sometime after they received Letters from the King of *France*, who complain'd that the Council had not delay'd, upon his Request, the Proceedings against *Eugenius*, whereby they seem'd to refuse that Peace which the Princes so ardently desir'd. They answer'd him, That his Majesty should know by the Deputies of the Council the Reasons they had, and that they doubted not but he would approve them, and so much the rather, because they could not give Peace to the Church to any good purpose, but by restoring it to Liberty, and that they would pray him to send the Prelats of his Kingdom to the Council, to consult about the Ecclesiastical Affairs.

The Council of Basil.

The Fathers of the Council deliberated for some time after this, whether they should proceed immediately to the Election of a new Pope, upon the account of the Pestilence which was then very violent in the City of *Basil*, or whether they should wait 60 days longer, as the Council it self had order'd. It was thought to be more convenient to wait the ordinary time. In the mean

time

time a Session was held on the 13th of *July*, wherein it was resolv'd, That they should remain in the Council until the matters for which they were assembled should be finish'd, and that the Council could not be Dissolv'd upon any pretence whatsoever, but by the advice of two Thirds of those who had a Vote in it; That in the mean time they should consider of the Election of a Pope, which should be made 60 days after the Deposition of *Eugenius*; That until that time all those who had adher'd to the Party of *Eugenius* and the Council of *Ferrara* might have liberty to come over and joyn with those at *Basil*. *The Council of Basil.*

The Pestilence continuing carried off many Members of the Council, and among the rest the Patriarch of *Aquileia*, the Bishop of *Lubeck*, the Apostolical Protonotary, the grand Almoner of *Arragon*, and many others of the first and second Order, insomuch that the Cardinal of *Arles* propos'd on the 22d of *August* to Adjourn the Assemblies until the end of *September*, and to put off the Election of a new Pope until the 1st of *November*: When they had consulted about this Matter, they were of Opinion to continue the Sessions without interruption. This resolution being taken, the Council chose Deputies to be sent to an Assembly, which was to be held at *Frankfurt* on the 1st day of *August*, and others for the Provincial Council which was to be held at *Mayence* on the 15th of the same Month, and others for the Assembly appointed at *Bourges* by the King of *France*, and others to be sent to the Emperor and the King of *Spain*. On the last day of *August* the Council revok'd all the Grants of vacant Benefices, and the Nominations to Benefices made by *Eugenius*. On the same day a Physitian coming in the Habit of a Hermit to *Basil*, brought thither some Propositions extracted from a Book, *Of the simple Soul*, accusing *Eugenius* of maintaining them, and of hindring any person to oppose them.

The Deputies of the Council of *Basil* who went into *Germany*, caused the Decree of the Deposition of *Eugenius* to be fix'd upon the Gates of the Churches of *Strasburgh*, *Spire* and *Worms*; but having done the same at *Mayence*, the Decrees fix'd up were torn in pieces, and they were forbidden to set up any more. They could not after this cause the Decree of the Council against *Eugenius* to be receiv'd in the Assemblies of *Frankfurt* and *Mayence*; and tho they spoke against the Neutrality, yet they had no other Answer, but that for the present nothing could be chang'd; and those who made up this Assembly, fearing lest they should make use of the Censures Enacted by the Council against them, declar'd, That they Appeal'd to a more General Council, to Pope *Eugenius*, to the Holy See, or to those to whom of Right it belong'd.

On the 17th of *September* the 36th Session was held, wherein it was declar'd, That the Opinion of the Immaculate Conception of the Virgin *Mary* was a pious Opinion, agreeable to the Worship of the Church, to the Catholick Faith, to Right Reason, and to the Holy Scripture; That all Catholicks ought to approve it; That no Person shall be permitted to Teach or Preach the contrary, and that the Feast of the Conception shall be Celebrated on the 8th of *December*.

While these things were a-doing at *Basil*, the Pope who remain'd all this while with his Cardinals and some Prelats at *Florence*, renew'd the Decree which he had published at *Ferrara* against the Assembly at *Basil*; declar'd all those who had been present there after his Prohibition, to be Depriv'd of all Dignities, Honours and Benefices; treated them as Schismaticks and Rebels, and Null'd all that they had Ordain'd and defin'd in the two last Sessions. The Fathers of *Basil* made an Apology against this Decree which they call an *Invective*, wherein they shew, That the Propositions which they have defin'd are true, and that they had Reason to depose *Eugenius*. It was also proposed, That they should condemn his Decree as Heretical; but this was put off to another time. *The Decree of the Council of Florence against that of Basil.*

In the Month of *October*, some Prelats came to *Basil*, and the Emperor caused it to be demanded of the Council, That the Election of a new Pope should be stop'd; but notwithstanding his desire, the Cardinal of *Arles* caused three Persons to be appointed on the 14th of *October*, to make choice of those who should give their Votes in the Election of a Pope; these three Persons were an Abbot of *Scotland*, *John* of *Segovia*, and *Thomas* of *Curcellis*; and because the *Germans* had made a scruple of approving this choice, these three Persons joyn'd to themselves a *German* Doctor according to the permission that was given them. They took an Oath that they should choose no persons but such as were capable of making this Election, and engaged themselves not to declare to any person whatsoever, those that had been chosen, until they were oblig'd to make publication of them in the Conclave, and they made choice of 28 Persons who were to proceed to the Election together with themselves, on condition, That there must be two Thirds of the Voices to make a Pope. *The Council of Basil.*

In the 37th Session held the 24th of *October*, divers Orders were made about the future Election of a Pope.

In the 38th held the 30th of the same Month, a Decree was made against the Invective of *Eugenius*, forbidding to publish or approve it, and in it the choice of the Electors of a future Pope appointed by the four Deputies was confirm'd. The Cardinal of *Arles* was one by Law, and was not comprehended in this number; which consisted of 11 Bishops, 7 Abbots, and 14 Beneficed men or Doctors, drawn forth equally from the Nations, besides the Officers of the Conclave, the Nomination of which was also approv'd in this Session.

These Electors entred the same day into the Conclave, on which it was built for them in the City of *Basil*, after they had taken the usual Oaths, and chose for Pope 6 days after *Amedæus* Duke of *Savoy*, who had retir'd into the solitude of *Ripaille* in the Diocess of *Geneva*, where he liv'd as an Hermit, and had the Title of Dean of the Militia of St. *Maurice*. The Fathers of the *The Election of Felix V.*

The Election of Felix V.

the Council confirm'd their Election in the Thirty Ninth Session, held the 17th of *November*, and ordain'd, That he should be acknowledg'd for Pope. They sent to him a Deputation of Twenty five Persons, and the Cardinal of *Arles* at the head of them, to acquaint him with his Election, and to pray him to consent to it. They arriv'd at *Ripaille* the 20th of *December*, and having laid open before him their Commission, he made some scruple of taking the Oath that was requir'd of him, of leaving off his Habit, and changing his Name; yet he did not long demurr upon it, but took upon him the Name of *Felix* V. receiv'd the Pontifical Robes, and wrote about his Election to the Council of *Basil*, and the Christian Princes.

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In the mean time, the Emperor *Albertus* of *Austria* dying on the 27th of *October*, the Electors of the Empire promis'd their Protection to the Council, but they would not approve of their Decrees against *Eugenius*, and continu'd still in the Neutrality. These assembling afterwards at *Frankfurt*, chose for Emperor on the 2d of *February*, *Frederick* Duke of *Austria*. The Deputies of the Council of *Basil*, who were present at that Assembly, desir'd that they would acknowledge *Felix* for Pope; but the new Emperor and the Princes would alter nothing of their Resolution, and said only that they would so manage Things as to procure the Peace of the Church. *Felix*, that he might come to *Basil* with the greater State, created four Cardinals, who were approv'd by the Council, and the consent which they had given to his Election was read and confirm'd in the Fortieth Session, held on the 26th of *February*, in the Year 1440. whereby all those were Excommunicated which would not acknowledge him for Lawful Pope; the Decrees made against *Eugenius* were renew'd, and all the Acts by him were declar'd Null. It was propos'd in the Council, That some Provision should be granted the Pope and the Court of *Rome* in lieu of Annates, but the *French* oppos'd this Proposal. The Letters wherein *Felix* continu'd the Legathip and the Presidency of the Council to the Cardinal of *Arles* were read, and because they did not please the Assembly others were drawn up. At last, *Felix* came in Person to the Council, and arriv'd at *Basil* the 24th of *June*.

The Constitutions of Eugenius *for the* Armenians, Jacobites, *&c.*

Eugenius, to advance his own Party, and set up such Creatures as might oppose *Felix* and the Council, created Seventeen Cardinals; among whom there were many worthy of Commendation for their Learning. At the same time, there arriv'd at *Florence* Deputies on behalf of *Constantine*, Patriarch of the *Armenians*, whom the Pope had sollicited by the Consul of *Caffa* to send, to make a Re-union of the Churches of *Armenia*. These Deputies presented their Credential Letters to the Pope, on the Month of *November*; and after some private Conferences with three Cardinals, and some Doctors, they receiv'd the Instruction; Entitled, the Decree for the *Armenians*, which was publish'd in the Assembly of Prelats, held on the 22d of *November*: It contain'd the Creed of *Constantinople* with the Addition, the Definition of the Council of *Chalcedon*, and of the sixth Council; an acknowledgment of the Oecumenical Councils celebrated since that of *Ephesus*; an Explication of the seven Sacraments, which treated of their Matter, their Form, their Minister, their Necessity, and their Effects; the Creed attributed to St. *Athanasius*, the Decree of the Union made with the *Greeks*, and an Order to celebrate the Feast of the Annunciation of the Virgin, on the 25th of *March*; the Nativity of St. *John*, on the 24th of *June*; the Feast of Christmas, on the 25th of *December*; the Circumcision on the 1st of *January*, the Epiphany on the 6th of the same Month, and the Purification on the 2d of *February*; and in fine, an Approbation of all that was held and taught by the Holy Apostolick See, the *Roman* Church, the Doctors and Fathers whom it Honoured, and a Condemnation of the Doctrins and Persons which it rejected. There came also the next Year a Deputy on behalf of the Patriarch of the *Jacobites*, to *Alexandria*, whom *Eugenius* caus'd to be invited to the Council; at which he gave a long Exposition of Faith, wherein is inserted a Catalogue of the Canonical Books, which includes such as the Jews do not acknowledge; an Explication of the Doctrin of Oecumenical Councils, and the Decrees for the *Greeks* and *Armenians*. This Instrument was not finish'd and publish'd till the 4th of *February*, 1441. There appear'd also at *Florence* in this Year, a Man who call'd himself Abbot of the *Ethiopians* of *Jerusalem*, entrusted with Letters from the King of *Ethiopia*, call'd *Prester-John*, who gave hopes, That he would come in Person into *Italy*; but it does not appear what Issue this Negotiation had. When *Eugenius* return'd to *Rome*, he made also Constitutions in the Year 1444. for the *Syrians*, the *Caldeans* of *Cyprus*, for the *Nestorians* and the *Maronites*, who follow'd the Doctrin of the *Monothelites*, which he gave to some Persons who call'd themselves Deputies on their behalf; insomuch that he would have re-united all the Sects of the East to the Church of *Rome*, if these Decrees had been receiv'd in these places; but by Misfortune they had not that Effect, and all these Sects remain still no less addicted to their own Errors, nor less contrary to the *Roman* Church than they were before.

The Censures of Eugenius *against* Felix.

To return now to what concerns the Affairs of the West: Assoon as Pope *Eugenius* understood the Election of *Amedeus*, he did not fail on his part to proceed against him; to declare him Heretical and Schismatical, and to Excommunicate his Electors, Favourers or Partizans, if they did not forsake his Faction, within fifty Days, by a Decree dated the 23d of *April*; but the Fathers of the Council of *Basil* gave him a *Rowland* for his *Oliver*, by nulling this Decree, and forbidding to bring it there, by another Decree publish'd in the 41st Session, held

The Council of Basil.

the 23d of *July*. The next Day, *Felix* was Consecrated and Crown'd Pope, and to the end, he might have where-withal to maintain his Dignity, while he could not yet touch any of St. *Peter's*

Peter's Patrimony; it was resolv'd in the 42d Session, held the 6th of *August*, that for five Years, the Tenth Penny of the Revenues of Benefices should be granted him.

It was not enough to create a Pope, but he must be acknowledg'd by the Princes, for without that he was but a vain Phantom without Authority; and therefore the Fathers of the Council bestirr'd themselves very vigorously to this purpose; and *Eugenius* on his part forgot nothing which might divert this Storm: Both the one and the other sent Deputies to the Assembly which *Charles* the 7th, King of *France*, had appointed at *Bourges*. The Legats of *Eugenius*, who were the Archbishop of *Crete*, the Bishop of *Digna*, of *Grenada*, and the Abbot of *Cernai* desir'd four things of the King: First, That he would reject the Council of *Basil*, since its Translation to *Ferrara*, and that he would approve the Council of *Ferrara*, and what was done in it. Secondly, That he would not approve the Deposition of *Eugenius*, nor the Election the Council had made of the Duke of *Savoy*, but on the contrary reject it. Thirdly, That he would send no Ambassador to the Assembly which was to be held at *Mayence*, without the consent of *Eugenius*. Fourthly, That he would suspend and abrogate the *Pragmatick*, and then *Eugenius* would provide for the Benefices of the Kingdom as he should desire. The next Day, the Envoys of *Felix*, and the Council of *Basil*, who were *Gerard*, Bishop of St. *Pons*, the Abbot of *Vezelai*, *Hugo* Archdeacon of *Metz*, and *Thomas* of *Curcellis*, Doctor and Canon of *Paris*, were heard. The last made a long Discourse to prove, First, That the Doctrin of the Council of *Basil*, about the Authority of General Councils is true and certain; Secondly, That it was just to condemn *Eugenius*, who oppos'd this Doctrin, and that the Sentence given against him is well-grounded and legal: Thirdly, That they had duly proceeded to the Election of another Pope, that it was made after a Canonical manner, and that there was just and sufficient Cause for chusing him to this Dignity. He concludes his Discourse with shewing, of what Consequence it would be to maintain what had been done by the General Council, and how beneficial to the Church, the Union and good Understanding of *Felix* and the Council would be; and that the only Means to put an end to the Schism, and procure the Peace of the Church, was to acknowledge the New Pope.

The Assembly of Bourges.

The Assembly having consulted for six Days about this Affair, made Answer: First, The Most Christian King Protested, That he following the Foot-steps of his Ancestors, was always ready to hear the Church being lawfully Assembled: Secondly, He had always held the Council of *Basil* to be lawful; That he had sent his Ambassadors to it; That this Council had made many good Constitutions which he approv'd; and that he never had own'd, nor did own the Assembly of *Ferrara* for a Council: That as to the Deposition of *Eugenius*, and the Election of *Felix*, because many Persons of Probity and Authority, doubted whether his Suspension and Deposition, and the Election which follow'd upon it, had been done justly, canonically and lawfully; and whether at such time as this was done, the Congregation did sufficiently represent the Universal Church, to do so considerable Acts as these, which concern the whole Church; therefore the King not being sufficiently inform'd about these things, did still persevere and remain in the Obedience of *Eugenius*; but if he should be inform'd of the Truth of this Cause by the Oecumenical Council, or by another General Council, or even by a more numerous Assembly of the *Gallican* Church with its Dukes, Barons and other Lords, or in an Assembly of all the Christian Princes, that then having known and examin'd the Truth, he would adhere to it; and therefore he pray'd, That Pope *Eugenius* would call together and celebrate a Council, and that he would be there himself in Person: Thirdly, That he would consider what was to be done at a convenient time and place about the Embassy of *Mayence*: Fourthly, That as to the Pragmatick Sanction he would have it to be inviolably observ'd. That if any thing in it appear'd too rigid to the Council of *Basil*, it might be moderated. He advis'd also the Ambassadors of the Council of *Basil*, That they would endeavour the Celebration of another future Council. This Answer was given in the Assembly of *Bourges*, in the presence of the King, assisted by *Charles*, Duke of *Anjou*, and the other Princes of the Blood, on the 2d of *September*, 1440. and accompanied with a Discourse which the Bishop of *Clermont* made, wherein the King testifies his Displeasure against the Heats and Animosities which were between the Pope and the Council; That he should have been glad, if it were in his Power, to favour the Duke of *Savoy*, who was his Kinsman; but that he could do nothing against Justice; that he exhorted the Fathers of the Council to seek after Peace, and not to trouble his Subjects with Censures; Lastly, That he hop'd the Duke of *Savoy* would accommodate this Affair by his ordinary Prudence.

How Christendom stood affected towards Eugenius and Felix.

The Deputies of *Basil* were not well satisfy'd with this Answer, which lower'd the Expectations of *Felix*'s Party; but they were rais'd again by the Letter they receiv'd in *October*, from the King of *Arragon*, wherein he gave the Title of General Council to the Council of *Basil*; by the Letter from the Queen of *Hungary*, *Sigismund*'s Widow, to Pope *Felix*; and yet more by the acknowledgment of *Albert*, Duke of *Bavaria*, and *Albert*, Duke of *Austria*, Kinsmen to *Frederick*, *Felix*, to make himself more Creatures depending upon him, created Eight Cardinals in the Month of *October*, and Six others that were *French*-Men in *November*, among whom was *John* of *Segovia*, and *Nicolas* Archbishop of *Palerma*.

The Resolutions of divers Assemblies of States about the Difference between Felix and Eugenius.

The University of *Paris*, the Universities of *Germany*, and that of *Cracovia*, wrote in Defence of the Authority of the Council above the Pope, and acknowledg'd *Felix*. He was also own'd by the *Carthusians*, and by a Party of the Order of Friars Minors,

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The Resolutions of divers Assemblies of States about the Difference between Felix and Eugenius.

Many Prelats and Princes of *Germany* favour'd also his Party; but in the Assembly which was held at *Mayence*, in *April* 1441. the Deputies on both sides being heard, no other Resolution was taken, but that a General Council should meet the next Year in the Month of *August*, in another place than *Basil* and *Florence*, and in a City of *Germany* or *France*, and that the Emperor should invite the Competitors to be there present. But this Propolal had no Effect, for the Emperor referr'd the Affair to the Assembly of *Frankfurt*, which was held in the Month of *May*, the next Year, where the Emperor was present in Person; and having heard the Deputies of the Council, and *Eugenius*, confirm'd the Resolution that was taken to call a Council, and in the mean time to remain in the Neutrality. In pursuance of this, he sent Ambassadors to *Eugenius*, and the Council, to persuade them to yield to the Celebration of a Council, and he himself came to *Basil*. The Fathers of the Council agreed upon the Translation of the Council, and to name many Cities, whereof the Emperor should choose one. But *Eugenius*, after he had consulted a long time, made answer, in the Year 1445; That it was no ways necessary to call a New Council, since there was one already call'd; That in the mean time, to satisfie the Emperor, assoon as he should come to *Rome*, he would call together in the Palace of the *Lateran*, whither he had translated the Council, a great number of Prelats, with whom he would consult whether it were expedient to call another. The Emperor *Frederick*, seeing that neither the Fathers of *Basil*, nor *Eugenius* would consent to what he desir'd, wrote a Letter to all Christian Princes in *June*, 1443. wherein he desires their Consent for a General Council which he would appoint, and prays them to send their Ambassadors to the Diet, which was to be held at *Nuremburg*, at the St. *Martin*, that they might there consult together of the Means for putting an end to the Schism. This Assembly was not numerous; *Felix* sent thither his Legats; but there was no treating about this Affair, which was put off to another time. In the mean time, *Alphonsus*, King of *Arragon*, the *Venetians*, the *Florentines*, the *Siennese*, and the other People of *Italy* sollicited the Emperor to consent, That a General Council should be held in the Church of St. *John* of *Lateran*; and some time after, the Emperor also sent *Æneas Sylvius* to Pope *Eugenius*, to promise him to take off the Neutrality. *England* had no great share in the Transactions at the Council of *Basil*, there being no Prelats in the Council from that Nation. The Council had sent Deputies into this Kingdom before the Election of *Felix*, to whom the *English* gave almost the same Answer with the *French*, That they honoured the Council, and approv'd its Decrees, except those which had been made against *Eugenius*, whom they acknowledg'd for lawful Pope. The Fathers of the Council sent thither also other Deputies after the Election of *Felix*; to whom some hopes were given, but they had no positive Answer. *Scotland*, except some Lords, declar'd for *Eugenius*, and the Prelats of this Kingdom being Assembled in a Provincial Council, Excommunicated *Felix*, and the Fathers of the Council of *Basil*. *Poland* promis'd to acknowledge *Felix*, if he would give to their King the Title of King of *Hungary*, and remit to the Lords the Mony which had been gather'd by Indulgences granted for the Union of the *Greeks*. No Body thought that he had Power to grant these Desires; yet this prov'd favourable to *Felix*, and the King of *Poland* forbad any to obey *Eugenius*. *Italy* continu'd firm to *Eugenius*, except *Piemont* and *Savoy*. The Duke of *Milan* begun a Treaty with *Felix*, and seem'd to have agreed with him upon Conditions; but it was not concluded. *Ferdinand*, Duke of *Calabria*, sent an Ambassador to the Council, who was order'd to promise Obedience to *Felix*. *Francis Sforza* caus'd great Promises to be made, which came to no Effect. *Alphonsus*, King of *Arragon*, perceiving that *Eugenius* would favour *Charles* of *Anjou*, in the Pretensions he made to the Kingdom of *Naples*, declar'd for *Felix* in the Year 1441. and promis'd by a Letter written in *October* to the Council, That he would cause him to be own'd in his six Kingdoms, and gave hopes also of doing something more if a Legat were sent unto him. But he made these Offers for no other reason, but only to engage *Eugenius* in his Interest; for after he had treated with the two Competitors, he declar'd himself for the latter, who gave him more advantageous Conditions, and was better able to perform them; and when the Treaty was Sign'd, he caus'd to be published a Declaration, *June* the 20th, 1443. importing, That after he had been a long time doubtful about the Affairs of the Church, God at last had discover'd to him that *Eugenius* was the true Pope, and that he revok'd the Declarations he had made in favour of *Felix*, and the Council of *Basil*. At the same time he gave Order to the Archbishop of *Palermo*, the Bishops of *Tarcase* and *Vic*, who had been promoted to the Dignity of Cardinals by *Felix*, and to the other Bishops of his Dominions, to retire from *Basil*, and go into *Italy*, or to their own Dioceses.

The Council of Basil.

While the Deputies of the Council being sent to all Christian Princes, us'd their utmost Endeavours to make them acknowledge him for Pope, whom the Council had chosen, which was the grand and principal Affair; the Prelats that remain'd at *Basil*, continu'd their Meetings, and held their Sessions from time to time, tho' they were less frequented than before. *Felix* presided in the private Congregations held in 1441. in the absence of the Cardinal of *Arles*, who was sent into *Germany*, and there made the following Orders: First, That the President of the Assembly should always be the most ancient Prelat: Secondly, That no regard be had to the Collations of Ordinaries, unless it be evident, That there was Time enough from the Death of the last Incumbent unto the Date of the Collation, wherein the Collator might be inform'd of his Death, and that the Acts of Collation were not pass'd before by a Notary: Thirdly, That the Doctors or Nobles who have a Benefice of 300 Livres or more in Revenue, cannot obtain

obtain a Dispensation to possess two incompatible Benefices; and that those who are not of this Quality, and have a Benefice of 200 Livres, cannot have two Cures, two Dignities, or two Canonries. Fourthly, That the Doctors or Nobles can have but two Prebendaries in the Metropolitan Churches, three in the Cathedral, or four in the Collegiate; and that those who are not of that Quality, can have but one in the Metropolitan Churches, two in the Cathedral, and three in the Collegiate; that the former can have but eight simple Benefices, and the latter but three. Fifthly, That the Cardinals who have 6000 Livres of Rent can have no Benefices in *Commendam*, nor the Patriarchs who have 4000 Livres, nor the Archbishops who have 3000, nor the Bishops and Protonotaries who have 2000, and the Abbots who have 1000. Sixthly, That Ordinations shall not be made too lightly in the Council, but Persons shall be chosen to examine those who present themselves to be Ordain'd. *Felix* having desir'd that the Reservations of the Benefices of *Savoy* might be granted him, was deny'd. *The Council of Basil.*

There was a long Consultation about the Celebration of the Feast of the Visitation of the Virgin, which was Instituted by *Boniface* IX. in the time of the Schism: At last, a Decree was drawn up, and publish'd in the Name of the Council, and not in the Name of the Pope, as some would have it, in the Forty Third Session, held the 1st of *July* 1441.

In the Year 1442. the Pope *Eugenius* translated the Council from *Florence* to *Rome*, in the Church of St. *John* of *Lateran*, by his Bull dated *May* the 3d. The Council of *Basil* on its part publish'd a long Decree in the Forty Fourth Session, held the 10th of *August*, for securing the Instruments and Persons of the Council, and voiding and nulling all that might be done against them, or to their prejudice. Towards the end of the Year *Felix* retir'd to *Lausane*, with a part of his Cardinals; In the mean time, the Council continu'd to make Congregations at *Basil*, and in them to regulate several private Affairs: It condemn'd many Propositions advanc'd by the Friars Mendicants against the Rights of Curates, and particularly this, That those who die in the Habit of St. *Francis*, remain in Purgatory but one Year, because St. *Francis* descends thither once every Year, and brings forth all those of his Order. The Council invited *Felix* to return to *Basil*, but whatever importunity they us'd, he would not return; and he created four New Cardinals. At last, the Wars of *Germany*, the departure of the Bishops subject to King *Alphonsus*, the Importunity of the Emperor for holding of another Council, the Absence of *Felix*, and the small assistance the Prelats could expect while they stay'd at *Basil*, oblig'd them to break up after they had appointed the future General Council to be held three Years after in the City of *Lyons*; and they continu'd this of *Basil*, if it could be done, in that City, or the City of *Lausane*, by the Decree publish'd in the Forty Fifth Session, the 16th of *May* 1143. *The Translations of the Councils of Basil and Florence.*

Thus ended the Councils of *Basil* and *Florence*, rather weary'd with the Struggle than overcome, for neither the one nor the other would yield; and they found a way to put an end to their Disputes without making Peace or any Accomodation, by translating themselves in appearance to another place, where scarce any thing more was done: Nevertheless the Schism continued still until upon the Death of *Eugenius* IV. (which happen'd *February* the 23d, in 1447) *Nicholas* V. was chosen in his room *March* the 6th, who was a meek Man, and of a peaceable Temper; and readily comply'd with the Proposals of Accommodation which were made to him by the Christian Princes, and chiefly by the *French* King, who did with great Vigor promote the Peace of the Church, by making application both to this Pope and *Felix*, and the Prelats Assembled at *Lausane*: For altho' *Savoy* had been given to *Nicholas* V. who had granted Indulgences to those who would assist him to conquer it, and upon this account Politick Reasons should have prevail'd with him to push Things to extremity against *Felix*; yet he preferr'd Justice and the Peace of the Church before his own Interest, concluded an Accommodation upon Conditions very advantageous to both Parties, which were, That *Felix* should renounce the Papal Dignity, but he should be the first of the Cardinals, and Perpetual Legat to the Holy See in *Germany*; That they should revoke on both sides all the Excommunications, Censures and other Penalties, enacted by the Councils, or by the Contending Popes, against those of the opposite Party; That all those on both sides should be maintain'd, who were in Possession of Dignities, Benefices and Ecclesiastical Offices, and that to this purpose all the Collations, Provisions, Postulations, Elections, *&c.* made in each Obedience should be confirm'd; That likewise the Dispensations, Indulgences, and other Graces granted by the Councils, or the Popes of the two Obediences, as also the Decrees, Dispositions, and Regulations they had made should be confirm'd; That the Archbishops, Bishops, Abbots, and other Beneficiaries, should remain peaceable Possessors of the Benefices they were in Possession of, and all Sentences, Judgments and Processes to the contrary should be made Null and Revok'd; That the Cardinals of both Obediences shall remain in their Dignities, and Provision should be made for those who had one and the same Title, as was done at the time of the Council of *Constance*; That the Officers of both Courts shall remain in their Offices, and where there shall be found two promoted to the same Office, he shall be recompens'd who shall be oblig'd to Resign; Lastly, That *Nicholas* V. shall engage to Call a General Council in *France* seven Months after the Accommodation.

All these Conditions, except the last, were granted and executed; and *Felix* after he had confirm'd the Collations, and other Acts he had done during his Pontificat, and revok'd by his Bulls dated *April* the 5th, 1449. the Censures past against *Eugenius*, *Nicholas* and their Adherents, *The end of the Schism under the Pontificat of* Nicolas V.

The end of the Schism under the Pontificat of Nicolas V.

rents, Renounc'd on the 9th of the same Month the Papal Dignity, and all the Right which he could pretend to it: The Fathers of the Council of *Lausane* approv'd of his Demission, revok'd also the Excommunications and other Censures enacted by the Council of *Basil* against *Eugenius*, elected and acknowledg'd *Nicholas* V. for Pope: And after this, *Nicholas* V. on his part revok'd by his Bulls publish'd the 18th of *June*, all the Censures, Excommunications, and other Penalties enacted against the Fathers of the Council of *Basil* and *Lausane*, against *Felix* and their Adherents, confirm'd all the Collations and Dispositions made by these Councils, and by *Felix*, maintain'd in their Dignities, Prelacies and Benefices all those that Possess'd them in that Obedience, and appointed *Felix* to be the first Cardinal, and perpetual Legat to the Holy See in *Germany*. Thus a full end was put to the Schism, and *Nicholas* V. was acknowledg'd by all for Lawful Pope. He spent the rest of his Pontificat in allaying the Commotions in *Italy*, and died the 25th of *March*, in the Year 1453.

From this time to the end of this Century, nothing considerable was transacted about Ecclesiastical Matters in the Church of *Rome*; and the Popes were more taken up with the Wars of *Italy*, the Projects of Designs against the *Turks*, the Cares of aggrandizing their Temporal Power, and Settling their Families than with Ecclesiastical Affairs. Nevertheless, many Letters and Bulls were written in their Name, about the Affairs which are commonly carried to the Court of *Rome*, as the Canonizations of Saints, the Privileges of Monasteries, the Affairs of Religious Orders, of Dispensations, Processes between Churches, &c. the greatest part of which has been collected by *Raynaldus*, and the other Annalists, and in the *Bullarium*. I shall only add the Names of the Popes, who succeeded *Nicholas* V. together with the time of their Advancement to the Pontificat, and of their Death.

Callistus III. *Alphonsus Borgia* of *Catalonia*, a Cardinal of the Promotion of *Eugenius* IV. in 1440. was chosen in the room of *Nicholas* V. on the 8th of *April*, in the Year 1453. and was call'd *Callistus* III. He declar'd War against the *Turks*, and establish'd the Festival of the Transfiguration of our Lord. Being very old when he was advanc'd to the Papal Dignity, he did not govern long the Holy See, but died *August* the 6th, in the Year 1458.

Pius II. To him succeeded *Æneas Sylvius* Cardinal, of the Family of the *Picolomini*, who was chosen the 19th of *August*, in the same Year, and nam'd *Pius* II. We shall have occasion to speak of him among the Writers of this Century, among whom he holds a considerable Rank. He died *August* the 14th, 1464.

Paul II. *Paul* II. a *Venetian*, Nephew by his Mother's side to *Eugenius* IV. who was nam'd before *Peter Barbo*, succeeded *Pius* II. and govern'd the Church of *Rome*, from the beginning of *September* in the Year 1464. till the 25th of *July*, 1471. and then died of an Apoplexy. Some hold that he was the first Author of that Institution, that the Cardinals should wear Red Hats. In the Year 1467. he created Cardinal *Francis* of *Rovere*, a Monk of the Order of Friars Minors, and Vicar-general of his Order in *Italy*, descended of an Illustrious Family in *Savoy*, who succeeded him under the Name of *Sixtus* IV. This Pope made two Decrees about the Conception of the Virgin, one wherein he grants Indulgences to those who shall celebrate the Feast of the Conception, and lay the Office compos'd by *Nogarol*, a Canon of *Verona*: The other wherein he forbids under pain of Excommunication, the Sentence being reserv'd to the Pope, to treat with Heretics, or accuse those of Mortal Sin, who believ'd or maintain'd, That the Virgin was conceiv'd without Sin. He ordain'd, That for the future a Jubilee should be granted every Twenty five Years. Before he was made Pope, he had written some Treatises, viz. a Book of the Blood of Jesus Christ, a Treatise of the Power of God, printed at *Rome* in 1471. an Explication of the Treatise of *Nicholas Richard*, about the Indulgences granted for the Souls of Purgatory, printed with the Treatise it self in 1487. He died the 12th of *August*, in the Year 1484.

Sixtus IV.

Innocent VIII. His Successor was *Innocent* VIII. a *Genoese*, who had been made Cardinal in 1473. and died the 25th of *July*, 1492. *Theodorick Borgia*, Nephew to *Callistus* III. procur'd his own Election in the room of *Innocent* VIII. by his Canvassing, his Mony and the Promises he made to the Cardinals, to give them Benefices and Lands, and took upon him the Name of *Alexander* VI. He disgrac'd his Dignity by his Ambition, his Avarice, his Cruelties, and his Debaucheries, and died on the 18th of *August*, in the Year 1503. having taken by a mistake that Poison which he had prepar'd for poysoning the Cardinals whom he had invited.

CHAP.

CHAP. IV.

Of the Eccleſiaſtical Writers that flouriſh'd in the Weſt in the Fifteenth Century.

A Judgment of the Writers of the Fifteenth Century.

IN the Fifteenth Century, the love and reliſh of that true and uſeful Learning, which had been a long time baniſh'd, begun to revive in the World, and produce in it ſome good Effects. That Theology, which is founded upon the Principles of Scripture and Tradition, begun to be cultivated by the moſt able Divines, who applied themſelves to uſeful Queſtions about Doctrin and Morality, and handled them after a clear and ſolid manner, without entangling them with Philoſophical terms, and the thorny Queſtions of *Metaphyſicks*. *Peter* of *Ailly*, *John Gerſon*, and *Nicholas Clemangis* led the way, and ſhew'd an Example, clear'd their Writings of that Barbariſm and Obſcurity, which reign'd before them in the Sums, and the ordinary Commentaries of Theologues; and without inſiſting upon Queſtions purely Scholaſtical, handled divers Matters of Doctrin, of Morality and Diſcipline. In the Diſputes which the *Latin* Church had againſt the *Greeks*, and againſt the *Wicleſites* and *Huſſites*, they had recourſe to Scripture, and the Tradition of the Church for oppoſing them, which occaſion'd the Writers of Controverſie to ſtudy the *Greek* and *Latin* Fathers in their Originals. There were alſo able Men in the *Hebrew* and *Greek* Tongues, ſuch as *Paul* of *Burges*, *Jerome* of St. *Faith*, and *Anthony Lebrixa*, who applied themſelves to explain the Literal Senſe of Holy Scripture; and to reſolve the chief Difficulties that might be rais'd about thoſe Paſſages that were more obſcure. Great pains alſo was taken for reforming the Manners and Diſcipline of the Church; and many Authors ſignaliz'd themſelves by publiſhing excellent Works upon this Subject, wherein they did freely expoſe the Abuſes, and ſhew'd the Remedies that might be applied unto them. The Doctors of the Canon-Law did no longer ſlaviſhly tie themſelves to the Decrees and Decretals, but begun to look higher to the Original Canons, and to inform themſelves of the Ancient Diſcipline. Devotion was advanc'd to the higheſt degree, and by ſome even to thoſe Exceſſes which are not tolerable. In thoſe times indeed there was no perfect Hiſtorian, but there were many moderately good, whoſe Style was tolerable. The *Caſuiſts* had their Riſe almoſt about that time, and from their firſt beginning they introduc'd ſome looſe Opinions, and debated uſeleſs Queſtions; beſides, That the meanneſs of their Style renders them contemptible. Yet there were ſome Authors who wrote upon theſe Subjects with all the Elegance and Sublimity of Style that was poſſible: But the Eloquence of the Pulpit had not the good fortune to be ſo eaſily reſtor'd; all that can be ſaid in honour of the Preachers of this Age, is this, That among many whoſe Sermons were mean, childiſh, and unworthy of bearing the Name of the Word of God, there were ſome that deliver'd ſound Morality and uſeful Inſtructions, but without Eloquence and Loftineſs of Style. The Study of Greek, Latin, Poetry and Polite Learning flouriſh'd towards the end of this Century, which has furniſh'd us with moſt valuable Writers of this kind. This is in general the Idea which may be form'd of the Writers in the Fifteenth Century: We ſhall now ſay ſomething of each in particular, and inſiſt upon the Works of thoſe who deſerve to have Extracts taken out of them, paſſing ſlightly over the reſt of them. We ſhall begin with three famous Theologues of the Univerſity of *Paris*.

Peter *of* Ailly, (Petrus de Aliaco) *Cardinal.*

The firſt is *Peter* of *Ailly*, born at *Compiegne*, in the Year 1350. of a very obſcure Family, who roſe by his Merits to the Dignity of Cardinal. He owes this Advancement to the College of *Navar*, which receiv'd him into the number of its Burſars, about the Year 1372. From that time he begun to make himſelf known by his Writings of Philoſophy, wherein he follows the Principles of the Nominals. Afterwards, in the ſame place, he explain'd the Maſter of the Sentences towards the Year 1375. His Reputation procur'd him to be choſen to aſſiſt at a Synod in *Amiens*, where he made a Diſcourſe to the Prieſts of that Dioceſs, tho' he himſelf was yet but Sub-deacon. He receiv'd the Doctor's Bonnet at *Paris*, the 11th of *April* 1380; and the next Year made a Diſcourſe before the Duke of *Anjou*, in the name of the Univerſity, wherein he prov'd that it was neceſſary to Call a General Council to put an end to the Schiſm. The ſame Year he was made Canon of *Noyon*, and ſtay'd there till the Year 1384. when he was call'd back to *Paris* to be the Superior of the College of *Navar*; he diſcharg'd the Duty of the Place with Honour, and deſerv'd Commendation for his Leſſons and Sermons. Out of his School came *John Gerſon*, *Nicholas Clemangis*, and *Giles* of *Champs*, the moſt celebrated Theologues of this Time. The Univerſity of *Paris* could find no Perſon more fit than this Doctor, to maintain their Cauſe againſt *John Monteſon*, at the Tribunal of Pope *Clement* VII; whom therefore they deputed to the Court of *Avignon*, where he pleaded himſelf the Cauſe of the Univerſity againſt *Monteſon*, with ſo much Vigor, That the Pope and Cardinals confirm'd the Judgment of the Univerſity. Being return'd from this Deputation, in the Year 1389. he was honoured with three conſiderable Dignities, *viz.* of Chancellor of the Univerſity, Almoner and Confeſſor to King *Charles* VI. In the Year 1394. he was appointed Treaſurer of the

Peter *of* Ailly *Cardinal.*

Holy Chappel, and ſent by the King to *Benedict* XIII. to labour for the Peace of the Church. After this, he was choſen ſucceſſively to two Biſhopricks, in the Year 1395. to that of *Puy* in *Velay*; and in the Year 1396. to that of *Cambray*; he took Poſſeſſion of the latter, and laid down his Office of Chancellor of the Univerſity in favour of *John Gerſon*. He took great pains afterwards to extirpate the Schiſm, and aſſiſted at the Council of *Piſa*. In fine, *John* XXIII. made him Cardinal by the Title of St. *Chryſogone*, in the Year 1411; and in this Quality he was preſent at the General Council of *Conſtance*, and was one of thoſe that had a great Hand in all that was done there. There he compos'd ſome Treatiſes, and made many Sermons about the Matters which were handled in the Council; and afterwards he return'd to *Cambray*, where he died in the Year 1425.

There are many Works of *Peter* of *Ailly*, Printed and in Manuſcript. The Printed are as follows. Short Commentaries upon the four Books of the Sentences, Printed a-part in the Year 1500, and at *Stratsburgh* in 1490, together with the following Treatiſes, Queſtions or Principles upon the four Books of the Sentences, a Recommendation of the Holy Scripture, Principles upon the Courſe of the Bible, and chiefly upon the Goſpel of St. *Mark*. *Quæſtio Veſperiarum*, Whether the Church of Jeſus Chriſt is govern'd by the Law? The Queſtion *de Reſumpta*, Whether the Church of St. *Peter* is govern'd by a King, regulated by a Law, confirm'd by the Faith, and has a Right to Dominion. In the ſame year, and at the ſame place there were alſo Printed many Treatiſes of Piety, by the ſame Author, which have been alſo Re-printed at *Douay*, in 1634, *viz.* the Mirror of Conſideration which contains twelve Chapters; A Compend of Contemplation divided into three Treatiſes, whereof the 1ſt conſiſts of 12 Chapters of the 2d of the 2d of St. *Thomas*; the 2d is of the Spiritual Genealogy of *Jacob*, and the Figures which ſerve for Contemplation; the 3d of the Spiritual Senſes of a Man elevated to Contemplation; A work of the four ſteps of a Spiritual Ladder taken from St. *Bernard*; A ſhort Diſcourſe upon the Book of Pſalms; Meditations upon the thirtieth Pſalm, upon the Pſalm, *Judica me Deus*, upon the ſeven Penitential Pſalms, upon the Canticles, upon the *Ave Maria*, upon the Songs of the *Virgin*, *Zachary* and *Simeon*; together with an Epilogue of the four Spiritual Exerciſes; A Treatiſe of the Lord's Prayer, a Tract of the twelve Honours of St. *Joſeph*: The Treatiſe of the Soul, Re-printed at *Paris*, in 1505. Twenty Sermons, among which is a Sermon of the Trinity, Preach'd in the year 1405. at *Geneva*, before *Benedict* XIII. wherein he perſuades him to cauſe the Feaſt of the Holy Trinity to be celebrated in every Church, with a Conſtitution of this Pope upon this Subject, and a Treatiſe of the form and manner of chooſing a Pope, which was made in the time of the Council of *Conſtance*, as alſo his Treatiſe of the Reformation of the Church, preſented to the Fathers of this Council in the year 1415, Printed in the Collection Entituled, *Faſciculus rerum expetendarum*, and a Treatiſe of the Authority of the Church and Cardinals among the Works of *Gerſon*. There is alſo a Sacramental, which goes under the Name of *Peter* of *Ailly*, printed at *Lovain* in 1487. and the Life of St. *Peter* of *Moron*, or *Celeſtine*, printed at *Paris* in 1539. A Treatiſe of Eccleſiaſtical Power; A Treatiſe of the Interdict; A Treatiſe of the Permutation of Benefices, of Laws, and of a General Council; Some Queſtions about the Creation; An Anſwer to the Concluſions of Friar *Matthew*, for the Sect of Whippers, together with the Book of the Agreement of Aſtrology and Theology: Theſe two laſt are among the Works of *Gerſon*, the other have been printed at *Collen*, with ſome other Treatiſes of Aſtronomy: A Treatiſe of the Sphere printed at *Paris* in 1494. and at *Venice* in 1508; A Treatiſe upon the Meteors of *Ariſtotle*, and the Impreſſions of the Air, printed at *Strasburg* in 1504. and at *Vienna* in 1509. He had a great eſteem of Judicial Aſtrology, and refers to the Stars not only Civil Events, but alſo Changes of Religion, and the Birth of Hereſies; and he believ'd, That by the Principles of this Science, a Man might even foretel, the Birth of Hereticks, Prophets, and of Jeſus Chriſt himſelf.

The Manuſcript Works of *Peter* of *Ailly*, which are to be found in the Bibliotheque of the College of *Navar*, according to *Monſieur Launoy*, who has made a Catalogue of them, are as follows; A Queſtion decided in the Schools of *Navar*, *viz.* Whether it be Heretical to ſay, That 'tis lawful to give or receive Mony for obtaining a Right to Preach; A Propoſition made before the Pope againſt the Chancellor of the Univerſity of *Paris*, which begins with theſe Words, *Lord, I ſuffer Violence*; A Queſtion upon the Reprimand which St. *Paul* gave St. *Peter*; An Anſwer made in the *Sorbon* upon this Queſtion, *viz.* Whether it be a Perfection to be three Subſiſtences in one and the ſame Nature; Another Queſtion to which he anſwer'd in the *Sorbon*, *viz.* Whether the erroneous Conſcience of a reaſonable Creature can excuſe its Action; An Anſwer made in the Hall of the Biſhoprick, *viz.* Whether he that has a Power which Jeſus Chriſt has given him can be juſtly damn'd; Another Queſtion, *viz.* Whether the Liberty of reaſonable Creatures is equal before and after the Fall; An Invective of *Ezechiel* againſt Falſe Preachers; A Sermon made in the Chapter of the College of *Navar* upon this Text, *Truth is gone out of the Earth*; A Sermon upon St. *Bernard*; A Sermon upon theſe Words, *The Kingdom of Heaven belongeth to them*; A Sermon preach'd in the Synod of *Amiens*, when he was yet but Subdeacon, upon this Text, *Let your Prieſts be cloth'd with Righteouſneſs*; Another Sermon preach'd in the Synod of *Paris*; A Treatiſe upon *Boetius*'s Book of Conſolation; Two Treatiſes upon the Falſe Prophets, in the latter of which he treats of Hypocriſie, of Knowledge, of the Diſcourſe of good and bad Angels, and of Judicial Aſtrology; A Diſcourſe of the Viſion of the Garden of Scripture, which ſerves as a Preface to his Commentary upon the

the Canticles; Two Diſcourſes ſpoke before the Pope and the Conſiſtory of Cardinals, againſt Friar *John* of *Monteſon*; A Treatiſe made in the Name of the Univerſity of *Paris*, againſt the Errors of the ſame Friar, whereof the greateſt part is printed at the end of the Maſter of the Sentences.

Peter of Ailly Car. dinal.

The moſt conſiderable Work of *Peter* of *Ailly*, is his Treatiſe of the Reformation of the Church, which is nothing but an Abridgment of many other Works which he wrote upon the ſame Subject. He ſhews in the Preface the neceſſity of Reforming the Church, becauſe of the Diſorders which abound in the greateſt part of its Members, which will ſtill encreaſe unleſs a ſpeedy Remedy be applied. The Body of the Work is divided into ſix Chapters, the firſt is, about the neceſſity of Reformation in the Univerſal Church; for which end he ſhews, That General Councils muſt be celebrated oftner than they have been in Times paſt, and that Provincial Councils muſt be held every two Years: The ſecond concerns what muſt be reform'd in the Head of the Church, *i. e.* in the Pope and the Court of *Rome*, wherein there are many Things to be reform'd: Firſt, That Abuſe which has been the Origin of Schiſm, that one Nation ſhould detain the Pope in their Country for a conſiderable time to the prejudice of the reſt of *Chriſtendom*; and to prevent this, he thought it would be convenient, That no more Cardinals ſhould be made of one Nation than Another. Secondly, That to hinder the Cardinals from alledging, they had made the Election of a Pope thro' fear or violence; a Time muſt be fix'd, after which this Exception ſhall be no more receiv'd; and that the Council muſt judge to whom it belongs to take cognizance of it. Thirdly, That a Remedy muſt be applied to the three principal Grievances that the other Churches object againſt the Church of *Rome*; and which conſiſt in the great number of Exactions, of Excommunications and Conſtitutions. Fourthly, That care muſt be taken as to Collations and Elections of Benefices, to retrench many Exemptions which the Court of *Rome* had granted to Abbots, Convents and Chapters; and to aboliſh many Rights which the Officers of the Court of *Rome* had uſurp'd. The third Chapter is concerning the Reformation of the Church in its Principal Parts, *i. e.* the Prelats of the firſt Order; there he explains the Qualities which Biſhops ought to have, after what manner they ſhould live; he proves the Obligation they lie under to Reſide in their Dioceſs, and ſhews what care they ought to have to avoid all appearance of Simony, and to take nothing for Orders, nor for the Adminiſtration of the Sacraments; He adds, That it would be expedient to declare, That many things which paſs for Commands of the Church are only Counſels, to moderate the Laws of the Church, to abridge and purge the Divine Offices, to retrench a part of the Images and Feſtivals, and not to Canonize ſo many new Saints. The fourth Chapter is about the Reformation of the Religious Orders: He thinks it would be convenient that there ſhould not be ſo great a Number of them, nor ſo many different Orders, particularly of the Mendicants, whoſe great Number is burdenſome and prejudicial to the other States of the Church: That the begging of Preachers ſhould be ſuppreſs'd, which renders the Word of God contemptible, and the Monks muſt be hindred from going out of their Houſes, under pretence of Study: That it was alſo neceſſary to reform the Military Orders, and to bring them back to their ancient Inſtitution: That as to the Nuns no Monaſteries ſhould be ſuffer'd, which have not ſufficient Revenues to maintain the Nuns that are ſhut up in them, for want of which they are forc'd to go abroad. The fifth Chapter is about the Reformation of mere Eccleſiaſticks; he deſires that Benefices ſhould be fill'd with Perſons capable and worthy to poſſeſs them, That Dignities ſhould not be given but only to thoſe who are Doctors in Divinity or Law: He believ'd alſo, That the Univerſities wanted Reformation, and that they ſhould retrench the uſeleſs Studies that were in uſe there. He wiſh'd that the Manners of Eccleſiaſticks were reform'd, which were very diſorderly; That Archdeacons were oblig'd to do their Duty; That the Order of Prieſthood ſhould not be given but only to thoſe who were Qualified, and of good Morals. That for the Inſtruction of thoſe who are already Ordain'd, Lectures ſhould be made in Latin and French, about thoſe things of Religion which are moſt neceſſary, as about Vertues and Vices, about the Articles of Faith, the Sacraments, the manner of Confeſſing, and that they ſhould be publiſh'd in the Synods; That there ſhould be in each Church a Reader in Divinity, and a number of ſufficient Books. The ſixth Chapter is about the Reformation of Lay-men, and chiefly of Chriſtian Princes, where he gives them excellent Inſtructions concerning their Behaviour towards the Church and the General Council.

John Charlier Gerſon.

John Charlier ſirnam'd *Gerſon*, from the name of a Village in the Dioceſs of *Rhemes*, near *Rhetel*, in which he was born *December* the 14th, 1363. was Educated in Piety by his Father *Arnulphus*, and his Mother *Elizabeth*. When he arriv'd at the Age of Fourteen Years at *Paris*, he was receiv'd into the Society of Artiſts of the College of *Navar*, and after he had ſtudied there Humanity and Philoſophy he was receiv'd in the Year 1382. into the Society of Divines: And having ſtudied Divinity for Ten Years under *Peter* of *Ailly*, and *Giles Deſchamps*, he took his Degrees in the Faculty of Theology, and receiv'd the Doctors Cap in the Year 1392. Some time after, he ſucceeded *Peter* of *Ailly* in the Dignity of Chancellor and Canon of the Church of *Paris*. The Murder of *Louis*, Duke of *Orleans*, who was Maſſacred in the Year 1407. by Order of the Duke of *Burgundy*, ſtirr'd up the Zeal of *Gerſon* againſt *John Petit* a Divine; who, by a baſe Compliance had undertaken to juſtifie this Action. *Gerſon* made many Sermons againſt this Sanguinary Doctrine, caus'd it to be Cenſur'd by the Faculty of Theology, and

John Charlier *surnam'd* Gerson.

the Bishop of *Paris*: He bestirr'd himself vigorously for the Extirpation of the Schism before the Council of *Pisa*, but chiefly in the Council of *Constance*; at which he assisted in the Quality of Ambassador from the King of *France*, and of Deputy from the University of *Paris*, and the Province of *Sens*. He wrote several things, and spoke many Discourses during the time of the Council, and was there look'd upon as the most able of all the Divines. There he oppos'd stoutly the Error of *John Petit*, and caus'd him to be condemn'd by the Council, which brought upon him the Indignation of the Duke of *Burgundy*; insomuch that he durst not return to *Paris*, and was forc'd to retire into *Germany* Disguis'd in the Habit of a Pilgrim. There he stay'd for some time, but at last he return'd to *Lyons*, where he ended his Days on the 12th of *July* 1439. at the Age of 76 Years.

Gerson wrote many Books which have been Printed many times in *Germany*, at *Colen* in 1483. at *Strasburg* in 1488. and in 1444. at *Basil* in 1489. and in 1518; by *Martin Flacius*, in 1502. by *John Knobauch* in 1514; and twice at *Paris*, in 1521. in the *Gothic* Letter, and in 1606. These Editions were divided into four Parts.

The first contains the Treatises concerning Faith and the Ecclesiastical Power. Before it there is plac'd an Encomium of the Works of *Gerson*, after which follows a Concordance of the four Evangelists. The first of the Treatises about Ecclesiastical Power, is the Work which he compos'd upon this Subject at *Constance* while the Council was held, Entitled, Of the Ecclesiastical Power, and the Origin of Right and Laws. It contains Thirteen Considerations: In the first he gives the Definition of Ecclesiastical Power express'd in these Words: The Ecclesiastical Power is a Power that was conferr'd supernaturally and specially by Jesus Christ to his Apostles, and their Disciples, to pass to their Lawful Successors to the end of the World, for the Edification of the Church Militant according to the Laws of the Gospel, and for obtaining Eternal Life. He distinguishes in the second Consideration two sorts of Ecclesiastical Power, the Power of Order, and the Power of Jurisdiction; and divides the former into two, the Power of Order as to the Mystical and true Body of Jesus Christ and its Consecration, and the Power of Order as to the Mystical Body of Jesus Christ in its Members, *i. e.* the Church. The Power of Jurisdiction is also divided into two, that which concerns the External Court, and that which concerns the Internal; and the former is either such as Jesus Christ did immediately appoint, or such as Human Constitutions have ordain'd. The Power of Order which concerns the Consecration of the Body of Jesus Christ is equal in the Priests and the Bishops; but as to the Power of Confirmation and the Ordination of Ministers, that belongs to the Bishops, at least in its Plenitude and Perfection, and is equal in them and in the Pope, as *Gerson* proves in the third Consideration. He treats in the fourth of the Power of Jurisdiction in the External Court, which is Exercis'd over Christians whether they will or no, but with respect to Eternal Happiness; such is the Power of Excommunicating and Interdicting. He says, That this Power was given by Jesus Christ to his Church to be Exercis'd by a General Council; That altho' it was conferr'd upon St. *Peter* and his Successors, yet it was chiefly given to the Church: First, Because the Church is infallible, which cannot be said of the Pope: Secondly, Because the Church can set Bounds to the Power of the Pope, which the Pope cannot do to the Power of the Church: Thirdly, Because the Church comprehends all the Ecclesiastical Powers, even that of the Pope: Fourthly, Because the Church can make Laws to oblige the Pope and reform him, whereas the Pope cannot judge the whole Church, nor set any Bounds to its Power. As to the Effects of the Ecclesiastical Jurisdiction, *Gerson* says, That the last Penalty that the Church can inflict is Penal Excommunication, and that it has no Right to make use of any Corporal Punishment, but by the Concession of Princes; wherefore he does not approve that so many Censures have been us'd for maintaining this Jurisdiction. He treats in the fifth Consideration of the Power of Jurisdiction in the Internal Court, which is Exercis'd over those that voluntarily submit to it; by enlightening and perfecting them with Instructions, and the Administration of Sacraments, and Purifying them by Baptism and by Penance. After he has Establish'd these Principles, he applies them in the following Considerations. The Ecclesiastical Power consider'd in it self is unvariable, and continues the same from the beginning of the Church unto the end, and comprehends all the different Powers, even the Authority of the Pope: The same Power consider'd respectively in its particular Subjects is variable, since the Subjects are chang'd by Natural or Civil Deaths, by Deposition, Renunciation, *&c.* The Pope himself may voluntarily resign the Pontificat, or be Depos'd. The Power which respects the Institution of Ministers has very much varied in the Church, and the Ambitious Desires of Men has caus'd so great Confusions about it, that 'tis difficult to distinguish what is in it of Jesus Christ's Institution from that which is of Human appointment: The History of the Popes, of General Councils, and the Decretals of the Pope plainly discover this variety. But we ought to consider the many Processes about Benefices which buse the Court of *Rome*, the Collations and Seals of the Pope, the Annates, and an infinite number of Practices, by which the Pope would usurp the Institutions, the Rights, the Offices and the Benefices of all the Churches; they ought to remember, That God has not given them a Power but to Edification; they have a Right to reform Abuses, to watch over the whole Church, to turn out Intruders, to advance the Humble and Poor without Prayers or Presents. The Ecclesiastical Power consider'd according to its Usage and Exercise is variable, for tho' it be the Institution of Jesus Christ, yet the Use and Exercise of it is convey'd from some Men to others, according

according to the various Neceſſities of the Church. The Plenitude of this Power is ſubjectively in the Pope only, ſuppoſing that he be Ordain'd, which was given by Jeſus Chriſt to St. *Peter*, for him and his Succeſſors: But the Church and Princes have granted them Rights which they had not by the Inſtitution of Jeſus Chriſt, and the General Councils could make Laws which the Pope could not deſtroy, but only by diſpenſing in caſe of neceſſity or apparent advantage, becauſe Human Laws can never be made ſo general, but they will admit of ſome Exception and Interpretation; *Gerſon* there gives Excellent Rules about Diſpenſation. John Charlier *surnam'd* Gerſon.

After this, he proceeds to the Authority of the Church, and a General Council, which he proves to be the Sovereign Authority in the Church, and to have Right to exerciſe the Pontifical Juriſdiction; and alſo to take care of it for a time, tho' they cannot aboliſh it for ever. The twelfth Conſideration is about the Power of the Pope with reſpect to Temporal Revenues. He ſays, That he has no Power to diſpoſe of the Revenues of Clergy-men, and much leſs of thoſe of Lay-men, altho' the Government, Direction and Regulation of theſe Revenus belong to him. He owns, That theſe Doctrins are contrary to two oppoſite Errors, whereof one is, That the Eccleſiaſticks ought not to have Temporal Revenues, that if they have any they are only Alms which are not due, and which they ought not to enjoy, but to live in the Poverty of Jeſus Chriſt; the other is, That the Pope is the Sovereign Lord of Temporals as well as Spirituals; That all Kings receive their Power from him, or at leaſt that he is abſolute Lord of the Eccleſiaſtical Revenues, and that he can diſpoſe of them according to his Will without being guilty of Simony, and without admitting any Appeal from his Judgment. He concludes from all theſe Conſiderations, That the Power of the Pope is much Superior to all other Power Eccleſiaſtical and Temporal; but that the Power of the Church and a General Council is more extenſive and large, not only for its Infallibility, but for the Right it has to Reform the Church in its Head and Members, and to decide as the laſt reſort the Cauſes of Faith. He defines a General Council a Congregation made in any place by a Lawful Authority, of all the Hierarchical Orders of the Catholick Church, from which none of the Faithful are excluded, who has a mind to be heard in order to the Management of what concerns the Government of the Church in Faith and Manners. It belongs to the Pope to call them together except in three Caſes, in which the Congregation of a Council may be made without the Pope: The firſt is, If the Pope be naturally dead, civilly or canonically, if he be Depos'd, Diſtracted, or a Priſoner in any place where he cannot be addreſs'd unto; The ſecond is, If being requir'd to call a Council, he does obſtinately refuſe to do it; The third is, If a General Council being Lawfully Aſſembled appoint the time and place of a ſubſequent Council. The Prelats that ought to be preſent at a Council are thoſe of the firſt Order, *viz.* Archbiſhops and Biſhops who ſucceed the Apoſtles; and Prelats of the ſecond Order who are Succeſſors to the 72 Diſciples: Both the one and the other have a Definitive Voice in the Council, other Perſons have only a Conſultative Voice. By the Prelats of the ſecond Order are underſtood the Pariſh-Prieſts; but this cannot be extended to the Regulars, who Exerciſe no Hierarchical Functions but by Privilege. The thirteenth Conſideration contains the Definition and Diviſion of the differen ſorts of Laws of Juriſdiction and Government. This Treatiſe of *Gerſon* was written and repeated in the Council of *Conſtance* 1417.

The ſecond Work of the ſame firſt Part is a Diſcourſe ſpoken at the ſame Council in 1415. upon occaſion of the Proceſſions that were made for the happy Voyage of the King of the *Romans* to *Peter de Luna*; wherein he explains the Progreſs which the Council made towards Peace, by removing the Obſtacles which hindred the Extirpation of the Schiſm and Hereſie, and the Reformation of Manners. In it he confirms the Authority of the Council above the Pope in Matters of Faith, and as to the Reformation of Manners.

The third Treatiſe is Entitled, *de Auferibilitate Papæ ab Eccleſia*, the Subject whereof is not as ſome imagine, That the Church can take away the Pope for ever; but that there are many Caſes wherein the Church may be for a time without the Pope, and that there are ſome Caſes wherein he may be Depos'd. He takes for the Text of his Diſcourſe the Words of Jeſus Chriſt in St. *Mark Ch.* 2. *The time will come when the Bridegroom ſhall be taken away from you*, whereupon he enquires; Firſt, Whether Jeſus Chriſt who is the Bridegroom of the Church can be taken from the Church and its Members. And firſt, he lays it down for certain, That he cannot be taken away from the whole Church according to the Ordinary Law; Secondly, That tho' he may ceaſe to be the Spouſe of particular Believers in the Church Militant, yet he cannot ceaſe to be the Spouſe of the whole Church Collectively; Thirdly, That he cannot ceaſe to diſpenſe continually his Graces to the whole Church, and every one of its Living Members; Fourthly, That it was not poſſible, That Jeſus Chriſt ſhould be taken away from the far greateſt part of his Spouſe, ſo that the Church ſhould ſubſiſt in one Woman only, or in the Sex of Women only, or in Lay-men only. This is what concerns Jeſus Chriſt. Now follow the Propoſitions which concern the Pope his Vicar; Firſt, The Monarchical State of the Church Eſtabliſh'd by Jeſus Chriſt cannot be chang'd. Secondly, A Pope may ceaſe to be the Vicar of Jeſus Chriſt by Ceſſion or Reſignation of the Pontificat. Thirdly, He may be remov'd by a General Council, even againſt his Will in ſome Caſes; and tho' the Council cannot take from him the Power of Order, yet it may Deprive him of the lawful Execution of the Power of Order, and of his Juriſdiction. Fourthly, The Council has Power to do this legally and with Authority. Fifthly, The Pope may be Depos'd as a Heretick and Schiſmatick, tho'

he

John Charlier *ſtrain'd* Gerſon.

he be only mentally ſo, in ſuch Caſes as he may be preſum'd and judg'd to be ſuch. Sixthly, He may in ſome Caſes be depriv'd of the Pontificate without any Fault of his, though not without cauſe, as if he become incapable of doing his Duty, if he do not prove that his Election was Canonical; if his Deprivation be a means to procure the Peace of the Church, or the Re-union of a great many People; or if he has promis'd to reſign. Seventhly, The Church cannot take away the Vicar of Jeſus Chriſt unto the end of the World, ſuppoſing that it ſhall laſt yet for ſome time: From whence he concludes, That thoſe who contribute to maintain a Schiſm, oppoſe the Order of Jeſus Chriſt, becauſe they hinder the Church from having a lawful Head.

The 4th Treatiſe of *Gerſon*, is about the manner of our Behaviour during a Schiſm; where he ſhews, That when it is doubtful which of the Competitors is the true Pope, we ought to abſtain from Condemning one another, and endeavour to procure the Peace of the Church, either by obliging the Competitors to reſign their pretended Rights, or by withdrawing our Obedience to them; but above all things, we ought not to divide the Communion of one from the other. At the end of this Treatiſe, he has added an Appendix, wherein he gives a Catalogue of the Schiſms of the Church of *Rome*.

The 5th Work, is a Treatiſe of the Unity of the Church, wherein he ſhews with what Zeal we ought to ſeek after Union with one ſole Head the Vicar of Jeſus Chriſt; and of what importance it is to procure it.

After this follows a Treatiſe of the different States of the Eccleſiaſticks, of their Duties and Privileges; Firſt, With reſpect to the Pope, who hath the Supremacy in the Church, tho' he be ſubject to the Laws of General Councils; and ought alſo to pay a Deference to other poſitive Laws. Secondly, With reſpect to the Biſhops, who are of Divine Inſtitution, and exerciſe their Power in Subordination to the Pope, yet ſo that he cannot deſtroy it, nor deprive the Biſhops of it without Reaſon, or reſtrain their Rights or Juriſdictions beyond reaſonable Bounds. Thirdly, With reſpect to Pariſh-Prieſts, who ſucceed the 72 Diſciples, and who are alſo inſtituted by Jeſus Chriſt, who, although they be inferiour to Biſhops, yet are ſuperiour to the Regulars, having a Right to Preach and Adminiſter the Sacraments. Fourthly, With reſpect to the Regulars, who are privileg'd, and have been choſen to Preach, and hear Confeſſions a long time after the Eſtabliſhment of the Church; a Privilege which they ought to uſe Charitably, and not from a Principle of Intereſt, Emulation or Ambition, and to the Prejudice of the Pariſh-Prieſts, and not at all but when they are approv'd by the Biſhop.

The next Treatiſe is a Work purely of Morality, wherein *Gerſon* collects many Chriſtian Maxims for all Eſtates; after which follows a Sermon preach'd at *Conſtance*, wherein he relates divers Signs of the approaching Deſtruction of this World; among which he places the Pomp, Pride and Tyranny of the Prelats of his time, and the Novelty of Opinions.

After this we find a Catalogue of the Faults of Eccleſiaſticks, which are many: The plurality of Benefices is not forgotten there, nor the Tricks and Sollicitations that are us'd to obtain them, the Abſence of Biſhops from their Dioceſſes, the Negligence of Eccleſiaſticks in performing their Office, and reading Divine Service; their Ignorance, the worldly Life which they lead, the Pomp and Pride of Cardinals and other Prelats, and an infinite number of Diſorders both in the Manners and Behaviour of the Eccleſiaſticks.

The three following Treatiſes were Compos'd before the Council of *Conſtance*, at ſuch time as *Benedict* XIII. was yet acknowledg'd by *France*; wherein he proves the Right that *Benedict* had to the Pontificat, and would have him put an end to the Schiſm, by way of Com-promiſe or Ceſſion, rather than by a General Council.

Gerſon being ſent to Pope *Benedict* by the Univerſity of *Paris*, preach'd before him two Sermons at *Taraſcon*, in the Year 1404. one on the day of our Lord's Circumciſion, and the other about the Peace of the Church; wherein he undertakes to perſuade the Pope that he ought to embrace all ways for procuring it, even by reſigning, if need were, his Right to his Adverſary. This Diſcourſe was ill taken, wherefore *Gerſon* was forc'd to juſtify himſelf by two Letters which he wrote; whereof one is addreſs'd to the Duke of *Orleans*, and the other to the Biſhop of *Cambray*. In theſe Letters he ſpeaks of another preceding Sermon, deliver'd before the ſame Pope at *Marſeilles*; wherein he declares the Occaſion of his Embaſſy, which is printed after the other two, whereof we have now ſpoken, although it ſhould be before them; and there is alſo among them a Diſcourſe which was not preach'd by *Gerſon* till a long time after, in the preſence of *Alexander* V.

The other Pieces of *Gerſon* about the Schiſm, are a Diſcourſe ſpoken in the Name of the Univerſity of *Paris*, in 1408. in the preſence of the Embaſſadors from *England*, who were going to the Council of *Piſa*, wherein he congratulates them, that they were going to this Council to endeavour after the Peace of the Church, exhorts them to make a Peace, and ſhews them the means of procuring it. There is a Trialogue of his about the matter of the Schiſm; wherein he introduces Zeal, Good-will and Diſcretion, diſputing together, about the means of putting an end to Contention; a Letter in the Name of the Univerſity of *Paris*, againſt the Letter in the Name of the Univerſity of *Tholouſe*; and a Letter in the Name of the King of *France*, to juſtify his Subſtraction of Obedience from *Peter de Luna*.

After

After theſe Works follow many Sermons preach'd at *Conſtance* during the time of the Council. In the ſecond he ſets himſelf againſt the Partizans of the Duke of *Burgundy*, who would hinder the Council from Examining and Condemning the Errors of *John Petit*; and ſhews by many Reaſons that 'tis very neceſſary to be done. At the end of this Sermon there is a ſmall piece wherein he recollects divers Errors, chiefly about this Precept of the Decalogue, *Thou ſhalt not kill*; againſt which ſome had advanc'd many cruel and ſanguinary Propoſitions, prejudicial to the Security of Princes; and about the Validity of Confeſſions made to Friars Mendicants. The Duke of *Burgundy* having caus'd the Propoſition of *John Petit* to be maintain'd by *Peter* Biſhop of *Arras*, That it was lawful to kill Tyrants; *Gerſon* reply'd to him in the Name of the King of *France*, in a long Diſcourſe ſpoken in an Aſſembly of the Fathers of the Council, on the 5th of *May* 1416. and made two other Sermons, wherein he ſearches this Matter to the bottom, and refutes at large the Propoſitions of *John Petit*, and relates the Cenſure of it, made at *Paris*, both by the Biſhop and the Doctors. John Charlier ſirnam'd Gerſon.

The three following Treatiſes are not concerning the Affair of the Schiſm, but the Principles of Faith: The firſt is entitled a Declaration of the Truths which muſt be believ'd, and according to him they are as follow; Firſt, All that is contain'd literally in the Canonical Books; Secondly, All that is determin'd by the Church, and receiv'd by Tradition from the Apoſtles; not all that it tolerates, or permits to be read publickly, but only what it defines by a Judgment, condemning the contrary; Thirdly, The Truths which are certainly reveal'd to ſome private Perſons; Fourthly, The neceſſary Concluſions of Truth which are eſtabliſh'd upon the preceding Principles; Fifthly, The Propoſitions which follow from theſe Truths by a probable Conſequence, or which are deduc'd from a Propoſition of Faith, or any other ſuppos'd to be true; Sixthly, The Truths which ſerve to cheriſh and maintain Devotion, though they be not perfectly certain, provided they be not known to be falſe. From theſe Propoſitions he draws the following Corollaries; Firſt, That 'tis falſe and heretical to affirm, That the literal Senſe of Scripture is ſometimes falſe; Secondly, That 'tis Blaſphemy and Hereſie to maintain, That nothing that is evidently known can be of Faith; Thirdly, That 'tis alſo Heretical and Blaſphemous to ſay, That the Precepts of the Decalogue are not of Faith, and that the contrary Propoſitions are not Heretical; Fourthly, That the Learned are obliged to believe with an explicite Faith many Propoſitions that are the Conſequences of the prime Truths, which the common People are not oblig'd to believe; Fifthly, That the Paſtors, Doctors, and other Perſons plac'd in Eccleſiaſtical Dignity, are oblig'd to believe explicitly the Precepts of the Decalogue, and many other Points of Faith, which other Chriſtians are oblig'd to believe only implicitly. The ſecond Treatiſe is entitled, *Of Proteſtation or Confeſſion in Matters of Faith againſt Hereſies*; where he treats of Proteſtations both general and particular, and of Revocations and Retractations which we are oblig'd to make in Matters of Faith; and ſhews, that a general Proteſtation is not ſufficient to juſtifie a Man when he is guilty of particular Errors; that a particular Proteſtation which is conditional, and expreſs'd in theſe Words, *I would believe this Truth if it were known to me to be ſo*, does not juſtifie neither before God nor Men. He that revokes an Error which he hath held, ought not to ſatisfie himſelf with making a particular Proteſtation of the contrary Truth; but ought to mention, that he retracts the Error which he maintain'd; and this Revocation does not hinder him from being an Heretick before: Yet this is not neceſſary with reſpect to thoſe who have been in Error, but did not know it, nor maintain it obſtinately. Laſtly, A Retractation does not hinder but he who has made it may ſtill be ſuſpected of Hereſie, if he diſcovers by external Signs that his Revocation is not ſincere. The third Treatiſe contains the Characters of Obſtinacy in Matters of Hereſie. In it he defines Obſtinacy, a Depravation of the Will caus'd by Pride or ſome other Vice, which hinders him that is in Error from ſeeking carefully after the Truth, or embracing it when it is made known to him. The Signs of Obſtinacy are theſe, when he who is in Error ſuffers Excommunication; when being Cited he does not appear; when he defends an Error contrary to the Truth, which he is oblig'd to believe with an explicit Faith; when he hinders the explaining and defining of the Truth; when he declares himſelf an Enemy to thoſe who would have the Matter decided; when he denies a Truth which he had formerly taught; when being requir'd to explain the Truth to the Doctors or Judges, he will not follow their Advice; when he ſtirs up Wars and Seditions, becauſe the Truth has been explain'd; when he declares, That he would rather die than change his Opinion; when he defends or maintains a Heretick, knowing that he is in an Error; laſtly, when one does not oppoſe an Error as he may, or ought, either by his Office, if he be a Judge, or from brotherly Charity. Theſe, according to *Gerſon*, are the 12 Signs of Obſtinacy.

The Treatiſe upon that Queſtion, Whether it be lawful to appeal from the Judgment of the Pope in Matters of Faith? was compos'd by *Gerſon*, after the Election of *Martin* V. upon occaſion of that Pope's refuſal to condemn the Propoſitions, of which the *Polanders* deſired the Condemnation. There he maintains the Affirmative, becauſe the Judgment of the Pope is not infallible, as that of a General Council is; wherefore in Matters of Faith, no judicial Determination of any Biſhop, or even of the Pope himſelf, does oblige the Faithful to believe a Truth as of Faith; although it oblige them under pain of Excommunication not to be Dogmatical in affirming the contrary, unleſs they have evident Reaſon to oppoſe againſt the Determination founded on the Holy Scripture, or Revelation, or the Determination of the Church and a General

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General Council; but in every Caſe, as we may appeal from the Judgment of a Biſhop to the Pope, ſo we may appeal from the Judgment of a Pope to a General Council.

The following Pieces are concerning the Proceſſes made againſt *Peter de Luna* in the Council, to ſhew that he is Perjur'd, Schiſmatical, one that gives Scandal to the Church of God, and is ſuſpected of Hereſie, and that as ſuch he ought to be depos'd.

In the laſt Piece he examins this Propoſition, Whether the Sentence of a Paſtor, tho' it be unjuſt, ought to be obſerv'd; and he maintains, That it is falſe, erroneous, ſuſpected in Matter of Faith. He explains alſo this other Propoſition, Unjuſt Sentences are to be fear'd, that is, that they may ſometimes be the occaſion of fear, with reſpect to timerous Conſciences, but not that they are in themſelves formidable.

The Treatiſe of the Incarnation, which follows, conſiſts of two Parts; in the firſt, he treats of the Natural Incarnation of Jeſus Chriſt; and in the ſecond, of the Euchariſt. In the former he ſpeaks of the immaculate Conception of the Virgin, of the Perfections and Graces which ſhe receiv'd from Jeſus Chriſt, who gave her all thoſe, which he in his Wiſdom thought convenient, but not all thoſe which he could have given her. As, for inſtance, he gave her not the perfect uſe of her Reaſon immediately after her Conception or Birth, which would be a raſh Aſſertion. In the ſecond Part he treats of the actual Reception of the Body of Jeſus Chriſt in the Euchariſt; he examines what we ought to think of the Spiritual Sentiments of Love, and the Tenderneſs which ſome of the Faithful feel; and ſhews, that they are not neceſſary, that often times they are Illuſions, that when one gives himſelf up to them, he is liable to fall into Extravagances and Errors.

John Ruſbroek had fallen into this Exceſs, in the third part of his Book about the Ornament of the Spiritual Marriage; where he advances many Propoſitions about the Union of the Contemplative Soul with God. *Gerſon* refutes him in the Letter which he wrote to a *Carthuſian*; wherein he ſhews how dangerous it was to make uſe of new Terms to expreſs the more ſublime Truths of Divinity; and that thoſe who have not ſtudied the Doctrins of Religion, how contemplative ſoever they may be, ought not to meddle with Teaching, or talking of ſpeculative Truths, becauſe they are liable to fall into dangerous Errors, or at leaſt to advance many Propoſitions that are falſe and ill-expreſs'd, which give occaſion to the common People to fall into Error. *John Schonhow* wrote a Piece to defend the Treatiſe of *Ruſbroek*; to which *Gerſon* anſwer'd in a ſecond Letter, wherein he ſhews, that theſe Novelties cannot be excus'd, nor maintain'd. This Piece of *John Schonhow*, and the Anſwer of *Gerſon* follow the firſt Letter whereof we now ſpeak.

The two Lectures upon St. *Mark* are Diſcourſes, wherein he handles divers Queſtions of Morality and Diſcipline; as, about the Validity of Confeſſions made to Friars Mendicants, the Reiteration of Confeſſion, the literal Senſe of the Scripture, the Cauſes of Errors, *&c.*

He ſhews in a Piece about the Communion of the Laity under both kinds, that though the Scripture is the Rule of Faith, yet it may admit ſome Interpretations; and that it belongs to the Church to explain it. In the ſecond Part of this Piece he oppoſes the Error of thoſe who maintain'd, That it was neceſſary to Salvation for the Laity to communicate under both kinds; and relates the Reaſons for juſtifying the taking away the Cup from them.

The two next Treatiſes are very uſeful for eſtabliſhing ſuch genuine Principles, whereby we may diſtinguiſh true Doctrin from that which is falſe. The former is entitled, *The Tryal of Spirits*; and the latter, *The Examination of Doctrins:* In the former, he gives Rules for diſtinguiſhing falſe Revelations from true; in the latter, he lays down the Maxims by which we may know, to whom it belongs to examine a Doctrin, and what Rules they are to follow in this Examination. A General Council is the Sovereign Judge of Doctrins of Faith; after it the Pope, whoſe Authority nevertheleſs is not infallible, and each Biſhop in his own Dioceſs, whoſe Deciſion is different from that of the Pope; ſo that the Authority of the firſt extends to the whole Church, whereas the two laſt can oblige only thoſe that are ſubject to their Juriſdiction. The Doctors alſo have an Authentick Judgment in Matters of Doctrin; and each Perſon inſtructed in Scripture and Tradition may alſo give his Judgment, and teach even the Pope and Prelats thoſe Truths which he knows. The ſame is to be ſaid of thoſe who have the Spirit of Diſcretion and Underſtanding. The Rules which we are to follow in judging of a Doctrin, whether it be ſound or no, are theſe: Firſt, That it be agreeable to Scripture and Tradition: Secondly, That he who Teaches have Authority to do it, and be worthy of Credit; upon which account the Viſions and Revelations of Women are commonly ſuſpected, becauſe they may be eaſily ſeduc'd: Thirdly, That we ought to examine the Deſign of him that publiſhes a Doctrin, whether he be acted by Pride, Intereſt or Pleaſure. In the end of this Treatiſe he relates the Example of a Woman in a Town of *Breſſe*, who perſuaded many Perſons that ſhe had deliver'd Souls out of Hell, by feigning Extaſies and wonderful Things, and by uſing extraordinary Abſtinence; and who being taken, confeſs'd that ſhe feign'd all theſe things to get a Livelihood. He adds afterwards other Rules very uſeful to preſerve us from theſe ways of Seducing.

He makes an Encomium of St. *Bonaventure*, in a Letter written 1426, to a Friar Minor at *Lyons*, and in another Letter written 1424. to *Oſwald* a *Carthuſian*.

In

In the Letter addreſs'd to the Students of the College of *Navar*, he gives his Opinion about the Studies a Divine ought to follow. As to the Schoolmen, he adviſes them to read *William Auxerres*, St. *Bonaventure*, *Durand*, *Henry* of *Gandavo*, and St. *Thomas*, chiefly in his 2d of the 2d. He blames theſe Authors and the like, only for one thing, That they have handled Queſtions purely Phyſical, Metaphyſical, or even Logical, in Theological terms. As to Morality, he adviſes them to read Matters of Hiſtory, the Dialogues of St. *Gregory*, the Conferences and Lives of the Fathers, the Confeſſions of St. *Auſtin*, and the Legends of the Saints: As to Preaching, the Myſtical Expoſitions of the Fathers; ſuch as the Morals and Paſtoral care of St. *Gregory*, the Commentary of St. *Bernard* upon the Canticles, and ſome Works of *Richard* of St. *Victor*, and of *William* of *Paris*. As to the Works of Prophane Authors, he would not have a Chriſtian give his Mind wholly to them; but only look into them, and curiouſly run them over, like a Traveller, to pick up their moral Sentences, to form a Style, and to render himſelf moderately skill'd in Hiſtory and Poetry. John Charlier *ſirnam'd* Gerſon.

In a Letter written to the ſame, he gives them Inſtructions, and exhorts them not to oppoſe the Re-eſtabliſhment of the French Preachers in the Univerſity of *Paris*, but to favour it.

Gerſon being conſulted by a *Carthuſian*, if he might quit his Convent, or forbear to repeat ſome part of his Office, that he might have more time to read and ſtudy, and about the Books which he ſhould read; anſwers this Regular in Eighteen Propoſitions, whereof the Twelve firſt tend to ſhew that the Deſign of this Regular is dangerous and irregular, and the Six laſt to inform him in the Studies he ſhould follow. Upon this occaſion he refers him to his Book about the Examination of Doctrins, adviſes him to read Spiritual Books, as moſt agreeable to his Profeſſion; among the reſt, the Works of St. *Bernard*, the Morals of St. *Gregory*, the Spiritual Works of *Richard*, and *Hugo* of St. *Victor*, and of *Bonaventure*.

In another Tract he notes the Books which muſt be read with Precaution; among which are the Works of the Abbot *Joachim*, of *'Ubertin* of *Caſal*, of *Raimund Lully*, and among the Ancients the Ladder of *John Climacus*.

In another Treatiſe he gives the Signs for diſcerning between true and falſe Viſions; the Firſt is Humility; the Second, Submiſſion; the Third, Patience; the Fourth, the Truth of all the Predictions and Things which are ſaid to be reveal'd; and the Fifth, Charity.

The Trilogue of Aſtrology Theologiz'd, is a Dogmatical Work, wherein he treats of the Heaven, the Stars, their Influences, of the Angels; and eſtabliſhes Principles for confuting Judicial Aſtrology.

In the next Treatiſe he oppoſes the ſuperſtitious Opinions of thoſe who believ'd certain Days to be happy or unhappy; and in two other Treatiſes, the Superſtition of two Phyſicians of *Montpelier*; whereof one made uſe of a Medal, whereon was engraven the Figure of a Lyon, for curing Diſeaſes; and the other would not make uſe of his Remedies but on certain days.

In a fourth Treatiſe about this Matter, he confutes the Errors of the Magical Art by very ſolid Principles; and proves that this Art is equally falſe and criminal. He relates at the end of this Treatiſe, a Cenſure of the Theological Faculty at *Paris*, made the 19th of *September*, 1398. againſt 27 Propoſitions which tend to juſtifie the Practice of Magick.

A Regular of the Order of Friars Preachers, nam'd *Matthew Grabon*, of the Convent of *Weimar*, in the Dioceſe of *Mersbourg* in *Saxony*, having aſſerted ſome Propoſitions, which advanc'd the State of the Regulars ſo far above that of the Seculars, that he affirm'd there could be no Perfection out of the Religious Orders; and that the Evangelical Counſels, and the Vertue of Poverty could not be practis'd in the World: This Doctrin was condemn'd by the Cardinal of *Cambray*, about which *Gerſon* relates his own Opinion, and founds it upon ſix Propoſitions: Firſt, That the Chriſtian Religion can only be properly call'd a Religion: Secondly, That it does not oblige Men to the Obſervation of the Evangelical Counſels: Thirdly, That it may be perfectly obſerv'd without a Vow, which obliges to the practice of theſe Counſels: Fourthly, That particular Rules are not neceſſary for the more perfect Obſervation of the Chriſtian Religion: Fifthly, That 'tis an improper Speech to ſay, That Religious Orders inſtituted by Men, are a State of Perfection: Sixthly, That the Pope, Cardinals and Prelats, ought to obſerve the Chriſtian Religion more perfectly than the Regulars. From theſe Principles he draws Concluſions contrary to the Propoſitions of Friar *Matthew Grabon*. This Affair being examin'd in the time of the Council of *Conſtance*, this Regular was forc'd to Retract; and his Retractation follows afterwards in the Treatiſe of *Gerſon* againſt theſe Errors.

The next Treatiſe is againſt the Sect of Whippers, and the publick Whippings. He obſerves at firſt, that the Law of Jeſus Chriſt ought not to be burden'd with ſervile Works, nor mingled with Superſtitions; that its Vertue proceeded from Mercy and the Grace which is produc'd by the Sacraments; from whence he concludes, that the Whippers who maintain, that Whipping is of more Vertue for Remiſſion of Sin, than Confeſſion, and who equal it to Martyrdom, are in an Error: He ſays, 'tis to be fear'd leſt this Effuſion of the Blood of Eccleſiaſtical Perſons, and in holy Places, ſhould make the former fall into Excommunication or ſome Irregularity, and profane the latter; that when it is forbidden to impoſe publick Penance upon Clergy-men, it is much leſs lawful to chaſtiſe them publickly with Whippings, which are contrary to Modeſty and Decency; that to make theſe Whippings lawful, they ſhould be impos'd as a Penance by ſome Superiour; that 'tis convenient they ſhould be us'd by the hand of another

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ther with Moderation, without Scandal, without Oſtentation and Effuſion of Blood, as it is practis'd in ſome approv'd Convents, and by devout Perſons; that publick Whippings are a dangerous Novelty condemn'd by the Church, and are the cauſe of infinite Miſchiefs, as the contempt of Prieſts and Sacraments, the Idleneſs, the Robbery, the Lewdneſs, *&c.* From whence he concludes, That a ſtop muſt be put to this Practice leſt it ſhould revive and prevail, by oppoſing it with Preaching, with Laws, and by Chaſtiſing the Diſobedient; and beſides, as it is not lawful to cut off any Member unleſs it is for the Health of the Body, ſo neither does it ſeem to be lawful to draw Blood out of the Body by Violence, unleſs it be by the way of Medicine. After this Treatiſe, follows a Letter addreſs'd to St. *Vincent Ferrier* of the Order of Friars Predicants, which does not ſo vigorouſly oppoſe this Uſage, but rather recommends the Care of it to him; and deſires him to come to *Conſtance*, there to procure the Condemnation of this Sect of Whippers. Theſe things were written in the Year 1417.

The next Treatiſe, againſt the Proprietors, who make Profeſſion of the Rule of St. *Auſtin*, is falſely attributed to *Gerſon*. This is the laſt Piece of the firſt part of his Works.

The ſecond part conſiſts of Moral Writings: The firſt is entitled, *Moral Rules*, and is a Collection of many Axioms and Maxims upon different Subjects, which appear not to have *Gerſon*'s Style, as neither has the next Treatiſe, which is an Abridgment of Speculative and Moral Theology.

The Tripartite Work, wherein he treats of the Precepts of the Decalogue, of Confeſſion, and the Art of dying well, was found ſo uſeful, that the Biſhops of *France* made choice of it in their Synods, to ſerve for an Inſtruction to Prieſts, and to the Faithful of their Dioceſſes; recommended it to the Curates to be read in their Exhortation, and inſerted into the Rituals. The firſt part contains an eaſie Expoſition of the Articles of Faith, and a very uſeful Explication of the Precepts of the Decalogue; the ſecond, the different Sins of which one may accuſe himſelf in Confeſſion; and the third, Exhortations and Prayers to aſſiſt a Man at the time of Death. Theſe things are handled in this Piece, after a plain, but ſolid and inſtructive manner.

The Treatiſe of the Difference between Venial and Mortal Sins, was written in French by *Gerſon*, and tranſlated into Latin by ſome Perſon at the ſame time. To diſtinguiſh between theſe two Sins, he lays down as a Principle, That among the Commands of God, there are ſome which we are oblig'd to practiſe, under pain of forfeiting his Grace, and incurring eternal Damnation, *viz.* thoſe which bind us to the Obedience we owe to God, and thoſe which maintain Society among Men, as the Commands of loving God, of not Killing, not Stealing, *&c.* There are other Commands which have only a temporal Penalty annex'd to them; to violate the former is a mortal Sin, and to tranſgreſs, the latter is only a venial Sin. But a Command may be violated either upon mature Deliberation, with certain Knowledge and an expreſs Conſent, or through Ignorance from a firſt Motion, and without a formal Conſent; and in this Caſe they do not always Sin mortally by tranſgreſſing one of the former Commands, becauſe it is the Conſent that makes the Sin: And thus theſe Sins which are call'd Mortal, are not always ſo. Vain-glory of it ſelf is only a Venial Sin; but it becomes a Mortal Sin, upon the account of the end, or the Action wherein the Vain-glory is ſought for. He diſtinguiſhes the Caſes wherein it is a Mortal Sin, and wherein it is not. He runs over alſo the other Capital Sins, and examines what Circumſtances render them Mortal or Venial. He ſhews alſo on what occaſion Ignorance or Sincerity excuſes from Sin. He gives many Inſtructions about Confeſſion, and the Sins which are committed in the way of Traffick, about the Obligation to take off the Excommunication which is incurr'd, and having no Commerce with thoſe who are excommunicated. Laſtly, he proves that we ſhould avoid all kind of Sins, and explains by a Compariſon which are Mortal, and which Venial.

The following Treatiſes are concerning the Sacrament of Penance. In the firſt, entitled, *Of the Art of hearing Confeſſion*, he gives divers Rules to Confeſſors concerning their Office. In the ſecond, he teaches them after what manner they ought to behave themſelves, to make their Penitents confeſs the Sin of Debauchery. In the third, he teaches them divers Remedies which they may apply to hinder a Relapſe. In the fourth, he reprimands a Cuſtom of the Order of the *Carthuſians*, whereby the Confeſſors of that Order did not grant Abſolution, but only for Venial Sins; and as to Mortal Sins, referr'd them to their Superiours. In the fifth, he treats of the different kinds of Excommunication, and of Irregularities, and of the manner of granting Abſolution. In the ſixth, he treats of the form of Sacramental Abſolution, of the other Abſolution, of Excommunication, of Indulgencies and their Effect. In the next Piece he enquires whether a dead Man may be abſolv'd. In the eighth and ninth, he ſpeaks of reſerv'd Caſes. In the tenth, he explains wherein conſiſts the Power of binding and looſing. In the following Treatiſes he decides divers Caſes about Irregularities and Abſolutions. Laſtly, he treats of Indulgencies in two particular Tracts, wherein he has very uſeful Diſcourſes about Indulgencies and their Effects. After all he concludes, that a Man ought not to be Prodigal of them, leſt they ſhould become contemptible; that he ought to give them only for the publick Good, and that he ought to take heed leſt he appear to grant them out of Intereſt.

In another Treatiſe he reſolves four Queſtions, *viz.* Firſt, If it be always a Sin to ſpeak Evil of another in his Abſence; Secondly, If he that has made a feign'd Confeſſion be oblig'd to confeſs all his Sins anew; Thirdly, Whether the Perſon Confeſſing being ſuſpected of not examining

Comments.

For we ought to consider the end which he has who speaks Evil of his Neighbour; which may be, First, The Instruction or Information of those to whom he speaks Evil, or that they may not be deceived by those of whom he speaks Evil: Secondly, The profit of those who are absent, that those to whom it is spoken, may provide for them: Thirdly, Certainty, as an effect of reason: Fourthly, Charity. One may speak Evil of his Neighbour without Sin, nay, and deserve well, as when he does it for a just cause. Marriages; the third is seldom free from Sin, and some-times is Meritorious, the last is always a Sin. For resolving the second he distinguishes four sorts of Confessors; The first, which is made by a pernicious Eye; the second, by Ignorance or Confession; The first, because he has not a true Resolution to forsake his Sin; the third, because he has not duly examin'd himself. The first of these Fathers renders the Confessor Inexcusable, the second also, if it be done with a design of Fraud, and he deceive the Confessor; but if he does it out of Ignorance, which the Penitent endeavours he ought not to be denied Absolution for certain good Reasons. The third renders also the Confession Invalid, does not always render the Confession void. As to the third Question, he says, that if the Confessor be not a Governor, he may delay the Confession, or refer the Penitent to another Confessor; but if he be a Curate, and he oblig'd to grant him Absolution, and the Penitent will not answer his Questions, he ought to grant it him with a tacit Condition, That he answer him if he commands any Sin; but if the Penitens be willing to be examin'd and to answer to the Questions, he ought so to do in with Prudence. Lastly, as to the fourth he answers, that he must follow the Customs of the place.

Then he resolves other Questions in the next Tenth, whereof the principal are these. First, Whether one does Sin mortally with respect to the Vow of Obedience? To which he answers, Not, because it is not credible, That those who command others, would oblige them under the pain of Mortal Sin; and so at least when there is no formal Consent of the Confessor there is no Sin. Secondly, If any can be certain that God has remitted his Sins at least as to the Guilt, and if he cannot, how long time he ought to bewail his Sin? He answers, That no body can be certain of this, but that we are to believe that he who confesses his Sins, and is truly resolv'd to Sin no more, is in a State of Grace; and that when he has completed the Penance imposed upon him, he ought no more to reflect upon his past Sins, but go on to practise Vertue, except when he is tempted with Pride. Thirdly, Whether a Priest who has finished his Mass, can celebrate it for all the People? And if he do celebrate it for the People, whether the Sacrifice is more for all the People, than for those to whom he is specially oblig'd? He answers, That the Priest ought not to trouble himself about these things, but to go to God to make Application of the Sacrifice, as if he should say, *Lord, here you have a Sacrifice, which is very much acceptable to you, and as much desired by me, be willing, O Lord, to grant it to whom you please.* Besides, That Mass ought not to be celebrated but when we pray for all those that are in the Communion of the Church; and if any would restrain the Efficacy of it to some Persons, this ought to be done without prejudice to the whole Church; and lastly, That although it were better to make a General Prayer to God, than to restrain your self to particular Persons, it is not convenient during Mass to think particularly of this or that Man, because it may be the cause of Distraction; That we ought to think of them before Mass, and that it is sufficient when we say it, to recommend in General those for whom we ought to pray, but if we be oblig'd to pray for one that is Dead. After this, he resolves divers other Cases among which are, what may happen during the Celebration of the Mass; and then proceeds to the Sacrament of Penance, as to which he answers many Questions, about the Power of an Abbot in Confessions, about the secrecy of Confession, that he would not have it exercis'd in any Case, or for any Reason, about Imposing of Penance, the Circumstances of the Sins wherein he is accused, and Absolution into a Convent, &c. After this Treatise here follow two small Tracts, one about Venial and Mortal Sin, and the other about the Rebuke of our Neighbour.

The Treatise of the manner of conducting Children by Jesus Christ, contains several Precepts very useful for their Education.

The Treatise about Contracts contains certain Rules for judging of the Justice and Injustice of Contracts, founded upon the Principles of Nature and Reason; where he treats also of difficult Questions, about different kinds of Contracts.

The Treatise of Simony is about another Matter which is yet more nice, where he handles divers Cases about Simony, and the means which a Council ought to use for the Extirpation of it. There he condemns the Annates of Simony, because it is an Exaction which the Pope exacts for granting the Provisions of a Benefice; and tho' he believes that the Money may be demanded from absolute Simony, which is given or receiv'd for things which have a certain Price, as the Dispatches of Letters, Men's Care and Pains; yet he does not approve that any thing should be given or exacted upon this Pretence: Nevertheless he does not condemn the Custom of giving or receiving something from those to whom the Sacraments are Administred; provided it be not the Principal Motive of Administring them, and that it be done without Scandal, and without appearance of Covetousness.

John Charlier surnam'd Gerson.

In the next Treatise, Entitled, *Of the Cure of Ecclesiastics*, he addresses it to the *Cardinals*, he resolves fifteen Questions about the Institution of Prayer and Divine Service, the Application of Masses to those who give a Recompence to the Priest, the Intention we ought to have in Prayer for Founders or Benefactors.

The next pieces are Tracts of Piety, *viz.* Twelve Considerations on make a Christian Sacrament, a Letter about disposing of the Books after his Death, another Letter to the *Carthusians* to desire their Prayers, the Establishment of an Anniversary in the Church of St. Paul at *Lyons*, framed by *Gerson* by the Archbishop, the daily Tenour of a Pilgrim in Prose and Verse; a Letter of Consolation in Verse to his Brother John a Monk of St. Denis at *Rheims*, upon the Death of *Nicholas* one of their Brothers who was a Canon, and a Treatise of Preparation for the Mass.

The Works which follow are concerning Discipline; A Treatise of Celibacy, and the Chastity of Ecclesiasticks; An Apology of the Order of Carmelites against those who attack'd it; A Letter to justifie that Order, as to what was objected, That there are never permitted to eat Victuals; Many Decisions of a Case propos'd about a Married Soldier in Dean who was made a *Carthusian*; A Treatise of the Moderation that Ecclesiasticks ought to observe in their Table and Habit; A Sermon about the Life and Behaviour of Clergy-men; Many Sermons Preach'd on Holy-*Thursday*, *viz.* A Sermon of Humility, A Sermon of Penance, A Sermon of Evangelical Dominion, A Sermon against the Covetousness of Clergy-men; A Sermon about the Resurrection Preach'd on *Easter*-Day, A Discourse of the Office of Pastors spoken in the Council of *Rheims*, in the Year 1408. A Treatise of the Visitation of Prelates, and the Care they ought to take of their Curates, A Sermon upon the Dedication of a Church, Many Sermons upon the Feast of All-Saints, A Sermon for the Day of Our Lord's Nativity, Two Sermons Preach'd on the Day of Septuagesima; Panegyricks of St. *Bernard* and St. *Louis*, A Sermon upon Prayer Preach'd to the Council of *Constance*, A Sermon of the Holy Spirit, A Treatise upon the Words of Our Lord, *Come unto me all ye that are in Pain and affliction*, A piece containing the Reasons why he would quit the Dignity of Chancellor, A Discourse to the Licentiates of Law, A Treatise of Humility, and an Instruction for Princes.

There are also in this part three Books which are not *Gerson*'s, *viz.* A Treatise of the Conception of the Virgin *Mary*, A Dialogue between an *English*-man and a *French*-man, and some Reflections upon the Victory at *Pucelle* in *Orleans*.

The third Part of the Works of *Gerson* begins with a Book, which is Entitled, The Imitation of *Boethius*, *Concerning the Consolation of Divinity*, which he compos'd during his Exile in *Germany*, partly in Verse, partly in Prose, by way of Dialogue; wherein he collects many Principles of Christian Philosophy, to serve him for Meditation and Consolation.

The second is an Apology, or rather Complaint by way of Dialogue, That the Doctrin of *John Petit*, who affirm'd it to be lawful to kill Tyrants, was not condemn'd in the Council.

After these Treatises there follow some Poetical Pieces, and among the rest a Poem of the Life of St. *Joseph*, after which there is a Discourse of the Nativity of the Virgin.

The Centilogium of Idea's is a Work purely Philosophical. The Treatise of the Spiritual Life of the Soul, is not so much Mystical, but rather a Work of Morality and Discipline; wherein he handles many important Questions, about the nature and distinction of Mortal and Venial Sin, the different kinds of Laws and their Obligation. There he maintains, That Laws purely Human, and which have no foundation in the Divine Law, cannot oblige under pain of Sin, unless in case of Scandal or Contempt.

In the next Work he treats of the different kinds of Impressions which Men receive either from God, or Angels, or Evil Spirits.

In the Treatise of Mystical Theology, he handles this Science Methodically, and by way of Principles, and afterwards gives Rules as to what concerns the Practice: To these are joyn'd some Explications upon the same Subject. In this Treatise he avoids the Excesses of Mystical Divines, and advances nothing but what is rational; and there he lays down very useful Maxims to hinder Men from falling into these Follies and Errors, into which the Mystical Authors are many times led by an indiscreet Devotion.

In the next Treatise addressed to *William Minaud*, formerly Physician to the Cardinal of *Saluces*, and then a *Carthusian*, he resolves divers Questions which he had put to him, as to the manner, in which the Prior of the *Carthusians* ought to behave himself upon different occasions towards his Regulars.

In the Treatise, Entitled, *A Theological Question*, viz. *Whether the Light which shines in the Morning before the Sun?* He treats of the Practice of Evangelical Counsels, and the Perfection of their State who take upon them a Vow to Practise them; and shews, That the State of Prelats and Curates is more perfect than that of Monks and Regulars. The same Question he handles in the Treatise of the perfection of the Heart which is written by way of Dialogue.

The following Treatises are Works of Piety, whose Titles discover their Subject: *viz.* A Treatise of Meditation, A Treatise of Purification, or Simplicity of Heart, A Treatise of Uprightness of Heart, A Treatise of the Illumination of the Heart, A Treatise of the Eye, A Treatise of the Remedies against Pusillanimity, Scruples, false Consolations, and Temptations, written

written in French, and translated into Latin; A Treatise of divers Temptations of the Devil, translated also out of French, An Instruction concerning the Spiritual Exercises of simple Devotionists, A Treatise about the Communion, A Piece against a Regular Professed, who was Disobedient, and another about the Zeal of a Novice, Eight Spiritual Letters, A Treatise of the Passions of the Soul, Two Spiritual Poems, A Treatise of Contemplation which was also translated out of French, A Conference of a Contemplative Man with his own Soul, whereof the second Part contains several Prayers and Meditations, A Letter to his Sisters, about the Thoughts we ought to entertain every Day, An Act of Appeal from the Justice of God to his Mercy, A Treatise of Prayer and its Effects, An Explication of these Words in the Lord's Prayer, *Pardon our Sins, &c.* A Prayer of a Sinner unto God, Many Treatises upon Scripture-Songs, particularly upon the *Magnificat* and the Canticles, A Treatise of the Elevation of the Soul to God, or the Alphabet of Divine Love, A Treatise upon the seven Penitential Psalms, *Donatus* Moralis'd, that's to say, Moral Questions in the form of *Donatus*'s Grammar, A Poem of a Solitary Life. These are the Books contain'd in the second Part of *Gerson*'s Works, at the end of which are two Epitaphs of the Author, and a Letter from his Brother *John* the *Celestine*, about *Gerson*'s Works; after which follows a Catalogue which contains a Great Part of the Works whereof we have spoken. John Charlier *Gerson*'s Brother.

The fourth Part contains many Sermons, some Letters and divers Treatises. The first Sermon is a Discourse about the Angels, rather Dogmatical than Moral; after which follows a Conference about the Angels, A Sermon about Circumcision, and the Panegyricks of St. *Louis* and St. *Nicholas*, Two Discourses for the Licentiates in Law, A Sermon upon the Supper of Our Lord, A little Tract wherein he advises to read the Ancients rather than the Moderns, Three Letters about Spiritual and Contemplative Writers to *Peter* of *Ailly*, Bishop of *Cambray*, A Supplement to a Sermon which begins with these Words, *A Deo exivi*, A Memorial about the Duty of Prelates during the Subtraction, Two pieces containing divers Proposals for the Extirpation of Schism, A Tree of Right and Laws, and the Ecclesiastical Power, containing their Divisions, A second Panegyrick of St. *Louis*, and a Letter to *John Morel*, Canon of St. *Remigius* of *Rheims*, about the Life of a Holy Woman which he thought not convenient to publish.

The Treatises which follow are more considerable; the First contains a Definition of all the Terms of Speculative and Moral Divinity, and also of the Vertues, Vices and Passions; the Second is an Addition to the Treatise of Schism; the Third is a Letter address'd to the Abbot of St. *Denis*, to perswade him to suppress a Placard injurious to the *Parisians*, wherein he accuses them of an Error and a Fault about the Relicks of St. *Denis*; the Fourth contains some Proposals about the Extirpation of Schism; the Fifth, two Lectures against Curiosity and Novelty in Matters of Doctrin; the Sixth, a Treatise against Horoscopes and Judicial Astrology; the Seventh, a Sermon for Holy-*Thursday*; the Eighth, another Sermon upon the Feast of St. *Louis*; the Ninth, two Letters about the Celebration of the Feast of St. *Joseph*; the Tenth, a Treatise of the Marriage of St. *Joseph* and the Virgin, with the Office of the Mass for that Day; the Eleventh, divers Conclusions about the Power of Bishops in Matters of Faith; the Twelfth, a Treatise of the Illumination of the Heart; the Thirteenth, a Resolution of a Case, *viz.* whether it be lawful for the Regulars of St. *Benedict* to eat Victuals in the House where they use to do it; to which he answers affirmatively; the Fourteenth, a Tract against the Superstition of those who affirm, That such as will hear Mass on a certain Day, shall not die a sudden Death. The Fifteenth, Instructions to *John*, Major Preceptor to *Louis* XI. Dauphin, about his Duty; the Sixteenth, a Sermon preach'd at *Lyons* in 1412. about the Duty of Pastors; the Seventeenth, a Treatise to justifie what he had written of Lascivious Pictures, against the Writing of one who would justifie this Custom; the Eighteenth, a Treatise of Good and Evil Signs to discern where a Man is Just or Unjust; the Nineteenth, an Imperfect Sermon about the Nativity of the Virgin; the Twentieth, of Principles against a certain Monk who preferr'd the Prayers of a devout Woman and Lay-men before those of Ecclesiasticks who are Sinners; the Twenty first, a Sermon Preach'd the Day after *Pentecost*; the Twenty second, a Rule for a Hermit of Mount *Valerian*; the Twenty third, an Opposition made to the Subtraction of Obedience from *Benedict* XIII; the Twenty fourth, a Letter written from *Bavaria* in the Year 1400. about the Calamities of the Church; the Twenty fifth, the Articles for the Reformation of the University; the Twenty sixth, the *Consilegium* of the final cause of the Works of God; the Twenty seventh, a Treatise of Metaphysicks and Logicks.

After these Treatises follow many Sermons preach'd in French by *Gerson*, and translated into Latin by *John Drisconique*, after which there are printed also some other Tracts, *viz.* a Treatise of Consolation upon the death of his Kindred; A Discourse spoken in the *Louvre*, in the presence of King *Charles* VI. the Dauphin, and the Court, containing many Instructions for a Prince, to which are join'd Ten Considerations against Flatterers; Another Discourse spoken also before the same King, in the Year 1408. about the Peace of the State and the Church; A third Discourse about Justice; A Sermon upon the Passion, preach'd in the Church of *Notre Dame* in *Paris*; A Treatise against the Romance of the Rose; Some Conclusions against the Sport of Fools, that's to say, against the Custom which was introduc'd of going disguis'd into the Churches on certain days; An Admonition to the Duke of *Berry*, to cause the Feast of St. *Joseph* to be celebrated; Some devout Meditations upon the Ascension

of

John Charlier Gerson.

Nicholas Clemangis a Doctor of Paris.

* Lingonez.

Root of all Vices, he ſays, that the Contempt of the Riches and Goods of this World, which the Miniſters of Jeſus Chriſt expreſs'd in the Primitive Church, brought upon them the Bleſſing of Heaven, the liberal Gifts of Princes, and the Riches of this Life; that it was by this means only that the Church became Powerful, that Monaſteries, Chapters, Cathedral and Parochial Churches were founded and eſtabliſh'd; the Eccleſiaſticks, who had obtain'd theſe Goods by their Vertues, did not employ them to profane Uſes, but for Alms and Exerciſes of Charity; they had no other Treaſure but that of their good Works; no Veſſels of Gold or Silver, nor any Equipage, and then they enjoy'd all kind of Proſperity: That than Charity, Innocence, Faith, Piety, Juſtice, and ſincere Friendſhip reign'd upon the Earth, and that Fraud and Calumny were baniſh'd out of it, becauſe the Paſtors inſtructed their People in theſe Vertues by their ſound Doctrin, and their holy Life; but that Abundance having produc'd Luxury and Pride, Religion grew cold by degrees, and Avarice took Poſſeſſion of the minds of Men, and extinguiſh'd Charity in them; that after this, the Salvation and Edification of the Faithful was not deſign'd in the Eccleſiaſtical Offices of Divine Service, but only the great Revenue of Benefices; that the greateſt part of benefic'd Men, thought only of Raviſhing the Profit without putting themſelves to the trouble of diſcharging the Office. Afterwards he enters upon the particular Abuſes which Luſt has introduc'd among the Eccleſiaſticks, and begins with thoſe which the Paſſion of domineering and enriching themſelves, has introduc'd into the Court of *Rome*: Such as are the Collations of all Benefices, which the Popes have engroſs'd in their own Hands to the prejudice of Elections; the Sums which the Apoſtolick Chamber hath exacted for theſe Collations; the Promiſes of vacant Benefices which they have granted to unworthy Men, who have rendred the Prieſt-hood contemptible; the Rights of Vacancy, the Tenths, and the other Taxes of Pence which have been exacted with an unparallel'd Rigor; an infinite number of Proceſſes which the Court of *Rome* hath given Birth to, and maintain'd by its Tricks; the Pride and Pomp of Cardinals, who being formerly imploy'd for burying of the dead, are now ſo highly advanc'd that they deſpiſe not only the Biſhops, whom they call in deriſion Little Biſhops, but even the Archbiſhops, the Primats and Patriarchs; who heap together an infinite number of incompatible Benefices, uniting in their own Perſons the Titles of Monks and Canons, Regular and Secular, and poſſeſſing Benefices of all ſorts of Order and Nature, not only to the Number of two or three, but even to twenty, nay a hundred or more of the moſt conſiderable and richeſt Benefices; while a great number of poor Eccleſiaſticks have not whereupon to live, and are forc'd ſometimes to purchaſe Benefices of them. He accuſes them of being the Authors and Cauſes of Schiſm, of ſelling their Votes, of making Creatures and Dependents by the Benefices which they give. After this he proceeds to other Prelats, and reprehends the Ignorance and Avarice of ſome, the abſence of others from their Benefices, and the neglect of diſcharging their Duties; the Diſorders of ſome Canons, the Exceſſes of ſome Monks, and the Pride of ſome Religious Mendicants. He deſcribes in Words very ſharp, and apparently paſſionate, the Diſorders which were in ſome Monaſteries of the Regulars. Laſtly, having compar'd together the Manners of the Chriſtians of his time, and thoſe of the Primitive Church, for fear leſt what he had ſaid ſhould be abus'd; he adds this Caution, That his Intention was not to comprehend all Eccleſiaſticks without Exception, as being guilty of the Diſorders which he had ſpoke of; That he knew that Jeſus Chriſt who cannot lie, had ſaid, *Peter, I pray for thee, that thy Faith fail not*; That he was perſuaded there was in each State many juſt and innocent Perſons, who have no hand in the Diſorders of which he had complain'd, although he believ'd that the Number of wicked Men was far greater. After this, he aggravates the Diſorders of the Pope's Court at *Avignon*, and the miſerable Conſequences of the Schiſm; and ſays, That we muſt have recourſe to God, and pray him to reunite his Church, and heal the Breaches which were among its Members: He concludes all with a Prayer directed to Jeſus Chriſt for this purpoſe. After this Work follows a poetical Piece in Hexameter Verſe; wherein he bewails the Schiſm of the Church, and exhorts Pope *Benedict* XIII. to extinguiſh it.

Nicholas Clemangis a Doctor of Paris.

The Treatiſe of the Falling and Reſtauration of Juſtice, addreſs'd to *Philip* Duke of *Burgundy*, is a Work rather Political than Theological, wherein he ſhews that without Juſtice a State cannot be maintain'd; he deteſts the Civil Wars, the Contempt of Juſtice and Religion, and the other Diſorders which reign'd then in *France*, and enquires after Means to remedy them.

The third Dogmatical Treatiſe of *Clemangis*, is about the Infallibility of a General Council. This he wrote when the Council of *Conſtance* was ſitting, and the Univerſity of *Paris* did vigorouſly maintain the Infallibility of General Councils. *Clemangis* wrote then two Pieces by way of Conferences with a Scholaſtical Divine of *Paris*; wherein he propoſes the Difficulties and Doubts which there are about this Queſtion, and the Reaſons which are brought to prove this Infallibility: He ſays himſelf at the end of this Work, That he has no deſign to affirm any thing, but only to propoſe his Doubts and Difficulties, that the Matter may be clear'd up; and that he is ready to retract or amend what he has written upon this Subject, if it ſhall be found contrary to Truth, or be the cauſe of Scandal. This Temper may ſerve to excuſe what he has written ſo boldly in this Treatiſe againſt the Infallibility of General Councils, though he does not oppoſe the Infallibility of Councils in Matters of Faith, which he acknowleges but only in Queſtions of Fact about Morality or Diſcipline.

To

Nicholas Clemangis *a Doctor of* Paris.

To theſe three Treatiſes muſt be join'd his Book about Theological Studies, publiſh'd by Father *Dom Luc Dachery*, in the Seventh Tome of his *Spicilegium*. It is addreſs'd to *John* of *Piemont*, Bachelor of Divinity, who had conſulted him whether he ſhould Commenſe Doctor. He anſwers him in this Book, That we muſt diſtinguiſh between him who is truly a Doctor, and him who has only the external Marks of that Degree; that undoubtedly he would do well to be a Doctor in the firſt Senſe, that's to ſay, to be capable of Teaching, and doing the Office of one by his Diſcourſes, and by his Life; but if he enquir'd whether he ought to take upon him the exteriour Marks of one, *i. e.* the Degree and Cap of a Doctor, he muſt conſult himſelf, and reflect upon his own Mind and Deſign, becauſe it was a thing which might be well us'd or abus'd; yet he muſt examine what Motives mov'd him to aſſume this Degree, and ſearch the ſecret Corners of his Heart, that he might diſcover the Springs of this Action: From thence he takes occaſion to explain to him what ought to be the Object and End of a Divine's Studies; he blames thoſe who ſtudy this Science out of Intereſt or Vanity, and think of nothing but to enrich themſelves by this Means: He would have a Divine who is a Preacher, to be in Truth the ſame thing which he ſays; to live according to God, and give an Example of that Life which he Preaches; that his Sermons ſhould be the Effect of the Charity of the Holy Spirit ſpread abroad in his Heart; that he ſhould read continually the Scriptures, and the Books of the Holy Fathers: He complains of the Divines of his own time, that they read the Holy Scriptures negligently, and imploy their Wit and Time in barren Subtilties: He ſays that the Ancient Fathers aſſerted nothing which they did not ground upon the Holy Scriptures; whereas the greateſt part of the School-men valu'd them ſo little, that they laugh'd at theſe Diſcourſes which are founded upon Authorities; which render'd them ſo lazy, and ſo unfit for Preaching and Inſtruction, which ought to be the end of a Divine's Studies: " For, ſays he, " he ought not only to ſtudy to underſtand Divinity, which would be a vain Curioſity; nor to " purchaſe the Favour and Applauſe of the People, which would be Vain-glory; nor to ac- " quire Reputation, which would be a barren Commendation; nor to gain Revenues " and Riches, which would be Covetouſneſs; nor to be advanc'd to Honours and Dignities, " which would be Ambition; nor to be honoured with the Title of Maſter, which would be " Vanity; nor to meditate in Peace and at Leiſure, which would conſopite his Mind and make " it more remiſs; but he ought to ſtudy to improve that Talent of Doctrin which God has " entruſted with him, by uſing it faithfully, and conducting as many as he can to Life eter- " nal; and herein conſiſts true Charity. He admoniſhes Divines therefore to take good heed, " that they do not aſpire to the Title of Doctor by a blind Ambition; as may be ſeen in ma- " ny, ſays he, at this day, who will have high Titles, not that they may Teach, but that they " may gain Riches, even to exceſs: They make their Court to Prelats, and obtain Benefices by " their Importunity; of which they are ſo Covetous, that there is nothing which they will not " do to obtain them; I dare not ſay after what manner they uſe them, after they have got " into Poſſeſſion. " Certainly it had been much better for this People never to have aſpir'd to the Title of Doctor, than thus to be thrown down by their Ambition into ſo many Pains and Diſorders. After this he enquires which is the moſt excellent Employment and moſt conducing to Salvation, to Preach to the People; or after they have taken a Doctor's Degree, to ſtay in the Univerſity, and read Lectures there. He confeſſes there is one whom the School calls a Solemn Doctor, who prefers the latter; but he is not of his Opinion, but eſteems the former much more Excellent and more Uſeful. Above all, he blames thoſe negligent Paſtors who excuſe the little Care they take of their Flocks with a pretence of Study, and thoſe benefic'd Men who cloak the Plurality of their Benefices with the ſame Pretence: Nevertheleſs, he confeſſes, that the Office of Profeſſors is neceſſary; but he ſays, it belongs to thoſe who are not call'd to other Employments to diſcharge that Office; and he does by no means approve that thoſe who are call'd to the Care of Souls, ſhould neglect it for Studying or Teaching Divinity.

Of the five other Treatiſes of *Clemangis*, printed among his Works, there are three of Morality, *viz.* the Diſcourſe of the Parable of the Prodigal; wherein he diſcovers the bad Uſe which Men make of the Benefits of God; the Treatiſe of the Advantage of Solitude, and that of the Improvement of Adverſity, wherein theſe things are handled with as much Eloquence and Politeneſs, as Beauty and Strength: The two other are concerning two important Points of Diſcipline; the former to ſhew, that 'tis not convenient to appoint new Feſtivals; and the ſecond, againſt the Simony of Prelats.

In the former, he undertakes to prove, That it was not convenient in his time to appoint new Feſtivals in the Church, chiefly without neceſſity, becauſe they are become ſo numerous already, that it were more expedient to retrench ſome of them than to add to them; and ſo much the rather, becauſe things that are rare, are more eſteem'd, whereas thoſe that are common become contemptible. " It remains only to be conſider'd, ſays he, with how little Devotion Chri- " ſtian People do celebrate theſe Feſtivals: Few come to Church on theſe days; many hear " not Maſs at all, others hear but a part of it, and go away before the Prieſt ſays, *Ite, miſſa* " *eſt*: Some ſatisfie themſelves with entring into the Church, and taking there a little conſe- " crated Water, or falling down on their Knees for a moment, ſaluting the Image of the Vir- " gin, or of any Saint, or adoring the Body of Jeſus Chriſt during the Elevation. As to the " Office of Mattins or Veſpers, few Perſons are preſent at it, and often times the Preaſt re-

" peats

" peats alone with an Under-Clerk; ſcarce one can be found ſometimes to anſwer at the Maſs. Nicholas Cle-
" Some go to their Houſes in the Country, others go about their Affairs, the greateſt part go to mangis a
" Fairs, which they ſeldom do, but on theſe days; many take the diverſion of a Comedy, or a *Doctor of* Pa-
" Play: The Rich make Feaſts on theſe Days with great Pomp and Magnificence, but take no ris.
" care to purge their Conſciences. The meaner ſort of People profane the Holineſs of theſe
" Days by going to the Alehouſe, where they Swear, Blaſpheme, Quarrel, and Beat one ano-
" ther, and ſpend Night and Day in Riot and Luxury. The younger ſort of People come to
" Church on theſe Days only to ſee the Women, who are better Dreſs'd on theſe Days than others.
" In fine, an infinite number of Crimes are committed on theſe Days. Thoſe are ſeverely pu-
" niſh'd who labour in the Vineyard, or in digging the Ground on theſe Feſtival Days; and yet
" they are not puniſh'd at all, who violate the Holineſs of theſe Days by their Crimes; tho'
" St. *Auſtin* affirms, that it is leſs Criminal to Till the Ground, than to Dance on a Feſtival
" Day. *Clemangis* concludes from all this, that theſe Diſorders are almoſt inevitable; that it was expedient to retrench the Feſtivals which are not neceſſary, rather than to add to them, as the Church has aboliſh'd the Vigils which were formerly us'd in Churches with much advantage to Piety, becauſe they became the occaſion of Debauchery, whereof there are ſtill remaining ſhameful Examples in ſome Churches. He explains afterwards the Reaſon of the Inſtitution of Feſtivals, and the manner in which they ſhould be Celebrated. " There comes no benefit to the
" Saints, ſays he, from our Worſhip, nor from the Praiſes we give them; they did not themſelves
" rejoyce in the Glory they had upon Earth, which they deſpis'd, when they were Cloath'd with
" this Mortal Fleſh; all the advantage of their Feſtivals is for us, if we Celebrate them as we
" ought to do: They are appointed for our Salvation, to excite our Devotion, that being de-
" liver'd on theſe Days for a little time from the Cares of the World, and the Labour of the
" Body, we may take pains for the good of the Soul.

" And becauſe it rarely happens but in our daily Labours, and the Care of our Domeſtick Af-
" fairs, we fall into ſome Sin, either thro' Infirmity, or Weakneſs, or by Negligence, therefore
" the Lord's Day and other Feſtivals are appointed, that Men being freed from ſuch Cares on theſe
" Days, may deſcend into their own Breaſt, recollect themſelves, examine their own Conſcience,
" reflect upon their Sins, and blot them out by their Contrition, waſh them with their Tears,
" drive them away by Prayer, ranſom them by Alms, and by praying to God for Pardon, thro'
" the Invocation of Jeſus Chriſt, and the Saints, and for Grace to forſake them for the time to
" to come; for he is not a true Penitent, nor worthy of Pardon, who has not a firm Reſolution
" to forſake his Sins. Now to the end that the Heart may be quickned to this Devotion, the
" Faithful muſt be aſſiſted on theſe Days with Holy Myſteries; they muſt hear Maſs, and the
" Word of God, which is able to ſoften the hardeſt Hearts, if they hear it with attention; they
" muſt Meditate on the Actions and Vertues of the Saints, whoſe Feſtival is Celebrated, that they
" may imitate their Example. 'Tis probable, that the Saints are more favourable to thoſe who
" Pray to them, who Honour them on the Days of their Feſtivals, than at other times; and that
" Jeſus Chriſt has then a greater regard to their Interceſſion: But the Faithful muſt ſo prepare
" themſelves, that the Saints may Pray to Jeſus Chriſt for them, and that Jeſus Chriſt may hear
" their Prayers. He declaims afterwards againſt the Profaneneſs of the greater part of Chri-
ſtians in his time on theſe Days, and the Diſorders which they committed. But ſince it might be objected to him, that tho' many Perſons had abus'd the Feſtivals, yet there were many others who Celebrated them with Devotion, and ſpent theſe Days in Prayer, and Good-Works: That the Feſtivals being chiefly appointed for Perſons of Piety, it was not convenient to aboliſh them, but that even new ones might be added to them, to procure farther means of Edification, and ſo much the rather, becauſe the Adminiſtrations of the Church are chiefly deſign'd for the benefit of the Elect, which herein follow the foot-ſteps of its Head: He propoſes therefore this Objection, and before he anſwers it, he obſerves that there is a great deal of difference between the Commandments of God, and the Traditions of Men, as to what concerns their Obſervation, or Neglect; that the Commandments of God cannot be abrogated by any Human Inſtitution, upon any pretence of profit whatſoever, becauſe no Man has a Right to change the Law of God: But as to Eccleſiaſtical Conſtitutions, altho' they have been appointed for juſt and ſufficient Reaſons, they do not oblige ſo indiſpenſably, but they may often be chang'd, with reſpect to Times, Places, and Cuſtoms, by the Univerſal Church, or even by particular Churches. He alledges Images for an Example, which were thought to be forbidden in the Primitive Church, for fear leſt the Faithful, who were newly Converted from Paganiſm, ſhould believe that there was ſome Divinity in them, and which were afterwards allow'd, when the Faithful were confirm'd in the Faith, and this Inconvenience was no more to be fear'd. He adds, that about four years ago, *Michael* Biſhop of *Antiſiodorum*, a Prelate of great Vertue, and lately deceas'd, had taken away by his Synodical Decrees many Feſtivals which were wont to be Celebrated in his Dioceſs, upon the account of the Diſorders which were committed at them, and the neceſſities of the Common People, that this Retrenchment did not hinder Pious Perſons from Celebrating them with Devotion, and aſſiſting at the Office; that 'tis true, the Church ought to manage all things for the good of the Elect, but then it ought not to deſpair of any Man, nor to look upon any Chriſtian as a Reprobate while he lives upon Earth; that it ought to take care of the good, and the bad; that according to the Goſpel, we ſhould rather cut off our Hand, or our Foot, and pluck out our Eye, than give offence to the leaſt of our Brethren: How much more Reaſon is there then to take away a thing which gives Scandal

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both to Great and Small. He intimates also, that the Consideration of the Miseries to which the Common People in his time were reduc'd, was sufficient Reason for abolishing these Festivals, which depriv'd them of the means of gaining their livelyhood. Lastly, he blames the New Festivals, whose Rents they cannot enjoy, without Celebrating them in their Churches; an Abuse which had so subverted the Divine Service in the greatest part of the Churches, that the Office for the Day was scarce any more regarded, because these New Saints had Engross'd all the Days, and sometimes had even taken up the Days of the Festivals Consecrated to God; from whence it came to pass, that the Holy Scripture was no more read in the Office, but only the History of the Saints; and that there was a necessity of changing every day the Ancient Offices, and the Order of the Church. He complains that these Novelties were introduc'd into the greatest part of the Churches, and even into the Cathedrals, except that of *Lyons*, which he says did not receive these Novelties. Lastly, he Conjures those who had more Zeal than was necessary for the Institution of the New Festivals, to reflect upon these Reasons, and if they found them Just, to acquiesce in the Truth; if they found any thing in them worthy to be blam'd, to acquaint him wherein he was deceiv'd, and declares that he was ready to Correct what he had written, if it were against the Rule of the Church; and protests that he had not Compos'd this Book to contradict their Affection, which he believed to proceed from a good Intention, but to discover the Scandal and Mischief which arise from this multiplication of Festivals, for the instruction and satisfaction of those, who not considering them, procure these Novelties out of a good Zeal, but not according to Knowledge.

In the Treatise of *Simoniacal* Prelates, Address'd to *Gerson*, he declaims earnestly against the Custom of some Bishops in his time, who took and exacted Mony for Conferring of Orders, under pretence of dispatching the Letters, or otherwise. "Tell me, O Bishops, says he, who are "not asham'd to sell Doves in the Church of Jesus Christ, wherefore think ye that Ecclesiastical "Benefices were Appointed? Was it not for the performing of some Office? And what is the "Office for which ye were Ordain'd? Ye will not tell me that it was to Baptize, to Consecrate "the Eucharist, to hear Confessions, to give Absolutions, to Celebrate Marriages, since this is "common to you, with the Curates and Priests of your Dioceses. Neither will you say, that it "was to Preach; for altho' it belongs to you to discharge this Duty, yet ye do it very rarely, and "negligently, and commonly turn it over to others: What then is the Office which is not com-"mon to you with others? 'Tis chiefly to Conferr Orders in your Dioceses, this is the Principal "End for which ye were Ordain'd Bishops. How comes it to pass then that ye do not discharge "this Duty *gratis*, having so great Revenues of your Bishopricks for this very Reason? As to what "might be objected to him, that there were many Bishops of great Piety that us'd to do this; "and that it was Authoriz'd in some Places by an Ancient Custom. He answers, That no Cu-"stom nor Prescription ought to be alledg'd against the Law of God, the Holy Decrees of Coun-"cils, the Commands of the Holy Fathers, and against Decency, and Good Manners. He re-"futes also the excuse which some alledge, who would defend this Usage. We do not, say "they, sell the Orders, it is not for Orders that the Money is given, but for the Letters, the Seal, "and the Notary. These, says he, are Fictions, and not Truths; for it often happens, that "those who refuse to take the Letters to shun this Simony, have nevertheless been oblig'd to give "the Mony to be Ordain'd; what say I, to be Ordain'd? Their Names are not so much as set "down in the Catalogue of those who are to receive Orders, unless they pay what is demanded "of them: Whether this turn to the profit of the Bishop, or his Secretary, God is witness, and "the Secretary may be also. But suppose that this turn to the profit of the Secretary, is it just "that the Bishop should pay to him anothers Mony; and among so many Officers, cannot he "maintain a Secretary at his own Charges? Besides, that it is expresly forbidden in the Canons "to take any thing, not so much as for the Writing, which excludes all kind of pretence. In "fine, he affirms, that this Abuse is the Fountain of all the Disorders that are in the Church; for "whence, says he, comes the Indevotion of the People, the Contempt of Priests, the Abolishing "of the Rights and Liberties of the Church, but because it is full of contemptible Persons, and "unworthy of their Ministration? Whence comes it to pass that an infinite number of ignorant "Persons, are admitted to the Priesthood, who understand no Latin, and scarce can Read; and "who in Repeating or Singing the Prayers, know not whether they Bless or Curse the Lord, "and so many others of bad Morals, who live in all sorts of Debauchery. The Bishops are the "chief Cause of these Disorders, because they admit to Orders indifferently all sorts of Persons, "without examining their Learning, or their Manners; and they are satisfy'd with punishing "them in their Purse, without endeavouring to reform their Faults. And after all this, can any "one wonder, that the Ecclesiastical State should be trampled upon, despis'd, hated, afflicted, "oppress'd, robb'd, and Persecuted? These are the words which *Clemangis* makes use of to exaggerate the Disorders of the Ecclesiasticks in his time, which thanks be to Heaven, to the Decrees of Holy Councils, and chiefly to that of *Trent*, and to the Pastoral Vigilance of our Bishops, are now Corrected and Reform'd in our Age, which abounds with Ecclesiasticks of singular Learning, and extraordinary Piety.

The Collection of *Clemangis*'s Letters contains 137. all Written with much Elegance and Chastity, and full of Christian, Moral and Politick Instructions; of the Descriptions of Vices, and Vertues, of Draughts of History, of Critical Questions, of wholsom Advices, and Complements. The most considerable, with reference to Ecclesiastical Matters, are those which were written

written about the Schism, and about the State of the Church, *viz.* the first, address'd to King *Charles* VI. wherein he exhorts him in a most Pathetical manner to labour for the Reformation of the Church, and the Extirpation of Schism. The second, address'd to Pope *Benedict* XIII. lately chosen, written with a great deal of Art upon the same Subject. The third, wherein he makes an Apology for the former. The thirteenth, address'd to *Benedict* about the Inconveniences of the Subtraction. The fifteenth, to *John Gerson*, about the danger in which the Church was. The seventeenth, to King *Charles* VI. to dissuade him from the Subtraction, which is very long and eloquent. The twenty ninth, address'd to *Peter* of *Ailly*, Bishop of *Cambray*, about the Afflictions of the Church. The fortieth, address'd to *Renald* of *Fountains*, to justifie, That he was not the Author of the Letter which *Benedict* sent into *France*, for Excommunicating the King and the Kingdom. The forty second, to the University of *Paris*, upon the same Subject. The forty third, to *Renald* of *Fountains*, to clear himself of some other things which he was accus'd of writing in Letters intercepted. The forty fourth, forty fifth and forty sixth, about the Persecution which he suffer'd upon this occasion. The fifty fifth, against the Enemies of Pope *Benedict*. The hundred second, of the Qualifications which Deputies ought to have that are sent to a General Council. And the hundred twelfth, address'd to the Council of *Constance*, wherein he praises the Fathers of that Council who were already Assembled for two Years, and exhorts them not to part till they had procur'd the Peace of the Church; and insinuates to them towards the end of the Letter, That it would be more convenient to choose one of the Competitors, than not to conclude the Peace of the Church; signifying withal, That he did not approve the Decree, which some said they had made, That they would not choose ode of the Competitors.

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Those which are written about the Civil Wars, and the Mischiefs wherewith *France* was Afflicted at that time by the Divisions of Princes, are equally strong and beautiful; they are full of Christian Maxims and Politicks about the Peace and Reformation of the State: See the Letters 59, 63, 67, 68, 69, 89, 90, 97, 98, 101, 103, 107, and 132. to which may be added the 56. to *Louis* Duke of *Aquitain*, Eldest Son to King *Charles* VI. wherein he exhorts him to Mildness and Clemency. The 92d about the Instructions of this Prince, address'd to *John D'Arcival* his Governor, and the 136 to *Henry* King of *England* about Justice, and the other Vertues of a Prince.

In many of his Letters he gives lively Descriptions of the Disorders, and Corruption of Manners in the Ecclesiasticks and Secular Men of his Time: See the 14, 15, 28, 31, 35, 54, 133. In others he treats of important Points of Morality, as in the 9th, of Patience under Afflictions, in the 11th, That the Health of the Soul is preferable to that of the Body, in the 60th, of shunning Vain-Glory, in the 62d, of the advantages of Afflictions and Persecutions; In the 84, 73, 74. of Preaching, of the Fervor and Constancy that should be us'd in this Ministration, in the 75th, of the Vigilance of Pastors, and the things wherein they ought to employ themselves. There he confirms the same Principles, which are in his Books of the Corruption of the Church and the Study of Theology; in the 82d, he treats of the uncertainty and shortness of this Life; and in the 92d, of Alms and Christian Watchfulness.

There are some Letters, which are not about serious Matters, and so do not discover the Learning and Excellent Wit of *Clemangis*, as the fourth and fifth, in which he refutes what *Petrarch* had affirm'd, That no where but in *Italy* there were any Popes and Orators of Worth; the Twenty third, wherein he enquires, Whether one might make use in Latin Letters of the form of Salutation us'd by the Ancients; the Twenty fourth, wherein he describes very pleasantly a Property he had of smelling an Evil Scent in Pestilential Places; the Twenty seventh, wherein he treats Learnedly of the Causes of the Pest; the Thirty ninth, wherein he relates two Stories which had been told him by a Man whom he met in a Journey, one about an Assassination discover'd in an extraordinary manner; and the other, of a Wild and Hairy Man taken in a Forest; the Sixty first, wherein he relates a Story of a visible Judgment upon a wicked Wretch.

This Author is no whit inferiour to the Ancients for Eloquence and Nobleness of Thought, and as to the Purity of his Words, and the Chastness of his Latin Style he does even surpass them: His Discourse is adorn'd with the Natural Ornaments of true Eloquence without Affectation, and abounds in choice Words, rich Thoughts, and happy Applications of the Passages of Sacred and Prophane Authors: It is a little too Luxuriant in his Declamations, and too Rising in his Satyrs, but it is pleasant in his Descriptions, polish'd in his Narrartives, full in his Instructions, earnest in his Exhortations, and wise in his Advices. In fine, whatever may be said of him, he will always pass in any Age whatsoever, for an Author worthy to be read and valued.

Gerard Machet, after he had studied in the College of *Navar*, towards the end of the preceeding Century, took a Doctor's Degree in 1411. He was promoted some time after to a Canonry in the Church of *Paris*, and discharg'd the Office of Vice-Chancellor in the absence of *Gerson*; and in this Quality he was appointed by the University to harangue the Emperor *Sigismund* as he pass'd through *France*: *Charles* VII. made choice of him for his Confessor, and gave him the Bishoprick of *Castres*. He wrote many Letters which are found in Manuscript in the Church of St. *Martin* at *Tours*, whereof Monsieur *Launoy* speaks in his History of the College

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lege of *Navar*, and has given us the Titles of the Chief of them; but he has drawn nothing from them very remarkable as to Ecclesiastical Matters.

John de Courtecuisse *Bishop of* Geneva.

John de Courtecuisse (in Latin *Breviscoxa*) born in the Country of *Mayence*, was admitted in the Year 1367. into the College of *Navar*, where he took the Degree of Doctor in 1388. and after that was one of the Ambassadors from King *Charles* VI. to the Popes *Benedict* and *Boniface*, for obtaining the Peace of the Church: He was afterwards of the Opinion of the Substraction, and made a Discourse in 1408. against the Interdict under which the Kingdom was laid by *Benedict*, for which he was rewarded with the Office of *Almoner* to the King. He perform'd the Duty of Chancellor to the University of *Paris*, in the absence of *Gerson*, and was afterwards chosen Bishop of *Paris* in 1420. But because he was not acceptable to the King of *England*, who was then Master of that City, he could not continue in the Possession of the Bishoprick, but was forc'd to hide himself in the Monastery of St. *Germain Despres*, and chose rather to quit *Paris* and go to *Geneva* (whereof he had been made Bishop) in the Year 1422. than submit to the Domineering of the *English*. The Year of his Death is not certainly known: His Works are not yet come to Light: Those which are found in Manuscript, are as follow: A Treatise of the Power of the Church and the Council, in the Bibliotheque of St. *Victor*; A *French* Version of a Treatise about the Vertues of *Seneca*, in the King's Library; Divers Questions of Theology, and Lectures upon many places of the Gospel, in the Libraries of St. *Victor*, and of the Church of *Paris*.

John of Lignano *a Lawyer.*

John of *Lignano*, a Lawyer of *Milan*, wrote a Book upon the *Clementines*, and divers other Treatises of Ecclesiastical and Civil Law, which are to be found in the Collection of Law-Treatises, Printed at *Venice* in 1584. Among the rest, there is a Treatise of Friendship, a Treatise of the Plurality of Benefices, a Treatise of Ecclesiastical Censures, a Treatise of the Canonical Hours, a Treatise of the Ecclesiastical Interdict, and some Explications of the Three first Books of the Decretals. He flourish'd at the beginning of the Fifteenth Century. *Rainaldus* has publish'd at the end of the Seventeenth Tome of his Annals, a Treatise of this Learned Lawyer in behalf of *Urban* VI. wherein he defends the Election of that Pope.

Nicholas Biart *a Dominican.*

Nicholas Biart, an *English*-man of the Order of Friars Predicant, flourish'd at the beginning of the Fifteenth Century, and wrote some Sermons, some Moral Distinctions, and a Sum about Abstinence, Works which are to be met with in Manuscript in *England*.

Adrian *the* Carthusian.

Adrian, the *Carthusian*, a Fleming, flourish'd at the beginning of this Century, and wrote in imitation of *Petrarch*, a Treatise of the Remedies of both Fortunes, Printed at *Colen* in 1471.

Thomas, *Abbot of St.* Andrew *at* Verceilles.

Thomas, Abbot of St. *Andrew* at *Verceil*, of the Order of St. *Benedict*, according to some, and according to others, Canon-Regular, wrote a Commentary upon the Books attributed to St. *Denis* the Areopagite, Printed at *Colen* in 1526. with the Commentary of *Denis* the *Carthusian* upon the same Books. There is also attributed to him a Commentary in Manuscript upon the Canticles. He flourish'd according to some at the beginning of this Century, and according to others in the Thirteenth.

John Petit *Friar Minor.*

John Petit, a Licentiate in Theology, of the Faculty of *Paris*, of the Order of Friars Minors, being a Mercenary Soul, had the Impudence to maintain by word of Mouth and by Writing, the Assassination of the Duke of *Orleans*, in the Year 1407. by Order of the Duke of *Burgundy*, whose Creature this Regular was; He being condemn'd for this, and driven away from the University of *Paris*, retir'd to *Hesdin*, where he died in 1411. He wrote, besides this Treatise which was burnt at *Paris*, another Book about Schism, and some Questions which are to be met with in Manuscript in the Library of St. *Victor*.

Martin Poree *Bishop of* Arras.

At the same time, a Regular of the Order of Friars Predicant, call'd *Martin Poree*, undertook to defend the same Cause, and wrote a Treatise upon the same Subject, for which he was rewarded with the Bishoprick of *Arras*. This Treatise is to be found in Manuscript in the Library of the College of *Navar*, together with the Answer. *Poree* was one of the Ambassadors from the Duke of *Burgundy* to the Council of *Constance*, and afterwards made a Journy into *England*. He died *September* the 6th, 1426.

Paul *an* English *Doctor in* Law.

There was towards the end of the Pontificat of *Boniface* IX. an *English* Writer nam'd *Paul*, a Doctor in Law, who wrote about the Year 1404. a Treatise, Entitled, *A Mirror of the Pope and his Court*, by way of Dialogue, wherein he writes against the Abuses of the Court of *Rome* concerning Collation of Benefices. 'Tis divided into three Parts; in the first he treats of the Nature of Benefices, of the Order which is among Prelats, of the Canonical ways of Promotion to a Benefice, of the Injustice of Reservations, and Promises of vacant Benefices, of the Simony that is committed for the obtaining of Benefices, and the Enormity of the Crime of Simony, of the Penalties which Simoniacks and those who have a hand in Simony do incur. In the second, he shews, That the Pope may commit Simony by receiving Mony for the Collation of Benefices, directly or indirectly. In fine, he alledges in the last, That the Court of *Rome* and its Officers, commit Simony by receiving Mony for the Dispatch of Bulls, of Benefices and Graces; That the Cardinals partake in this Simony; That the Pope cannot be excus'd when he grants Exorbitant Graces, and that the Plenitude of his Power does not give him Right to grant Dispensations without Cause and without Reason. This Treatise is printed in the second Tome of the Monarchy of *Goldastus*, *Page* 1527.

Abour

About the same time flourish'd another English-man, call'd *John Lattebur*, of the Order of Friars Minors, who wrote a Moral Commentary upon the Lamentations of *Jeremy*, printed in 1482. and some other Treatises in Manuscript, *viz.* Theological Distinctions, a Moral Alphabet, and some other Pieces, which are wholly lost, as Commentaries upon *Jeremy*, upon the Psalms, upon the Acts of the Apostles; some Lectures upon the Scripture, and some Sermons. John Lattebur a Friar Minor.

Richard Ullerston, Doctor and Professor of Divinity at *Oxford*, flourish'd also at the beginning of this Century, and wrote in the Year 1408. a Treatise of the Reformation of the Church, at the desire of *Robert* (*a*) Cardinal Bishop of *Salisbury*. This Treatise is to be found in Manuscript, in a Library at *Cambrige*; (*b*) and the Title of it is, *The Petitions of* Richard, *for the Defence of the Church Militant*. It contains sixteen Articles; the first is about the Election of a Pope, the second of Simony; those that follow are against the Abuses of the Revenues of the Church, against Dispensations, Exemptions, Plurality of Benefices, Appeals, Privileges, about the Life and Manners of the benefic'd Clergy, and the Celebration of Divine Service. In this Piece he speaks boldly against the Disorders of the Court of *Rome*. There is in the same Manuscript (*c*) a Treatise of the Duty of a Souldier, written by the same Author at the desire of *Richard Courtnay* his Master, and dedicated to *Henry* Prince of *Wales*. There is also mention made of some other Treatises of the same Author, which are not to be found, *viz.* a Defence of the Donation of *Constantine*, Commentaries upon the Psalms and the Canticles, of the Ordinary Lessons, and a Treatise upon the Creed. Richard Ullerston a *Doctor* of Oxford.

(*a*) [Halam]
(*b*) [viz. *in the Library of* Trinity *College.*]
(*c*) Reformation, *as the Title is publish'd by Mr.* Wharton, *Hist. Lit. App.* p. 96.

Some time after, *Boston* a *Benedictine* Monk of the *Monastery* of St. *Edmund* (*d*) [at *Usk* in the Province of *Wales*] wrote a Catalogue of the Writers, which he had found in the Libraries of *England*, which is only in Manuscript. There is also another Treatise attributed to him, entituled, *The Mirror of the Monks, and the Chronicle of his Monastery*, which Works are lost. Boston a *Benedictine Monk.*

(*d*) *This* Boston *was of the Abby of St.* Edmundsbury, *Whart. Hist. Lit. App.* p. 90.

Theodorick of *Niem*, a *German*, Secretary to some Popes; and according to some, Bishop of *Ferden*, and afterwards of *Cambray*, wrote the History of the Schism of the Popes, from the death of *Gregory* XI. to the Election of *Alexander* V. in three Books; to which he added another Work, entituled, *Nemus Unionis*, which contains the Original Pieces written on both sides about this Schism; and a third, wherein he writes the Life of Pope *John* XXIII. and the Transactions of the Council of *Constance*, until the Deposing of this Pope. The two former were printed at *Basile* in 1566. at *Nuremberg* in 1592. and at *Strasburg* in 1608. and in 1629. the latter was printed at *Frankfurt* in 1620. He wrote also a Treatise of the Privileges of the Empire, as to the Investiture of Bishopricks and Abbies, printed at *Basil* in 1557. and at *Strasburg* in 1609. and 1618. The Exhortation to *Robert* King of the *Romans*, which is in *Goldastus*, is one of the Chapters of his Book about Union. The Style of this Author is harsh and unpleasant; but he is full of Vigour, faithful and exact in his Relations. Theodorick of Niem, *Bishop of* Ferden.

Jerom of St. *Faith*, a *Spanish* converted Jew, and Physician to *Benedict* XIII. is the Author of two Treatises against the Jews; whereof the one is entitled, *The means of Refuting and Convincing the Jews*; and the other is against the *Talmud*. Both of them have appear'd under the Title of *Hebræo-mastix*, and were printed at *Frankfurt* in 1602. and in the last Bibliotheque of the Fathers. In the former he proves, That the twenty four Conditions, which the Jews acknowledge, should happen at the coming of the Messias, according to Scripture and their own Tradition, are all accomplish'd in Jesus Christ. In the second, he discovers the Errors and wild Conceits of the *Talmud*; and shews that it contains things contrary to Charity, to the Law of Nature, to the Service of God, to the Law of *Moses*, and Blasphemies against Jesus Christ. These two Treatises were written by *Jerom* of St. *Faith* in the Year 1412. and many Jews were converted by reading them. Jerom *of St.* Faith *a converted Jew.*

About the same time flourish'd another *Spaniard*, who was also a converted Jew, call'd *Paul of Carthagena*, a Native of *Burgos*, who was Bishop of *Carthagena*, and after that of *Burgos*, Chancellor of the Kingdoms of *Leon* and *Castile*, and at last Patriarch of *Aquileia*. He had three Children before his Conversion, *Alphonsus*, *Gonsalvus*, and *Alvarus Garsias*: The first succeeded him in the Bishoprick of *Burgos*, the second was Bishop of *Plaisance*, and the last continu'd in a Secular Life. He died in the Year 1435. Aged 82 Years, and in the preceding Year he finish'd a Work, entituled, *The Scrutiny of the Bible*, printed at *Mantua* in 1474. and at *Burgos* in 1591: But his principal Work is an Addition to the Postils of *Nicholas* of *Lyra*, upon the whole Bible, printed with that Glos. He wrote also a Treatise about the Name of God, printed with the Notes of *Drusius* at *Franeker* in 1604. There is much Jewish Learning in this Work, and they are very useful for the understanding of Scripture. Paul *Bishop of* Carthagena.

Peter of *Ancharano* of *Bononia* in *Italy*, descended of the Family of the *Farnese*, a Disciple of *Baldus*, and a famous Lawyer, flourish'd from the Year 1410. until about the middle of this Century. He wrote Commentaries upon the Decretals and Clementines, printed at *Lyons* in 1549. and 1553. and at *Bologne* in 1581. and some other Treatises of Law. * Peter *of* Ancharano *a Lawyer.*

* viz. *Consilia, seu juris Responsa*, printed at *Venice*, in 1568, 1585, 1569, 1599. & *Selectæ Quæstiones omnium præstantissimorum Jurisconsultorum in seu Totus digestæ*, Francofurt, 1581. Wharton Hist. Lit. App. *p.* 90.

St.

St. Vincent Ferrier of the Order of F. F. Preachers.

St. Vincent Ferrier, born at *Valence* in *Spain*, of the Order of Friars Predicant, made himself famous by his Sermons, by the Holiness of his Life, and by his Miracles. He was Confessor to *Benedict* XIII. and Master of the Sacred Palace. He was present in 1418. at the Council of *Constance*, and died the next Year at *Vannes* in *Brittany*, *April* the 5th. He was Canoniz'd by *Callistus* III. in 1455. He was the Author of a great many Treatises of Piety; among the rest, of a Treatise of the Spiritual Life, or the Interiour Man, printed at *Magdeburg* in 1493. at *Venice* in 1500. and in many other Places; of a Treatise of the Lord's Prayer, printed at *Lyons* in 1523. and at *Antwerp* in 1573. a Treatise of the End of the World, or the Ruin of the Spiritual Life, the Ecclesiastical Dignity, and the Catholick Faith; and of the two-fold coming of Antichrist, containing divers Predictions and Threatnings, printed at *Naples*; a Treatise of Consolation in the Changes of Faith, printed with the Treatise of a Spiritual Life, and the following Letters at *Valence* in 1591. The first of these Letters is address'd to *Benedict* XIII. the second to *John de Podio* General of the Order of Friars Preachers; the third, whereof there remains only a Fragment, to *Boniface* General of the *Carthusians*; the fourth, which is also imperfect, to *John Gerson*; two Letters to the Infant of *Arragon*, sent to King *Peter* IV. a Letter to *Ferdinand* I. King of *Arragon*. As to the Collection of Sermons, printed under his Name, at *Ulme* in 1473. at *Colen* in 1485. at *Strasburg* in 1493. and 1503. at *Lyons* in 1527. and at *Venice* in 1606. 'tis no ways credible that 'tis made up of the true Sermons of St. *Vincent Ferrier*, those which it contains being unworthy of his Gravity and Piety.

John Capreolus *a Dominican.*

John Capreolus of the Order of Friars Predicant, of the Diocese of *Tholouse*, and Professor in the University of that City, flourish'd from the Year 1415. until the Year 1431. when he was present at the Council of *Basil*. He wrote Commentaries upon the four Books of Sentences, with a Defence of the Doctrin of St. *Thomas Aquinas*, printed at *Venice* in 1484. in 1514. and 1588.

Lupus *of* Olivet *a* Hieronymite.

Loup of *Olivet*, a *Spaniard*, Brother to St. *Vincent Ferrier*, Prior General of the Order of *Hieronymites*, hath fram'd the Rule of his Order, which is to be found among the Works of St. *Jerom*, from whence it is taken, and is the Author of many Manuscript Sermons; he liv'd till after the Year 1420.

Boniface Ferrier *General of the* Carthusians.

Boniface Ferrier, of the Order of the *Carthusians*, another brother to St. *Vincent Ferrier*, General of his Order, wrote a Treatise of the Approbation of his Order; a Discourse to shew the Reason why so few of the *Carthusians* were Canoniz'd, and so few Miracles were done in their Order, and some Letters. These Works of his were never yet printed.

Antony Rampelogus *an* Augustin.

Anthony Rampelogus, Doctor of Divinity, of the Order of Friars Hermites of St. *Augustin*, who flourish'd at the beginning of this Century, compos'd a Collection for the young Preachers of his Order, entituled, *Figures of the Bible*, printed at *Paris* in 1511. at *Strasburg* in 1516. and at *Lyons* in 1558. and 1570. There he relates the History of the Bible, and draws Moralities from them; but there are a great many Fables and Falsities in this Work.

Gobelin Persona *Dean of* Bilfeld.

Gobelin Persona, a *German* of *Westphalia*, born in the Year 1358. after he had stay'd a long time in the Court of *Rome*, was ordain'd Priest in 1386. and made Curate of the Church of the Holy Trinity of *Paderborne*: Having preached against an Edict of the Magistrates of that City, he was drove away from his Benefice; but in Recompence, he was made this Bishop's Official: He was quickly oblig'd to leave this Employment, because of the Contests he had with the *Benedictines*, and then he retir'd to *Bilfeld*, where he was made Dean of the Cathedral Church. He died at last, being a Monk, aged 60 Years: He is the Author of the Chronicon, entitled, *Cosmodromium*, from the beginning of the World to the Year 1418. printed at *Frankfurt* in 1599. he wrote also the Life of St. *Meinulphus*, printed at *Mayence* in 1616.

Henry *of* Hesse, *or* Langestein, *Canon of* Wormes.

Henry of *Hesse*, or *Langestein*, Licentiate in Theology, of the University of *Paris*, flourish'd there at the end of the preceding Age; and having return'd into *Germany*, he was made Canon of *Wormes*, and call'd to *Vienna* in *Austria*, to teach there in the University. *Trithemius* attributes to him some Commentaries upon the Sentences, upon *Genesis*, a Treatise of the Antichrist and of Schism, a Treatise of the Instruction of the Priest-hood, a Treatise of the Contemplative Soul, the Mirror of the Soul, a Treatise of the Canonical Hours, a Treatise against Astrologers, a Treatise of the Lord's Prayer, of the Angelick Salutation, and of the Creed of the Apostles; a Treatise of the Contempt of the World; a Treatise against a *Wickleffite* and a Friar, *Telesphorus*; a Treatise of Canons Regular, some Sermons and Letters: Some of these Treatises are to be met with in Manuscript in the Library of *Ausburg*. I believe we must attribute to the same Author, the Rules for discerning between Mortal and Venial Sin, printed with the Treatise of Instructions to the Confessors of St. *Antonine*; the Book of Contracts, and of the Order of Rents, which is among the Works of *Gerson*, and the Treatise of the Immaculate Conception of the Virgin, against the Disputes of the Friars Minors, and to vindicate St. *Bernard*, printed at *Milan* in 1480.

Henry *of* Hesse *a* Carthusian.

There is another *Henry* of *Hesse* a *Carthusian*, who Flourish'd some time after, and was Prior of the Monastery of St. *Mary* in *Guelderland*, to whom *Trithemius* attributes also the following Works; a Commentary upon the Master of the Sentences, Commentaries upon *Genesis*, upon *Exodus*, upon the *Proverbs* of *Solomon*, and upon the Revelations of St. *John*, a Dialogue between a Bishop, and a Priest, and some Sermons. He died about the Year 1428.

Some

Some pretend that there was a Third *Henry* of *Heſſe*, of the Order of the Hermites of St. *Auguſtine*, to whom they attribute a Treatiſe of the Keys of the Church, and of Indulgences; and others confound him with the Firſt. Henry of Heſſe an Auguſtine.

Thomas of *Walſingham*, an Engliſhman, of the County of *Norfolk*, a Monk of St. *Albans*, wrote two Hiſtories of *England*, one a ſhort Hiſtory, from the year 1273. until the year 1422. and the other more large, from the Conqueſt of *England* by the *Normans*, *i. e.* from the year 1066. to the 6th. year of *Henry* V. being the 1417th. of Jeſus Chriſt. Theſe have been Printed in the Collection of the Hiſtorians of *England*, at *London*, in 1574. and at *Frankfort*, in 1602. he has alſo continued the *Polychronicon* of *Ranulph Higden*. * Thomas of Walſingham, a Benedictine Monk.

* *Whereof Dr.* Wharton *ſaw one Manuſcript Copy, in the Library of* Gonvil, *and* Caius, *which reaches no further than the Year* 1398. *tho' the Hiſtory was continued from* 1342, *to* 1417. Whart. *Hiſt.* Lit. App. *P.* 120.

Nicholas of *Inkelſpuel* of *Suabia*, Rector of the Univerſity of *Vienna*, Flouriſh'd at the beginning of this Century, and was preſent in the Councils of *Conſtance*, and *Baſil*. He wrote a Commentary upon the Four Books of Sentences, and ſome Queſtions upon the ſame Books; but theſe Treatiſes are loſt; there remains now only of his ſome Diſcourſes of Piety, Printed at *Strasburg*, in 1516. *viz.* Eleven Sermons, and Diſcourſes upon the Precepts of the Decalogue, the Lord's-Prayer, upon the Three parts of Penance, upon the Eight Beatitudes, upon the Seven Mortal Sins, and the Tribunal of a Confeſſor. *Trithemius* alſo mentions a Treatiſe of the Seven Gifts of the Holy Spirit, a Treatiſe of Charity, a Treatiſe of the Sins of the Tongue, and of the Eight Capital Vices; and many Sermons which *Æneas Sylvius* ſays were much ſought after in his time. The Treatiſe of the Seven Gifts is to be found in Manuſcript in the Library of *Auſburg*, together with a Treatiſe of Gratitude, and Ingratitude, and a Treatiſe of Sacramental Communion. Nicolaus Dinkelpulius, *Rector of the Univerſity of* Vienna.

At the ſame time Flouriſh'd *Theodoric* of *Ingelhuſe*, a *German*, Canon of *Hildeſheim*, who wrote the *Chronicon* of *Chronicons*, or an Univerſal Chronicon from the beginning of the World, to the year 1420. Publiſh'd by *Macerus*, and Printed at *Helmſtadt*, in the year 1671. Theodoricus Ingelhuſius, *Canon of* Hildeſheim.

Hermani Petri of *Stutdorp*, a *German*, Carthuſian of the Monaſtery of St. *Anne*, near *Bruges*, died in the year 1428. wrote a Treatiſe of the Government of Nuns, and many Sermons; whereof Fifty upon the Lord's-Prayer have been Printed at *Lovain*, in 1484. Herman Petri *of* Stutdorp, *a* Carthuſian.

Thomas Waldenſis, or of *Walden*, a Village in the County of *Eſſex*, in *England*, the Son of *John Netter*, and *Matthilda*, Studied at *Oxford*, and after he had taken the Degree of Doctor, he entred into the Order of *Carmelites*: He was preſent at the Councils of *Piſa*, and *Conſtance*, and was choſen for Confeſſor to *Henry* V. King of *England*, whom he waited upon in his Journey to *France*, where he died at *Roan*, *November* the 3d, 1430. He ſtoutly oppos'd the Errors of *Wiclef*, and confuted them, and eſtabliſh'd the Truth of the Doctrine of the Church; he wrote a great Book, Entituled, *A Doctrinale of the Antiquities of the Faith of the Catholick Church*, againſt the *Wiclefites*, and *Huſſites*, divided into three Tomes, and Printed at *Paris*, in 1532. at *Salamanca*, in 1556. and at *Venice*, in 1571. This Work is Dedicated to *Martin* V. and approv'd by this Pope. In it the Author propoſes to himſelf to relate the Doctrin of Jeſus Chriſt, of the Apoſtles, and the Fathers, againſt the Errors of the *Wiclefites*, and joyns Tradition, and the Teſtimony of the Univerſal Church, and of the Councils with the Holy Scripture, which are the Principles he lays down for his Foundation, in refuting the falſe Maxims of *Wiclef*, who following the foot-ſteps of the Ancient Hereticks, rejected the Tradition and Authority of the Church, pretending that we ought to found our Doctrins upon the Scripture only. Thomas Waldenſis, *or of* Walden, *a* Carmelite.

The Firſt Tome of this Work contains Four Books againſt the Errors of *Wickef*. In the *1ſt* he Refutes the Errors of *Wicklif* concerning the Divinity, the Human Nature, and the Incarnation of Jeſus Chriſt. In the *2d.* he Treats of the Preheminence of St. *Peter* among the Apoſtles, of the Church, of the Primacy and Privileges of the Pope, and of the Roman Church; of the Authority, Rights and Prerogatives of Biſhops, and other Paſtors, as well in Matters of Faith, as for the Government of the Church. In the *3d.* he defends the profeſſion of the Regulars; and in the laſt, he juſtifies particularly the Orders of the Regulars *Mendicants*, of thoſe who live by the Labour of their Hands, and of thoſe who have Revenues; and ſhews againſt *Wickef*, that the Eccleſiaſticks may poſſeſs Temporal Revenues.

In the Second Tome he lays down the Doctrin of the Church about the Sacraments, and ſhows againſt *Wickef*, *1ſt.* that the Conſecration and Adminiſtration of the Sacraments by Miniſters is valid, tho' they be Sinners. After this he Treats of the Euchariſt, and having prov'd the Real Preſence, and Tranſubſtantiation, he ſhews that the Communion under both kinds is not neceſſary. As to Baptiſm, he eſtabliſhes the abſolute neceſſity of it to Salvation, and proves that Infants who die without Baptiſm are Damn'd, and that this Sacrament imprints a Character. As to Confirmation, he inſiſts chiefly upon diſcovering the effects of it, and ſhews that the Biſhops only can Adminiſter it. As to the Sacrament of Orders, he makes it evident that the Diſtinction between Biſhops and Prieſts was Eſtabliſh'd from the beginning of the Church; that the Prieſts ought to be Ordain'd by the impoſition of the hands of the Biſhops; that the Reprobate may Conſecrate as well as others, and that the Celibacy of Prieſts is according to the Spirit and Genius of Holy Scripture, and agreeable to the practice of the Ancient Church. As to Marriage, he

Thomas Waldenſis, *or of* Walden, *a* Carmelite.

he ſhews, That this Sacrament may ſubſiſt between Perſons who preſerve Continence, That it ought to be contracted according to the Forms preſcrib'd by the Church, and with the Benediction of the Prieſt, and diſtinguiſhes between Marriages which are Lawful, and which Unlawful. In the Treatiſe of Penance he defends the neceſſity of Confeſſion, the Vertue of Abſolution, and the Practices of the Church, againſt the Accuſations and Errors of *Wickleſ*. There he Eſtabliſhes the difference between Sins Mortal and Venial, againſt *Wickleſ*, who made no diſtinction between them, but with reſpect to the predeſtination of God, and who admitted no other Mortal Sin but final Impenitence. He ſhews alſo that the Predeſtinate may loſe Charity againſt the Opinion of the ſame Heretick. Laſtly, he ſhews that the Sacrament of Extream Unction was Founded by Jeſus Chriſt, and his Apoſtles; and that the Sacrament produces its effect by its own Vertue, and not only by the Merits of the Prayers of thoſe who Adminiſter or Receive it.

In the Third Tome he Treats of thoſe things which are call'd Sacramentals; and firſt of the Effects and the Neceſſity of Prayer in general. 2. Of Singing Prayers in the Church. 3. Of the Service of the Church. 4. Of the Maſs, and its parts. 5. Of the Ceremonies of the Sacraments of Baptiſm, Confirmation, Orders, and Penance. 6. Of the Obſervances of the Regulars, and the Vow of Obedience. 7. Of the Participation of Suffrages and Prayers among the Living. 8. Of Prayers for the Dead. 9. Of Prayers for the Saints, and the Worſhip that is due to them. 10. Of the Canonizing of the Saints, and the Honour that is given to their Relicks. 11. Of Devout Pilgrimages, and the Feſtivals of the Saints. 12. Of Building of Churches, their Dedication, their Ornaments, of Images, Croſſes, and their Worſhip. 13. Of the Benediction of the Paſchal Wax-Candle, of Bread and Water, and the Firſt Fruits and Exorciſms.

The Laſt part of this Work, which was about Faſts, Indulgences, Rights, and Eccleſiaſtical Privileges, was never Printed.

The Method in which the Author handles theſe Queſtions, is, Firſt, To relate the Errors of *Wiclef*, or the *Wicleſites*, to oppoſe againſt them paſſages of the Holy Scripture, of the Fathers, or Eccleſiaſtical Writers, which he ſets down at full length, and then to draw from them Concluſions when it is needful, but in few words. So that the ground of this Work is a Collection of Paſſages out of different Authors, about the Matters which he handles, which is the Fountain from which many Writers of Controverſie ſince his time, have drawn thoſe paſſages, which they make uſe of againſt the late Hereticks.

He wrote alſo many other Works, which have never ſeen the light to this day; ſome whereof are mention'd, as follows. A Commentary upon the Four Books of the Sentences, *Poſtils* upon the whole Bible, a Bundle of the Tares of *Wiclef*, out of which *Balæus* has given us ſome Fragments †; a Treatiſe of the Catholick Truth, Sermons and Commentaries upon the Books of *Ariſtotle*'s Philoſophy. The Titles of ſome other Treatiſes are alſo mention'd, as, Of the Religion of the Perfect, of the Body of Jeſus Chriſt, of Divination, of Preſcience, and Predeſtination, of Faith, of Indulgences, of the Sacraments, of Poverty; a Book addreſs'd to the Council of *Conſtance*, and two Books Entituled, *a Defence of the Peace*; but 'tis not known what's become of theſe Works, neither is it certain if ever there were any ſuch, and whether they be different from ſome Chapters of the *Doctrinal* of the Faith, which are upon the ſame Subjects.

† *And Arch-Biſhop* Uſher *had another Copy of it, as he himſelf tells us*, Whart. Hiſt. Lit. App. *p.* 88.

Peter *of* Roſenheim, *a* Benedictine

Peter of *Roſenheim*, a German, of the Order of St. *Benedict*, Dedicated to Cardinal *Branda* of *Chatillon*, Legat to the Holy See in *Auſtria*, ſome Moral Diſtichs, Entituled, *a Memorial of Roſes, of Divine Things*, Printed at *Strasburg* in 1544. 'Tis ſaid that he wrote alſo a Sum of Theology, and of the Goſpels in Verſe, with Figures. He Flouriſh'd about the year 1430.

John *of* Imola *a Lawyer.*

John of *Imola*, a Bohemian Lawyer, a Diſciple of *Baldus*, died at *Bologne* the 18th. of *February*, 1436. He is the Author of a Commentary upon 3 Books of the Decretals, upon the 6th. of the Decretals, and upon the *Clementines*, Printed at *Venice* in 1575. to ſay nothing of his Works of the Civil Law.

John Nider, *a* Dominican.

John Nider a German, of the Order of Friars Predicant, Inquiſitor in *Germany*, Flouriſh'd in the Univerſity of *Vienna*, and was one of its Deputies at the Council of *Baſil*, which appointed him to go and Invite the *Bohemians* to come to the Council; He died at *Nuremberg*, in 1438. He wrote divers Tracts of Morality, and Piety, whereof here follows a Catalogue. The Conſolation of a Timorous Conſcience, Printed at *Paris*, in 1494. and at *Rome*, in 1604. *Fornicarius*, or a Dialogue Exhorting to a Chriſtian Life, from the Example of an Ant, Printed at *Paris*, in 1519. and at *Doway*, in 1602. A Treatiſe of the Precepts of the Decalogue, Printed at *Paris*, in 1507. and 1515. and at *Doway*, in 1612. The Alphabet of Divine Love, which is to be found among the Works of *Gerſon*; The manner of Living well, under the Name of St. *Bernard* to his Siſter, Printed at *Paris*, in 1484. and at *Rome*, in 1604. Three Books of the Reformation of the Regulars at *Antwerp*, in 1611. A Treatiſe of the Contracts of Merchants in the Collection of the Treatiſes about Law; Sermons for the whole Year; Two Letters to the *Bohemians*, and other Pieces in the Acts of the Council of *Baſil*. There are many other Works of this Author in Manuſcript.

Nicolaus Auximanus, *a Friar Minor.*

Nicolas Auximanus of *Marca d'Ancona*, of the Order of Friars *Minors*, Flouriſh'd about the Year 1430. He wrote a Summary of Caſes of Conſcience, Printed at *Venice*, in 1484. an Interrogatory of Confeſſors, Printed at the ſame Place, in 1489. He wrote alſo a Commentary upon the Rule of Friars *Minors*, an Abridgment of the Canon-Law, and ſome Sermons never Printed.

St. *Bernardin*

did not make it null. Theſe are the three Points which this Author handles after the method of the Canoniſts, in his Conſultation publiſh'd by Monſieur *Baluzius*, in the third Tome of his Miſcellanies, together with the Funeral Oration of the Cardinal of *Capranica*, made by *Baptiſta Poggio* his Son.

The Cardinal of *Capranica* wrote alſo ſome Treatiſes, as, an Introduction for the Adminiſtration of the Pontificat, the Art of dying well, a Diſcourſe to *Alphonſus* King of *Naples*, ſome Letters to *Philelphus*, and ſome other Works. Dominic *of* Capranica *Cardinal.*

Alphonſus Toſtatus, a *Spaniard*, finiſh'd his Studies in the Univerſity of *Salamanca*, at the Age of 22 Years, and made ſo great Progreſs in all Sciences, that he was fit to Teach them at that Age, and did it. He was preſent at the Council of *Baſil*, and was afterwards made Biſhop of *Avila*, and advanc'd to the chief Offices in the Kingdom of *Spain*. He died in the Year 1454. aged 40 Years, and was inter'd in the Church of *Avila*, with this Epitaph, Alphonſus Toſtatus, *Biſhop of* Avila.

Hic ſtupor eſt mundi qui ſcibile diſeutit omne.

In effect, his Memory was burden'd with an infinite number of things, and he was an able Man in all Sciences: But what is moſt aſtoniſhing is this, That in the time of a very ſhort Life he could not only ſtudy ſo many different things, but alſo write ſuch a great number of Volumes upon all ſorts of Subjects; for there is ſcarce any Author whoſe Works amount to ſo great a Collection: There are 27 Volumes in Folio of them, whereof the firſt 24 are Commentaries upon the following Books of Scripture: The firſt upon *Geneſis*, the ſecond and third upon *Exodus*, the fourth upon *Leviticus*, the fifth and ſixth upon the Book of *Numbers*, the ſeventh upon *Deuteronomy*, the eighth and ninth upon *Joſhua*, the tenth upon the Books of *Judges* and *Ruth*, the eleventh and twelfth upon the firſt Book of *Kings*, the thirteenth, fourteenth, and fifteenth upon the three other Books, the ſixteenth and ſeventeenth upon the Book of *Chronicles*; the ſeven following Volumes upon the Goſpel of St. *Matthew*: The twenty fifth contains his Tracts; which are, the Defence of three Concluſions, a Book of five figur'd Paradoxes, a little piece of the Trinity, another upon theſe Words, *A Virgin ſhall bring forth a Son*, a Work againſt Concubinary Prieſts, a Treatiſe of the State of Souls after Death, and another of Good Politicks; the two laſt Tomes are Tables. All theſe Works were printed at *Venice* in 1530. by the Order of Cardinal *Ximenes*, at the ſame place in 1596. and at *Colen* in 1612. 'Tis the laſt Edition which is in twenty ſeven Volumes: Beſides this, there are alſo ſome other Treatiſes of *Toſtatus*, printed a-part by themſelves, as the Cenſure of the Conference at *Ratisbonne*, printed in 1608. a Commentary upon the Chronicle of *Euſebius*, in Spaniſh, printed at *Salamanca* in 1506. fourteen Queſtions, whereof the firſt four are an Abridgment of the Hiſtory of Scripture, and the reſt of the Morality, printed in Spaniſh at *Antwerp* in 1551. He wrote alſo many other Books, as well upon Profane Sciences as Eccleſiaſtical Matters; among the reſt, a Treatiſe of five Laws, *i. e.* of the Law of Nature, of the Law of *Moſes*, of the Laws of Pagans, of thoſe of *Mahomet*, and the Laws of Chriſtians; A Treatiſe of the Origin and Diſtinction of Juriſdictions; A Treatiſe of the Power of the Pope; A Treatiſe of the Reformation of the Church; A Treatiſe of Indulgences; A Treatiſe of the Councils; A Work againſt the Jews, and another againſt the Alcoran; A Book of Love and Friendſhip, dedicated to the Queen of *Caſtile*, and many other Works. There are alſo attributed to him many Sermons.

Laurence Juſtinian, a Noble *Venetian*, Canon-Regular of St. *George* in *Alga*, was made Biſhop of *Venice* in the Year 1435. by *Eugenius* IV. and advanc'd to the Dignity of a Patriarch by *Nicholas* V. He died in 1455. aged 74 Years, and was Canoniz'd by *Clement* VII. in 1524. He wrote many Books of Piety, full of Unction, whereof here follows the Catalogue: The Tree of Life; of Diſcipline and Spiritual Perfection; of the Chaſte Marriage of the Word and the Soul; the Packet of Love; of the Triumphant Combate of Jeſus Chriſt; of the Interiour Conflict, the Complaints of Chriſtian Perfection, many Sermons upon the Feſtivals of Jeſus Chriſt, of the Virgin, the Saints and the Euchariſt; A Treatiſe of a Solitary Life, another of the Contempt of the World. Theſe Works were written before he was Biſhop: He wrote afterwards thoſe which follow, a Book of the Spiritual Death of the Soul; two Books of his Spiritual Reſurrection, by the Operation of the Grace of Jeſus Chriſt, Mediator between God and Man; Treatiſes of God, and the Inſtruction of Prelats, of Obedience, of Humility, of the Degrees of Perfection, of inflaming the Divine Love, and ſome Letters. All theſe Works were printed at *Baſil* in 1560. at *Lyons* in 1568. and at *Venice* in 1606. The Life of *Laurence Juſtinian* was written by his Nephew *Bernard Juſtinian*, who was alſo the Author of a Hiſtory, of ſome Sermons and many Letters, whereof the Style is pure and elegant. Laurence Juſtinian *Patriarch of* Aquileia. Bernard Juſtinian.

Albert of *Sarciano*, a City of *Tuſcany*, a Man well vers'd in the Greek and Latin Tongues, and in ſacred and profane Learning, Interpreter to the Council of *Florence*, and Vicar-General of the Order of Friars Minors, compos'd ſome Pieces which are well enough written, but have not yet ſeen the Light; whereof *Vaddingus* gives the following Catalogue in the Library of the Authors of his own Order; A Treatiſe of Penance written in 1433. A Diſcourſe upon the Euchariſt ſpoken in 1422. A Diſcourſe upon the Conditions of Friendſhip, and the Malice of Envy; Another Diſcourſe to ſhew that the meanneſs of Extraction is no hindrance to Vertue; Another about the Reprimands which ſhould be given to inſolent Perſons, made in the Year 1446. A Treatiſe Albert *of* Sarciano, *Vicar-General of the Friars Minors.*

tiſe addreſs'd to *Eugenius* IV. againſt thoſe who blame the Martyrs; A Diſcourſe ſpoken in the General Chapter of his Order, held at *Padua* in 1443. Many Letters to Pope *Eugenius*, and to *Chriſtophilus* Biſhop of *Rimini*. *Vaddingus* has inſerted ſome Fragments of theſe Works in the Fourth Tome of his Annals, which diſcover the Excellency of his Wit, and the Politeneſs of this Author, who died at *Milan* in 1450.

John *of* Anagnia, *a Civilian.*

John of *Anagnia*, a Civilian of *Bononia*, Profeſſor and Arch-deacon in that City, flouriſh'd about the Year 1440. and died in 1455. He wrote Commentaries upon the Books of the Decretals, printed at *Milan* in 1492. and 1497. at *Lyons* in 1596. not to mention his other Works of the Civil Law.

Francis de la Place, *a Civilian.*

Francis de la Place, a Civilian of *Bononia*, wrote about the Year 1440. a Summary of the Myſteries of the Faith of Jeſus Chriſt; wherein he treats of Reſtitutions, of Uſury, of Marriage, of Eccleſiaſtical Cenſures, of Excommunication, *&c.* printed at *Padua* in 1473.

John Felton *an Engliſh Prieſt.*

About the ſame time flouriſh'd *John Felton* an Engliſh-man, Vicar of the Church of St. *Magdalen* in the Suburbs of *Oxford*, who compil'd ſome Sermons for all the Sundays in the Year, which are to be found in Manuſcript in the Libraries of *England*.

Antonius de Roſſellis, *Doctor of Law.*

Anthony de Roſſellis of *Arezzo*, Doctor in Law, who was ſent to the Council of *Baſil* by *Eugenius* IV. and was afterwards Secretary to the Emperor *Frederick* III. is the Author of a conſiderable Work, entitled, *Of the Monarchy*; wherein he treats of the Power of the Emperor and the Pope, *viz.* Whether the Pope has the Power of the two Swords; and of the Authority of a Council according to the method of the Canoniſts. 'Tis a compleat Treatiſe, wherein he decides an infinite number of Queſtions about the Eccleſiaſtical and Secular Power. It was printed at *Venice* in 1483. and 1587. and is to be found in the Firſt Tome of the Monarchy of *Goldaſtus*. There are ſome other Treatiſes of Civil and Canon-Law written by the ſame Author, in the Grand Collection of Treatiſes about Law.

St. Catherine *of* Bologne.

St. *Catherine* of *Bologne*, a Nun of the Order of St. *Clare*, and Governeſs of the Monaſtery of the Order founded at *Bologne*, in honour of the Body of Jeſus Chriſt, wrote about the Year 1440. ſome Revelations that were made to her, which have been printed at *Bologne* in 1511. and 1536. and at *Venice* in 1583. 'Tis ſaid, that ſhe wrote alſo a Roſary of the Myſteries of the Paſſion of our Lord, and the Life of the Virgin, and a Book of the ſeven neceſſary Weapons for a Spiritual Combate, which have not been printed. She died the 9th of *March*, 1463.

Leonardus de Utino, *a Dominican.*

Leonard of *Udine*, of the Order of Friars Predicant, Profeſſor at *Bologne*, and Preacher to *Eugenius* IV. has left us many Sermons preach'd in divers places, and printed many times in different places, and in many Volumes; a Treatiſe of the Common Places of Preachers, printed at *Ulme* in 1478. and a Treatiſe of Laws at *Venice* in 1473.

St. John Capiſtran.

St. *John Capiſtran*, a Diſciple of St. *Bernardin* of *Siena*, and of the ſame Order, employ'd himſelf, as did his Maſter, in Preaching, under the Pontificate of *Martin* V. *Eugenius* IV. *Nicholas* V. and *Calliſtus* III. He was made General of the Croiſade againſt the *Fratricelli* and the *Huſſites*, burnt a great many Villages whither the former had retir'd, defeated the *Bohemians*; and with 100000 fighting Men ſuccour'd *Belgrade* when it was beſieged with the *Turks*. He died the 3d of *October*, 1456. aged 71 Years; he was Beatified by *Gregory* XV. and Canoniz'd a little while after. There are of his the following Treatiſes; A Treatiſe of the Authority of the Pope, and of a Council, againſt the Council of *Baſil*, printed in the Collection of the Treatiſes of Law at *Venice*; A Mirror of the Clergy, or a Diſcourſe to the Clergy, ſpoken in a Dioceſan Synod at *Trent*, printed at *Venice* in 1580. together with an Inſtruction for Prieſts, and an Apology for the third Order of St. *Francis*; The Mirror of Conſcience, a Penitential; A Treatiſe of Excommunication, and a Treatiſe of Marriage, in the Collection of Treatiſes of Law; Some Treatiſes of the Civil Law, and a Treatiſe of Uſury and Contracts, printed at *Venice* in 1583. and 1587. A Treatiſe of the Univerſal Judgment, of Antichriſt and the Spiritual War, printed at *Venice* in 1578. This is what is printed under the Name of this Author. Thoſe who have ſpoke of them do mention alſo the following Treatiſes, Of the Eccleſiaſtical Dignity to Pope *Nicholas*, of the Pains of Hell, and of Purgatory; of Reſtitutions and Contracts; a Commentary upon the Rule of Friars Minors, three Books of Luſt, a Diſcourſe of the Conception of the Virgin, and one upon the Paſſion of our Lord; a Treatiſe againſt the *Huſſites*, and a Diſcourſe againſt *Rockſane*.

Laurence Valla *Canon of* St. John *of the* Lateran.

Laurence Valla, a *Roman* Patrician, Canon of the Church of St. *John* of the *Lateran*, did not only excel in Polite Learning, and a Critical Knowledge of the Tongues; but made himſelf famous alſo by ſome Pieces which reſpect Religion, and particularly by his Notes upon the New Teſtament, which yet are rather Grammatical than Theological; but ſtill they are uſeful for underſtanding of the Text; they have been printed at *Paris* in 1505. at *Baſil* in 1541. at *Amſterdam* in 1631. and in the great Criticks of *England*. With them we muſt join the Diſcourſe about the Forgery of *Conſtantine*'s Donation, which is written rather like an Orator than a Critick, which has been printed in the Collection of *Grotius*, and a-part at *Leyden* in 1620. a Treatiſe of Free-will, printed at *Baſil* in 1540. and a Diſcourſe upon the Euchariſt, printed at *Strasburg* in 1490. This Author flouriſh'd at *Rome* about the Year 1440. He went out of it to go to *Naples* in 1443. where he taught Latin to *Alphonſus* V. King of *Arragon*. 'Tis ſaid, that he was delated to the Inquiſition, and that he eſcaped the Flames only by the favour of King

King *Alphonſus*, who yet could not ſave him from being publickly whipp'd with Rods: But this Hiſtory appears ſo much the rather fabulous, becauſe when he return'd to *Rome*, he was honoured with a Penſion, and taught there publickly. He died in 1465. aged fifty Years.

Flavius Blondus *Secretary to* Eugenius IV.

Flavius Blondus, or rather *Blondus Flavius*, was born at *Forc-livio* in 1388. He was ſometime Secretary to Pope *Eugenius* IV. and died under the Pontificate of *Pius* III. on the 4th. of *June*, in the year 1463. He made himſelf Famous by his three Decades of the Hiſtory of the Weſtern Empire, from the year 410. to the year 1440. of which *Æneas Sylvius* has made an Abridgment. He wrote alſo other Books to Illuſtrate the Hiſtory of *Italy*, *viz.* Three Books, Entituled *Rome Reſtor'd*, which contain a Deſcription of the City of *Rome*, as it was in his time; Eight Books of *Italy* Illuſtrated, wherein he gives a New Deſcription of the State of *Italy*, as it was in his time; a Treatiſe of the Origin and Actions of the *Venetians*, from the year 450. to the year 1291. and a Treatiſe Entituled *Rome Triumphant*, divided into Ten Books, which contains a Deſcription of what belongs to the Government of Ancient *Rome*. All theſe Works were Printed at *Baſil*, in 1559.

Ambroſius Camaldulenſis.

Ambroſe of *Camalduli*, may juſtly be rank'd among Eccleſiaſtical Writers; as well upon the Account of his Profeſſion, as an Hermit in the Abby at *Camalduli*, which he embrac'd at the Age of Fourteen Years, as becauſe of his Works, which are almoſt all about Eccleſiaſtical Matters. He was Born at *Pertico*, a ſmall City of *Romandiola*, and was the Diſciple of *Emanuel Chryſoloras*, under whom he learn'd the Greek Tongue, which he underſtood better than any Latin Authors of his time, in the judgment of *Scuropulus*. He Flouriſh'd under the Pontificate of *Eugenius* IV. and was made General of the Order of the *Camaldule Hermites* in 1431. He was one of the Divines who was preſent at the Councils of *Baſil*, *Ferrara*, and *Florence*: 'Twas he that drew up in the laſt, the Form of the Union. He died at his return from this Council, *October* the 21ſt. in the year 1439. His Chief Works are his Tranſlations of the Greek Authors, *viz.* of the Life of St. *John Chryſoſtom*, written by *Palladius*, and Printed at *Venice* in 1533. of the *Spiritual Meadow*, Printed at *Lyons*, in 1617. of the Ladder of St. *John Climacus* at *Venice*, in 1531. of Four Books of *Manuel Calecas*, againſt the Errors of the *Greeks*, Printed at *Ingolſtadt*, in 1603. of ſome Sermons of St. *Ephrem*; of the Books attributed to St. *Denis*, of the Cœleſtial Hierarchy, of a Treatiſe of Virginity by St. *Baſil*; of a Treatiſe of St. *Athanaſius* againſt the *Gentiles*; of three Books of St. *Chryſoſtom* to *Stagyrius*; of his Homilies upon St. *Matthew*, and of many other Works of the Fathers. Of the other Works of St. *Ambroſe* there are none Printed, but his Voyage into *Italy*, publiſh'd at *Florence*, in 1681. wherein he deſcribes the Diſorders of many Monaſteries which he had Viſited: But there are many more Manuſcripts of his at *Florence*, in the Library of St. *Mark*, *viz.* Sixteen Books of Letters, the Chronicon of Mount *Caſſinus*, two Books of his own Actions, while he was General of the *Camaldulians*; a Treatiſe of the Sacrament of the Body of Jeſus Chriſt; a Treatiſe againſt the *Greeks*, about the Proceſſion of the Holy Spirit: Some Diſcourſes ſpoken in the Councils of *Ferrara*, and *Florence*; and in the Library of St. *Juſtina* at *Padua*, a Treatiſe againſt thoſe who cenſure a Monaſtick Life. The Style of *Ambroſe* the *Camaldulian* is Latin good enough, but he takes a great deal of liberty in his Tranſlations, and does not always render the words according to their true and proper ſignification.

Maphæus Vegius, *Diary to* Martin V.

Maphæus Vegius, of the City of *Lodi* near *Milan*, Datary to *Martin* V. is the Author of this Age, who wrote moſt Uſefully, moſt Pleaſantly, and moſt Elegantly. He wrote a Treatiſe of the Chriſtian Education of Children, which is the moſt Compleat that we now have of this kind. There he Treats of the Duties of Fathers and Mothers, of the Studies of Children, and the Vertues that ought to be inſpired into them; 'tis full of a moſt Chriſtian Morality, and an uncommon Prudence. The Six Books of the ſame Author about perſeverance in Religion, contain a ſolid Piety, and moſt uſeful Inſtructions for making great progreſs in it, and for maintaining and preſerving a ſenſe of Piety and Religion; which is alſo the deſign of his Diſcourſes concerning the four laſt ends of Man, which he handles excellently well. The Dialogue of Truth Baniſh'd is a piece of Wit. I ſay nothing of his profane Works; as his Supplement to the Twelfth Book of *Virgil*, and ſome other pieces of Poetry and Eloquence, wherein he excell'd, and came near to the Ancients. He died in 1458.

St. Antonine *Archbiſhop of* Naples.

St. *Antonine* being Born at *Florence* in 1389. ſtudied Law at *Fieſoli*, and at the Age of Sixteen years entred into the Order of Friars *Predicant*. Among them he ſpent ſome part of his Life, tho' he was employ'd by the Republick of *Florence* in divers Negotiations, and was at laſt made Archbiſhop of *Naples*, by *Eugenius* IV. in 1446. He died the 2d. of *May*, in 1459. His Principal Work is an Hiſtorical Summary, or a Tripartite Chronicle, from the beginning of the World, to the year 1459. which is nothing but a Collection taken out of many Hiſtorians, and without much choice. It was Printed at *Venice*, in 1480. at *Nuremberg*, in 1484. at *Baſil*, in 1491. and at *Lyons*, in 1586. His Theological Summ was Printed at *Memmingen*, in 1483. at *Strasburg*, in 1496. and at *Venice*, in 1591. His Summ of Confeſſion has been Printed in many Places; at *Strasburg*, in 1492. and 1499. at *Paris* in 1516. at *Lyons*, in 1564. and at *Venice*, in 1572. There are Treatiſes of this Author about Excommunication, and the other Eccleſiaſtical Cenſures, Printed in the Collection of Law-Treatiſes. There is alſo a Treatiſe of his about the Diſciples of *Emaus*, Printed with his Life, before the year 1500. a Treatiſe of Vertues, Printed at *Nuremberg*, in the year 1472. and Annotations upon the Donation of *Conſtantine*, Printed at *Collen*, in 1535. beſides many other Manuſcript Works.

Leonard Aretine,

Leonard Aretine, *and* John Baptiſta Poggio.

Leonard Aretine, and *Poggio*, who were Celebrated Authors for Polite Learning, employ'd their pains about Matters very different from Religion, yet ſome of their Works may have a Reference to it, as the excellent Diſcourſe of the former againſt Hypocrites, Printed in the Collection of *Othuin Gratius*, and with a Dialogue againſt Hypocriſie, by *Poggio*, at *Lyons*, in 1679. The deſcription of the Death of *Jerom* of *Prague*, Addreſs'd by *Poggio* to *Leonard Aretine* in the ſame Collection, and among the Works of *John Huſs*. The Funeral Orations of *Francis Zabarella*, *Nicolas Albergat* Cardinals, and of *Laurence de Medicis* by *Poggio*; Four Books of the variety of Fortune, Dedicated to *Nicolas* V. by the ſame Author; a Diſcourſe of the Authority and Power of the Pope, and Council, by the ſame; a Treatiſe of Nobility, and another of Human Miſery. Theſe two Authors excell'd in the Study of the Greek and Latin Tongues, and both of them were Secretaries to Popes; the former under *Gregory* XII. *Alexander* V. and *John* XXIII. the latter under the following Popes: The former died in 1443. and the latter in 1459. both of them at *Florence*, whither *Laurentius de Medicis* had call'd them.

John de Stavelo, *and* John Loſſe, Benedictine *Monks*.

John de Stavelo, of the Dioceſe of *Liege*, a *Benedictine* Monk, of St. *Lawrence* of *Liege*, wrote the Hiſtory of the Actions of the Biſhops of *Liege*, to the year 1449. and was continued by another. *John de Loſſe*, of the ſame Order.

Matthew Palmier *a* Florentine.

Matthew Palmier, a *Florentine*, wrote a Chronicle from the beginning of the World, to the year 1449. of which there is nothing Printed but what follows the Chronicle of St. *Proſper*, *i. e* from the year 444. in the Edition of *Baſil*, of the Chronicle of *Euſebius*. 'Tis ſaid, that this Author having made a Poem about the Angels in *Italian*, was accus'd of Arianiſm, upon the account of ſome words that eſcap'd him in that Work, and that he refuſing to retract his Errors, was burnt; but this Story is groundleſs.

Matthias Palmerius.

The Chronicle of this Author was continued down to the year 1481. by another, who had or took upon him the ſame Sirname, and is no otherwiſe diſtinguiſh'd, but by the name of *Matthias*, which was given him inſtead of that of *Matthew*; this Author was alſo of *Piſa* or *Vicenza*: He Tranſlated alſo the Hiſtory of *Ariſteas*, which was Printed at *Baſil*, in 1536. and 1551.

John Capgrave *an* Auguſtine.

John Capgrave, an *Engliſh-man*. of the Order of Friars Hermites, of St. *Auguſtine*, a Doctor of *Oxford*, and Confeſſor to the Duke of *Glouceſter*, Flouriſh'd about the middle of this Century, and died in the year 1464. He wrote a Catalogue or a Legend of the Saints of *England*, Printed at *London*, in 1516. and there are in *England* many other Manuſcript Works of the ſame Author. †

† Viz. *His Comment upon* Geneſis *and the* Acts of the Apoſtles, *and the Lives of all the Famous* Henries, *to* H. VI. Whart. *App.* p. 132.

Nicolas Cuſanus *Cardinal.*

Nicolas of *Cuſa*, ſo call'd from the Name of the place of his Birth, ſcituate upon the Banks of the *Moſelle*, in the Dioceſe of *Treves*, the Son of a poor Fiſherman; was advanc'd by his Merits to the Higheſt Eccleſiaſtical Dignities. He was at firſt a Canon-Regular, afterwards Arch-Deacon of *Liege*, and Dean of St. *Florin* in *Conſtance*; He was preſent at the Council of *Baſil*, and was one of the greateſt Defenders of the Authority of the Council above the Pope: Upon this Occaſion he wrote a Conſiderable Work, Entituled, *Of Catholick Agreement*, which was divided into Three Parts. After this he chang'd ſides, and turn'd over to Pope *Eugenius*'s Party, and was Employ'd by him in Embaſſies into *Germany*, and *France*, and promoted by *Nicolas* V. *December* the 20th, 1448. to the Dignity of a Cardinal, with the Title of St. *Peter ad Vincula*. He was ſent again into *Germany*, and made Biſhop of *Brixen* in the County of *Tyrol*, which occaſion'd a difference with *Sigiſmund* Duke of *Auſtria*, who forc'd him at laſt to depart out of *Germany*. He died at *Todi* in *Italy*, *Auguſt* 12. 1464. Aged 63 years. The Works which he wrote are theſe following: Three Books of Learned Ignorance, wherein he endeavours to give Ideas of the Eſſence of God, of the Trinity, and of other Myſteries of Religion, drawn from Metaphyſical and Mathematical Principles. This Work is very abſtract and obſcure; which being attack'd by ſomebody, he wrote an Apology for it. The two Books of Conjectures are yet leſs intelligible, and leſs uſeful, and contain nothing but Metaphyſical Notions, which are of no uſe. The Piece about the Filiation of God is founded upon the ſame Principles, and written in the ſame method. The Dialogues upon *Geneſis*, upon Wiſdom, and Wit, and about Statical Experiments, have ſomething in them more ſolid, and deſcend more to particulars. The Treatiſe of the Viſion of God is more pathetical, and contains fine Meditations. The two Books of the Globe are written to give an Idea of the Myſtery of the Trinity by this Figure, and he enlarges upon the ſame Argument in another Dialogue. The Book about *Beryl* contains divers Metaphyſical Principles, which are very confus'd. The Books of the Gifts of the Father of Lights, of ſeeking after God, of the purſuit of Wiſdom, contain divers abſtract and general Maxims, which are above our knowledge. The Book of the top of Theory is almoſt unintelligible; the Dialogue of an Unknown God may be of ſome uſe. Theſe are the Works contain'd in the Firſt Tome, now follow thoſe in the Second. A Dialogue upon the Annunciation of the Virgin, a Work Entituled *Excitations*, divided into Ten Books, which contain Allegorical and Myſtical Reflections upon many Select paſſages of Holy Scripture: Three Books of Catholick Agreement; wherein he Treats 1. Of the Church in it ſelf. 2. Of the Prieſthood, and the Authority of General Councils, and of the Pope. 3. Of the Empire, and the Power of Princes. He wrote this Treatiſe before he was Cardinal, during the Council of *Baſil*, and in it he handles theſe Queſtions with much moderation. The Principal Points which he eſtabliſhes in it are theſe; that the Church is the Union of all Souls with Jeſus Chriſt its Spouſe; that there are in this Church different Degrees; that altho' it be united, yet it may be divided into Militant, Dormant, and Triumphant; that the two laſt parts are made up only of the Predeſtinate, and that the firſt is a mixture of

thoſe

Nicholas de Orbellis, a Franciscan Regular of the same Order, flourish'd about the same time at *Poitiers*. He wrote also an Abridgment of Theology according to the Doctrin of *Scotus*, printed at *Haguenaw* in 1503. and at *Paris* in 1511, 1517, and 1520. There are also some Sermons of his upon the *Lent*-Epistles, printed at *Lyons* in 1492. and divers Treatises of Philosophy. Nicholas de Orbellis *a Friar Minor.*

James of *Clusa*, who, according to most Writers, is not different from *James* of Paradise; after he had spent some part of his Life in the Order of *Cistercians*, entred into that of the *Carthusians*, because he would not be made Abbot of his own Order. After this, he spent Twenty Years in the *Carthusian* Monastery at *Erford*, and died there Aged Eighty Years, in 1465. The Treatise of the seven States of the Church, describ'd in the *Revelations*, is attributed to him, wherein he shews the necessity of reforming the Church in its Head and Members: There he proves that the Pope is peccable and fallible, and subject to a Council; and the necessity there is, That a Council should take care of the Reformation of the Church. This Treatise is in the Second Tome of the Monarchy of *Goldastus*; perhaps it was written before he was a *Carthusian*. James *of* Clusa, *a* Carthusian.

Some confound this Author with *James* of *Junterbuck*, and there is some probability that he is not different; for he was a *Carthusian* of *Erford*, liv'd at the same time, and the Treatises attributed to him are near a-kin to that whereof we have just now spoken. Howsoever this be, there are many Treatises about Discipline and the Reformation of the Church, and upon divers Points of Morality, which go under the name of *James Junterbuck*, which *Surius* found in Manuscript in the Library of the *Carthusians* at *Collen*; and whereof he has given us a Catalogue, which is to be found in the Bibliotheque of *Carthusian* Writers by *Petreius*: Some of them also are printed, *viz.* the Art of curing Vices, the Complaint of a Sinner, the State and Duty of Ecclesiastical Persons, printed at *Amsterdam* in 1617; a Treatise of Souls separate from the Body, printed at *Basil* in 1475. a Treatise of the Truth in speaking or keeping Silence, printed at *Basil*, and a Treatise of the Manners and Errors of Christians, printed at *Lubeck* in 1488.

John de Turrecremata, so call'd in Latin from the name of the place in which he was born, call'd in Spanish, *Torquemado*, in the Diocese of *Palenza*, entred into the Order of St. *Dominick*, in the Convent of *Valladolid*. He flourish'd at first in the University of *Paris*, where he took the Degree of Doctor, and there he profess'd Theology and the Canon-Law. He return'd afterwards into *Spain*, where he stay'd not long, being sent for in the Year 1431. by Pope *Eugenius*, and made Master of the Sacred Palace. He was sent to the Council of *Basil*, where he oppos'd the *Hussites*, and strenuously defended the Pope; from thence he was call'd back to the Council of *Florence*, where he was one of those who entred the Lists with *Mark* of *Ephesus*, for which Service he was rewarded with the Title of Cardinal-Priest of St. *Sixtus*, in the Year 1434. and was sent Legat into *France*, where he presided at the Council of *Bourges*: After he had been employ'd in many Ambassies, he was nominated in 1450. to a Bishoprick in *Galicia*, and after that to be Bishop of *Albana*, which he chang'd in 1464. for that of St. *Sabina*. He died *September* the 28th, in 1468. Here follows a Catalogue of his Works: A Commentary upon the Decree of *Gratian* in five Tomes, printed at *Lyons* in 1555. and at *Venice* in 1578; A Summary about the Church and its Authority, in four Books, printed at *Lyons* in 1496. and at *Venice* in 1561; A Treatise of the Authority of the Pope and a General Council, against the Orator of the Council of *Basil*, printed at *Venice* in 1563. and in the Thirteenth Tome of the Councils. An Exposition of the Epistles of St. *Paul*, printed at *Basil* in 1493; A Commentary upon the Psalms of *David*, printed at *Venice* in 1513; A Course of Sermons for the whole Year, and for the Festivals of the Saints, at *Lyons* in 1509; Quodlibetical Questions at *Strasburg* in 1490; A Treatise of Holy Water, at *Rome* in 1559; A Treatise of the truth of the Conception of the Virgin, divided into thirteen parts, printed at *Rome* in 1547; A Commentary upon the Rule of St. *Benedict*, at *Paris* in 1494, and at *Colen* in 1575; An Exposition of the Rule of St. *Bridget*, at *Colen* in 1628. and an Apology for the Revelations of this Saint among his Works: The Salvation of the Soul, or the Confirmation of the Catholick Faith, at *London* in 1509; A Treatise against the Principal Errors of *Mahomet*, at *Paris* in 1465; A Collection of the Questions of St. *Thomas Aquinas* about the Authority of the Pope, printed at *Lyons*, and at *Ausburg* in 1496. and at *Venice* in 1562; Meditations upon the Tables, which he plac'd in the Church of *Minerva* at *Rome*, printed at *Rome* in 1467. and 1473; A Dissertation against the *Greeks* about Unleavened Bread in the Thirteenth Tome of the Councils. *Trithemius* mentions also Questions upon the Gospels for *Sundays*, and the Festivals of the Saints. This Author was an able Man in Scholastick Learning, and in the New Canon-Law; he understood Subtleties very well, and could use them with ease. His Style has nothing sublime in it, and savours of the Barbarism and Dryness of the School-men and Canonists. He maintain'd Pope *Eugenius* stoutly against the Council of *Basil*, and defended the Superiority of the Pope above the Council. John de Turrecremata *a Cardinal.*

Henry Arnold a Saxon, having perform'd the Office of Secretary in the Council of *Basil*, entred into the Order of *Carthusians*, and wrote many Treatises of Piety, which were never printed, and a Book of the Immaculate Conception of the Virgin, printed at *Antwerp* in 1527. He died in the Year 1487. Henry Arnold *a* Carthusian.

Alphonsus Spina, *a Friar Minor.*

Alphonsus Spina, a Spanish converted *Jew*, a Regular of the Order of St. *Francis*, and Rector of the University of *Salamanca*, is the Author of a Treatise, Entitled, *The Fortress of Faith*, against the *Jews*, *Saracens*, and other Enemies of the Faith, printed at *Nuremberg*, without the Name of the Author, in 1494. and publish'd afterwards by *William Totan*, of the Order of Friars Predicant in 1511. printed at *Lyons*: But *John Mariana* attributes it to *Alphonsus Spina*, and the Author observes in the Work it self, That he wrote it at *Valladolid* in 1458. 'Tis a Work that promises more in the Title than it performs, for it is not well-written; it contains no deep Enquiries, and often makes use of Proofs, Arguments and Answers, which are very weak; yet there is some Learning in it, and it may be of some use.

Ægidius Carlerius, *Dean of* Cambray.

Giles Charlier, born at *Cambray*, studied in the College of *Navar*: After he had finish'd there with credit the Explication of the Master of the Sentences, in 1414. he took the Degree of Doctor in Divinity of the Faculty of *Paris*, and was chosen in 1431. Dean of the Chapter of *Cambray*. He was present at the Council of *Basil*, and was one of the Envoys from the Council to the *Bohemians*. He liv'd a very long time, and was Dean of the Faculty of Theology at *Paris*, and died not till the 23d of *November*, in 1472. He compos'd many Works, whereof some have been printed at *Brussels*, in 1478. under the Title of the *Sporta*, and *Sportula*, *viz.* under the first Title, a Treatise of the Preservation of the Goods of the Church, a Defence of the Church, a Treatise of the Perpetual Virginity of *Mary*, a piece against the * *Iconomachi*, and a Treatise of the Celibacy of Ecclesiasticks: And under the last Title, the following Treatises, Of the Election of the Traytor *Judas*, of the Ecclesiastical Hierarchy, of Revenues for Life, of Tithes, of Images, of Confession, of abstaining from Meat among the *Benedictines* and *Carthusians*, against the Calculators of the past Age, about the Cloistering of the Monks of the Order of St. *Dominick*. There is at the end of the Acts of the Council of *Basil*, a Discourse against the second Article of the *Bohemians* about the Correction of Publick Sins. His Commentary upon the Master of the Sentences is Manuscript, in the Library of *Navar*, and many other Treatises upon different Subjects, as, upon the Communion of the Laity in one kind, upon some Propositions against the Authority of the Church, upon Indulgences, upon the Eucharist, and upon several other Questions of Practice, or Cases of Conscience, with a multitude of Sermons.

* i. e. *Those who oppos'd Images.*

Gregory of Heimburg, *a Civilian.*

Gregory of *Heimburg*, Doctor in Law, was one of the most violent Enemies to the Pope which this Age produc'd: He was present at the Council of *Basil*, and was afterwards call'd to *Nuremberg*, where he did the Office of *Syndick* for the space of Thirty Years, and was honour'd with the Title of Counsellor to *Frederick* of *Austria*. He wrote a Treatise against the Temporal Power which the Popes pretend to have over Princes, wherein he does not contain himself within the bounds of the Question, but lashes out in Invectives against the Popes. The Contest which the Cardinal of *Cusa* had with *Sigismund* Duke of *Austria*, gave occasion to *Gregory* of *Heimburg*, to discharge his Gall against the Popes, and in particular against *Pius* II. who had formerly been one of his Friends. Upon the Difference which happen'd between the Cardinal of *Cusa* and Duke *Sigismund*, about the Execution of the Cardinal's Jurisdiction in his Bishoprick of *Brixen*, Pope *Callistus* III. cited this Duke, and forbad him under pain of an Interdict to trouble the Cardinal in the exercise of his Jurisdiction: This Mention did nothing but irritate the Duke, who persecuted this Cardinal. *Pius* II. renew'd the Censures against the Duke, and cited him and his Adherents anew. Then *Sigismund* appeal'd to a Council, and the Act of Appeal was drawn up by *Heimburg*. The Pope Excommunicated the Duke and his Adherents, and pronounc'd an Interdict against their Estates, by his Bull publish'd at *Siena*, *August* the 2d, in 1460: *Sigismund* appeal'd also from this Proceeding. The Pope denounc'd him Excommunicate again by his Mandates in the Month of *January* the next Year. He Excommunicated also *Gregory* of *Heimburg*, by his Bull dated *October* the 18th. in the Year 1460. This Civilian made railing Annotations, and an Act of Appeal against this Bull.

Theodore Lælius *Bishop of* Feltre.

Theodore Lælius, Bishop of *Feltre*, who died after he was chosen Cardinal in the Year 1464. made a Reply, which is very well written, to *Heimburg*'s Act of Appeal: Against which he wrote an Apology full of Reproaches, and he made an Invective yet more passionate against the Cardinal of *Cusa*. All these Pieces have been publish'd by *Goldastus*, in his first and second Tome of the Monarchy, and printed a-part at *Frankfurt* in 1608.

Henricus Gorcomius, *or* Gorichemius.

Henry Gorcome, or *Goricheme*, a Hollander, Vice-Chancellor of the University of *Colen*, flourish'd about the Year 1460; He wrote a Treatise of Festivals, and a Treatise of some Superstitious Observances and Ceremonies, printed at *Colen* in 1503. and at *Lyons* in 1621: A kind of Table of Conclusions, or the Agreement of the Bible and the Canons, upon the Master of the Sentences, together with a Catalogue of the Opinions of the Master of the Sentences, which are rejected at *Paris*, and in *England*, printed at *Colen* in 1502. at *Venice* in 1506. and at *Basil* in 1513; not to mention his Commentaries upon some Books of *Aristotle*.

Thomas *of* Kempis a *Canon-Regular.*

Thomas, commonly call'd *a Kempis*, or *de Kempis*, was of *Kempen*, a City in the Diocese of *Collen*, as he says himself in his Chronicle of the Mount of St. *Agnes*, Chap. 8. & 10. and not of *Kampen* in the Diocese of *Utrecht*, as some have said. He was born at this place about the Year 1380. and was sirnam'd *Hemerken*, which signifies a Hammer; his Father was call'd *John* and his Mother *Gertrude*; he had a Brother nam'd *John de Kempis*, Prior of the Monastery of the Canons Regular of the Congregation of *Gerard le Grand*, in the Mount of St. *Agnes* near to *Zwol*. *Thomas* was educated in the Society of the Scholars of *Deventer*, where he learn'd to write,

write, to read the Bible, and to underſtand Treatiſes of Piety and Morality: After this he went in 1399. to *Zwol*, to obtain the Indulgences which Pope *Boniface* IX. had granted to the Church of this place, and there he deſir'd to be admitted into the Monaſtery of the Mount of St. *Agnes*; into which he was receiv'd in the Month of *October* the ſame Year by his Brother, and made Profeſſion the 10th of *June*, 1406. The Author of the Continuation of his Chronicle of the Mount of St. *Agnes*, relates that in the firſt Year after he enter'd into this Monaſtery, he endur'd great Hunger, and Tryals, and conſiderable Pains. He was ordain'd Prieſt in 1423. One of the chief Employments of the Canons Regular of this Congregation, was to write out the Bible, the Writings of the Fathers, and Treatiſes of Piety. *Thomas a Kempis* apply'd himſelf with Vigor to this Labour, copied out the whole Bible, a Miſſal, and a multitude of other Works; and in performing this Office, he practis'd the Advice of one of the Ancients, that in writing Books he did not only ſeek by the Labour of his Hands to gain Food for his Body, but alſo to Refreſh his Soul with Heavenly Nouriſhment: For he ſo poſſeſs'd his Mind with the Maxims and Truths contain'd in the Books which he copied out, that he prepar'd himſelf to inſtruct others by his Example, and by his Doctrin, by Word of Mouth and by Writing; which he did in his Converſation, in his Diſcourſes, in the Inſtructions he gave to his Brethren, and in the Works of Piety which he compos'd. He was humble, meek, ready to give Conſolation, fervent in his Exhortations and Prayers, Devout, Spiritual and Contemplative. His Style is plain and has nothing ſublime in it; but his Thoughts are ſolid, and full of Unction, and withal intelligible and uſeful to the whole World; having nothing of that lofty and extravagant Devotion of ſome Myſtical Divines, whoſe Language is uncommon and very ſingular. He liv'd 70 Years in his Order, and died not till the Year 1471. on the 24th of *July*.

Thomas a Kempis *a Canon Regular.*

The largeſt Edition of his Works is that of *Colen*, in the Year 1660. which is divided into three Tomes.

The firſt contains the Diſcourſes of *Thomas a Kempis*, viz. firſt, thirty Sermons to the Novices, which are Conferences that *Thomas a Kempis* had with the Novices of his Order at different times, and which he afterwards collected together and addreſs'd to his Brethren, under the Name of a Pilgrim Friar. Theſe Diſcourſes contain wholſome Inſtructions and Advices to the young Regulars, founded upon Paſſages of Scripture, and ſupported by ſome Examples which are related at the end. Secondly, Nine Diſcourſes to his Brethren, containing moſt ſublime Thoughts upon the principal Vertues of Regulars, *viz.* upon Self-denial, Compunction, Chaſtity, Silence and Solitude. Thirdly, Thirty ſix Diſcourſes upon the Incarnation, the Birth, the Life, the Death, the Reſurrection and Aſcenſion of Jeſus Chriſt, and alſo upon the Miſſion of the Holy Ghoſt, and upon the Primitive Church, which are almoſt wholly compos'd of Paſſages of the Holy Scripture.

The Second Tome contains Spiritual Treatiſes, at the head of which are the four Books of the Imitation of Jeſus Chriſt: The Title of the firſt is, *Uſeful Advices for the Spiritual Life*; Of the ſecond, *Advices or Documents of the Interiour Life*; Of the third, *Of inward Conſolation*; Of the fourth, *Of the Auguſt Sacrament of the Euchariſt*; Or, *A devout Exhortation to the Holy Communion.* After this Treatiſe of *Thomas a Kempis*, which is conteſted, there follow many others which without ſcruple are attributed to him: The firſt is the Soliloquy of the Soul, wherein he hath collected many Meditations drawn out of the Holy Scripture, containing divers Thoughts and Motions of Piety, of the Thankfulneſs and Affection of the Soul towards God: The ſecond is a Work, entitled, *The little Garden of Roſes*, containing divers Advices for the Spiritual Life, which are alſo in the third, entitled, *The Valley of Lillies.* In the fourth, which bears this Title, *Of the three Tabernacles*, he treats of Poverty, of Humility and Patience. The fifth is of the Diſcipline of thoſe who are in the Cloiſter: There he treats of the Duties, Employments, Exerciſes of thoſe who are in the Cloiſter, and of the means they ought to uſe for performing them well. The fifth is about a faithful Steward, or the Miniſtery of *Martha*; where he ſpeaks of the external Employments of the Regulars: The ſeventh is entitled, *The Hoſpital of the Poor*; Or, *of the Contempt of the Things of this World.* It contains divers Spiritual Inſtructions, particularly about Prayer, Temptations and Humility. The eighth is a Dialogue about Novices, wherein he brings in a Novice ſpeaking to an ancient Regular, who inſtructs him in the chief Duties of Religion. The Spiritual Exerciſes are the ninth Work, whereof the firſt part is about interiour Duties, and the ſecond of external Employments. The tenth is entitled, *The Doctrinal, or the Manual of young People.* There he recommends the reading of the Holy Scripture, the ſtudy of good Books, Singing, frequenting Divine Service, Humility, Diligence, Self-denial, and Affection to Heavenly Things. The Book of Compunction of Heart, is a moſt fervent Prayer to God, of one who acknowledges himſelf a Sinner, and lays open his own Miſery. The twelfth Book, after that about the Imitation, diſcovers the Uſefulneſs of Solitude and Silence. Theſe are the Treatiſes contain'd in the firſt Part of the Second Tome; the ſecond contains many other ſhorter Tracts, the Titles whereof are theſe; Of the Acknowledgment of our own Frailty, a ſhort Epitaph, or a Manual of the Monks, the Manual of Little Ones, of the Elevation of the Mind to God, to ſeek after the Sovereign Good, the little Alphabet of a Monk for the School of Jeſus Chriſt, the Conſolation of the Poor and Sick, ſeven Prayers, little pieces of the Mortification of our ſelves, of Humility, of a good and peaceable Life, the Life of a good Monk in Rhime, and ſome Hymns.

Thomas a Kempis *a Canon Regular.*

The third Tome contains in the firſt part, the Life of *Gerard le Grand*, of *Florentius*, and nine of his Diſciples, who are *John Grond*, *John Brinkerincke*, *Robert Berner*, *Henry Brune*, *Gerard* of *Zutphen*, *Æmilius* of *Buren*, *James* of *Viana*, *John Ketel*, *Arnold* of *Schoonhove*. In the ſecond it contains the Life of *Lidwine* or *Lidewige* a Virgin, in two parts; in the third, ſix Letters of Piety, many Prayers and ſome Hymns.

Theſe are the Works which go under the Name of *Thomas a Kempis*, and which have been printed at *Nuremberg* in 1494. At *Paris*, of the Impreſſion of *Badius*, in 1520, 1521, and 1523. And of the Impreſſion of *Roginius*, in 1549. At *Venice* in 1535, 1568, and 1576. At *Antwerp* in 1574. and by *Sammalius* in 1660. and 1607. At *Bilingen* in 1576. And at *Colen* in 1660. The Book of the Imitation of Jeſus Chriſt, which is among theſe Works, under the Name of *Thomas a Kempis*, is found alſo printed under the Name of *Gerſon*; and has ſince been aſcrib'd to the Abbot *Gerſon*, upon the Credit of ſome Manuſcripts, who is pretended to be of the Order of St. *Benedict*, which has occaſion'd a very hot Diſpute between the Canons Regular and the *Benedictines*; of which we ſhall give the Hiſtory in a particular Diſſertation at the end of this Volume, where we ſhall examine the Authorities and Reaſons which are alledg'd on both ſides.

John Buſch *a Canon Regular.*

John Buſch, a Canon Regular of *Windeſem* at *Zwoll* in *Overyſſel*, entred into this Convent about the beginning of this Century, where he continued till the Year 1464. that he finiſh'd his Chronicle of *Windeſem* which is divided into two Books; whereof one contains the Eſtabliſhment of the Convent of *Gerard le Grand*, and of the Monaſteries that depend upon it; and the other, contains the Hiſtory and Life of the Illuſtrious Men who have flouriſh'd in the Monaſtery of *Windeſem* ſince its Eſtabliſhment. This Work was publiſh'd by *Roſweyde*, and printed at *Antwerp* in 1621. with a Letter which *Trithemius* attributes to him about Spiritual Exerciſes, upon the Life and Paſſion of Jeſus Chriſt, which is the Work of *John Hueſden* Prior of *Windeſem*, full of Spiritual Maxims and Thoughts. *John Buſch* died about the Year 1470.

William Houpeland *a Doctor of* Paris.

William Houpeland, a Native of *Bullen* in *Picardy*, Doctor of *Paris*, Curate of St. *Severine*, and afterwards Canon of *Notre-Dame*, and Arch-deacon of *Brye*, died when he was Dean of the Faculty of Theology of *Paris*, *Auguſt* the 11th, in the Year 1492. He wrote a Book of the Immortality of the Soul, and of its State after death, fill'd with many Paſſages of the Holy Fathers, Philoſophers, Poets and Doctors, printed at *Paris* in 1499.

Denys Rickel *a* Carthuſian.

Denys Rickel, ſo call'd from the Name of the Place where he was born, which is ſituated in the Dioceſe of *Liege*, is known by the Name of *DENYS THE* CARTHUSIAN; becauſe he entred in the 21ſt Year of his Age into the Order of the *Carthuſians*, and there ſpent the remainder of his Days until the Year 1471. in which he died *March* the 12th, aged 69 Years. There is no Author whom he may not Rival for the great Number of Works he compos'd, whereof he himſelf made a Catalogue: In which there are Commentaries upon all the Books of the Old and New Teſtament, printed at *Colen* in 1538. A Work entitled, *Monopanton*, i. e. all the Epiſtles of St. *Paul* rang'd according to the Order of their Subject-matter, printed at *Lyons* in 1547. and at *Paris* in 1551. and 1631. A Commentary upon the Books attributed to St. *Denys* the *Areopagite*, printed at *Colen* in 1536. A Commentary upon the Book of Sentences, printed at *Venice* in 1584. The Marrow of the Sum of St. *Thomas*, and of the Sum of *William Auxerres*; a Treatiſe upon *Boethius*, of the Conſolation of Philoſophy; an Explication of the ancient Hymns, printed with the Commentaries upon Scripture; a Commentary upon the Ladder of *John Climacus*, and upon the Works of *Caſſian*, printed at *Colen* in 1605. and 1640. Divers Works of Philoſophy, an Abridgment of Theology, two Books of the Chriſtian Theory, printed at *Antwerp* in 1569. and at *Venice* in 1572. and Books of the Catholick Faith againſt the *Gentiles*, printed at *Venice* in 1568. Four Books againſt the Perfidiouſneſs of *Mahomet*, printed at *Colen* in 1533. A Dialogue betweeen a Chriſtian and a *Saracen* upon the ſame Subject, printed at the ſame place; a Letter to Catholick Princes, exhorting them to make War againſt the *Turks*, at the ſame place; a Treatiſe againſt the Art of Magick, and the Errors of the *Vaudois*; a Treatiſe againſt Superſtitions; divers Treatiſes of the Eſſence and Perfections of God; four Books of the Gifts of the Holy Spirit, Hours upon the Myſtery of the Trinity, and the Paſſion of our Lord, Meditations upon the Paſſion, an Explication of the Paſſion of our Lord, according to the four Goſpels, an Expoſition of the Maſs, a Dialogue about the Celebration of the Sacrament of the Altar, a Treatiſe of frequent Communion, printed in many Places; ſix Sermons about the holy Sacrament of the Altar, eight Books of Praiſes, and of the Dignity of the Virgin *Mary*, of the mutual Knowledge of the Saints in Heaven, of the Veneration of Saints and their Relicks, and of the manner of making Proceſſions for them. Theſe are the Dogmatical Treatiſes; what follow are concerning Diſcipline: Of the Cauſe of the Diverſities of Events, of the Diſorders and Reformation of the Church; this Treatiſe, and thoſe which follow upon the ſame Subject, were printed at *Colen* in 1559. Of the Authority and Duty of the Pope, of his Power and Juriſdiction, of the Authority of General Councils, of the Life and Adminiſtration of Prelats and Arch-deacons, printed at *Antwerp* in 1532. Of the Office of Legats, of the Life and Condition of Canons, Prieſts and other Miniſters of the Church; a Dialogue between an Advocate and a Canon, printed at *Louvain* in 1577. A Treatiſe of the Life and Adminiſtration of Pariſh-Prieſts; of the Vertuous Converſation of the Clergy; of the Doctrin of the School-men; of the Life of Noble-men; of the Adminiſtration of Princes; two Dialogues between Jeſus Chriſt, a Prince and a Princeſs; of a Military Life; of the Life of Merchants, and

of

of the juſt Price of Things; of Political Adminiſtration; of the Life of married Perſons; of the Life of Virgins; two Dialogues of Jeſus Chriſt, one with an old Man, the other with a Child; of the Life and Example of the ancient Fathers, an Encomium of the Order of the *Carthuſians*, an Explication of the Rule of the third Order of St. *Francis*, of the Reformation of the Regulars, of the Life of Hermits, of the Life and End of a Hermite, an Encomium of a Solitary Life, of the Life of Recluſes: The third Claſſis contains the Works of Morality, four Collections of Sermons, two for Seculars, and two for Regulars; many of which are printed at *Collen* in 1542. A Summary of Vertues and Vices; ſome Treatiſes againſt the Plurality of Benefices, againſt Simony, againſt Coveroufneſs, againſt Ambition, againſt the Propriety of Monks, againſt Diſtractions in repeating the Divine Service, of the manner of Singing devoutly, of the manner and order of Fraternal Correction, of the heinouſneſs and enormity of Sin, of the Converſion of Sinners, of the ſtrait Way of Salvation, and Contempt of the World, the Mirror of the Lovers of this World; theſe three laſt Treatiſes were printed at *Beſanzon* in 1488. The Inſtitution of Novices, of the Vows and Profeſſion of Regulars, of the means of ſpending Time uſefully, two Books of the Purgative Life, a Diſcourſe of quickning Mortification and of internal Reformation, of the Fountain of Light, and the Path of Life, printed at *Louvain* in 1577. of the Remedies of Temptations, of the Diſcernment of Spirits, of the Paſſions of the Soul, of the Purity and Happineſs of the Soul; the Cordial printed at *Louvain* in 1577. of keeping the Heart and making Spiritual Progreſs, of Spiritual Joy, of internal Peace, of the Elevation of the Mind to God, of Prayer, of Meditation and Contemplation, the Sound of him that appoints a Feſtival; incentives to the Love of God, printed at *Collen* in 1605. Two Dialogues of Charity, a Treatiſe of the Rules of a Chriſtian Life, a Diſcourſe of a particular Judgment at the death of every Perſon, a Treatiſe of the four Laſt Things of a Man, printed at *Delf*, in 1487. Wherein he maintains that the Souls which are in Purgatory, are not certain whether they are in a State of Salvation, or Damnation. Two Conferences, one for the General Chapter of the *Carthuſians*, and the other for that of the Friars *Minors*; Twelve Letters, ſome Poems, a great number of Diſcourſes, of Conferences, and Deciſions of Caſes. The *Apocalypſe*, or the Revelations which God made to himſelf. This is the Catalogue which *Denys* the *Carthuſian* has given us of his own Works; at the end of which, he reckons up the Authors and Books which he had Read for the ſpace of Forty Six years, while he was in his Order, and by which his mind was improv'd. We have added to the Catalogue of his Works their Editions; Thoſe to which we have not added any, are either ſuch as have not ſeen the light, or ſuch as are not to be found. This Author wrote with much eaſe, but his Stile is plain, and has nothing Polite or Sublime in it; he had Read and Studied much, and wanted not Learning in common things. His Judgment was very good, and he had a great happineſs in applying paſſages of Scripture; he is ſober and wiſe in his Devotion, and full of wholſom Maxims and Inſtructions. In fine, there is ſcarce any Myſtical Author, whoſe Works are Read with more profit and pleaſure, particularly thoſe which he wrote about Reforming the Life of all the ſeveral States of the Church.

Denys Rickel, *a* Carthuſian.

James of *Gruytrode*, a *German*, and a *Carthuſian*, of the Monaſtery of the Holy Apoſtles near *Liege*, is the true Author of the Mirror of the Five ſorts of States, which is Attributed to *Denys* the *Carthuſian*, for *Trithemius* has put it among the Works of *Gruytrode*, whereof he has given us a Catalogue. This Author died in *February*, 1472.

James *of* Gruytrode. *a* Carthuſian.

Roderic Sance of *Areval*, a *Spaniard*, Doctor in Law of *Salamanca*, Biſhop of *Palantia*, and afterwards of *Calahorra*, Flouriſh'd about the year 1470. He wrote the Hiſtory of *Spain*, divided into Four Books, from the beginning of that Nation, to the year 1469. which is Printed at *Frankfort*, in 1603. and in Spaniſh Illuſtrated; and alſo a Work divided into two Books, Entituled, *The Mirror of Human Life*, Printed at *Rome* in 1468. at *Paris*, in 1475. and at *Beſanzon* in 1488. In the Firſt Book of this Work he Treats of all the Conditions of the People of the World; and in the Second, of the Spiritual State of Life, both Eccleſiaſtical, and Regular; it is Dedicated to *Paul* II. and is rather a Moral than Spiritual Treatiſe. *Thomaſinus* informs us that there are at *Padua* Three Manuſcript Treatiſes of this Author; one an Appeal from the deciſion of the Pope, another of General Councils, and a third, of the Remedies of the Church Militant afflicted by the *Turks*.

Rodericus Sancius de Arevalo, *Biſhop of* Calahorra.

Henry Harphius, or of *Herp*, a *Fleming*, of the Order of Friars *Minors* of the Obſervance, died in the year 1478. He excell'd in Myſtical Divinity, and wrote three Books about it, whereof the 1ſt. is Entituled *Epithalamium*, or the Bridal Song; the 2d. a Golden Directory of the Contemplative; the 3d. *Eden*, or the Terreſtrial Paradiſe of the Contemplative, Printed at *Collen*, in 1538. and 1555. and Corrected by Order of the Holy-See at *Rome*, in 1585. at *Breſcia*, in 1601. and at *Collen*, in 1611. He wrote alſo ſome other Treatiſes of the ſame Nature, *viz.* The Golden Mirror upon the Precepts of the Decalogue, Printed at *Nuremberg*, in 1481, at *Baſil*, in 1496. and at *Strasburg*, in 1520. The Mirror of Perfection, Printed at *Venice*, in 1524. Three Conferences of the Perfection of Life, or an Abridgment of the Directory, Printed at *Collen*, in 1536. Some Sermons Printed at *Haguenaw*, in 1509. with a Diſcourſe of the three parts of Repentance, and another about the three-fold Advent of Jeſus Chriſt. He wrote all theſe Books in *Dutch*, but they have been ſince tranſlated into *Latin*.

Henry Harphius *a Friar* Minor.

Gabriel

Gabriel Barlet, *a* Dominican.

Gabriel Barlet, a Native of *Apulia*, of the Order of Friars *Predicant*, liv'd until the year 1480. Two Tomes of Sermons are attributed to him, which are full of Impertinencies, and Ridiculous things, unworthy of the gravity wherewith the Word of God ſhould be preached. There is an Old Edition of them in the year 1470. and two others Printed at *Venice*, in 1571. and 1585. Some pretend that 'tis the Work of one who had a mind to Ridicule the Sermons of *Barlet*, and that he is not at all the Author of them. *Leander Albertus* ſays, that he knew in his Youth the Man that forg'd this Work. In the mean time the Writers of the Sixteenth Century attribute it to him as his genuine Work. And *Altamura* Library-Keeper to the *Dominicans* owns them, and endeavours to defend them.

Bartholomew *or* Baptiſta Platina, *Library Keeper of the* Vatican.

Bartholomew, or according to others, *Baptiſta Platina*, Born at *Piadena*, or *Platina*, near *Cremona*, of inconſiderable Parents; after he had for ſome time follow'd the profeſſion of a Souldier, applied himſelf to the Study of Learning, wherein he made a conſiderable Progreſs. He went to *Rome* under the Pontificate of *Calliſtus* III. and was their entertain'd by the Cardinal *Beſſarion*, who took him into his Houſe. *Pius* II. made him Apoſtolical Abbreviator, and gave him two Benefices: But *Paul* II. having aboliſh'd all the Abbreviators, without paying them the Rents that belong'd to their Offices, he, as well as the reſt, was robb'd of all; and by his Remonſtrances againſt this Injuſtice, drew upon himſelf the indignation of the Pope; and having the boldneſs to write to him a Letter, wherein he complains of this Treatment, and threatens to have recourſe to Chriſtian Princes, and deſire of them a Council, the Holy Father clapt him up in Priſon, and put Irons upon his Feet, from which he was ſet at liberty for this time, after he had ſtay'd there four Months. But three years after, the ſame Pope ſuſpecting he had Conſpir'd againſt his Perſon, caus'd him to be put in Priſon again, and Tortur'd; and when he could not by this means extort a Confeſſion from him of the pretended Crime, he accus'd him of Hereſie, and of having ſome bad Opinions about the Immortality of the Soul. Nevertheleſs, upon the requeſt of the Cardinals *Beſſarion*, and *Gonzaga*, he granted him at laſt his Liberty, but he was not Reſtor'd 'till the Pontificate of *Sixtus* IV. who made him Library-Keeper of the *Vatican*, and gave him a Houſe in the *Quirinal*, where he died, in the year 1481. Aged Sixty Years. He wrote the Lives of the Popes, from our Lord, until the Pontificate of *Sixtus* IV. with freedom enough, and in a tolerable Stile, but not with all the exactneſs and diſcretion that were to be be wiſh'd. They were Printed at *Venice*, in 1479. at *Nuremberg*, in 1481. and at *Lyons*, in 1512. together with the Continuation of *Onuphrius* at *Louvain*, in 1572. and at *Collen*, in 1600, and 1610. Beſides this, he wrote many Works of Morality; as three Dialogues of that which is truly and falſely good; another againſt Amours; a Dialogue of true Nobility, two Dialogues of a good Citizen; a Panegyrick upon Cardinal *Beſſarion*, a Diſcourſe to *Paul* II. upon the Peace of *Italy*, and the Declaration of War againſt the *Turks*. All theſe Works of *Platina* were Printed at *Collen*, in 1529, and 1574. and at *Louvain*, in 1572. There is a Book of his about the Means of preſerving Health, the Nature of things, and the Art of Cookery, Dedicated to the Cardinal of *Rovera*, Printed at *Bologne*, in 1498. and at *Lyons*, in 1541. upon which *Sannazar* made this Excellent Epigram,

Ingenia & mores, vitaſq; obituſq; notaſſe,
Pontificum, argutæ lex fuit Hiſtoriæ.
Tu tamen hic lautæ tractas Pulmenta Culinæ,
Hoc Platina eſt ipſos paſcere Pontifices.

Martinus Magiſter, *Confeſſor to the King.*

There was under the Reign of *Louis* XI. a Divine nam'd *Martin* the Maſter, a Native of *Tours*, Doctor in Divinity, of the Faculty of *Paris*, of the Houſe of *Navar*, and Principal of the College of St. *Barbara*; who tho' he was of a very mean Extraction, as being the Son of a Butcher, yet attain'd the High Offices of Almoner and Confeſſor to the King. He was famous for the Treatiſes of Philoſophy and Morality which he taught. There is a Treatiſe of his about Valour, Printed at *Paris*, in 1489. A Treatiſe of Temperance, Printed in the ſame City, in 1400. A Treatiſe of the Conſequences that follow from the Doctrine of the Nominals, Printed at *Paris* without Date; an Explication of the Univerſals of *Porphyrie*, Printed at *Paris*, in 1499. and a Queſtion of Fate, Printed at the ſame place. This Author was admitted Batchelor in 1469. took the Degree of Doctor, in 1473. and died in 1482.

Robert Flemming, Dean *of* Lincoln.

Robert Flemming an *Engliſh-man*, after he had ſpent ſome years at *Rome*, under the Pontificate of *Sixtus* IV. return'd into his own Country, where he was made Dean of *Lincoln*. While he was at *Rome*, he wrote in the year 1477. a Poem in praiſe of *Sixtus* IV. Entituled *Lucubrationes Tiburtinæ*, wherein he gives the Hiſtory and a Panegyrick of this Pope in Heroical Verſes, which are a little harſh; his Work was Printed at *Rome* at the ſame time.

Peter Natalis *a* Venetian.

Peter Natalis, a *Venetian*, in the year 1482. finiſh'd a Hiſtory, or a Catalogue of the Martyrs, and Saints, which was Printed at *Venice*, in 1493. at *Strasburg*, in 1501. and at *Lyons*, in 1542.

Alexander *of* Imola, *a Civilian.*

Alexander of *Imola*, a Civilian, the Diſciple of *John* of *Imola*, Taught Law for the ſpace of Thirty years with good Credit in the Cities of *Pavia*, *Ferrara*, and *Boulogne*, and died in the year 1487. ag'd fifty four years. He wrote Commentaries upon the Sixth Book of the Decretals, and upon the *Clementines*, Printed at *Venice*, in 1571, and 1597. not to mention his other Works of the Civil Law.

John

John Weſſel, or of *Weſſales*, (for 'tis the ſame) of *Groningen*, Doctor of Divinity, to whom ſome have given the Epithet of *The Light of the World*, was an Able Man in the Hebrew, Greek, and Latin Tongues, and in Profane Sciences, as well as in Theology. He Flouriſh'd from the year 1470. and died in 1489. being Aged more than ſeventy years. He wrote many Books, wherein he advances a multitude of Propoſitions, which are too free and bold, which brought upon him the Condemnation of the Inquiſitors of *Germany*, which was paſt in the year 1479. wherein many of his Propoſitions are Cenſur'd, according to the Opinion of the Doctors of the Univerſities of *Heidelberg*, and *Collen*, and by the Authority of the Archbiſhop of *Mayence*, who preſided at that Aſſembly. John Weſſel, or Weſſales.

James Perez, of *Valence* in *Spain*, was made Biſhop of *Chryſopolis*, in 1468. died in 1491. wrote Allegorical and Anagogical Commentaries upon the Pſalms of *David*, and upon the *Canticles*, with a Treatiſe againſt the *Jews*, Printed at *Lyons*, in 1512, and at *Venice*, in 1568. an Expoſition upon the *Canticles*, with a Queſtion about the Merits of Jeſus Chriſt, Printed at *Paris*, in 1498. and at *Lyons*, in 1513. Jacobus Perezius, *Biſhop of* Chryſopolis.

John Pick, Prince of *Mirandula*, and *Concordia*, was Born in 1465. he had from his Infancy a wonderful ſharpneſs of Wit, and a prodigious Memory; at Fourteen years of Age he Studied Law at *Bologne*. After this he ſpent Seven years in Travelling to the moſt Famous Univerſities of *France*, and *Italy*; and after he had Convers'd with the moſt Learned Men in thoſe places, he went to *Rome*, where he propos'd *Theſes* upon all ſorts of Sciences, while he was yet but Twenty three years of Age; he publiſh'd them over all the World, and engag'd to maintain them publickly. But Envy ſtir'd him up Enemies, who found ſomething to be blam'd in his *Theſes*, and accus'd ſome of them of Hereſie. The Pope appointed Commiſſioners to Examine them, who found ſome of them ſuſpected of Hereſie. *Picus* made an Apology, wherein he juſtified himſelf, and explain'd in a good ſenſe the Propoſitions which were blam'd, and ſubmitted himſelf to the judgment of the Holy See; yet ſtill the Pope forbad the Reading of his *Theſes*, and when *Picus* Retir'd from *Rome*, he caus'd him to be Cited ſome time after. While theſe things were thus depending, *Alexander* VI. granted him a Brief of Abſolution, *June* the 18th. in the year 1493. After this, *Picus* apply'd himſelf wholly to the Study of the Holy Scripture, undertook to confute the *Jews*, and *Mahometans*, and to confound Judicial Aſtrology; he reſign'd alſo his own Sovereignty, and diſtributed all his goods among the Poor. He died at *Florence*, *November* 17. in the year 1494. His *Theſes* which contain 900 Queſtions, were Printed at *Rome* in 1486. at *Nuremberg*, in 1532. and at *Collen*, in 1619. and together with his other Works, which are an Apology for his *Theſes*; Seven Books upon the beginning of *Geneſis*, a Treatiſe of Being and Unity, a Treatiſe of the Dignity of Man, Twelve Rules or Precepts for the Inſtitution of a Chriſtian Life, a Commentary upon the Fifteenth *Pſalm*, a Treatiſe of the Kingdom of Jeſus Chriſt, and of the Vanity of the World, an Expoſition of the Lord's-Prayer, a Book of Letters, Twelve Books upon Aſtrology, Three Books upon *Plato's* Banquet. All theſe Works were Printed together at *Venice*, in 1498. and at *Strasburg*, in 1504. at *Baſil*, in 1573, and 1601. and at *Mirandula*, in 1596. He wrote alſo other Pieces, whereof *John Francis Picus* of *Mirandula* his Nephew makes mention in his Life, *viz.* A Book of the Fidelity of the Verſion of the Bible by St. *Jerom*, againſt the Calumnies of the *Hebrews*; a defence of the *Septuagint's* Verſion upon the *Pſalms*; a Treatiſe of the true Computation of Time; a Commentary upon the New Teſtament; a Treatiſe againſt the Seven Enemies of the Church; which are the Atheiſts, the Pagans, the Jews, the Mahometans, the Chriſtian Hereticks, the Impious Chriſtians, who are Catholicks in appearance, and the Impious and Heretical Chriſtians; ſome Books againſt all Hereticks, and other Treatiſes of Philoſophy, and Grammar. Johannes Picus, *of* Mirandula.

The 900 Concluſions of *Picus* of *Mirandula* are for the moſt part Metaphyſical and Scholaſtical Queſtions; many of them are upon the Philoſophy of *Ariſtotle* and *Plato*, upon the Principles of the *Cabbala*, and of Magick, and ſome upon the Queſtions diſputed by the Scholaſtical Divines. Upon this laſt he was attack'd, and Thirteen of them were accus'd of Hereſie, Error, or Raſhneſs. The 1ſt. that Jeſus Chriſt did not really deſcend into Hell, as to his preſence, but only as to his effects: The 2d. That an infinite pain is not due to a Mortal Sin of a finite Time, but only a pain that is finite; the 3d. That we ought not to adore the Croſs, nor any Image, with the Adoration of *Latria*, no not in the ſenſe of St. *Thomas*; the 4th. That he was not certain that God could be united hypoſtatically to every Creature, but only to a Rational Creature; the 5th. That there is no Science that renders us more certain of the Doctrine of Jeſus Chriſt, than the knowledge of Magick, and the *Cabala*: the 6th. That ſuppoſing the common Opinion that the Word may be hypoſtatically united to an Inanimate Creature, then the Body of Jeſus Chriſt may be really upon the Altar, tho' the Bread be not chang'd into his Body, nor annihilated; which is to be underſtood of the poſſibility of the thing, and not in any way as if it were actually ſo; the 7th. That 'tis more reaſonable to believe that *Origen* ſhould be Saved, than be Damned: the 8th. That as no Perſon is of any Opinion, meerly becauſe he would be of it; ſo neither can any Perſon believe, preciſely, becauſe he has a mind to believe; the 9th. That he who will maintain that the Accidents cannot ſubſiſt, unleſs they be ſuſtain'd by the Euchariſt, may nevertheleſs maintain the truth of the Sacrament, and believe that the ſubſtance of the Bread is not there; the 10th. That the words of Conſecration are repeated by the Prieſt materially, and exactly; and not only by way of ſignification; the 11th. That the Miracles of Jeſus Chriſt are not an evident proof of his Divinity, upon the account of the Operation, but

upon

Johannes Picus, *of* Mirandula.

upon the account of the Manner in which they were wrought; the 12th. That 'tis more improper to ſay of God, that he is Intelligent, or has Underſtanding, than to ſay of an Angel that he is a Rational Soul; the 13th. That the Soul does not underſtand nor conceive diſtinctly any thing but it ſelf. *Picus* of *Mirandula* in his Apology, declar'd the Motives which his Adverſaries might have to accuſe him. He ſays, that ſome blam'd his Deſign, and the manner of his Philoſophizing; others thought it was a Raſhneſs in one of his Age to attempt ſuch great things; ſome reprov'd him for the great number of *Theſes* he had propos'd; and laſtly, ſome Divines accus'd him of Hereſie; that he thought he ought not to be ſilent upon this Accuſation, having learn'd from St. *Jerom*, and *Ruffinus*, that a Man ought to endure all ſorts of Reproaches, except that of Hereſie, but under that he ought not to be patient. Nevertheleſs he anſwers the Objections which are made againſt his manner of Philoſophizing, againſt the great number of his *Theſes*, and particularly as to his diſcovery of the ſecret of the Jewiſh *Cabbala*, and laſtly he explains himſelf, and defends the Thirteen Propoſitions. As to the Firſt, he confeſſes that we ought to believe that the Soul of Jeſus Chriſt deſcended into Hell; but as to the manner of it there is nothing determin'd; and that the Soul being ſeparate from the Body is no more in a place by its preſence, but by its Operation; which was the only ſenſe of his Propoſition, and cannot be Condemn'd of Hereſie. But on the contrary, thoſe who Condemn it as ſuch, are in Error, becauſe they believe a thing to be of Faith, when it is not. As to the Second, That we muſt diſtinguiſh two things in Sin, the Averſion from God, and the Converſion to the Creature; and that we may alſo ſay, Pain is due to Sin in a two-fold ſenſe; either as it ſhall be effectually endur'd, or as it is that which is juſtly deſerv'd: That Mortal Sin as it is an Averſion from God, who is an Infinite Good, is objectively Infinite, and deſerves Eternal Pains; but that Eternal Pains will not be inflicted for Mortal Sin, except when the Sin is Infinite in its duration, *viz.* in caſe the Man continue in this Sin, and perſevere in it through all Eternity: For if he repents of it before his Death, and continue in it only for a finite time, his pain ſhall not be Infinite. As to the Third, that the Opinion of St. *Thomas* as to the Adoration of the Croſs, and of Images is this, that they are Worſhip'd as they are Images. That on the contrary, *William Durant*, *Henry de Gandavo*, *Robert Holcot*, and many other Divines maintain that we ought in no ways to adore an Image, nor the Croſs, but only to Worſhip that which they repreſent; that he follow'd this latter Opinion as more probable, and rejected that of St. *Thomas*. As to the Fourth, That he does not affirm, as *Henry de Gandavo* does, that abſolutely ſpeaking, the Divinity cannot be united to a Creature devoid of Reaſon, but only he ſuſpends his Judgment as to the Queſtion. As to the Fifth, That it ought to be reſtrain'd to thoſe Sciences which are not founded upon Revelation; and that it is of theſe only that he meant it. As to the Sixth, That it does no ways impeach the Real Preſence of the Body and Blood of Jeſus Chriſt in the Euchariſt. He debates the Queſtion, *viz.* Whether any other way may be alledg'd for explaining the Converſion of the Bread and Wine into the Body and Blood of Jeſus Chriſt, than that of Tranſubſtantiation, and whether to this end they may not pretend the Union of Jeſus Chriſt with the Bread; and after he has produc'd the Reaſons and Authorities on both ſides, he anſwers to thoſe which are brought to ſhew that another manner of explaining the Real Preſence may be maintain'd different from Tranſubſtantiation, and proves that his Concluſion does no wiſe favour this Opinion. As to the Seventh, He confeſſes, that the Hereſies attributed to *Origen* are Impious, and have been juſtly condemn'd by the Church; but he maintains that he can aver without Raſhneſs, that they have been falſly attributed to him; and that in caſe he had maintain'd them, he might believe that he had repented of them: That the Church has never determin'd that *Origen* is Damn'd; and laſtly, that tho' it had done ſo, he would not be oblig'd to hold its Judgment in this as a matter of Faith, becauſe it would be no more certain than that of Canonizing the Saints, which according to the Opinion of St. *Thomas*, is not of Faith. As to the Eighth Propoſition, he maintains it to be true, becauſe no Man can believe any thing, unleſs he has ſufficient Motives which oblige him to believe it; but then it does not follow from thence, that the Act of Faith is not free. As to the Ninth, That it may be maintain'd, becauſe we may affirm with St. *Thomas*, that there is a real diſtinction between the Exiſtence and Eſſence of the Bread, and that in this Caſe God may preſerve the Exiſtence to ſuſtain the Accidents. As to the Tenth, That the words of Conſecration in the mouth of Jeſus Chriſt are to be underſtood in a Literal ſenſe, becauſe he gave effectually to his Apoſtles his Body which was to be broken, and his Blood which was to be ſhed; but in the mouth of a Prieſt, who does not give his own Body and his own Blood, but the Body and Blood of Jeſus Chriſt, which is no more to be broken or ſhed, they are to be conſider'd only as a Narrative. As to the Eleventh, That the Miracles of Jeſus Chriſt prove indeed preciſely that he did them in the Name of God, but that which proves he was God, is that he did them by his own Authority. As to the Twelfth, He defends himſelf by the Authority of the Books attributed to St. *Denis* the *Areopagite*, who would not have any to ſay that God is an Intelligence. As to the Thirteenth, He obſerves that this ought not to be extended to all ſorts of knowledge, but only to that ſecret knowledge which the Soul has immediately from it ſelf.

His Treatiſe upon the Creation of the World, is rather an Eſſay than a perfect Work. The Treatiſe of Being and Unity is very Metaphyſical: That about the Dignity of Man, diſcovers divers Secrets of the Jewiſh *Cabbala*, of the Chaldean and Perſian Philoſophers. His Letters are full of Wit. There is a great deal of Reaſon and Learning in his Books againſt Aſtrology. In

fine,

fine, all the Works of this Author are written with much Elegance, Eaſineſs, and Cleanneſs; and in them he diſcovers as well the ſharpneſs of his Wit, as the extent of his Knowledge.

His Nephew *John Francis Picus* of *Mirandula*, has alſo left us many Works, which are printed with the preceding in the Edition of *Baſil*, in 1601. *viz.* A Treatiſe of the Study of Divine and Human Philoſophy, wherein he compares Profane Philoſophy with the knowledge of the Scripture; and ſhews how much more excellent this latter is, and what uſe we ought to make of the former: A Treatiſe to prove that we ought to meditate on the Death of Jeſus Chriſt, and our own; a Treatiſe of Unity and Being, in defence of that written by his Unkle; a Treatiſe of the Imagination; two Treatiſes of Phyſicks, one of the firſt Matter, the other of the Elements; a Treatiſe of Imitation, addreſs'd to *Bembus*, together with the Anſwer of *Bembus*, and the Reply of *Francis* of *Mirandula*; Theorems of Faith, and of what we are oblig'd to believe; wherein he Treats very largely of the Principles of our Faith in 26 Theorems. After he has ſhewn that the Faith of Chriſtians is well grounded, he proves in the 1ſt. Theorem, that we cannot be Sav'd without Faith in Jeſus Chriſt; but he believes that God will ſhew that favour to all thoſe who obſerve the Law of Nature, as to give them Faith. In the 2d, That the Faith of a Chriſtian is the Gift of God. In the 3d, That all thoſe who have the Habit of Faith, give their conſent to the Truths of Faith, which are propos'd unto them, or at leaſt do not oppoſe them with obſtinacy. In the 4th, that every one is oblig'd to believe and obſerve all that the Catholick Church has determin'd, by an expreſs or tacit Deciſion, at leaſt as to what concerns Faith and Manners; for as to other things ſhe may deceive, and be deceiv'd; as in the Canonization of Saints, according to the Opinion of *Thomas*, and *Panormitan*. In the 5th, That every one is oblig'd to believe all that is litterally expreſs'd in the Old and New Teſtament. In the 6th, That we are alſo oblig'd to believe and practiſe all that the Church has learn'd or receiv'd from the Apoſtles. In the 7th, That the ſame is to be ſaid of thoſe Truths which follow by neceſſary Conſequence from ſuch as are founded upon the preceding Principles. In the 8th, That we ought alſo to believe the Definitions and Decrees of Popes, when the Church does not oppoſe them. In the 9th, That the Truths which God reveals to private Perſons are not of Faith, ſave only for thoſe to whom they are reveal'd. In the 10th, That we ought to obey the Deciſions of Biſhops in their Dioceſes, when they Condemn any Doctrines as contrary to Faith or Good Manners. In the 11th, That every one is oblig'd to believe and practiſe what is neceſſary for attaining happineſs. In the 12th, That among Chriſtians the difference of Dignities, States, and Underſtanding, obliges ſome to have more knowledge of Matters relating to Religion than others. In the 13th, That no Perſon is oblig'd to believe what one or many private Perſons teach, but only the Doctrine of the Catholick Church is to be embrac'd by every one. In the 14th, That none is oblig'd to follow the Opinion of Saints and Doctors, and to give credit to their Miracles and Revelations. In the 15th, That we are not oblig'd to give Credit to the Words or Writings of Men, even in ſuch things as do not relate to Faith and Manners. In the 16th, That in caſe a Council and the Pope be of contrary Opinions, we muſt adhere to the Deciſion of a Council; and when the Fathers of a Council are divided, we muſt follow the Majority. In the 17th, That when there are two Perſons who call themſelves Popes, we muſt endeavour to diſcover whoſe Election was Canonical; and in caſe it be difficult to know this, that it will be better to follow his Party who is thought to have the greateſt probability on his ſide, than to own no Pope at all. In the 18th, That when Divines or Interpreters differ about any Opinion, we muſt follow that which is thought to be moſt true; but if their Opinions happen to be equally probable, we muſt follow that which is taught by the moſt Famous and Holy Perſons. In the 19th, That in Matters of Controverſie and Faith, a Man is not at liberty to follow what Opinion he pleaſes, when the thing is once defin'd. In the 20th, That when it is not determin'd, we ought to follow what is moſt agreeable to the Goſpel, and beſt founded. In the 21th, That in caſe the Opinions appear to be equally reaſonable, we ought to ſhun that againſt which Anathema's are thundred out. In the 22th, That in Controverſies of Faith, which cannot be explain'd, we ought to ſuſpend our Judgment. In the 23th, That thoſe who have a pure heart, who pray to God without ceaſing, that they may know the Truth, and have an humble ſubmiſſive Spirit, cannot Err dangerouſly in matters of Faith. In the 24th, That thoſe Truths which one is not oblig'd to believe explicitely at the beginning, becauſe they were not explain'd and defin'd, become afterwards neceſſary Points of Faith when they are. In the 25th, That every Chriſtian is inſtructed, Spiritually nouriſh'd and perfected in the Unity of one only Church, and its Head. In the 26th, That 'tis not ſufficient to have Faith, but it muſt be accompanied with good Works, whereof God is the Author; that we muſt love God, and live in conformity to his Will. After this Treatiſe follows a Piece upon a paſſage of St. *Hilarius*, of the manner after which Jeſus Chriſt is in us, reported by *Gratian* in the Decree, *Diſtinct. 2. de Conſecrat.* A Tranſlation of the Exhortation of St. *Juſtin* to the *Greeks*; a Poem upon the Myſteries of the Croſs; Nine Books of the preſcience of Things, wherein he treats of the Divine Preſcience, and of that knowledge which ſome pretend to of things future, by Compacts with Evil Spirits, by Aſtrology, Chiromancy, Geomancy, *&c.* which he confutes at large in this Treatiſe; and therein he juſtifies theſe Predictions, which Prophets Divinely inſpir'd, Angels, and even God himſelf has given us of things future. The Six Books of the Examination of the Vanity of the Doctrine of the *Gentiles*, and of the Truth of the Chriſtian Religion, oppoſe the Errors of Philoſophers, and particularly thoſe of the *Ariſtoteleans*. There are alſo Four Books of Letters written by this

John Francis Picus *of* Mirandula.

John Francis Picus, *of* Mirandula.

Author, which are almoſt all upon Profane Subjects; at the end of which there is a Diſcourſe addreſs'd to *Leo* X. about the Reformation of Manners. There is not ſo much Wit, Vigor, Subtilty, nor Elegance in the Works of *Francis Picus*, as in thoſe of his Unkle; nor yet ſo much Learning, but there is in them more ſolidity and evenneſs. This Prince was unhappy during his Life; for he was driven out of his Dominions by his younger Brother *Louis*, and being reſtor'd in 1510. after the death of his Brother, he was again forc'd away two years after by the *French*; but at laſt he was reſtor'd a ſecond time, and enjoy'd peaceably his Principality, 'till the year 1533. when he was cruelly Maſſacred by *Galeote* the Son of *Louis*.

Auguſtin Patricius, *Biſhop of* Pienza.

Auguſtin Patricius, of the Family of the *Picolomini*, Biſhop of *Pienza*, is different from *Auguſtin Patricius*, Secretary to the Cardinal of *Siena*; he wrote the Life of *Fabian Bencius*, and a Relation of the Reception of the Emperor *Frederick* III. at *Rome*, by *Paul* II. Theſe two pieces have been publiſh'd by Father *Mabillon*, in the firſt Tome of his Cabinet of *Italy*. The ſame *Patricius* being the Maſter of the Ceremonies under the Pontificate of *Innocent* VIII. compos'd a Book of the Ceremonies of the Pope, and the Church of *Rome*, which *Chriſtophlus Marcellus* who was choſen Archbiſhop of *Corfu* did afterwards aſcribe to himſelf, and publiſh'd under his own Name, under the Pontificate of *Leo* X. whereof he is accus'd by *Paris* of *Craſſis*. Father *Mabillon* has publiſh'd it in the Second Tome of the foreſaid Collection; the Epiſtle Dedicatory of this Work by *Patricius* of *Siena*, to *Innocent* VIII. dated the firſt of *March* in 1488. and the Letter of *Paris* of *Craſſis*, who relates what happen'd upon occaſion of the publication of this Work by the Archbiſhop of *Corfu*.

Petrus Shottus, *a Canon of St.* Peter's *in* Strasburg.

Peter Shottus, Born at *Strasburg*, in 1459. a Canon of St. *Peters* in that City, after he had improved himſelf in the Sciences at the Univerſities of *Paris* and *Bologne*, return'd into his own Country, where he died, in the year 1491. To him belong the Lives of St. *John Baptiſt*, St. *John Evangeliſt*, and St. *John Chryſoſtom*, which are written in Elegiack Verſe; the Encomium of *John Gerſon* alſo in Verſe, ſome Letters, and divers Queſtions about Caſes of Conſcience, Printed at *Strasburg*, in 1498.

Arnoldus Boſtius, *or* Boſchius, *a Carmelite.*

Arnold Boſtius, or *Boſchius*, a *German* Regular of the Order of *Carmelites*, in the Monaſtery of *Gant*, where he died in 1499. has left us Two Books of Illuſtrious Men of the Order of the *Carthuſians*, printed at *Colen* in 1609. He wrote alſo a Book of the Illuſtrious Men of his own Order, a Work againſt *Vincent* of *Newfort*, or *Chateauneuf*; a Treatiſe of the four laſt things of a Man, a Piece of the Patronage of the Virgin, and divers Letters mention'd by *Trithemius*.

Donatus Boſſius, *a* Milaneſe.

Donat Boſſius, a *Milaneſe*, born in 1436. flouriſh'd till the Year 1489. in which he finiſh'd his Chronicle of the Archbiſhops of *Milan*: He was alſo the Author of a Chronicle of the Principal Revolutions in the World till his own time. Theſe two Works were printed at *Milan* in 1497.

Boniface Simonet, *Abbot of the Order of* Ciſtercians.

Boniface Simonet, a *Milaneſe*, Abbot of the Monaſtery of St. *Stephen*, of the Order of *Ciſtercians*, in the Dioceſe of *Placentia*, Dedicated to *Charles* VIII. King of *France*, a Work about the Perſecutions of Chriſtians, and the Hiſtory of the Popes from St. *Peter* to *Innocent* VIII. and writ many Letters divided into ſix Books. This Work was printed at *Milan* in 1492. and at *Baſil* in 1509.

Nicolaus Barjanus, *an Auguſtine.*

Nicholas Barjan, of *Placentia*, of the Order of *Hermites* of St. *Auguſtine*, flouriſh'd in the Year 1494. and defended the Preheminence of his own Order againſt that of the Friars Minors: He wrote a Work upon this Subject, printed at *Cremona*, in the Year 1500. a Treatiſe of the Mounts of Piety, printed at the ſame place in 1496. a *Quadrageſimale*, and 77 Quodlibetical Queſtions, about Predicable Matters, printed at *Bononia* in 1501.

Gabriel Biel, *a Canon Regular.*

Gabriel Biel, of *Switzerland*, or according to others, of *Spira*, of the Order of Canons Regular of *Daventer*, Profeſſor in the Univerſity of *Zurick*, which was founded in the Year 1477. by *Eberard* Duke of *Wittemberg*, whither he ſent for *Biel*, to teach Philoſophy and Divinity, flouriſh'd there until the Year 1494. and within a little time after he died. He wrote a Commentary which is highly eſteem'd, upon the four Books of the Maſter of the Sentences, printed at *Baſil* in 1512. and at *Breſcia* in 1574. There is alſo attributed to him an Expoſition of the Maſs, which he only Copied from *Eggeling* of *Brunſwick*, as he acknowledges at the end of that Work, printed at *Lyons* in 1542. at *Venice* in 1576. at *Breſcia* in 1580. and at *Bergamo* in 1594. He wrote alſo many Sermons for the whole Year, and upon different Subjects, printed in 1499. at *Baſil* in 1519. and at *Breſcia* in 1583. and a Treatiſe of the Uſe and Value of Money, printed at *Nuremberg* in 1542. at *Colen* in 1574. and at *Lyons* in 1505. beſides an Abridgment in Manuſcript of the Book of *William Ockam*, and a Table to the Five Books of Sentences. This Author was one of the beſt Scholaſtick Divines of his Time.

Auguſtine Patricius, *a Canon of* Siena.

Auguſtine Patricius, a Canon of *Siena*, Secretary to *Francis Picolomini*, Cardinal of *Siena*, wrote a Relation of the Tranſactions at the Aſſembly of *Ratisbonne*, where he was with the Cardinal of *Siena*, whom Pope *Paul* II. ſent thither to deſire Succors againſt the *Turks*; and moreover a Hiſtory of the Councils of *Baſil* and *Florence*, Extracted from the Memoirs which he found at *Baſil*: 'Tis exact and faithful, written in very good Order, and in a neat and eaſie Method; and is inſerted into the Thirteenth Tome of the Councils of Father *Labbee*. His Hiſtory of the Aſſembly of *Ratisbonne* is among the Hiſtorians of *Germany*, publiſh'd by *Freherus*.

John Baptiſta Salvis, *or of* Salis, *a Friar Minor.*

John Baptiſta Salvis, or of *Salis*, of *Liguria*, of the Order of Friars Minors, who flouriſh'd about the Year 1480. and died after the Year 1494. is the Author of a Summary of Caſes of Conſcience, which is call'd from his own Name, *Baptiſtiniana*, printed at *Paris* in 1499.

About

About the ſame time flouriſh'd another Caſuiſt of the ſame Order, call'd *Pacificus*, who wrote alſo a Summary of Caſes of Conſcience which go under his Name, Tranſlated into *Italian* by *Francis* of *Treviſo*, a *Carmelite*, and printed at *Venice* in 1574. and 1580. Pacificus, *a Friar Minor.*

Angelus of *Clavaſio*, of the ſame Order, and the ſame time, (for he died in the Year 1495.) is alſo the Author of a Summary of Caſes of Conſcience, call'd The Angelick Sum, and printed at *Venice* in 1490. and in 1569; at *Strasburg* in 1513. at *Nuremburg* in 1498. and in 1588; he wrote alſo ſome other Treatiſes, as a Treatiſe of Reſtitutions, a Treatiſe, Entitled, *The Ark of Faith*, and others printed at *Alcala* in 1562. Angelus de Clavaſio, *a Friar Minor.*

There is a fourth Author Co-temporary with the laſt, of the ſame Nature, of the ſame Country, and of the ſame Order, call'd, *John Baptiſta Trovamala*, or *Novamala*, who wrote an Alphabetical Summary of Caſes of Conſcience, Entitled, *The little Roſe*, printed at *Venice* in 1499. at *Paris* in 1515. and at *Strasburg* in 1516. John Baptiſta Trovamala, *or* Novamala, *a Friar Minor.*

Charles Fernand, of *Bruges*, Regent in the Univerſity of *Paris*, loſt his Sight in his Youth, and yet became a famous Orator, Philoſopher, Poet, and even a Preacher. About the end of his Life he was made a *Benedictine* Monk, in the Monaſtery of St. *Vincent* of *Mans*, and died in the Year 1494. His Works are theſe which follow, Two Books of the Tranquillity of the Soul, two Books of the Immaculate Conception of the Virgin, four Books of Monaſtical Conferences, the Mirror of Monaſtical Diſcipline, a Diſcourſe upon the Obſervation of the Rule of St. *Benedict*: Theſe Works were printed at *Paris* by *Badius*, the three firſt in 1512. the fourth in 1515. and the fifth in 1516. There are alſo ſome other Works of his in Manuſcript. Charles Ferdinand, *a Benedictine Monk.*

There was another Friar nam'd *John Fernand*, who wrote alſo ſome Chriſtian Poems, among the reſt Hymns upon St. *John Baptiſt*, upon the Croſs, and upon the Compaſſion of the Virgin, Diſcourſes and ſome Sermons: He liv'd till the beginning of the next Century. JohnFernand.

Marſilius Ficinus, a *Florentine*, Canon of the Cathedral Church of *Florence*, and Educated at the Expence of *Laurence de Medicis*, excell'd in the Greek and Latin Tongue, and in the Philoſophy of *Plato*, whoſe Works he Tranſlated. In his younger Years he liv'd like a Philoſopher, but being converted by the Preaching of *Savonarola*, he liv'd Religiouſly the reſt of his Days, and died at *Corregio*, near *Florence* in 1499. aged Sixty Six Years. We ſhall not mention his Works of Philoſophy, nor his Tranſlation of Prophane Authors, but we cannot be excus'd from obſerving thoſe which have ſome reference to Religion, which are theſe: A Treatiſe of the Chriſtian Religion and of the Piety of Faith, Dedicated to *Laurence de Medicis*, and printed at *Paris* in 1510. and 1559. and at *Breme* in 1617; Eight Books of the Immortality of the Soul, and Eternal Happineſs; a Commentary upon the Epiſtles of St. *Paul* to the *Romans*; Six Sermons; a Theological Diſcourſe to God among his Letters; a Dialogue between *Paul* and the Soul, to ſhew, That we do not go to God without God; a Diſcourſe of Chriſtians to *Sixtus* IV. a Treatiſe of the Divinity of the Chriſtian Law; a Diſcourſe of Charity; the Tranſlation of the Works attributed to St. *Denys* the *Areopagite*. All theſe Works may be ſeen in the Collection of the Works of *Marſilius Ficinus*, printed at *Venice* in 1516. and at *Baſil* in 1561. and 1576. Marſilius Ficinus, *a Canon of* Florence.

John de Circy, of the Order of *Ciſtercians*, Abbot of the Monaſtery of *Balerna*, in the County of *Burgundy*, who was choſen General of the Order in 1476. oppoſed the Commendams vigorouſly in the Council of *Orleans* in 1477. and in the Council of *Tours* in 1478. and at the Court of Pope *Innocent* VIII. of whom he obtain'd many Privileges for his Order: He Reſign'd his Office of General, and died in 1503. He wrote an Abridgment of the Saints of his Order, and a Collection of the Privileges that have been granted to it, by Kings, Princes and Popes, printed at *Dijon* in 1491. and the latter at *Antwerp* in 1530. with an Exhortation to the Monks of the Order of *Ciſtercians*. John de Circyo, *Abbot of* Balerna.

Wernerus Rolwink of *Laer*, of the Dioceſe of *Munſter*, a *Carthuſian* at *Colen*, flouriſh'd at the end of this Century, and died in the Year 1502. aged Seventy ſeven Years, after he had ſpent 55 years in his Order. He wrote a Chronicle Entituled *Faſciculus Temporum*, from the beginning of the World, to the year 1481. which is to be found among the Hiſtorians of *Germany*, by *Piſtorius*, Printed at *Frankfort* in 1584. whereof the Firſt Edition was at *Lovain*, to the year 1476. and a Work Entituled *The Paradiſe of Conſcience*, Printed at *Collen*, in 1475. A Treatiſe of the Sacrament of the Euchariſt, and of the benefit of Maſſes, Printed at *Collen* in 1535. a Sermon upon St. *Benedict*, Printed before the year 1494. He wrote alſo many other Works which have not been Printed; as a Calendary, a Martyrology, a Commentary upon the Epiſtles of St. *Paul*, Seven Books of the Life of St. *Paul*, and ſome other Pieces, whereof he himſelf has given us a Catalogue, which is inſerted by *Trithemius*, in his Book of the Illuſtrious Writers of *Germany*. Wernerus Rolwink, *of* Laer, *a* Carthuſian.

Bernard d'Aquila a Native of *Foſſa* in *Abruzzo*, Proctor General of the Order of Friars Minors at *Rome*, Flouriſh'd from the year 1480. to the year 1503. in which he died. He wrote ſome Books of Inſtruction, as the Funeral, Printed at *Venice* in 1572. A Treatiſe for the Inſtruction of thoſe who have a mind to Marry, which is in the Collection of Law-Treatiſes; ſome Adverſements about a Spiritual Life, Printed in *Italian* at *Venice*, in 1572. There are alſo in *Italy* ſome other Works of his in Manuſcript; as the Abridgment of the Hiſtory of the Illuſtrious Men of his Order in *Italy*; many Sermons, the Lives of St. *Bernardin*, and *Philip* of *Aquila*. Bernard D'Aquila, *of the Order of Friars Minors.*

Antonius de Balocho, *a Friar Minor.*

About the ſame time Flouriſh'd *Anthony de Balocho*, of the Dioceſe of *Vercelli*, a Regular of the ſame Order, who wrote a *Quadrageſimale* of the Twelve Excellencies of the Faith of Jeſus Chriſt, Printed at *Venice*, in 1592. and at *Lyons*, in 1504. A Treatiſe of Vertues, Printed at *Haguenaw*, in 1513. and a *Quadrageſimale* in Manuſcript of the Eternal Benefits of the Holy Scripture.

Bernardinus Tomitanus, *a Friar Minor.*

At the ſame time there Flouriſh'd alſo *Bernardine* of *Tome*, Sirnam'd *the Little*, a Regular of the ſame Order, who died in 1494. He has left us a ſmall Treatiſe of the manner of Confeſſion, Printed at *Breſcia*, in 1542. and ſome *Italian* Sermons of the Perfection of a Chriſtian Life, Printed at *Venice*, in 1532.

Bernardinus de Buſtis, *a Friar Minor.*

At the ſame time there Flouriſh'd alſo *Bernardine de Buſtis*, a *Milaneſe*, a Regular of the ſame Order, Author of an Office about the Conception of the Virgin, a Famous Preacher, who died after the year 1500. He wrote many Sermons about the Virgin upon all her Feſtivals, and upon the *Saturdays* of the year, whereof there is a Collection made, and Printed at *Milan*, in 1494. and at *Strasburg*, in 1496. under the Name of *Mariale*; a *Quadrageſimale* Printed at *Strasburg* in the ſame year; another Collection of Sermons for the whole year, and upon different predicable Matters, Printed at *Haguenaw* in 1500. at *Lyons*, in 1507, and 1525. and together with the *Mariale*, at *Breſcia*, in 1588. There are alſo two Treatiſes in defence of the Monuments of Piety, whereof he was the Founder in *Italy*, Dedicated to the Cardinal of *Carvajal*, written in the year, 1497. and printed at *Milan*, in 1503. He is alſo the Author of the Office of the Conception of the Virgin, and of the Office of the Name of Jeſus, which the *Cordeliers* make uſe of.

Robert Caracciolus, *Biſhop of* Aquila.

Robert Caracciolus, Born at *Lycium* in the Kingdom of *Naples*, of the Order of Friars Minors, and afterwards Biſhop of *Aquila*, had the Reputation of an excellent Preacher in this Century; he died in 1495. after he had been a Preacher for 50 years. There are ſeveral Collections of his Sermons printed at *Venice*, and at *Baſil*, about the end of this Century; a Treatiſe of the Formation of Man, printed at *Nuremberg*, in 1470. and a Mirror of the Chriſtian Faith, Printed at *Venice*, in 1555. The greateſt part of theſe Works were Collected and Printed at *Venice*, in 1490. and at *Lyons*, in 1503.

Michael *of* Milan, *a Friar Minor.*

Michael of *Milan* was alſo a Famous Preacher of the ſame Order; he has left many Sermons which were Printed at *Venice* about the end of this Century; a Method of Confeſſion, printed at *Venice*, in 1513. a Treatiſe of the Chriſtian Faith, ſome Treatiſes about Sins, and ſome Sermons printed at *Baſil*, under the name of *Michael de Cacano*, in 1479.

Robert Gaguinus, *General of the Order of the Holy Trinity.*

Robert Gaguinus of *Artois*, of the Order of the Holy Trinity, or of the Redemption of Captives, Studied at *Paris* in the Convent of the *Mathurins*, and there took the Degree of Doctor in Law. He was choſen General of his Order in 1473. and employ'd in divers Embaſſies by King *Charles* VIII. and *Louis* XII. He died in the year 1501. *May* 22. He wrote Eleven Books of Annals of the Hiſtory of *France*, from the year 300. to the year 1500. printed at *Paris*, in 1511. and at *Frankfort*, in 1520. This is his principal Work, which is written in a paſſable ſtile of Latin. But there are other Works of his which have more relation to Theological Matters, as a Treatiſe of the Immaculate Conception againſt *Vincent* of *Chateauneuf*, or *New-Fort*, Printed at *Paris* in 1598. a Diſcourſe in Verſe upon the ſame Subject, printed a-part; Poems of the paſſion of St. *Richard* the Martyr, the different Orders of Eccleſiaſticks, of the Miſery of Man, a Dialogue againſt the Sluggiſh, printed at *Paris*, in 1598.

Felinus Sandeus, *Biſhop of* Lucca.

Felinus Sandeus of *Ferrara*, Doctor in Law, began to teach the Canon Law in 1464. at 20 years of Age, in the Univerſity of *Piſa*, and continu'd there till the year 1481. that he was call'd to *Rome* by Pope *Innocent* VIII. to be Preſident of the *Rota*. He was afterwards made Biſhop *in Partibus*, and Coadjutor of the Biſhoprick of *Lucca*, to which See he ſucceeded in 1499. A little while after this he was forc'd away by the Cardinal *Julian*, and afterwards reſtor'd in 1501. and died in this Biſhoprick in 1503. He wrote many Books of Law, printed at *Baſil*, and afterwards at *Venice*, in 1570. among which his Commentary upon the 5 Books of Decretals, printed a-part at *Venice*, in 1498. and at *Lyons*, in 1549, and 1587. is one of the Chief.

Stephen Brulefer, *a Friar Minor.*

Stephen Brulefer Doctor of *Paris*, of the Order of Friars Minors, taught Theology at *Mayence*, and at *Metz* towards the end of the Fifteenth Century, and died in a Convent of *Britany*, his Country, at the beginning of the next Century. There are ſeveral of his Treatiſes of Theology, *viz.* Commentaries upon the 4 Books of the Sentences of St. *Bonaventure*, printed at *Baſil* in 1501. at *Venice*, in 1504. and at *Paris*, in 1507. a Treatiſe of the Trinity, ſome Sermons of the Poverty of Jeſus Chriſt and the Apoſtles, printed at *Paris* in 1500. an Apology againſt a Biſhop of the Order of Friars Minors, who blam'd the Friars of the Obſervance, becauſe they aſſum'd another Name than that which is appointed by the Rule; a Treatiſe of Servile fear, and the Gifts of God; a Treatiſe of Formalities, according to the Opinion of *Scotus*, printed at *Venice*, in 1516. an Explication of the Identities and Diſtinctions of things, according to *Scotus*, printed at *Baſil*, in 1507. a Diſcourſe of the value of Maſſes, ſpoken in a Synod of *Mayence*. The greateſt part of theſe Works have been printed at *Paris*, in 1499, and 1500.

Vicentius Bandellus, *General of the Dominicans.*

Vincent of *Bandelle*, Born at *New-Fort*, in the Dioceſe of *Tortona* in *Lombardy*, of the Order of Friars Predicant, Doctor of *Bononia*, and choſen many times Vicar-General of his Order, and at laſt General in 1501. died in 1506. at the Age of 70 years. He was Famous for his Work of the Conception of the Virgin, which he Entitled, *A Treatiſe of the Singular Purity and peculiar Prerogative of our Saviour Jeſus Chriſt*; wherein upon occaſion of a Famous Diſpute

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he had at *Ferrara* about the Conception of the Virgin, he alledges many paſſages of 260 Authors, to ſhew that the Virgin was Conceiv'd in Original Sin. This Work which made a great noiſe in its time, was printed at *Bononia*, in 1481. and at *Milan*, in 1475. and Re-printed a little while after. The Learning of the Author ſufficiently appears from the great number of Teſtimonies which he produces, and this he has Collected with ſo much exactneſs, that thoſe who have written upon his Principles ſince his time, can ſcarce find out any which he has not alledg'd; and the fineneſs and ſubtlety of his Wit appears in the Method which he obſerves, and the Anſwers he gives to the Objections that are propos'd: But his Stile is neither Elegant, nor Polite. He wrote alſo ſeveral Treatiſes, *viz.* An Explication of the Conſtitutions of his own Order, extracted from the Acts of the General Chapters, printed at *Milan*, in 1505. an Explication of the Conſtitutions of the Nuns of the ſame Order, and ſome other Tracts which concern the Diſcipline of his Order, printed at *Lyons*, in 1515.

Vincentius Blondel, *General of the Dominicans.*

John Naucler, or *Vergehaus*, a *German*, Doctor in Law, Profeſſor and Rector of the Univerſity of *Tubinga*, Preſident of the Church of *Stutgart*, and afterwards of that at *Tubinga*, is the Author of an Univerſal Chronicle from the beginning of the World, to the year 1500. In this Work he ſhews much greater exactneſs and judgment than the far greater part of the Authors of this Nature. It was Printed at *Tubinge*, in 1515. at *Collen*, in 1544. and with the Addition of *Surius* at *Collen*, in 1564, and 1579.

Johannes Nauclerus *of* Tubinga.

John Poleonydore, who had this Name by turning into Greek the Name of the place where he was Born, which was call'd *Oude-Water*, (i. e. *Old-Waters*) near *Utrecht*, was a Regular of the Order of the Carmelites, in the Convent of *Malines*, and Flouriſh'd till the year 1507. He wrote a Hiſtory of his own Order, which he Entituled *Trimereſtus Anaphoricus*, *Panegyricus*, *Origine*, *Statu & Progreſſu Ordinis Carmelitani*, Printed at *Mayence*, with a Manual for the ſame Order; and the Buckler of the Carmelites, printed at *Venice*, in 1570.

John Poleonydorus, *or* Veteraquinas, *a de Carmelite.*

Oliver Maillard a *Pariſian*, of the Order of Friars Minors, a Preacher at the Court of the *French* King, and the Duke of *Burgundy*, Flouriſh'd towards the end of this Century, and died in the year 1502. He himſelf caus'd his Sermons to be Printed at *Lyons*, in 1499. which ſerv'd only to diſcover that the way of Preaching was not very fine in his time.

Oliver Maillard, a *Friar Minor.*

Michael Francis, of the Order of Friars Preachers, a Native of *Iſle* in *Flanders*, a Doctor of *Collen*, Confeſſor and Preacher to *Philip* I. Arch-Duke of *Auſtria*, was made Biſhop of *Saluzzes* a little before his Death, which happen'd in 1502. He has left us no Works, which give us any great Idea of his Parts and Abilities, *viz.* Diſcourſes upon the 7 pains of the Virgin, and upon the Fraternity Inſtituted to her Honour, printed at *Antwerp*; other Diſcourſes upon the Fraternities of the Holy *Roſary*, Printed at *Collen*, in 1476. and at *Paris*, in 1518. a Commentary upon the *Salve Regina*, and ſome others of the ſame nature.

Michael Francis, *Biſhop of* Saluzzes.

Nicolas Simon of *Harlem*, of the Order of Carmelites, Flouriſh'd about the end of this Century, and liv'd until the year 1511. He is the Author of a Commentary upon the 2d. Book of the Decretals, and of a Treatiſe about the Power of the Pope, of the Emperor, and of a Council, Printed at *Milan* in 1505. and 1510. of many Lectures of Diſputations, Printed at *Venice*, in 1497. of ſome Sermons Printed, and ſome other Works in Manuſcript.

Nicolas Simon *a Carmelite.*

James Springer, a *German*, of the Order of St. *Dominick*, who was appointed by *Innocent* VIII. Inquiſitor in *Germany*, together with *Henry Inſtitor* a Regular of the ſame Order, wrote a Piece divided into 3 Books, againſt Women who practiſe Witchcraft, Entituled *Malleus Maleficarum*, Printed at *Venice*, in 1576. at *Frankfort*, in 1580. and at *Lyons*, in 1620. He compos'd alſo a Book about the Inſtitution and Approbation of Miracles, and of Indulgences of the Roſary of the Virgin, which was never Printed. His Collegue in the Office of the Inquiſition, wrote a Treatiſe about the Power of the Pope, againſt the Monarchy of *Roſellis*, printed at *Venice*, in 1499.

James Springer, *and* Henry Inſtitor *Dominicans.*

John Raulin of *Toul*, after he had finiſh'd his Studies in the College of *Navar*, took the Degree of Doctor in Divinity in 1479. and ſucceeded in 1481. to *William* of *Caſtlefort*, in the Government of this College, and afterwards retir'd in 1497. into the Order of *Cluny*, which he reform'd in 1501. He died in the Month of *February*, 1514. Aged Seventy one Years. The Works Printed under his Name are theſe; Sermons upon the *Advent*, printed at *Paris* in 1516, and 1519. and at *Venice*, in 1584. Sermons for *Lent* in 2 Parts, printed at *Paris*, in 1523. and at *Venice*, in 1584. Sermons upon the Feſtivals of the Saints for the whole year, in 2 parts, printed at *Paris* in 1524. The Itinerary of Paradiſe, at *Paris* in the ſame year, and at *Venice*, in 1585. A *Doctrinale* concerning 3 Deaths, *viz.* Of Nature, of Sin, and of Hell, printed at *Paris*, in 1520. and at *Venice*, in 1585. Fourteen Sermons upon the Euchariſt, Fifty Five Letters, a Conference for the Feſtival of St. *Louis*, another Conference held in the Convent of *Cluny*, about the perfection of the Order of St. *Benedict*, printed at *Paris*, in 1520. A Diſcourſe of the Reformation of the Clergy at his General Chapter at *Baſil*, in 1478. All theſe Works were printed at *Antwerp*, in 1612. and all the Sermons at *Paris*, in 1642. not to mention his Commentary upon the Books of *Ariſtotle*'s Logicks, printed at *Paris*, in 1500.

John Raulin, *a Benedictine Monk.*

John a Lapide, a *German*, after he had taken his Degree of Doctor at *Paris*, was one of the Firſt Founders of the Univerſities of *Baſil*, and *Tubinga*; he had many Benefices, but he quitted them all, to be made Canon and Preacher of the Cathedral Church of the City of *Baſil*, and at laſt entirely renounc'd the World to become a *Carthuſian*. He wrote beſides many Books of Grammar, and Philoſophy, a Diſcourſe about the Qualifications requiſite in a Prieſt; a Reſolution of Doubts about the Accidents which may happen at Maſs; a Summary of the Paſſion of Jeſus

John a Lapide *a* Carthuſian.

John a Lapide *a Carthuſian.*

Jeſus Chriſt; ſome Sermons, and Letters. The Reſolution of Caſes which happen at the Celebration of Maſs, was printed at *Venice*, in 1516. at *Conſtance*, in 1596. and at *Padua*, in 1599. 'Tis obſerv'd, that he divided the Works of many ancient Authors into Chapters, and added Arguments before them. He was alive ſtill in the Year 1494.

John de Deo, *a Carthuſian.*

John de Deo, a *Carthuſian* of *Venice*, wrote many Books of Morality, whereof the Chief is a Treatiſe upon that Saying of one of the Wiſe Men of *Greece*, *Know thou thy ſelf*; which is divided into 3 Books, and Printed at *Venice* in 1480. and at *Heidelberg* in 1489. His other Works mention'd by *Trithemius*, are, a Treatiſe of Patience and Humility, the Mirror of Dying Perſons, the Crown of Old Men, ſome Sermons and Letters. He finiſh'd theſe Works in 1480. *Trithemius* did not know whether he was then alive, when he was Writing, in 1494.

John Trithemius, *a Benedictine Monk.*

John Trithemius, or *Trittenhem*, Born in the year 1462. in a Village of that Name, Scituate upon the *Moſelle*, near *Treves*, of Parents of an indifferent Fortune, having Studied in the Univerſities of *Treves*, and *Heidelberg*, became a Monk in the Abby of *Spanheim*, of the Order of St. *Benedict*, at the Age of 22 years, and was choſen Abbot of the ſame in 1483. He govern'd it for the ſpace of 22 years, but at laſt he was forc'd to leave it, in 1505. by the Faction of ſome Monks; and after he had entirely reſign'd his Abbots Place, he was choſen by the Biſhop of *Wirtzburg* to be Governour of a Monaſtery in that City, where he ſpent the reſt of his days in Study, and died in 1518. He was a Perſon of vaſt Learning, a Philoſopher, Mathematician, Poet, Hiſtorian, and Divine; not to mention his knowledge in the Hebrew Greek and Latin Tongues, wherein he was vers'd, tho' he wrote not Elegantly or Politely. He wrote a very great number of Books, of Hiſtory, of Morality, and Philoſophy. Thoſe of Hiſtory are, a Catalogue of Eccleſiaſtical Writers, printed at *Mayence*, in 1494. which is the time when it was finiſh'd; printed at *Paris* in 1512. at *Collen* in 1531, and 1546. at *Baſil* in 1594. It contains the Lives, and a Catalogue of the Works of 879 Authors, with the general Characters of each Author. The Catalogue of the Illuſtrious Men of *Germany*, an Abridgment of the Hiſtory of the firſt Kings of *France*, from *Marconiz*, until *Pepin*, printed at *Paris* in 1539. a Work full of Fables, (as is alſo another Work of his, about the Origine of the *French*, printed at *Baſil* in 1547. *) A Chronicle of the Dukes of *Bavaria*, and the Counts *Palatine*, Printed at *Frankfort*, in 1544, and 1549. The Chronicle of the Monaſtery of *Richenaw*, from the year 830. to the year 1370. there are two Editions of it, the one is an Abridgment, printed at *Mayence* in 1559. and the other is very much larger, printed a little while ago in *Germany*: The Chronicle of the Monaſtery of St. *Martin* in *Spanheim*, from the year 1044. to the year 1511. Theſe Hiſtorical Works were printed together with two Books of Letters, at *Frankfort* in 1601. To theſe we muſt add the Chronology of the Monaſtery of St. *James* of *Wirtzburg*: 4 Books of the Illuſtrious Men of the Order of St. *Benedict*, printed at *Collen*, in 1575. the Lives of St. *Maximin* Archbiſhop of *Treves*, and of St. *Maximus* Archbiſhop of *Mayence* in *Surius*, at the 16th. and 18th. of *November*, and the Hiſtory of the War in *Bavaria*, in 1504. in the Collection of the Hiſtorians of *Germany*, by *Freherus*. The Works of Morality and Piety, are his Sermons or Inſtitutions to the Monks, printed at *Strasburg*, in 1486, at *Antwerp*, in 1574, and at *Florence*, in 1577. A Commentary upon the Rule of St. *Benedict*, printed at *Valenciennes*, in 1608. an Abridgment of the Spiritual Life, 2 Books of the Temptations of Regulars; a Treatiſe againſt the Vice of Property in Monks, a Treatiſe in the praiſe of thoſe who write Manuals, a Treatiſe of a Sacerdotal Life, a Diſcourſe of the Vanity and Miſery of Human Life, a Complaint of the ſad Condition and Ruin of the Order of St. *Benedict*, which he attributes to the negligence of that Order in maintaining Holineſs, and ſtudying the Holy Scripture. Theſe Works were printed at *Florence* in 1577. The Diſcourſes ſpoken at the Chapters of his Order, a Treatiſe of the manner of Celebrating the provincial Chapter of *Mayence*; a Treatiſe of the Viſitation of Monks, 5 Books of the Miracles done by the Invocation of the Virgin, at *Dittelbach*, and *Wirtzburg*, were printed at *Mayence*, in 1504. A Treatiſe in the praiſe of the Carmelites was printed at *Florence* in 1593. and at *Lyons* in 1639. An Encomium of St. *Anne*, an Office for the Feſtivals of St. *Anne*, and St. *Joachim*, were printed at *Mayence* in 1605. and at *Collen* in 1624. a Treatiſe of Providence, printed at *Altorf* in 1611. His Works of Philoſophy, are a myſtical Chronology of the Intelligences which move the Heavens, printed at *Collen* in 1576. 4 Books Entituled *Antipalus Maleficiorum*, a Solution of 8 Queſtions propos'd by the Emperor *Maximilian*, Entituled *Royal Curioſity*, were printed at *Oppenheim* in 1515. at *Frankfort* in 1550. at *Mayence* in 1605. at *Douay* in 1621. The *Polygraphy* in Six Books, wherein he explains the different ways of expreſſing our Thoughts in Writing, printed in 1318. and at *Collen* in 1571. The *Steganography*, or the Art of writing in Cyphers, printed at *Frankfort* in 1606. a Work which gave occaſion to ſuſpect him of Magick; a Treatiſe of Chymiſtry, printed in 1611. and at *Strasburg* in 1613. He wrote alſo many other Pieces which were never printed.

* *He wrote alſo two Volumes, wherein he continues the Hiſtory of the* French, *from* Pepin, *to the* 29th *year of* Maximilian Cæſar, *and the* 1514th. *of Chriſt*, Whart. *App.* ad Hiſt. Lit. p. 169.

Jerom Savonarola, *a Dominican.*

Jerom Savonarola, Deſcended of a Family in *Padua*, was Born at *Ferrara* the 21ſt. of *October*, 1452. He entred into the Order of St. *Dominick* in 1474. and made himſelf Famous by his frequent and fervent Sermons; and by the Auſterity of his Life and his Preaching he acquir'd ſo great Reputation, in the City of *Florence*, that he Govern'd it for the ſpace of 4 years as if he had been its Sovereign; until his Enemies took him by force out of his Monaſtery, in 1498. clapt him up in Priſon, and Condemn'd him to be Burnt; which Puniſhment he ſuffer'd *May* 23. of the ſame year, with all poſſible Conſtancy, and with Exemplary Piety. He wrote a prodigious number of Moral, Spiritual, and Aſcetick Books, whereof here follows a Catalogue:

The

The Triumph of the Croſs, or of the Truth of Religion, divided into 4 Books; 5 Books of the Simplicity of a Chriſtian Life; 3 Books againſt Judicial Aſtrology; Explications of the Lord's Prayer, and the Angelical Salutation; Treatiſes of Humility, of the Love of Jeſus Chriſt, and of the Life of Widows; a Lamentation of the Spouſe of Jeſus Chriſt againſt falſe Apoſtles, or an Exhortation to the Faithful to pray unto God for the Renovation of the Church, and a Prediction upon this Subject; 7 Dialogues between the Soul and the Spirit, and 3 between Reaſon and Senſe; 2 Books of Prayer, Rules about Prayer, and a Chriſtian Life; an Explication of the Decalogue; a Treatiſe of the Sacrifice of the Maſs, and its Myſteries; a Letter of frequent Communion, the Benefits granted to Chriſtians by the Myſtery, and by the Sign of the Croſs; a Diſcourſe of the manner of Living well, and tending towards God; a Letter to his Father upon his taking the Habit in the Order of St. *Dominick*; of the perfection of the State of Regulars; Rules for living with diſcretion, and according to Order in Religious Houſes; many Letters to the Friars of his Congregation, of Spiritual reading to Siſters of the third Order of St. *Dominick*; a Diſcourſe which he made at Receiving the Holy Sacrament after his Condemnation; a Treatiſe of the Degrees whereby we aſcend to the perfection of a Spiritual Life; 7 Rules which ought to be obſerv'd by all Regulars; a Prayer or Meditation upon the Pſalm *Diligam te Domine*; a Treatiſe of the Myſtery of the Croſs; Meditations upon the Pſalms, 30, 50, 79, and many others; the Manual and Inſtruction for Confeſſors; 30 Sermons for the Sundays of the Year, and upon the Feſtivals of Saints; a *Quadrageſimale* Compos'd of 48 Sermons; Homilies upon the Books of *Exodus*, *Ruth*, *Eſther*, and *Job*, upon the *Pſalms*, and *Canticles*, upon the Prophets, *Ezekiel*, *Micah*, *Haggai*, *Amos*, and *Zachary*; upon the *Lamentations* of *Jeremy*, and the firſt Epiſtle of St. *John*; and many Sermons upon different Subjects; a Courſe of Sermons for *Advent*, and another for *Lent*; ſome Apologetical Letters, and one in particular, to ſhew the Nullity and Injuſtice of the Excommunication paſs'd againſt him by *Alexander* VI. of which he Diſcourſes boldly; 3 Apologetical Letters to this Pope, an Apologetical Diſcourſe upon this Text in *Pſalm* 7th. *O Lord my God, I have hop'd in thee*; an Apology for the Friars of the Congregation of St. *Mark*, of his own Order, which was Founded at *Florence*; 9 Dialogues of the Prophetical Truth, an Abridgment of Revelations, and many other Spiritual and Aſcetick Letters. All theſe Works being for the moſt part written in *Italian* were printed at *Florence*, and in other places. He wrote alſo Commentaries upon many Books of Scripture; a Treatiſe of the Government of the Republick of *Florence*; Treatiſes of Moral Divinity, about Uſury, Simony, the Defence of our Neighbour, and Theft; and when he was in Priſon, he wrote a Commentary upon the 7 Penitential Pſalms. The Works of this Author are full of Spiritual Thoughts, and Maxims of Piety; in them he ſpeaks freely againſt Vices, and teaches a moſt pure and ſublime Morality.

Jerom Savonarola, *a Dominican.*

Ælius Antony de Lebrixa, who turn'd his Name into *Nebriſſenſis* in Latin, a *Spaniard*, was not inferior to any perſon of his time, for beauty of Thought, and Learning of all kind. He was Born in 1444. in the Village of *Lebrixa*, Scituate upon the *Guadalquivir*. After he had Studied Mathematicks and Philoſophy at *Salamanca*, he went into *Italy*, where he perfected himſelf in the Languages, and Divinity. In the year 1473. being recall'd by *Alphonſus Fonſeca*, Archbiſhop of *Sevil*, he reſtor'd the Study of Polite Learning, and the Sciences in *Spain*, by his publick Lectures. After the death of this Archbiſhop he left *Sevil*, and went to *Salamanca*, where he was honour'd with 2 Chairs, one of Grammar, and the other of Poetry; in which he labour'd to baniſh away that Barbariſm which had reign'd in *Spain* till his time. He ſet himſelf to oppoſe the Schoolmen, who accus'd him of favouring Novelties, and in the year 1488. he retir'd to the Houſe of *John Stunica*, Grand Maſter of the Order of *Alcantara*; but he was quickly recall'd to fill the firſt Chair of the Univerſity at *Salamanca*, which happen'd to become vacant. King *Ferdinand* knowing his worth, ſent for him to his Court, in 1504. that he might write the Hiſtory of his own Life, and Cardinal *Ximenes* employ'd him in publiſhing the Edition of the *Polyglot-Bible*. In the year 1513. he quite forſook the Univerſity of *Salamanca*, and addicted himſelf entirely to the Service of Cardinal *Ximenes*, who gave him the Government of his own Univerſity of *Complutum*, or *Alcala d'Enarez*, where *Nebriſſenſis* died, the 11th. of *July*, in 1522. Aged 77 years. He wrote an infinite number of Books about Grammar, whereof we ſhall ſay nothing here; 2 Decades of the Hiſtory of King *Ferdinand*, and of Queen *Elizabeth*, from the year 1509. and 2 Books of the War of that Prince againſt the King of *Navar*, in the year 1512. His principal Work of Divinity is a Treatiſe of Critciſm for explaining 50 difficult places of Scripture, Entituled *Quinquagenæ*, printed by it ſelf at *Paris*, in 1520. at *Baſil*, in 1543. at *Antwerp* in 1600. and in the Great Criticks of *England*; there is much Learning and profound Judgment in this Work. There are alſo ſome Notes of his upon the Leſſons taken out of the Epiſtles of St. *Paul*, and the Prophets, which are Read in the Service of the Church, upon the Prayers and Hymns of Divine Service, upon the Hymns and *Pſychomachia* of *Prudentius*; a Paraphraſe upon *Sedulius*'s Poem about the Miracles of Jeſus Chriſt, and ſome other Works.

Ælius Antonius Nebriſſenſis, *a Spaniſh Doctor.*

I ſhall

I ſhall now Preſent you with an Account of ſome Authors whoſe Works are loſt, which we have from Trithemius, *who has preſerv'd the Names of the Authors, and the Titles of their Books.*

Writers of the 15th Century, whoſe Works are loſt.

JOHN of *Duren*, of the Order of Friars Minors, who wrote ſome Sermons and Treatiſes upon the Seven Mortal Sins, upon conceal'd Vices, and Confeſſion.

Tilman, of *Hachenberg* of the ſame Order, the Author alſo of ſome Sermons.

Hugo of *Sletſtat*, a *German* Doctor, who wrote ſome Treatiſes of School-Divinity.

Paul of *Venice*, of the Order of Hermites of St. *Auſtin*, the Author of a Treatiſe againſt the *Jews*, of ſome Sermons, and many Books of Philoſophy.

James of *Theſſalonica*, of the Order of *F. F.* Preachers, the Author of ſome Sermons.

Thomas of *Haſſelbach* a *German* Doctor, and Reader of Divinity in the Univerſity of *Vienna*, who ſpent 21 years in Commenting upon the firſt Chapter of *Iſaiah*, and was the Author of a Commentary upon the Books of Sentences, of many Sermons, of a Treatiſe about the Decalogue, and of a Treatiſe about the 5 Senſes of a Man.

Thomaſinus, of the Order of *F. F.* Preachers, the Author of many Sermons.

Nicholas a Monk, of the Monaſtery of the Holy Croſs, of the Order of *Ciſtercians* in *Auſtria*, who wrote 3 Books in honour of the Virgin, and ſome Sermons.

Francis Bachon, and *Michael Herbrant*, of *Duren*, of the Order of Carmelites, the Authors of ſome Sermons, and Works about their own Order.

Peter of *Spira*, of the Order of the Hermites of St. *Auſtin*, the Author of ſome Sermons, and Philoſophical Works.

Reinard of *Fronthoven*, the Author of ſome Sermons.

Henry of *Coeffelde*, a Carthuſian, who wrote Commentaries upon *Exodus*, and the Epiſtle to the *Romans*, and Compos'd Treatiſes about the Monaſtick Vows, againſt the property of Monks, about the Inſtitution of Novices; of the 3 Monaſtick Obſervances, of the Sacrament of the Altar, of the Myſtical Circumciſion; a Panegyrick upon St. *Paul* the Hermite, ſome Sermons, and Letters. He died the 19th. of *July*, in the year 1410. in the Carthuſian Monaſtery at *Bruges*.

Henry of *Hachemburg*, of the Order of Friars Preachers, the Author of ſome Sermons.

Jourdain, of the Order of the Hermites of St. *Auſtin*, the Author of a Commentary upon the *Revelations* of St. *John*, of an Apology for his own Order, and many Sermons.

Peter Biſhop of *Citta-Nuova* in *Italy*, who wrote a Dictionary of the Hiſtory of the Bible, a Commentary upon the Books of Sentences, and upon the whole Bible almoſt.

Vicent Gruner a Profeſſor in the Univerſity of *Leipſick*, who wrote 3 Books upon the Maſs, and divers Queſtions.

John of *Aurbach*, a Prieſt of *Bamberg*, who wrote a Treatiſe of the Sacraments of the Church.

John Dominici a *Florentine*, of the Order of Friars Preachers, was made Cardinal by *Gregory* XII. and commonly call'd the Cardinal of *Raguſa*, and was ſent by this Pope to the Council of *Con-*[illegible] died while it was Sitting. He wrote many conſiderable Books, *viz.* Commentaries upon [illegible] upon the *Canticles*, the Goſpel of St. *Matthew*, the *Magnificat*, and the Epiſtle to the *Romans*; [illegible] Entituled *The Lamp of the Night*, and another, the Itinerary of Devotion, and a third, of the [illegible] of Charity; many Sermons, and ſome other Works.

John Biſhop of [illegible] a Native of *Baſil*, wrote upon the Sentences, and Compos'd many Sermons.

John Zachary of *Erford*, wrote upon the Sentences, 4 Commentaries upon the *Pentateuch*, and the Epiſtles of St. *Paul*, and ſome Sermons.

Gabriel of *Spoleto*, of the Order of *F. F.* Hermites of St. *Auſtin*, wrote againſt the Hereticks, and the *Fratricelli*.

Peter Maurocenus a *Venetian*, and Cardinal, wrote upon the Decretals.

John of *Dendermonde* a *Carthuſian*, the Author of many Treatiſes of Piety, *viz.* Of the Knowledge of God, of the Reſtoration of Faln Man, of the Joy of Man, of the Faith of Chriſtians, of the Conception of the Virgin *Mary*, of the Nature and Fall of Man, of the Love of God, the Sacrament of the Altar, and the Honour of God.

Anthony of *Genes* an *Auguſtin*, the Author of a Treatiſe about the Figures of Mortality.

Anthony of *Parma*, General of the Order of *Camalduli*, the Author of ſome Sermons.

All theſe Authors Flouriſh'd from the beginning of this Century, till about the year 1420.

John Plaeth, a Profeſſor in the Univerſity of *Heidelberg*, wrote upon the firſt Book of the Decretals, and the firſt Book of the Sentences; and Compos'd a Treatiſe againſt the *Bohemians*, and many Sermons.

John Dieppourg, Sirnam'd *of Frankfort*, a Doctor of the ſame Univerſity, wrote againſt the *Huſſites*, a Treatiſe of Predeſtination, ſome Diſcourſes, and Sermons.

Henry

Henry Gulpen, an Abbot of the Monaſtery of St. *Giles* of *Nuremberg*, of the Order of St. *Benedict*, wrote a Treatiſe of Penance, one of Conſecration, and another of the Paſſion of Jeſus Chriſt. *Writers of the 15th Century, whoſe Works are loſt.*

Rodolphus of *Bruſſel*, in the Biſhoprick of *Spira*, a Profeſſor in the Univerſity of *Heidelberg*, wrote Queſtions upon the Sentences, ſome Sermons and Diſcourſes to the Fathers of the Council of *Baſil*.

Henry of *Gande*, a Profeſſor in the ſame Univerſity, wrote a Book of Queſtions upon the Sentences, a Treatiſe of Celebration, divers Queſtions and Diſcourſes.

Nicolas of *Suſat*, a *German* Doctor, wrote upon the Sentences, ſome Sermons, and Queſtions.

John Gritſch, of the Order of Friars Minors, the Author of ſome Sermons.

John Noblet of *Paris*, of the Order of Carmelites, wrote a Commentary upon the 4 Books of Sentences, 7 Books upon the Canonical Epiſtles, a Centiloquy of *Enigma*'s.

Eimeric du Champ, Vice-Chancellor to the Univerſity of *Collen*, and Deputed by this Univerſity to the Council of *Baſil*, wrote a Piece about the Authority of Councils, a Commentary upon the 4 Books of Sentences, an Abridgment of Theology, divers Queſtions, and Sermons.

Nicolas Lackman, of the Order of Friars Minors, wrote upon the Sentences, and ſome Sermons.

Peter of *Colle*, of the ſame Order, wrote a Treatiſe of the Authority of a Council, Commentaries upon the Sentences, and ſome Sermons.

Herman, a Monk of the Order of *Ciſtercians*, of the Dioceſe of *Munſter*, wrote alſo of the Power of the Pope, and a Council; a Treatiſe of Schiſm, and another of Neutrality.

John Gawer, a Carmelite, of *Mayence*, wrote a Treatiſe upon the 4 Books of Sentences, a Commentary upon *Exodus*, a Harmony of the Goſpels, 3 Courſes of *Lent* Sermons, and many others.

All theſe Authors Flouriſh'd from the time of the Council of *Baſil*, until the year 1440.

Gerard of *Stredam* a *Hollander*, and a Carthuſian, who died in 1443. wrote the following Treatiſes of Paſtoral Care, of the 7 Sacraments, of Vertues and Vices, of the Precepts of the Decalogue, ſome Sermons, and a Mirror of the Regulars.

John Erneſt, a Doctor of *Heidelberg*, is the Author of 2 Books of Queſtions, of a Treatiſe about the Authority of a Council, of many Sermons, and ſome Diſcourſes.

Bartholomew, a Carthuſian, of the Monaſtery of *Ruremonde*, wrote many Treatiſes of Morality, whereof ſome are to be met with in Manuſcript in the Monaſtery of the Carthuſians of *Collen*, where he died, in the Month of *July*, in 1446. and among others, the Treatiſes of the Paſſions, of the Vertues, of Prayer, Humility, Fraternal Correction, of the Praiſe of the Regulars, of Abſtinence from Meat in the Order of Ciſtercians, and a Dogmatical Treatiſe of the Authority of the Council above the Pope.

Henry of *Werlis*, of the Order of Friars Minors, of the Province of *Collen*, wrote upon the Sentences, and a Treatiſe of Eccleſiaſtical Power, and ſome Sermons.

Andrew of *Utrecht*, a Monk of the Abby of *Spanheim*, the Author of many Treatiſes of Piety.

John of *Rode* of *Treves*, after he had taken his Degrees in the Univerſity of *Heidelberg*, and poſſeſs'd ſeveral Benefices, became a Carthuſian in the Monaſtery of *Treves*, and was afterwards remov'd from thence by the Archbiſhop, to be made Abbot of the Monaſtery of St. *Matthias*, in that City, of the Order of St. *Benedict*, and to Reform it; who died there in 1439. He wrote a Book of Conſtitutions, and of the Qualifications of an Abbot.

John Canneman, a *German*, of the Order of Friars Minors, created himſelf much trouble, by aſſerting ſome bold Propoſitions about Eccleſiaſtical Power; he was the Author of an Apology in his own Defence, of many Sermons, and ſome Queſtions.

John of *Malines*, a Doctor in Divinity, of the Univerſity of *Collen*, wrote upon the Sentences, and *Pſalms*, many Queſtions, and Sermons. Theſe 2 laſt Authors Flouriſh'd about 1460.

John Abbot of *Nivelle*, wrote a Concordance of the Bible, and ſome Sermons.

James Zenus, a Patrician of *Venice*, who died in 1477. wrote the Lives of the Popes.

William Forleon, of the Order of Friars Minors, a Doctor of *Paris*, Maſter to *Stephen Brulifer*, wrote upon the Sentences.

Ambroſe Coriolan, General of the Auguſtines, was the Author of the Commentaries upon the Rule of St. *Auſtin*, of his Life, and a Panegyrick upon this Saint, and ſome Diſcourſes.

Benedict Stendel of *Halles* a *German*, Doctor of the Univerſity of *Erford*, the Author of a Commentary upon the *Pentateuch*, and ſome Sermons.

Siffroy, of the Order of Friars Preachers, a Titular Biſhop of *Cyrene*, and Vicar of the Archbiſhop of *Mayence*, wrote a Treatiſe of Uſury, and another of Taxes, and Redemption, ſome Sermons, Conferences, and Queſtions. *Siffridus.*

Godeſchalchus of *Meſchede*, a *German* of *Weſtphalia*, Doctor of the Univerſity of *Erford*, wrote upon the Sentences, ſome Sermons, Conferences, and Queſtions.

Henry of *Piro*, a Doctor of *Collen*, and afterwards a Carthuſian, wrote ſome Obſervations upon the Statutes of his Order, a Treatiſe to the Novices, and ſome Sermons.

John Tinctor, a Doctor of *Collen*, wrote a Piece about the Differences between *Scotus*, and St. *Thomas*, and ſome Queſtions upon the Sentences.

Writers of the 15th Century, whoſe Works are loſt.

John Beetz, of the Order of Carmelites, wrote a Commentary upon the Epiſtle to the *Romans*; ſome Treatiſes about the Law of God, about the Sacraments of the Altar, and ſome Sermons.

Gerard of *Elten*, a Doctor of *Collen*, and Inquiſitor, wrote ſome Queſtions upon the Sentences, ſome other Queſtions, ſome Sermons, and Conferences.

John Soret, General of the Carmelites, wrote upon the Sentences, ſome Commentaries upon the Rule of his Order, and ſome Conſtitutions.

John of *Lutrie*, a Doctor of *Erford*, wrote upon the Sentences, ſome Sermons and Queſtions.

Alanus de la Roche, of the Order of Friars Preachers, being very devout towards the Virgin, wrote an Abridgment of the Virgin's Pſalter, a Treatiſe of the Miracles of the Roſary, and ſome Sermons.

Conrad of *Zaberne*, a *German*, wrote ſome Treatiſes about Singing, and ſome Sermons.

Laurentius Calcaneus, of *Breſſe*, a Knight, and Doctor of Law, wrote a Piece recommending hard Study, and about the Conception of the Virgin *Mary*, and of the 7 Mortal Sins.

John of *Dorſten*, a *German*, of the Order of the Hermites of St. *Auſtin*, wrote ſome Sermons.

Angelus le Saxon, of *Brunſwick*, a Doctor of *Erford*, and Preacher at *Mayence*, wrote a Treatiſe upon the Canon of the Maſs, ſome Queſtions, and Sermons.

Theodoric of *Herxen*, a *German*, of the Order of Friars of the Common Life, wrote many Treatiſes of Piety, among the reſt, ſome Conſiderations upon the *Pſalms*, upon the *Lord's-Prayer*, upon the *Ave-Maria*, the Paſſion of our Lord, and the Deſire of Death.

Dominic de Dominicis, a *Venetian*, Biſhop of *Torcello*, and afterwards of *Breſſe*, was the Author of ſome Treatiſes, and Sermons.

Lodovic Donat, a *Venetian*, Biſhop of *Bergamo*, wrote upon the Sentences, and ſome Diſcourſes.

Conrade of *Rodemberg*, Abbot of the Monaſtery of St. *John* of *Richenaw*, of the Order of St. *Benedict*, wrote in honour of the Virgin a thick Volume, Entituled, *The Vine of the Lord of Hoſts*; becauſe in praiſing her, he made uſe of the Similitude of a Cluſter of Grapes. He wrote alſo the Exerciſe of Novices, a Preparation to the Maſs, a Diſcourſe about the Ruin of his Order; another about the Cauſes of the Ruin, and a 3d. about Paſtoral Care, and many Conferences held in the Chapter of his Order. This Author died in the year 1486. on the 25th of *December*.

Stephen of *Caiete*, a *Neapolitan*, Dedicated to *John* of *Bentevole*, Councellor to *Ferdinand* King of *Sicily*, a Treatiſe of the Sacraments, divided into 7 Books.

George Molitoris, of *Nuremberg*, Profeſſor of Divinity at *Erford*, wrote upon the Sentences, and ſome Sermons, and Queſtions.

Nicholas of *Wachenheim*, Profeſſor in the Univerſity of *Heidelberg*, wrote ſome Queſtions upon the Sentences, ſome Sermons, and Conferences.

Michael of *Milan*, of the Order of Friars Minors, was the Author of many Sermons upon ſeveral Subjects.

John Couſin, a *Portugueſe*, of the Order of the Carmelites, refuted the Hereſies of his time, by word of mouth, and by Writing, and wrote a great Volume about Contracts and Exchanges, Entituled, *Of Commutative Juſtice*, divided into 4 Books, and alſo many Sermons.

Henry Prudent, a Prior of the Carthuſian Monaſtery at *Bruges*, died in the year 1484. He was the Author of a Tetralogue of Devotion, divided into 3 Parts; wherein he brings in as Speakers, an Angel, and a Monk, Jeſus, the Heavenly Father, and the Virgin.

Francis Diede, a *Venetian*, the Author of the Life of St. *Roch*, ſome Diſcourſes, and Letters.

Tilman, a Canon Regular of St. *Auſtin*, in the Monaſtery of St. *Chriſtophlus*, of *Ravengsburg*, in the Dioceſe of *Mayence*, wrote ſome pieces of Devotion, as of the Spiritual Vine, of the Inſtruction of Novices, and ſome other little Exerciſes.

Nicolas of *Creutznach*, profeſs'd Divinity at *Vienna*, in *Auſtria*, towards the end of this Century, has left us 4 Books of Queſtions upon the Sentences, a Collection of Conferences and Diſcourſes, many Sermons, and a Treatiſe of the Conception of the Virgin. He died in the year 1491.

Nicaſius, of *Voerde*, of *Malines*, tho' he became Blind at 3 years of Age, yet this did not hinder him from acquiring great Knowledge in the Liberal Arts; for he was Profeſſor of Law at *Collen*, was admitted Licentiate in Divinity at *Louvain*, was Ordain'd Prieſt by a Diſpenſation from the Holy-See. He was a Preacher, Confeſſor, and could ſay Maſs by heart; he was admitted Doctor of Law at *Collen*, and has left a Commentary upon the 4 Books of Sentences, many Sermons, divers Queſtions and Letters addreſs'd to *Trithemius*, who is a Credible Witneſs of the Truth of a Fact ſo extraordinary as this. He died in 1492.

Benedict Capra, a Lawyer of *Pruſſia*, wrote upon the Decretals, and alſo *John Andrew* Biſhop of *Aleria*, in the Iſle of *Corfu*.

The greater part of the preceding Writers Flouriſh'd after the year 1470. and died about the year 1490. thoſe which follow, liv'd to the year 1494. wherein *Trithemius* finiſh'd his Treatiſe of Eccleſiaſtical Writers.

Dominic

CHAP. V.

The History of the Greek Writers in the Fifteenth Century, and of their Works.

THO the *Greek* Empire was now in its Declension, yet it still afforded a great many Ingenious Men, who applied themselves to the Study of Eloquence, Philosophy, and Divinity, even till it was utterly ruined. The Disputes they had with the Latins oblig'd them to study the Subjects about which they contested, and to read their Ancient Writers: but at the same time these Disputations made them negligent of other matters, accustom'd their minds to excessive subtilty, and inspir'd them with such a Spirit of Cavilling and Contention, as they could not easily shake off afterwards. Those who liv'd in the Age whereof we are now speaking, had still some remainder of good Learning; but those who came after them, did continually degenerate, and at last sunk into that Ignorance, out of which we see them at this present. And therefore the Writers whereof we shall now give an account, may be look'd upon as the last good Authors among the *Greeks*.

Simeon, Archbishop of Thessalonica.

Simeon, Archbishop of *Thessalonica*, Flourish'd at the beginning of this Century, and render'd himself famous by his Merit, and his Learning. His principal Work is a Treatise of the Liturgy, wherein he explains what belongs to Churches, Ministers, Sacerdotal Habits, the Celebration of the Mass, and the other Ceremonies of the Church, which was publish'd by Father *Goar* in his Collection of the *Greek* Rituals: He wrote also a Book against Heresies by way of Dialogue, wherein he has Collected the passages of Scripture, and the Fathers about Matters of Faith, and the Sacraments of the Church, which is to be found in Manuscript in the Libraries of the *Vatican*, and the Emperor, and out of which Father *Morin* has given us an Extract about the Sacrament of Penance, at the end of his Book about Penance. There are also many other Treatises in Manuscript of this Author in the *Vatican* Library, of which *Allatius* has publish'd the following Titles; *viz.* His Answers to the Questions of *Gabriel* or *Pentapolis*; a Treatise of the Priesthood, Dedicated to a Monk; an Explication of the Creed; another Exposition of the Creed, wherein he shews whence the Articles were taken, and against whom they were drawn up; Twelve Articles which contain the whole Faith of Christians, a Treatise against the Innovations of the Latins. *Simeon* died in 1429.

Joseph Briennius, a Greek Monk.

Joseph Briennius, a Monk of *Constantinople*, Flourish'd under the Empire of *Manuel Paleologus*, to the time of the Patriarch *Joseph*, and discharg'd the Office of a Preacher. He has left us 18 Discourses about the Trinity, against the Doctrine of the *Latins*, concerning the procession of the Holy Spirit, which are to be found in Manuscript in the *Vatican* Library, where *Allatius* who reviews them, saw them. He quotes also 2 Sermons of the same Author about a Future Judgment, and Eternal Happiness. He observes in one of these Discourses, that he spoke it in the year 1420. after the Birth of our Lord.

Macarius Macrez, a Greek Monk.

Macarius Macrez, a Monk of mount *Athos*, Flourish'd about the same time. He was sent by the Emperor *John Paleologus*, with *Mark*, *Isaac*, into *Italy*, to Pope *Martin* V. where he died. [illegible] publish'd a Treatise about the Procession of the Holy Spirit, against the *Latins*.

Demetrius Chrysoloras.

Demetrius Chrysoloras, Flourish'd under the Empire of *Manuel Paleologus*, who had a great respect for him. He wrote against the *Latins* a Synoptical Discourse taken out of the Works of *Nil* of *Thessalonica*; a Dialogue, to shew that the Orthodox ought not to accuse others who are Orthodox, and lastly, a Dialogue against a Piece which *Demetrius Cydonius* wrote against *Nil Cabasilas*.

Macarius, Archbishop of Ancyra.

At the same time lived *Macarius* Archbishop of *Ancyra*, who wrote a Treatise against the *Latins*, as the said whereof he has added also *Barlaam*, *Achyndin*, and their Followers.

Nicolas Selengis.

At the same time also *Nicolas Selengis* publish'd against the *Latins* a Collection of Authorities out of the Fathers, about the Procession of the Holy Spirit, which falling into the hands of a Monk of *Crete*, call'd *Elias*, this Monk wrote a Letter to confute it, addressed to Pope [illegible] wherein he undertakes to shew that *Selengis* has [illegible] and the Passages of the Fathers which he alledges, whereupon the Latter wrote a very fierce Answer to the Letter of *Elias*. *Allatius* who saw this Work in Manuscript, relates a part of *Selengis*'s Letter.

Elias, a Monk.

The Conferences of the *Greeks* and *Latins* at the Council of *Florence*, discover'd the Judgment and Eloquence of the most able Men among the *Greeks*, and gave occasion to many Books; but some among them secretly embrac'd the Union with the *Latins*, and wrote afterwards in defence of it; whereas on the contrary, others remain'd in their former Sentiments, and continu'd still to write against the *Latins*. Among the latter, the most considerable is * *Marcus Eugenicus*, who having, for a long time prepar'd to such Eloquence, was appointed Archbishop of *Ephesus*, and

* Marcus Eugenicus, Archbishop of Ephesus.

and made choice of to speak in behalf of the Greeks, at the Conferences they were to have in the Weft with the *Latins*. There he maintain'd their Cauſe with all the ſubtilty and vigour which they could deſire, and was almoſt the only Perſon who would not ſign the Decree of Union; and in fine, the firſt who ſtood up and wrote againſt it, after the *Greeks* who had been at *Florence* were return'd to *Conſtantinople*. There are in the 13th Tome of the Councils a Circular Letters of his addreſs'd to all Chriſtians, againſt the Council of *Florence*. He wrote a Profeſſion of Faith, which is to be found in Manuſcript in the *Vatican* Library, as alſo a Treatiſe about the Proceſſion of the Holy Spirit againſt the *Latins*; a Letter to the Emperor *John Paleologus*, and another Letter to *George Scholarius*, againſt the Rites and Sacrifice of the Church of *Rome*. There is alſo a Treatiſe to ſhew that Conſecration is made not only by the words of our Lord, but alſo by the Prayer and Bleſſing of the Prieſt, which is Printed among the Liturgies. There is in the Acts of the Council of *Florence*, and in the Hiſtory of *Sguropulus*, a part of the Diſcourſes which he ſpoke in this Council, and there are in the King's Library ſome other Manuſcripts Works of the ſame Author; as 2 Diſcourſes of Purgatory, ſpoken at *Ferrara*; Anſwers to the Queſtions of the Cardinals, and about the Conſecration of the Body of Jeſus Chriſt; the Solution of two Queſtions propos'd by the Emperor, and ſome Letters againſt the *Latins*.

Mark Eugenicus had a Brother nam'd *John*, who came with him to the Council of *Florence*, and there adher'd to the ſame Party, who alſo wrote a Piece againſt the Council of *Florence*, out of which *Allatius* relates ſome Fragments, in his Book of Purgatory. John Eugenicus.

George Gemiſtius Plethon, a Celebrated Platonick Philoſopher, did no leſs oppoſe the Union than *Mark of Epheſus*; he ſet himſelf againſt the Propoſal which was made of beginning a Conference with the *Latins*; he gave Advices contrary to the Union in the Council of *Florence*; he derided it when it was made, and ſtood up againſt it after he was return'd to *Conſtantinople*; he liv'd a long time, and wrote againſt the *Latins*. *Allatius* mentions two Treatiſes which he wrote about the Proceſſion of the Holy Spirit, which are in Manuſcript, in the *Vatican* Library. *Beſſarion* who had been his Scholar, writing to his Children after his Death, gives a fine Character of him. There are many Hiſtorical or Philoſophical Works of this Author in Print. George Gemiſtius Plethon, a Greek Philoſopher.

To *Gemiſtius* we muſt joyn another Philoſopher, Nam'd *Amirutzes* of *Trebizonde*, who was preſent alſo at the Council of *Florence*, diſallow'd the Union, and wrote againſt it after he return'd to *Conſtantinople*; his End was unhappy, for he Apoſtatiz'd, and became a Mahometan. Amirutzes, a Greek Philoſopher.

We muſt not forget to place among the reſt *Silveſter Sguropulus*, or *Scyropulus*, Grand Eccleſiarch of the Church of *Conſtantinople*, who came with the Patriarch to the Council of *Florence*, was preſent there, was always againſt the Union, and yet Sign'd it; but he was no ſooner return'd to *Conſtantinople*, but he declar'd openly againſt it, and wrote the Hiſtory of the Council of *Florence* after ſuch a manner as was little to the advantage of that Council. This has been Tranſlated and Publiſh'd by *Robert Creighton*, a Doctor of the Religion in *England*, and afterwards Biſhop of *Bath* and *Wells*, and Printed at the *Hague*, in 1660. It is written by way of Memoirs, but with much ſineneſs and purity; the Tranſlation of it is not faithful in ſome places; * and the Tranſlator ſpeaking of the Ceremonies of the Church, does often make uſe of Contemptuous and Reproachful terms, which do not at all agree with thoſe which are in the Original. Silveſter Sguropulus, the Grand Eccleſiarch. * *Here* Dupin *ſhould have mention'd the Places.*

We muſt place in the number of thoſe who were Enemies to the *Latins*, *George Scholarius* a Monk, who is different from that *George Scholarius* who wrote for the *Latins* in the Council of *Florence*; for this of whom we ſpeak, was a Scholar and Friend to *Mark* of *Epheſus*, and is the Author of a Treatiſe againſt the Council of *Florence*, Printed in Greek at *London*, without the Date of the year. He wrote many Letters, which *Allatius* ſaw, and quoted. George Scholarius, Enemy to the Latins.

Laſtly, we muſt add to theſe Authors *Manuel* or *Michel Apoſtolius*, a Learned Man, but Poor, whom Cardinal *Beſſarion* maintain'd a long time; but he being mov'd by Envy againſt thoſe Learned Men, who deſerv'd Praiſe and Commendation from him, ſet himſelf to Write againſt them, and ſo drew upon his head the Rebukes of *Beſſarion*, who abandon'd him; inſomuch that he was forc'd to retire about the end of this Century into the Iſle of *Crete*, where he got a livelyhood by Writing Books, and teaching Children. Then it was that he wrote a Treatiſe againſt the Doctrine of the Latin Church, contain'd in the Decree of Union made by the Council of *Florence*, which is publiſh'd by Monſieur *Le Moine*, in his Collection of Pieces. He wrote alſo a Treatiſe of the Proceſſion of the Holy Spirit againſt *Plethon*, wherein he Reprimands that Philoſopher, becauſe he did not found his Doctrine upon Principles of Divinity, but upon Arguments of Philoſophy, whereof *Allatius* makes mention. Manuel or Michel Apoſtolius.

Among the Greeks who ſincerely embrac'd the Union and maintain'd it to the laſt there was none more Illuſtrious than *Beſſarion*, who from being a Monk of the Order of St. *Baſil*, was advanc'd to be Archbiſhop of *Nice*, that he might aſſiſt and ſpeak in behalf of the *Greeks*, at the Conferences with the *Latins*. He behav'd himſelf worthily in this Employment, and ſpoke with a great deal of Eloquence in the Council of *Florence*. After he had Diſputed earneſtly for the *Greeks*, he came to a Tempeſt, and was the chief promoter of the Union: By this means he became odious to the *Greeks*, who were diſpleas'd with it, and therefore he ſtay'd in *Italy*, and was honour'd with the Dignity of a Cardinal, or rather he honoured the Purple which he wore, by his Learning, Wiſdom and Piety. He deſerv'd to have been Pope, and ſhould have been ſo, if he would have made ſome advances to obtain that Supream Dignity, but he preferr'd Retirement, Study and Repoſe before Beſſarion, a Cardinal.

Scholarius, before the Patriarchal Dignity, and Metrophanes [illegible] Confessors seek after the Truth

George Scholarius, one of the Latin side.

Joseph, Bishop of Methone.

Gregory Mamas, the Protosyncelle.

Andrew, Archbishop of Rhodes.

Isidore, Archbishop of Kiovia.

Acts in 1472. After [illegible] a Treatise of the Procession of the Holy Spirit, and of the Sacrament of the Eucharist, and of the Sacrifice of the Mass, wherein he endeavours to prove that the Bread in the Sacrament is truly and really the Body of Jesus Christ, and that the Priest consecrates and offers up the Body of our Lord in the Sacrifice of the Mass. He wrote also Reflections upon the Objections of the Greeks, by explaining their Liturgy according to the Doctrine of the Latin Church; a Confession of Faith, which he presented to the Emperor Constantine Dragases; a Treatise of the Procession of the Holy Spirit, and the Council of Florence, against Mark Ephesus; concerning the Procession of the Holy Spirit, and the Doctrine of the Latin Church; an Apology for the Council of Florence, related in the 13th Tome of the Councils; a Treatise of the Procession of the Holy Spirit, an Apology for Pope Eugenius, against the Calumnies of Palamas, Bishop of Ephesus, and those of the Patriarchate of Constantinople, and an Answer to the Calumnies of Plusiades about the Procession of the Holy Spirit; which works were published at Rome, and printed at Rome, in 1630. These are all the Theological Works of this Author. I ro mention those of Philosophy, which discover that he was a great Philosopher. He defends the Philosophy of Plato in 4 Books against George of Trebizonde, who he wrote about that Philosophers Books of Laws, and a Treatise of Nature and Art, addressed to George of Trebizonde; he Translated the Metaphysicks of Aristotle, and Theophrastus' Works were printed at Venice in 1503. and 1516. He wrote a Letter to the Governours of the Children of Venice, Magnæ Paideiæ, about their Education, which is published by Possevin, in his Notes upon the History of Florence, printed at Ingolstat, in 1603. and by Hanschius in 1613. There was also printed at Ursberg in 1603. An Exhortation to Christian Princes to make War against the Turks; and Bzovius has inserted in the History of Ursberg, which Bzovius made upon the death of the Emperor Manuel Palæologus. These are all the Works of this Author in Print, and in Manuscript.

There was one Greek Author of this time, who has left us above Works as a Testimony of the Latin Faith, George Scholarius, who was Professor at Constantinople, who being Consulted at all by Gregory Mamas, about the project of Union, answer'd him very freely against it, and afterwards with him into the Council, and was present at the Council of Florence, where he declared for the Union. He wrote upon this subject a Letter addressed to the Greek Bishops, and 3 Discourses to the Council about Peace, and after the Council was ended, he defended Publickly the Articles of the Decree, about the Procession of the Holy Spirit, Unleavened Bread, Purgatory, the Happiness of Souls after Death, and about the Primacy of the Pope, in an Excellent Apology printed in Latin at Dillingen, in 1581. in Greek at Rome, in 1577. and in Greek and Latin in 1628. He wrote also a Treatise about the Procession of the Holy Spirit, against Mark of Ephesus, which remains in Manuscript, and was never yet printed. But besides these Books of Controversie with the Greeks, he wrote also other Treatises about Religion, viz. A Dialogue about the Perfections of the Trinity, and Incarnation, between a Christian and a Philosopher, printed at Basil in 1559. and 1563. A Abridgment of the Dogmata of Religion, printed at Basil in 1559. and at Rome in 1581. A Treatise of Predestination, addressed to Joseph a Monk of Thessalonica, printed at Basil in 1559. and at the end of St. Basil's Works of the Edition in 1618. A Discourse about the Trinity, printed at Venice in 1501. all which Works are in Latin, in the last Bibliotheque of the Fathers. He wrote also many other Treatises which are in Manuscript, or lost. This Author wrote with ease, abounds in words, is Noble in his Expressions, and Solid in his Reasonings.

Joseph Bishop of Methone, maintained also the Union made at the Council of Florence, and wrote upon this Subject an Answer to the Treatise of Mark of Ephesus against the Council of Florence, printed at the end of the Acts of this Council.

Gregory Mamas the Protosyncelle, Confessor to the Emperor, and Governour of Constantinople, after he had done much towards the Union, was [illegible] of Florence, maintain'd it also against Mark of Ephesus, Syncelle to the Patriarch of Jerusalem, wrote against the decree of Union, and publishing all the Articles which it contains, he has excellent Apology which is at the end of the Acts of this Council. He wrote also a Treatise of this Author about the Procession of the Holy Spirit, and Answer to Mark of Ephesus, wherein he justifies the doctrine of the Latins, and explains the Nicene Creed. It was publish'd by Allatius, in the first Tome of Graecia Orthodoxa.

To these Authors we must joyn John Plusiadenus, Author of a Book of Allatius, an Apology for the Council, printed at Rome in 1630. but this Book is [illegible] Mark of Ephesus, in some Manuscripts.

Andrew Archbishop of Rhodes, who was sent by [illegible] he made a Discourse, delivered in the Council of Florence.

Isidore Archbishop of Kiovia in Russia, who was also one [illegible] ought rather to be considered as one for the Latins, than for the Greeks, since he [illegible] the Latin Church.

We may alſo place in this Rank the Monk *Hilarion*, who wrote a Tract of the uſe of Unleavened Bread in the Euchariſt, according to the doctrine of the *Latins*, publiſh'd by *Allatius* in the firſt Tome of the Orthodox Faith, Hilarion, a Greek Monk.

As to *George* of *Trebizonde*, and *John Argyropulus*, who retir'd into *Italy*, the former before the taking of *Conſtantinople*, they may be look'd upon rather as Learned Men, than as Divines. Nevertheleſs the former wrote a Letter to *John Paleologus*, exhorting him to come to *Florence*, rather than to *Baſil*; 2 Treatiſes of the Proceſſion of the Holy Spirit, againſt the Sentiment of the *Greeks*, which are publiſh'd by *Allatius* in the firſt Tome of Orthodox *Greece*. He Treats alſo in the laſt, of the Unity of the Catholick Church, and of the Primacy of the Church of *Rome*; and alledges that the 5 Patriarchal Churches have a kind of Subordination one to another, according to their Rank and Degree; and that during the Vacancy of the Church of *Rome*, the Government of the Univerſal Church belongs to the Patriarch of *Conſtantinople*. This Author wrote alſo a Diſcourſe upon theſe words of Jeſus Chriſt, about St. *John* the Evangeliſt, *If I will that he tarry*, &c. wherein he alledges that St. *John* never died; which was printed at *Baſil* in 1543. and the Martyrdom of St. *Andrew* of *Chio*, who was Martyr'd by the *Turks*, which is Related by *Surius*, at the 22th of *May*. He Tranſlated many Works of the Fathers, *viz*. The Commentaries of St. *Cyril* upon the Goſpel of St. *John*, and his 14 Treatiſes about the Trinity, many Homilies of St. *Chryſoſtom*, the Treatiſe of St. *Gregory* of *Nyſſen*, of the Life of *Moſes*, the Books of St. *Baſil* againſt *Eunomius*, and *Euſebius*'s Treatiſe of Evangelical Preparation. As to *John Argyropulus*, the only Theological Treatiſe which we have of his, is a Work of the Proceſſion of the Holy Spirit, in defence of the Decree of the Council of *Florence*, which is publiſh'd by *Allatius* in the firſt Tome of Orthodox *Greece*. George of Trebizonde, and Argyropulus.

There are alſo ſome other Greek Authors of this Century, whoſe Works are purely Hiſtorical, as *George Phranza* an Officer of the Emperor's Court, who wrote the *Byzantine* Hiſtory, from the year 1260. to the year 1476. which is publiſh'd by *Pontanus*, and printed at *Ingolſtadt*, in 1604. George Phranza.

Matthew Camariote, who wrote a Letter about the taking of *Conſtantinople* by the *Turks*, made Commentaries upon *Syneſius*, and a Treatiſe of the Light of *Thabor*, againſt the *Barlaamites*. Matthew Camariote.

Ducas wrote the *Byzantine* Hiſtory from the year 1341. to the year 1462. which was printed at *Paris* in 1649. Ducas, a Greek Hiſtorian.

George Codinus Curolopata, was the Author of divers Pieces about the State, the Empire and City of *Conſtantinople*, which are printed at *Paris* in 1655. George Codinus Curolopata.

Laonicus Chalcondylus wrote the Hiſtory of the *Turks*, from the year 1300. to the year 1463, which is printed in Latin at *Paris*, in 1550. and at *Baſil* in 1556, and 1562. in Greek and Latin at *Geneva*, in 1615. and at *Paris*, in 1650. Laonicus Chalcondylus.

Nicolas Secundinus, who ſerv'd as an Interpreter to the Council of *Florence*, wrote an Abridgment of the Hiſtory of the *Turks*, until the Taking of *Conſtantinople*, which is printed at *Louvain*, in 1553. Nicolas Secundinus.

CHAP. VI.

Of the COUNCILS *held in the Fifteenth Century.*

THere were very few Provincial or National Councils held in the Fifteenth Century, the Church being then divided by Schiſms, and buſied in attending upon General Councils. Here follow ſome which are moſt Remarkable.

The Council of Oxford, *in the Year* 1408.

The Council held at *Oxford*, in 1408. by *Thomas Arundel* Archbiſhop of *Canterbury*, made Thirteen Regulations, to put a ſtop to the Progreſs of *Wickleff*'s Errors. *The Council of* Oxford, *in* 1408.

The Firſt is, That no Eccleſiaſtick Secular or Regular, ſhall be admitted to Preach the Word of God, until he has been examin'd and approv'd by the Biſhop of the Dioceſe.

The Second, That no Perſon ſhall be permitted to Preach in the Church, or in the Church-yard, unleſs he be approv'd.

The Third, That the Preachers ſhall Preach after a manner ſuitable to their Auditory, without inveying againſt the Diſorders of the Clergy.

The Fourth, That nothing ſhall be Taught about the Sacraments, or the Faith, but what is agreeable to the Doctrine of the Church.

The Fifth, That Maſters of Arts ſhall not Treat of Divinity, nor ſuffer their Scholars to Treat of it.

The

The Council of Oxford, in 1468.

The Sixth, That no Books ſhall be publiſh'd, which are not approv'd by the Univerſities of *Oxford*, or *Cambridge*, or by Twelve Doctors Choſen by the Univerſity, with the conſent of the Biſhops.

The Seventh, That no Tranſlation ſhall be made of the Scripture into the vulgar Tongue, which is not approv'd by the Ordinary.

The Eighth, That no Propoſition ſhall be advanc'd which has a bad ſenſe, under pretence that 'tis capable of a good ſenſe.

The Ninth, That the Points of Doctrine decided by the Church ſhall not be diſputed, and the Authority of the Decretals and Synodal Conſtitutions ſhall not be oppos'd.

The Tenth, That a Prieſt ſhall not be admitted to Celebrate Divine Service out of his own Dioceſe, without a Teſtimonial from his Biſhop.

The Eleventh, That the Heads of Colleges ſhall take care to inform themſelves of the Life and Manners of their Scholars, and to puniſh thoſe who are Convicted of Hereſie.

The Twelfth, That thoſe who do not obſerve theſe Conſtitutions ſhall be thruſt out of their Benefices.

The Thirteenth, That the Proceſs ſhall be drawn up Summarily and Extraordinarily in Matters of Hereſie, as in Caſes of High-Treaſon.

The Council of Saltzburg, *in* 1420.

The Council of Saltzburg, in 1420.

Eberhard Archbiſhop of *Saltzburg*, Legat to the Holy-See, held in the year 1420. in his Metropolitan City a Council, wherein he publiſh'd 34 Decrees.

In the Firſt, He declares that 'tis an Error to Teach that a Curate or Prieſt who is in a ſtate of Mortal Sin cannot Abſolve or Conſecrate; and that 'tis not true that a Biſhop or Curate cannot Abſolve a Prieſt from the Crime of Fornication.

The Second is, That Provincial and Dioceſan Synods ſhall be held as is Ordain'd by the Holy Canons.

The Third Abrogates the Cuſtoms that are Eſtabliſh'd contrary to the Liberty of Churches.

The Fourth Ordains, That no Perſon ſhall be admitted to Holy Orders, who has not firſt Confeſs'd.

The Sixth Excludes Baſtards from the Order of the Clergy.

The Seventh Forbids Inferiour Judges to hinder an Appeal to the Superiour.

The Eighth, Orders Pariſh-Prieſts to give an Honourable Revenue to their Curates.

The Ninth, Forbids to pronounce a Sentence of Interdict lightly, or impertinently.

The Tenth, Explains the Duty of Prelates, and to whom they ought to have a regard in their Viſitations.

The Eleventh Forbids the Chaplains of private Chappels to Celebrate Divine Service there, without making their ſubmiſſion to the Biſhop, or Arch-deacon, and enjoyns them to come to Synods.

The Twelfth, Deprives thoſe who extort Abſolutions by violence, of the benefit of them.

The Thirteenth, Ordains that no Perſon ſhall be excus'd for neglecting to execute the Order of his Superiour, under pretence of loſs of Goods, or Corporal damage, unleſs the thing be prov'd, and that as to Negative Commands, no Excuſe ſhall be admitted.

The Fourteenth, That Reſignations of a Right ſhall be made in the preſence of the Biſhop, or the Official, after the Parties ſhall have taken an Oath that they are ſerious.

The Fifteenth, Regulates the manner of Citing thoſe whom the Curates dare not Cite, becauſe they fear them.

The Sixteenth, Forbids to traduce the Clergy before a Laical Tribunal.

The Seventeenth, Renews the Canons concerning the modeſty of the Apparel of Eccleſiaſticks, and forbids Regulars who are made Biſhops, to quit their Religious Habit.

The Eighteenth, Deprives Concubinary Clergy-men of their Benefices, and declares them incapable of poſſeſſing them.

The Nineteenth, Decrees, That Clergy-men who have a Benefice, before they take poſſeſſion of it, ſhall make Oath before the Biſhop or the Arch-deacon, that they have not committed Simony to obtain it.

The Twentieth, Forbids Patrons, or Collators of Benefices, to detain any thing, upon any pretence whatſoever.

The One and Twentieth, Excommunicates thoſe who have ſtollen any thing, unleſs they reſtore it within a Month.

The Two and Twentieth, Declares that he who Mortgages any Demain upon the account of which he has a Right of Patronage, does not Mortgage that Right.

The Three and Twentieth, Leaves Clergy-men and others at liberty to make a Teſtament.

The Twenty Fourth, Ordains that Divine Service ſhall be ſaid for an Archbiſhop or Biſhop when they are dead; for the former, in all the Biſhopricks of the Province, and for the ſecond, in all the Pariſhes of his Dioceſe.

The Twenty Fifth, Forbids a Curate to hear Confeſſion from, or Adminiſter the Sacraments to any Perſon who is not of his own Pariſh, unleſs he has deſir'd and obtain'd leave of the proper Pariſh-Prieſt.

The

The Twenty Sixth, Deprives of the Right of Patronage, thoſe who rob the Churches whereof they are Patrons, after the death of the preſent Poſſeſſor. *The Council of Saltzburg, in 1420.*

The Twenty Seventh, Forbids Prieſts to give a Treat upon the day of their firſt Maſs.

The Twenty Eighth, Enjoyns Pariſh-Prieſts to teach their Pariſhioners the form of Baptiſm.

The Twenty Ninth, Forbids the Proceſſes which are made about Churches.

The Thirtieth, Ordains that the Conſtitutions of the Council of *Conſtance* againſt Simoniacks, ſhall be publiſh'd 3 times in a year in the Cathedral and Collegiate Churches.

The One and Thirtieth, Excommunicates thoſe who Bury the Dead in a Church-yard during an Interdict.

The Thirty Second, Is againſt the *Huſſites*.

The Three and Thirtieth, Orders the Men that are *Jews* to wear a Corner'd Cap, and the *Jewiſh* Women a little Bell, to diſtinguiſh them from others.

The Thirty Fourth, Is againſt Luxury, and the Ornaments of Women.

The Council of Collen, *in* 1423.

This Provincial Council held under *Theodoric* Archbiſhop of *Collen* made 11 Regulations. *The Council of Collen, in 1423.*

The Firſt, is againſt Concubinary Clergy-men.

The Second, Is againſt the Lords who forbid their Subjects to have any Commerce with Eccleſiaſticks.

The Third, Enjoyns the Officials to obſerve the Common Law in Caſes of Appeal.

The Fourth, Forbids under pain of Excommunication to aboliſh the Cuſtoms introduc'd by the piety of the Faithful.

The Fifth, Forbids to appoint any but Prieſts to be preachers of Indulgences.

The Sixth, Forbids Canons and other Clergy-men to prattle during the time of Divine Service, under the penalty of being depriv'd for 8 days of the Diſtributions.

The Seventh, forbids Pariſh-Prieſts to take Mendicant Monks for Vicars, when they can have others.

The Eighth, Concerns publick Concubinaries.

The Ninth, is concerning the deſtruction of the *Huſſites*, and *Wickleſits*.

The Tenth, Ordains, That a Bell ſhall be rung every *Friday* at Noon, and every day at Sun-Riſing, and that Indulgences be granted to thoſe who ſay certain Prayers when it Rings.

The Eleventh, Ordains the Celebration of the Feaſt of the Compaſſion of the Virgin *Mary*.

The Council of Paris, *in* 1429.

John of *Nanton*, Archbiſhop of *Sens*, held in the Month of *April*, in 1429. a Council of the Biſhops of his Province at *Paris*, where he drew up 40 Articles of Regulations concerning the duty and behaviour of Eccleſiaſticks, Monks and Canons Regular, the Obſervation of *Sunday*, the Licenſes diſpenſing with the Banns of Matrimony, which he forbad to grant eaſily. *The Council of Paris, in 1429.*

The Council of Tortoſe, *in* 1429.

In the ſame year *Peter* Cardinal of *Foix*, Legate of the Holy-See, held a Council in the Province of *Tarragona*, at *Tortoſe*, wherein he publiſh'd 20 Decrees about Divine Service, the Ornaments of Churches, the Inſtruction of Youth, the Qualifications of Benefic'd Men, the Rights of Biſhops and Churches, *&c.* *The Council of Tortoſe, in 1429.*

The Council of Angers, *in* 1448.

John Bernard Archbiſhop of *Tours*, held a Council of his own Province at *Angers*, in 1448. wherein he made 17 Regulations. *The Council of Angers, in 1448.*

The Firſt, Concerning Reſcripts.

The Second, About the time of Ordination.

The Third, Of the Life and Manners of Clergy-men.

The Fourth, Of Benefic'd Men who do not Reſide.

The Fifth, Of Obſerving Silence in the Quire.

The Sixth, Of Plays, and Feaſts that are forbidden.

The Seventh, Which forbids to Preach out of Churches, and Ordains that none ſhall uſe in preaching exceſſive Clamours, or extraordinary Geſtures.

The Eighth, Forbids Abbots to detain the Goods of vacant Priories.

The Ninth, Regulates the Rights of Viſitation.

The Tenth, Is againſt Concubinaries, and about the Forms which are to be obſerv'd in pronouncing an Excommunication.

The Twelfth, Forbids Clandeſtine Marriages, and Night Revels.

The Council of Angers, *in* 1448.

The Thirteenth, Is for the Immunity of Churches.

The Fourteenth, Forbids to carry about the Relicks of the Saints for Gain.

The Fifteenth, Orders that Indulgences granted by the Holy-See, ſhall be publiſh'd by Perſons who are knowing, and known, and of a good Life.

The Sixteenth, Concerns the Publication of the Decrees of this Council.

The Seventeenth, Gives the Dioceſan Biſhop a Power to Abſolve from the Cenſures Enacted by Synods.

The Council of Soiſſons, *in* 1456.

The Council of Soiſſons, *in* 1456.

John Juvenal of *Urſins*, Archbiſhop of *Rhemes*, held in 1456. a Council of his Province at *Soiſſons*, wherein he Reſided, Publiſh'd and Ordain'd the Execution of the Regulations made by the Council of *Baſil*, which were confirm'd in the Aſſembly of *Bourges*.

The Council of Toledo, *in* 1473.

The Council of Toledo, *in* 1473.

This Council was call'd together by *Alphonſus* of *Carilla*, Archbiſhop of *Toledo*, in the Burrough of *Aranda*, where he publiſh'd 29 Regulations about Eccleſiaſtical Diſcipline.

The Firſt, For the Celebration of Dioceſan and Provincial Synods.

The Second, enjoyns Pariſh-prieſts to take care that they Inſtruct the People in the chief Articles of Religion.

The Third, Forbids the promotion of thoſe to Holy Orders, who underſtand not Latin.

The Fourth, Forbids to receive the Clergy of another Dioceſe, without a Letter from their Biſhop.

The Fifth, and Sixth, Are about the Habit of Biſhops and Clergymen, whereby they are forbidden to wear Garments of Silk, or ſuch as are ſhort, under pain of a Fine.

The Seventh, Is about the Obſervation of *Sunday*, and the Feſtivals.

The Eighth, Forbids Eccleſiaſticks to wear Mourning.

The Tenth, Forbids to admit thoſe Eccleſiaſticks who do not underſtand Latin, to Pariſh-Cures, or Prebends.

The Eleventh, Forbids Clergy-men to play at Dice.

The Twelfth, Enjoyns Prieſts to Celebrate Maſs at leaſt 4 times in a year,, and Prelates 3 times, under pain of being Fin'd.

The Thirteenth, Forbids Preachers to preach, without the Biſhop's Leave.

The Fourteenth, Is againſt Inferior Clerks, who do not uſe the Clerical Habit, and the Tonſure.

The Fifteenth, Forbids Clergy-men to provide Souldiers to Temporal Lords, except to the King.

The Sixteenth, Forbids to Celebrate Marriage at any other time than what is permitted by the Laws of the Church, and Condemns thoſe Clergy-men to be Fin'd, who give the Nuptial Bleſſing at the times forbidden.

The Seventeenth, Is againſt Clandeſtine Marriages.

The Eighteenth, Excommunicates thoſe who Buy or Sell the Revenues of vacant Benefices.

The Nineteenth, Forbids to Act Comedies, or other Plays, to make Maſquerades, to repeat Songs, or hold profane Diſcourſes in Churches.

The Twentieth, Deprives of Chriſtian Burial thoſe who die of the Wounds they have receiv'd in a Duel, even tho' they ſhould have receiv'd the Sacrament of Penance before their death.

The One and Twentieth, Ordains the ſame Penalty againſt Raviſhers.

The Two and Twentieth, Excommunicates thoſe who prejudice the Immunities of Eccleſiaſticks.

The Three and Twentieth, Ordains that the Excommunication which is paſt in one Dioceſe, ſhall be obſerv'd in all others.

The Twenty Fourth, Lays an Interdict upon that place, which drives away a Clergy-man by violence.

The Twenty Fifth, Forbids to exact or receive any thing for Ordination, either before or after it, not ſo much as for the Seal, or the Wax.

The Twenty Sixth, Declares that the Penalties Enacted againſt Benefic'd Men, ſhall extend to all ſorts of Prelates.

The Twenty Seventh, Grants the Biſhops power to Abſolve from the Cenſures that are paſt in a Synod.

The Twenty Eighth, and Twenty Ninth, Ordain the Publication of theſe Decres in the Dioceſan and Cathedral Synods.

Anno 1485.

The Council of Rom. in 1485.

Celebration of Divine Service, [illegible] the Reformation of the Clergy, the Duty of Prelates, the Habits and Behaviour of Clerks, the Reformation of Regulars, [illegible] the Power of Lay-men over the Church, and the Consecration of Churches, the Solemnization of Lawful Marriages, Ecclesiastical Immunities, &c. These Regulations were drawn out of the Councils of *Basil*, of *Lateran*, from the Pragmatick Sanction, the Decrees of Popes and other provincial Councils.

The Council of Rome *in* 1445.

The Heresies or Articles of Condemnations, from a Council held at *Rome* in 1445. by Pope Eugenius and the Bishops of that City, and the Bishops his Suffragans, which contain many good Rules [illegible] *The Council of Rome in* 1445.

CHAP. VII.

An History of the Wicklifites *and* Hussites, *of* John Wickliff, John Huss, *and* Jerom *of* Prague, *of their Errors and their Condemnation.*

JOHN *Wickliff*, an *English* Doctor, and Professor of Divinity in the University of *Oxford*, and Rector of *Lutterworth* in the Diocese of *Lincoln*, flourish'd with good Reputation in that University, until he [illegible] by which he was oppress'd and engag'd to declare against the Interest of [illegible] Council. He had been chosen by the Senators Head of a College, founded at *Oxford* by Sir [illegible] Scholars of Disability, from the Schools being newly admired into that College. There being [illegible] a Regular to that Place; whereupon *Wickliff* and his Regulars drove them out of the College. These being expell'd, had recourse to [illegible] Cardinal and Archbishop of *Canterbury*, who took them into his Protection, and ordered *Wickliff* to reign up [illegible] Monk and Regular, *Wickliff*, but *Wickliff* refus'd to obey, whereupon the Archbishop [illegible] the Patronage of the College. The Affair was carried to *Rome*, [illegible] Innocent the Sixth appointed a Cardinal to hear the Cause, [illegible] and order'd that *Wickliff* and his Adherents should leave the College [illegible] Pardon for the Insult. The Pope confirm'd this Sentence by his Bull, [illegible] *Wickliff* was obliged to resign, Cardinal *Langham* dispatched him against the Pope, and [illegible] out from them, seeking out some way of Revenge. The Heresy of the Antichrist of the Pope and the Corruption of Temporalities was then [illegible] established in *England*, and the Jurisdiction of Bishops there [illegible] of very large Extent. *Wickliff* set himself to oppose these Errors, and [illegible] other, as will appear. Council he found many Complices and Favourers [illegible] he chose [illegible] favourable to the King, whose Power was weaken [illegible] Bishops to the great Lords who were in Possession of [illegible] had a mind to throw off the Yoke of Ecclesiastical Censures, and [illegible] these and the other Innovations of the Council of [illegible] Heresies of *Pelagius*, and *Faber* of *Jesus*, and [illegible] Testament History according to the Interest of [illegible] enough upon this [illegible]

An Extract of the Kingdom against Wicklef.

Councils at London against Wicklef.

The Trialogue of Wicklef.

A Council at London against the Wicklefites.

The Works of Wicklef.

of Divinity, Nam'd *John Huſs*, or of *Huſſenitz*, the Place of his Birth, who had taught Grammar, and Philoſophy, and having afterwards applied himſelf to the Study of the Holy Scripture, and the Latin Fathers, was become an able Preacher, and Chaplain in the Church of the Holy Innocents, call'd *Bethlehem*, at *Prague*. He was one of thoſe who were moſt reſpected in the Univerſity of that City, becauſe he had obtain'd of *Wenceſlaus* the King, the Revocation of the Privileges of other Nations, in favour of the *Bohemians*; for the Univerſity of *Prague* being Founded by *Charles* IV. after the Example of that at *Paris*, it was compos'd of four Nations, *Bohemia*, *Bavaria*, *Saxony*, and *Poland*. Thoſe of the three latter Nations being almoſt all *Germans*, and having 3 Voices againſt one, were become abſolute Maſters of the greateſt part of the Profeſſors Chairs and Places, and Governors of all the Affairs of the Univerſity, Diſpoſers of the Chief Benefices in the City, to the utter Excluſion of the *Bohemians*, who depended entirely upon them, until that *John Huſs* obtain'd of King *Wenceſlaus* the Revocation of the Privileges of theſe other Nations, and the Reſtoration of the *Bohemians* to the Principal Places of the Univerſity. The Profeſſors of other Nations being offended at this Treatment, retir'd to *Miſnia*, and carried away with them more than 2000 Scholars. *John Huſs* having by this means acquir'd a great deal of Credit and Authority in the Univerſity, eaſily perſwaded many of its Members that the firſt Order of the Archbiſhop was an Infringment of the Privileges and Liberties of the Univerſity, which the Members ought to enjoy, whereby they were allow'd to Read all ſorts of Books; and that the ſecond contain'd an intolerable Error, in that it ſeem'd to affirm that there was nothing but the Body of Jeſus Chriſt under the ſpecies of Bread, and nothing but his Blood in the Cup. Upon this Ground they appeal'd from theſe Orders to Pope *Gregory* XII. who was own'd for Pope in *Germany*. Their Appeal was receiv'd, and the Archbiſhop of *Prague* was Cited to *Rome* by the Pope. But this Archbiſhop having inform'd *Alexander* V. that theſe Errors of *Wickleſ* began to take root in *Bohemia*, by the means of their Sermons who had read his Books, obtain'd from him a Bull, whereby the Pope Commiſſions him to hinder the publiſhing of theſe Errors in his Province.

John Huſs *ſends the Book of* Wickleſ.

In vertue of this Bull, he Condemn'd by a Definitive Sentence the Writings of *John Wickleſ*, proceeded againſt 4 Doctors who had not brought to him the Copies which they had of them, and by another Sentence forbad them to Preach in any Chappels, whatever Privilege they might have. *John Huſs*, and ſome other Members of the Univerſity of *Prague*, and the Patron of the Chappel of *Bethlehem*, made their proteſtations againſt the Proceeding of the Archbiſhop of *Prague*; and on the 25th of *June*, in 1410. entred a new Appeal from his Sentences. The Affair being carried before *John* XXIII. he order'd that *John Huſs*, who was accus'd of Preaching many Errors and Hereſies, ſhould appear in Perſon at the Court of *Rome*, and granted a Commiſſion to Cardinal *Colonna* to Cite him. *John Huſs* excus'd himſelf, and ſo order'd the matter, that *Wenceſlaus* King of *Bohemia*, the Queen, the Barons, and the Univerſity, ſent to the Pope to pray him that he would diſpence with *John Huſs*'s Perſonal preſence; that he would not ſuffer the Kingdom of *Bohemia* to be defam'd by accuſing them of Hereſie, that he would give leave to Preach the word of God freely in their Chappels, and that he would ſend Legates to ſit upon the Place, at the Expence of the *Bohemians*, for correcting Abuſes, if any ſuch there were. *John Huſs* ſent 3 Proctors, who appear'd for him before Cardinal *Colonna*, and alledg'd Excuſes for his Abſence; proteſting that they were ready to anſwer on his behalf; but the Cardinal ſhew'd no regar'd to them, declar'd him Contumacious, and as ſuch, Excommunicated him. Theſe Proctors having appeal'd to the Pope, he appointed the Cardinals of *Aquileia*, *Brancas*, *Venice*, and *Zabarella*, to draw up the Proceſs of this Affair. Theſe Commiſſioners confirm'd the Judgment given by Cardinal *Colonna*, and carried the matter higher, by extending the Excommunication which was paſs'd againſt *John Huſs*, againſt his Diſciples, and his Friends; they declar'd him a Ringleader of Hereſie, and pronounc'd an Interdict againſt him. But notwithſtanding this Deciſion, from which he appeal'd to a future Council, he continu'd ſtill to Preach and publiſh his New Doctrins by word of mouth, and by Writing, tho' he was driven away from the Church of *Bethlehem*, and had retir'd to the place of his Nativity. At this time he wrote many Letters, and Compos'd his Treatiſe of Reading the Books of Hereticks; wherein he maintains, that it cannot be abſolutely forbidden; but he particularly juſtifies *Wickleſ*'s Book of the Trinity, anſwers a Treatiſe written againſt *Wickleſ*, by one *Stokes* an Engliſh-man, and another nameleſs Author, who had written againſt him, and accus'd him of Diſobedience.

John Huſs *Condemn'd at* Rome.

After this, he ſets himſelf to declaim againſt the Clergy, the Pope, and the Cardinals: At the ſame time he wrote a Diſcourſe to prove that the Vices and Faults of Eccleſiaſticks ought to be reprov'd in Sermons. He handles alſo other Queſtions, whereof one reſpects the Blood of Jeſus Chriſt, of which many pretend to have a Relick, and in what ſenſe Jeſus Chriſt may be called Bread. As to the Firſt, He determines, that Jeſus Chriſt being Glorified, did take up with him all his own Blood, and that there is no Remains of it on Earth; and that the greateſt part of the Miracles which are reported about the Apparition of the Blood of Jeſus Chriſt, are the Frauds and Impoſtures of Covetous Men. In the Second, He maintains that Jeſus Chriſt may be called Bread; but neither in the one nor the other does he depart from the Doctrin of the Church, about the Tranſubſtantiation of the Bread and Wine into the Body and Blood of Jeſus Chriſt.

John Huſs *perſiſts in his Opinions.*

At

John Huſs *perſiſts in his Opinions.*

At the ſame time *Peter* of *Dreſden* being driven out of his own Country, came to *Prague*, and perſwaded *Jacobelle* of *Miſnia*, a Prieſt of the Chappel of St. *Michael*, to preach up the Re-eſtabliſhment of the Communion under the Species of Wine. The *Huſſites* embrac'd this Opinion, and began to Preach that the uſe of the Cup was neceſſary to the Laity, and that the Sacrament ſhould be Adminiſtred under both kinds. *Sbinko* ſeeing this Diſorder, implor'd the help of *Wenceſlaus*; but when this Prince did not afford any Cure to theſe Novelties, the Archbiſhop had recourſe to *Sigiſmund* King of *Hungary*, who promis'd him that he would come quickly into *Bohemia*, to ſet in order the Affairs of the Church in that Kingdom; but before he could make this Journey *Sbinko* died in *Hungary*. *Wenceſlaus* Advanc'd to his Place an Ignorant Man, Covetous, and Negligent, Nam'd *Albicus*, who never troubled himſelf about his Church, nor took any care to oppoſe the *Huſſites*, but ſuffer'd them to continue their Sermons.

The Bulls of *John* XXIII. Publiſh'd at *Prague*, in 1412. againſt *Laodiſlaus* King of *Naples*, by which the Pope order'd a Croiſade for making War with this Prince, and granted Indulgences to all thoſe who ſhould go to this War, furniſh'd ample Matter to *John Huſs*, who was now return'd to *Prague*, who Declaim'd againſt the Indulgences, the Croiſades, and Confuted theſe Bulls. The Populace being animated by his Diſcourſes, began to publiſh that *John* XXIII. was Antichriſt; the Magiſtrates having cauſed ſome of the moſt Seditious to be apprehended, the Common People put themſelves in Arms to deliver them, and the Magiſtrates had much ado to pacifie them, by promiſing that no hurt ſhould be done to the Priſoners. But they were ſo far from keeping their word, that they order'd them to be ſecretly Executed in the Judgment-Hall; and the Blood which ran out from the place of Execution, diſcovering the Maſſacre of theſe Men to the Common People, they took Arms again, carried off by force the Bodies of thoſe who were put to death, Interr'd them Honourably in the Church of *Bethlehem*, and look'd upon them as Martyrs.

The Magiſtrates having a mind to publiſh their Reaſons why they oppoſed the Doctrin of the *Huſſites*, call'd together many Doctors of Divinity at *Prague*, who drew up a Cenſure of Forty Five Propoſitions of *Wicklef*, and put a Preface before it; wherein they aſſert the Authority of the Pope, the Cardinals, and the Church of *Rome*, and accuſe the *Huſſites* of Faction. It was about this time that *John Huſs* wrote a great many Books and Diſcourſes againſt the Cenſure of theſe Doctors, whom he calls *Prætorians*. He maintains ſome of the Articles which they had Condemn'd, *viz.* Thoſe which concern'd the Liberty of Preaching, the Power of Secular Princes over the Revenues of Eccleſiaſticks, the voluntary payment of Tithes, and the forfeiture which Spiritual and Temporal Lords make of their Power, when they live in Mortal Sin.

He wrote a Great Treatiſe about the Church, to confute the Preface of that Cenſure, wherein he maintains that the Church conſiſts only of thoſe who are predeſtinate; That Jeſus Chriſt is the Head and Foundation of it; That the Pope and Cardinals are only Members of it, and that the other Prelates are Succeſſors to the Apoſtles as well as they; That none is oblig'd to obey them, but when they Command what is agreeable to the Law of God, and not in things that are evil, or indifferent; That an Excommunication which is groundleſs does not bind at all. He anſwers alſo particularly the Writings of *Stephen Paletz*, of *Staniſlaus Zuoima*, and of Eight other Doctors, who had written againſt the Cenſure, and caus'd a Writing to be fix'd up upon the Church of *Bethlehem*, wherein he accuſes the Clergy of Six Errors. Firſt, Of believing that the Prieſt by ſaying Maſs becomes the Creator of his Creator. Second, Of ſaying that we ought to believe in the Virgin, in a Pope, and in the Saints. Third, That the Prieſts can when they will, and when it pleaſes them, remit the pain and guilt of Sin. Fourth, That every one muſt obey his Superiors, whether they Command what is juſt, or unjuſt. Fifth, That every Excommunication, juſt, or unjuſt, binds the Excommunicate. Sixth, About Simony. He wrote two particular Pieces againſt the ſecond of theſe pretended Errors; wherein he confeſſes that we muſt believe the Church, and the Saints; but maintains, that it cannot be ſaid that we muſt believe in the Church, as 'tis ſaid that we muſt believe in God, which was never affirm'd by any Catholick. He inſinuates in one of theſe two Pieces, that Confeſſion to a Prieſt is not neceſſary. He wrote alſo at the ſame time three thick Volumes againſt the Clergy; the 1ſt, Entituled *The Anatomy of the Members of Antichriſt*; the 2d, *Of the Kingdom of the People, and the Life and Manners of Antichriſt*; the 3d, *Of the Abomination of Prieſts, and Carnal Monks in the Church of Jeſus Chriſt*, and ſome other Tracts againſt Traditions, about the Unity of the Church, Evangelical perfection, the Myſtery of Iniquity, and the Diſcovery of Antichriſt. His heat and paſſion tranſport him againſt the Clergy in all theſe Pieces, and the ſame Principles and Errors are found in them.

John Huſs *goes to the Council of* Conſtance.

The Council of *Conſtance* being now appointed, the Pope and Emperor Invited *John Huſs* to come thither, and give an account of his Doctrin; and that he might do it with all freedom, the Emperor granted him a ſafe Conduct, whereby he gave him leave to come freely to the Council, and return from it again. *John Huſs* before his Departure out of *Prague*, caus'd ſome Placarts to be fix'd upon the Gates of the Churches in that City, wherein he declares that he went to the Council to anſwer all the Accuſations that were made againſt him, and that he was ready to appear at the Court of *Conrad* Archbiſhop of *Prague*, to hear all thoſe who had any thing to ſay againſt him, and to juſtifie his Innocence. He demanded alſo of the Biſhop of *Nazaret* the Inquiſitor, whether he had any thing to propoſe againſt him, from whom he received a favourable Teſtimony; but when he preſented himſelf at the Court of the Archbiſhop who had called

called an Aſſembly againſt him, he was denied admiſſion. After this he parted from *Prague*, accompanied with the Lord *Wences* of *Dunbar*, and *John* of *Chlum*, to go to *Conſtance*; and thro' all the Cities as he went, he made publick Declarations that he was going to the Council to juſtifie himſelf, and to anſwer the Accuſations that ſhould be made againſt him; and exhorted all thoſe who had any thing to ſay againſt him, to be there preſent. He arriv'd at *Conſtance* *November* the 3*d*, in the year 1414. His Adverſary *Stephen Paletz* came thither a little time after; and having joyn'd with *Michael* of *Cauſis*, who had formerly been a Pariſh-Prieſt at *Prague*, but went from thence to ſtay at the Court of *Rome*, they declared themſelves to be his Accuſers, and drew up a Memorial of his Errors, which they preſented to the Pope, and Prelates of the Council.

John Huſs goes to the Council of Conſtance.

John Huſs was Order'd twenty ſix days after his Arrival, to appear before the Pope, and Cardinals; thither he went, accompanied with the Lord *John* of *Chlum*, and declar'd to them that he was ready to ſubmit to their Correction, in caſe he ſhould be Convicted of having taught any Error. The Cardinals afterwards retir'd to Conſult what they ſhould do with *John Huſs*, and left him in the mean time under a ſtrong Guard. The Reſult of their Conſultation was, that he ſhould be put in ſafe Cuſtody; whereupon they told *John* of *Chlum* that he might withdraw, but as to *John Huſs*, he was Conducted to the Chantry-Houſe of the Church of *Conſtance*, where he was kept for Eight days, and from thence remov'd to the Priſon of the Convent of Friars-Preachers, where he fell Sick. His Accuſers preſented a Petition to the Pope, containing the Heads of the Accuſation which they had to propoſe againſt him, and deſir'd that Commiſſioners might be nam'd to draw up his Proceſs. The Patriarch of *Conſtantinople*, and two Biſhops were the Perſons Commiſſion'd, who heard many Witneſſes againſt *John Huſs*, and order'd his Books to be Examin'd. While this Proceſs was drawing up, Pope *John* XXIII. retir'd from *Conſtance*, as we have already ſaid, and his Officers who had the Charge of keeping *John Huſs* follow'd him, and left the Keys of the Priſon to the Emperor *Sigiſmund*, and the Cardinals, who deliver'd *John Huſs* into the hands of the Biſhop of *Conſtance*, by whoſe Order he was ſhut up in a Caſtle beyond the *Rhine*, near to *Conſtance*. The Council at this time in Seſſion 5. *April* the 6th, in 1415. appointed the Cardinals of *Cambray*, and St. *Mark*, the Biſhop of *Dol*, and the Abbot of the Ciſtercians, to finiſh the Proceſs of *John Huſs*, and renew the Condemnations which were paſſed againſt the Doctrin of *Wickleſ*, eſpecially that of the 45 Articles Cenſur'd by the Univerſity of *Paris*, and *Prague*; and in the next Seſſion, held the 17th of the ſame Month, the Council joyn'd to theſe Commiſſioners a Biſhop for each Nation, and granted a Commiſſion to Cite *Jerom* of *Prague*, the Companion and Friend of *John Huſs*, who was next to him one of the principal Preachers of this new Doctrin. He had Travelled very much, and was admitted Maſter of Arts, not only in the Univerſity of *Prague*, but alſo in thoſe of *Paris*, *Collen*, and *Heidelberg*, where he was accuſed of making diſturbances. He had Travelled into *England*, where he had Copied out the Books of *Wickleſ*, and return'd into *Prague*, leven'd with his Doctrin, he combin'd with *John Huſs* to propagate it. He arriv'd the 4th of *April* at *Conſtance*, and underſtanding how *John Huſs* had been treated, and that he alſo would be ſeiſed, he retired the next day to *Iberlingen*, an Imperial City near *Conſtance*, and wrote from thence to the Emperor and Council to deſire a ſafe-Conduct; one was preſented to him, which gave him leave to come, but not to return. He cauſed a Proteſtation to be fixed up, wherein he declares that he would appear before the Council to juſtifie himſelf, if a ſafe Conduct were granted him, and demands of the Lords of *Bohemia* an Act of his Declaration. After this he began his Journey to return into *Bohemia*; but he was ſtop'd at *Hirſau*, by the Officers of *John* the Son of Prince *Clement*, Count Palatine, who had the Government of *Sultzbach*, and afterwards carried away to *Conſtance*, by *Louis*, the Son of the ſame Prince.

The Proceſs of John Huſs, drawn up in the Council of Conſtance.

The Council before they proceeded againſt the Perſons of *John Huſs*, and *Jerom* of *Prague*, in the 18th Seſſion, held *May* 4. Condemn'd the 45 Articles of the Doctrin of *Wickliff*, which were Cenſur'd by the Univerſities of *Paris*, and *Prague*: The firſt 24 are the Propoſitions Cenſur'd by *Simon Courtnay*, Archbiſhop of *Canterbury*. The 25th, That all thoſe who are obliged to Pray for ſuch who intangle themſelves with Temporal Affairs are *Simoniacks*. The 26th, That the Prayer of a Reprobate is of no value. The 27th, That all things happen by an Abſolute Neceſſity. The 28th, That Confirmation, Ordination, and the Conſecration of Churches are reſerv'd to the Pope and Biſhops from no other Motive but Covetouſneſs and Ambition. The 29th, That Univerſities, Studies, Colleges, and Degrees were introduc'd only by a vain Superſtition, and do as much miſchief to the Church as the Devil. The 30th, That we ought not to fear the Excommunication of the Pope, becauſe it is the Cenſure of Antichriſt. The 31ſt, That thoſe who found Cloyſters commit a Sin, and thoſe who enter into them are Diabolical Men. The 32d, That to Enrich the Church, is to act contrary to the Law of Jeſus Chriſt. The 33d, That St. *Sylveſter* and *Conſtantine* fail'd in Endowing the Church. The 34th, That all the Regulars of the Order of Mendicants are Hereticks, and all thoſe who give them Alms are Excommunicate. The 35th, That thoſe who enter into Religious Houſes, put themſelves out of a capacity of working out their own Salvation, and that they ſhall never be Sav'd, unleſs they Apoſtatize. The 36th, That the Pope and all the Clergy who have Revenues are Hereticks, as alſo all thoſe who approve them. The 37th, That the Church of *Rome* is the Synagogue of Satan, and the Pope is not the immediate Vicar of Jeſus Chriſt and the Apoſtles.

The Condemnation of the Articles of Wickliff, by the Council of Conſtance.

The Condemnation of the Articles of Wickleff, by the Council of Constance.

The 38th, That the Decretal Epistles are Apocryphal, that they pervert Men from the Faith of Jesus Christ, and that the Clergy who study them are Fools. The 39th, That the Emperor, and Secular Princes were seduc'd by the Devil, when they Endow'd the Church with Temporal Revenues. The 40th, That the Election of a Pope by the Cardinals, was introduc'd by the Devil. The 41st, That it is not necessary to Salvation, to believe that the Church of *Rome* is Supream over all other Churches. This Article may be explain'd after the following manner; It is an Error if by the Roman Church be understood the Universal Church, or a General Council, and in as much as it denies the Primacy of the Pope over other particular Churches. The 42d, That tis a folly to give credit to the Indulgences of the Pope, and the Bishops. The 43d, That the Oaths which are made for the confirming of Civil Contracts and Matters of Commerce, are unlawful. The 44th. That *Austin*, *Benedict*, and *Bernard* are Damn'd, if they did not repent of receiving Revenues, and Instituting Religious Orders; and that all from the Pope down to the meanest of the Regulars are Hereticks. The 45th, That it was the Devil who introduc'd all Religious Houses. The Council Condemn'd, together with these 45 Propositions, the Books of *Wickleff*, and forbad the Reading of 'em, declar'd him a Notorious and Obstinate Heretick, who died in Heresie, Anathamatiz'd, and Condemn'd his Memory, Ordain'd that his Body and Bones should be dug up, if they could be distinguish'd, and thrown out of Holy-Ground.

The Continuation of the Process against John Huss.

On the Fourteenth of the same Month, the Lords of *Bohemia* and *Poland* presented a Petition to the Emperor and Council, wherein they desir'd *John Huss* to be set at liberty, who had been Seiz'd and Imprison'd contrary to the safe Conduct of his Imperial Majesty, and complain'd of a Report which was spread about, that in *Bohemia* the Blood of Jesus Christ was carried in Vessels Unconsecrated, and that Coblers heard the Confessions of the Faithful, and Administred the Sacrament of the Eucharist.

The Bishop of *Litomissel* perceiving that this Accusation concern'd him, desir'd that he might have leave to answer for himself. The Council put off this Affair till the 17th of *May*, on which day a Bishop answer'd in the Name of the Council, that *John Huss* had no safe Conduct when he was first Summon'd, that he had it not till after he had been Cited to *Rome*, and Excommunicated by *Alexander* V. That he was a Ring-leader of Heresie, and that he had Preach'd his wicked Doctrin even since his arrival at *Constance*, and therefore it was just to seize him. The Bishop of *Litomissel* said that it was certain the new Sectaries gave the Communion in *Bohemia* to the Laity in both kinds, and affirm'd that 'twas necessary to Communicate after this manner; and that if the Clergy oppos'd it, they ought to be look'd upon as Sacrilegious; that he knew also that the Blood of Jesus Christ was carried to the Sick in Unconsecrated Vessels, and that he had heard from Persons worthy of Credit, that a certain Woman of that Sect had taken the Communion by her self, and had said that the Absolution of a good Lay-man was of more value than that of a wicked Priest; moreover, that he had never said that the Coblers did take Confessions, or Administer the Sacraments; but that it was to be fear'd this might come to pass, unless the Council provided a Remedy against it. Two days after, the Lords of *Bohemia* presented a Memorial to the Council, in Reply to the Answer which had been made to them on behalf of the Council; wherein they maintain'd that *John Huss* had a safe Conduct from the Emperor, from the 25th of *July*, of the preceding year; that it was none of his fault that he had not appear'd at *Rome*, which he could not do without danger of his Life; and that it was not at all true that he had Preach'd at *Constance*, for he never went for one moment out of the Hospital where he was Lodged. They produc'd at the same time a Declaration which *John Huss* made the first of *September*, 1411. wherein he protests that he was falsly accused of teaching that the substance of material Bread remain'd in the Eucharist; that the Body of Jesus Christ is in the Host when it is elevated, and is not in it afterwards; that a Priest who lives in Mortal Sin does not Consecrate; that the Lords may take away the Temporal Revenues of Churches, and refuse to pay them Tythes; that Indulgences are of no use, that Clergy-men may lawfully be kill'd, and some other Errors. The Council not making any Answer to the *Bohemians*, they presented to it a new Libel on the last day of *May*, wherein they declare that *John Huss* had many times protested that he would not depart from the Truth, nor teach any Error: They maintain that the Propositions which his Enemies had drawn out of his Books were mutilated and falsified, on purpose to put him to death; they prayed the Council to set him at liberty, that he might be heard for himself, and offer'd to give Bond for him: To this Libel they joyn'd the Certificate of the Bishop of *Nazaret*. The Patriarch of *Antioch* answer'd in the Name of the Council, that they could not set *John Huss* at Liberty; but that on the 5th of *June* they would send for him to the Council, and permit him to speak for himself, and give him a favourable hearing. The Lords of *Bohemia* meeting with a refusal from the Council, address'd to *Sigismund*, but they could obtain nothing more from him.

In the Congregation which was held *June* the 5th, it was Resolv'd, that before they sent for *John Huss*, the Articles drawn out of his Books should be Examin'd, and that they should be Condemn'd even without hearing him; but the Emperor upon the Request of the Lords of *Bohemia*, caus'd to tell the Prelates that they must hear him, before they Condemn'd him. Whereupon he was sent for, and was order'd to own his Books; and then the first of the Articles whereof he was accus'd was read unto him. He had a mind to defend himself, but he could not be heard that day. On the 7th of *June* the Emperor came to the Congregation of the

Prelates,

Prelates, and *John Huss* being brought thither was accus'd of teaching, that the Substance of material Bread remain'd in the Eucharist after Consecration, which he constantly denied. 'Twas objected to 'em, That he had followed the Errors of *Wickleff*; to which he answered, That he had taught no Error, and that he knew not whether *Wickleff* had taught any in *England*; but that he did not oppose the Condemnation of the Books of *Wickleff* by the Archbishop of *Prague*, upon any other Account, but because he had condemn'd some Articles which he thought maintainable, *viz.* That Pope *Sylvester* and *Constantine* had done ill in granting Revenues to the Church; and that as to the Article which affirms, That a Priest being in mortal Sin, doth not Consecrate nor Baptize; he had limited it by saying, That he does Consecrate and Baptize, but unworthily, because being in mortal Sin, he is an unworthy Minister of the Sacraments of Jesus Christ. He maintain'd also, That Tithes were Alms, tho' Men were obliged to give them. Lastly, he declar'd, That he had never obstinately maintained any of *Wickleff*'s Propositions; but that he did not approve of condemning them without bringing Reasons for the Condemnation taken out of the Holy Scripture. Afterwards he related the difference which he had with his Archbishop, and how having appealed from his Sentence to *Rome*, and not being able to obtain Justice there, he had afterwards appealed to Jesus Christ. He confess'd, That he had sometimes said, that he had some Hopes that *John Wickleff* was saved, and that he could wish his Soul were where his was; but he deny'd that he had stir'd up the common People to take up Arms, or was the Cause of the Commotions in the Kingdom of *Bohemia*; and also that it was by any Fault of his that the *German* Nation had quitted the University of *Prague*. The Cardinal of *Chambre* and the Emperor, when they sent him back again to Prison, exhorted him to submit to the Decision of the Council, and not to persist obstinately in his Errors: He answer'd, That he took God to Witness, he was come to *Constance* upon no other design, but only to change his Opinion, if any one should make it appear to him that he was in an Error. The next Day he was brought again before the Assembly, and after they had read to him 89 Articles, which were said to be drawn out of his Books, they exhorted him to submit to the Council and abjure his Errors; he made answer, that there were many of these Propositions which he had never maintain'd, and that as to others, he was ready to explain his Opinion, and inform the Council of his Thoughts about them. After many Disputes he was sent back to Prison, and then a Resolution was taken to put him to Death by burning, if he did not retract.

The Continuation of the Process against John Huss.

On the 7th of *July*, *John Huss* was conducted to the Place where the 15th Session of the Council was held, and after the Bishop of *Lody* had made a Discourse about the Destruction of Heresies, the Proctor of the Council demanded that the Process against *John Huss* should be finished. The Errors of *Wickleff*'s Doctrin were read, *viz.* about the real Presence and Transubstantion, about the Salvation of Infants dying without Baptism, about Confirmation and Confession made to Priests, about Marriage, about the Primacy of the Pope, about the Forfeiture of those who are in mortal Sin, of their Power and Rights; about the Unprofitableness of Religious Orders, the Liberty of paying Tithes or not, the Ecclesiastical Jurisdiction, of the Revenues of Churches, the absolute Necessity of Events, and about some other Questions more metaphysical. These Errors being condemn'd in the Council, 30 Propositions were read, drawn out of the Books of *John Huss*, which may be reduc'd to the following Dogmes, *viz.* That the Church does consist only of those who are predestinate, that the Pope is not the Head of the *Roman* Church, that Ministers who are not righteous and predestinate are no true Ministers, that Hereticks ought not to be deliver'd up to the Secular Power, that Ecclesiastical Obedience is an Invention of Man, that all Priests have the Power to preach, and that Excommunication ought not to debar them from it. *John Huss* explain'd some of these Propositions, and defended many of 'em. Many other Articles of Accusation were also read, which were prov'd by Witnesses against him, and afterwards upon the Demand of the Proctor of the Council, his Books were condemned, and he was declared a manifest Heretick, convicted of having taught many Heresies and pernicious Errors; of having despised the Keys of the Church and Ecclesiastical Censures, of having seduc'd and given Scandal to the Faithful by his Obstinacy, and of having rashly appealed to the Tribunal of our Lord Jesus Christ; and thus the Council having censur'd him for being obstinate and incorrigible, ordain'd that he should be deposed, degraded and deliver'd over to the Secular Power; which was presently put in Execution. The Bishops appointed by the Council stript him of his Priestly Garments, degraded him, and having put upon his Head a Mitre of Paper, on which there were Devils painted with this Inscription, *A Ring-leader of Heresie*, they delivered him up to the Emperor, who put him in the hands of the Duke of *Bavaria*. His Books were burnt at the Gate of the Church, and he was led to the Suburbs, was tied to a Stake and burnt alive, persisting even until Death in his Errors. His Ashes were gathered together, and thrown into the *Rhine*.

The Condemnation of John Huss.

He wrote while he was in Prison some Treatises about the Commands of God, of the Lord's Prayer, of mortal Sin, of Marriage, of the Knowledge and Love of God, of the three Enemies of Man and the seven mortal Sins, of Repentance, and the Sacrament of the Body and Blood of our Lord; and some Days after he arriv'd at *Constance*, he drew up a little piece about the Communion in both kinds. He wrote also in Prison an Answer to the Propositions drawn out of his Books, which had been communicated to him, and prepar'd three Discourses; one about the Sufficiency of the Law of Jesus Christ, the other to explain his Faith about the last Articles of the Creed, and the third about Peace, and some Letters to his Disciples in *Bohemia*. All

The Works of John Huss.

The Works of John Huss.

these Treatises of *John Huss*, and other Acts which we have hithetto mention'd, are to be found in the first Tome of his Works, printed at *Nuremberg*, in 1558. The second contains a Harmony of the four Evangelists with Moral Notes, many Sermons, a Commentary upon the seven first Chapters of the first Epistle to the *Corinthians*, Commentaries upon the seven Canonical Epistles, and upon the 109 *Psalm*, and those which follow to the 119; a Piece against that Proposition, that a Priest is a Creator of the Creator, wherein he does nevertheless maintain Transubstantiation, as in all his other Works: But he pretends that it cannot be said, That the Priest is the Creator of the Body of Jesus Christ, because the Body of Jesus Christ exists before the Bread is chang'd into it: A Treatise of the Adoration of Images, wherein he maintains, that the Humanity of Jesus Christ ought not to be ador'd with the Worship of *Latria*, but only with the Worship of *Hyperdoulia*; and that the Images of Jesus Christ ought not at all to be ador'd, not only with the Worship of *Latria*, but even with an internal Worship, altho' we may bow the Knee, pray, set Wax Candles before the Images, and use before them any external Signs of Adoration, which belong to the thing which they represent.

The Retractation of Jerom *of* Prague.

After *John Huss* was executed, *Jerom* of *Prague* being in Prison, was urg'd to abjure his Errors, which he consented to do; and being brought to the Council, he read in the 19th Session, held *September* 23, his Retractation, wherein he anathematiz'd the Errors of *Wicklef* and *John Huss*, and protested, That he was in every thing of the same Sentiments with the *Roman* Church, the Holy Apostolick See, and the Holy Council; and profess'd that he would follow their Doctrin above all things, chiefly about the Keys, the Sacraments, the Orders, the Offices, and the Censures of the Church; about Indulgences, the Relicks of Saints, Ecclesiastical Liberty, the Ceremonies, and every thing which concern'd the Religion of Jesus Christ; and lastly, That he approv'd the Condemnation of the Articles which the Council prescribed, acknowledged that they were faithfully drawn out of the Books of *John Huss*, and that he was justly dondemned. He explain'd also his Opinion about the Reality of Universals, and the Faith of the blessed, and at last swore upon the Holy Gospels, That he would for ever adhere to the Faith of the Church, that he would for ever Anathematize those who oppos'd it, and that he submitted to all the Severity of the Canonical Penalties, and eternal Damnation, if he had or should teach a contrary Doctrin. But notwithstanding this Retractation, he was carried back to his Prison, and was presently accus'd of being insincere in making this Retractation, and of teaching still the same Errors: New Articles of Accusation were also brought against him, and it was proved, That it would be dangerous to let him go; insomuch that his Commissioners could not set him at Liberty, as they wisht. He quickly repented also of his Abjuration, and of condemning *John Huss*; and having desired Audience of the Council, he was twice heard in the general Congregations held in the Month of *May*, 1416. in which One Hundred and Seven Heads of Accusation were proposed against him, to which he endeavour'd to give an Answer; and lastly made a Discourse, wherein he declared, That he repented of this Retractation, and of having approv'd the Condemnation of *John Huss* and *Wicklef*. The Fathers of the Council being fully satisfied by his own Confession of his Relapse, sent for him to come the 21st Session, held *May* the 30th, wherein after the Bishop of *Lody* had made a Discourse, *Jerom* of *Prague* declar'd, That he still persisted in his last Retractation, but yet he professed to hold Transubstantiation; whereupon he was condemned as a Heretick relapsed, deliver'd over to the Secular Power, and led away to Death, which he endur'd with great Constancy.

The Troubles and Wars in Bohemia.

The News of the Death of *John Huss* was no sooner carried to *Prague*, but it stirr'd up the *Hussites* to Sedition; who robb'd the Palace of the Archbishop, and the Houses of the Ecclesiasticks, and massacred many Persons. The Nobility of *Bohemia* and *Moravia* being incensed by the Breach of Promise made to them, made a League among themselves, That they would never receive the Decrees of the Council, spoke aloud in defence of the Memory of *John Huss* and *Jerom* of *Prague*, and wrote Letters very fiercely upon that Subject to the Council; who wrote also back to them in their own Justification, and perswaded them, That *John Huss* and *Jerom* of *Prague* had been justly condemned: The Council also ordered a very great number to be cited of those who defended the Person and Doctrin of *John Huss*, against whom it pronounced the Sentence of Condemnation. Then it was, that the Sect of the *Hussites* begun to be divided into two parts; whereof one were called *Calixtines*, because the principal Point wherein they differ'd from the Church, was about the use of the Cup, whereas the other part denied Transubstantiation, and the real Presence of Jesus Christ in the Eucharist, and had many other Errors about the Sacraments, which last Party were called *Thaborites*. It was not long before they declar'd War against the Catholicks; for having gathered together near 30000, they begun to rob and destroy the Churches, and to commit many Outrages. The City of *Prague* was not exempt from them; for they made themselves Masters of it, and massacred some of the Magistrates. In the mean time, King *Wenceslaus* died in 1418. and tho' after his Death the Kingdom of right belonged to the Emperor *Sigismund*; yet the *Hussites* set up against him the Famous *Zisca*, who having gathered together some Troops, and built him a strong place, which he named *Thabor*, obtained many Victories over the Emperor *Sigismund*, and made himself Master of all *Bohemia*. *Zisca* dying in 1424. the Sect was again divided into two Parties, whereof one still retained the Name of *Thaborites*, and the other took that of *Orphelines*; but however, they were divided among themselves, they were both united in the Hatred which they bore to the *Roman* Church, and join'd together when they consulted about fighting against the

the Roman Catholicks, whoſe Armies they defeated alſo twice, when they were under the Conduct of Cardinal *Julian*.

The Troubles and Wars in Bohemia.

The Pope and Emperor perceiving that it was not poſſible to reduce them by Force, reſolv'd to try if they could bring 'em back into the Boſom of the Church, and to their Duty, by inviting them to the Council of *Baſil*: The Emperor wrote to them about it, and the Council ſent Deputies to invite them to come thither, with Promiſes of all kind of Safety and Liberty. Theſe Advices when they arrived found them divided amongſt themſelves; for the *Orphelines* and the common People would have no Perſon ſent thither, alledging the Example of *John Huſs* and *Jerom* of *Prague*; but the Nobility thought it would be more expedient to ſend Deputies thither, that they might find out ſome means of allaying the Commotions in the Kingdom of *Bohemia*, and of reſtoring Peace there. The Council granted them a very ample ſafe Conduct, and they ſent a ſolemn Deputation of 300 Perſons, at the Head whereof were the Famous Captain *Procopius*, *John Rockſana*, a Prieſt and Diſciple of *Jacobel*, *Nicholas Galecus*, a *Thaborite*, and *Peter Pain*, an Engliſh-man. The *Bohemians* reduc'd their Pretenſions to four Heads. Firſt, That the Euchariſt ſhould be adminiſtred to the Laity in both kinds. Second, That the Word of God might be freely preach'd by thoſe whom it belonged, *i. e.* by the Prieſts. Third, That the Eccleſiaſticks ſhould have no more Revenues, nor temporal Demeſnes. Fourth, That publick Crimes ſhould be puniſhed by the Magiſtrates. They declared in a publick Letter, That they maintained no other Articles but theſe Four; That they were ready to defend them, and charged the Deputies to the Council not to depart from them. When they arriv'd there the Cardinal *Julian* made a fine Diſcourſe to them about the Benefits of Peace, and exhorted them to ſubmit to the Judgment of the Church: They anſwer'd, That they deſired nothing more than Peace; That they had never deſpiſed the Church nor the Councils, but they had been unjuſtly condemned, and without being heard by the Council of *Conſtance*; That they maintain'd nothing but what was founded upon the Goſpel; That they were come to give an Account of their Doctrin; That they deſired to be heard publickly, and that the Lay-men might have leave to ſpeak as well as the Eccleſiaſticks; they propoſed afterwards four Articles, which they inſiſted upon, and choſe four Perſons to defend them. *John Rockſana* ſpoke upon the firſt Article about the Communion in both kinds, and *John Ophraguſa*, a Dominican was made choice of by the Council to anſwer him; which he did in a Diſcourſe that laſted eight Hours. *Nicholas Galecus*, a *Thaborite*, made a Diſcourſe upon the Article of puniſhing publick Crimes, wherein he maintain'd that the Crimes of Eccleſiaſticks, and even their Diſorders in Matters of Religion, ought to be puniſhed by the Secular Magiſtrates; *Giles Charliere*, Dean of *Chambre*, anſwered him in a Diſcourſe four Hours long. *Ulric* a Prieſt, among the *Orphelines*, maintain'd the Article about the Liberty of preaching; *Henry Kalteiſen*, a Dominican of *Colen*, refuted him in a Diſcourſe, wherein he enlarged about the Hierarchy. At laſt, *Peter Pain* an Engliſh-man, undertook to prove, That it was unlawful for the Clergy to have Demains and temporal Revenues; *John Polemar*, Arch-Deacon of *Bayeux*, and Auditor of the *Rota*, made a Diſcourſe to the contrary. Theſe four Diſcourſes of the Catholick Doctors, are inſerted into the 12th Tome of the Councils; the Diſcourſes of the *Bohemians* are to be met with in Manuſcript. Theſe Diſputes begun in the Month of *January*, 1433. and laſted Fifty Days without any Succeſs, for the Deputies of the *Bohemians* perſiſting in their Opinions returned back into *Bohemia*.

A Deputation from the Bohemians *to the Council of* Baſil.

A Treaty of the Council with the Bohemians.

The Council ſent Deputies to them, to ſee if they could be brought to any Accommodation, who dealt with the Nobility, which thereby became ſuſpected to the *Thaborites* and *Orphelines*. The Nobility on their part reſolved to ſhake off the Yoke of *Procopius* and the *Thaborites*, againſt whom they made War, and choſe for their General *Alſcion de Riſenburgh*; the *Thaborites* and *Orphelines*, were defeated in a great Battel, where *Procopius* was kill'd. After this Defeat the Emperor *Sigiſmund* was acknowledged for King of *Bohemia*, and the Deputies of the Council made a Treaty with the *Bohemians*; whereby it was agreed, That the *Bohemians* and the *Moravians* ſhould be re-united to the Church, and ſhould conform in every thing to its Rites, except as to Communion in both kinds, as to which Rite it was allowed, That thoſe who had a Cuſtom of communicating after this manner, might ſtill preſerve it: It was alſo agreed, That the Council ſhould decide whether this Practice was according to a Divine Precept, and ſhould regulate the Matter by a general Law, as they ſhould think moſt convenient for the Benefit and Salvation of the Faithful; That if the *Bohemians* perſiſted afterwards in deſiring to communicate in both kinds, they ſhould ſend an Embaſſy to the Council, which ſhould leave the Prieſts of *Bohemia* and *Moravia* at Liberty, to communicate in both kinds, ſuch Perſons as were come to the Age of Diſcretion, who deſired it, provided they gave a publick Advertiſement to the common People, That the Fleſh of Jeſus Chriſt is not alone under the Species of Bread, nor the Blood alone under the Species of Wine, but that Jeſus Chriſt is whole and intire under each Species. The Emperor agreed alſo to leave the Revenues of the Church, by way of Mortgage, in the Hands of thoſe who were poſſeſſed of them, until they were redeem'd for a valuable Conſideration. The *Bohemians* granted leave to the Monks, and other exiled Perſons, to return into their own Country; upon condition nevertheleſs, that the Monaſteries which had been demoliſhed ſhould never be rebuilt. The Archbiſhoprick of *Prague* was promiſed to *Rockſana*, and the Diſpoſal of the Churches of *Bohemia* was left to the Pope, and Six Years were allowed to the *Orphelines* and *Thaborites*, to come in and accept of this Treaty, which was confirmed at *Ratisbone*, and perfectly concluded at *Iglaw*. *Rockſana*, with four other

The Treaty of the Council with the Bohemians.

other Prieſts promiſed in the Name of all the Clergy, who were of his Party, to obey the Pope, and received Abſolution from the Legats of the Council; but the ſame Day he gave the Communion publickly in both kinds to a Lay-man, which was pretended to be an Infraction of the Treaty, becauſe he was in a ſtrange Church; yet this Conteſt was huſht, for fear leſt it ſhould break the Peace.

Sigiſmund *is acknowledged in* Bohemia.

The Emperor *Sigiſmund* made his publick Entry into *Prague*, in the Month of *September*, 1436. *Philbert*, Biſhop of *Conſtance*, and ſome other Prelats ſent from *Baſil*, reſtor'd the Uſages and Ceremonies of the *Roman* Church in the Churches of *Prague*. *Rockſana* being fruſtrated of the Hope that was given him, that he ſhould be made Archbiſhop of *Prague*, quickly renewed the Troubles; but he was forc'd to fly, and the Rebels were executed or diſperſed. The Emperor *Sigiſmund* dying in 1437. *Albert* of *Auſtria*, who had eſpouſed his Daughter, was declared King of *Bohemia* in ſpite of the Intrigues of the Empreſs *Douairiere*, and of ſome of the Lords of *Bohemia*.

The Decrees of the Councils about the Communion in both kinds.

While theſe things were tranſacted in *Bohemia*, the Council of *Baſil* in the 30th Seſſion, held the 22d of *December*, 1437. made a Decree concerning the Communion in both kinds; wherein it declares, That the Faithful, whether Lay-men or Clergy-men, who receive the Communion and do not conſecrate, are not obliged by a Divine Command to receive the Sacrament of the Euchariſt in both kinds; That it belongs to the Church which is govern'd by the Holy Spirit, and with which Jeſus Chriſt will continue unto the end of the World, to regulate after what manner it ought to be adminiſtred to thoſe who do not conſecrate, as it ſhall judge moſt expedient, with reſpect to the Sacrifice and Salvation of the Faithful; That whether we communicate in one kind or in two, the Communion is uſeful to thoſe who receive it; That we muſt not at all doubt but Jeſus Chriſt is whole and intire in each kind; and laſtly, That the Cuſtom of giving the Communion to the Laity in one kind, was juſtly introduced by the Church, and by the Holy Fathers, has been obſerved for a long time, and approved by Divines and Canoniſts, which ought therefore to be eſteemed a Law; and that it is not lawful for any Perſon to condemn it, or change it without the Authority of the Church.

The State of Bohemia *under the Succeſſors of* Sigiſmund.

Albert of *Auſtria* lived but two Years after his Election, and when he died he left his Wife big with Child of *Laodiſlaus*. After his Death, the *Bohemians* choſe for King *Albert* Duke of *Bavaria*, who refuſed to accept of a Kingdom that did not belong to him, and exhorted them to acknowledge *Laodiſlaus*: Whereupon they addreſs'd themſelves to the Emperor *Frederick*, and offered him the Government either in his own Name, or as Tutor to the young Prince. The Emperor adviſed them to chuſe Governours until *Laodiſlaus* came to be of Age; and they choſe *Taſcon* and *Mainard*, whereof the former favoured *Rockſana*, and the latter was intirely a Catholick. The Death of the former was the Cauſe of the Ruin of the latter; for the Complices of *Rockſana* not being able to endure him, choſe *George Pogebrac* for their Captain, who made himſelf Maſter of *Prague*, ſhut up *Mainard* in the Citadel, where he died, and remain'd ſole Governour of the Kingdom of *Bohemia* even after *Laodiſlaus* had taken Poſſeſſion of it, and he ſucceeded this Prince, who died in 1458 at the Age of Nineteen Years. He baniſh'd the *Thaborites*, to whom *Rockſana* was no leſs an Enemy than the Catholicks themſelves; but he maintained the Uſage of communicating in both kinds, which became common in the greateſt part of the Churches of *Bohemia*, tho' that Precaution was not obſerved of advertiſing the People, that there was no Neceſſity of this Uſage. The Cardinals *Carvaſal* and *Æneas Sylvius*, Legats in *Bohemia*, uſed all their Efforts to aboliſh this Practice, but in vain; for *Pogebrac* and *Rockſana* maintain'd it, which gave occaſion to Pope *Paul* II. to proceed againſt *Pogebrac*, declare him a Heretick, and to give away his Kingdom to *Matthias* King of *Hungary*; who after he had made War for ſome time againſt him, made Peace with him, and left him in peaceable Poſſeſſion of his Kingdom in ſpite of the Emperor and the Pope. Altho' *Pogebrac* and *Rockſana* had totally ruin'd the *Thaborites*, yet there remain'd many Perſons who were tinctur'd with their Principles, that ſeparated from the *Calixtines*, and made a new Sect under the Name of *The Brethren of* Bohemia. When they declar'd themſelves openly, they had for their Captain a Cordwainer named *Keleſisky*, who drew up for them a Form of Faith; and for their Paſtor, one named *Matthias Convaldus*; they re-baptized all thoſe who were admitted into their Sect, they explained themſelves darkly about the real Preſence, refuſed to adore Jeſus Chriſt in the Euchariſt, and were mortal Enemies to the Clergy and the *Roman* Church; inſomuch, That they made no great Scruple of joining with the *Lutherans* and *Calviniſts*, as we ſhall hereafter declare.

CHAP.

CHAP. VIII.

An Hiſtory of the Errors Publiſh'd and Condemn'd in the Fifteenth Century, Chiefly by the Faculty of Theology at Paris; *all whoſe Cenſures are here Related.*

WE ſhall now give you an Hiſtorical Account of the Errors that were Cenſur'd in the Fifteenth Century, by the Sentence given againſt *John Monteſon* a Dominican, and againſt thoſe of his Order, by the Faculty of Theology at *Paris*. For tho' this Affair was begun in the preceeding Century, yet it was not ended till the beginning of this, whereof here follows the Relation.

A Cenſure of the Errors of John Monteſon, *a Friar Preacher.*

John Monteſon, a *Catalonian*, of the Order of Friars-Preachers, Doctor of Divinity of the Faculty at *Paris*, advanc'd in 1387. many Erroneous Propoſitions in his Acts *De Veſperiis*, and *de Reſumpta*, and in his publick Lectures. The Faculty of Theology being certainly inform'd of this, appointed three Deputies who were Seculars, and three who were Regulars, to Examine the * *Cabire* from whence they were extracted, but theſe being unwilling to make their Report, unleſs there were a greater number of Deputies, the Faculty appointed Six more who gave their Opinion in Writing; whereupon the Faculty being aſſembled *July* the 6th of the ſame year, Condemn'd the 14 following Propoſitions, and declared that this Regular ought to retract them. 1ſt, That the Hypoſtatical Union in Jeſus Chriſt is greater than the Union of the three Perſons in the Eſſence of God. 2. That it was poſſible he ſhould be a meer Creature, who could merit for himſelf and all others after the ſame manner as the Soul of Jeſus Chriſt did, by the aſſiſtance of habitual Grace; tho' it was not at all poſſible that he could Redeem and Save Man with the ſame Convenience and Sufficiency as Jeſus Chriſt. 3. That a pure Rational Creature cannot really ſee the Eſſence of God as the Bleſſed do. 4. That 'tis poſſible there ſhould be a meer Creature more perfect than the Soul of Jeſus Chriſt as to merit, ſuch as was the Grace of the Soul of Jeſus Chriſt. 5. That ſuch a Creature if he were in the World, would be above all kinds of Creatures. 6. That it is not a Doctrin contrary to the Faith, to ſuppoſe it abſolutely neceſſary that any Creature ſhould exiſt. 7. That a thing may exiſt neceſſarily, and yet be produc'd by a Cauſe. 8th, That 'tis more agreeable to the Faith to ſay that ſome other thing is abſolutely neceſſary, beſides the firſt Being, than to ſay without Exception that he is the only neceſſary Being. 9th, That 'tis a Hereſie to affirm that a Propoſition contrary to Scripture may be true; (this Propoſition is not Condemn'd, but only ſo far as it is meant univerſally of all Propoſitions which are contrary to Scripture, tho' this contrariety be not evident.) 10th, That it is expreſly contrary to Faith, to ſay that every Man except Jeſus Chriſt did not contract the guilt of Original Sin. The Faculty Ordain'd that this Propoſition ſhould be retracted as falſe, ſcandalous, offenſive to Pious Ears, and preſumptuouſly advanc'd, notwithſtanding the probability of the Affirmative in that Queſtion, *viz.* Whether the Bleſſed Virgin was Conceiv'd in Original Sin? The 11th, That 'tis expreſly contrary to Faith, to ſay that the Bleſſed Virgin *Mary* Mother of God did not contract the guilt of Original Sin. 12th, That it was as much contrary to Scripture to ſay that one Perſon only was exempt from Original Sin, as Jeſus Chriſt was, as to except ten. 13th, That 'tis more expreſly contrary to Scripture, to ſay that the bleſſed Virgin was not conceiv'd in Original Sin, than to affirm that ſhe was Bleſſed and Victorious in the Inſtant of her Conception and Sanctification. 14th, That in the explication of Holy Scripture, whether the Church define a Matter, or the Doctors explain it, or ſome exception be deduc'd about it, we muſt not draw any Deciſion, Declaration, or Exception, but only from the Scripture it ſelf. The Faculty declar'd that this Propoſition ought to be retracted as falſe and erroneous, if the meaning of it be, that the Expoſition or Exception ought to be found expreſly, or explicitly in Scripture; and that there are many general Propoſitions in Scripture which have Exceptions that are not expreſly ſet down therein, whereof they give for an Example the following Propoſitions: Every thing which enters into the mouth is caſt forth; all Men from the higheſt to the loweſt are addicted to Covetouſneſs; no Man hath aſcended into Heaven, but the Son of God who came down from it; if we ſay that we have no Sin, we deceive our ſelves, and the truth is not in us. The Faculty obſerves afterwards, that this Rule is prejudicial to the Deciſions and Uſages of the Catholick Church, becauſe in the Primitive Church there were many explications of Scripture by Revelation, or by the Inſpiration of God, and by the Information of the Apoſtles. *John Monteſon* was acquainted with this Cenſure by the Dean of the Faculty, and Charitably admoniſh'd to retract theſe Propoſitions; but inſtead of doing it, as he had promiſed, he proteſted that he would defend them till death. Then the Faculty of Theology accuſed him to the Univerſity, which approv'd the Sentence of the Faculty, and preſented it to the Biſhop of *Paris* (*Peter Orgemont*) who being the ordinary Judge in ſuch Matters, order'd

* i. e. *a Parcel of Paper conſiſting of* 3 *or* 4 *ſheets.*

John

John Monteſon to be Cited, who not appearing, he publiſh'd a Sentence on the 23d of *Auguſt*, wherein he forbids under pain of Excommunication, *Ipſo Facto*, to maintain or teach the Propoſitions which had been Condemn'd, and ordains that *John Monteſon* ſhould be taken up, Arreſted, and clapt up in Priſon, with the aſſiſtance of the Secular Power, if it were neceſſary.

The Appeal of John Monteſon.

Monteſon appeal'd from this Sentence, and from the Deciſion of the Faculty, to Pope *Clement* VII. who Reſided at *Avignon*, and went to that City to maintain his Appeal. The Univerſity ſent thither on their behalf for Deputies, *Peter* of *Ailly*, *Giles* of *Champs*, and *John* of *Neuville*, Doctors of Divinity, together with *Peter* of *Alinville* Doctor of the Canon-Law. After this Affair had been debated in many Conſiſtories, in preſence of the Pope and the Cardinals, (in one of which *Peter Ailly* made a Diſcourſe which was very acceptable to the Pope, in defence of the Cauſe of the Univerſity) the Cardinal of *Embrun* in the Name of the Pope, forbad *Monteſon* to abſent from the Court of *Rome* until his Affair was determin'd by the deciſion of the Holy-See; but notwithſtanding this Prohibition, *Monteſon* foreſeeing that the Event would not be favourable to him, and that this Prohibition was made for no other end but to ſeize him, and ſend him back to *Paris* to make his Retractation there, as the Deputies of the Univerſity ſhould require of him, he retir'd ſecretly from *Avignon*, and went into *Arragon*, where he embrac'd the Obedience of *Urban* VI. and wrote in his favour againſt *Clement*. After his departure, this Pope appointed *Guy* the Cardinal of *Paleſtrina*, the Cardinal of St. *Sixtus*, and *Amelius* Cardinal by the Title of St. *Euſebe*, to judge of this Affair, and order'd them to make a Proceſs againſt *Monteſon*. They caus'd to ſearch for him in the place where he Lodg'd at *Avignon*, and having learnt by the Search which was made, that he went from thence *Auguſt* the 3d, in 1388. they caus'd him to be Summon'd by publick Placarts, Sentenc'd him as Contumacious, and declar'd him Excommunicate; they ordain'd alſo that this Excommunication ſhould be ſolemnly publiſh'd, and Excommunicated thoſe who ſhould hold any Correſpondence with him. The Sentence of theſe Cardinals is dated *January* 27. in 1389. and was thunder'd out againſt him at *Paris* the 17th of *March* following.

John Monteſon *Condemn'd by the Pope.*

The Retractations of the Biſhop of Evreux, *and many Dominicans.*

While theſe things were Tranſacted at *Avignon*, the Univerſity of *Paris* being highly offended with the Behaviour of *John Monteſon*, and his Superiors who protected him, and of other Dominicans who publickly approv'd his Opinion, oblig'd many amongſt them to retract the Propoſitions which they had advanc'd againſt the Belief of the Immaculate Conception, and in defence of the Doctrin of *John Monteſon*. We have many of theſe Retractations in the Regiſters of the Faculty of Divinity at *Paris*. The moſt Remarkable is that which was made by *William Valon* Biſhop of *Evreux*, and Confeſſor to the King, in the preſence of his Majeſty, the Deputies of the Univerſity, and the Chancellor of the Church of *Paris*, on the 21ſt of *February*, in 1388 where he retracted what he had ſaid in favour of the Doctrin of *John Monteſon*. After this follow the Retractations of *John* of St. *Thomas*, on the 21ſt of *March* in the ſame year; of Friar *Adam* of *Soiſſons*, on the 16th of *May*, in 1389. of *Richard Mary* in the ſame year; of *John Adam* in the Month of *Auguſt*; of *Peter Chancey* in the Month of *October*, and of *John Nicholas* in the Month of *September* of the ſame year. All theſe Friars-Preachers were obliged to retract the Propoſitions they had advanc'd, or other publick Diſcourſes againſt the Immaculate Conception of the Virgin, and againſt the Feaſt of the Conception.

The Common People were no leſs Scandaliz'd at the Doctrin of the Dominicans than the Divines, and conceiv'd ſo great a hatred againſt them, that they durſt hardly appear in publick. At laſt, when the Confirmation of the Condemnation of *Monteſon* was obtain'd from the Pope, the Univerſity made a Decree, wherein they exclude from their Society all thoſe who would not Swear to maintain the Condemnation of the Errors of *Monteſon*, and Ordain'd that for the future thoſe who would take any Degrees, ſhould take the ſame Oath.

The Dominicans excluded from the Univerſity.

The Dominicans being perſwaded that this Cenſure impeacht the Doctrin of St. *Thomas*, would not take this Oath, and therefore were excluded from the Faculty, which render'd them ſo odious, that after this they were not admitted to Preach, nor to take any Confeſſions, nor do any other Office; and the Common People did not only refuſe to give them their uſual Alms, but alſo abuſed and perſecuted them. The Dominicans to allay this Storm, had recourſe to the Pope, and in their general Chapter held in the Province of *Tholouſe*, in 1389. they appointed ten Doctors of their Order to go and maintain the Cauſe of St. *Thomas* at the Pope's Court againſt the Univerſity of *Paris*, who ſhould be maintain'd at the expence of the Regulars of their Order, who ſhould all contribute towards it; *viz.* the Doctors 20 Sous, and the other Regulars 10 Sous, as is to be ſeen in the Original Inſtrument, which is in the hands of Monſieur *Baluzius*.

A Treatiſe of the Univerſity in its own defence.

The Univerſity at this time caus'd a Treatiſe to be written in its own defence, which is at the end of the Maſter of the Sentences; wherein they undertake to prove, 1ſt, That the Faculty of Theology, and the Biſhop of *Paris*, have not exceeded their Power in Condemning the Propoſitions of *John Monteſon*. 2dly, That theſe Propoſitions are juſtly Condemn'd. 3dly, That the Doctrin of St. *Thomas* was not approv'd by the Church after ſuch a manner, that the Approbation could hinder the Execution of the Sentence given by the Biſhop of *Paris*.

As to the firſt Point, the Faculty diſtinguiſhes two ſorts of Approbations or Condemnations of Error; the one Doctrinal and Scholaſtical, and the other Authoritative and Judicial; and divides this latter into Sovereign and Inferior. This diſtinction being ſuppoſed, it lays down the following

following Concluſions. 1ſt. That it belongs to the Holy Apoſtolick See to define Matters which concern the Faith, by a Supream Judicial Authority. 2d, That it belongs to the Biſhops to decide them by the ſame Authority, but which is Inferior and Subordinate. 3d, That it belongs to Divines to give a Doctrinal Judgment upon theſe Matters, ſince it is their Duty to teach the Holy Scripture, and to make uſe of it for rejecting Heretical Opinions, and approving Catholick Truths. 4th, That the Biſhop and the Faculty of Theology may joyntly or ſeverally Condemn Heretical and Erroneous Propoſitions, after the manner which has been now explain'd. 5th, That the Condemnation which is paſs'd by the Faculty, may be even judicial with reſpect to its Members. 6th, That the Superior Judge ought not to hinder the Biſhop nor the Faculty to proceed to ſome Condemnation, unleſs it be in a Cauſe very favourable, nor to delay 'till the Appeal is made before him, without mature deliberation. From theſe Concluſions they draw the following Inferences. Firſt, That the Faculty of Theology may Condemn the Errors of *Monteſon* Doctrinally. Secondly, That this Faculty being joyn'd to the other 3 Faculties, may pronounce this Sentence before the Biſhop of *Paris* the ordinary Judge. Thirdly, That the Faculty of Theology may forbid theſe Propoſitions to be maintain'd and taught in their Schools, and the Biſhop of *Paris* may order the ſame prohibition in his Dioceſe. Afterwards they anſwer an Objection which the Dominicans made, that ſome of the Propoſitions of *Monteſon* were taken out of St. *Thomas*, whoſe Doctrin had been formerly Condemn'd by the Faculty of Divinity at *Paris*, but was maintain'd by *Stephen* Biſhop of *Paris*, and approv'd by *Urban* V. in his Bull to the Univerſity of *Tholouſe*, wherein he ordains that the Doctrine of St. *Thomas* ſhall be followed by all Divines. They add, that it belongs only to the Holy See to Decide, Condemn, and approve in Matters of Faith. To this the Faculty anſwers, that they always proteſted their Intention never was to Condemn the Doctrin of St. *Thomas*, which was very different from the Propoſitions of *Monteſon*, tho' it could not be concluded from the Bull of *Urban* V. that it was approv'd in all things, and there were many Propoſitions in his Works which might be accuſed of Error.

A Treatiſe of the Univerſity in its own Defence.

As to the Second Point, which concerns the Propoſitions Condemn'd, the Faculty obſerves in the firſt place, that tho' a good ſenſe may be put upon a Propoſition, yet it may be Condemn'd, as that which ought to be retracted upon the Account of a bad ſenſe. After this they relate the 14 Propoſitions which are Cenſur'd, and the Qualifications which ſignifie upon whom the Condemnation falls, and refer them to a Treatiſe which was written by *Peter* of *Ailly* to maintain the Cenſure.

As to the Third Point, the Faculty remarks that a Doctrin may be approv'd by the Church 3 ways. 1. As uſeful, probable, and common amongſt Scholaſtick Divines. 2. As a Doctrin which every one is obliged to believe to be true in all its parts. 3. As a Doctrin which is neither Erroneous nor Heretical in any part: For, add they, there are many Propoſitions falſe which do not concern the Faith, and do not bring a Man into a damnable Error, which cannot be accuſed of Hereſie becauſe that implies a corruption of the Chriſtian Faith. The Doctrin approv'd in the firſt way may contain Falſities, and even Errors, which is therefore more common and ordinary; beſides this, an Approbation may be either expreſs, or tacit, a Toleration or an Owning. Theſe Principles being ſuppoſed, the Faculty maintains, that the Doctrin of St. *Thomas* was approv'd only in the firſt ſenſe, and not in the two other ſenſes, and that it contains Contradictions and Errors in matters of Faith, whereof they bring Examples taken out of his Works; and they alſo produce other inſtances of many Saints, and many Authors who fell into ſome Errors, *viz.* St. *Peter*, St. *Cyprian*, St. *Jerom*, the Maſter of the Sentences, *Gratian*, St. *Anſelm*, *Hugo de Sancto Victore*, and ſome others, whoſe Doctrins they affirm to be held in greater veneration than that of St. *Thomas*. They maintain particularly that the Doctrin of St. *Thomas* about the abſolute neceſſity of ſome Creatures, is Erroneous, or at leaſt ſuſpected of Error, and refuted by many Reaſons.

They obſerve alſo that he is too much addicted to apply Principles of Philoſophy, and Sentences of Philoſophers to Concluſions of Divinity, wherein he does ill; for, ſay they, Divines ought not to ſpeak as Philoſophers do, as St. *Auſtin* remarks in the 10th Book of the City of God, *Chap.* 23. in theſe words: "Philoſophers do freely make uſe of what terms they pleaſe, and are "not at all afraid to offend Religious Ears about ſuch things as are very difficult to compre-"hend; but as to us we muſt not ſpeak but according to a certain Rule, for fear leſt the liberty "which we take of uſing ſome terms as we pleaſe, ſhould convey an Opinion of the things them-"ſelves, which is diſagreeable to Piety.

The Reſtoration of the Dominicans.

We do not find that the Dominicans obtain'd of the Court of *Rome* any Deciſion in their Favour; but on the contrary, we ſee that to put a ſtop to the Perſecution which they endured, they were obliged to Celebrate in *France* the Conception of the Virgin as others did, and no longer to maintain publickly that ſhe was Conceiv'd in Sin, but to be ſilent as to that Queſtion. By obſerving this Conduct they procur'd their own Repoſe, and were reſtor'd to their Functions; but they remain'd ſtill excluded from the Faculty for the ſpace of 25 years, becauſe they would not take an Oath to approve the Condemnation of the Propoſitions of *Monteſon*, until at laſt the Faculty admitted them upon the importunate Requeſt of the King, *Auguſt* 21. in 1403. upon Condition that they ſhould Renounce the Appeal they had made from the Decree of the Faculty, and that thoſe who were admitted into the Faculty ſhould promiſe for the future to obey this Decree of the Faculty.

The Proceſs of John Petit, *and his Condemnation.*

The Affairs of *John Petit* made no leſs noiſe in the Univerſity of *Paris* than that of *Monteſon*; this Doctor in Divinity of the Faculty of *Paris*, undertook to maintain the Action of *John* Duke of *Burgundy*, who had caus'd the Duke of *Orleans* to be Aſſaſſinated, and wrote upon this Subject a Treatiſe intituled, *The Juſtification of the Duke of Burgundy*, wherein he maintains that it was lawful for a private Perſon to put a Tyrant to death. This Book being for ſome time ſhelter'd from Cenſure by the Power of the Duke of *Burgundy*, was at laſt Cenſur'd in 1414. by the Faculty of Theology, at the inſtance of *John Gerſon*, and Condemn'd by *Gerard Montague* Biſhop of *Paris*, and *John Polet* the Inquiſitor. The Cenſure of the Faculty is to be met with among the Works of *Gerſon*; it contains 9 Propoſitions, with convenient Qualifications, whereof the 7 firſt concern the point in queſtion; that 'tis lawful to kill Tyrants, and that thoſe who do it, do not only deſerve to be exempt from any Puniſhment, but ought alſo to be Rewarded. The Eighth Propoſition which is Condemn'd as Erroneous is this, That to obſerve always the literal ſenſe of Scripture is to kill a Man's own Soul. The 10th, which is Condemn'd as Erroneous and Seditious is this, that no Man is bound to obſerve that Alliance or Oath which he has made, when it happens that this Oath or Alliance is contrary to the welfare of his Spouſe or Children who made them. The Biſhop and Inquiſitor by one and the ſame Sentence did joyntly Condemn the Doctrin of *John Petit* as Erroneous in Faith, and good Manners, and as Scandalous; they Ordain'd that the Copies of his Book ſhould be brought to them, and forbad any to maintain or teach ſuch Propoſitions. This Sentence is dated *February* 23. in 1413. according to the Stile of the *Gallican*-Church; *i. e.* according to our way of Reckoning in 1414. It was Publiſh'd the 25th of the ſame Month, and the Propoſitions of *John Petit* were publickly burnt. The King on the 16th of *March* of the ſame year, publiſh'd Letters Patent directed to his Parliaments, wherein he confirms the Sentence of the Biſhop of *Paris* and the Inquiſitor, and Ordains that they ſhould cauſe it to be enter'd in their Regiſters, and to be executed; but it was not enter'd in the Regiſter of the Parliament of *Paris*, till the 4th of *June*, in 1416.

The Duke of *Burgundy* appeal'd from this Sentence to Pope *John* XXIII. who appointed three Cardinals to Examine it, whoſe Opinion was that it was null; but *Gerſon* carried this Affair to the Council of *Conſtance*. The Duke of *Burgundy* wrote to 'em upon this Occaſion, and demanded that nothing ſhould be done againſt the Book of *John Petit* but in the preſence of his Ambaſſadors. *Martin Porree* Biſhop of *Arras* objected to *Gerſon* that he had not faithfully extracted the Propoſitions out of the Book of *John Petit*, and that he did not take them in the ſenſe of the Author.

The Condemnation of the Errors of John Petit, *in the Council of* Conſtance.

The Council appointed Deputies to examine this Affair, which was warmly debated on both ſides; and at laſt in the 15th Seſſion of the Council held *July* the 6th, in 1415. the Propoſition of *John Petit*, that 'tis Lawful and even Meritorious for a Vaſſal or Subject to kill a Tyrant, was Condemn'd as Heretical and Scandalous, without naming the Author, but only declaring in General that thoſe who ſhould defend it obſtinately ſhould be reputed Hereticks, and puniſhed as ſuch. The Duke of *Burgundy* ſent to *Paris John Montleon* his Almoner, to engage the Univerſity, or at leaſt the Nation of *Picardy*, to pray the *Dauphin* that he would write to the Council a Letter Condemning the Conduct of *Gerſon* in this Affair, as having forg'd a Propoſition which was none of *John Petit*'s. *Gerſon* on his part ſent a Declaration to the Univerſity of *Paris*, againſt all thoſe who ſhould hinder the Duke of *Burgundy* from acknowledging publickly that he had committed a Crime, by cauſing the Duke of *Orleans* to be Aſſaſſinated.

The Faculty of *Theology* at *Paris* paſſed alſo in this Century many other doctrinal Cenſures.

A Cenſure in 1389. *againſt ſome Propoſitions of the Magical Art.*

From the year 1389. they had declar'd by their Concluſion dated *September* the 19th, againſt many Propoſitions of the Magical Art, wherein Compacts made with the Devil are excuſed, and the Superſtitions of that deteſtable Art, to which a notable Vertue and Efficacy is attributed.

A Concluſion of the Faculty in 1408. *about the Blood of Jeſus Chriſt.*

In 1408. the ſame Faculty Conſulted about a Queſtion moved in the Dioceſe of *Saintes*, whether we may believe that ſome of the Blood of Jeſus Chriſt ſhed upon the Croſs was ſtill remaining upon Earth? To which they anſwer'd *May* 28. that this Opinion was no ways contrary to Piety.

A Cenſure of the Errors of John Gorel *about the Hierarchy.*

In the ſame year the Faculty Condemn'd 5 Propoſitions advanc'd by Friar *John Gorel* of the Order of Friars Minors, Licentiate in Divinity, and obliged him to retract them. Theſe Propoſitions are, Firſt, That the Sacrament of Penance does no ways operate by its own vertue in him who has Grace, becauſe the principal effect of that Sacrament concerns only the Remiſſion of Sins. Secondly, That he who has rightly confeſſed, can no ways be obliged to confeſs a ſecond time. Thirdly, That it no ways belongs to Pariſh-Prieſts as Pariſh-Prieſts, to Preach, take Confeſſions, give Extream Unction, and to Bury, nor to receive Tythes, becauſe they were not Inſtituted by Jeſus Chriſt, nor the Primitive Church. Fourthly, That it agrees more eſſentially and naturally to Regulars than to Pariſh-Prieſts to Preach. Fifthly, That Pariſh-Prieſts who have any other means to live upon cannot receive Tythes. The Faculty Condemns theſe Propoſitions, and declares that Pariſh-Prieſts are Prelates and Hierarchs of an Inferior Order, to whom the Right belongs of hearing Confeſſions, and of Adminiſtring the Sacraments, which agrees to the Regulars only by accident.

A Concluſion of the Faculty in 1426. *about the Celebration of* Sunday.

In 1426. on the Month of *October* the ſame Faculty having Conſulted about the Obligation and Manner of obſerving *Sundays*, and *Feſtivals*, ordered *Giles Charlier* to draw up a Writing, wherein they lay down certain and ſolid Principles about the Celebration of *Sundays*, and

decide,

decide, 1ſt, That every Man is obliged to ſet apart ſome time, which ought to be particularly and only imploy'd in worſhipping God; 2dly, That this time under the old Law, was *Saturday*; 3dly, That the Obligation to obſerve *Saturday*, was not a Law purely poſitive, and ceremonial, but alſo moral and natural; That the Obſervation of *Sunday* ſucceeded under the new Law to that of the Sabbath; 5thly, That we ought to attend the Service of God on *Sundays* and Feſtivals; 6thly, That we may on *Sunday* do ſuch Works as are Liberal, both Spiritual and Corporal, which concern the Service of God or Charity towards our Neighbour; 7thly, That we ought to abſtain from ſervile Works, of which there are three ſorts; firſt, Sin; ſecondly, the Service which we pay to another Man; thirdly, every Imployment or Action which hinders us from applying our ſelves to the Service of God, without reckoning the Works which concern that Service; 8thly, That theſe laſt Works are always lawful; 9thly, That it is more criminal to ſin on *Sunday* than on another Day; 10thly, That no Man is obliged to abſtain from theſe ſervile Works, which are neceſſary for the Preſervation of the Body, as the dreſſing of Meat, a Man's defending himſelf when he is attack'd, and in danger of his Life; 11thly, That theſe ſervile Works, whoſe end is temporal Gain, are unlawful on *Sundays* and Feſtivals; 12thly, That 'tis not lawful on theſe Days to keep Markets for ſuch things as are not neceſſary to Life, and chiefly during the time of Divine Service; 13th, That one may buy and ſell the Neceſſaries of Life on theſe Days; 14th, That when there is ſome Neceſſity, a Diſpenſation may be granted for labouring on *Sundays*; 15th, That this Neceſſity cannot be deſcribed by a general Rule, but in theſe Caſes we muſt have Recourſe to the Judgment of a wiſe and good Man; 16th, That thoſe who have a mind to abſtain on theſe Days, from buying, ſelling, and doing ſuch things as are even neceſſary to Life, ought not to be diſſuaded from it; 17th, That the Tranſgreſſion of this Command is very criminal.

A Concluſion of the Faculty in 1426. about the Celebration of Sunday.

A Regular of the Order of Friars Minors, called *Peter Chonac*, having advanc'd and preach'd ſome erroneous Propoſitions, and ſpoke ſome Words prejudicial to the Faculty, was obliged to make Satisfaction in 1428.

The Satisfaction of Peter Chonac *to the Faculty.*

In 1429, *John Sarrazin*, Licentiate in Theology, of the Order of Friars Preachers, was delated to the Faculty, and accuſed of having advanc'd, in his Act *de Veſperiis*, Eight Propoſitions concerning Eccleſiaſtical Juriſdiction, contrary to the Doctrin of the Faculty, *viz.* 1ſt, That all the Powers of Juriſdiction in the Church, which are different from that of the Pope, are from the Pope in their Inſtitution and Collation; 2dly, That theſe Powers are not of Divine Right, nor inſtituted by God immediately; 3dly, That Jeſus Chriſt ſays nothing of theſe Powers, but only of the Supream, to which he intruſted the founding of his Church; 4thly, That when any thing is decreed in a Council, all the Authority which gives force to its Decrees, reſides only in the Pope; 5thly, That there is no Text in the Goſpel, by which it expreſly appears, That the Power of Juriſdiction was granted to any other Apoſtle but St. *Peter*; 6thly, That it is repugnant in ſome manner to Truth, to affirm that the Power of Juriſdiction in Inferior Prelates, whether Biſhops or Pariſh-Prieſts, is immediately from God as the Power of the Pope is; 7thly, That no other Spiritual Authorities can do any thing of Right againſt the Pope; 8thly, That the Pope cannot commit Canonical Simony, which is forbidden by a poſitive Law. The Faculty having caus'd theſe Propoſitions to be examin'd by Deputies, obliged *Sarrazin* to retract them publickly, and to make Profeſſion of eight Propoſitions contrary to them, wherein he owns, 1ſt, That all the Powers of Eccleſiaſtical Juriſdictions, which are different from that of the Pope, are from Jeſus Chriſt as to their firſt Inſtitution and Collation, and from the Pope and the Church, as to their Limitation and Miniſterial Diſpenſation; 2dly, That theſe Powers are of Divine Right, inſtituted immediately by Jeſus Chriſt; 3dly, That we find in Scripture, that Jeſus Chriſt founded his Church, and expreſly inſtituted other Powers beſides that of the Pope; 4thly, That when any thing is decided in a Council, the Authority which gives force to its Decrees, does not reſide only in the Pope, but chiefly in the Holy Spirit and the Catholick Church; 5thly, That there are expreſs Texts in the Goſpel, by which it appears, That Jeſus Chriſt has given his Apoſtles and Diſciples an Authority of Juriſdiction; 6thly, That 'tis agreeable to Evangelical and Apoſtolical Truth, to affirm, That the Power of Juriſdiction in inferiour Prelats, whether Biſhops or Pariſh-Prieſts, is immediately from God; 7thly, That there is a Power, *viz.* That of the Church, which can do ſomething of Right in certain Caſes againſt the Pope; 8thly, That every Man, in this Life, having the Uſe of Reaſon, of whatſoever Dignity, Authority and Preheminence, even the Pope himſelf, may commit the Crime of Simony. This Retractation was ſpoken by *Sarrazin*, in an Aſſembly of the Faculty, *March* the 30th, 1429. according to the way of reckoning in *France* at that time, *i. e.* in 1430.

A Cenſure of the Errors of Sarrazin, *concerning the Hierarchy, in* 1430.

In 1432. The Faculty was conſulted in the Name of the Biſhop of *Evreux*, and the Inquiſitor of that Dioceſe, about a Propoſition which one had advanc'd, That *the Admonitions of Biſhops are Abuſes*, and it declar'd by its Concluſion, dated *May* the 16th, That this Propoſition was reproachful, preſumptuous, raſh, ſcandalous, tending to Sedition and Rebellion, and to weaken the Eccleſiaſtical Cenſures, contrary to the Doctrin of Jeſus Chriſt and the Apoſtles, and favourable to ſome Errors condemn'd in the Council of *Conſtance*.

A Cenſure of a Propoſition about the Admonitions of Biſhops.

In 1442. *Nicholas Quadrigarii*, a Doctor of Divinity, of the Order of Friars Hermites of St. *Auſtin*, having advanc'd in his Act *de Veſperiis*, two Propoſitions; 1ſt, That every thing which happens by Divine Providence, comes to paſs neceſſarily; the other, That there is no other Power of Juriſdiction in the Church but the Pope's, which is immediately from Jeſus Chriſt;

A Cenſure of the Errors of Quadrigarii *and* Auguſtin.

Chriſt, was obliged by the Order of the Faculty, to retract theſe two Propoſitions on the 9th of *January*, and to make Profeſſion of the contrary Doctrin.

A Cenſure of the Propoſitions of a Friar Minor about the Hierarchy, in 1448.

In 1448. a Regular of the Order of Friars Minors, having advanc'd in the Dioceſe of *Tournay*, many Propoſitions contrary to the Rights of Pariſh-Prieſts, like thoſe which had been formerly advanced in 1429. by *John Sarrazin*; the Grand Vicars of the Biſhop addreſs'd themſelves to *Giles Charlier*, who wrote a piece to refute them, which is agreeable to the Doctrin of the Faculty of Theology at *Paris*, in the Cenſure againſt *Sarrazin*.

A Cenſure in 1451, *againſt the Propoſitions of* John Bartholomew, *a Friar Minor, contrary to the Rites of Pariſh Prieſts.*

In 1451. *John Bartholomew*, of the Order of Friars Minors, advanc'd at *Roan* in his Sermons many Propoſitions contrary to the Rights of Pariſh-Prieſts, chiefly about Confeſſion; *viz.* That the Pariſhioners may freely confeſs themſelves to Regulars Mendicants, without asking leave of the Pariſh-Prieſts: Whereupon the Proctor of the Archbiſhoprick caus'd an Information to be drawn up againſt him, and the Affair being brought before the Univerſity of *Paris*, this Regular appear'd in the Aſſembly of the Univerſity *December* the 4th, and refuſing to own that the Pariſhioners were obliged to confeſs themſelves once a Year to their Pariſh Prieſts; it was reſolved, That the Degree of a Licentiate ſhould be denied him, and that the deciding of the Queſtion ſhould be referred to the Faculties of Theology and Law.

The Differences of the Univerſity with Regulars Mendicants, about a Bull of privilege which they had obtained.

In 1456. this Queſtion was ſtarted again with ſome Warmth in the Univerſity, upon occaſion of a Bull obtain'd from Pope *Nicholas* V. by the Mendicants, who gave them leave to take Confeſſions, to the prejudice of the Right of Pariſh-Prieſts, eſtabliſhed by the Canon *Omnis utriuſq; Sexus*; and alſo, by Order of the *Clementine Dudum*. The Univerſity underſtanding that it had been preſented to the Official of *Paris* by ſome Regulars *Carmelites*, interpoſed an Appeal, and cited the Mendicants to appear on *Monday*, *May* the 24th, to declare to them, That they ſhould be excluded from the Univerſity, unleſs they renounc'd the obtaining of that Bull, and would promiſe to obtain the Revocation of it within a certain time. The Mendicants having appear'd, and refuſing to do it, the Univerſity declared them perjured and excluded from their Society.

The Mendicants inſtead of procuring the Revocation of that Bull, addreſs'd themſelves to Pope *Calliſtus*; complain'd of the Treatment they met with from the Univerſity, and obtain'd of him a Bull, which confirm'd that of *Nicholas* V. and null'd all that the Univerſity had done againſt them. Notwithſtanding this, the Univerſity continued firm, and the Mendicants were obliged to ſeek out ſome ways of Accommodation; the Archbiſhop of *Rhemes*, the Biſhop of *Paris*, and the Parliament concern'd themſelves in the Affair. At firſt it was propoſed, That the Mendicants ſhould declare they pretended not to acquire any new Right by this Bull: But this Propoſal appear'd to be captious, and was not at all accepted. Several other means were afterwards propoſed, which were alſo rejected, and none but one was accepted, *viz.* That the Mendicants ſhould refer the Examination of this Bull to a future Council; and that in the mean time, they ſhould adhere to the Definition of the Council of *Lateran*, and the Doctrin of the *Gallican* Church; but the Mendicants refuſed to ſubmit to this Condition. In the Month of *September*, Pope *Caliſtus* granted a Bull wherein, for promoting Peace, he revokes all the Privileges granted to the prejudice of the *Clementine Dudum*, which he orders all to obſerve. This Bull was ſent to the Univerſity, and read in the Aſſembly held *February* the 3d, in 1457. At laſt the Mendicants reſolved to ſubmit in order to their Reſtauration, and interpoſed the Authority of Prince *Artus* of *Brittainy*, Count of *Richmont*, Conſtable of *France*, who came with the Archbiſhop of *Rhemes*, and the Biſhop of *Paris*, to the Aſſembly of the Univerſity, which was held the 18th of that Month; where it was propoſed, That in order to the reſtoring of Peace to the Univerſity, the Bull in queſtion ſhould remain in the hands of the Biſhop of *Paris*; and that the Regulars Mendicants ſhould be re-admitted into the Univerſity, as they were before this Conteſt, upon Condition that they would obey the Bull of *Caliſtus* III. which had revoked that of *Nicholas* V. The Prior of the Dominicans demanded this in the Name of all the reſt; but becauſe he had not done it with Submiſſion enough, the Conſtable was obliged to bring the Regulars back into the Aſſembly, and to cauſe them to make a moſt humble Supplication by the Mouth of the Prior of the *Auguſtins*; after which they were admitted, upon Condition that they ſhould never make uſe of that Bull which remained in the Hands of the Biſhop of *Paris*, That they would obey the Bull revocatory, and cauſe it to be approved within a Year by their Generals; and that they would no more, for the future, obtain ſuch Bulls under pain of the ſame Excluſion. On the 11th of *July* following, a Friar-Preacher came to wait upon the Rector of the Univerſity in the Name of his General, and declared to him, That he had Orders to forbid the Friars of his Order to enter into the Univerſity upon theſe Conditions. The Rector made him no Anſwer, but ſummon'd the Friars Preachers to ratifie the Agreement, and when they refuſed to do it, upon the Account of the Prohibition of their General, the Univerſity excluded them yet a ſecond time from their Society until at laſt they were brought to ſupplicate on the eighth of *October*, That they would receive them, and promiſe to obſerve the Treaty made in the preſence of the Conſtable.

A Cenſure of ſome propoſitions maintain'd in Theſes *of philoſophy.*

In 1465. the Faculty order'd its Deputies to examine three Propoſitions, which had been maintain'd in the Schools that are in the Street at *Fouarra*, by a Scholar who anſwer'd about Phyſicks; 1ſt, That every Man is an infinite number of Men, and that an infinite number of Men have but one Soul; 2d, That no Man ſhall be corrupted, tho' a Man ought to be corrupted; 3d, That each part of a Man is Man. The Faculty condemned theſe Propoſitions, and referr'd

ferr'd the Propoſitions of other Reſpondents, which do not concern the Faith, to the Deciſion of the Univerſity.

A Cenſure in 1470. *againſt ſome propoſitions concerning the Hierarchy.*

In 1470. about the end of the Month of *Auguſt*, the Faculty condemn'd alſo a Propoſition like thoſe of *Sarrazin* and *Quadrigarii*, concerning Eccleſiaſtical Juriſdiction, *viz.* That the Apoſtles did not receive their Power immediately from Jeſus Chriſt, but from St. *Peter*, which was advanc'd by *John Meunier*, of the Order of Friars-Preachers; who made Satisfaction, by declaring, That he knew not that the Faculty had condemned this Propoſition, and that he ſubmitted to their Deciſion.

A Cenſure of ſome propoſitions concerning the Hierarchy.

In the ſame Aſſembly a Doctor of Divinity, of the Order of Friars Minors, called *Donat Dupuy*, who had obtain'd from the Pope an Exemption of his Order, and was principal of the College of *Lombards*, where he ſtay'd, deſir'd to be admitted to Profeſs, repreſenting that he was not a Regular but in Name, and making great account of the Services he had done in the Reſtoration of this College. The Faculty thank'd him, but they would not grant his Deſire, leſt they ſhould infringe the Regulations made concerning the number of Profeſſors of the Mendicant Orders.

A Concluſion of the Faculty about the Truth of ſome propoſitions of the Creed.

In the Month of *November* in the ſame Year, the Faculty of Theology at *Paris* was conſulted by that of *Louvain*, whether the Propoſitions of the Creed which reſpect the Future, ſuch as theſe, *Jeſus Chriſt will come*, *The Reſurrection of the Dead will happen*, Be true, whether thoſe who affirm it do not fall into the Error of them who think that all things happen by Neceſſity? And the Faculty anſwered affirmatively by its Concluſion, on the 12th of this Month.

A Cenſure of a propoſition about the Trinity.

In 1477. the Faculty being aſſembled *January* 15th, condemn'd this Propoſition, which had been advanc'd by a Divine called *William Milletis*; viz. *That the three Perſons are conſtituted by three Properties, whereof one is not God*, and declared it ſcandalous, falſe and erroneous: The Theologue who advanc'd it, ſubmitted to this Condemnation.

A Cenſure of an erroneous propoſition about Indulgences.

In 1482. *John Bethencourt*, a Profeſſor of *Meaux*, preſented to the Faculty the following Propoſition, which was preach'd in the Dioceſe of *Saintes*; That every Soul which is in Purgatory is delivered from it as ſoon as any gives for it ſix Blancs of Alms to the Church of St. *Peter* of *Saintonge*. This Propoſition was founded upon a Bull of Indulgence granted by Pope *Sixtus* IV. to this Church *Auguſt* the 2d, 1476. The Faculty declar'd by its Concluſion *November* 20th, That this Propoſition was not in that Bull, and ought not be aſſerted or preach'd.

The Cenſure of ſome propoſitions about the Hierarchy, advanc'd by John Angeli.

At the Beginning of the next Year, the Chapter of the Church at *Tournay* ſent to the Faculty fourteen Propoſitions, which were advanc'd by Friar *John Angeli*, of the Order of Friars Minors, in the Sermons which he preach'd during the *Lent* of the preceding Year, in the Cathedral Church at *Tournay*, and the Pariſh-Churches of St. *Peter* and St. *Quintyn*. The Faculty having examined them, condemn'd them by its Concluſion, dated *February* the 1ſt. Here follow the Propoſitions and their Qualifications. *Propoſition* 1ſt, The Friars Minors being preſented and admitted by the Biſhop, are much more proper Prieſts and true Rectors than the Pariſh-Prieſts, becauſe they hold their Power of the Pope, whereas the Prieſts hold it only of the Biſhop: *Qualification*, Whatever may be ſaid of the firſt part of this Propoſition, by reaſon of the Equivocalneſs of the Word *Proper*; the Faculty declares, That the Propoſition in it ſelf, and as to all its parts, and the Proof of the laſt part, wherein 'tis ſaid, That the Prieſt receives only his Power from the Biſhop, is ſcandalous, erroneous in the Faith, deſtructive of the Hierarchical Order; and that it ought to be publickly retracted and abjur'd, for the Preſervation of that Order. The ſecond *Propoſition*, A Pariſhioner who has confeſs'd to theſe Friars, has ſatisfied the Decretal *Omnis utriuſq; Sexus*, and is not obliged to confeſs himſelf once a Year to his proper Rector, nor to deſire leave of him: The *Qualification*, This Propoſition according to the Terms wherein it is conceived, is ſcandalous, contrary to common Right, and ought to be publickly retracted upon the account of the Obedience and Reſpect which Inferiors owe to Prelats. The third *Propoſition*, If a Rector refuſe to adminiſter the Euchariſt to a Pariſhioner, who has confeſs'd to a Regular, he may come to this Regular and he ſhall adminiſter it to him: The *Qualification*, This Propoſition is falſe, ſuſpected of Hereſie, contrary to common Right, and ought to be publickly retracted. The fourth *Propoſition*, A Pariſh-Prieſt can receive nothing from his Pariſhioners for Confeſſion, nor for Adminiſtration of the Sacraments; but the ſame is not to be ſaid of the Mendicants: The *Qualification*, This Propoſition is contrary to the Diſpoſition of Natural Right, and the expreſs Command of God, and therefore falſe and notoriouſly Heretical. The fifth *Propoſition*, the Pariſh-Prieſt who affirms, That his Pariſhioners are obliged to confeſs to him once in a Year, under pain of mortal Sin, is excommunicate; and if he celebrate Divine Service he is irregular: The *Qualification*, This Propoſition is falſe and reproachful. The ſixth *Propoſition*, He who cauſes Maſs to be ſaid by a Prieſt, who keeps a Woman in his Houſe, or is otherwiſe of ill Behaviour, ſins mortally: The *Qualification*, This Propoſition being indefinite is doubtful, raſh, and ought never to be preach'd to the common People. The ſeventh *Propoſition*, The Friars Mendicants are not obliged to pay what is enacted in the *Clementine Dudum*: The *Qualification*, This Propoſition is contrary to common Right. The eighth *Propoſition*, The Pope can deſtroy all the Canon Law, and make a new one: The *Qualification*, This Propoſition is ſcandalous, blaſphemous, notoriouſly Heretical, and Erroneous. The ninth *Propoſition*, Some Saints are furiouſly mad: The *Qualification*, This Propoſition is ſcandalous, blaſphemous, offenſive to pious Ears. The tenth *Propoſition*, The Souls which are in Purgatory, are under the Juriſdiction of the Pope, and if he pleaſes, he may empty all Purgatory: The *Qualification*, This Propoſition in it ſelf is doubtful,

The Cenſure of ſome propoſitions about the Hierarchy, advanc'd by John Angely.

doubtful, and in the meaning of him who advanc'd it about ordinary Juriſdiction, it is falſe, ſcandalous, and ought not to be preached to the common People. The eleventh *Propoſition*, The Pope may take away from an Eccleſiaſtick the half of the Revenues of his Benefices, and give them away to another without ſhewing any Cauſe for ſo doing: The *Qualification*, This Propoſition is dangerous, and ought not to be preach'd in theſe times. The twelfth *Propoſition*, Whoſoever contradicts the Will of the Pope acts like a Pagan, and incurs the Sentence of Excommunication *Ipſo facto*. The Pope cannot be reproved by any perſon, except in caſe of Hereſy: The *Qualification*, This Propoſition is falſe, and contains a manifeſt Lye. The fourteenth *Propoſition*, Friar *John Angely* has many times affirm'd, That theſe Articles are true, and that he would maintain them at *Paris*, and over all the Earth, even till he was burnt, without ever revoking them; and that he was not of the number of thoſe Preachers who retract: The *Qualification*, This is the Diſcourſe of a Man who is impudent and obſtinate; and there is ſufficient Reaſon to proceed againſt him judicially, as one who is very ſtrongly ſuſpected of Hereſie.

The Cenſures of ſome impertinent propoſitions of John Merchand, *a Regular Obſervantine.*

Another Friar Minor Obſervantine, called *John Merchand*, having preached in 1486 in the City of *Beſançon*, many Impertinencies about the Prerogatives of St. *Francis*, the Faculty of Theology at *Paris*, by their Concluſion *April* the 10th, cenſur'd twelve of his Propoſitions. The 1ſt, That *Lucifer*, who was the Head of the Angels, having left his place vacant, which was wonderfully ſet off and adorn'd, it was reſerv'd for St. *Francis* only; becauſe as *Lucifer* was driven from it upon the account of his Pride, ſo there was no Saint found upon Earth, which had ſo much Humility as St. *Francis*; upon which account he was preferr'd to that place. He added, if any Perſon will not believe me unleſs he go thither and ſee, I would rather ſee it than believe it. The Faculty examin'd this Propoſition by its parts; as to the 1ſt, which is Copulative, it was found falſe, contrary to the Sentiment of the Saints; the 2d, which concerns the vacant place of *Lucifer*, which was above the Angels, whither the Preacher affirms that St. *Francis* was taken up, appear'd to them raſh, preſumptuous, and derogatory from the ſingular Prerogative of the Virgin; the 3d, which is of the Humility of St. *Francis*, is alſo declared temerarious, preſumptuous, falſe, reproachful to the other Saints; and in fine the laſt part, *If any one will not believe*, &c. is declar'd indecent. The ſecond Propoſition is, That St. *Francis* is like to Jeſus Chriſt in forty Reſpects, That he is a ſecond Chriſt, and a ſecond Son of God. This Propoſition is juſtly cenſur'd as falſe and Heretical. The third, That the Conception of St. *Francis* was foretold to his Mother by an Angel, like that of Jeſus Chriſt: This is cenſur'd as raſh and groundleſs. The following Propoſitions until the 11th, contain the Fables about the Brands of St. *Francis*, which are cenſur'd as having no Authority. The 11th, That St. *Francis* deſcends every Year on the Day of his Feſtival into Purgatory, and delivers out of it all thoſe of his own Order, and that he carries them into Paradiſe, as Jeſus Chriſt carried thither the Souls of the ancient Fathers. This Propoſition is cenſured as ſuſpected of Hereſie, contrary to the Juſtice and the Law of God, preach'd for Intereſt, and on purpoſe to deceive the People. The 12th, That St. *Francis* obtain'd of God, That all the Regulars of his Order, who do not obſerve his Rule as they ought, ſhall not continue in this World; and that thoſe who ſhall ſpeak evil of his Regulars ſhall be puniſhed, a thing which he never told to any but his Confeſſor, who reveal'd it after his Death. This Propoſition is condemned as ſchiſmatical, ſeditious notoriouſly falſe, impertinent, and ſuſpected of Hereſie.

The Cenſures of the Errors of John Lailier.

As there were ſome Preachers who exceeded all due Bounds in their Devotion or Superſtition towards the Saints, ſo there were ſome others who fell into the contrary Extream; and among the reſt one nam'd *Lailier*, a Licentiate in Theology of the Faculty of *Paris*, who preaching in the ſame Year, 1486. at *Paris*, advanc'd many bold Propoſitions againſt the Authority and Laws of the Church. The Faculty equally condemn'd both theſe Extreams, and with no leſs Conſtancy oppoſed the Novelties of *Lailier*, than thoſe of the Regulars Obſervantines, of whom we have already ſpoken. Among the Propoſitions advanc'd by *Lailier*, they made choice of the nine following. "The 1ſt, You ought to keep the Commands of God and the Apoſtles, and as to "the Commands of the Biſhops, they are no better than Chaff, for they have deſtroyed the "Church by their Reveries; The 2d, St. *Francis* is rather in the place where *Lucifer* is at preſent, *i. e.* in Hell, than in the place where *Lucifer* was before his Fall, *i. e.* in Heaven; "The 3d, I am not bound to believe that a Man is a Saint becauſe he is canoniz'd; ſince he is "canoniz'd for Mony, and none are canoniz'd but thoſe who give ſomething for it; The 4th, "If a Prieſt marry clandeſtinely, and come to me and confeſs it, I would not enjoin him Penance; The 5th, The Prieſts of the Eaſtern Church do not ſin in marrying, and I believe that "neither ſhould we ſin in the Weſtern Church, if we ſhould marry; The 6th, Four Hundred "Years agoe all Prieſts were forbidden to marry *by a Pope or a Butterfly* *, I don't know whether he could do it; The 7th, I would give two Blancs to him that will produce any paſſage of "Scripture, whereby we are obliged to faſt in *Lent*; The 8th, ſince the time of St. *Sylveſter*, "the *Roman* Church is not the Church of Jeſus Chriſt, but the Church of *Cæſar* and of *Silver*; "The 9th, There is no more reaſon to believe the Legends of the Saints than the Chronicles of "the Kings of *France*. The Faculty by its Concluſion dated *June* the 6th, 1486. condemned theſe Propoſitions, and apply'd to each the ſuitable Qualifications of heretical, erroneous, ſchiſmatical, ſcandalous, raſh, *&c.* together with another Propoſition which the ſame Preacher advanc'd in his *Sorbonica*; That a meer Prieſt can as well conſecrate the Chriſm, and confer Orders,

* D'un Pape ou un Papillon.

ders, as the Pope, or the Biſhop, and that all Prieſts are equal in the power of Order and Juriſdiction, as were alſo all the Apoſtles. The Faculty reſolved at the ſame time to deny the degree of Doctor to *Lailier*; whereupon he Addreſſed himſelf to the Parliament, who referred this Affair to the Biſhop of *Paris*, to be Examined and Judged by him joyntly with the Inquiſitor, and by 4 Doctors deputed from the Faculty. *Lailier* preſented to the Official of *Paris* a Writing, for explaining ſome of his Propoſitions, wherein he affirms that he had ſaid, Firſt, I never found in the Old or New Teſtament, that our Lord or his Apoſtles Commanded to Faſt Corporally in the time of *Lent*, by way of a Precept, under pain of Mortal Sin, or of Damnation; and even the Holy Fathers who ſpeak of it or deſcribe it, do not Command it under pain of the great Excommunication, or of Mortal Sin; they never uſed theſe words about it, *Præcipimus & Mandamus*. Secondly, I never ſaid that the Church can oblige under pain of Mortal Sin, or cannot, in a Sermon, but in a Diſputation according to the Cuſtom of the School, when the Reverend Father in God Monſieur *de Meaux* was preſent, I argued *Pro & Contra* about it, as a Problematical Matter, as Mr. *John Gerſon*, and *Peter de Alliaco* have done. Thirdly, I never ſaid that Prieſts can Marry after they have received Holy Orders, but I ſaid that from the Paſſion of our Lord, to the time of *Gregory* VII. they did Marry. *i. e.* until the year 1073. and that St. *Peter*, and St. *Paul*, St. *Philip* the Apoſtle and Deacon, St. *Fabian* the Pope and Martyr, St. *Hillary* the Biſhop of *Poitiers*, St. *German* of *Auxerres*, and many others were Married; and 'tis now two years ſince I ſaid this. Fourthly, that there are ſome Propoſitions more bold than mine in *Gerſon*'s Treatiſe about the Spiritual Life of the Soul. The Faculty Cenſured a-new theſe Propoſitions, except the 2d, as to which it declared that it no ways concern'd them. The Biſhop and Inquiſitor did each on their part draw up the Proceſs of *Lailier*. The Inquiſitor Communicated the Informations he had made to the Biſhop, but the Biſhop would not Communicate his to him; and without Appealing he decided the Cauſe of *Lailier* Summarily, and after he had cauſed him to own and abjure the Propoſitions Cenſured by the Faculty, he gave him Abſolution from the Excommunication, and reſtor'd him by his Sentence, to his Functions, Honours and Dignities, and gave him a Right of being promoted to other Degrees, and aboliſh'd all Marks of Infamy.

A Cenſure of the Errors of John Lailier.

This Sentence was given and pronounced by the Biſhop of *Paris*, aſſiſted with the Eccleſiaſtical and Secular Judges whom he had called together *June* 23d. in 1486. and in purſuance of it on the 29th of the ſame Month *Lailier* abjured publickly in a Sermon Preached at the Cathedral Church at a Solemn Proceſſion, the Errors contained in the Propoſitions Cenſured by the Faculty; afterwards he uſed his Endeavours to be promoted to the Degree of Doctor, but the Faculty continued ſtill to deny him; and when the Biſhop of *Paris* would force them to grant the Degree according to his Sentence, they interpoſed an Appeal to the Perſon to whom it belonged, by their Act dated *November* the 6th. Pope *Innocent* VIII. being informed of this Affair, ſent 2 Bulls, one Addreſs'd to *John Coſſart* an Inquiſitor, by which he forbids *Lailier* to Preach, and intruſts this Affair with that Inquiſitor, the Arch-biſhop of *Sens*, and the Biſhop of *Meaux*; the other Addreſs'd to the Faculty, whoſe Zeal he commends, and approves what they had done againſt *Lailier*, forbids them to give him the Degree of Doctor, makes void and nulls the Sentence of the Biſhop of *Paris*. Theſe Bulls are dated the 6th and the 9th of *December*, in 1486. There is no more about this Affair in our Regiſters, but an Extract of ſome Propoſitions which *Lailier* maintain'd in his Act of *Sorbonica*, dated *July* the 30th, in 1484. among which there is one which affirms that Confeſſion is not of Divine Right: The other tend to overthrow the Primacy of the Pope, and the Epiſcopal Power, and to eſtabliſh an equality of Power and Juriſdiction among the Miniſters of the Church.

The Sentence of the Biſhop of Paris, *concerning* Lailier.

An Appeal of the Faculty from the Sentence of the Biſhop of Paris.

The Bulls of the Pope againſt Lailier.

Some time after the Biſhop of *Meaux* preſented to the Faculty the 7 following Propoſitions. 1ſt, 'Tis a greater Crime to have to do with ones Godmother, than their Mother. 2d, The Biſhop canot Abſolve from ſuch a Crime. 3d, A Prieſt who is a Fornicator cannot ſay *Dominus Vobiſcum*, nor repeat Divine Service in any place. The 4th, The Sacraments which are Adminiſtred, or the Service which is ſaid by ſuch a Prieſt, is of no more value than the barking of Dogs. 5th, There is but one St. *Ives* among the Advocates who is Saved. 6th, Hell is all fill'd with Advocates, and therefore no perſon ought to fear that he ſhall go there. 7th. The Apothecaries, Artificers of Arms, Phyſicians, and thoſe who make profeſſion of other Trades, ſhall never go to Paradiſe, unleſs they be carried thither by the Devils, or upon the Tail of a Mule. The Faculty Cenſured theſe Propoſitions as falſe, ſcandalous, and impertinent, on the 3d of *November*, in 1486.

Some other Propoſitions Cenſured, in 1486.

On the 2d of *Auguſt*, in 1490. the Faculty declared a Contract to be guilty of Uſury, whereby a Church had bought a Rent of 30 Livres for 300 Livres, becauſe they had added this Clauſe to it, that when the Church would, the Sellers ſhould be obliged to reſtore the Principal to that Church without diminution of their Intereſt: On the contrary, the Faculty determined that the Intereſt of 26 years which the Church had received, ought to charged upon the Principal.

A Concluſion of the Faculty about a Contract for Uſury.

Four days after the Faculty made a Concluſion, wherein it Condemn'd the Superſtition of a Prayer uſed againſt the Plague.

A Concluſion againſt a Superſtitious Prayer made againſt the Plague.

In 1493. the Faculty was Conſulted by the Parliament, about the Profeſſion, and the Books of Judicial Aſtrology of *Simon Phares*. This Man having exerciſed this Art at *Lyons*, was apprehended by Order of the Official, his Books were ſeiz'd, and he was forbidden by a Sentence

to

A Sentence of the Faculty and Parliament about Judicial Aſtrology.

to practiſe Judicial Aſtrology, and was Condemn'd to ſome Puniſhment for having done it. *Phares* appealed from this Sentence to the Parliament. The Parliament would not judge in this Affair, without having the Opinion of the Faculty, and ſent to them the Books of Judicial Aſtrology which were found in the hands of *Phares*, and ſeiz'd by the Official of *Lyons* to be examin'd. The Faculty appointed Deputies to examine theſe Books, and Condemned this Art. Whereupon an Act was drawn up in the Name of the Faculty, which contained the Sentence that the Deputies had given of all theſe Books, and by which it exhorts the Parliament to oppoſe the Progreſs of this Art, which it declares to be pernicious, Fabulous, Groundleſs, Superſtitious, and adds that it Uſurps the Honour of God, corrupts good Manners, and was invented by Devils for the deſtruction of Men. According to this Opinion the Parliament confirmed by its Decree the Sentence of the Official of *Lyons*, and upon the Remonſtrance of the Faculty, forbad to exerciſe Judicial Aſtrology, to Conſult Diviners, to Sell the Books mention'd in the Deciſion of the Faculty, or to uſe them, and Ordained that the Copies ſeiz'd upon *Phares*, ſhould be ſent back, together with his Perſon, and delivered into the hands of the Official of *Paris*.

Some Propoſitions about the Incarnation Cenſured.

In the ſame year the Faculty, according to the Opinion of its Deputies, Cenſured the two following Propoſitions, which were advanc'd by *Henry Banquevil* a Friar Minor. The Firſt, Man was made God. The Second, Jeſus Chriſt had a beginning. It declared that the firſt of theſe Propoſitions taken rigorouſly was Falſe and Erroneous, forbad any to teach or maintain it, except they expreſs the ſenſe wherein ſome Doctors had affirm'd it; *i. e.* that 'tis come to paſs that Man is God; it declared alſo the ſecond to be Falſe, Scandalous, and Heretical, being taken rigorouſly.

A Cenſure againſt a Sermon of Grillot, *a Friar Minor, bout the Conception.*

About the end of the ſame year Friar *John Grillot* of the Order of Friars Minors, having Preach'd on the day of the Virgin's Conception, Evening and Morning, in the Church of St. *Germain* of *Auxerres*, and having taken for the Text of his Sermon in the Morning theſe words, *This Woman was taken in Adultery*, and given Reaſons to prove that the Virgin was Conceiv'd in Sin, tho' he aſſerted the contrary in the Sermon After-noon, was Cited before the Faculty, and obliged to Condemn this way of Preaching, and to acknowledge that it tended rather to the Subverſion of People, than their Education. This Retractation is dated *December* the 25th.

A Cenſure of two Propoſitions.

In 1495. the Faculty by its Concluſion of *January* the 15th, Cenſured the Falſity and Hereſie of the two following Propoſitions; 1ſt, The Eſſence of God is a continued quantity; 2dly, Jeſus Chriſt is a continued quantity.

A Cenſure in 1497. *about the ſenſe of a Prophecy.*

On the 15th of *April*, in 1497. the Faculty Condemned this Propoſition; when the Prophet *David* ſays in the Pſalms, *I am a Worm, and not a Man*, &c. tho' this may be verified of Jeſus Chriſt according to the Allegorical and Anagogical Senſe, yet it could no ways agree to him according to the Literal Senſe.

The Retractation of a Sermon made by Friar John Alutarii.

A little while after the Faculty obliged *John Alutarii* to retract a Sermon which he had Preached at St. *John* in *Greve* on the Birth-day of the Virgin, becauſe tho' he had maintain'd that the Virgin had not committed Venial Sin, yet he brought Reaſons and Authorities againſt it, and handled this Queſtion indiſcreetly, and to the Scandal of the People.

A Decree of the Faculty in 1497 *about the Immaculate Conception.*

On the 23d of *Auguſt* in the ſame year, the Faculty drew up and publiſhed its Decree about the Immaculate Conception; wherein, after they had Conſulted about this Matter in 3 Aſſemblies; whereof the 1ſt was held *March* the 3d, 1496. and the 2d the 9th of the ſame Month, they reſolved to oblige themſelves by Oath, to maintain that the Virgin was preſerved from Original Sin, and never to admit any into their Society but thoſe who would take this Oath, and declared that they would deprive of all Honour, and baniſh, all thoſe who did maintain the contrary Propoſition, which they judged falſe, impious, and erroneous.

The Retractation of John *of* Verger, *a Friar Preacher.*

Notwithſtanding this Decree, there was a Jacobine of *Roan*, called Friar *John* of *Verger*, who was ſo bold as to Preach at *Diep* the contrary Doctrin; the Faculty Cenſured 3 Propoſitions which he had advanc'd upon this Subject, by their Concluſion dated *September* the 19th. in 1497.

A Cenſure againſt the Propoſitions of Morcel.

On the 23d of *Auguſt* in the ſame year, the Faculty Cenſured alſo 4 Propoſitions of another Dominican, Named *John Morcel*, who derogated from the Honour of the Virgin. Here follow theſe Propoſitions, and their Qualifications.

Firſt *Propoſition*, God can produce a meer Creature more Glorious than the Virgin *Mary* by his abſolute Power, although he cannot do it according to his ordinary Power: The *Qualification*; this Propoſition tho' true as to its firſt part, yet was Preached fooliſhly, indiſcreetly, and did no ways tend to the Benefit and Edification of the People, and ought not at all to have been Preach'd; and as to the ſecond part, if he compares the Virgin to the Humanity of Jeſus Chriſt, and his Soul as to Glory, it is falſe and Erroneous in Faith, and ought to be retracted.

The Second *Propoſition*, It is a Problem, *viz.* whether the Virgin *Mary* was Corporally more Beautiful than *Eve*: The *Qualification*, This Propoſition is raſh, derogatory from the Honour and Dignity of the Virgin, falſe, contrary to the Doctrin of the Saints, ſuſpected of Hereſie, and therefore ought to be retracted.

The Third *Propoſition*, It is Apocryphal to ſay that Jeſus Chriſt was before the Virgin in his Aſſumption: The *Qualification*; this Propoſition is falſe, contrary to the Writings of the Doctors, ſavours of Impiety, and is offenſive to pious Ears.

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The Fourth *Propoſition*, We are not obliged to Believe under pain of Mortal Sin, that the Virgin was taken up into Heaven in Body and Soul, becauſe this is not an Article of Faith: The *Qualification*; this Propoſition as it is expreſs'd is raſh, ſcandalous, impious, tending to diminiſh the Devotion of People towards the Virgin, falſe and Heretical. Many People will find that there is ſome Extravagance in theſe *Qualifications*. *A Cenſure against the Propoſitions of* Moreel.

On the Month of *January* in 1498. the Faculty being Conſulted by King *Charles* VIII. about the neceſſity of Celebrating General Councils, decided the Queſtions which his Majeſty had propoſed to them after this manner. Firſt, That the Pope was bound to call together every tenth year a General Council, chiefly upon the account of any Notorious Corruption in the Head and Members of the Church. Secondly, That if the Pope being deſired, did refuſe or delay to do it, the Eccleſiaſtical and Secular Princes might call it together. Thirdly, That in this Caſe thoſe who make up the Aſſembly might Celebrate the Council, and provide for the Neceſſities of the Church. This Concluſion is dated *February* the 10th. *The Anſwer of the Faculty to the King, about the Celebration of a General Council.*

About the end of the ſame year the Faculty was Conſulted concerning Sixteen Extravagant Propoſitions, which were Preached at *Tournay* by *John Vitrier*, a Regular of the Order of Friars Minors of the Obſervance, which it Cenſured, and qualified by its Concluſion dated *October* the 2d. *A Cenſure of 16 Extravagant Propoſitions of* John Vitrier, *an Obſervantine.*

Firſt, It would be better to Cut a Child's Throat, than to place it in a Religious Society which is not Reform'd.

Secondly, it would be better to take your Daughter by the hand, and lead her to a Lewd place, than to place her in a Nunnery that is not Reform'd. Theſe two Propoſitions are Cenſured as Scandalous, Seditious, ſavouring of the pride of the Phariſees, as falſe and contrary to good Manners.

Thirdly, Whoſoever hears Maſs ſaid by a Prieſt who has a Wife at home, ſins mortally.

Fourthly, whoſoever makes a Prieſt that keeps a Wife at home Celebrate Maſs, ſins mortally, and by giving him Mony, you put a halter about his neck.

Fifthly, If your Pariſh-Prieſt, or any other Prieſt keep Women in their Houſes, you ought to go and pull them out by force, and drive them out of their Houſe. Theſe Propoſitions are Condemn'd as Scandalous, Seditious, Falſe, *&c.*

Sixthly, The Muſick which is Sung at *Notredam*, is nothing but Lewdneſs, and a provocation to Lewdneſs. The *Qualification* which the Faculty gave of this Propoſition was this; Altho' we approve not Laſcivious and Theatrical Songs, if any ſuch be Sung in the Church, yet we commend and approve the Singing of Muſick, which is uſually done in the Church, becauſe it excites the People to Devotion.

Seventhly, The King never gave the Privilege of ſo much Wine Cuſtom-free at *Tournay*, to maintain the Lewd Canons and Eccleſiaſticks. This is Cenſur'd as Scandalous, and Reproachful. Les malles Tantes de vin a Tournay.

Eighthly, No Mony is due to Churches for Pardons.

Ninthly, Pardons are never given for Lewd Places.

Tenthly, Pardons come from Hell. Theſe Propoſitions are Cenſur'd as Scandalous, Falſe, and Heretical, *&c.*

Eleventhly, When you hear Maſs, you ought to ſay nothing, and when the Holy Sacrament is Elevated, you ought to look towards the ground, and not upon the Holy Sacrament. This General Propoſition is declared falſe, and contrary to the practice of the Church.

Twelfthly, The Hours of the Virgin ought not to be ſaid by the Seculars.

Thirteenth, The Saints ought not to be pray'd to. Theſe Propoſitions are Cenſur'd as Falſe and Heretical.

Fourteenth, There are ſome who ſay certain Prayers of the Virgin *Mary*, to the end that at the hour of death they may ſee the Virgin *Mary*; thou ſhalt ſee the Devil, and not the Virgin *Mary*. The *Qualification* of this Propoſition is thus: If the meaning be that it is not lawful to repeat certain devout Prayers, to the end that the Virgin may aſſiſt at the death of him who prays devoutly; This Propoſition is falſe: But if the meaning be to Condemn the Superſtitious Credulity of ſome, who think that by vertue of certain Prayers rather than other, the Virgin will appear to them viſibly at the hour of Death, we do not Condemn this Senſe.

Fifteen, It would be better for a Married Woman to break her Vow of Marriage, than to break her Faſt.

Sixteenth, I would rather be the Cauſe of a Man's death, than lie with a Woman. Theſe two Propoſitions are Cenſured as Falſe, Scandalous, *&c.*

We may alſo rank among the Errors that were ſtarted in the Fifteenth Century, the Propoſitions of *Matthew Grabon*, againſt the Poverty of thoſe who were not Regulars, which are Condemn'd in the Council of *Baſil*, whereof we have already ſpoken; and the Reveries of *Auguſtin* of *Rome*, of the Order of Friars Hermits of St. *Auſtin*, who wrote a Treatiſe of the Church, divided into three parts; whereof the firſt was, *Of the Union of Jeſus Chriſt and his Church*, or, *of Jeſus Chriſt entire*; the ſecond, *Of Jeſus Chriſt as Head, and of his Illuſtrious Dominion*; the third, *Of the Charity of Jeſus Chriſt towards the Elect, and of his Infinite Love.* He carried this matter ſo high in this Work of the Union of the Human Nature with the Divine, that he advanc'd ſome Propoſitions, wherein he attributes to the Human Nature in Chriſt, what agrees only to the Divine, as *That the human Nature in Jeſus Chriſt is truly, naturally, and properly God*; *The Errors of* Grabon.

The Errors of Grabon.

that the two Natures in Jeſus Chriſt are equally amicable; that the Soul of Jeſus Chriſt ſees God as perfectly as his Divinity: And concerning the Union of the Members with Chriſt; *that the Union of Charity is not ſufficient to make a Member of Jeſus Chriſt, but a Man muſt be of the number of the Elect and Predeſtinate.*

Theſe Errors, and the Book of this Author were Condemn'd in the Council of *Baſil*, Seſs. 22. only his Perſon was ſpar'd, becauſe he teſtified his Submiſſion, and gave good Reaſons for his Abſence.

The Errors of Peter Oſma.

Laſtly, We muſt joyn to all the reſt who wandred from the right way in the Fifteenth Century, *Peter Oſma*, a Profeſſor at *Salamanca*, who publiſh'd a Book wherein he maintains that Confeſſion is not the Inſtitution of Jeſus Chriſt, but the Invention of Man; that Mortal Sins are blotted out by Contrition alone, and Sins of thought by a meer Remorſe. This Opinion was Condemn'd, and the Author was Anathematiz'd (if he did not retract) by the Arch-biſhop of *Toledo*, *Alphonſus Carrilla*, whoſe Sentence was Confirm'd by the Conſtitution of *Sixtus* IV. Publiſhed at the beginning of *Auguſt*, in 1479.

The Impieties of William Hillderniſſen, *and* Giles Le Chantre: Adamites.

There were alſo ſome Fanaticks in this Century, who publiſh'd Extravagant Errors, among the reſt a certain Carmelite, Nam'd *William* of *Hilderniſſen*, and *Giles Le Chantre*, both *Flemings*, who called themſelves new Prophets, Preached a New Law, permitted all ſorts of Crimes, denied the Reſurrection, and advanc'd many other Errors which were Condemn'd by *Peter Ailly*, and by the Inquiſitor of *Flanders*, in 1412. Another *Fleming* called *Pikard*, was Head of the Sect of the *Adamites* in *Germany*, who led an infamous Life, and were deſtroyed by *Ziſca*.

The Diggers.

Of this ſort were the *Diggers of Bohemia*, ſo called becauſe they dug their Aſſemblies in Foreſts and Caves, where they derided the Church, its Miniſters, and Sacraments.

The Impieties of Harman Riſvich.

Harman Riſvich, a *Hollander*, taught horrible Impieties, that the Soul dies with the Body, that there is no Hell, that Matter is Eternal, that God never Created the Angels, that *Moſes* and Jeſus Chriſt were Impoſtors, that our Creed is a Fable, and the Goſpel a Foolery. He was Condemn'd to perpetual Impriſonment, in 1499. and having made his eſcape out of it, and continuing ſtill to vomit forth his Blaſphemies, he was burnt alive at the *Hague*, in 1512.

CHAP. IX.

Eccleſiaſtical Obſervations upon the Fifteenth Century.

The Principal Queſtions Debated in the Fifteenth Century.

THOSE who had any thing to do in Eccleſiaſtical Affairs, did almoſt wholly ſpend the firſt years of this Century about the Schiſm of the Popes. It gave occaſion to handle the Queſtions of the Superiority of a General Council above the Pope, and of its Infallibility. The Project of the Re-union of the *Greeks* deſerv'd the ſerious conſideration of the whole Earth, but the Effects did not anſwer the Expectations which many had of that Undertaking. The *Wickleſites* and *Bohemians* made a terrible Schiſm in the *Latin* Church, which could not be wholly extinguiſh'd, neither by violent nor by gentle means. Theſe were the great Affairs of the Church in this Century as to Doctrin, for I reckon not in this rank the Errors of ſome private Divines which were ſtifled at their Birth, nor the Diſputes of School-Men about Queſtions purely Theological. This Science, I mean Theology purely Scholaſtical, degenerated alſo in this Century, and begun to be laid aſide by Men of the beſt Judgment, who apply'd themſelves to a Theology more ſolid, founded upon the Holy Scripture, and Tradition, and who Cultivated the Sciences, and polite Learning, as we have already obſerv'd in the beginning of the Fourth Chapter of this Work.

The Pretenſions of the Court of Rome. Gratiæ expectativæ.

The Court of *Rome* continued her Endeavours to make her ſelf Maſter of all Benefices by Reſervations, *Promiſes of vacant Benefices*, Preventions, Annates, *&c.* but was ſtoutly oppoſed herein, chiefly by *France*, and *Germany*; the Decrees of the Council of *Conſtance*, and *Bazil*, the Laws of our Kings and Emperors, the pragmatick Sanction, and the *German* Concordate put a ſtop to their Covetouſneſs, and maintain'd the Election of Elective Benefices, and the Collations of Ordinaries. But the Court of *Rome* found a way to break thro' theſe Bars at laſt, to Aboliſh the Pragmatick, to Reſtore the Annates, to Ruin the Elections, and to obtain the Sovereign diſpoſal of all Benefices. This is what ſhe attempted about the end of this Century, and which ſhe compaſſed at the beginning of the next, as we ſhall ſhew hereafter.

The Reformation of the Church.

The Neceſſity of the Reformation of the Church in its Head and Members as to Diſcipline and Manners, was acknowledged by the Councils of *Conſtance*, and of *Bazil*. They did in vain make attempts to compaſs it, for it was always put off and eluded. The General Councils which were to meet every ten years to take pains about it, was a Project that was never put in execution. There were ſcarce any General Councils, and thoſe who did meet, thought of nothing but the moſt groſs diſorders of the Inferior Clergy; the Declarations and Remonſtrances of private Men about the abuſes of that time were fruitleſs, and ſerv'd only to preſerve the Memory of them to Poſterity.

The

Obſervations upon Eccleſiaſtical Juriſdiction.

The Eccleſiaſtical Juriſdiction over the Temporal Affairs, was by little and little, reſtrain'd in this Century as to Lay-men; but the Exemptions of the Clergy from a Laical Tribunal, were maintain'd with Vigour by the Councils. The Council of *Baſil* and the Pragmatick Sanction, granted the Pope the Right of receiving Appeals in all kind of Cauſes, and the Deciſion of the greater Cauſes in the firſt Inſtance, but upon Condition that he ſhould name Judges to ſit upon the ſeveral places where the Fact was committed.

Of Tithes and Eccleſiaſtical Revenues.

During the Schiſm, the Eccleſiaſticks were often vexed with Tenths and other Impoſitions which the Popes laid upon the Eccleſiaſtical Revenues. *Martin* V. in Seſſion 43, of the Council of *Conſtance*, forbad other Prelats to impoſe any, and even the Popes themſelves to do it, unleſs it was for a Cauſe of great Importance, which was difficult, and concern'd the Benefit of the Univerſal Church, with the conſent of the Cardinals and Prelats; and without conſulting the Biſhops of that Kingdom or Province upon whom the Tax was laid, who muſt conſent to it either one third part, or at leaſt the greateſt part of them; and in this caſe, he order'd that the Tax ſhould be gather'd by Eccleſiaſtical Perſons, and by Apoſtolical Authority. In the mean time, the Popes have ſince frequently impoſed Tenths upon Churches. *Eugenius* IV. granted the King of *Cyprus* in 1431. the hundredth part of the Eccleſiaſtical Revenues of *France*, *Spain*, and *England*, to ſet at Liberty the Hoſtages which he had left with the Sultan. He granted alſo King *Alphonſus* a Sum of 200000 Florins, to be levied upon the Churches of *Arragon* and *Sicily*. *Nicholas* V. impoſed Tenths in 1453. upon all the Clergy for a War againſt the Turk. *Calliſtus* III. in 1457. laid another Tax on them upon the ſame Occaſion. *Pius* II. did the like in 1459. but the *Germans* refuſing to pay it, he was forced to remit it as to them. In 1490. *Innocent* VIII. would have impoſed Tenths upon the Clergy of *France*, for a War againſt the Turk, but the Univerſity of *Paris* oppoſed it, and appealed from the Decree of the Pope, by their Act dated *September* the 13th, in 1491. and it continued in theſe Sentiments; for *Alexander* VI. having a mind to impoſe alſo Tenths upon the Clergy of *France*, made uſe of Cenſures againſt thoſe who would not pay them; the Faculty of Theology being conſulted in 1501. made anſwer, That theſe Cenſures were null, that none ought to delate any Perſon, nor ſo much as fear them. The Heirs of Eccleſiaſticks ſucceeded them in all their Goods which they left, without making any Diſtinction of Eccleſiaſtical Revenues, provided they made good the Repairs of Churches and Buildings, and they could diſpoſe of them by Will. The Regulars were alſo Heirs to their Kindred as if they had been Men of the World, and could diſpoſe of theſe Inheritances.

Jubilees and Indulgences. Commendams.

Pope *Sixtus* IV. put off the Jubilee from twenty five Years to twenty five Years. The Popes eaſily granted a very great Number of Indulgences, and begun even to make a kind of Traffick with 'em. The greateſt part of Benefices were held in Commendam, which became ſo frequent, that *Paul* II. being lately advanc'd to the Pontifical Dignity, ſaid, That ſince the Pontificate of *Calliſtus* III. there had been more than five hundred Monaſteries held in Commendam. The Cardinal of *Porto* oppoſed this Cuſtom, and Pope *Paul* II. approved his Remonſtrance. Nevertheleſs he continued ſtill to grant the greateſt part of Abbeys in Commendam, and this Cuſtom paſſed as it were into a Law. The Right of Nomination by Graduates, derived its Original from the Decree of the Council of *Bazil*, and the Pragmatick. Reſignations and Tranſlations were not ordinarily made, according as was enacted in the Decretals.

The Differences of Pariſh-prieſts with the Regulars about Confeſſion, and the Hierarchical Functions.

Notwithſtanding the Regulations of the Popes, the Pariſh-Prieſts and Regulars Mendicants were always conteſting about the Adminiſtration of the Sacraments, and particularly about the *Eaſter* Confeſſion. The Regulars diminiſhed as much as they could the Authority of the Pariſh-Prieſts, and equall'd themſelves to, or even preferred themſelves above them, as having their Miſſion immediately from the Pope. The Pariſh-Prieſts on the contrary, maintain'd, That they were true Paſtors appointed by Jeſus Chriſt; and that the Regulars were only by Sufferance, by accident in caſe of Neceſſity, and with the Conſent of the Ordinaries and Pariſh-Prieſts. We have lately ſeen the Propoſitions which *Gorell*, *Sarrazin*, *Quadrigarii*, and other Regulars Mendicants taught upon this Subject, and the Cenſures of the Faculty of Theology at *Paris*, which maintain'd the Right and Dignity of the Pariſh-Prieſts. The Regulars maintain'd alſo, That any Perſon might confeſs to them at *Eaſter*, as at any other time; and that none was obliged to confeſs himſelf to his Pariſh-Prieſt, nor to ask leave of him to go and confeſs himſelf to the Regulars. The Popes favoured the Regulars Mendicants, yet they durſt not plainly decide in their Favours, and contented themſelves with granting general Privileges, without entring upon Particulars. *Alexander* V. by his Bull dated *October* the 10th, in 1409 confirm'd the Decretals of *Boniface* VIII. and *John* XXII. whereof we have already ſpoken in the Obſervations upon the preceding Centuries. And whereas it was repreſented to 'em on behalf of the Regulars Mendicants, that the Errors of *Poilly* were reviv'd, which had been condemn'd by the Decretal of *John* XXII. and that the following Propoſitions were maintain'd; 1ſt, That he who confeſſes himſelf to a Regular in the Form enjoined by the Decretal *Dudum*, is obliged to confeſs anew the ſame Sins to his Pariſh-Prieſt; 2dly, That the Propoſitions of *John Poilly*, which were condemn'd by *John* XXII. are defenſible and true, and that the Conſtitution of this Pope is null, becauſe he was a Heretick; 3dly, That neither God nor the Pope can diſpenſe with the Obligation of confeſſing to a Pariſh-Prieſt as long as the Canon *Omnis utriuſq; ſexus* does continue in force; 4thly, That the Confeſſion which is made to Regulars being doubtful, and that which is made to a Pariſh-Prieſt being certainly good, we muſt hold to that which is certain, and leave what is uncertain; 5thly, That altho' the Regulars being approved, have the power to abſolve and take Confeſſions; yet the

The Differences of Pariſh-prieſts with the Regulars about Confeſſion, and the Hierarchical Functions.

people have not power to confeſs themſelves to them without the leave of the Pariſh-Prieſt; 6thly, That the Regulars who deſire the privileges of hearing Confeſſions, are in mortal Sin and excommunicate, as well as thoſe who confirm or grant them; 7thly, That the Pariſh-Prieſt has more Right than the Pope to diſpenſe with the Canon *Omnis utriuſq; ſexus.* *Alexander* V. condemn'd all theſe Propoſitions, and thunder'd out an Excommunication againſt thoſe who maintain'd them. This Bull being brought to *Paris*, made a great Noiſe there in the Univerſity. *Gerſon* was intruſted to make a Sermon upon this Subject, wherein after he had obſerv'd that the Writing in form of a Bull might be the Cauſe of Diſorder, and be prejudicial to the Hierarchical Order; That this had been obtain'd by ſurprize, thro' the Importunity of Regulars Mendicants, and before the Pope had examined the Matter; That he was perſwaded, that whenever the Pope was better informed he would revoke it; That the Univerſity thought it intolerable until it was examin'd; That his Deſign was not to ſhew all the Evil which it contain'd, but he might ſay in general, That it would be the Cauſe of much trouble to the whole Hierarchical Order of Superior Prelats, and the inferior who are Pariſh-Prieſts; That he would content himſelf with reading an Act drawn up by the Pariſh-Prieſts, which he would explain, to prevent the evil Conſequences that might enſue. After this, he lays down the following Maxims; That Pariſh-Prieſts are Paſtors of the Hierarchy; That a Pope ought not to ſend Mendicants but where they are wanted, and with the Conſent of the Pariſh-Prieſts; That there may be ſome Occaſions wherein a Penitent ſhall be obliged to confeſs to his Pariſh-Prieſt the Sins which he had already confeſſed to a Regular; That the Privileges of Mendicants ought to have certain Bounds. The Bull of *Alexander* V. was confirm'd by *Eugenius* IV. and afterwards by *Nicholas* V. whoſe Bull alarm'd, as we have ſeen the Univerſity of *Paris* againſt the Mendicants. *Calliſtus* III. had a mind at firſt to maintain this Matter in its higheſt Rigour, and granted a Bull upon this occaſion; but perceiving that he could not compaſs his end, he was forc'd to moderate the Matter by his Bull, dated *Auguſt* the 20th, in 1456. in which he kept a kind of *Medium*, by blaming both one and t'other ſide; for after he had by it confirm'd the Decretals of *Boniface* VIII. *Clement* V. and *John* XXII. he ſaid, That upon the Complaints of the Biſhops and Pariſh-Prieſts, that came to him from all parts againſt the Regulars, who were accuſed of diſobeying theſe Decretals, upon pretence of Privileges and Favours which they have ſince obtain'd; and upon the Information he had receiv'd, That Biſhops, Pariſh-Prieſts, and other Prieſts do alſo moleſt the Regulars, being perſwaded that theſe Regulars ſeduc'd their Pariſhioners from their Pariſhes, by telling them, That they may freely come to their Houſe on Feſtival Days to hear Divine Service; That they are the proper Prieſts and Rectors to whom they ought to make *Eaſter*-Confeſſion; That the Pariſh-Prieſts maintain alſo, That Confeſſions made to Regulars ought to be reiterated; That theſe Diſputes being the Cauſe of Scandal, Hatred, Diviſions and Scruples, he ordains both one and the other to put an end to theſe Conteſts, and each to continue within the ſame Bounds which of Right belonged to 'em, without attempting to invade the Right of others, or to enlarge their own Pretenſions. For which end he renewed the *Clementine Dudum*, revok'd the Enlargements which might be made of it, and all ſuch Privileges which may have been granted beyond what is contained in that Bull, which he declares null; and condemns the Propoſitions which were advanc'd, as well by the Regulars to ſeduce the Pariſhioners from their Pariſh, as by the Seculars againſt the Privileges granted to the Mendicants by this Decretal. *Sixtus* IV. without any regard to this Revocation of *Calliſtus*, reviv'd in 1473. the Bulls of *Alexander* V. and *Eugenius* IV. and gave the ſame Power which the Mendicants had of adminiſtring the Sacraments of the Euchariſt, and Extream Unction, to thoſe whom the Curates refuſed without a lawful Cauſe. But he was afterwards forc'd to explain himſelf upon Occaſion of the Differences which aroſe in *Germany*, between the Mendicants and the Pariſh-Prieſts; and declared by his Bull, dated *June* the 17th, in 1478. 1ſt, That the Orders of Mendicants were very advantageous to the Church; 2d, That the Friars Mendicants ought not to preach, That the Pariſhioners were not obliged to hear Maſs in their Pariſhes on Feſtivals and *Sundays*; 3dly, That neither the Regulars nor the Mendicants ought to ſolicit the Laity to chuſe their place of Burial among them, becauſe in this they ought to be left to their Liberty; 4thly, That the Mendicants ought no more to preach, That Pariſhioners are not obliged to confeſs themſelves at leaſt at *Eaſter* to their Pariſh-Prieſts, becauſe the Pariſhioners are bound of Right to confeſs themſelves at *Eaſter* to their proper Prieſts; That in the mean while, the Friars Mendicants are not excluded by this from hearing Confeſſions, and impoſing Penances according to common Right, and the Privileges which were granted them; 5thly, That the Uſage ſhall be obſerved as to the Hours of Divine Service, That the Regulars ſhall not ſeduce the Pariſhioners from their Pariſhes; and that the Pariſh-Prieſts ſhall not hurt the Mendicants, that ſo there may appear to be a perfect Union and Charity between them. This Deciſion of *Sixtus* did wholly remove the Difficulty about the *Eaſter*-Confeſſion, and plainly decided the Queſtion in favour of the Pariſh-Prieſts.

The Inſtitutions of new religious Orders.

The new Religious Societies inſtituted in this Century, are the Society of Canons Regulars of St. *Saviour*, founded near *Siena*, by *Stephen* a Regular *Auguſtin*, who had leave of the Pope to change the Habit, and was approved by *Gregory* XII. in 1408. to which the Church of St. *Mary* of *Eſcoupetto* of *Florence*, was united; from whence the Monaſtery was called *Scopetto*, and the Canons *Scopettines*; *the Order of Mount* Olivet, which was a Reformation of the *Hieronymites*, who followed the Rule attributed to St. *Jerom*, which was compiled by *Loup*, a Brother to St. *Vincent Ferrier*, and approv'd by the Popes *Gregory* XII. and *Martin* V. the Society

ciety of Canons Regulars of *George* of *Alga*, founded in 1407. by *Lawrence Justinian*, the Patriarch of *Venice*: The Congregation of St. *Justina* of *Padua*, which was a Reformation of the *Benedictine* Order in *Italy*, made by *Lewis Barbe* a *Venetian*, Canon of the Congregation of St. *George* of *Alga*, in 1409. which was approv'd by *Eugenius* IV. and *John* XXIII. and honoured with many Privileges by the Popes: The Congregation of *Bursfeld*, which is a Reformation of the *Benedictines* in *Germany*, that was begun by *John Rhodes*, who passed from the Order of *Carthusians* to that of St. *Benedict*, and was made Abbot of the Abbey of St. *Matthias* near *Treves*, and finished by *John* Abbot of *Bursfeld*, who united many Monasteries into one Congregation: *The Order of Minims*, whose Author was St. *Francis* of *Paule*, who built about the Year 1467. a little Monastery of Regulars near that City, under a Rule which was approved by *Sixtus* IV. *Alexander* VI. and *Julius* II. At first they bore the Name of the *Hermits of St.* Francis, and afterwards that of *the Minims*, because they called themselves in Humility, *Minimi fratres Eremitæ*: *The Order of the Nuns of the Blessed Virgin* Mary, which was instituted at *Toledo* by *Beatrix* at *Sylva*, a *Portuguese* Woman, and approved in 1489. by *Innocent* VIII. upon the Prayer of *Isabella* Queen of *Spain*. While *Beatrix* liv'd they followed the Rule of the *Cistertians*; after her Death they assum'd that of St. *Claire* in 1494. *The Institution of new religious Orders.*

The Military Orders founded in this Century, are that of the *Annunciade*, instituted by *Amideus* V. Count of *Savoy*, in 1420. That of St. *Maurice* instituted by *Amideus* VII. who was afterwards chosen Pope; That of the Golden Fleece instituted in 1431. by *Philip the Good* Duke of *Burgundy*; That of the Knights of *Luna*, by *Renatus* Duke of *Anjou*, King of *Sicily* in 1464. That of the Knights of St. *George*, by *Frederick* III. Emperor; That of St. *Michael*, by King *Louis* XI. in 1469. That of St. *Stephen*, by *Cosmus* of *Medicis*, which was approv'd in 1561. by *Pius* IV. and some others that are less famous. *The Military Orders.*

A DIS-

A

DISSERTATION

ABOUT THE

Author of the Book,

CONCERNING THE

Imitation of JESUS CHRIST.

Wherein the Conteſts that have ariſen upon this Subject are Related, and the Reaſons which have been alledg'd in favour of thoſe to whom it is Attributed; the Manuſcripts, the Editions and Teſtimonies which are made uſe of to maintain the Right of each Pretender, are Examin'd; and upon the whole, an Equitable and Impartial Judgment is given.

A Diſſertation about the Author of the Imitation of Jeſus Chriſt.

THERE never was a Book in the World, whoſe Author was Conteſted with more heat, and about which more Pieces have been Written, than about the Book of the Imitation of Jeſus Chriſt. This Queſtion which appears not to be of any great Conſequence, nor to be worthy of the pains of Learned Men, is now become Famous, by the contrary Pretenſions of two great Religious Societies about it; by the different Judgments which Learned Men have given of it; by the Curious Enquiries which have been made on both ſides; by the great number of Reaſons and Authorities which have been alledg'd; by the Learning and Eloquence of the Contenders, and by the noiſe it has made in the World. All theſe Reaſons have oblig'd us to ſearch this Matter to the bottom in this Diſſertation, wherein we have Collected together all that has been done or written upon this Subject in near Forty different Books, from the beginning of our Age.

SECT.

SECTION I.

A Hiſtory of the Conteſt about the Author of the Book of the Imitation of Jeſus Chriſt, from the beginning of our Age, until this preſent time.

A Diſſertation about the Author of the Imitation of Jeſus Chriſt.

THE Book of the Imitation of Jeſus Chriſt, after it had often appear'd under the Name of St. *Bernard*, was printed many times under the Name of *Gerſon*, and of *Thomas a Kempis*; but ſince the Edition of *Badius*, in 1520. it was more commonly publiſh'd under the Name of *Thomas a Kempis*, and he paſs'd for the Author of it, without much conteſt, until the beginning of this Century, that ſome maintain'd it could not be his. This Doubt was firſt ſtarted in *Spain*, which was grounded upon this, That the Imitation of Jeſus Chriſt was Cited in the Conferences attributed to St. *Bonaventure*, who died before the Birth of *Thomas a Kempis*. Don *Pedro Mauriquez* was the firſt that maintain'd this Opinion in Writing, in a Spaniſh Book Entituled, *Apparejos para adminiſtrar el Sacramento de la Penitentia*, printed at *Milan*, in 1604. Some *Spaniards* having ſpread this Opinion in *Italy*, Father *Roſſignol* a Jeſuit confirm'd it by the Authority of a Manuſcript of the Imitation of Jeſus Chriſt, which he found in the Houſe of the Jeſuites of *Arona*, which was formerly an Abby of the Order of St. *Benedict*, in which it is attributed in four places to *John Gerſen*, or *Geſen*, or *Geſſen*, an Abbot. He believ'd that this Manuſcript belong'd to the Ancient Library of the Benedictines of *Arona*, and communicated this Diſcovery to *Poſſevin*, and *Bellarmin*, who thought this Opinion probable. On the contrary, *Roſweidus* a *Flemiſh* Jeſuit wrote a Letter in 1615. wherein he maintains that *Thomas a Kempis* is the true Author of the Imitation of Jeſus Chriſt, and denies that the Conferences attributed to St. *Bonaventure* were truly his. On the other ſide, *Conſtantin Cajetan* of *Syracuſe*, Abbot of the Monaſtery of St. *Barontus*, of the Order of St. *Benedict*, of the Congregation of Mount *Caſſin*, a Man very Zealous for the Intereſt of his own Order, having the Manuſcript of *Arona* Communicated to him by the Jeſuit *Nigroni*, caus'd the Book of the Imitation of Jeſus Chriſt to be printed at *Rome*, in 1616. under the Name of *John Geſſen*, Abbot of the Order of St. *Benedict*, together with a Diſſertation, wherein he maintains, that the Conferences are *Bonaventure*'s, and that the Manuſcript of *Arona* is a deciſive Piece, to ſhew that the Book of the Imitation is an Abbot's of his Order. *Roſweidus* wrote immediately a Book againſt *Cajetan*, which he Entitles, VINDICIÆ KEMPENSES, *The Defence of Kempis*; wherein he anſwers his Reaſons, and maintains that the Name of *Gerſen* was put for that of *Gerſon*, in the Manuſcript of *Arona*, which did not at all belong to the Ancient Library of the Benedictines of *Arona*, as the Abbot *Cajetan* ſuppos'd, but was brought from *Genua* to *Arona*, in 1599. by Father *Maiole* a Jeſuit, who found it in his Father's Houſe. This Anſwer of *Roſweidus* came forth in 1617. and made *Bellarmin* change his Opinion, becauſe he thought that *Roſweidus* had ſufficiently anſwer'd the Objections of the Abbot *Cajetan*. This latter ſtay'd not long before he made a Reply, but quickly put forth an Apology for his Opinion, which was printed at *Paris* in 1618. And that his Opinion might ſpread thro' the World, he ask'd leave of the Congregation *de Propaganda Fide*, to print the Book of the Imitation of Jeſus Chriſt in *Greek*, under the Name of the Abbot *Geſſen*.

The Canons Regulars being alarm'd at this Deſign, preſented a Petition to this Congregation to hinder it, and deſir'd to prohibit the printing of this Book under any other Name than that of *Thomas a Kempis*. This way of Proceeding did not take effect, and the Conteſt was huſh'd up till the year 1626. in which *Roſweide* reviv'd it, by Publiſhing a fair Edition of the Book of the Imitation of Jeſus Chriſt, in which he inſerted a Diſſertation about the Author of this Book, which he Entituled, *Plain Teſtimonies to prove that* Thomas a Kempis *is the Author of the Imitation of Jeſus Chriſt*. *Bollandus* Reprinted it after the death of *Roſweidus*, in 1630. and 1634. *Francis Walgrave* an Engliſh Benedictin oppos'd to this Edition of *Roſweidus*, a new Edition of the Book of Imitation, under the Name of *John Gerſen*, whom he Entitles Abbot of *Verceil*, printed at *Paris* by *Sebaſtian Hure*, in 1638. with Apologetical Notes about the Title and the Text of this Book, wherein he produces 4 Manuſcripts out of *Italy*, to prove that this Book was *Gerſen*'s, that of *Arona*, that of the Monaſtery of *Padolirona*, where the Name of *Gerſon* is found in two places; that of the Cardinal of *Biſcia*, wherein the Author of the Imitation is call'd *John de Canabaco*, and an Edition of the Imitation at *Venice*, in 1501. under the Name of *Gerſon*; at the end of which, there was written in an ancient Character, *This Book was not Compil'd by* John Gerſon, *but by* John ..... *Abbot of* Verceil, *whoſe Manuſcript is to this day in this Abbey*. From this Remark *Walgrave* Conjectures that *Gerſen* was Abbot of St. *Stephen* of *Verceil*, and there are 4 Manuſcripts, which *Cajetan* calls the Chariot of Gold, upon which *John Gerſen* is Carried in Triumph. Father *Fronto* a Canon Regular of St. *Genvieve* of *Paris*, wrote an Anſwer two years after to this Piece of *Walgrave*'s, Entituled, *Thomas a Kempis Vindicated by one of the Canons Regulars of the Congregation of France*. It was printed by *Cramoiſy*, in 1641.

At

A Diſſertation about the Author of the Imitation of Jeſus Chriſt.

At the ſame time Cardinal *Richlieu* having given Orders to print at the *Louvre* the Book of the Imitation of Jeſus Chriſt; Father *Gregory Tariſſus*, Superior of the Benedictines of the Congregation of St. *Maur*, deſir'd of this Cardinal, that this Impreſſion ſhould be publiſh'd under the Name of *John Gerſen*, a Regular of the Order of St. *Benedict*, whom he affirm'd to be the true Author of this Book, upon the Authority of four Ancient Manuſcripts which were at *Rome*. Cardinal *Richlieu* anſwer'd Father *Tariſſus*, that he would write to *Rome* to have a Certificate from ſome Perſon worthy of Credit, that theſe Manuſcripts were agreeable to what he had ſaid, and gave order to Mr. *Deſnoyer* to ſearch what Light he could find upon this Subject. And it was Reſolv'd that this Queſtion ſhould be Examin'd by the Meſſieurs, *Du Val*, *Hallier*, and St. *Beuve*, Doctors, and by the Fathers *Petavius*, and *Sirmondus*, Jeſuits, who might call in to their aſſiſtance the Priors of St. *German de Prez*, of St. *Genevieve*, and St. *Victor*. Father *Tariſſus* having written to *Rome*, the R. R. F. F. *Dom. Placidus le Simon*, Proctor General of the Benedictines, of the Congregation of St. *Maur*, in the Court of *Rome*, and *Dom John M.* Proctor-General of the Engliſh Benedictines, came on the 30th of *January*, in 1641. to Cardinal *Bagni*, who had been Nuncio in *France*, and pray'd him to look upon the four Manuſcripts which they preſented him, that he might aſſure Cardinal *Richlieu* they did really bear the Name of *John Gerſon*. Cardinal *Bagni* anſwer'd them, that to make an Authentical Inſtrument, it would be convenient to appoint two Perſons expert in theſe Matters, to examine theſe Manuſcripts, and make a Report of them, in the preſence of himſelf, and a Notary. They agreed upon the Sieur *Gabriel Naudæus* Secretary to this Cardinal (in whoſe hands they left the Manuſcripts) and the Sieur *Fioravente Martinel*, one of the Under-keepers and Writers of the *Vatican* Library. The Sieur *Naudæus* having Examin'd theſe Manuſcripts by himſelf, found in that which belong'd to the Cardinal of *Biſcia*, and which was then *Allatius*'s, the Name of *Canabaco* at the top, tho' this might be written by the ſame hand, and by the ſame Writer. He found alſo in this Manuſcript a Bull of the Apoſtolical Legate in *Germany*, which was dated in 1448. which ſhew'd that this Manuſcript was later than that year, whereof he judg'd the Writing to be at the end of the Fifteenth Century, or the beginning of the Sixteenth. As to the Second Manuſcript, which was that of *Padolirona*, he found that theſe words had been written ſome time after the reſt, *Incipit Liber Johannis Gerſon Primus*, which were of a Vermilion more bright and freſh than the reſt of the Title; and that at the end of the ſame Manuſcript *Gerſon* was chang'd into *Gerſen*. As to the Third, which was that of the Abbey of *Cave*, as it was without the Name of the Author, and had only the Figure of a Benedictine upon the firſt Letter, from which they would draw ſome Inference; he Remarks that nothing can be concluded from this Repreſentation, and that there is no manner of proof that this is the Figure of the Author of this Book. The Fourth was not a Manuſcript, but was printed at *Venice* under the Name of *John Gerſon*, and at the bottom of the Page it was obſerv'd, that this Work was not *Gerſon*'s, but *Gerſen*'s, the Abbot of *Verceil*. He meddles not at all with the time of writing this Note, which he judg'd a very late Forgery, and to be put in the room of another which had been carefully eraz'd; that the traces of ſome whole words were ſtill to be ſeen, and even the Letters of *Thomas* which had been eraz'd. Monſieur *Naudæus* having made theſe Remarks, Communicated them to Cardinal *Bagni*, and to Sieur *Fioravente*, who was of the ſame Opinion. The Fathers *Dom Placidus*, and *Dom John* coming afterwards with their Notary, the thing was Examin'd in their preſence, and even the traces of three Letters were pick'd out in the Ancient Title of the firſt Manuſcript, which did not at all correſpond to the new Letters. They did not find that this Report would be to their advantage, and therefore they never order'd an Inſtrument of it to be drawn up before a Notary. But Meſſieur *Naudæus* drew up one by his own Authority, which he cauſed to be atteſted by *Vincent Galeotte*, Auditor to Cardinal *Bagni*, and ſent it the ſame year to the Meſſieurs *Du Puy*.

In *France* Father *Sirmondus* having met with a Manuſcript of the Imitation in the Library of the College of Jeſuits which was Anonymous, but ſuch as he judg'd to be more ancient than *Thomas a Kempis*, founded upon this his Opinion, that *Thomas* was not the Author of it. On the contrary, Father *Petavius* conſidering the agreement of the ſtile of this Book, with that of the other Books which were unconteſtably own'd to be *Thomas a Kempis*'s, made no ſcruple to affirm that it was his, being otherwiſe perſwaded that *Roſweidus* had anſwered all the Difficulties of the Abbot *Cajetan*. Monſieur *de St. Beauve* declar'd, That it was more probable, that this Book was *Gerſon*'s, the Chancellour of the Univerſity of *Paris*, than *Gerſen*'s or *Thomas a Kempis*'s. The Opinion of the other two Doctors is not known. The Reſult of this whole Enquiry was, That the Book of the Imitation was printed at the *Louvre*, without the Name of the Author. Notwithſtanding the Remarks made by Monſieur *Naudæus*, the Abbot *Cajetan* would ſtill maintain his own Opinion, and alledg'd the ſame Manuſcripts atteſted by the bare Inſtrument of a Notary, and the ſame Reaſons which he had formerly made uſe of in an Apology which he publiſh'd at *Rome*, in 1644. for *John Gerſen*, together with a new Edition of the Imitation under his Name.

The Book of *Walgrave*, and the Apology of *Cajetan*, were refuted by a *Flemiſh* Canon-Regular, and by *Simon Werlin*, Rector of *Dieſſen*, who wrote in 1641. a Treatiſe againſt *Walgrave*, and a ſecond in 1647. againſt *Cajetan*: This ſecond was not printed till the Year 1649. after the Death of the Author, with this Title, *Vindiciæ Vindiciarum Kempenſium*.

In

In the same Year Father *Fronto*, a Canon-Regular of St. *Genevieve*, reprinted the Dissertation which had appear'd in 1641. wherein he inserted the Relation of Mr. *Naudæus*, about the Manuscripts of *Rome*. His Work is divided into three Parts. In the 1st he intends to prove, That the Imitation is not *Gersen*'s, nor a *Benedictin* Abbot's; In the 2d, That it is not *Gerson*'s; And in the last, That it is *Thomas a Kempis*'s: And at the same time, he printed the Book in a large Character under the Name of *Thomas a Kempis*. *A Dissertation about the Author of the Imitation of Jesus Christ.*

This Book of Father *Fronto* was, as it were, a new Signal which renew'd the War between the two Parties, whereof one was for *Gersen*, and the other for *Thomas a Kempis*: For immediately Father *Robert Quatremaires*, of the Congregation of St. *Maur*, being a Man of Wit and Learning, but hot and eager, made an Answer to the Book of Father *Fronto*, by Word of Mouth, wherein he accus'd Mr. *Naudæus* of Unfaithfulness in the Examination of the Manuscripts, and in the Relation he had made of them; he suspected him of having falsified the Manuscripts in Question, while he had them in his hands, and of having given this Testimonial, for the Reward of a simple Priory which he had in their Order, altho' it was not given him till four Years after he had sent this Relation to the Messieur *Du Puy*.

Some time after, Father *Francis Walgrave* wrote another Answer, wherein he treats the Sieur *Naudæus* no better. Both the one and the other publish'd a Tract of the deceased Monsieur *Launoy*, Doctor in Divinity, of the Faculty of *Paris*, which was much more wise and moderate; wherein he gives his Judgment about the Author of the Books of Imitation, in favour of *Gersen*, and against *Thomas a Kempis*.

The Sieur *Naudæus* seeing himself attack'd, and accus'd of Forgery and Falsification, did not only make use of the ordinary Defence to Men of Learning, which is, to justify himself by publick Writings, that discover the Innocence of the accus'd; but he had recourse also to the Magistrates to demand Satisfaction, for the Reproach that had been thrown upon him, and presented his Libel to the Court of Justice at *Paris*, praying, That the Copies of the Books of *Quatremaires* and *Walgrave*, might be seiz'd and suppress'd. But the *Benedictins* remov'd the Cause to the Court of Requests at the Palace, wherein the Sieur *Naudæus* offer'd to justify the Truth of his Relation, by exhibiting the Manuscripts. All the Difficulty was how to fetch them from *Rome*. He was Master of the Manuscript of *Allatius*, the Inspection of which plainly shew'd, That the Word *Canabaco* was interlin'd, and added some time after the other Words, tho' it was of the same Writing and the same Vermilion. As to the other three Manuscripts, he could not fetch them, whatever Diligence and Importunity he us'd with the *Benedictines* of *Rome* to produce them: He offer'd even in the Court of Justice to consign a Sum of 3000 Livres, to be distributed for the Benefit of the *Hotel Dieu*, or employ'd to make a Silver Lamp, which should be plac'd before the Grand Altar of the Church of St. *Germain de Prez*, provided the *Benedictines* would send the three Manuscripts in Question within six Weeks, and that these Manuscripts should not be judg'd to agree with what he had said in his Relation. This Process lasted some time; the Canons-Regulars of St. *Genevieve* interpos'd in the Cause, and desir'd that the Book of the Imitation might be prohibited to be printed under any other Name but that of *Thomas a Kempis*. At last, after the Cause had been pleaded by all Parties, it was ordain'd *Feb.* the 12th, 1652. That all reproachful Words which had been us'd by any Party should be suppress'd; That nevertheless Justice should be done upon the Copies of *Walgrave*'s Book which had been seiz'd; That all Persons should be forbidden to print the Book of the Imitation of Jesus Christ, under the Name of *John Gersen*, the Abbot of *Verceil*, and a Permission should be granted to print it under the Name of *Thomas a Kempis*. The *Benedictines* appeal'd from this Sentence of the Court of Requests at the Palace to the Grand Court, but this Appeal was not prosecuted.

While this Cause was depending before the Magistrates, the Writers continued still to publish their Books. Father *Fronto* answer'd the Book of *Walgrave*, and that of Mr. *Launoy*. The Sieur *Naudæus* wrote many Pieces about it in *French* and *Latin*, in an elegant Style, but brisk and passionate, and cruelly outrag'd the poor Abbot *Cajetan* in his Piece, Entituled, *Causæ Kempensis Correctio*. He attack'd also very rudely Mr. *Launoy* in another Piece, Entituled, *Velitatio Kempensis*. An *English* Priest, Confessor to the *English Benedictines* at *Paris*, call'd *Thomas Carr*, who had formerly written in *English* about this Controversy, wrote a Book more moderate than those of Mr. *Naudæus*, to defend the Cause of *Thomas a Kempis*, which he Entituled, *Thomas a Kempis a seipso restitutus*. The chief thing which he did in this Book, was to compare the Terms, Phrases, Sentences and Doctrin of the Book of the Imitation, with the other Books of *Thomas a Kempis*, and thereby to prove, that there is a perfect Agreement between them; yet to this, he added some ancient Editions and ancient Testimonies. Tho' it is not the most elegant, yet it is the most solid Piece that hitherto had been written in Defence of *Thomas a Kempis*. Father *Fronto* produc'd two new Arguments, one taken from the Agreement of the Imitation, with the Books of the Canons-Regular of that time; and the other taken from the Name of *Devout*, which the Canons-Regular assum'd, and is sometimes us'd in the Book of the Imitation of Jesus Christ. Mr. *Launoy* did not keep silence, but wrote a Reply to the Answer of Father *Fronto*. About the same time Father *Vanquaille* wrote also a Confutation of what Mr. *de Marillac* had said in his Preface to the Translation of the Imitation, in favour of *John Gersen*.

But the Canons-Regular had no sooner gain'd their Cause, as to what concern'd the printing of the Imitation, under the Name of *Thomas a Kempis*, but they presently cry'd out *Victoria*, and printed a *Latin* Book, Entituled, *The Triumph of* Thomas a Kempis *over his Adversaries*, which

A Diſſertation about the Author of the Imitation of Jeſus Chriſt.

A Diſſertation was written by Father *Deſnos*, and a Treatiſe in *French*, Entituled, *The Conteſt about the Author of the Imitation of Jeſus Chriſt fully clear'd, by comparing together all the Proofs offer'd by the Benedictines and Canons-Regular, together with the Proofs juſtifying the Claim of* Thomas a Kempis. This Book had not the Name of the Author; but 'tis well enough known, That it was written by Father *Boiſſy*, a Canon-Regular of St. *Genevieve*. It is divided into three Parts: The firſt contains the Proof of the Claim of *Thomas a Kempis*; the ſecond, The Anſwer to the Reaſons which are made uſe of to oppoſe it; and the Third, The Claim of *Gerſen* produc'd and rejected: At the end there are added ſome Pieces juſtifying the Claim of *Thomas a Kempis*. This Book repeats every thing in the beſt Order, which had been ſaid hitherto, to prove that the Book of the Imitation was *Thomas a Kempis*'s. This Book met with no Reply from the *Benedictines*; but Mr. *Launoy* made ſome Notes to it, as to what concern'd himſelf, in a *French* Diſſertation, dedicated to Mr. *de Montmor*.

The Controverſy was for ſome time huſh'd up, till the *Benedictines* gathered from all parts, ſuch Manuſcripts as might give new Strength to their Pretenſions. They fetch'd out of *Italy* the Manuſcripts of *Padolirona*, of *Allatius* and *Cave*, which Mr. *Naudæus* had accus'd of Forgery, and many others out of *Flanders* and *Germany*; and being thus arm'd, they preſented them in 1671. to Mr. *de Lamoignon*, firſt Preſident, at a Conference where the F. F. *Lalemant* and *du Moulinet* oppos'd them, and maintain'd that theſe Manuſcripts were unſerviceable to their Cauſe. Some time after, they addreſs'd themſelves to *Francis Harlay*, Archbiſhop of *Paris*, and pray'd him that theſe Manuſcripts might be examined in his Preſence by Learned Men; to which this Prelat conſented. Whereupon they brought into his Palace, on the 14th of *Auguſt*, 1671. twelve Manuſcripts and ſome ancient Editions, under the Name of *Gerſen*. Mr. *Faure*, Doctor in Divinity, of the Faculty of *Paris*, Father *le Cointe*, of the Congregation of the Oratory, Mr. *Vion* of *Herouval*, Mr. *Valeſius*, Mr. *Baluzius*, and Mr. *Cotelier*, were there preſent: They examin'd theſe Titles in the Preſence of the Archbiſhop, made their Report; of which they drew up a Proceſs in writing, and among other things, judg'd the Writing of the Manuſcript of *Padolirona* to be unchang'd, which the Sieur *Naudæus* had judg'd to be corrupted. Upon this Report, the *Benedictines* reprinted in 1674. *cum Privilegio*, the Books of the Imitation of Jeſus Chriſt, by *Billain*, in a fair Character, under the Name of *John Gerſen*, Abbot of St. *Stephen* of *Verceil*, of the Order of St. *Benedict*, together with the Inſtrument which we juſt now mention'd; and a Diſſertation which they printed alſo apart, written by Father *Delfau*, which produces all the Reaſons which can be alledg'd, to maintain the Opinion of thoſe who believ'd, That *John Gerſen* was the Author of this Treatiſe.

Some time after, the *Benedictines* of the Abbey of St. *Germain de Prez*, receiv'd alſo another Manuſcript from Mr. *Sluſe*, which had at the end the Name of *John Gerſen*, which was examin'd, judg'd unalter'd, and 200 Years old, by the Meſſieurs *Du Cange*, *Herouval*, *Baluzius*, *Valeſius*, *Launoy*, *Cotelier*, and by Father *Cointe*, according to the Act which they publiſh'd, bearing Date *Auguſt* 23d, 1674.

The Canons-Regular put forth in 1677. an Anſwer to the Diſſertation of Father *Delfau*, under the Name of *Vindiciæ Kempenſes*, written by Father *Teſtellette*, a Canon-Regular; which was quickly confuted by ſome Obſervations.

At laſt the Canons-Regular, that they might oppoſe an Authentick Inſtrument to that of the *Benedictines*, made a Collection alſo of the Manuſcripts and Titles upon which they grounded their Opinion; and having examin'd them in Order, in the Preſence of the Archbiſhop of *Paris*, by the Meſſieurs *Faure*, *Baluzius*, *Vion* of *Herouval*, *du Cange*, and by the F. F. *Gardiner* and *Hardouin*, Jeſuites; F. *Du Bois*, of the Oratory, and F. *Alexander*, a *Jacobin*, a Proceſs in writing was drawn up of this Matter, *March* 4th, 1681.

At laſt F. *Dom John Mabillon*, and F. *Dom Michael*, having brought with them at their Return from their Journey into *Italy*, the Famous Manuſcript of *Arona*, together with a Manuſcript of the Monaſtery of *Bobio*, and another of the Church of St. *John* of *Parma*, wherein the Name of *John Gerſen* was found, aſſembled on the 28th of *July*, 1687. the Meſſieurs *Faure*, *Du Cange*, *D' Herouval*, and many other able Men, well vers'd in theſe Matters, who did me the Honour to receive me into their Number; who having examin'd theſe three Manuſcripts, judg'd, That the Name of *Gerſen* was written in them by the firſt Hand; That the Writing of the firſt Manuſcript did not appear leſs ancient than 300 Years; *Non videtur inferior trecentis annis*; That the ſecond was of the ſame Antiquity, and that the third contain'd (before the Book of Imitation) the Rule of St. *Benedict*, which had been fully written and finiſh'd, according to the Date which is at the end, *Auguſt* the 8th, in the Year 1466.

Thus you ſee what is the State of the Controverſy, which remains undecided to this Day, altho' the Proceſs was wholly drawn up, and the Cauſe ripe for a Sentence, from the Books and Reaſons which have been produc'd and alledg'd on both ſides; and were at firſt examin'd, own'd, and verified by Perſons of Probity and Ability, as all muſt acknowledge. Let us now therefore make an Extract out of the Writings, and Exhibits of the Parties, and let us then ſee if there be any way left to give a Deciſion, and in whoſe Favour, Juſtice and Truth require it ſhould be given.

SECTION II.

The Authors to whom the Book of the Imitation of Jeſus Chriſt has been aſcrib'd. Proofs that it is by no means St. Bernard's.

A Diſſertation about the Author of the Imitation of Jeſus Chriſt.

THERE are but four Authors who can have any Pretenſion to the Book of the Imitation of Jeſus Chriſt; St. *Bernard*, *John Gerſon*, the Chancellour of the Univerſity of *Paris* *Thomas a Kempis*, and *John Geſſen* or *Gerſen*, an Abbot: For I will not mention *Ludolphus* the *Saxon*, to whom it has been aſcrib'd in a Manuſcript, and under whoſe Name an ancient Tranſlation of it has been printed, becauſe he has ſo ſlender a Claim, that he cannot with any Congruity, be join'd with the reſt in their Pretenſions.

St. *Bernard* ſeems to have been the firſt who was in Poſſeſſion of it, at leaſt it was under his Name, that the firſt Edition appear'd, that we now have of the Book of the Imitation of Jeſus Chriſt, which was printed in 1485. at *Breſcia*, and taken without doubt, from a Manuſcript more ancient, which went under his Name, *Incipit Opus D.* Bernardi *ſaluberrimum de Imitatione Chriſti, & contemptu omnium Vanitatum Mundi, quod* Joanni Gerſoni *Cancellario attribuitur.* It was alſo under his Name, that the firſt Verſion of the Imitation was made: For in the Inventory of the Books of *John* Count of *Angouleſme* and *Perigueux*, which was made in 1467. and is in the Court of *Exchequer*, we find it under this Title, *The Inventory of the Books which are found in the Cloſet of the deceas'd* Monſeigneur, *on the 1ſt Day of* January, *in* 1467. For towards the end we meet with it in theſe Words, *The Imitation of St.* Bernard, *with many Prayers and Devotions, in common Letter and Paper, which are very much periſhed.* Obſerve theſe laſt Words, which ſhew that this Manuſcript was then very old in 1467. and conſequently, That this Verſion had been made a long while before, from a Manuſcript which went under the Name of St. *Bernard.* Wherefore in the firſt *French* Edition of the Imitation at *Paris*, by *Lambert*, in 1493. 'tis obſerv'd, That till that time this Book had been aſcrib'd to St. *Bernard*, or *Gerſon: Here begins the moſt wholſom Book, Entitled,* De Imitatione Chriſti, *which has hitherto by every one been aſcrib'd to St.* Bernard, *or Mr. John Gerſon:* And in another Edition at *Paris*, by *Lenoix*, about the Year 1500. we have this Title, *The Book of the Imitation of our Lord, aſcribed to St.* Bernard, *or* John Gerſon, *tranſlated out of* Latin *into* French: Laſtly, There are ſtill ſome Manuſcripts, in which it is aſcribed to St. *Bernard*; among the reſt, there is one in the Library of St. *Genevieve*, M. Numb. 413.

In the mean time it is impoſſible to maintain, That it is St. *Bernard's*, and the Book it ſelf affords a demonſtrative Proof, that it is not; for St. *Francis* is quoted in it, in the 50th Chapter of the third Book. *A Man is only of ſo much worth, as he is in your Eyes, Lord, and nothing more; ſays the humble St.* Francis. Now St. *Bernard* died in 1153, and St. *Francis* was not born till 1226. Beſides, the Style of the Book of the Imitation is much more plain, and the Diſcourſe more unpoliſh'd than that of St. *Bernard's*: We muſt therefore ſay, That it was by the Fault of Tranſcribers or Printers, that this Work has been aſcrib'd to him; for they finding it without the Author's Name, join'd to ſome Work of St. *Bernard's*, as it is ſtill to be found in ſome Manuſcripts, thought that it muſt certainly be the ſame Author's, and ſo boldly put his Name to it. This plainly ſhews, that we muſt not always truſt to the Inſcriptions of Manuſcripts, and the moſt ancient Editions. This is all that concerns St. *Bernard.* If the three others had no more Claim than he, or the Reaſons were no leſs convincing for taking it away from them, this Enquiry would quickly come to an end. But the Caſe is not the ſame; for they produce many more Proofs and Teſtimonies, and there can be no Reaſon, without ſome Reply to them, either to eſtabliſh or deſtroy their Claim. And this is what we intend to do in the following Paragraphs, wherein we ſhall firſt examine the Manuſcripts which each produces for himſelf. 2dly, The ancient Editions which they produce, that are almoſt equivalent to the Manuſcripts, becauſe Printing begun a little time after the Publication of this Work, and there are even Manuſcripts later than ſome Editions. 3dly, The Teſtimonies which they alledge. 4thly, The Reaſons they bring to eſtabliſh their Claims. 5thly, The Anſwer they give to the Proofs which are offer'd to deſtroy it.

SECTION III.

An Examination of the Manuſcripts of the Book of the Imitation, which go under the Name of Thomas a Kempis, *a Canon-Regular of* Zwoll.

A Diſſertation about the Author of the Imitation of Jeſus Chriſt.

THE firſt of the contending Parties whom we will hear, is *Thomas a Kempis*, whoſe moſt probable Title is founded upon a Manuſcript of the Imitation, which is to be found in the Jeſuits Houſe at *Antwerp*, written with his own Hand in 1441. as theſe Words written at the end of the Manuſcript, give Reaſon to believe: *Finitus & completus Anno Domini*, 1441. *per manus fratris* Thomæ Kemp. *in monte S.* Agnetis *prope* Zwol, *i. e.* Being finiſh'd and compleated in the Year of our Lord, 1441. by the Hand of Friar *Thomas a Kempis* in the Mount of St. *Agnes* near *Zwoll*. This Manuſcript contains the four Books of the Imitation of Jeſus Chriſt under four different Titles: The 1ſt under this Title, *Uſeful Advertiſements for a Spiritual Life*; alias, *Of the Imitation of Jeſus Chriſt*. The 2d under this, *Advices which carry a Man inward*. The 4th, which is tranſpos'd and plac'd in the room of the 3d, under this Title, *Of the Sacrament of the Altar*. The 3d, which is plac'd laſt, under this Title, *Of the Interiour Speech of Jeſus Chriſt*. And beſides theſe four Books, there are ſome other Treatiſes of *Thomas a Kempis*, viz. *A Treatiſe of the Diſcipline of thoſe who are in the Cloyſter*; *A Letter of a Devout Perſon to a Regular*; *A Recommendation of Humility, of the Mortified Life, the Peaceable Life of good Men*; *Of the Elevation of the Heart*; *A ſhort Advice about External Behaviour*. Now all theſe Treatiſes are, without Diſpute, *Thomas a Kempis*'s; from whence it is inferr'd, That the four firſt are alſo his, and ſo much the rather, becauſe if they had been another Author's, he would not have fail'd to have ſet down his Name. This Manuſcript is Authentick, for it is mark'd at the beginning, *That it is at the Monaſtery of the Canons-Regular of Mount-ſaint* Agnes, *a Virgin and Martyr, near to* Zwoll. And afterwards, we find written with a later Hand, That Friar *John Latomus*, a Regular of the Order of Regulars, in the Houſe near *Herental*, Miniſter-General of this Order, having viſited the Monaſtery of St. *Agnes*, near *Zwoll*, had remov'd the Ruins of this Monaſtery, leſt it ſhould entirely be loſt, and carried it to *Antwerp*, where he had left it in 1577. in the hands of his Ancient and Faithful Friend *John Beller*, who had given it in favour of his Children, to the F. F. of the Society of Jeſus, in 1590.

Thoſe who maintain, That *Thomas a Kempis* is not the Author of the Book of the Imitation of Jeſus Chriſt; Anſwer, That this Manuſcript rather favours them than the contrary: 1ſt, Becauſe it proves only, that *Thomas a Kempis* is the Tranſcriber of the Books of Imitation, and not that he is the Author of them. This is all that is ſignified by what is ſet down at the end, and the ſame Obſervation is to be met with in a Volume of a Bible, written by *Thomas a Kempis*; *Finiſhed and Compleated in* 1439. *on the Vigil of St.* James, *by the hands of Friar* Thomas a Kempis, *&c.* which ſhows, That this is the common and ordinary Form which meer Tranſcribers us'd to make uſe of at that time. 2dly, That tho' this Manuſcript be written with the hand of *Thomas a Kempis*, yet it cannot be ſaid, That this is the Original of that Book, becauſe it is evident, and confeſſed by all the World, That there are Manuſcripts of the Book of Imitation, more ancient than this; among the reſt, a Manuſcript of the firſt Book, which ends thus, *Here ends this Treatiſe written in the Council of* Baſil, *in* 1437. *and finiſh'd with the help of God, by me* Gottingen: It cannot therefore be ſaid, That this is the Original of *Thomas a Kempis*'s Compoſition; it can be no more than a Copy which he wrote out of his own Works. 3dly, There are ſome things in this Manuſcript which may make it doubtful, whether *Thomas a Kempis* be the Author of the Book; for if he were, 'tis reaſonable to believe, That he would not have plac'd the fourth Book in the room of the third; he would not have left in it ſo many Faults, ſuch as Omiſſions, particularly at *B.* 1. *ch.* 13. after this Verſe, *Principiis obſta, ſero medicina paratur*, this other Verſe neceſſary for compleating the Senſe, is omitted, *Cum mala per longas invaluere Moras*, and at *B.* 2. *ch.* 11. *Raro invenitur tam ſpiritualis*, the Word *invenitur* is forgotten; and groſs Faults, as at *B.* 1. *ch.* 12. *Non bene nobis creditur*, for *de nobis*; at *B.* 2. *ch.* 5. *Debes habere* for *velles habere*, B. 4. (which is the third Book in the printed Copies) *ch.* 36. *ſuccumbi* for *ſuccumbere*, *ch.* 55. *ſtips* for *ſtipes* or *ſtirps*; and Words repeated twice and eraz'd. If theſe things be true, ſay they, then thoſe who publiſh'd the Book of the Imitation under the Name of *Thomas a Kempis*, have not in every thing follow'd this Manuſcript as they ought to have done, if it were certain that this was the laſt Copy of the Author, which ought therefore to be moſt correct. 4thly, 'Tis pretended, That this is not a Proof that the Imitation is *Thomas a Kempis*'s, becauſe it is joyn'd to the Works which are aſcrib'd to him, That there are very often found in one and the ſame Volume, the Works of different Authors; and perhaps there may be ſome cauſe to doubt, whether theſe other Works which are joyn'd to this, are all of them *Thomas a Kempis*'s.

To the 1ſt Objection it is reply'd, That 'tis true, it cannot be inferr'd meerly from the Words that are at the end of this Manuſcript, That it is *Thomas a Kempis*'s; nay 'tis confeſs'd, That

in Humility he would not put his Name to this Work, That he lov'd rather to paſs for the Tranſcriber than the Author of it; but ſtill it is pretended, that this being join'd to the other Works which are unconteſtably his, in one and the ſame Manuſcript, all written out with his own hand, 'tis no ways probable that it ſhould be any other Author's; and ſo much the rather, becauſe *Thomas a Kempis* did not make any Diſtinction between them, and never obſerv'd that the Imitation was another Author's. As to the 2d, That 'tis not pretended, that this Manuſcript was the firſt Original of *Thomas a Kempis*, but that it was only a Copy written out in 1441. of a Work which he compos'd about the Year 1410. As to the 3d, 'Tis reply'd, That an Author who tranſcribes his own Work, may ſometimes commit Faults through Inadvertency; That the Tranſpoſal of the Book is not a Fault, ſince theſe Books never had any certain Order; That the Verſe *Cum mala per longas*, &c. is omitted not only in this Manuſcript, but in many others which go not under the Name of *Kempis*; and that *Cajetan* and *Walgrave* did think it needleſs, ſince they have not put it in their Editions. As to the laſt, 'Tis reply'd, That this Manuſcript being written from beginning to end, with the hand of *Thomas a Kempis*, it cannot be ſaid, that it was by chance he join'd theſe Works together, and that 'tis no wiſe probable, he ſhould write a Treatiſe which is none of his, with thoſe Treatiſes which are his, and never make any Diſtinction between them. *A Diſſertation about the Author of the Imitation of Jeſus Chriſt.*

There is another Manuſcript alſo written with the hand of *Thomas a Kempis*, which has a Declaration written at the end of it, in 1586. by *John Ulimmerius*; *Hic liber eſt ſcriptus manu & characteribus Reverendi & Religioſi Patris*, P. Thomæ Kempis, *Canonici Regularis, in Monte St.* Agnetis, *qui eſt Autor horum libellorum devotorum:* Joannes Ulimmerius *ſcripſit*, 1586. This Manuſcript is in the Library of St. *Martin* of *Louvain*, it contains the Soliloquy of the Soul, the three firſt Books of Imitation, the Treatiſe of the Elevation of the Soul, a brief Advice for ſpiritual Exerciſe, the Treatiſe of the Sacrament (which is the fourth Book of Imitation) whereof there is nothing but the Preface: 'Tis partly written on Parchment, and partly on Paper. There are in it the ſame Omiſſions which are in the other, and the ſame Reflections may be made upon them; and ſo much the rather, becauſe it is not himſelf, but another who teſtifies, that it was written with the hand of *Thomas a Kempis*, and that he is the Author of it; and this he did in 1586. which is more than a Hundred Years after his Death; which renders his Teſtimony, both as to the Writing and Compoſure of *Thomas a Kempis*, of little Authority. Thoſe who have ſeen theſe two Manuſcripts, and might have compar'd them together, have never told us, whether the hands be like one another. Let us now proceed to the other Manuſcripts, which are not written out with the hand of *Thomas a Kempis*, but only go under his Name, which are produc'd by the F. F. of St. *Genevieve*.

The firſt is a Manuſcript of St. *Martin* of *Louvain*, which contains the little Garden of Roſes, and three Books of Imitation, *viz.* the 1ſt, the 4th, and the 3d, at the end whereof theſe Words are read; *Expliciunt tractatus quatuor Fratris* Thomæ Kempis *devoti & interni, ſcripti, illuminati & ligati per manus fratris* Symonis Jacobi, *de* Leydis, *Profeſſi in* Leyderdorp, *pro tunc Socii Rectoris hujus Monaſterii ſancti monialium Antiquarum in* Aemſtelredam *Anno ſcilicet Domini* 1482. *in profeſſo* Willibrord *Epiſcopi*, i. e. Here end the four Treatiſes of Friar *Thomas a Kempis*, a devout and inward Man, written, enlightned, and bound up by the hands of Friar *Simon James*, of *Leyden*, a Regular of *Leyderdorp*, at that time the Companion of the Rector of the Ancient Nuns of this Monaſtery of *Amſterdam*, in the Year of our Lord, 1482. on the Feſtival Day of St. *Willibrord*, Biſhop. Here is a Manuſcript of 1482. whoſe Tranſcriber does plainly aſcribe three Books of the Imitation to *Thomas a Kempis*.

The ſecond is a Manuſcript of the Houſe of St. *Peter* and St. *Anthony*, at *Delhem*, wherein there is found an Extract taken out of the Treatiſe of the Cloyſter of the Soul, by *Hugo Foliot*, written in 1475. and the Book of Imitation under this Title, *A Treatiſe of the Contempt of the World*; at the end whereof there is written with another hand: *Explicit libellus de Contemptu Mundi, quem fecit frater* Thomas Kempis, *profeſſus in Monte* Agnetis *Ordinis Canonicorum Regularium, obiit ætatis ſuæ Anno* 92, *in Ordine devotus* 65, *requieſcat in perpetua pace de primis pro quo ſolvi debitum, Anno* 1471. Coſmæ & Damiani *quo Anno obiit*, i. e. Here ends the Book of the Contempt of the World, which was made by Friar *Thomas a Kempis* a Regular of *Mount-Saint-Agnes*, of the Order of Canons Regulars, who died in the 92 Year of his Age, in the 65 after his Admiſſion into his Order, and in 1471. on the Day of St. *Coſmas* and St. *Damian*: Let him reſt in Eternal Peace. This Manuſcript does not contribute much to confirm the Claim of *Thomas a Kempis*, becauſe this Obſervation was not made with the hand of him who wrote the Manuſcript, who left the Treatiſe Anonymous.

The third is a Manuſcript of the Canons-Regular of the Holy Croſs of *Ausburg*, which contains four Books of the Imitation, at the end whereof are found theſe Words; *Compilator hujus Opuſculi fuit quidam frater* Thomas *nomine de Conventu & Ordine Canonicorum Regularium Ordinis St.* Auguſtin, *Montis ſanctæ* Agnetis Trajectenſis, *i. e.* The Compiler of this Treatiſe is Friar *Thomas*, of the Convent and Order of Canons-Regulars, of the Order of St. *Auguſtin*, of *Mount-Saint-Agnes*, of *Utrecht*. *Bollandus* and *Heſerus* have pretended, that this Manuſcript is of the Year 1440, but in that which was produc'd by the Canons-Regulars of St. *Genevieve*, there was no Date at all, and thoſe who are well vers'd in theſe Matters, could not pitch upon the time in which it might be written; and therefore we cannot tell, whether it be more ancient or later than that of 1441. beſides, That *Thomas a Kempis* is here deſcrib'd only as a Compiler.

The

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The fourth is a Manuſcript in the Library of St. *Martin* at *Louvain*, which at the head of the firſt Book, has the Name of *Thomas a Kempis, Liber primus fratris* Thomæ a Kempis, *Canonici Regularis de Imitatione Chriſti.* This Manuſcript has its Date at the end, which is but in the Year 1524. *Ultima* Decembris *finientis Anni* 1524. *in Feſto St.* Sylveſtri *Papæ & Confeſſoris.*

They alledge alſo many other Manuſcripts which have been ſeen and quoted by thoſe who have written about theſe Matters, whoſe Teſtimonies they relate, as a Manuſcript of the Convent of the *Carthuſians* at *Bruſſels*, written in 1463. containing the four Books of Imitation without the Name of the Author indeed, but only under the Title of a Regular: *Explicit devotus tractatus cujuſdam Regularis, de interna locutione Chriſti ad Animam fidelem, ſcriptus per manus* Jacobi Baeuſt, *Laici redditi. Finitus in Anno Jubilæo*, 1473. *die menſis* Octobris, *& pertinet ad* Carthuſienſes *Domus Sylvæ Sancti* Martini *prope* Geraldi *Montem.* This Manuſcript is cited by *Chifletius*, in the 7th Chapter of his Apology, and he affirms that he had it in his hands. There is another Manuſcript at *Utrecht* cited by the ſame Author, upon the Credit of *Lappius*, who believ'd it to be of the 14th Century, in which the Name of *Thomas* a Regular is thrice repeated. There are two Manuſcripts in the Monaſtery of St. *John Baptiſt*, of *Rebdorf*, without Date, which according to the Certificate of Father *Breidendonch*, Subprior of this Monaſtery, and of a Notary, go under the Name of *Thomas a Kempis*; a Manuſcript in the Library of *Affligheu*, cited by *Sanderus*, upon the Teſtimonial of Father *Cambiere*, a *Benedictine* Regular of that Abbey, which goes under the Name of *Thomas a Kempis*; a Manuſcript in the Monaſtery of Canons-Regulars of *Maſeyke*, quoted by *Roſweidus*, which was written in 1477. by *Cornelius Offermans*, which goes under the Name of *Thomas a Kempis*; a Manuſcript in the Library of *David Ehinger*, of the City of *Kirchen*, in the Dutchy of *Wirtemberg*, quoted by *Proſper Farandus*, which contains three Books of the Imitation, with the Name of *Thomas a Kempis*; upon which it is obſerv'd, that this Book is of the Author's hand, who wrote it in 1425. But ſince there is now no ſuch Manuſcript, neither is it ſaid, with what hand this is obſerv'd, no great matter can be built upon it: A Manuſcript in the Library of *Ausburg*, atteſted by the Surrogat Biſhop of that City, without any Date, wherein the Imitation carries the Name of *Thomas a Kempis*; a Manuſcript in the Library of *Ausburg*, which contains four Books of the Imitation under the Name of *Thomas a Kempis*, as the Catalogue printed in 1633. gives ground to believe; and wherein there is no more but the laſt joyn'd to the other Treatiſes of *Thomas* a Canon-Regular of *Mount-Saint-Agnes* in a Volume, on the 1ſt Page whereof it is obſerv'd, That this Book was for the Uſe of Friar *John Lefort*, a Reader of Divinity, and that it was given in 1490. in the *Octave* of St. *Martin*, by *John Carpenter*, Provincial of the Order of the *Carmelites.*

To theſe particular Manuſcripts of the Imitation of Jeſus Chriſt, which go under the Name of *Thomas a Kempis*, we may joyn the Ancient Collections of the Works of this Author, among which the Imitation is plac'd. The 1ſt is a Manuſcript in the Library of the Monaſtery of St. *Barbe*, of the *Carthuſians* of *Collen*, containing divers Treatiſes, the Titles whereof are at the Top, *viz.* *The Mirrour of* Henry *of* Heſſe, *the Book of diſcerning Spirits by the ſame*, and afterwards, *Some Tracts of a Devout Regular* (where ſome Perſon has added on the Margin, *whoſe Name is* Thomas Kempis, *of a Convent near to* Zwoll) *Of the Sacrament of the Altar*; *Of the ſeven things which moſt pleaſed God in his Elect*; *The* Breviloquium *of Spiritual Exerciſes*; *A Treatiſe of ſome Vertues*; *The Soliloquy of the Soul by way of Dialogue*; *The little Book which is call'd, Qui ſequitur me.* Towards the end of the Book, about the Sacrament of the Altar, 'tis obſerv'd, That this Treatiſe was written in 1447. on St. *Simon* and St. *Jude*'s Day. The two firſt Treatiſes of this Manuſcript, which are *Henry Heſſe*'s, and the laſt which is the firſt Book of the Imitation, are written in a different hand from the reſt, which are written in a hand reſembling that in which the Catalogue is written. This was the Judgment of men well vers'd in theſe matters: But the Name of *Thomas a Kempis* appears to be written lately. There are alſo two other Collections alledg'd, one which is in the Monaſtery of *Benedictines* of Mount *Blandin*, near *Gant*; which according to the Certificate of Father *Vanheul*, Library-keeper to this Abby, authoriz'd by the Dean of the Church of *Gant*, contains many Works of *Thomas a Kempis*, which begin with the Sermons to the Novices, together with their Preface, which is Entituled, *Here begins the Prologue of that devout Man Friar* Thomas Kempis, *a Prieſt, a Canon-Regular profeſs'd, who died in the Monaſtery of St.* Agnes *near* Zwol; after this follow the Sermons: There are many other Works of the ſame Author, among which is found that of the Imitation. This Manuſcript has no Date, and there was never any Judgment given of its Antiquity. The third Collection is, that which is found in the Library of the *Benedictines* of St. *Martin* at *Tournay*, which is alledg'd by *Chifletius*, it contains the Book of the Diſcipline of thoſe who are in the Cloyſter; Spiritual Exerciſes; the Treatiſe of a Man's Acknowledgment of his own Frailty; A ſhort Advertiſement of the Spiritual Exerciſe; Uſeful Advices for a ſpiritual Life (this is the 1ſt Book of the Imitation) Advertiſements which carry a man inward (that's the 2d Book) and at the end is written with the ſame hand and in Red, Friar *Thomas a Kempis*, Canon-Regular of the Monaſtery of St. *Agnes* near *Zwoll*, in the Dioceſe of *Utrecht*, wrote the Tracts above recited. This Manuſcript is without Date.

To theſe Collections we may add the Manuſcript Catalogues of Books, wherein the Imitation is found commended under the Name of *Thomas a Kempis*, ſuch as that of the Library of *Endovia*, which is join'd to another Catalogue of *Sancta Maria* of *Arnhem*, dated in the Year 1472. A Catalogue of the Books of about a hundred Libraries of *Germany*, which contain ſhort Characters of Authors, wherein there is found at Page 302. what follows, *Friar* Thomas a Kempis, *of the Dioceſe*

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Dioceſs of Collen, *a Canon-Regular at Mount St.* Agnes *near* Zwoll, *of the Dioceſs of* Utrecht, *being well vers'd in the Holy Scripture, has Compil'd many Tracts, which are witneſſes of his Devotion, and uſeful for Regulars*; viz. *Advertiſements for a Spiritual Life, otherwiſe call'd, of the Imitation of Jeſus Chriſt*; *Advices which lead to an inward Life, and of inward Converſation*; *of Internal Conſolation or Speech*; *of the Holy Communion, or the Preparation of a Man for the Communion.* There is another Catalogue joyn'd to the preceeding, wherein at the Letter T. there is put under the Name of *Thomas a Kempis* the four Books of the Imitation, together with the Book of the Three Tabernacles, and of *Mary* and *Martha*; theſe three Catalogues are in the Library of St. *Martin* of *Louvain.* There is alſo a Catalogue in the Library of St. *Maria* of *Arnhem*, dated in 1496. wherein the four Books of the Imitation are found under the Name of *Tho. a Kempis.* Three ancient Catalogues in the Library of the Monaſtery of St. *John Baptiſt de Rebdorf*, containing the Titles of all the Works of *Thomas a Kempis*, among which are found the Books of the Imitation; whereof one bears date 1488. and goes under the Name of Friar *Nicolas Numan* of *Frankfurt*, a Regular of *Frankendal.* An Obſervation which is at the end of the Monaſtery of St. *Catherine* of *Ausburg*, wherein are the Lives of *Gerard* and *Florence* in German; wherein 'tis obſerv'd that this Book is *Thomas a Kempis*'s, who wrote a Devout Book of the Imitation of Jeſus Chriſt.

The General Anſwer which is given to all theſe Manuſcripts is this, that being all later than that of *Antwerp*, in 1441. which has the Name of *Thomas a Kempis* at the end of it, altho' it be only in the quality of a Tranſcriber, and not of the Author, it was very poſſible that one of theſe might be taken for the other, and that the Book might be aſcrib'd to *Thomas a Kempis* as the Author, which he had only Tranſcrib'd. That this it is which has deceiv'd ſome of thoſe who have ſince Copied out or Printed this Work, and many Authors who have aſcrib'd it to him. That there is not any Manuſcript found before the year 1441. which goes under the Name of *Thomas a Kempis*, and that there were many of the ſame time and ſince that, which are Anonymous. That theſe Manuſcripts are not more conſiderable nor more ancient than thoſe which aſcribe the ſame Book to St. *Bernard*, to *Gerſon*, or *Gerſen*, even while *Thomas a Kempis* was alive. But on the contrary, the latter are more ancient. That no where but in *Flanders* or *Germany* are there any Manuſcripts to be found which go under the Name of *Thomas*, and that all thoſe which are in *France* and *Italy* are anonymous, or go under the Name of *Gerſon*, or *Gerſen*; which ſhews that thoſe who firſt put his Name to the Manuſcripts, were deceiv'd by the Manuſcript of *Thomas a Kempis*, in 1441. That in the Manuſcripts which carry the Name of *Thomas a Kempis*, the four Books are parted, and under different Titles, as if they were four different Treatiſes, and often they are tranſpos'd; whereas in the greateſt part of the other Manuſcripts which are more ancient, the four Books of Imitation are plac'd there under the ſame Title, and in their Natural Order. Theſe are the Exceptions which are made againſt the great number of Manuſcripts which are alledg'd on behalf of *Thomas a Kempis*, which depend upon the Manuſcripts which the others produce, whereof we ſhall ſpeak hereafter. Let us now come to the Editions which have been made under the name of *Thomas a Kempis.*

SECTION IV.

The Editions of the Book of the Imitation of Jeſus Chriſt under the Name of Thomas a Kempis.

'TIS true, the Firſt Edition which is alledg'd with a Date of the Imitation of Jeſus Chriſt under the Name of *Thomas a Kempis*, is in 1475. tho' the Copy of it is never produc'd; but then 'tis ſaid that there is one in the Library of the Republick of *Ausburg*, *Cod.* 32. of Theological Books, wherein the 4 Books of the Imitation are printed in Folio, without a Date indeed, but at the end there is found this Note, *Viri Egregii Thomæ Montis Sanctæ Agnetis in Trajecto Regularis Canonici, Libri de Chriſti Imitatione numero quatuor finiunt feliciter, per Zanitherum Zainer ex Rentlingen progenitum, literis impreſſi aheneis: i. e.* Here end the 4 Books of the Imitation of Jeſus Chriſt, by that Excellent man *Thomas* a Canon Regular of Mount St. *Agnes* of *Utrecht*, printed in Letters of Braſs by *Gonther Zainer*, a Native of *Rentlingen*; *Zainer* died *April* the 14th, in 1475. as is prov'd by the Burial-Book of the Canons Regular of the Holy-Croſs of *Ausburg*, and therefore this Edition muſt be more ancient than the former. There is an Edition of the Mirror of Human Life by *Roderic* of *Zamora*, printed in 1471. by *Zainer.* And laſtly it is obſerv'd upon the Copy whereof we are now ſpeaking, that it was bought by the Convent of Friars Carmelites of *Ausburg.* Suppoſing the truth of theſe matters of Fact, it cannot be deny'd but the Books of the Imitation were printed under the Name of *Thomas a Kempis*, a little time after his Death.

The Second Edition which is alledg'd is that of *Strasburg*, in 1487. 'Tis ſaid that it was in the Library of *Prague*; and *Heſerus* relates that he found it at *Ausburg*, in the Library of the Canons

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Canons Regular of St. *George*. It begins thus; *Incipit Liber primus fratris Thomæ de Kempis, Canonici Regularis, Ordinis St. Auguſtini, de Imitatione Chriſti, & de contemptu omnium vanitatum Mundi, Capitulum primum. Qui ſequitur me*, &c. and at the end, *Fratris Thomæ de Kempis de Imitatione Chriſti, & de contemptu omnium vanitatum Mundi, devotum & utile Opuſculum finit feliciter, Argentinæ impreſſum, per Martinum Flach, Anno Dom.* 1487.

There is alſo alledg'd another Edition in the ſame year at *Nuremberg*, which is mention'd in the Addition to the Hiſtory of the Library of *Nuremberg*.

There are 3 Editions in 1480. one at *Ingolſtad*, the other at *Lyons*, and a 3d at *Memmingen*, and one at *Lunenburg*, in 1493.

The firſt which fell into our hands is the French at *Paris*, in 1493. which we have already quoted, and has theſe words at the top, *Here begins the moſt wholſom Book Entituled, Of the Imitation of Jeſus Chriſt our Lord, and a perfect contempt of this miſerable World; which by ſome has been hitherto aſcrib'd to St.* Bernard, *or Mr.* John Gerſon, *tho' really it does not belong to them: For the Author of this Book under our Lord, was a Venerable Father, and moſt Devout Canon-Regular, who in his own time liv'd in a Regular Obſervation of the Rule of my Lord St.* Auſtin, *Nam'd Friar* Thomas de Kempis.

After this follows an Edition of the Works of *Thomas a Kempis*, in 1494. at *Nuremberg*, by *Gaſpar Hochfeder*, by the Care of *Peter Danhauſſer*, and at the ſollicitation of *George Pickamer*, Prior of the Carthuſians of that City, wherein the Treatiſe of the Imitation is at the head of all the Works, with this Obſervation; *Dulciſſimi & Divi Thomæ de Kempis viri piiſſimi, religioſiſſimiq; de Imitatione Chriſti, Opus: quod falſo apud vulgares Gerſoni Pariſienſi Cancellario impingitur.*

There are alſo before that at *Paris*, one by *Badius* in 1520. which ſome have thought to be the firſt Edition, under the Name of *Thomas a Kempis*; that of *Collen*, in 1507. and that at *Antwerp*, in 1519.

In the Editions of the Works of *Thomas a Kempis* by *Badius*, in 1520, 1521, and 1523. the Book of the Imitation is there with this Note, that it was falſly aſcrib'd to *Gerſon*. It was alſo printed at *Venice*, in 1535. among ſome Works of *Thomas a Kempis* with the ſame Note. I paſs over in ſilence the *Paris* Editions of the years 1541, 1549, 1561, and 1574. and at *Antwerp*, in 1535, 1550, 1552, 1559, 1575, 1587, 1592, 1599, 1607. after which follow'd that of 1616. by *Bellerus* from the Manuſcript written with the Author's own hand, in 1441. at *Lyons* in the years 1554, 1555, 1596, and 1601. at *Vienna* in *Auſtria*, in 1561. at *Lisbon* in the ſame year; at *Dilingen* in the years 1571, and 1576. at *Baſil* in 1563. in which the 3 firſt Books are turn'd into fine Latin by *Sebaſtian Caſtalio*, which have been publiſh'd ſince after the ſame manner by *Francis Toll*, who Tranſlated the 4th Book, and printed them together at *Antwerp*, in 1575. at *Collen* in the years 1575, 1582, 1591, 1601, 1607, and 1610. and at *Rome*, in 1583. wherein the Book of the Imitation is printed under the Name of *Thomas a Kempis*, a Canon Regular, or with this Obſervation, that it has been falſly aſcrib'd to *Gerſon*. Neither ſhall I mention the Editions in Vulgar Tongues, ſuch as the French Verſion, printed in 1565. the Italian printed at *Venice* in 1569. a Spaniſh Verſion of *Louis de Grenada*, printed in 1542. two other Verſions in the ſame Tongue, printed in 1615, and 1633. a Verſion into Flemiſh by *Nicholas Winge* a Canon-Regular of *Louvain*, printed at *Louvain* in 1584, and 1576. and at *Antwerp*, in 1591. a German Verſion printed at *Dilingen* in 1554, and 1555. the Tranſlations into the Turkiſh Language, in 1580. into the Bohemian in 1600. into the Engliſh in 1611. into the Greek at *Ausburg*, in 1615. into the Japan, Arabick and Hungarian Tongues in 1636.

This multitude of Editions does no ways terrify the Adverſaries of *Thomas a Kempis*, for the latter are of no great Authority, and to the former they oppoſe Editions equally ancient, which aſcribe this Book to St. *Bernard*, or to *Gerſon*, under whoſe Name it appear'd many times in *Italy*, and *France*, before the Name of *Thomas a Kempis* was mention'd. Theſe Editions were Publiſh'd ſince the death of the Author, at a time when ſome in *Germany* and *Flanders* thought the Book of Imitation was his; and they are either in *Germany*, or *Flanders*; for there is never an ancient Edition in *Italy* or *France* under the Name of that Author; but they are almoſt all under the Name of *Gerſon*. Laſtly, It is not by Editions that we muſt decide this Queſtion, but by Manuſcripts; for if another Author has ſome of theſe more ancient than *Thomas a Kempis*, this Book can be none of his.

If thoſe which go under the Name of *Gerſon*, or *Gerſen*, are more ancient and more authentical than thoſe which go under the Name of *Thomas*, 'tis more natural to aſcribe it to them than to this latter. Upon this depends the Deciſion of the Queſtion, and the number of later Editions ought not to be any prejudice againſt the Manuſcripts.

SECT.

SECTION V.

The Testimonies of Authors which are alledg'd in Favour of Thomas a Kempis.

A Dissertation about the Author of the Imitation of Jesus Christ.

THE Testimony of Cotemporary Authors who wrote and liv'd immediately after an Author, is of great moment to discover his true Works; and many such Testimonies are produc'd to prove that the Book of the Imitation is *Thomas a Kempis*'s.

The 1st is *John Busch*, a Canon-Regular of *Windesem*, who finish'd the Chronicle of his Monastery in 1464. as he himself observes in his Preface, and as may be inferr'd from *Chap.* 4. and 5, of the 2d Book of that Chronicle, wherein he remarks that it was more than 70 years since the Monastery of *Windesem* was founded. This Author speaking in *Chap.* 21. of the 2d Book of the death of *John* of *Huesden*, Prior of the Monastery of *Windesem*, says, that a few days before his death it happen'd that two considerable Friars of Mount St. *Agnes* near *Zwoll*, of his own Order, came to meet this Prior, and consult him about some things; of whom, one was Friar *Thomas a Kempis*, a man of an Exemplary Life, who wrote many devout Books, (*viz.* He that follows me, Of the Imitation of Jesus Christ, with some others,) and the next Night he had a Dream which presag'd future things; For he saw in the Night time a Meeting of Blessed Spirits in Heaven, who crowded as it were for the death of a certain Person; and when he heard the Bell Knowl, as it us'd to do for a Dying-man, he awoke out of Sleep; and from hence he conjectur'd that the Prior of *Windesem* would quickly die. *Contigit ante paucos dies sui obitus, ut duo fratres notabiles de monte Sanctæ Agnetis prope Zwollis Ordinis nostri, dictum Priorem nostrum super certis rebus consulturi in Windesem advenirent, quorum unus frater Thomas de Kempis, Vir probatæ vitæ, qui plures devotos libros composuit, Viz. Qui sequitur me, De Imitatione Christi, cum aliis, nocte insecuta somnium vidit præsagium futurorum. Aspexit namq; in visu noctis concursum Spirituum beatorum fieri in cœlestibus, quasi pro alicujus morte celeriter festinantium statimq; tabulam tanquam pro morientis exitu in somnis audivit pulsari, ut exinde experrectus evigilaret. In se itaque reversus cæpit tacite cogitare, quod Prior in Windesem in brevi esset migraturus.* This Passage is not only printed by *Busch*, but is found also in a Manuscript of the Abbey of St. *Martin* of *Louvain*, and in another Manuscript of St. *Peter* and St. *Anthony* of *Dalhem*, which were exhibited by the Canons Regular of St. *Genevieve*, in a Manuscript of the Library of *Utrecht*, and in that of *Rebdorf*, according to the Authentick Testimonies of the Library-Keeper of *Utrecht*, and the Suffragan Bishop of *Ausburg*. The Manuscript in the Library of *Rebdorf*, was written in 1477. by Friar *John Offenburg*, aged 70 years, as is observ'd in the Manuscript. *Finit feliciter per me fratrem Joannem Offenburg in Kerpgarten Professum feria tertia ante Dionysii festum, anno ætatis meæ circiter septuagesimo, anno vero Incarnationis* 1477. *sine speculo oculari scriptum.* This *Offenburg* died in 1479. as is observ'd in the same Page, *Anno Incarnationis Dominicæ* 1479. *obiit idem frater Joannes Offenburg.* Nevertheless this Parenthesis is suspected of Forgery, *Quorum unus frater Thomas de Kempis*, &c. or at least these words, *Qui sequitur me, de Imitatione Christi*; and 'tis pretended the Parenthesis was added some time after. First, Because it has no Connexion, nor Relation to what goes before, and what follows after. Secondly, Because it promises to speak of two Friars, and yet it names only *Thomas a Kempis*. Thirdly, Because in order to the Revelation of this Vision, it was needless to alledge that *Thomas a Kempis* had wrote Devout Books. Fourthly, Because it seems to be an Affectation among these Books to name only the Imitation of Jesus Christ. That if one observes narrowly this Construction, *qui plures devotos libros composuit*, viz. *Qui sequitur me, de Imitatione Christi*, he will find it very probable that these words, *viz. Qui sequitur me, &c.* are added. This Conjecture would be past all doubt, if there be, as one told me, a Manuscript of the Chronicle by *Busch*, written in 1464. wherein this Parenthesis is not to be found; for the Manuscripts wherein it is, being Copied out since that time, 'tis easie to conceive that this Addition was made to them, as many others have been: But tho' it were manifest that this Parenthesis was written by *Busch*. in 1464. yet it is possible that this Author may be deceiv'd, and ascribe to *Thomas a Kempis* a Book whereof he was only the Transcriber.

The Second Witness is *Matthias Farinator*, of the Order of the Carmelites of *Vienna* in *Austria*, who is the Author of a Book of Moralities, Entituled, *The Light of the Soul*, printed at *Antwerp*, in 1477. 'Tis said, that he wrote the Book of the Imitation with his own hand, under the Name of *Thomas a Kempis*, and that his Copy is found with the other Treatises in the Library of *Ausburg*, as the Catalogue of that Library shews. The Books of the Imitation are only in Manuscript, but there are other Books at the end of which, 'tis observ'd, that they were written in 1472. with the hand of *Matthias*, and another which is a *Soliloquy* of *Hugo*, in 1475.

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As to this Witneſs, 'tis ſaid that he may do very much hurt to *Thomas a Kempis*, but can do him no ſervice; becauſe this *Matthias Farinator* liv'd under the Pontificate of *John* XXII. who ſate in the Holy-See, from 1316. to the year 1334. by whoſe Order he undertook to Compoſe the Book of the Light of the Soul. *Poſſevin* and *Simlerus* place him at the ſame time. If it be thus, and that he Tranſcrib'd the Book of the Imitation, then it could not be *Thomas a Kempis*'s, ſince this *Farinator* muſt be dead before the year 1406. wherein *Thomas* became a Regular Profeſs'd. To this 'tis Reply'd, that *Matthias Farinator* was not of the Fourteenth, but of the Fifteenth Century, as the Date of his Manuſcript ſhews; that *Trithemius* has not put him in the Catalogue of his Writers, which ends at the year 1494. nor *Arnold Boſtius*, in his Catalogue of the Writers of the Order of Carmelites, which was finiſh'd about the ſame time: That *Poſſevin* and *Simler* were deceiv'd, becauſe they thought that *Matthias Farinator* wrote his Book by the Order of *John* XXII. for there is no ſuch thing ſaid in the Preface, as theſe Authors thought; That *Farinator* Compos'd this Book by the Order of Pope *John* XXII. but, That this Book was written in the time of Pope *John* XXII. and after it had remain'd a long while conceal'd and in obſcurity, he had put it into better Order, divided it into Chapters and Paragraphs, and made a Table to it. Here follow the words; *Liber Moralitatum juſſu Joannis Pontificis Maximi Lumen Animæ dictus, quem poſt diutinam occultationem cum adhuc informis eſſet, Simplicioribus rudis & obſcurus appareret, frater Matthias Farinatoris de Vienna, Sacri Ordinis, B Dei Genetricis & Virginis Mariæ, de Monte Carmeli Lectorum Sacræ Theologiæ minimus, in Titulos, & Titulos in Paragraphos diſtinxit; Moralitates omnes pariter Naturales per binas Tabulaturas conſignans, & editus eſt anno*, 1477. 'Tis therefore very probable that *Matthias* liv'd at the end of the Fifteenth Century, and that he did not Compoſe but put in Order, Correct, and Publiſh the Book of Moralities. If this be ſo, it may be ſaid, that ſuppoſing he had written the Imitation of Jeſus Chriſt under the Name of *Thomas a Kempis*, yet he was impos'd upon by ſome Manuſcript which was taken from that of 1441. which made ſome believe that this Book was *Thomas a Kempis*'s. I ſay, ſuppoſe he had written it under his Name, for there is no ſuch thing in this Manuſcript; yet it may be, that the Author of the Catalogue having drawn it up at ſuch a time as *Thomas a Kempis* was commonly believ'd to be the Author of the Book of Imitation, might add this Name to it, tho' it was not in this Manuſcript. Laſtly, Since we have not the Original written with *Farinator*'s own hand, we can lay no great ſtreſs upon this.

The Third Witneſs which is produc'd for *Thomas a Kempis*, is the Anonymous Author of his Life, who aſcribes to him the Book of the Imitation; and in the Body of the Life he ſays, that we may ſee in his Treatiſe of the Interior Converſation of Jeſus Chriſt with the Soul, *Ch.* 2. what he ſaid to the Lord in his Solitude, and in the Ancient Catalogue which concludes his Life.

Againſt this Witneſs, 'tis alledg'd, that he was not Cotemporary to *Thomas a Kempis*; that he had neither ſeen nor known him, ſince he ſays, that he learn'd what he wrote of his Life from the Friars of his Convent, who were ſtill alive; *a Fratribus illius Conventus qui adhuc vivunt*; and that he ſpeaks of the time when *Thomas* became a Regular, as a thing that was paſt many years ago: *Tunc temporis fuit Conſuetudinis ut ſic per ſex annos probentur, priuſquam inveſtiantur.* And therefore we muſt not wonder that he ſpeaks according to the Common Opinion in *Germany*, of the Book of Imitation: That beſides, this Life was Interpolated, and that neither the Catalogue, nor the laſt words wherein he promiſes it, are to be found in the Editions of *Venice*, in 1568, and 1576. That the Catalogues of the Works of *Thomas a Kempis* do neither agree among themſelves, nor with that of *Trithemius*. Laſtly, That the Continuator of the Chronicle of Mount St. *Agnes*, who wrote the Life of *Thomas* in 1477. ſays nothing like this which is in the Life of the Anonymous, and ſpeaks not any ways of the Book of the Imitation of Jeſus Chriſt; but only obſerves that he Compos'd ſome Tracts for the Edification of younger People in a plain and eaſie Style, but very conſiderable for their Senſe and Force.

The Fourth is *Peter Shot*, a Canon of *Strasburg*, who Publiſh'd in 1488. an Edition of the Works of *Gerſon*, wherein he obſerves, that he has not added here thoſe Treatiſes which had been ſometimes aſcrib'd to *Gerſon*, and who have certainly another Author, as the Book of the Contempt of the World; which, as is manifeſt, was writen by one *Thomas* a Canon-Regular; *quem conſtat eſſe a quodam Thoma Canoico Regulari editum*: But that which ſeem'd manifeſt to *Shot*, will not appear ſo to thoſe who aſcribe this Book to *Gerſon*.

The Fifth is *John Kunne* of *Dunderſtat*, who printed in 1489. a Book of the Elevation of the Soul to God, wherein he aſcribes the Book of the Imitation to *Thomas a Kempis*.

The Sixth is *John Mauburne*, an Abbot of *Livry*, the Author of the Spiritual Roſary, printed at *Baſil*, in 1491. who quotes in this Work the Book of the Imitation, under the Name of *Thomas a Kempis*, and who in another Manuſcript Work of the Eccleſiaſtical Writers, of the Order of Canons-Regular, ranks in this Number *Thomas a Kempis*, upon the account of the Books which he Compos'd; among which he names that which begins with theſe words, *Qui ſequitur me*; which ſome have falſly aſcrib'd to *Gerſon*. This Author wrote not this till towards the end of the 15th Century. He owns that from this time this Book had been aſcrib'd to *Gerſon*; nevertheleſs he thinks that it was *Thomas a Kempis*'s, but he gives no manner of proof of this Opinion, and ſo his Teſtimony is not deciſive in the Caſe.

The

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The ſeventh at laſt is *Trithemius*, who in his Book of Eccleſiaſtical Writers, which was finiſh'd in 1494. places the Imitation of Jeſus Chriſt, which he entitles *De contemptu Mundi*, beginning with theſe Words, *Qui ſequitur me*, at the Head of the Works of *Thomas a Kempis*, who flouriſh'd about the Year 1410. But the ſame Author, in his Book of the Illuſtrious Men of *Germany*, written ſome time after, diſtinguiſhes two *Thomas a Kempis's*, both Canons-Regular of *Mount-Saint-Agnes*, of *Zwoll*, whereof one was more ancient, and flouriſh'd in the time of *Gerard le Grand*, paſt for the Author of the Imitation of Jeſus Chriſt, tho' ſome were not of that Opinion: His Words are theſe; *Et notandum quod duo feruntur hujus fuiſſe Nominis ambo* de Kempis, *Regulares in Monte Sanctæ* Agnetis, *ambo varia cudentes Opuſcula, quorum primus temporibus M.* Gerardi *Magni ad Religionem converſus, divinis Revelationibus dignus habitus, ea quæ ſupra recenſuimus Opuſcula ſcripſiſſe dicitur. Secundus vero adhuc noſtris temporibus pene viguit in humanis, & varia compoſuit quæ ad manus noſtras non venerunt, & forſitan primo nonnulla ſunt aſcripta, quæ ſecundus feciſſe putatur. Libellus autem de Imitatione Chriſti primi fertur Auctoris, quem ante multos Annos ſeniores noſtri ſuos ferunt legiſſe ſeniores; quamvis ſciam nonnullos in hac re ſentire contrarium. Claruit autem* Thomas *iſte ſenior ſub* Ruperto Bavaro *Cl. Imperatore Anno Dom.* 1410. *Trithemius* having learn'd, after he had wrote his Book of Eccleſiaſtical Writers, that *Thomas a Kempis* had liv'd till his time, could not imagine that it was he who flouriſh'd in 1410. and who wrote the Book of the Imitation, which was more ancient, and had been read, as he ſays, by his Seniors Seniors. He does therefore diſtinguiſh two *Thomas a Kempis's*, the one more ancient, the Diſciple of *Gerard le Grand*, and the other later, confounding *John a Kempis* the Brother of *Thomas*, who had been indeed the Diſciple of *Gerard le Grand*, and Canon-Regular of *Zwoll*, with *Thomas* himſelf: And therefore this Teſtimony of *Trithemius* ſeems to prove, That the Book of the Imitation is more ancient than *Thomas a Kempis*, and that in his time it was not certain that it was his.

To theſe Authors ſome join *George Pirkamer*, Prior of the *Carthuſians* of *Nuxemberg*, and *Peter Danhauſſer*, who procur'd the Edition of the Books of the Imitation in 1494. under the Name of *Thomas a Kempis*; and an Anonymous Author, who wrote a Manuſcript Letter in the Library of St. *German des Prez*, in 1496. who quotes the Imitation as *Thomas a Kempis's*, *John Geiler*, of *Keiſerberg*, who quotes it under the Name of *Thomas*, in 1499. in his Treatiſe, Entituled, *Navicula ſive ſpeculum Fatuorum*; *Philip* of *Bergamo*, who praiſes *Thomas a Kempis*, and attributes to him the Book of the Imitation of Jeſus Chriſt in his Chronicle at the Year 1506, and many other Authors of the 16th Century, which it were needleſs to mention, becauſe their Teſtimony is of no Authority.

SECTION VI.

The Reaſons which are brought to ſhow, That the Book of the Imitation of Jeſus Chriſt is Thomas a Kempis's.

THE Reaſons upon which this Opinion is grounded, That the Book of the Imitation of Jeſus Chriſt is *Thomas a Kempis's* are theſe; 1. The Agreement of the Style of this Work with that of the other Works of *Thomas a Kempis*. 2. The Agreement of the Thoughts and Sentences. 3. The *Flemiſh* Expreſſions which diſcover that the Author is of that Country. 4. The Doctrins and Maxims of the Canons-Regular of the Congregation of *Gerard le Grand*, which ſhew that this is one of his Diſciples. 5. The Name of *Devout*, which he often gives to the Congregations, and among whom he ſeems to rank himſelf, which is the Title that is commonly given to the Canons-Regular of that Congregation.

The Agreement of the Style appears, 1ſt, In the Uſe of certain, extraordinary and barbarous Terms which are in the Imitation of Jeſus Chriſt, and which frequently occur in the Works of *Thomas a Kempis* and his Brethren, ſuch as theſe, *Regratiari, penſare, queruloſum, paſſionatus, contentare, contranare, compaſſivus, cordialiter, meliorari, ſolatioſus, ſufferentia*; 2d. By the Uſage of Interjections, *Eia, O quam, O ſi*, which is common with them; 3d, By the ſame manner of expreſſing himſelf in low and mean Terms, but ſuch as are expreſſive and moving; 4th. By the Uſe of a ſhort and ſententious Style, ſo that every Phraſe is a Sentence and a Maxim.

To this 'tis anſwer'd, That the Style of the Imitation is more cloſe, more brisk and ſententious, than that of the Works of *Thomas a Kempis*, which is more prolix and faint; That there is a remarkable difference between them in this, That *Thomas a Kempis* cites the Paſſages of Scripture, and the Fathers at full length, and alledges the Places from which they are taken; whereas the Author of the Imitation takes only the Subſtance and Senſe of the Books (which he adapts to his purpoſe, without citing the Places) and not the very Words themſelves; which ſhews, That the former had meditated more upon them than *Thomas a Kempis*, but he did more fully underſtand their meaning. As to the Terms, they are not particular to *Thomas a Kempis*, and the Author of the Imitation; for they are common to him with many other Authors, who wrote in theſe dark Ages, and the Exclamations and Interjections are ordinarily us'd by all affectionate and ſpiritual

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men; beſides, That *Thomas a Kempis* having often read and tranſcrib'd the Imitation, and fram'd his mind according to it, it is no great Wonder, that he ſhould uſe the ſame Terms in his Works which are in it.

The ſame Doctrin and the ſame Morality, are to be found in the Imitation, which are in the other Works of *Thomas a Kempis*, the ſame Sentiments about the Contempt of the World and himſelf, about avoiding Pleaſures, about Humility, the Vanity of Sciences, about Retirement, the Life of Monks, Mortification, the Reſignation of our ſelves to God, and particularly about the Love of the Croſs; there are found in it the ſame Sentences and the ſame Maxims, almoſt in the ſame Words, which are in his other Works, of which I ſhall here give you ſome Examples.

The Book of Imitation.

HAbitus & tonſura modicum conferunt, ſed mutatio morum & integra mortificatio Paſſionum, Lib. 1. Cap. 7. Numero 2.

Quid prodeſt tibi alta de Trinitate diſputare, ſi careas humilitate, l. 1. c. 1. n. 3.

Si non vincis parva & levia, quomodo ſuperabis difficiliora, l. 1. c. 11 *in fine.*

Valde vilis quandoque res eſt unde gravis tentatio provenit, l. 1. c. 12.

Sancta illa anima quæ dixit, mens mea ſolidata eſt, & in Chriſto fundata, l. 3. c. 45. n. 3.

Ama neſciri, & pro nihilo reputari, l. 1. c. 2. n. 3.

Miſer es, ubicunq; fueris, & quocunq; te verteris, niſi ad Deum te convertas.

Omnia vanitas præter amare Deum, l. 1. c. 11. n. 3.

Domine, hoc non eſt opus unius diei, nec ludus parvulorum, &c. l. 3. c. 32. n. 2.

Plures invenit Jeſus ſocios menſæ, ſed paucos abſtinentiæ, l. 1. c. 11. n. 2.

Dixit quidam, quoties inter homines fui, minor homo redii, l. 1. c. 20. n. 2.

In cella invenies quod de foris ſæpius perdes, & ibid. n. 5.

Tota vita Chriſti Crux fuit & martyrium, l. 2. c. 12. n. 7.

Sæpe videtur eſſe Charitas & magis eſt Carnalitas, l. 1. c. 15. n. 2.

Vita boni Monachi Crux eſt, ſed dux paradiſi, l. 3. c. 56. n. 4.

The other Works of *Thomas a Kempis*.

NON veſtis pulchra perfectum facit Religioſum, ſed perfecta ſeculi abrenunciatio, & vitiorum quotidiana mortificatio, Serm. 14. ad novit. n. 9.

Quid prodeſt altus ſtatus ſine humilitate & charitate, ibid.

Si non potes parva vincere, non poteris graviora ſuperare, Hort. Roſar. c. 15. n. 2.

Sæpe valde parva res eſt, unde homo valde graviter tentatur, ibid.

Beata Agatha ingenua virgo, & ſpectabilis genere, ait, mens mea ſolidata eſt & in Chriſto fundata.

Ama neſciri, & pro nihilo reputari, Opuſc. 5. p. 686.

Quocunq; te vertere diſponis, dolores ſemper invenies, & tædia multa, niſi fueris ad Creatorem converſus, Soliloq. anim. c. 12. n. 10.

Omnia pereunt præter amare Deum, Man. Par. c. 7. *& alibi ſæpius.*

O Domine Jeſu, quid ſic facis? quid eſt iſte ludus? O Pie Jeſu, &c. Soliloq. anim. c. 13. n. 4.

Chriſtus multos habet amatores & ſodales menſæ, ſed paucos ſectatores abſtinentiæ, Hort. Roſar. c. 7. n. 2.

Dixit quidam expertus, quicquid boni tacendo colligo, hoc fere totum loquendo cum hominibus diſpergo, Serm. ad novit. 13. n. 8.

Qui foris ſæpius evagatur, raro inde melioratur, &c. Hort. Roſar. c. 10. n. 2.

Tota vita Jeſu Chriſti Crux fuit & Martyrium, in Cant. Spir. Cant. 8.

Sæpe putatur eſſe Charitas, & eſt magis Carnalitas libenter, &c. de Diſcip. Clauſtr. c. 11. n. 2.

Vita boni Monachi Crux eſt, ſed dux Paradiſi, Opuſc. 12.

Thus it appears, that many of the Thoughts and Sentences are certainly alike; but it may be ſaid, That we muſt not wonder at this, ſince theſe are Sentiments of Piety and Devotion, which come from the Spirit unto all thoſe who write ſpiritual Books, and that the like Sentences are to be met with, not only in the Works of *Thomas a Kempis*, but alſo in thoſe of St. *Bernard*, of *Ludolphus* the *Saxon*, of *John Rusbroek*, *Denis* the *Carthuſian*, and many other Spiritual Writers; beſides, That *Thomas a Kempis* being entertain'd a long time with the Thoughts and Sentiments of the Book of Imitation, 'tis no ſurprizing thing, that he ſhould draw from thence ſome Sentences, as he often does from the Books of Holy Scripture.

Some Authors, and among the reſt, *Roſweidus* and *Heſerus*, have taken a great deal of pains to collect together all the *Flemiſh*, or *Teutonic* Phraſes, which they thought were to be met with in the Book of the Imitation; others on the contrary, have imagin'd that they ſee in it a multitude of *Italian* Phraſes; but neither the Remarks of one, nor the other, are a convincing Proof; for the greateſt Part of the Phraſes which they have obſery'd, as *Teutoniſmes*, or *Italian* Phraſes, are the ordinary ways of ſpeaking, which are us'd by thoſe who do not ſpeak good *Latin*. Nevertheleſs, there is one which is wholly *Flemiſh*, *Scire totam Bibliam exterius*, i. e. *To get the Bible by heart*; for the *Flemings* ſay, *To get a thing without*, inſtead of, *To get a thing by heart.*

But

But this Expreſſion alſo is not to be found in the greateſt part of the *Italian* Manuſcripts; and therefore it may have been added by *Thomas a Kempis* in his Copy.

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The Doctrin, the Spiritual Advices, and the Sentiments of the Book of the Imitation, are agreeable to the Spirit and Rules of the Congregation of Canons-Regular of *Gerard le Grand*, to which purpoſe this Book has been compar'd with the Letter of *John* of *Hueſden*, one of the firſt Priors of *Windeſme*, wherein the ſame Maxims are to be found. Here follow ſome Inſtances of it.

The Letter of *John* of *Hueſden*.

QUI perſeveraverit uſq; in finem hic ſalvus erit. Dilecte frater habeas præſcripta verba ante cordis tui oculos, & perſevera uſq; in finem in ſancta cruce Pœnitentiæ, i. e. *in vita religioſa & monaſtica, quam propter amorem Jeſu Chriſti ſuſcepiſti*, Initio Epiſt.

Eorum inſpice multiplices & pergraves labores, & quam perfecte Deo obtulerunt amicos, & cognatos omnes, & poſſeſſiones, temporalia bona, & mundi honores, ibid.

Si ad breve tempus perſeveraveris in hoc exercitio, Sanctiſſimæ Vitæ & Paſſionis Domini noſtri Jeſu Chriſti, iſta præcepta & multo majora tibi ſcribi poterunt quiete & cito adjicientur, p. 3.

Quid dulcius, O dilecte frater, quid ſecurius, quid ſimplici Columbæ ſalubrius, quam in Petræ foramine, hoc eſt, in Chriſti Jeſu vulneribus delitescere & requieſcere, ibid.

Ad externa Officia nullatenus, frater dilecte, aſpires, nec aliquam Prælaturam affectes, p. 21.

Libenter, cum poteſt fieri, ſolus ſis, p. 22.

Nhihil penitus agas ſine conſilio, & plus ſemper expertis quam tibi ipſi credas, p. 23.

Ama neſciri & ab aliis contemni opta, p. 26.

The Book of the Imitation.

DOmine ſuſcepi de manu tua Crucem, portabo eam uſq; ad mortem ſicut impoſuiſti mihi: Vere vita Monachi Crux eſt, ſed dux paradiſi ---- Eia fratres, propter Jeſum ſuſcepimus hanc Crucem, propter Jeſum perſeveremus in Cruce, l. 3. c. 56. n. 4. & 5.

Intuere ſanctorum Patrum vivida exempla, O quam multas & graves tribulationes paſſi ſunt Apoſtoli & Martyres, Confeſſores, Virgines, & reliqui omnes, ---- omnibus divitiis, dignitatibus, honoribus, amicis & cognatis renunciabant, l. 1. c. 18. n. 1, 2, & 3.

Religioſus qui ſe intente & devote in ſanctiſſima & paſſione Domini exercet, omnia utilia & neceſſaria ſibi abundanter ibi inveniet; nec opus eſt ut extra Jeſum aliquid melius quærat. O ſi Jeſus Crucifixus in Cor noſtrum veniret, quam cito & ſufficienter docti eſſemus!

Requieſce in Paſſione Chriſti, & in ſacris vulneribus ejus libenter habita, ſi enim ad vulnera & pretioſa ſtigmata Jeſu devote confugeris magnam in tribulatione confortationem ſenties, l. 2. c. 1. n. 4.

Multo tutius eſt ſtare in ſubjectione quam in Prælatura, l. 1. c. 9. n. 1.

Pete ſecretum tibi, ama ſolus habitare tecum, l. 3. c. 53. n. 1.

Cum ſapiente & conſcientioſo viro conſilium habe, & quære potius inſtrui a meliori, quam tuas adinventiones ſequi, l. 1. c. 4. n. 2.

Ama neſciri & pro nihilo reputari, l. 1. c. 2. n. 3.

Laſtly, The Canons-Regulars of the Congregation of *Gerard*, were call'd by the particular Name of *Devoto's*, *Devout Clerks*, *the Congregation of the Devout*: This is the Name which *Thomas a Kempis* himſelf gives them in the Lives of *Gerard le Grand*, *Florence*, and others; this is the Name which *John Buſch* gives them in the Chronicle of *Windeſem*. The Author of the Imitation ſpeaks often of *the Devout*, and gives us to underſtand, That he dwells with them, *God grant that the Progreſs of Vertue may not be hindred among you, who have ſeen ſuch great Examples of the Devout*, l. 1. c. 18. n. 6. *I confeſs I am not worthy to dwell among your Devoto's*, l. 3. c. 52. n. 2. *I offer you all the Pious Deſires of the Devout*, l. 4. c. 9. n. 5. He ſpeaks of theſe Devoto's in many Places, as a particular Society, *l.* 1. *c.* 18. *n.* 6. *Diverſity of Opinions does often cauſe Diſſenſions among Friends and Inhabitants in the ſame City, and Law-ſuits between the Regulars and the Devout*, l. 2. c. 9. n. 6. *Whether they be good Men, or devout Friars*: From whence it is conjectur'd, that he liv'd at a time and in a Country, where this Name was given to the Congregations of Canons-Regular, and that he was one of them. To this Objection, they think it enough to anſwer, That the Name of *Devoto's* is a General Name, which is given indeed to the Clergy of the Congregation of St. *Gerard*, but not as a Name which is peculiar to them, and does not agree to any other; That the Word is to be found in a multitude of other Authors, who wrote before there was any Congregation of St. *Gerard*, as in *Richard de ſancto Victore*, in St. *Bonaventure*; That even the Author of the Imitation of Jeſus Chriſt uſes it for all thoſe that are fervent in the Exerciſes of Piety: Altho' I am not fit'd, ſays he, with ſuch a Paſſion to receive you, as thoſe who are your particular Devoto's, *Licet tanto deſiderio tam ſpecialium devotorum tuorum non ardeo*, l. 4. c. 14. n. 3. and in many other places: In theſe very Paſſages which are alledg'd, there is nothing to ſignify, that the Name *Devout* is us'd in them, for Perſons of a particular Order or Congregation.

SECT.

SECTION VII.

An Examination of the Reaſons which are alledg'd againſt Thomas a Kempis, *viz. Whether there be Authors which mention the Book of Imitation, before he could write it, and whether it be in Manuſcripts that are more ancient than he. A Liſt of all the Manuſcripts of the Imitation, whereof we have any Knowledge. An Enquiry whether the Author of this Book was a Monk.*

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THE firſt Argument which is made uſe of to ſhew, that the Book of the Imitation is not *Thomas a Kempis*'s, is this, That this Book is more ancient than he. 'Tis certain, that if this Fact is well prov'd, it cannot any ways be aſcrib'd to him. Now here follow the Proofs which are brought of it.

Firſt, 'Tis ſaid. That the Book of the Imitation is cited by St. *Bonaventure*, who was dead before the Death of *Thomas a Kempis*. This Fact appears notorious; for there are found among the Conferences to the Novices, which are among the Works of St. *Bonaventure*, and go under his Name, ſome Extracts taken out of *Ch.* 25. of the Imitation which the Author cites; *Ut patet in devoto libello de Imitatione Chriſti*. This Teſtimony alone would be deciſive, if it were certain, that theſe Conferences were St. *Bonaventure*'s; but it is maintain'd, that they are none of his, and for this a Proof is brought which appears to be unanſwerable. The firſt Conference, ſay ſome, is taken out of the Book of a Crucified Life, by *Ubertin* of *Caſal*, which he did not write, as he himſelf obſerves in the Preface, That it was finiſh'd in 1305. in the 32d Year of his being a profeſs'd Monk, *Menſe* Septembri *terminavi in vigilia* Michaelis *Archangeli anni præſentis* 1305. *a feliciſſimo ortu veri Solis Jeſu, a mea vero vili converſione anno* 32 *& die* 9 Martii *in Quadrageſima in Feſto* 40 *Martyrum inchoatus eſt iſte liber*. If *Ubertin* did not compoſe this Work till 1305. and did not enter into the Order of Friars Minors till 1273. How could St. *Bonaventure*, who died in 1274. cite this Book? Add to this, That theſe Conferences are not found in the Editions of his Works at *Strasburg*, in 1489. nor in the Manuſcripts of the Libraries of the *Vatican*, of *Sforca*, of *Colonna*, of the Oratory of *Bologne*, and of *Thouloufe*; That *Marianus* of *Florence*, who wrote his Chronicle in 1486. is the firſt that puts them in the Catalogue he made of the Works of St. *Bonaventure*, which was done very carefully; That they are to be found indeed in the Edition of *Strasburg*, in 1495. but in the Edition at *Rome* of *Zamora*, they are not aſcrib'd to him, becauſe tho' they had appear'd in Print under his Name, yet it was not done upon the Authority of any Manuſcript, *Ut in impreſſis hactenus Opuſculis fertur*; Laſtly, That the Occaſion of aſcribing theſe Conferences to St. *Bonaventure*, was this, becauſe he had written 91 Conferences different from theſe.

Thoſe who in ſpite of theſe Reaſons will ſtill maintain, that theſe Conferences are St. *Bonaventure*'s, do follow *Wadingus*, in ſaying, 1ſt, That St. *Bonaventure* did not take from *Ubertin* what is found in theſe Conferences, but *Ubertin* took it from St. *Bonaventure*, and that the Citation of *Ubertin* (for it is there cited under his Name) is not in the Original Text, but has been inſerted afterwards in ſome Marginal Note: But this is no ways probable, becauſe the Author of the Conferences is only a Compiler, who compos'd them of Paſſages taken out of four or five Authors; and therefore they have recourſe to another Solution of this Difficulty. 'Tis ſaid, That *Ubertin*, of *Caſal*, wrote, That he had receiv'd the Habit of his Order from *John* of *Parma*, General of the Friars Minors, who being depoſed in 1256. *Ubertin* muſt needs have been a Regular of this Order, before 1273. and that he might compoſe his Book ſince that time. 'Tis true, That *John* of *Parma* was depos'd in 1256. but he liv'd alſo Thirty Years in an Hermitage near to *Rieti*, where *Ubertin* of *Caſal* ſays, That he went to meet him, without obſerving that he had given himſelf the Habit. However this be, the time when *Ubertin* of *Caſal* entred into the Monaſtery, and when he wrote his Book, being certain by his own Teſtimony, 'tis needleſs to look after Conjectures. 'Tis ſaid, That *Marianus* of *Florence* flouriſh'd about the Year 1400. according to *Rodolphus Toſſinian*, or in 1430. according to *Pocciantius*, a Writer of the Hiſtory of *Florence*; and therefore, that he is more ancient than *Thomas a Kempis*, and conſequently, That the Conferences attributed to St. *Bonaventure* were written before *Thomas a Kempis*, which is ſufficient. To theſe Authors ſome oppoſe *Mark* of *Liſbon*, who ſays, That *Marianus* of *Florence* died not till after the Year 1528. But this is very uncertain, for this Author is not worthy of Credit; but 'tis certain, by his Chronicle, that he lived till the Year 1480. in which Year *Servita*, the Author of the Hiſtory of *Florence*, places his Death. Now ſuppoſing that about the Year 1480. *Marianus* had ſeena Manuſcript of the Conferences under the Name of St. *Bonaventure*, then he who is the Author of them muſt have liv'd before that time; and this Author, having, when he wrote, an Anonymous Manuſcript of the Imitation in *Italy*, 'tis probable, ſay they, That this Book was compos'd before *Thomas a Kempis* could write

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write it. But this is what thoſe deny who maintain, that the Book was written by *Thomas* in 1410. And ſo the Teſtimony drawn from theſe Conferences is not concluding.

'Tis alledg'd, That St. *Thomas* took ſomething out of the 4th Book of the Imitation, and inſerted it into the Office of the Holy Sacrament, *viz.* That which he ſays in the Reſponſes of the *Magnificat*, at the Feaſt of the Holy Sacrament; *O quam ſuavis eſt, Domine, ſpiritus tuus, qui ut dulcedinem tuam in filios demonſtrares, Pane ſuaviſſimo de Cælo præſtito, eſurientes reples bonis, faſtidioſos divites dimittens inanes*; for the very ſame Words almoſt are to be found in *Ch.* 13. of *B.* 4. of the Imitation; *O quam ſuavis eſt ſpiritus tuus, Domine, qui ut dulcedinem tuam in filios demonſtrares, pane ſuaviſſimo de Cælo deſcedente illos reficere dignaris.* But what Proof is there, That St. *Thomas* did rather take this from the Imitation, than the Author of the Imitation ſhould take it from the Office of the Holy Sacrament; eſpecially if we conſider, That this Author does often take Sentences out of the Offices of the Church, as in *ch.* 3. of the Same Book, *O mira circa nos tuæ Pietatis dignatio?* Which Words are us'd at the Bleſſing of the *Eaſter* Wax-Candle; and again in *ch.* 55. there is a Prayer taken from the Oriſon on the 16th *Sunday* after *Whitſunday*.

Matthias Farinator is alſo alledg'd, but to this pretended Witneſs we have already anſwer'd; from whence it appears, That it is not demonſtratively prov'd, that the Imitation of Jeſus Chriſt was cited by any Author, before that *Thomas a Kempis* could have written it.

There remains only a Paſſage of *Trithemius*, which we have already produc'd, which is, That his Anceſtors ſaid, that their Anceſtors had ſeen the Book of the Imitation many Years before; *Quem ante multos annos ſeniores noſtri ſuos ferunt legiſſe ſenicres. Trithemius* wrote this in 1495. His Anceſtors were then between Sixty and Seventy Years of Age, and theſe being young men, had ſeen the Book in the hand of their Anceſtors, who read it many Years ago: This will make his Age at leaſt to go back to the beginning of the Century; which is the Reaſon alſo why *Trithemius* aſcribes it to a *Thomas* more ancient, and not to him that liv'd until his time. It may be ſaid, That ſuppoſing *Thomas* had written the Imitation in 1410. which *Trithemius* in that Place ſays, may be true, and that the Ancient *Thomas* to whom he aſcribes it, was no older; then conſequently the whole matter depends upon knowing, whether in 1410. *Thomas* was capable of compoſing this Book, which we ſhall examine hereafter.

Let us now ſee, whether there are any Manuſcripts of this Book, whether they be Anonymous, or have the Author's Name, whether they be dated or without Date, which prove that this Book was in being before it could be compos'd by *Thomas a Kempis*.

The firſt of all which we produce, ſhall be that which is pretended to have been written with the hand of *John* the Abbot of *Verceil*, who is ſaid to be the Author, which Manuſcript was in the Abbey of that City, if it be true which is written upon an ancient Edition at *Venice* in 1501. under the Name of *Gerſon*; *Hunc librum non compilavit* Joannes Gerſon, *ſed D.* Joannes . . . . . *Abbas* Vercell. . . . . *ut habetur uſq; hodie propria manu ſcriptum in eadem Abbatia*; But ſince it is not known by whom, nor when this Note was firſt put upon this printed Book, and that it was certainly done ſince the Year 1501. ſince that Mr. *Naudæus* avers, that this was written even ſince the Controverſie about this Book begun; and the F. F. *Benedictines* did not produce this Copy, in 1671. nor in 1674. altho' they had it in their hands, I think we need not be concern'd about it.

The Manuſcript of *Arona*, which goes under the Name of the Abbot *Gerſen*, and that in the Monaſtery of St. *Columbanus* of *Bobio*, were judg'd in 1687. to be 300 Years old, *Scriptura non videtur inferior annis tricentis*; and if ſo, then they were written at the end of the 14th Century, and conſequently before *Thomas a Kempis* could write them.

Father *Sirmondus* has given the ſame Judgment of an Anonymous Manuſcript which he had, and which is in the Library of the College of Jeſuits at *Paris*. Mr. *Naude* judg'd it much later, but I ſhall rather refer my ſelf to F. *Sirmond* than Mr. *Naude*.

There is alſo alledg'd an Anonymous Manuſcript in the Abbey of *Grandmont*, together with the Certificate before a Notary, of *Peter Almaert*, a Monk and Library-keeper of the Monaſtery of St. *Adrian* of *Grandmont*, who teſtifies, That he had ſeen and read upon the laſt Leaf of this Manuſcript which was tore off ſome Years after, an Inſcription which ſaid, That this Book was written by Friar *Louis Du Mont*, who died before the Year 1400. *Hic liber conſcriptus fuit a F.* Ludovico de Monte, *qui obiit ante Annum milleſimum quadringenteſimum.* But ſince, 'tis not known by whom this Note was added, nor at what time, and that this Manuſcript contain'd the Book of the Diſcipline of thoſe who are in the Cloyſter by *Thomas a Kempis*, it cannot be made uſe of to prove, that the Imitation is more ancient than he.

The Manuſcript of the Monaſtery of St. *James* of *Liege*, in Paper, wherein is found the 4th Book of the Imitation, under the Title of a Book about the Sacrament of the Altar, without the Name of the Author, has this Note written upon the firſt Leaf, *Anno Dom.* 1417. *die menſis* Octobris 15. *indutus fui habitum Ordinis ſancti Benedicti, in Monaſterio ædificato in honore ſanctorum Apoſtolorum* Jacobi & Andreæ: But it is not neceſſary, That this Note ſhould be written from the time that this Regular was profeſs'd; and it happens ſometimes, that the Regulars ſet down the Day of their being profeſs'd upon Books, which they had not till a long time after; yet 'tis very probable, that this was not written a long time after.

The Firſt Manuſcript which has a certain Date, is that which was cited in a Regiſter of the Monaſtery of *Melice*, written and fram'd in 1517. by Friar *Stephen Purckhardi*, wherein there is mention made of a Volume in Manuſcript containing the Treatiſe of St. *Auſtin*, of the Viſitation

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of the Sick, the first Book of the Imitation of Jesus Christ, and a Meditation upon the Passion by St. *Bernard*, at the end of which it is remark'd, *Explicit Contemplatio B.* Bernardi *de Passione Domini, finita Anno* 21 *in die sancti* Joannis *Baptistæ.* This Date of 21 can be nothing but 1421. since the Register was fram'd in 1517. It may be said perhaps, That the Imitation of Jesus Christ was by another hand and at another time, than the Treatise of St. *Bernard*; but the Register supposes them both to be of the same time and the same Writing, and in the same Volume, and those who have seen them, have given us no Advertisement about them.

The Date of the Manuscript at *Weingarten* is yet more certain; for the Manuscript it self is produc'd, wherein are the three first Books of the Imitation, and at the end of the third is written with the same hand, *Explicit liber internæ Consolationis, finitus Anno Dom.* 1433. *secunda Feria ante Festum Assumptionis Beatæ Virginis* Mariæ *per me fratrem Conradum Oberspeg, tunc temporis Conventualem in* Weingarten. Here then is a Manuscript in 1433. which is not the Original of *Thomas a Kempis*, and which does not bear his Name.

The Second Manuscript of *Melice* follows quickly after this, and is dated in the Year 1434. It contains *The Manual of St.* Augustin, *the Rule attributed to St.* Jerom *about the manner of living in Monasteries, the Book of the Reformation of Man, divided into four Parts, whereof the first Book is of the Imitation of Jesus Christ, and the Contempt of the Vanities of the World*; and after the four Books of Imitation, there are some Treatises of *Gerson*, whereof the last is, 25 *Considerations for hearing of Confessions*, at the end whereof p. 120. is written, *Explicit die Kiliani* 34. which denotes the Year 1434. because there is mention made of it in the Register, fram'd as we have already said, in 1517.

Father *Mabillon* assures us in his Journey into Italy, That he saw at *Padua* in the Library of the Abbey of St. *Justina*, a Manuscript of the Imitation dated 1436. whereof the Ancient Title was eraz'd, and instead of it there was written *Gerson, or rather* Thomas de Campis. The ancient Title therefore was not by *Thomas a Kempis*; for if it had been so, it would not have been raz'd to write the same again with a later hand.

The Manuscript of the Monastery of St. *Ulric* of *Ausburg*, which contains the first Book of the Imitation without the Name of the Author, is written in 1437. at the time of the Council of *Basil*, as is observ'd at the end; *Et est finis hujus Tractatus scripti in Consilio* Basileensi *Anno Dom.* 1437. *Et sic cum Dei adjutorio finitus est iste Tractatus per me Georgium de Gottingen, tunc temporis Capellan. in Wiblengen.*

The Manuscript written by *Thomas a Kempis* in 1441. may pass for one that is Anonymous, since *Th. a Kempis* put his Name to it as a Transcriber, and not as an Author.

The Manuscript of the House of the Carthusians of St. *Barbe* of *Colen*, wherein the first Book of the Imitation is found written, in 1447. has not the Name of the Author; only it is observ'd in the Index, that this Treatise, and those which follow that are *Tho. a Kempis*'s, are a Devout Regular's, *Cujusdam devoti Regularis.*

The Manuscript of St. *Martin* of *Louvain*, which contains the 3d Book of the Imitation, Dated in 1449. and produc'd by the *F. F.* of St. *Genevieve*, is Anonymous.

The ancient French Anonymous Version made in 1447. by a Regular of *Marchia*, for *Bernard* of *Armagnac*, is printed at *Roan*, in 1498.

Another French Version which was found in 1467. in the Study of Monsieur the Count of *Angoulesme*, is under the Name of St. *Bernard.*

There is in the Abby of St. *German de Prez*, a Manuscript of the 4 Books of Imitation, Dated in the year 1460. under the Name of *Gerson.*

That of *Allatius*, which goes under the Name of *Canabaco*, is Dated in 1463.

That of *Saltzburg* of the same year, bears the Name of *John Gerson.*

There is an Anonymous Manuscript of the same year at *Brussels*, Cited by *Chiffletius.*

That of *Parma*, which has the Name of *Gersen* at the beginning of the 4th Book, contains, besides the 4 Books of Imitation, a Rule of St. *Benedict*, written with the same hand, at the end whereof the Date is set down, *Die Octo. Aug.* 1466.

There is also one Cited which was given in 1468. to a Monk of the Order of *Olivet*, by a Visitor of that Order, and which the Father *Delfau* found in the Cabinet of Monsieur of St. *Hilary.*

Those of *Sluса* and *Padolirona*, which have the Name of *Gersen*, were written about the same time, being judg'd to be 200 years old in 1671, and 1674.

That of St. *Peter* of *Dalhem* is Anonymous in the 1st Writing, and 'tis only since that, 'tis observ'd, that the Book of the Imitation is *Tho. a Kempis*'s.

The First Manuscript which attributes this Book to *Tho. a Kempis* as the Author, is that in 1477. quoted by *Rosweidus*, and written by *Offermans.*

The Second is that of *James* of *Leyden*, Dated in 1482.

The Third is a Manuscript of the Holy-Cross at *Ausburg*, which some give out to be of 1440. but is without Date, as are also those of *Rebdorf*, and *Lappius*, to which we must joyn the Collections and Catalogues which we have above related.

That which is in the Library of St. *Genevieve*, and which attributes this Book to St. *Bernard*, is without Date; it is at least 200 years Old.

That

That of Mr. *Lechaſſier*, Cited by Mr. *Launoy*, wherein the 4 Books of Imitation are under the Name of *Gerſon*, is written before 1497. for it is written by *James Lupus*, who is deſign'd Batchelor of Divinity, who was Licentiate in 1497. and Died in 1498.

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Theſe are almoſt all the Manuſcripts of the Books of the Imitation, which we could come to the knowledge of. The Reflections which may be made upon them are theſe. 1. That there are Manuſcripts either Anonymous, or under the the Name of *Gerſen*, which the moſt Able Men in theſe matters judge to be written at the end of the Fourteenth Century, and in the firſt years of the Fifteenth. 2. That there are ſome Manuſcripts in 1421, 1433, 1434, 1436, 1437. and that during all that time from 1420. to 1441. there is not any Manuſcript that goes under the Name of *Thomas a Kempis*, and that theſe Manuſcripts are not the Author's, but the Tranſcribers, who Copied them out from others which were more ancient. 3. That the Manuſcript of 1441. does not diſcover him for the Author but for the Tranſcriber. 4. That from 1441. until the end of that Century, there are divers Manuſcripts which are either Anonymous, or which attribute this Book to *Gerſen*, to *Gerſon*, or to St. *Bernard*. 5. That there is never a Manuſcript during the Life-time of *Thomas a Kempis*, until the year 1471. which goes under his Name, as the Author. 6. That after his death, his Name is found in Manuſcripts and Editions, until the end of that Century; but that there are many other Manuſcripts, and many Editions at the ſame time, which give it to St. *Bernard*, to *Gerſon*, or to *Gerſen*.

The Defenders of *Tho. a Kempis* anſwer, that all thoſe Manuſcripts make nothing againſt him, becauſe all thoſe who have a Date, are poſterior to the year 1410. wherein they ſay that *Tho. a Kempis* Compos'd that Work, and that it cannot be prov'd, that thoſe who have no Date are more ancient. To them 'tis reply'd, That as to the Manuſcripts without Date, there are ſome of them, as thoſe of *Arona*, and *Bobio*, which appear more ancient than the year 1410. to thoſe Perſons who are moſt expert in matters of this kind. As to thoſe which are Dated, tho' there be none but what are ſince the year 1410. (in which year it pleaſes them, without Proof, to place the Compoſing of the Book of Imitation by *Tho. a Kempis*,) yet it may probably be inferr'd that this Book was Compos'd before this year; for theſe Manuſcripts being taken from other Copies, and being found in Places far diſtant from the Abode of *Tho. a Kempis*, as in *Italy*, 'tis difficult to imagin that this Book was ſo lately made. But ſome go further, and maintain, that in 1410. *Tho. a Kempis* was not capable of Compoſing this Book. *Thomas* was in 1399. a Scholar at *Deventer*, about the end of that year he entred into the Monaſtery of *Zwoll*. He was not a Monk profeſs'd, 'till in 1406. he had Learn'd to Write and Read the Bible, and to hear Books of Piety, as he himſelf obſerves in the Life of *Arnoul* of *Schonhove*: *Ibi quippe didici ſcribere, & Sacram Scripturam legere, & quæ ad mores ſpectant devotoſque tractatus audire.* He endur'd at firſt much hunger, and had great pain; he ſet himſelf afterwards to write out Books for Mony, and for the Houſe, *Pro Domo & pro Pretio*; theſe are the words of the Continuator of his Chronicle of Mount St. *Agnes*. He perfectly Tranſcrib'd a Miſſal, and the Prayers of the Office in 1414. The Bible he did not finiſh till 1439. He was not made a Prieſt 'till 1423. Which Circumſtances do ſhew, that 'tis very probable, he was not capable in 1410. of Compoſing the Book of the Imitation of Jeſus Chriſt, for he was then young, and had not Studied much, nor had made any progreſs in a Spiritual Life. He was not then a Prieſt, and the Imitation is the Work of an Ancient and perfect Regular, who had Practis'd for a long time what he had Written, who had made great Advances in the Spiritual Life, who had read very much, and meditated upon the Holy Scripture, and the Books of Spiritual Men, and who was a Prieſt. The Imitation by the Confeſſion of all the World is more ſublime and perfect than the other Works of *Thomas a Kempis*; who then can believe that it is his Firſt Eſſay, or one of his Firſt Works? This is no ways probable.

Mr. *Launoy* brings alſo another Reaſon, drawn from the advantageous Teſtimony which the Author of the Imitation gives of the Life of the Monks of his time, *Book* 1. *Ch.* laſt; which does not at all agree to the ſtate of the Monks at the beginning of the Fifteenth Century, who liv'd in great Diſorder, as *Nicolas Clemangis* obſerves. Father *Fronto* Anſwers this Argument, that there were at this time a multitude of Regulars very orderly, that thoſe of the Ciſtertians liv'd very Regularly; that the Benedictines were reform'd from the time of the Council of *Baſil*, that the Dominicans had been Reform'd in 1400. and the Friars Minors in 1411. that about the year 1350. which is the time wherein it is ſuppos'd that the Author of the Imitation Liv'd, there were alſo Regulars Diſorderly, as many Authors of that time teſtifie; that *Clemangis* has ſtretch'd the matter too far, in the Deſcription he has given of the Diſorders of the Monks. It muſt be confeſs'd, that *Launoy*'s Argument is not very ſtrong, becauſe the Author of the Imitation ſpeaks not of the Regulars in general, but only of many Monks who liv'd very Regularly; and 'tis certain that it was then true of ſome, as the Carthuſians, and Ciſtercians, whom this Author gives for an Example in the ſame place, and ſome others. The Author of the Imitation does not diſſemble the Diſorders among the Monks in his time. *Lib.* 1. *Cap.* 18. *N.* 5. *'Tis thought much at preſent, not to tranſgreſs the Monaſtick Rule,* Ibid. Ch. 3. N. 5. *If Men would take as much pains to Extirpate Vices, and Eſtabliſh Vertue, as to Debate Queſtions, there would not be ſo much Miſchief done, nor ſo great Scandal given to the People; neither would there be ſo great a diſſolution of Manners in the Monaſteries*; Nec tanta Diſſolutio in Cœnobiis.

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But there is another Argument againſt *Thomas a Kempis*, which appears much ſtronger. The Author of this Book declares himſelf a Monk, *Lib.* 5. *C.* 10. *N.* 2. *Ye have ſhewn great Mercy,* ſays he, *to your Servant, and ye have favour'd and gratified him much beyond his merit. What then ſhall I render unto you for this Grace, for it is not given to all to Renounce the World, by quitting all, and embracing a Monaſtick Life.* And at *Ch.* 56. *N.* 4. of the ſame Book, *I have receiv'd from your hand the Croſs, I will carry it until Death, as ye have laid it upon me. Yes, the Life of a good Monk is the Croſs, it is that which Conducts him to Heaven,* L. 1. Ch. laſt, N. 8. *How do many other Regulars, who being lock'd up by the Diſcipline of the Cloyſter, go forth but ſeldom, live and eat poorly, are coarſly Cloath'd, Labour hard,* &c. 'Tis certain that theſe things agree only to Monks, and not to Canons Regulars. The Author therefore reckoning himſelf among the Regulars, *tam multi alii Religioſi,* 'tis reaſonable to believe that he was a Monk in the ſame ſenſe. In fine, he propoſes always the Rule of St. *Benedict*, the Benedictines and Monks for his Pattern. He ſays nothing of the Rule of St. *Auguſtin*, nor of the Canons Regulars, whereof *Tho. a Kempis* ſpeaks in almoſt all his Works.

To this, 'Tis Anſwer'd, that the Name of Monk is commonly given to the Canons Regulars, as *Mauburne* Remarks in his Book, Entituled, *Venatorium, Nam & generali compellatione Canonici Clerici Monachorum nomine compellantur, ut Juriſtæ notant.* That nothing is more common in the Works of *Thomas a Kempis*, than to give the Name of Monks to his Friars, *Part* 2. *Serm.* 1. *N.* 6. *Cœnobium Monachorum eſt ſicut ſalſum Mare,* Part 2. Serm. 4. N. 3. *O Frater Monache, qui Sanctitatis ſpeciem geris habitu & nomine.* In the ſame Sermon, N. 7. *Beatus Monachus deſolatus, cui mundus exilium, Cœlum Patria, cella Paradiſus,* Serm. 5. N. 6. *Onus quippe Ordinis diurnum & nocturnum collo Monachi impoſitum,* Part 3. Serm. 1. N. 12. *Hæc eſt via Sanctæ Crucis; hæc Doctrina noſtri Salvatoris, hæc ſapientia Sanctorum, hæc Regula Monachorum.* Ibid. *O Religioſe Monache, & ſectator arctioris vitæ, noli ab aſſumpta Cruce in Ordine recedere, ſed ſuſtine & porta Crucem uſque ad Mortem.* A Paſſage which is very like that which is cited, Opuſc. 11. Ch. 1. *Monache ad quid veniſti, quare Mundum dereliquiſti?* Theſe are words which he Addreſs'd to his Brethren the Canons-Regular, whom he therefore deſigns by the word *Monks*. It was for them alſo that he wrote the Books Entituled by the ſame Name; as the Epitaph or Abridgment of Monks, the Life of a good Monk. Not to mention the Monk's Alphabet, which ſome have attributed to St. *Bonaventure*. There are alſo ſome Works wherein he makes no mention of the Canons-Regular, as in his Sixth Tract of the Diſcipline of theſe who are in the Cloyſter, *C.* 3. *N.* 3. *Recte ſuum (Diabolus) per totum mundum ſubtiliter texit ac latiſſime expandit; Monachos & Moniales, ſubditos & prælatos, ſolitarios & Officiales circumdat & tentat,* Ch. 4. N. 3. *Fortiſſimum vincendi genus eſt ſeipſum perfecte vincere, & abnegare propter obedientiam, quæ Monachorum eſt laus maxima, & omnium Religioſorum Corona pulcherrima,* Ch. 6. N. 4. *Accipe ergo exemplum bona operandi a Chriſto Jeſu, a S. Paulo, a S. Antonio, a S. Auguſtino, a S. Hieronymo, a S. Benedicto, a S. Franciſco, a S. Dominico,* & *ab omnibus Sanctis Patribus, qui Regulas Monachorum Scripſerunt.* And therefore tho' the Author of the Imitation of Jeſus Chriſt ranks himſelf among the Monks, it does not follow that he was not a Canon-Regular; and much leſs that he was a Benedictine. This is what may be ſaid for and againſt *Thomas a Kempis*: Let us now ſee what may be alledg'd for *Gerſen*.

SECT. VIII.

The Manuſcripts of the Book of the Imitation of Jeſus Chriſt, which go under the Name of John Gerſon, *Chancellor of* Paris.

IT cannot be deny'd that the more Common Opinion in *France* and *Italy*, about the latter end of the Fifteenth Century, was, that *Gerſon* was not the Author of the Imitation: But the ſame Care has not been taken to Collect all the Manuſcripts which are under the Name of *Gerſon*, which has been us'd to gather all thoſe which are under the Name, of *Gerſen* or *Thomas a Kempis*, becauſe there is no Society concern'd for him; tho' 'tis certain there are many ſuch Manuſcripts.

There is a very fine one in Parchment, Dated in 1460. in the Library of St. *German de Prez*, which begins with theſe words; *Incipit Libellus devotus & utilis Magiſtri Joannis Gerſon, de Imitatione Chriſti, & contemptu omnium vanitatum Mundi.* And at the end of the Fourth Book, *Explicit Liber quartus & ultimus de Sacramento Altaris, Anno Dom.* 1460. 13 *Kalend. Septembris.*

The Manuſcript of *Saltzburg* in Paper, of the year 1463. contains many Treatiſes; and in the Table, the Book of the Imitation is thus deſign'd; *De Imitatione Chriſti, Joh. Gerſ.* which ſignifies *Gerſon*, for *Gerſen* was not then known in *Germany*; beſides, that an unknown Name, as

that

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that of *Gerſen*, is not commonly abridg'd; whereas that of *Gerſon* being well known, is often abbreviated. At the end of the Book it is thus written: *Explicit Liber internæ conſolationis per Fratrem Benedictum die Sabbati ante Feſtum omnium Sanctorum, Anno* 1463. *& Scriptus Saltzburg Monaſterii Sancti Petri.*

There is another Manuſcript which belongs to *Mr. Lechaſſier*, which goes under the Name and Title of *Gerſon*, which *Mr. Launoy* deſcribes after the following manner. This Manuſcript is, ſays he, all of Parchment; it contains 4 Books of the Imitation of Jeſus Chriſt, and afterwards the Treatiſe of *John Gerſon*, of the Meditation of the Heart; and Laſtly, the *Synonyma's* of *Iſidore* of *Sevil*. On the backſide of the firſt Leaf is the Picture of *Gerſon* drawn in Miniature, in the Habit of a Doctor writing; and in the next Page are theſe words: *Incipit Liber Primus Joannis Gerſon Cancellarii Pariſienſis de Imitatione Chriſti, & de contemptu omnium vanitatum Mundi*, Cap. 1. *Qui ſequitur me*, &c. And at the end of Book 4. *Liber Magiſtri Joannis Gerſon Cancellarii Pariſienſis de Imitatione Chriſti, una cum Meditatione Cordis, unicuique Religioſo & devoto neceſſarius finit.* At the end of the Volume, *Expliciunt Synonima Iſidori Hiſpalenſis Epiſcopi de homine & ratione emendata & ſumma cum diligentia caſtigata, per Magiſtrum Jacobum Lupi Sacræ Theologiæ Baccalaureum formatum, bene meritum. James* of *Lupi* was Licentiate in Theology, of the Faculty of *Paris*, in 1497. *January* the 13th, and died in the Month of *March*, in 1498. There is no other Title given him here, but that of a Batchelor *Formatus*; which ſhews that this Manuſcript preceeds the year 1497. in which he was Licentiate.

Thoſe who ſtand up for *Thomas a Kempis*, have not any Manuſcript more Ancient to oppoſe againſt *Gerſon*; but thoſe who aſſert that this Book is the Abbot *Gerſen's*, ground their Opinion upon ſome Manuſcripts which they pretend to be more Ancient than *Gerſon*, or the Manuſcripts that are Anonymous, or in which the Name of the Author is not *John Gerſon*, but *John Gerſen*, or *Geſen*, who is deſign'd in the Manuſcript of *Arona*, by the Sirname of *Abbot*, which does no ways agree to *Gerſon*. The Partizans of *Gerſon* may anſwer, that there is no Manuſcript of which any can be certain; that it is more ancient than *Gerſon*, and that the Name of *Gerſen* which is found in ſome, is nothing but a Corruption of the Name of *Gerſon*. Others on the contrary maintain, that *Gerſen* is the Name of the true Author, which gave occaſion to aſcribe it to *Gerſon*, whoſe Name was better known than that of *Gerſen*. This is a Controverſie which can hardly be decided, but by Examining the Manuſcripts which go under the Name of *Gerſen*, as we ſhall do hereafter.

SECTION IX.

The Editions of the Book of the Imitation of Jeſus Chriſt, under the Name of Gerſon.

I Doubt not but there are many other Manuſcripts of the Imitation under the Name of *Gerſon*, which might be diſcover'd; if the ſame Pains and Care were taken to ſearch after them, which have been us'd to find out the Manuſcripts of *Gerſen*, and *Thomas a Kempis*. However this be, 'tis very certain that there are many of them, ſince the firſt Editions of *Italy* and *France*, under his Name.

The Edition of *Breſcia* in the year 1485. is under the Name of St. *Bernard*; but it is Remark'd, that before that time it was aſcrib'd to *Gerſon*: *Incipit Opus D. Bernardi celeberrimum de Imitatione Chriſti, & contemptu omnium Vanitatum Mundi, quod Joanni Gerſoni Cancellario Pariſienſi attribuitur*; from whence it follows, that before the year 1485. the more common Opinion was, that this Work was *Gerſon's*.

There is a very ancient Edition without the Date of the Year, or the Place, and one without the Date of the Year at *Paris*, by *Marnef*, which may have been written before the Death of *Thomas a Kempis*.

The Editions of *Venice* in 1486, 1488, and 1501. and that of *Milan* in 1488. that of *Paris* in 1489. by *Higman*, that of 1491, and 1492. by *Pygonchet*, that of 1500 by *Petit*, in Latin, and in French by *Noir*, go under the Name of *Gerſon*.

In the French Edition of 1493. 'tis obſerv'd, as we have already ſaid, that this Book was commonly aſcrib'd to St. *Bernard*, or to *Gerſon*. This latter continu'd in poſſeſſion of this Title in the next Age, which produc'd alſo divers Editions under his Name, as thoſe of *Paris*, in 1513. by *Thomas Rede*, in 1515, and 1517. by *John Petit*, and a Verſion in 1515. at *Venice* in 1518. by *Aribaverius*, at *Vienna* in 1561. at *Lyons* in 1567, and 1608. at *Rome* in 1583, *&c.*

Againſt theſe Editions it is Objected, 1. That there are other Editions as ancient under the Name of St. *Bernard*, and *Thomas a Kempis*. 2. There is a Catalogue of the Books of *Gerſon* made by his Brother, in a Letter written in 1423. wherein the Imitation is not found;

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as neither is it in the Catalogue of *Careſius*, made in 1429. 3. There are many Editions of the Works of *Gerſon*, among which the Book of the Imitation is not reckon'd, which is judg'd to be *Tho. a Kempis's*, according to the Note of *Peter Schot*, in the Edition of the Works of *Gerſon*, at *Strasburg*, in 1488. Neither is it to be found in the Edition of ſome Works of *Gerſon*, Printed at *Collen*, in 1483. nor in the Editions at *Strasburg*, in the year 1494, and 1514. at *Baſil* in 1489, and 1518. and at *Paris*, in 1521, and 1606.

Theſe Reflections may very much weaken the Authority of the Editions which are alledg'd, but they do not abſolutely prove that this Book is none of *Gerſon's*, for the Catalogues alledg'd do not generally contain all the Works of *Gerſon*, no more than the Edition, in 1483. As to the Edition of *Schot*, and thoſe which follow'd, that were made by his Copy, theſe being publiſh'd in *Germany*, where the Common Opinion was, that the Book of the Imitation was *Tho. a Kempis's*, 'tis no wonder that they did not inſert this Book among the Works of *Gerſon*.

SECTION X.

Reaſons which may be alledg'd to ſhew, that 'tis probable Gerſon *was the Author of the Book of Imitation.*

THere are not wanting either Reaſons or Conjectures, for aſcribing the Book of the Imitation to *Gerſon*.

To which purpoſe it may be obſerv'd,

Firſt, That 'tis very probable the Author did not write either in *Germany*, where there is an Emperor, or in *Italy*, or in *Piemont*, but in a Country which was govern'd by a King, becauſe he ſays *B.* 1. *C.* 2. *N.* 1. *Nemo ſine tribulatione aliqua quamvis Rex ſit vel Papa*; for if he had written in *Germany*, he would have ſaid, *Quamvis ſit Imperator vel Papa*; and if he had written in *Italy*, or in *Piemont*, he would have ſaid, *Quamvis ſit Papa*, or *quamvis magnus Dux ſit aut Papa*; which ſignifies that he liv'd under the Government of a King, as did *Gerſon* in *France*.

Secondly, That 'tis very probable the Author of the Imitation was Educated in an Univerſity, and that he had a great Acquaintance and Converſation with the Doctors and Canons of his time, who died before him; for this appears from what he ſays, *B.* 1. *C.* 3. *N.* 5. *Dic mihi, ubi ſunt modo omnes illi Domini & Magiſtri, quos bene noviſti dum adhuc viverent, & in ſtudiis florerent! Jam eorum præbendas alii poſſident:* He ſays not *Ubi ſunt omnes Abbates, Priores Religioſi?* but he ſays, *Ubi ſunt modo omnes illi Domini & Magiſtri:* He ſays not, *Jam eorum Abbatias, Prioratus alii poſſident*; but he ſays, *jam eorum Præbendas alii poſſident:* He ſays not only, *Qui fuerunt ante te*, but he ſays, *Quos bene noviſti dum adhuc viverent, & in ſtudiis florerent.* He often makes uſe of theſe ways of ſpeaking, B. 3. C. 43. N. 2. *Veniet tempus quando apparebit Magiſter Magiſtrorum Chriſtus:* He does not ſay, *Abbas Abbatum*, B. 1. C. 3. N. 2. *Taceant omnes Doctores:* He ſpeaks of the Diſputes of the School, *Ibid. Quid curæ nobis de generibus & ſpeciebus?* Ibid. N. 3. *Quid prodeſt tibi alta de Trinitate diſputare?* He ſpeaks like a Man whoſe Buſineſs it was to read and hear, *Ibid.* N. 2. *Tædet me ſæpe multa legere & audire.* He ſhews what uſe we ſhould make of our Studies, *Ibid.* C. 2. N. 3. *Noli ergo extolli de ulla arte vel ſcientia, ſed potius time de data tibi notitia.* C. 7. N. 1. *Non confidas in tua ſcientia.* B. 3. C. 43. N. 1. *Nunquam ad hoc legas verbum ut doctior aut ſapientior poſſis videri.*

Thirdly, It may be obſerv'd, that *Gerſon* had 5 Brethren, and 7 Siſters; that his Father and Mother had liv'd very Piouſly; that 3 of his Brethren were Regulars, and that one of them died when he was an Infant, as did alſo one Siſter; and that of the 6 other Siſters there was but one that Married, as he himſelf teſtifies in an Epigram which he wrote, with other Poems upon his own Teſtament; and that in 1428. probably his Siſter *Paulina*, and his Brother *Nicolas* died of the Plague. He ſays alſo in the ſame place, that his Country was *Gerſon*, *Gerſon origo fuit*. Now all this does perfectly correſpond to what we read in the 4th Book of the Imitation, *C.* 9. *N.* 5. *Offero tibi omnia pia deſideria devotorum, neceſſitates Parentum, Amicorum, Fratrum, Sororum, omniumque carorum meorum.* If we underſtand the Author as ſpeaking in his own Perſon, then *Neceſſitates Parentum* may be meant of the Spiritual Wants which Fathers and Mothers may have in another Life, for it is not probable that they were then alive, ſince they were Aged 60 Years. But theſe words cannot be underſtood of *Thomas a-Kempis*, ſuppoſing that he ſpeaks in his own Perſon, and not in the Perſon of another; for *Roſweidus* ſays, that he never had but one Brother, as is reported.

Fourthly, The Sentiments and Doctrin of the Author of the Imitation do perfectly reſemble thoſe in the Books of Piety written by *Gerſon*. He inſpires the Reader with a great Contempt of all vain Knowlege in the whole firſt Book, and chiefly in *Ch.* 1ſt, number 2, & 3. and ſpeaking of Benefices, *B.* 3. *C.* 3. *N.* 2. *Pro modica*, ſays he, *Præbenda longa via curritur.* Now *Gerſon* was Doctor, and Flouriſh'd a long while in the Univerſity of *Paris*, in the Quality of Chancellor: After the ſame manner he ſpeaks in his Epiſtle, *de Converſione & perſeverentia in bono propoſito*, in the 3d part of his Works, *fol.* 374. *Recogita ubinam ſunt tecum ſtudentes, ubi illi familiares*

familiares Socii, cum quibus vivere & ſapere dulce erat . . . . quam multi jam obierunt, quam multi jam vagi in ſæculo remanſerunt . . . . audiſti alios Romam pergere, & pro Beneficiis laborare; alios Pariſiis reſidere & ad Magiſterium tendere. And what is yet more remarkable, when he writes to his Brother *Nicolas*, to teſtifie to him the joy he had conceiv'd for his becoming a Regular, he tells him that he had periſh'd if he had continu'd in a Secular Life, and had taken the Degree of a Licentiate, or Maſter of Arts; *Ille qui a puero miſertus eſt tibi, dans tibi cor pium & timoratum, & ſuper Afflictos compatientem, ſuperaddidit miſericordiam ut te repelleret a ſeculo nequam in quo jam demergendus pene fueras irrevocabiliter, ſi Licentiam aut Magiſterium in Artibus adeptus fuiſſes. Et proprias conjecturas ex aliis accipe.* May it not therefore be that it was with reſpect to this Brother, that he wrote what is in the firſt Book of the Imitation; for he had a great eſteem of this Brother, and 'tis he, of whom he ſays, that he was Conceiv'd by the Vows of his Mother: *Denique noli obliviſci miſericordiam Domini in Progenitoribus noſtris, in Matre præſertim, quæ ineffabilibus Votis etiam ante tui conceptum, te talem aliquem a Domino quæſivit, velut Anna altera Samuelem. Deinde natum & adultum jugibus fere lachrymis, in hoc ſtatu, ſicut pie ſentio, progenuit. Meminiſti, opinor, literarum quæ ſuper hoc præbent indicium, & quæ alteram Auguſtini Matrem repræſentant, eam erga te reddis ei vicem orationum tuarum, & in te uno nos omnes erga Deum Interceſſorem habebimus.* 'Tis to him that he writes thus, *Omnis homo qualis Interius eſt, talis ei exterior adverſitas erit . . . . Non eſt magna Patientia quam parva res perturbat . . . . Tu ergo eſto libenter reus, ut fias ante Deum Innocens, tu primo a teipſo incipe, & ſic poteris alium ſanare. Audeas tamen qui zelum videris habere adverſus aliorum defectus . . . . quia recte & prudenter ageres, ſi zelum tuum etiam contra commotionem tuam exerceres . . . . Quid enim mihi prodeſt, ſi aliquem verbis meis ſanavero, & in propriis meis paſſionibus manſero?* Which is very like to that which is in the 2d Book of the Imitation, *C. 3. N. 1. Tene te primo in pace, & tunc poteris alios pacificare . . . . Habe primo Zelum ſuper teipſum, & tunc juſte zelare poteris etiam proximum tuum.* 'Tis to the ſame Brother he ſays, *Impedit nos valde quod non audemus violentiam inferre Naturæ . . . . Hodie aliquid inchoare, & cras modicum addere . . . . Perficit hominem virtueſum;* which is very agreeable with what is in the firſt Book of the Imitation, *C. 11. N. 5. Si omni anno unum vitium exti pavemus, cito viri perfecti efficeremur . . . . Si modicam violentiam faceremus in principio, tunc poſtea cuncta poſſemus facere cum levitate & gaudio.* 'Tis to him that he ſays, *O quantos labores faciunt homines pro terrenis lucrandis, & nos pro æternis bonis marceſcimus;* which is very conſonant to what is in *B. 3.* of the Imitation, *C. 3. N. 2. Pro modica Præbenda longa via curritur, pro vita æterna a multis vix pes ſemel a terra levatur.* Tis to him that he ſays, *Conſidera teipſum quod quæris in Operibus tuis, quod diligis, & quod non diligis. Secundum deſideria ſua fit homo ſtabilis aut vagus. Qui multum concupiſcit, & multa habere vult, quomodo in ſe manebit? diſpergitur in omnem ventum Cœli, & capitur laqueo deſiderii terreni. Parva res eſt ſæpe propter quam adipiſcendam generatur homini perplexitas magna, ſed qui omnia a ſe expellit, permittens unumquodque ſtare ſicut venit, bene in pace erit . . . . O quanta adhuc diſcere habet, qui non videt quantum adhuc ille deficit, & O quam longe ſtat!* 'Tis to him that he ſays, *Suſcipiamus, Cariſſime, De manu dei, quicquid voluerit ſuper nos venire Deus, nihil enim ſine certa & juſta cauſa agitur in terris; & ideo nos Deo oportet ſubjicere Cor noſtrum & ſenſum noſtrum, ut reſpiciens humilitatem & patientiam noſtram, bene diſponat deſiderium noſtrum,* &c. 'Tis to him that he ſays, the Philoſophers have not known the Truth, but Jeſus Chriſt being come, has ſaid, He that followeth me, walketh not in darkneſs, which are the firſt words of the firſt Book of the Imitation. 'Tis to him that he ſays, *Via Crucis via noſtra, via Electorum, via Paucorum . . . . Frangere propriam voluntatem crux eſt . . . . Memento quantum ſancti pro vita æterna laboraverint, in qua nunc cum Chriſto ſine fine regnantes gaudent . . . . Quanto in inferiori & humiliori ſtatu cor fuerit, tanto verius ſæpe bona agit, & facilius habita cuſtodit, Si alii præcedunt nos, quid ad nos, ſequamur Jeſum humilitate & ſimplicitate, & non curemus humanam vanitatem . . . . Quæ major gloria quam cum Chriſto gloriari in Cruce? quæ major conſolatio cordis, quam portare viventem imaginem Crucifixi?* 'Tis to him that he ſays, *Quam multi divites, Nobiles & Potentes, quam multi ſapientes, literati & famoſi adoleſcentes in hoc ſæculo miſerabiliter fluctuant & abjicere jugum Diaboli a ſuis cervicibus non prævalent, nec illo Spiritu adhuc moventur ut ſæculo renuntient. O vanitas vanitatum mundum diligere & quæ Dei ſunt minus curare! Venit tempus, venit cito tempus, quod omnes ſeculares & carnales voluptates finem habebunt.* And laſtly, 'tis to him that he ſays, *Denique Frater Cariſſime, noli in vanum gratiam accipere quæ data eſt in te; audiſti cariſſime, quomodo teipſum debes vincere.* All which Sentiments and Maxims are very agreeable to thoſe in the Book of Imitation.

The Style of *Gerſon*'s Works of Piety, is not ſo different from that of the Imitation of Jeſus Chriſt, as may be imagin'd at firſt. His Stile is more dry and harſh in his Books of Doctrin, but in his Books of Piety and Devotion it is more ſweet and ſoft, and very like to that of the Imitation.

Sixthly, *Gerſon* Cites no part of the Book of Imitation; he exhorts the *Celeſtines* to read Books of Piety, ſuch as thoſe of St. *Bernard*, and others, in an Epiſtle which he wrote to their Provincial. He Exhorts likewiſe an Hermit of Mount *Valerian* to Read Books of Devotion, and he ſets down many of them for him; but he never mentions any part of the Imitation, which proves that he had no knowledge of it: Yet you may ſee in *Gerſon* Sentences and Expreſſions very like to thoſe which are in the Book of Imitation; if you will read the Letter which he addres'd to this Hermite, in the Fourth part of his Works, *P.* 51. the Letters which he wrote to his

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Brother *Nicolas* in the ſame Part, *Fol.* 372, 373, 374. the Book *de Mendicitate Spirituali*, Fol. 387. and the Treatiſe *de Conſiderationibus quas debet habere Princeps*, Part 2. Fol. 279. All which gives occaſion to conjecture that the Author of the Imitation is not more ancient than *Gerſon*, and that it was he, or ſome other who had read his Works, who wrote this Book.

SECTION XI.

The Reaſons which prove that the Book of the Imitation is not Gerſon's.

THere are but two Reaſons alledg'd againſt *Gerſon*, the Profeſſion of the Author, who declares himſelf a Monk, as we have ſeen, and the difference of Style.

The Firſt of theſe Reaſons may appear deciſive againſt *Gerſon*; yet it may be ſaid, that he ſpeaks in the Perſon of thoſe for whom he writes, and ſo *Gerſon* does in the Treatiſe upon theſe words, *Venite ad me omnes*, for ſays he, *Si ſemel nos Jugo aſtrinxerimus, non liceat nobis de Monaſterio egredi & collum excutere de ſubjugo Regulæ . . . . Propter quod natus eſt benedictus legiſlator noſter.* And in the Tract, *De Solitudine Eccleſiaſticorum*, written for the *Celeſtines*, he ſays, *hoc jubet ſupremus Abbas noſter Jeſus Chriſtus.* And in the Epiſtle, *Pro Confortatione alicujus tentati*, he ſays, *Vita Clericorum, Monachorum & omnium Religioſorum in Cruce*, &c. *ſi aliam viam quærimus, erramus.*

We may alſo Obſerve, 1ſt, That *Gerſon* liv'd as an Hermit for the ſpace of 10 years at *Lyons* before his death; for he died in 1429. And it appears from the Letter of his Brother *John* the *Celeſtine*, to his other Brother *Anſelm*, written in 1423. that he had then retir'd for the ſpace of 4 years, and that he liv'd there in great peace of mind, which made him ſay, that he never had ſo clear and vigorous a Spirit. And he adds, that he could hardly prevail with him to put forth ſome Tracts under his Name, except only thoſe which he was oblig'd to write by reaſon of his Office as Chancellor, or Doctor; and that he neglected a great number of them, whereof ſome are loſt, as that which he wrote, *de Nuptiis Sapientiæ*, which was the Cauſe why he could not exactly ſet down all his Books. 2dly, That *Gerſon* had been deſir'd by the *Celeſtines* to write ſomething upon theſe words: *Si quis vult venire poſt me abneget ſeipſum, & tollat Crucem ſuam, & ſequatur me.* For this he ſays plainly in a Letter which he wrote to them, which is about the end of the 3d Part of his Works; And his Brother *John* the *Celeſtine* ſays alſo that they had pray'd him to write ſomething for their Edification. It appears alſo that he compos'd for them a Treatiſe upon theſe words, *Venite ad me omnes qui oxerati eſtis*, which are the ſame with which the 4th Book of the Imitation begins. He wrote alſo other Treatiſes for them. May it not therefore be, that during this Retreat he applied himſelf particularly to meditate upon the Principal Maxims of Renouncing the World, and ſo Compos'd the Book of the Imitation about the end of his Life, that he might ſend it to them? All this may be made uſe of to ſhew, that it is not altogether impoſſible that *Gerſon* ſhould be the Author of the Imitation, altho' the Author ſpeaks like one that had embrac'd a Monaſtick Life.

As to the difference of Stile, 'tis true that the Stile of *Gerſon* is different from that of the Imitation, and that he handles matters in a manner more methodical, and leſs moving; but this difference is not ſo ſenſible in his Books of Piety; and it may be, that having a mind to compoſe a Work which might excite and nouriſh Piety, he applied himſelf ſo much the more to ſweeten his Stile, and to fill his Book with affecting thoughts, and ſo aſſum'd a Stile and way of Writing, ſuitable to his Deſign.

SECTION XII.

An Examination of the Manuſcripts produc'd for John Gerſen, *or* Geſſen, *an Abbot; whether there was one* John Gerſen *Abbot of* Verceil, *of the Order of St.* Benedict; *whether* John Gerſen *was taken for* John Gerſon; *or on the contrary,* John Gerſon, *for* John Gerſen.

THere remains only now *John Gerſen*, whoſe Claim to this Book is chiefly founded upon Manuſcripts.

The firſt and moſt ancient is that which is found at *Arona* a City of *Italy*, belonging to the Princes *Boromees*, in the Novitiat of the Jeſuits, which was formerly an Abby of St. *Benedict*. This Manuſcript came not as *Cajetan* at firſt believ'd, from the ancient Library of the *Benedictines*

of

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of this Monaſtery; but was brought thither from *Genoa* in 1579. by Father *Maiolus*, who found it in his Father's Houſe. The Author of theſe Books is there call'd in three places *John Geſen* the Abbot, once the Abbot *John Geſen*, and once the Abbot *John Gerſen*. The firſt Title upon the firſt Leaf is written with Red Ink: *Incipiunt Capitula libri primi* Abbatis Joannis Geſen, *de Imitatione Chriſti, & contemptu omnium vanitatum mundi, Caput primum.* At the beginning of the ſecond Book there is alſo written in Red Letters, *Incipit tabula libri ſecundi* Abbatis Joannis Geſen *de interna Converſatione, Caput primum.* At the beginning of the third Book it is alſo written in Red Letters, *Incipit Tabula tertii libri* Abbatis Joannis Geſen, *de interna Chriſti locutione ad animam fidelem.* At the beginning of the fourth Book, that which follows is written with black Ink, *Incipiunt Capitula quarti libri* Abbatis Joannis Geſſen, *cum quanta reverentia Chriſtus ſit ſuſcipiendus. Caput primum.* At the end of the Book is written with Red Ink, *Explicit liber quartus & ultimus* Abbatis Joannis Gerſen, *de Sacramento Altaris.* After theſe Books there follows a Treatiſe of St. *Bernard* to his Kinſfolk, of St. *Ambroſe* about Morality and a good Life, and another Fragment of St. *Bernard*'s. All this is fairly written upon Parchment with one and the ſame hand, and in the ſame Character, which was judg'd by the Aſſembly in 1687. to be 300 Years old. This is not the Original Manuſcript of the Author, who would certainly have written his own Name every-where after the ſame manner, but it is ſome Copy.

There appears nothing which can be reaſonably objected againſt this Manuſcript. It cannot be accus'd of Falſification in five places, neither can any ſay, That theſe Titles are later, after they have been view'd and examin'd by unexceptionable Judges: Neither can the Book be thought very late, after the Judgment they have given of its Antiquity: All that can be ſaid, is, That the Writer may have put the Name of *John Geſen, Geſſen*, or *Gerſen*, for that of *John Gerſon*. But whence then comes it to paſs, That he ſhould always give him the Title of Abbot? From whence did he take it? There is no Similitude between *Cancellarii* and *Abbatis*: How then ſhould it come into the mind of this Tranſcriber to give to *John Gerſon* the Title of Abbot? This is difficult to be explain'd.

The ſecond is the Manuſcript of the Monaſtery of St. *Columbanus* of *Bobio*, which the Aſſembly in 1687. judg'd to be of the ſame Antiquity with that of *Arona*, which has the Name of *John Gerſen* at the beginning of the 4th Book only; for at the beginning and end of the other, there is no Name at all. Here follows the beginning, *In nomine Domini, Amen. Incipit libellus de Imitatione Chriſti, & contemptu omnium vanitatum mundi. Capitulum primum.* And at the end of the three firſt Books, *Incipit liber* Joann s Gerſen *cum quanta reverentia & devotione ſacratiſſimum dominicum corpus & ſanguinem ſit ſumendum.* And at the end of the 4th Book, *Explicit, Deo laus & Beatiſſimæ* Mariæ *Virgini.* There is afterwards another Treatiſe of Piety, which begins with theſe Words, *Quoniam Chariſſime, & hujus miſerabilis vitæ fugientis ærumnoſa via*, &c.

The third Manuſcript is that of the Congregation of St. *Juſtina*, in the Monaſtery of St. *Benedict* of *Padolirona* near to *Mantua*, as is remark'd at the end, *Iſte liber eſt Monachorum Sanctæ* Juſtinæ *de obſervantia deputatus Monaſterio Sancti* Benedicti *de* Padolirone *ſignatus numero*, 451. Where the Name of *John Gerſen* is found twice, once in red Letters at the beginning, *Incipit liber* Joannis Gerſen *primus de contemptu Mundi & de Imitatione Chriſti*, and at the end of the Book in black Ink, *Explicit liber quartus* Joannis Gerſen *de Sacramento Altaris.* As to this laſt, there is no Suſpicion of any changing or razing the Writing, and the Name of *John Gerſen* is certainly written with the firſt hand. Mr. *Naude* ſuſpected, That there it ought to have been *Gerſon*, and that the *o* might have been chang'd into an *e*: But he durſt not maintain this at laſt, and the very Inſpection of the Manuſcript which is in the Abbey of St. *German de Prez*, diſcovers, That there is no Change nor Razure in this place, as the Aſſembly in 1671. judg'd. " As to the firſt Title, " there is more Difficulty, Mr. *Naude* ſays in his Report, That having conſider'd this Title, *In-* " *cipit liber* Joannis Gerſen *primus*, whoſe Words are not in their natural Order, he perceiv'd " the Footſteps of a former and more ancient Title, all whoſe Traces the new ſuperadded Title " could not perfectly cover, but ſtill there appear'd *I. H. O.* and the Moieties of other Letters " which might be ſeen aſſoon as they are look'd upon with a little Attention: Neither can it be " ſaid, That they are the Strokes of the Letters which are on the other ſide of the Leaf, becauſe " being pierc'd with the point of a Penknife, they do not hit againſt them. Laſtly, Theſe words, " *Liber* Joannis Gerſen *primus*, were written with a Red Ink more ſhining than the following, " *De contemptu Mundi & Imitatione Chriſti*; ſo that by this Difference alone of Red and Vermi- " lion, we may certainly know, or at leaſt more clearly prove the Fraud. Wherefore adds he, tho' " the Congregation of St. *Juſtina* has forgotten it after more than 200 Years; yet 'tis certain " this does not give any Antiquity to this Title, ſince it is altogether falſe and ſuperadded to " another more ancient (which was likewiſe falſe, *viz. Joannis Gerſon*, from whence came the " three old Letters, *I. H. O.*) not by a bare Change of *Gerſon* into *Gerſen*, but by reverſing and " changing the whole Title, for fear leſt the Word *Cancellarii* being left, or any other which " could not ſo well agree to *Gerſen*, it might give occaſion to diſcover the Fraud: For other- " wiſe the Letter *o* of the Name of *Gerſon*, might very eaſily be chang'd into the Letter *e*.

This Manuſcript being carried to *Paris*, was view'd and conſider'd in 1652. by the deceaſed Mr. *de Launoy*, who made upon it the following Obſervations, in the Remarks he wrote upon a Work of a Father of St. *Genevieve*, Part 3. p. 89. " Upon this occaſion, I will tell what I have ob- " ſerv'd in a Manuſcript of the Book of the Imitation, which is in the Abbey of St. *German des Prez*, " and which is ſaid to be the Manuſcript of *Mantua*. The Title is thus, *Incipit liber* Joannis Ger-

" ſen

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" ſen *primus de contemptu Mundi, & de Imitatione Chriſti*: The end is thus, *Explicit liber quartus* " Joannis Gerſen *de Sacramento Euchariſtiæ*. In this end there appears not, that ever any Word " was chang'd, or any Letter alter'd. That which appears, is what was written at firſt by the " Tranſcriber. This being ſo, it ſeems no ways credible, that there ever was or ſhould be any " Change or Alteration in that which is common to the Title and the end, *i. e.* in *Joannis Gerſen*, " becauſe there could be no Reaſon to change or alter *Joannis Gerſen* in the Title of the Book, " and not to change or alter *Joannis Gerſen* at the end of the Book. I hold this, without Diſ- " pute, to be reaſonable; nevertheleſs, I have obſerv'd three things in this Title: 1ſt, That theſe " Words, *Liber* Joannis Gerſen *primus*, were written with a Red Ink a very little more ſhining " than the reſt, which I believe proceeds only from the greater Abundance of Red Ink in the Pen, " when theſe four Words were form'd, than when the reſt were made. We find by Experience, " That the Letters which are form'd with much Red Ink in the Pen, are more ſhining than thoſe " which are form'd with leſs Ink in the Pen, tho' they be all form'd at the ſame time. 2dly, That " the Line of Paper upon which theſe Words, *Incipit Liber* Joannis Gerſen, are written, is a " little ſmoothed and poliſhed, which reaches above the Line; but I believe this happen'd by " the Fault of the Tranſcriber, who beginning to write, and having miſhap'd the firſt Words of " the firſt Line, he blotted them out with his Finger by drawing it over the Line; yet he could " not do it ſo perfectly, but there would ſtill remain ſome Mark upon the Paper, where he begun " to write what we now read there. However this be, 'tis not poſſible to ſay with any Cer- " tainty, what the Tranſcriber had firſt written. 3dly, That this Mark and Blot of the Paper, " whatever it may have been, goeth above the Word *Gerſen*, but cometh not below it at all; " ſo that in this Word, there appears no Change or Alteration which may decide the Queſtion. " This Word is written with the ſame hand which tranſcrib'd the whole Book, which is very " conſiderable; for if there had been any Falſification, it muſt have been in this Word *Gerſen*, " and not in that *Joannis*, becauſe *Joannes Gerſen* and *Joannes Gerſon*, agree in this Name of " *Joannes*. Moreover, I would very willingly perſwade my ſelf, That this Manuſcript whereof " I am now ſpeaking, is not that whereof the Sieur *Naude* gives his Judgment in his Report, " which the R. F. the Abbot of St. *Genevieve* publiſh'd in *Latin* and *French*, in the third Part of " his Book. The Reaſons which I have for this are chiefly four. 1ſt, That the Sieur *Naude* ſays " in his Report, That theſe three old Letters, *I. H. O.* are to be read, which were in the Ti- " tle of the Manuſcript which he ſaw, which are not to be read in that which I ſaw, and any " one may ſee. 2dly, That the Sieur *Naude* ſays, the Word *Cancellarii* was in the ſame Title; " which cannot any ways be affirm'd of the Manuſcript whereof I am now ſpeaking, as every " one muſt believe who will take the pains to conſider it. 3dly, That the Word *Cancellarii* is " always follow'd by *Pariſienſis*, there being no Book, nor Tract of *Gerſon*, which goes under " this Name *Gerſon*, wherein there is *Cancellarii* without *Pariſienſis*. But this cannot be affirm'd " of this Manuſcript which I ſaw, not only becauſe there is no Appearance that ever *Pariſienſis* " was there, but alſo becauſe there is no room to place it there, in that condition wherein the " Title of the Book is. 4thly, That the Sieur *Naude makes no doubt*, but at the end of the Ma- " nuſcript which he ſaw, *there had been before* Joannis Gerſon: But in that which I ſaw theſe " Words had never been.

The Aſſembly in 1671. judg'd, that the Writing of the firſt Inſcription of this Manuſcript was entire and unchang'd in the proper Name, and that there was no juſt Suſpicion of Falſification there, nor yet in the Subſcription which is at the end written with the ſame hand.

I ſaw this Manuſcript a little while after, and when I had well-conſider'd the Title in queſtion, I judg'd, 1ſt, That it was written wholly with the ſame hand. 2dly, That 'tis the ſame hand which wrote the whole Work. 3dly, That 'tis true, the firſt Words had been blotted out, and particularly the Word *Incipit*. 4thly, That ſtill ſome Letters of that which had been written at firſt might be obſerv'd, and among the reſt the Term *Incipit*; and that it might be, the ſame was alſo obſerv'd at the time when Mr. *Naude* ſaw the Letters *I. H. O.* tho' they do not appear at preſent, nor yet the Prickings which are ſaid to have been made in that place. 5thly, That theſe Words were not defac'd by ſcraping the Parchment, for looking upon it by the Light, it is of the ſame thickneſs, and it appears not at all to be diminiſh'd in that place; beſides, That if there had been any ſuch Razure, the ancient Letters would no more be ſeen. 6thly, I obſerv'd after Mr. *Launoy*, That there remain'd at the top above the firſt Line, a ſpeck of dark Red, which appear'd to me to proceed from hence, that the Tranſcriber had daſh'd out with his finger what he had written in Red, and ſo ſpread the Red further, which could not ſo perfectly be taken off, but that ſtill ſome ſpeck of it would remain. 7thly, I judg'd from hence, That the Tranſcriber having begun the firſt Words of his Title, *Incipit Liber* Joannis, had daſh'd them out again; perhaps, becauſe his Pen being over-charg'd with Red Ink, had made a Botch, which oblig'd him to blot out the whole. 8thly, The Space will not allow, that ever there ſhould have been a longer Title in it. 9thly, The Traces of the old Word *Incipit* are yet to be ſeen, and thoſe of *Joannis* were ſeen at the time when the Title was view'd by Mr. *Naude*, and therefore it was the ſame Title. 10thly, It is of a brighter Colour at the beginning, becauſe the Pen of the Tranſcriber was then more full of Red Ink than at the end, but the firſt Words are not ſo lately written as the laſt. Beſides, the Age of this Manuſcript, according to the time that it has been in the Congregation of St. *Juſtina*, to which it belongs, is no more than 200 Years, according to the Judgment of expert Men, and the Confeſſion of Mr. *Naude*.

There

There is one important Remark to be made upon this Manuſcript of *Padolirona*, which is this, That upon the firſt Leaf there is the Epitaph in Verſe of *John Gerſon*, Chancellour of the Univerſity of *Paris*, the ſame which is to be found upon his Tomb in the Church of St. *Paul*, at *Lyons* expreſs'd in theſe Words,

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Magnum parva tenet virtutibus urna Joannem,
Præcelſum meritis Gerſon *cognomine dictum.*
Pariſius celſæ Profeſſor Theologiæ,
Claruit, Eccleſiæ qui Conſolarius Anno
Milleno Domini centum quater atq; viceno
Nono, luce petit ſuperos Julii *duodena.*

Cajetan mentions this Epitaph: The Sieur *Naude* never perceiv'd it; for he makes no mention of it in the Report made in 1671. Father *Delfau* ſays nothing of it; whereupon his Antagoniſt crowing over him, he who anſwer'd confeſſes, That it was in this Manuſcript, but of a late Writing. If it had been written with the ſame hand which wrote the reſt of the Manuſcript, there is do doubt but it would have clearly prov'd, That the Name of *John Gerſen* was put in that place for that of *John Gerſon*; but ſince it is written with a much later hand, as the bare Inſpection of it diſcovers, it ſhews only that a certain Perſon, into whoſe hands this Manuſcript fell, finding there the Name of *Gerſen* at the top, and imagining that this ſhould be *Gerſon*, to whom he knew this Work had been aſcrib'd thought fit to write upon the firſt Leaf being blank, this Epitaph of *Gerſon*; and therefore from hence no Conſequence can be drawn as to the firſt Author.

The fourth Manuſcript, which is that which the *Benedictines* bought of Mr. *Sluſe*, and which they have in their Library, is alſo 200 Years old, according to the Confeſſion of thoſe able men, who gave their Judgment about it in 1674. There we find at the end theſe Words written with Red Ink by the firſt Hand, *Explicit liber quartus & ultimus de Sacramento Altaris* Joannis Gerſen.

The fifth is the Manuſcript in the Monaſtery of St. *John* of *Parma* in little, which contains a Rule of St. *Benedict* and the Book of the Imitation written with the ſame hand, whereof the Year is ſet down at the end of the Rule of St. *Benedict*; *Sanctiſſimi Benedicti explicit Regula diſcretione præcipua & ſermone luculenta die octavo* Auguſti, 1466. At the end of the fourth Book of the Imitation is written with the ſame hand, *Explicit liber quartus & ultimus* Joannis Gerſen *de Sacramento Altaris, Amen.* The Name is written in this Manuſcript as in that of the Monaſtery of *Bobio* with an *m Gerſem*, and not *Gerſen*, as in the reſt.

The ſixth is the Manuſcript of *Leo Allatius*, which belong'd formerly to the Cardinal of *Biſeia*, which probably came from *Germany*; for the binding was of that Country, and it contain'd the Works of *Nicholas D' Inkelſpuel*, Rector of the Univerſity of *Vienna*, and of *John* of *Tambach*, Regent of the Univerſity of *Prague*, and the Bull of a Legat publiſh'd at *Vienna*, in 1448. 'Tis written on Paper, and has this Title in Red Letters, *Incipit Tractatus Joannis de Canabaco de Imitatione Chriſti, & contemptu omnium vanitatum mundi, & dividitur in quatuor libros.* The Bull dated in 1448. written with the ſame hand, ſhews that it could not be written before this Year The Name of *Canabaco* was added ſome time after, and above the Line, but ſtill it is done by the ſame hand, in the ſame Writing, and with the ſame Vermilion. Mr. *Naude* and the Aſſembly in 1671. are in this of the ſame Opinion. Mr. *Naude* judg'd, that the Writing of the Manuſcript was no older than 1480, or 1500. The Aſſembly gave no Judgment of its Antiquity. This Surname of *Canabacum* given to *John* the Author of the Book of the Imitation, has been differently explain'd. Some ſay, That *Canabacum* was the place of the Birth of this *John*, whom they ſuppoſe to be the ſame with *Gerſen*; and ſince *Canabacum* is a Place unknown, they have interpreted it *Cavaglia*, which is a Borough in the Country of *Verceil*: This was the Opinion of *Quatremaires* and *Walgrave*. Father *Delfau* and thoſe who have written ſince, ſeem to have forſaken this Opinion, and durſt not maintain, that *Canabacum* was the Country of *John Gerſen*, and that this Place was *Cavaglia*: And ſo it is not known, what the Surname is, from whence it was taken, nor what gave occaſion to mention it there. Some may conjecture, that the Writer of this Manuſcript having copied it from another, wherein *de Gerſonio*, was ill written, wrote *Canabaco* for *Gerſonio*; or rather, that lighting upon a Manuſcript wherein there was *Cancellario* abbreviated, as *Canclrio*, he read it *Canabaco*. Howſoever this be, it cannot be prov'd by any Place, that this *Joannes de Canabaco* is the ſame who is call'd *Joannes Gerſen* in the other Manuſcripts.

The ſeventh is the Manuſcript of *Cave*, upon which it is written, *Iſte Liber eſt Congregationis Caſſinenſis*, and a little after, *aſſervatur in Monaſterio Cavæ.* The Book of the Imitation in this Manuſcript is written upon Parchment, in fair Characters, and has no Name of the Author, nor any Date of the Time, being imperfect at the end. But in the firſt Letter Q there is the Image of a *Benedictine* Monk, having a Croſs in his hand; ſome think that this is the Pourtraiture of *Gerſen*. Afterwards 'tis ſaid, That the Words of *ch.* 56. *B.* 3. gave occaſion to this Picture, I have receiv'd from your hand a Croſs, and I will carry it until Death. It may indeed be, that this Sentence gave occaſion to him who wrote this Manuſcript to make this Picture at the beginning: But upon what grounds can it be thence concluded, That the Book of the Imitation was therefore written by a *Benedictine* Monk? All that can be thence conjectur'd is, That the Writer of this Manuſcript was a *Benedictine.*

A Dissertation about the Author of the Imitation of Jesus Christ.

The last Piece which is produc'd is a Copy of some Works printed at *Venice* in 1501. among which is the Book of the Imitation of Jesus Christ, under the Name of *John Gerson*, Chancellor of the University of *Paris*, at the end whereof are to be found these Words written upon Design; *Hunc librum non compilavit Johannes Gerson, sed D. Johannes.* This Word *Johannes* has been mended by the Confession of Father *Delfau*, and that which follow'd has been raz'd out, in the room whereof there is still a blank space, and after it there are these Words, *Abbas Vercellensis*: After which there is yet more Writing raz'd out, and then at last follow these Words; *Ut habetur usq; hodie propria manu scriptus in eadem Abbatia.* This Copy being one of those which were presented at *Rome* in 1641. to Sieur *Naude*, he judg'd that this Manuscript Observation had been falsified, and pretends, That *Johannes* had been made of the Name *Thomas*, after so gross a manner, That the Sieur *Vincent Galeotti*, when he came to read this Writing, read *Thomas* for *Joannes*. This Copy was not produc'd at the Assembly in 1671. tho' it was at *Paris*, and Father *Delfau* gave no other Reason for it, but that it was in the Library among the printed Books without his knowledge. If this had been the only Reason which hindred the *Benedictines* from producing it then, they would certainly have shewn it in the Assemblies in 1674. and 1687: But they had Reason to suppress it, because they truly judg'd that this Manuscript Note was of no Authority: First, Because 'tis well known that 'tis much later than 1501. but 'tis not known at what time it was written, nor who is the Author of it: Secondly, Because the Name of *Johannes* being foisted in, and that of *Gersen*, or *Gessen* being not there, it was unserviceable to their Cause: Thirdly, Because this Note, however very late, yet was falsified by a Forger who put into it all that he pleas'd: Fourthly, Because the space might be fill'd up with any other Name besides that of *Johannes Gersen*, or even that of *Thomas a Kempis*, that perhaps he might be call'd *Abbas Windesemensis*, or perhaps even *Abbas Vercellensis*, because there was one *Thomas* a Canon-Regular of St. *Victor*, Abbot of St. *Andrew* of *Verceil*, whom some make a Canon-Regular upon the Credit of an ancient Register of Burials of St. *Victor's*, and others a *Benedictin*, according to the Picture of a Monk which is said to be upon his Tomb: Fifthly, Because 'tis not certain whether these Words *Abbas Vercellensis* are the Forgers, or his who first wrote this Note. And thus the Title of the Abbot of *Verceil*, which is given to *John Gerson*, being founded only upon this Note is a meer Chimæra, since *Gerson* is not at all nam'd there, and the Name of *John* is foisted in, and therefore no regard ought to be had to a Piece of this Nature. There are two Abbies at *Verceil*, that of St. *Stephen*, and that of St. *Andrew*: This latter was founded at the Expence of *Henry* II. King of *England*, after the Murder of *Thomas* of *Canterbury*: Whereof the first Abbot in 1227. was *Thomas Gallus*, a Canon-Regular of St. *Victor*, or according to others an English *Benedictine*. He was Abbot till the Year 1260. Upon which account *John Gerson* is made Abbot of St. *Stephen* of *Verceil*, and not of St. *Andrew*. This Monastery is more ancient, and was of the Order of St. *Benedict*, until *Paul* III. in the Year 1536. gave it to the Canons-Regular, after which it was destroy'd in 1581. But no ancient Author speaks of this Abbot *John Gerson*. *Francis Augustin* a Clergy-man hath indeed plac'd him in the Edition of his Chronicle at *Piemont* in 1648. among the Abbots of *Verceil*, and ascrib'd to him the Imitation of Jesus Christ, but 'tis only upon hear-say from some *Benedictine* since the Contest of *Cajetan*, and he durst not mention him in his History of *Verceil*. There is also cited a Manuscript History of *Verceil*, written by *John Baptista Modena*, who says, That we still read in an ancient Manuscript of other Abbots of St. *Stephen*, which were never reckon'd among the rest. Among whom is another *John*, who is thought to be the Author of the Imitation of Jesus Christ, because this *John*, Abbot of *Verceil*, cannot be Abbot of any other Abby but the Monastery of St. *Stephen*. 'Tis doubted whether this Testimony is true; but supposing it were, 'tis plain, That this Author said this only upon occasion of what had been alledg'd since the starting of this Controversie by the Abbot *Cajetan*. It must be confess'd, That there is no Proof that *John Gerson* was Abbot of St. *Stephen's* at *Verceil*, no more than there is, That he was a Native of *Canabaco*, and that *Canabaco* was *Cavaglia*: And it is not at all known who is this *John Gersen*, *Gersem*, *Gesen*, or *Gessen*, whose Name is found in the Manuscripts of the Imitation which we have now mention'd. There is none of them which gives him the Title but that of *Arona*, where he is always styl'd the Abbot *Abbas*; but 'tis never observ'd, of what Order, or what place he was: And therefore the *Benedictines* have no more right to appropriate him to themselves than the *Bernardins* or any other Regulars, which have Abbies and Abbots. *John Gesen*, or *Gersen*, or *Gessen* an Abbot, is grounded upon nothing but only the Manuscript of *Arona*. *John Gersen*, or *Gersem*, without a Title, is founded upon four uncorrupted Manuscripts worthy of Credit, That of St. *Columbanus* of *Bobio*, That of *Padolirona*, That of *Sluse*, and that of *Parma*. *John*, sirnam'd of *Canabaco*, is only to be found in the Manuscript of *Allatius*, written since the Year 1448. and this Sirname is there interlin'd, tho' it be written with the same Hand. *John*, Abbot of *Verceil*, is founded only upon a Forgery. But for none of these *John's* can any ancient Author be produc'd who knew him, or has mention'd him, nor any Edition before that of *Cajetan* in 1616. taken from the Manuscript of *Arona*, which is Entitled, *Venerabilis viri Joannis Gessen Abbatis, Ordinis Sancti Benedicti*; wherein the Order, of which he was Abbot, is added without Proof, and without Authority. *Walgrave* has chang'd the Name of *Gessen* into *Gersen*, and has ventur'd to set down his Country and the Place of his Abby, by causing the Imitation to be printed with this Title in 1638. *Johannis Gersen Abbatis Vercellensis, Italo-Benedictini.* At last,

Father

Father *Delfau*, who nevertheleſs ought to have obſerv'd the weakneſs of the Proofs upon which the Title of Abbot of the Order of St. *Benedict* of *Verceil* is founded, has carried this Matter yet higher, by giving him the Name of the Abbot of *Stephen* of *Verceil* in his laſt Edition of 1674. *Johannis Gerſen Abbatis Sancti Stephani Vercellenſis Ordinis Sancti Benedicti.* There is nothing of this Title but the bare Name of *Johannis Gerſen*, which is Authoriz'd by many Manuſcripts, and the Title of *Abbatis*, only by the Manuſcript of *Arona*: All the reſt is without any Foundation. *A Diſſertation about the Author of the Imitation of Jeſus Chriſt.*

When there want Editions and Authors who give the Imitation to *John Gerſen* an Abbot, then the Editions and Authors are alledg'd which aſcribe it to *Gerſon*, which are ſaid to be favourable to *John Gerſen*. For ſince, as they ſuppoſe, 'tis manifeſt that the Book was not *Gerſon*'s the Chancellor of *Paris*, and that the Author was certainly a Monk; 'tis pretended that the Reaſon why it is aſcrib'd to *Gerſon* the Chancellor is the ſimilitude of the Name; and that *John Gerſen* being leſs known than *John Gerſon*, and almoſt altogether unknown in *France*, the Name of *John Gerſen* was taken for that of *Gerſon*. That this is much more probable than to ſay, that the Name of *John Geſen*, *Geſſen*, *Gerſen*, or *Gerſem*, was put for that of *John Gerſon*. 1. Becauſe there are Manuſcripts of *Gerſen* which are thought more ancient than the time wherein *Gerſon* could have Compos'd this Work; for there is one of *Melice* Dated in 1421. and thoſe of *Arona* and *Bobio* without Date are of the Fourteenth Century. 2. Becauſe the Name *Abbatis* is in that of *Arona*, a Title which no ways agrees to *Gerſon*. 3. Becauſe it is no ways credible, that it ſhould be written ſo many ways, in ſo many different Places, *Gerſen*, *Geſen*, *Geſſen*, or *Gerſem*, for *Gerſon*, which was a Name well enough known. To this it may be anſwer'd, that the Name of *Gerſon* was put there, either becauſe he was the Author of it, or becauſe this Work was joyn'd to the Works of *Gerſon* in the ſame Manuſcript as is really found in the Manuſcript of *Melice*, in 1434. After the ſame manner it has been aſcrib'd to St. *Bernard*, becauſe it was joyn'd with the Works of this Father, as in the former Manuſcript of *Melice*, wherein *Gerſen* is put for *Gerſon*, becauſe the Name of *Gerſon* was perhaps abbreviated in the Manuſcript from which this was Tranſcrib'd, as in the Manuſcript of *Salezburg* 'tis written *John Gerſ.* or rather becauſe the *o* was taken for an *e*. That one Manuſcript of that Nature, ſuch as that of *Arona*, could never be the Cauſe of the Miſtake which is found in all the reſt; That this Miſtake is found only in the Manuſcripts of *Italy*, which may have been Copied out from that of *Arona*; that the Name *Abbatis* which is in this, may proceed from the Ignorance of the Tranſcriber; that the various ways in which this Name is written, ſometimes *Geſen*, ſometimes *Geſſen*, and ſometimes *Gerſen*, all which are found in the ſame Manuſcript of *Arona*, do plainly ſhew that the Name of the Author was not well known to him who wrote it; that he added of his own head the Title of Abbot. Laſtly, That this Abbot *John Geſen*, *Geſſen*, or *Gerſen*, being wholly unknown, and no Perſon having ever mention'd him before the Controverſie aroſe between the *Benedictines*, and *Canons Regular* about the Author of the Imitation; it is very probable, that he is only a Phantome who never had any real Exiſtence.

SECTION XIII.

A Judgment upon all that has been ſaid in this Queſtion, wherein that which is certainly falſe is ſeparated from that which is uncertain, and an Attempt is made to diſcover what has moſt probability.

AFter I have Examin'd and Related all that has been ſaid and written by Learned Men upon the Controverſies about the Author of the Book of the Imitation of Jeſus Chriſt, I cannot but apply to them the words of *Terence*.

Feciſtis probe
Incertior ſum multo quam dudum

And I doubt not but the ſame thought will come into all the minds of thoſe who ſhall read what we have now written. For in effect, the great number of Manuſcripts, Editions, Authorities, and Reaſons, which are alledg'd on one ſide and the other, inſtead of clearing up the matter, do rather darken it; and inſtead of diſcovering the Author of the Book of the Imitation, they render him more uncertain, and more unknown. Nevertheleſs let us attempt to draw from what has been ſaid ſome Inferences, and if we cannot conclude any thing that is certain, yet let us diſcern between what is falſe, and what is uncertain, between what is probable, and what is not.

Firſt, 'Tis certain that this Work is not St. *Bernard*'s, altho' it hath been aſcrib'd unto him.

Secondly, Neither is there any probability that it is *Ludolphus*'s.

Thirdly,

A Dissertation about the Author of the Imitation of Jesus Christ.

Thirdly, There is no convincing proof that it is *Thomas a Kempis*'s, for this proof must either be founded upon the Manuscripts, or the Editions, or the Report of Contemporary Authors, or the Agreement of the Stile. The Manuscripts do not at all prove it in a convincing manner, since the first which was in the year 1441. has not the Name of *Thomas a Kempis* as the Author, but only as the Transcriber of the Book, and this may have given occasion to put his Name to other Manuscripts, and to Writers who follow'd him to ascribe it to him. 'Tis very probable that the Passage of *Busch* was added, and tho' it were not, yet neither he, nor other Authors, nor the Manuscripts nor Editions later than the Manuscript in 1441. are any convincing Proofs, since these are found in conjunction with other Manuscripts, Editions, and Testimonies, even such as are more ancient in favour of St. *Bernard*, of *Gerson*, and *Gersen*. The agreement of Stile, with the other Works which go under the Name of *Tho. a Kempis* is not still a certain Proof, for in general the agreement of the Stile of one Work with another is not commonly sufficient to ascertain who is the Author of it. Besides this Agreement is not entire; and lastly, neither is it certain that all the Works which go under the Name of *Thomas a Kempis* are his; since by the Confession of those who favour him, his Humility would not suffer him to put his Name to any of his own, and he Transcrib'd many Books of others.

Fourthly, There is some probability that the Book of the Imitation is more ancient than *Tho. a Kempis*, the Manuscripts of *Arona*, of *Sirmondus*, and *Bobio*, tho' without Date, are judg'd more ancient, by those who are best skill'd in such matters, which is a proof of it. The Manuscripts of *Italy*, Dated in the years 1421, 1433, 1434, 1436, and 1437, make it credible. They are indeed later than the year 1410. wherein 'tis suppos'd without ground, that *T. a Kempis* Compos'd this Work, tho' there is little probability that he did write it at that time. But two things are to be observ'd; 1st, That these Manuscripts are found in different places, far distant one from another. 2. That these are not Originals written with the Author's own hand, but Copies written out from other Copies more ancient. Now there is scarce any probablity, that in so short a time the Book of the Imitation should have been Copied out so often, and carried to so many different Places. The same Reflection may be made upon the French Version in 1447. and upon the French Manuscript found in 1467. in the Library of the Count of *Angoulesme*; and this may be Confirm'd by the Testimony of *Trithemius*, who says plainly in 1494. that the Seniors of his Seniors had read this Work, which carries us up to the beginning of the Century.

Fifthly, 'Tis certain that in the Life time of *T. a Kempis*, the Book of the Imitation was ascrib'd to *St. Bernard*, to *Gerson*, and *Gersen*: The Manuscripts and Editions are a proof of this; which is a strong Argument that *T. a Kempis* was not then own'd for the Author of it.

Sixthly, 'Tis also certain that the most ancient Manuscripts are either Anonymous, or else go under the Name of *Gerson*; which is a good reason why it cannot be ascertain'd that *Thomas a Kempis* is the Author of this Book.

Seventhly, *John Gerson* Chancellor of the University of *Paris*, among the 3 Competitors, seems to have the best Right to this Book: If we consider only external Testimonies, he was in possession of it before *Tho. a Kempis*. All the Manuscripts which are for *John Gersen*, or *Gesen*, except only that which gives him the Title of Abbot, may be understood of him by a Corruption of his Name. The Common Opinion of *France* and *Italy* was for him in the Fifteenth and Sixteenth Century. He is a solid Author, and of great Reputation, who has written Books of a like Nature. But there are 2 things which counter-poize these Proofs, the Title of Monk which is given to the Author of the Imitation, and the difference of Stile.

Eighthly, The Titles of Abbot of St. *Stephen* of *Vercell*, of the Order of St. *Benedict*, which are given to the pretended *John Gersen*, are not built upon any good ground, nor upon any Testimony worthy of Credit. There is only the Title of Abbot in the Manuscript of *Arona*, and in the rest he appears Naked and divested of all Titles, sometimes under the Name of *Getsen*, sometimes under that of *Gesen*, or *Gessen*, or *Gersem*, an Author unknown to this very day.

Lastly, 'Tis not easie to decide, whether *John Gesen*, *Gessen*, *Gersen*, or *Gersem*, is really the Name of an Abbot, or whether it be only the Corruption of the Name of *John Gerson*. There are Conjectures *Pro* and *Con*, which have their probability on both sides.

After all, the Author of the Book of the Imitation remains still uncertain, as he was at the beginning of this Discourse; and each of the three Pretenders may still preserve the probability of his Right, tho' he be not able to establish it by uncontestable Evidence.

A CHRO-

A Chronological TABLE OF THE *Eccleſiaſtical Hiſtory* of the *Fifteenth Century.*

The Years of the Vulgar Æra.	*The Popes.*	*The Emperors and Kings of the Weſt.*	*The Emperors of the Eaſt.*	*Eccleſiaſtical Affairs.*	*Councils.*	*Eccleſiaſtical Writers.*
1400	*Benedict* Pope at *Avignon*, & *Boniface* Pope at *Rome*.	The Electors of the Empire Depoſe the Emperor *Wenceſlaus*.	*Manuel* the 2d. IX. Year of his Reign.	1400		*Peter* of *Ailly*. *John Charlier*, call'd *Gerſon*. *Gerard Machet*. *John de Court Cuiſſe*.
		Joſſe, Marquis of *Moravia*, his Nephew, choſen in his room by the Archbiſhops of *Mayence* and *Colen*; Dyed 6 Months after.				*John* of *Lignano*. *Henry* of *Coeffeld*. *Gobelin Perſona*. *John* of *Hueſden*. *Simeon* of *Theſſalonica*. *Joſeph Briennius*. *Macarius Macres*. *Demetrius Chryſoloras*. *Macarius* Archbiſhop of *Ancyra*. *Nicolas Sclengia*. *Eſaias* a *Greek* Monk. *Nicolas Biart*. *Adrian* a *Carthuſian*. *John* of *Duren*. *Tilman* of *Hackemberg*. *Hugh* of *Sleſtad*. *Paul* of *Venice*. *James* of *Theſſalonica*, Flouriſh'd.
		Robert, Duke of *Bavaria*, and Count Palatine of the *Rhine*, is choſen and Crown'd Emperor.				
		I. *Charles* VI. King of *France*, in the 20th Year of his Reign. *Henry* III. King of *Caſtile*, in the 10th Year. *Martin* King of *Arragon*, in the 5th Year. *John* King of *Portugal*, in the 7th Year. *Henry* IV. King of *England*, in the 2d Year.				
1401		II. *Robert* goeth into *Italy* with an Army, and is beat back by *Galeas* Vicount of *Milan*, and forc'd to return into *Germany*.	X.	1401		
1402		III.	XI. *Iſa-Celebis* is Kill'd by his Brother *Soliman*, who is declar'd Emperor of the *Turks*.	1402		
1403	The Subſtraction of Obedience to *Benedict*, was taken off upon certain Conditions.	IV.	XII.	1403	An Aſſembly of the Clergy of *France*, held at *Paris*, *May* 28th, which took off the Subſtraction.	

The Years of the Vulgar Æra.	*The Popes.*	*The Emperors and Kings of the West.*	*The Emperors of the East.*	*Eccleſiaſtical Affairs.*	*Councils.*	*Eccleſiaſtical Writers.*
1404	*Benedict* propoſes the ways of Union to *Boniface*. The Death of *Boniface* happen'd *Octob.* 1. The Cardinals of his Party choſe, the 12th of this Month, *Coſmatus Meliorates* of *Sulmona*, who aſſum'd the Name of *Innocent* VII. *Laodiſlaus* King of *Naples*, makes himſelf Maſter of *Rome*, and drives away *Innocent*.	V.	XIII.	1404		*Paul* an *Engliſh* Man. *John Lattebur*, Flouriſh'd.
1405	*Innocent* VII. is recall'd to *Rome*, and the Partizans of *Laodiſlaus* are driven away.	VI.	XIV.	1405		St. *Bernardin* was Profeſs'd in the Order of Friars Minors.
1406	A new Subſtraction in *France* of Obedience to *Benedict*. *Innocent* VII. Dies *November* the 6th. The Cardinals of his Party chooſe *Angelus Corarius*, who aſſum'd the Name of *Gregory* XII. upon Condition that he ſhould procure Peace by the way of Reſignation.	VII.	XV.	1406	An Aſſembly of the Clergy of *France*, held at *Paris Decemb.* the 21ſt, which renew'd the Subſtraction.	*Thomas* of *Kempis*, was profeſs'd a Canon-Regular in the Monaſtery of *Mount St. Agnes* of *Zwoll*, on the 10th of *June*.
1407	*Benedict* XIII. pronounces an Interdict againſt the Kingdom of *France*.	The Duke of *Burgundy* cauſes the Duke of *Orleans* to be Aſſaſſinated in the Night on the 23*d*. or 24*th* of *Nov.* *Henry* the III. King of *Caſtile* dies, *John* the II. his Son, ſucceeds him, under the Tutelage of *Ferdinand* his Uncle.	XVI.	The Inſtitution of the Fraternity of St. *George* of *Alga*, by *Lawrence Juſtinian*.		*Nicholas Clemangis* is ſuſpected of compoſing the Letter which *Benedict* the XIII. wrote in the Month of *May* againſt the King and Kingdom of *France*.
1408	Three Councils appointed about the Schiſm, one at *Perpignan*, by *Benedict* the XIII. another at *Aquileia*, by *Gregory* the XII. and the laſt at *Piſa* by the Cardinals.	IX.	XVII.	1408. The Condemnation of the Errors of *Wickleſ*, in a Council at *Oxford*. The Writings of *Wickleſ* carried into *Bohemia*, condemn'd by *Sbinko*, Archbiſhop of *Prague*. A Concluſion of the Faculty of Theology at *Paris*, about the Blood of Chriſt ſhed upon the Croſs. A Cenſure of the ſame Faculty againſt the Propoſitions of *Gorel* about the Hierarchy. An Approbation of the Order of *Scopetins*.	A Council at *Oxford*. The Council of *Perpignan* under *Benedict* the XIII. begun *Nov.* the 1ſt. and ended *Feb.* the 12*th*. The Aſſembly of the Cardinals at *Piſa*.	*John de Courtcuiſſe* made a Diſcourſe againſt the Interdict denounc'd by *Benedict* the *XIII*. againſt the Kingdom of *France*. *Richard Ullerſton* wrote his Treatiſe of the Reformation of the Church. *John Petit* a Friar Minor, maintain'd by word of Mouth, and by writing the Aſſaſſination of the Duke of *Orleans*. *Martin Poree* was made Biſhop of *Arras* for maintaining the ſame Cauſe by Writing.

The Chronological Table.

The Years of the Vulgar Æra.	The Popes.	The Emperors and Kings of the West.	The Emperors of the East.	Eccleſiaſtical Affairs.	Councils.	Eccleſiaſtical Writers.
1409	The Depoſition of *Benedict* XIII, and *Gregory* XII, on the 5th of *June*. On the 19th of the ſame Month, *Alexander* V. is choſen. I.	X.	XVIII.	1409. *John Huſs* maintains at *Prague*, the Writings of *Wickleſ.* He has many Complices in the Univerſity of that City; and they appeal to the Pope from the Sentence of *Sbinko*. *Alexander* V. confirms the Decretals of *Boniface* VIII. and *John* XXII. about the Priviledges of Regulars Mendicants, and Condemns the Propoſitions, which were contrary to the Inſtitution of the Order of St. *Juſtina* of *Padua*.	An Aſſembly at *Frankfurt*, about the Schiſm. The Council of *Piſa* begun *March* 25th, and ended *Auguſt* the 7th. The Council of *Udine* begun in the Month of *June*, and ended in *September*.	
	Balthazar Coſſa retakes *Rome* from *Laodiſlaus* King of *Naples*.					
1410	The Death of *Alexander* V. on the 3d of *May*. The Election of *John* XXIII. on the 17th of the ſame Month.	*Robert* of *Bavaria* dies *May* the 18th. *Sigiſmond* King of *Hungary*, is choſen by one part of the Electors; the reſt choſe the Marquis of *Moravia*, who Dying a little while after, all the Suffrages were united in the Perſon of *Sigiſmond*. The Death of *Martin* King of *Arragon*. *Ferdinand* IV. Son to his Siſter *Eleonora*, is declared King.	XIX.	1410. Another Appeal of *John Huſs*, and ſome others, to the Pope. *John Huſs* is Condemn'd at *Rome*. The Inſtitution of the Order of *Mount Olivet*.		*John* of *Schonhove*. *Boſton*. *Peter* of *Ancharano*. St. *Vincent Ferrier*. *Henry* of *Heſſe*, or *Longeſteyn*, a Canon of *Worms*. *Henry of Heſſe*, an *Auguſtine*. *Henry* of *Coeffelde*, Died *July* the 10th. *Thomas* of *Haſelbach Thomaſinus*. *Nicolas* of the Holy Croſs. *Francis Bachon*. *Michael Herbram* of *Duren*. *Peter* of *Spire*. *Renard* of *Fomhoven* Flouriſh'd.
1411	*John* XXV. makes War with *Laodiſlaus*, and defeats his *Troops*. *Laodiſlaus* recruits his Forces, and leads an Army even to the Gates of *Rome*: The Pope makes a Secret Treaty with him.		XX.	1411. The Archbiſhop of *Piſa* being Legat in *France*, obtains a Charitable Subſidy for the Pope. The Troubles in *Bohemia*.		*Peter* of *Ailly*, was made Cardinal. *Gerard Machet* took the Degree of Doctor. *Henry* of *Hachenbach*. *Jordan*, an *Auguſtine*. *Peter* Biſhop of *Cita Nuova*. *Vincent Gruner* Flouriſh'd. The Death of *John Petit*.
1412	*Angelus Corarius* is driven out of the Dominions of *Laodiſlaus*, and retires to *Marca D'Ancona*.		XXI.	1412. The Parliament upon the Suit of the Univerſity, ordains the Execution of the Edict made in 1406, about Benefices. The Publication of the Bull of *John* XXIII. againſt *John Huſs* at *Prague*; which raiſes new Commotions there. The Condemnation of many Impieties of *William* of *Hildernisſen*, and *Giles le Chantre*, by *Peter* of *Ailly*.	A Council at *Rome*, againſt the *Wickleſites*, & *Huſſites*.	*John* of *Aurbach*. *John* of *Lombez* Flouriſh'd. *Jerom* of St. *Faith*, wrote his two Treatiſes againſt the *Jews*.
1413	IV. *John* XXIII. being driven from *Rome* by K. *Laodiſlaus*, goes to *Lombardy*, where he treats with the Emperor *Sigiſmund*, about holding of the Council, which he appointed at *Conſtance* by his Bull, dated *November* the 2d.	III. The Death of *Henry* IV. King of *England*. *Henry* V. his Son ſucceeds him.	XXII. *Mahomet* I. put to Death his Brother *Muza*, and uſurps the Empire of the *Turks*.	1413.	A Council at *London*.	*Giles Charlier* takes the Degree of Doctor in the Univerſity of *Paris*.

The Years of the Vulgar Æra.	The Popes.	The Emperors and Kings of the West.	The Emperors of the East.	Eccleſiaſtical Affairs.	Councils.	Eccleſiaſtical Writers.
1414	V. The Death of *Laodiſlaus* King of *Naples*. His Siſter *Joan* ſucceeds him.	IV.	XXIII.	*John Huſs* arrives at the Council of *Conſtance*, the 3d of *November*. He is ſeized 26 Days after, and his Proceſs is drawn up. A Cenſure of the Faculty of Theology at *Paris*, againſt the Book of *John Petit*, written in Juſtification of the Aſſaſſination of the Duke of *Orleans*, by the Order of the Duke of *Burgundy*. A Sentence of the Biſhop of *Paris* againſt this Book. An Appeal from it by the Duke of *Burgundy* to the Pope.	The Council of *Conſtance*, began *November* the 16th.	
1415	*John* XXIII. Renounces the Pontificate on the firſt of *March*. After this he flies from *Conſtance*, he is Cited by the Council, detain'd Priſoner, and Depos'd on the 29th of *May*. *Gregory* XII. Renounces the Papal Dignity by his *Proctors*. An Agreement between the Emperor *Sigiſmund*, and the K. of *Arragon*, about the Depoſition of *Benedict* XIII.	V.	XXIV.	1415. 45 Articles of the Doctrine of *Wickleſ* Condemn'd in the Council of *Conſtance*, on the 4th of *May*. The Proceſs of *John Huſs* is finiſhed, he is Condemned and Burnt the 15th of *July*. *Jerome* of *Prague*, arrives at *Conſtance* the 4th of *May*; he endeavours to eſcape, but is Apprehended. He Retracts on the 23d of *September*. The Propoſition of *John Petit* Condemn'd in the Council of *Conſtance*, on the 6th of *July*.		*John Dominici*, Cardinal of *Raguſa*. *Theodoric* of *Niem*. *Leonard Aretin*. *John Zachary*. *Gabriel* of *Spoleto*. *Peter Maurocenus*. *John* of *Dendermonde*. *Anthony* of *Genua*.
1416	A Proceſs made againſt *Benedict* XIII.	*Ferdinand* IV. King of *Arragon*, Dies on the 2d of *April*. *Alphonſus* his Son, ſucceeds him.	XXV.	*Jerome* of *Prague* is Accus'd anew, Condemn'd in the Council of *Conſtance*, and Burnt May the 30th. The Troubles and Wars in *Bohemia* about *Religion*.		*Anthony* of *Parma*. *John Capreolus* Flouriſh'd.
1417	The Depoſition of *Benedict* XIII. in the Month of *July*. The Election of *Martin* V. on the 11th of *November*. I.	VII.	XXVI.	1417		*John Baptiſta* Poggio ſpoke a Funeral Oration upon Cardinal *Zabarella*. *Thomas* of *Walſingham* finiſhed his larger Hiſtory of *England*.
1418	II.	VIII.	XXVII.	1418. An Aſſembly of the States of the Kingdom of *France*, which Orders the Execution of the Edict made in 1406.		The Death of *John Dominici*, Cardinal of *Raguſa*.
1419	III. The Death of *Gregory* XII. *John* XXIII. eſcapes out of Priſon, and goes to meet *Martin* V. at *Florence*, where he Dies. *Benedict* XIII. continues obſtinate, and is abandon'd by all thoſe of his own Obedience, except thoſe in the City of *Paniſcole*.	IX.	XXVIII. *John Manuel Palæologus* is aſſociated with his Father *Manuel* in the Empire.	1419	The Council of *Conſtance* ends on the 19th of *April*.	St. *Vincent Ferrier* Died *April* the 5th. *Auguſtine* of *Rome*, was made General of the Order of *Auguſtines*, in the Month of *Auguſt*.

The Years of the Vulgar Æra.	The Popes.	The Emperors and Kings of the West.	The Emperors of the East.	Ecclesiastical Affairs.	Councils.	Ecclesiastical Writers.
1420	IV.	X.	XXIX.	1420. The Institution of the Order of the Anunciatiun, by *Amedæus*, the 5th Earl of *Savoy*.	The Council of *Salzburg*.	*John de Courtecuisse* is chosen Bishop of *Paris*, but he did not enjoy that *Bishoprick*. *Loup* of *Olivet*. *Boniface Ferrier*. *Anthoni Rampelozus*. Henry of Hesse, *Carthusians*; Flourish'd.
1421	V. *Martin* V. enters into *Rome*. *Joan* Queen of *Naples*, craves the Assistance of *Alphonsus* King of *Sicily*, and *Arragon*, and Adopts him for her Heir. *Louis* of *Anjou*, and *Alphonsus*, make War upon one another.	XI.	XXX. *Amurath* succeeds his Father *Mahomet*, in the Empire of the *Turks*.	1421. The beginning of the Negotiations between the *Greeks*, and the *Latines*, by *Eudemon Joannes*.		Nicolas of *Inkelspuel*. *Theodoric* of *Ingelhusa*. *Herman Petri* of *Studorp*. *Thomas Waldensis* of *Walden*. *John* of *Imola*. *William Lyndwood*. *John Plaeth*. *John Dieppourg*. *Henry Gulpen*. *Rodolph* of *Brussels* Flourish'd.
1422	VI.	XII. *Charles* VI. K. of *France*, dies *October* the 21st. The Duke of *Bedford* causes *Henry* King of *England*, his Nephew, to be Proclaim'd Kingof *France*; but *Charles* the VII, Son to *Charles* the VI, as Lawful Heir, succeeded him, and Retook afterwards the greatest part of his Kingdom, which was possess'd by the *English*. The Death of *Henry* V. King of *England*, who left a Son of *Catharine*, Daughter to *Charles* VI. King of *France*, call'd *Henry* VI.	XXXI. The Emperor *Manuel Palæologus* falls sick of a Palsie, in the Month of *October*. *John Manuel*, begins to *reign* alone.	1422. *Massanus* being sent from the Pope, to *Constantinople*, treats with the *Greek* Emperor.		*John de Courtecuisse*, is made Bishop of *Geneva*, and died the next Year. *Albert* of *Sarciano*, spoke his Discourse about the Eucharist. *John* of *Walsingham* finish'd the Abridgment of his History of *England*.
1423	VII.	XIII.	I.	1423.	The Council of *Collen*. The General Council opened at *Pavia*, *June* 22d, and immediately translated to *Siena*, where it is continued.	*William Lindwood* begun his Collection of the Constitutions of the Archbishops of *Canterbury*. *Thomas* of *Kempis*, is Ordain'd Prieft. *Dennis Rickes* enters into the Order of the *Carthusians*.
1424	VIII. The Death of *Benedict* XVII. The Cardinals who were with him, choose *Giles Munion*, who assum'd the Name of *Clement* VIII.	XIV.	II.	1424	The Council of *Siena*, translated to *Basil*.	
1425	IX.	XV.	III.	1425. The Negotiations with the *Greeks*, are renew'd.		The Death of *Peter* of *Ailly*, Cardinal.
1426	X.	XVI.	IV.	1426. The Conclusion of the Faculty of Theology at *Paris*, about the Observation of Sundays, and Festivals.		*Julian Cæsarin*, and *Dominic* of *Catranica*, are advanc'd to the Degree of Cardinals. *Martin Foree* dies *September* the 26th.

The Chronological Table.

The Years of the Vulgar Æra.	The Popes.	The Emperors and Kings of the West.	The Emperors of the East.	Ecclesiastical Affairs.	Councils.	Ecclesiastical Writers.
1427	XI.	XVII.	V.	1427.		
1428	XII.	XVIII.	VI.	1428.		*Herman Petri* of *Stutdorp*, dies the 24th of *April*. The Death of *Henry* of *Hesse*, a *Carthusian*, about this Year.
1429	XIII. *Clement* VIII. Renounces the Papal Dignity, and the Schism is perfectly extinguish'd.	XIX.	VII.	1429.	The Council of *Paris*. The Council of *Tortosa*.	*Alexander* the Carpenter, wrote his Treatise, entituled, *Destructorium Vitiorum*. The Death of *Simeon* of *Thessalonica*.
1430	XIV.	XX.	VIII.	1430. A Censure of the Faculty of Theology at *Paris*, against the Propositions of *Sarrazin*, about Ecclesiastical Power, and the Hierarchy.		*William Lindwood* finish'd his Collection of Constitutions. *Nicolas Auximanus*. St. *Bernardin* of *Siena*. *Raimund* of *Sabonde*, or *Sebeide*. *Peter* of *Jeremy*. *Maphæus Vegius*; Flourish'd. *Thomas Waldensis*, or of *Walden*, died *November* the 3d.
1431	The Death of *Martin* V. *February* the 20th. *Eugenius* IV. is chosen *March* the 4th. I. *Joan*, Queen of *Naples*, being at War with *Alphonsus* King of *Arragon*, Adopts *Louis* Duke of *Anjou*, and makes him King.	XXI.	IX.	1431. *Eugenius* IV. grants the King of *Cyprus*, the 100th part of the Ecclesiastical Revenues of *France*, *Spain*, and *England*, to set at Liberty the Hostages he had left with the *Sultan*. The Institution of the Order of the Golden Fleece, by *Philip* Duke of *Burgundy*.	The Opening of the Council of *Basil*, *July* the 23d.	*Macarius Macres*, died *January* 7th. *Ambrose* the *Camaldulian*, was admitted General of his Order. *Augustine* of *Rome*, is made Bishop of *Cesena*, and some time after Archbishop of *Nazareth*. *John* of *Turrecremata*, is made Master of the Sacred College. *Giles Charlier* is made Dean of *Cambray*, in the Month of *October*.
1432	II. *Eugenius* IV. is driven out of *Rome*, and returns into it again, five Months after.	XXII. *Sigismund* is Crown'd Emperor at *Rome*.	X.	1432. A Conclusion of the Faculty of Theology at *Paris*, about the Admonitions of Bishops.	*Eugenius* IV. has a mind to Dissolve the Council of *Basil*, which continues to sit in spite of his Decree, and proceeds against him.	*Giles Charlier*, and *John Nider*, are deputed by the Council of *Basil* to the *Bohemians*. *John*, Archbishop of *Tarentum*, makes an Harangue in favour of the Pope, in the Council of *Basil*. *Henry* of *Gande*. *Nicolas* of *Susat*. *John Grintsch*; Flourish'd.
1433	III. ——— *John* King of *Portugal*, dies on the 12th of *August*, and his Son *Edward* succeeds him.	XXIII.	XI.	1433. The Deputies from the *Bohemians*, arrive at the Council of *Basil*, and make a long Discourse there.	———	*Giles Charlier*, *John* of *Ragusa*, *Henry Kalteisen*, and *John Polemar*, Dispute against the *Bohemians*, in the Council of *Basil*. This Council sends into *England*, *Gerard Landrianus*, who made a Discourse before the King, in an Assembly of the States of the Kingdom. *Jordan Erice* wrote in Defence of the Election of *Eugenius* IV. *Albert* of *Sarciano* compos'd his Treatise of Penance. The Birth of *Marsilius Ficinus*, *October* the 19th.

The Chronological Table.

The Years of the Vulgar Æra.	The Popes.	The Emperors and Kings of the West.	The Emperors of the East.	Ecclesiastical Affairs.	Councils.	Ecclesiastical Writers.
1434	IV. *Louis* Duke of *Anjou* dies. *Joan* gives the Kingdom of *Naples* to *Renatus* of *Anjou*, his Brother. *Alphonsus* lays claim to it, but is Vanquish'd by *Philip* Duke of *Milan*, who sets him at liberty.	XXIV.	XII.	1434. The Negotiation of the Council of *Basil*, and the Pope, with the *Greeks*, to bring them into the West. Council above the Pope. *William Lindwood* is made Bishop of St. *David's*. *John* of *Ragusa* is sent into the East, to invite the *Greeks*, to come to the Council of *Basil*.	On the 5th of *February*, the Pope revokes the Dissolution of the Council of *Basil*, & confirms its Decrees.	*Paul* of *Burgos* finish'd his Work, entituled, *The Scrutiny of the Bible*, and died the next Year. *John*, Patriarch of *Antioch*, wrote his Treatise of the Superiority of the
1435	V.	XXV.	XIII. *Rome*, and many Propositions, whereof some had been already Condemn'd in the Council of *Constance*.	1435. The Council of *Basil* Condemns three Treatises of *Augustine* of	*John Noblet*. *Eymeric du Champ*. *Nicolas Lackman*. *Peter* of *Colle*. *Herman*, a Monk of the *Cistercians*. *John Gauwer*. *Gerard* of *Stredam*, Flourish'd.	*Laurence Justinian*, is made Bishop of *Venice*.
1436	VI.	XXVI.	XIV.	1436. A Treaty of Accommodation, with the *Bohemians*.		*John* of *Imola* died *February* the 18th.
1437	VII.	XXVII. The Death of the Emperor *Sigismund*, on the 9th of *December*.	XV. and to Treat with the Pope, rather than with the Council of *Basil*. A Decree of the Council of *Basil*, about Communion in both kinds.	1437. The *Greek* Emperor takes up a Resolution to come into the West with the *Greek* Bishops,	Differences about the Translation of the Council of *Basil*. The Council proceeds against the Pope.	
1438	VIII. The Suspension of Pope *Eugenius*, by the Council of *Basil*, on *January* the 25th.	*Albert* of *Austria*, is chosen Emperor in the Assembly of the Electors and Princes of the Empire, held at *Frankfurt*, the 20th of *March*. I. *Edw. King* of *Portugal*, dies the 9th of *December*: His Son *Alphonsus* succeeds him, under the Tutelage of Qu. *Eleonora* his Mother; and afterwards under that of *Peter* Duke of *Conimbre*.	XVI.	1438. The *Greeks* arrive at *Venice*, *February* the 8th, and come to *Ferrara*, *March* the 7th. They enter upon a Conference with the *Latines*. The Edict of the *French* King on the 23d of *January*, which forbids the Prelats of his Kingdom to go to *Ferrara*.	The Pope translates the Council from *Basil* to *Ferrara*, by his Bull dated *January* the 1st, and opens it on the 8th of *February*. The Council of *Basil* is continued; a new Convocation of the Council at *Ferrara*. Conferences between the *Greeks*, and *Latines*, at *Ferrara*, until the end of the Year. The Assembly of *Frankfurt*, held in the Month of *May*, wherein a Neutrality is resolv'd upon, as to the Difference between the Council of *Basil*, and the Pope. An Assembly at *Bamoes*, on the 7th of *July*, wherein the Pragmatick Sanction is publish'd. Two Assemblies held at *Nuremberg*, in the Month of *July*, and towards the end of the Year, about the Transactions at *Basil*.	St. *Katherine* of *Bologne*, wrote the *Revelations*. The Death of *John Nider*.

The Chronological Table.

The Years of the Vulgar Æra.	The Popes.	The Emperors and Kings of the West.	The Emperors of the East.	Ecclesiastical Affairs.	Councils.	Ecclesiastical Writers.
1439	IX. The Deposition of *Eugenius*, on the 26th of *May*. *Felix* V. is chosen *October* the 30th, by the Electors appointed by the Council of *Basil*.	II. The Death of the Emperor *Albert* of *Austria*, on the 27th of *October*.	XVII.	1439. After many Disputes, the Union is concluded between the *Greeks*, and *Latines*, on the 5th of *July*. The *Greeks* return, and arrive at *Constantinople* on the 1st of *February* in the following Year. The Union of the *Armenians*, with the *Latines*, on the 29th of *November*. A Decree of the Council of *Basil*, on the 17th of *September*, which Ordains, That the Feast of the Conception of the Virgin, shall be Celebrated on the 8th of *December*.	The Translation of the Council from *Ferrara*, to *Florence*, and the Continuation of the Conferences between the *Greeks*, and *Latines*. A Decree of Union between them, concluded on the 5th of *July*. An Assembly at *Mayence*, in the Month of *March*, which approves the Decrees of the Council of *Basil*, except what it attempted against *Eugenius*.	*John* of *Turrecremata*, is made Cardinal. *John Gerson* dies *July* the 2d. *Ambrose* the *Camaldulian*, on the 21st of *October*, and *John* of *Rode* on *Decemb.* 1st. *Nicolas Tudeschus*, called *Panormitanus*. *George* of *Trebizonde*. *Mark Eugenicus* Archbishop of *Ephesus*. *John Eugenicus*. *George Gemistius*. *Plethon*. *Amirutzes*. *George Scholarius*, a *Greek* Monk. *Silvester Scuropulus*. *Andrew* Archbish. of *Rhodes*. *Isidore* Archbish. of *Kiovia*; Flourish'd.
1440	X. Pope *Felix* comes to the Council of *Basil*, on the 5th of *June*, and is Consecrated and Crown'd.	*Frederick* of *Austria*, the Third of that Name, is chosen Emperor in the room of *Albert*, on the 2d of *February*.	XVIII.	1440. The Clergy of *Constantinople*, and the greatest part of the *Greek* Bishops, declare against the Union.; the Emperor maintains it, and causes *Metrophanes* to be chosen Patriarch of *Constantinople*. The Union of the *Jacobites*, and *Ethiopians* with the *Latines*.	An Assembly at *Bourges*, on the 2d of *Septemb.* which owns *Eugenius*, and the Council of *Basil*.	*John Argyropulus*. *Manuel*, or *Michael Apostolius*. *George Scholarius*, the Patriarch of *Constantinople*. *Barthlomew*, a *Carthusian*; Flourish'd. *Henry Kalteisen*, was made Master of the Sacred Palace, and Inquisitor General in *Germany*. *Nicholas Clemangis* died about this Year.
1441	XI.	II.	XIX.	1441. Divers Negotiations among Christian Princes, on behalf of *Eugenius*, and the Council of *Basil*. A Decree published by this Council, for the Celebration of the Festival of the Visitation of the Virgin, which was instituted by *Boniface* IX.	An Assembly at *Mayence*, held in the Month of *April*, for the calling of a new General Council.	*Thomas* of *Kempis* wrote a Copy of the Book about the Imitation of Christ. *Joseph*, Bish. of *Metona*. *Gregory Mamas*. *Hilarion*, a Gr. Monk *John* of *Anagnia*. *Francis de la Place*. *John Felton*. *Anthony de Rosellis*. *Nicolas Secundinus*. *Leonard* of *Udine*. St. *John Capistran*. *Laurence Valla*; Flour.
1442	XII. *Alphonsus* King of *Arragon*, retakes *Naples*.	III.	XX. The Revolt of *Demetrius*, against the Emperor *John Manuel Palæologus*.	1442. A Retractation made by Friar *Quadrigarin* of two Propositions, according to the Order of the Faculty of *Paris*. Many Propositions against the Rights of Parish Priests, and about the Prerogatives of St, *Francis*, Condemn'd in the Council of *Basil*.	A Translation of the Council from *Florence* to *Rome*, by the Bull of *Eugenius*, dated *May* the 3d. An Assembly at *Frankfurt*, for the holding a New General Council.	*Flavius Blondus*. *John Ernest*. *Henry of Werlis*. *Andrew* of *Utreckt*; Flourish'd. *Leonard Aretin*, died the 9th of *March*, aged 74 Years. The Death of *Gerard* of *Stredam*. *Augustine* of *Rome* died in this Year, or rather in 1445.

The Years of the Vulgar Æra.	*The Popes.*	*The Emperors and Kings of the West.*	*The Emperors of the East.*	*Eccleſiaſtical Affairs.*	*Councils.*	*Eccleſiaſtical Writers.*
1443	XIII.	IV.	XXI.	1443. A Letter of the Eaſtern Patriarchs againſt *Metrophanes* Patriarch of *Conſtantinople.* The Death of *Metrophanes* on the 1ſt of *Auguſt.* *Gregory* the Protoſyncelle choſen in his room.	A Council at *Jeruſalem*, againſt *Metrophanes* the Patriarch of *Conſtantinople*, held in the Month of *April.* A Tranſlation of the Council of *Baſil* to *Lauſane*, by the Decree of *May* the 16th. An Aſſembly at *Nuremberg*, held about the Feaſt of St. *Martin*, for the Peace of the Church.	
1444	XIV.	V.	XXII.	1444. Decrees of the Pope *Eugenius*, for the *Syrians*, *Caldeans*, *Neſtorians*, *Maronites*, and other Sects in the Eaſt.		The Birth of *Ælius*, *Anthony le Brixa*, or *Nebriſſenſis.* St. *Bernardin* of *Siena*, died the 20th of *May.* The Death of *Julian Ceſarin* a Cardinal.
1445	XV.	VI.	XXIII. The Death of the Emperor *John Manuel Palæologus*, on the 31ſt of *October*: His Son *Conſtantine* ſucceeded him.	1445.	The Council of *Roan.*	The Death of *John Tudeſchus*, who was call'd *Panormitanus.*
1446	XVI.	VII.	I.	1446.		St. *Antonine* is made Archbiſhop of *Naples*, in the Month of *February.* *Albert* of *Sarciano*, wrote his Treatiſe about the Rebukes that were due to Inſolent Men. *Nicolas Cuſanus* was nominated Cardinal *December* 20th. *Bartholomew* a *Carthuſian*, died the 12th of *July.* The Death of *William Lyndwood.*
1447	The Death of *Eugenius* IV. *Febr.* the 23d. *Nicolas* V. is choſen in his room, on the 6th of *March.*	VIII.	II.	1447.		
1448	II.	IX.	III.	1448.	The Council of *Angers.*	*Gerard Machel*, died the 17th of *July.*
1449	III. *Felix* Renounced the Papal Dignity, and ſo put an end to the Schiſm.	X.	IV.	1449.		*Matthew Palmier* finiſh'd his Chronicle. *John* of *Stavelo* finiſh'd his Chronicle, and died.

The Years of the Vulgar Æra	*The Popes.*	*The Emperors and Kings of the West.*	*The Emperors of the East.*	*Eccleſiaſtical Affairs.*	*Councils.*	*Eccleſiaſtical Writers.*
1450	IV.	XI.	V.	1450.		*John* of *Turrecremata*, is promoted to the Biſhoprick of *Albano* in *Italy*. *Ozenle* in *Gallicia*, which he quitted for that of *Laurence Juſtinian* is advanc'd to the Dignity of Patriarch of *Aquileia*. *John Capgrave*: *John Canales*; Flouriſh'd. The Death of *Albert* of *Sarciano*.
1451	V.	XII.	VI. *Amirath* the Emperor of the *Turks*, dies in the Month of *February*; and his Son *Mahomet* II. ſucceeded him.	1451. A Cenſure of the Faculty of Theology at *Paris*, againſt two Propoſitions, contrary to the Rights of Pariſh-Prieſts, advanc'd at *Roan*, by *John Bartholomew* of the Order of Friars Minors.		*John* of *Hagen*, or of *Indagine*. *James* of *Cluſa* of *Paradiſe*, or *Junterbuck*; Flouriſh'd.
1452	VI.	XIII.	VII.	1452.		*Henry Kalteſein*, is made Archbiſhop of *Nidroſia*, or *Dront*, in *Norway*, and of *Cæſarea*. The Death of *Peter* of *Jeremy*.
1453	VII.	XIV.	VIII. The Taking of the City of *Conſtantinople* by the *Turks*, under the Command of *Mahomet* II, on the 29th of *May*. The Emperor *Conſtantine* was kill'd in it, and the Empire of the *Greeks* at *Conſtantinople*, ended in his Perſon.	1453. The Pope impoſes Tenths upon the Clergy for a War againſt the *Turks*.		
1454	VIII.	XV. *John* II. King of *Caſtile*, died the 10th of *July*. *Henry* IV. his Son, ſucceeded him.		1454.		The Death of *Alphonſus Toſtatus*.
1455	The Death of *Nicolas* V. on the 25th of *March*. *Calliſtus* III. is choſen in his room, on the 8th of *April*.	XVI.		1455. The beginning of the Conteſt between *Sigiſmund*, Duke of *Auſtria*, and the Cardinal of *Cuſa*, about the execution of the Cardinals Juriſdiction in his Biſhoprick of *Brixen*. The Duke is cited by the Pope.		*Laurence Juſtinian* dies on the 8th of *January*. The Death of *John* of *Anagnia*.
1456	II.		XVII.	1456. An Appeal made by the Univerſity of *Paris*, from a Bull of Pope *Nicolas* V. againſt the Rights of Pariſh-Prieſts, in favour of the Regulars Mendicants; who are Expell'd the Univerſity. A Revocation of that Bull, by *Caliſtus* III.	The Council of *Soiſſons*.	St. *John Capiſtran* dies the 3d of *October*, aged 71 Years.

The Years of the Vulgar Æra.	*The Popes.*	*The Emperors and Kings of the West.*	*The Emperors of the East.*	*Eccleſiaſtical Affairs.*	*Councils.*	*Eccleſiaſtical Writers.*
1457	III.		XVIII.	1457. The Regulars Mendicants renounce the Bull, and are at laſt reſtor'd to the Univerſity. The Pope impoſes Tenths for a War againſt the *Turks*.		
1458	The Death of *Calliſtus* III. on the 6th of *Auguſt*. *Pius* II. is choſen on the 19th of the ſame Month. I.		XIX. *Alphonſus*, King of *Arragon*, dies at *Naples*, on the 27th of *June*. *John* his Brother ſucceeds him.	1458. Pope *Pius* renews the Cenſures of his Predeceſſor againſt the Duke of *Auſtria*; who appeals from him to a Council, and *Gregory* of *Heimburg* draws up the Act of Appeal.		*Alphonſus Spina*, writes his Treatiſe, entituled, *The Fortreſs of Faith*. The Death of *Dominic Capranica*. The Death of *Maphæus Vegius*.
1459	II.		XX.	1459. The Impoſition of Tenths, for a War againſt the *Turks*, which *Germany* would not endure. The Duke of *Auſtria* takes the Cardinal of *Cuſa* Priſoner, who could not obtain his Liberty without paying a great Ranſom.		St. *Antonin* finiſhes his Hiſtorical Sum, and dies the 2d of *May*, aged 70 Years. The Death of *John Baptiſta Poggio*.
1460	III. Conquer'd by *Richard* Duke of *York*, who cauſes himſelf to be declar'd King: This latter was overcome and ſlain by Queen *Margaret* the Daughter of *Renatus* Duke of *Anjou*.	XXI. *Henry* VI. K. of *England*, is	1460. Bulls of Excommunication by the Pope, dated *Auguſt* the 2d, againſt the Duke of *Auſtria*, and his Adherents. Another Bull of Excommunication of *October* 18th. againſt *Gregory* of *Heimburg*; who wrote Notes upon it, and made a Reproachful Appeal againſt this Bull.		*William* of *Forilong*. *Nicolas* of *Orbellis*. *Gregory* of *Heimburg*. *Theodore Lælius*. *Henry Gorcome*, or *Goricheme*. *John Gobelin*. *Henry Arnold*. *Matthew Camaride*. *George Codinus*. *William Houpelande*, Flouriſh'd.
1461	IV.	XXII. *Charles* VII. K. of *France*, dies on the 22d of *July*, in the 30th Year of his Reign; and *Louis* XI, his Son, ſucceeds him. *Edward* IX, Son of *Richard*, drove away *Henry* VI. and *Margaret* his Wife, and is declar'd King of *England* in the Month of *June*.	1461			*James Picolomini* is made Cardinal. *Denis Rickel*, a *Carthuſian*. *John* of *Grinſtrode*. *John Canneman*. *John* of *Malines*. *John* of *Nivelle*. *James Zenus*, Flouriſh'd.
1462	V.	XXIII.	1462.			The Birth of *John Trithemeus*, on the 1ſt of *February*. *Ducas* a *Greek* Author finiſh'd his *Byzantine* Hiſtory.
1463	VI.	XXIV.	1463.			St. *Katharine* of *Bologne*, died the 9th of *March*, and *Flavius Blondus* the 4th of *June*. *Leonicus Calchondylus* finiſh'd his Hiſtory of the *Turks*. The Birth of *John Picus* of *Mirandula*.

1464

The Chronological Table.

The Years of the Vulgar Æra.	The Popes.	The Emperors and Kings of the West.	Eccleſiaſtical Affairs.	Councils.	Eccleſiaſtical Writers.
1464	*Pius* II. dies on the 14th of *Auguſt*. *Paul* II. is choſen the 1ſt of *September*. I.	XXV.	1464. The Inſtitution of the Order of the Knights of the Moon, by *Renatus* Duke of *Anjou*.		*John* of *Turrecremata*, exchang'd his Biſhoprick of *Albano*, for that of *Sabina*. *John Buſche* finiſhed his Chronicle of *VVindeſem*. *Nicolas* of *Cuſa*, and *John Capgrave*, die *Auguſt* 12th. The Death of *VVilliam* of *Vorilong*, and *Theodore Lælius*.
1465	II.	XXVI.	1465. A Cenſure of the Faculty of Theology at *Paris*, againſt ſome Propoſitions maintain'd in the Schools in *Fouara Street*.		*John Beetz*. *John Soreth*. *Alanus de la Roche*; Flouriſh'd. *Laurence Valla* died, aged 50 Years; and *James* of *Cluſa*, aged 80 Years. *Henry Kalteiſen*, died on the 3d of *October*.
1466	III.	XXVII.	1466.		
1467	IV.	XXVIII.	1467. The Inſtitution of the Order of Minims, by St. *Francis* of *Paule*.		The Death of *Anthony* of *Roſſellis*. *John* of *Turrecremata*, died the 28th of *September*. *James Perez*, was made Biſhop of *Chryſopolis*, on the 1ſt of *October*.
1468	V.	XXIX.	1468.		
1469	VI.	XXX.	1469. The Inſtitution of the Order of St. *Michael*, by *Lewis* XI.		*Roderick Sance* of *Areval*, finiſh'd his Hiſtory of *Spain*.
1470	VII.	XXXI.	1470. A Cenſure of the Faculty of Theology at *Paris*, againſt a Propoſition of *John Meamer*, about Eccleſiaſtical Power. A Concluſion of the ſame Faculty, about the Truth of ſome Propoſitions of the Creed.		*Henry Harphius*, or of Herp. *Gabriel Barlette*. *John Baptiſta Platina*. *Alexander* of *Imola*. *John* of *Lutrie*. *Laurence Cabaneus*. *Dominic* of *Dominici*. *Louis Doni*. *Conrad de Rodemberg*. *Stephen* of *Caiete*. *George Melitoris*. *Tilman* of *Ravensburg*. *John Weſſel*, or of *VVeſſales*. *VVilliam Forleon*. *Ambroſe Coriolan*. *Benedict Stendel* of *Hal'es*. *Sifroy* Biſhop of *Cyrene*. *Godeſchalcus* of *Meſchede*; Flouriſh'd.
1471	*Paul* II. dies on the 25th of *July*. *Sixtus* IV. is choſen on the 2d of *Auguſt*.	XXXII. *Henry* VI. King of *England*, is reſtor'd by *Louis* XI, and driven away, and kill'd quickly after by *Edward*.			*Denis Rickel*, died on the 12th of *March*, aged 69 Years; *Thomas* of *Kempis* on the 24th of *July*, aged 70 Years; and *John Soreth* on the 25th of the ſame Month. *Henry* of *Pizo*. *John Tinctor*; Flouriſh'd.

The Years of the Vulgar Æra	The Popes.	The Emperors and Kings of the West.	Ecclesiastical Affairs.	Councils.	Ecclesiastical Writers.
1472	II.	XXIII.	1472.		*Conrade* of *Elten*. *Conrade* of *Zaberne*. *John* of *Dorsten*. *Angelus* the *Saxon*; Flourish'd. *John* of *Gruistrade*, died *February* the 12th. The Death of Cardinal *Bessarion*. *Giles Charlier*, died the 23d of *November*.
1473	III.	XXXIV.	1473. A Bull of *Sixtus* IV. in favour of the Regulars Mendicants.	The Council of *Toledo*.	*Martin* the Master, takes the degree of Dr. in the Faculty of Theology at *Paris*. *Robert Gaguin*, is chosen General of the Order of *Trinitarians*.
1474	IV.	XXXV. The Death of *Henry* IV. King of *Castile*, *Ferdinand* of *Arragon*, who Married his Daughter *Isabel*, succeeded him.	1474. *Sixtus* IV. puts off the Jubilee for 25 Years.		*Ferom Sabonarola*, enters into the Order of Friars Preachers. The Death of *Alanus de la Roche*.
1475	V.	XXXVI.	1475.		*Theoderick* of *Herxen*. *Nicolas* of *Warbenheim*. *Michael* of *Milan*. *John Cousin*. *Henry Prudens*; Flourish'd. *John* of *Hagen*, or of *Indagine*, died about this Year.
1476	VI.	XXXVII.	1476.		*John* of *Ciry*, is chosen General of the Order of *Cistercians*. *John Bertz*, died the 23d of *July*.
1477	VII.	XXXVIII.	1477. A Censure of the Faculty of Theology at *Paris*, about a Proposition concerning the Trinity.	The Council of *Orleans*.	*Robert Fleming* wrote a Poem in Commendation of *Sixtus* IV. *John* of *Ciry* disputes stoutly against the Commendations of Monasteries, in the Council of *Orleans*, and the next Year after in the Council of *Tours*. The Death of *James Zenn*.
1478	VIII.	XXXIX.	1478. A Bull of *Sixtus* IV, which put an end to the Differences between the Parish-Priests, and Regulars Mendicants.	The Council of *Tours*.	*Dominick de Dominicis*, died the 17th of *February*. The Death of *Henry Harphius*, and *Laurence Calcaterra*.
1479	IX.	XL.	1479. A Condemnation of the Errors of *Peter* of *Osma*, at *Toledo*, and at *Rome*.		*John Raulin* takes the Degree o Doctor of Divinity at *Paris*. The Death of *John* of *Lutrie*.

The Years of the Vulgar Æra.	The Popes.	The Emperors and Kings of the West.	Eccleſiaſtical Affairs.	Councils.	Eccleſiaſtical Writers.
1480	X.	XLI. *John* King of *Arragon*, dies on the 16th of *February*: *Ferdinand* V, his Son, ſucceeds him, and unites in his own Perſon, the Kingdoms of *Caſtile* and *Arragon*.	1480. The Pope approves the Office of the Conception of the Virgin, compoſed by *Bernardin de Buſtis*.		*Auguſtine Patricius*, Canon of *Siena*, wrote his Hiſtory of the Councils of *Baſil* and *Florence*. *John de Deo*. *Bernardin de Buſtis*. *John Picus* of *Mirandula*. *Peter Thorius*. *John Kimne* of *Duderſtat*. *John Manburne*. *Arnold Baſtius*, or *Boſthius*. *George Phranza*. *Gabriel Biel*. *John Baptiſta Salvis*, or *de Salis*; Flouriſh'd. *John de Indagine*, died about this Year.
1481	XI.	XLII. *Alphonſus* the King of *Portugal* dies on the 28th of *Auguſt*; *John* II, his Son, ſucceeds him.	1481.		*Matthias Palmier*, finiſh'd his Continuation of the Chronicle of *Matthew Palmier*. *Pacificus* of *Novara*. *Angelus de Clavaſio*. *John Baptiſta Trovanala*, or *Novamala*. *John Loſſe*. *Charles Fernand*. *John Fernand*. *Marſilius Ficinus*. *Wernerus Rolwink* of *Laer*; Flouriſh'd. *John Baptiſta Platina*, died aged 60 Years.
1482	XII.	XLIII.	1482. A Cenſure of the Faculty of Theology at *Paris*, againſt a Propoſition about Indulgences.		*Peter Natalis*, finiſh'd his Catalogue of Saints. *Bernard Aquila*. *Anthony* of *Baloche*. *Bernardin* of *Tome*. *Robert Caraccioli*. *Michael* of *Milan*. *Nicolas* of *Creutznach*. *Nicaſius* of *Voerde*. *Benedict Capra*. *John Andrew*; Flouriſh'd. *Martin* the Maſter died, aged 59 Years.
1483	XIII.	XLIV. The Death of *Lewis* XI. King of *France*, on *Auguſt* 25. *Charles* VIII, his Son, ſucceeds him. *Edward* IV. King of *England* dies, *Richard* III. Duke of *Gloceſter*, his Brother, having put his Nephews to Death, uſurps the Crown.	1483. A Cenſure of the Faculty of Theology at *Paris*, againſt ſome Propoſitions of *John de Angeli*, about the Hierarchy.		*Auguſtine Patricius* is made Biſhop of *Pienza*. *John Trithemius*, is choſen Abbot of *Spanheim*. The Death of *Francis Diede*.
1484	The Death of *Sixtus* IV. on *Auguſt* 12. *Innocent* VIII. is choſen on *October* 29. I.	XLV.	1484.		The Death of *George Melitoris*, and *Henry Prudent*.
1485	II.	XLVI.	1485.	The Council of *Sens*.	*Peter Brutus*. *William* of *Aix la Chapelle*, *Baptiſta* of *Ferrara*; Flouriſh'd. The Death of *Tilman* of *Ravensburg*.

The Years of the Vulgar Æra.	The Popes.	The Emperors and Kings of the West.	Eccleſiaſtical Affairs.	Councils.	Eccleſiaſtical Writers.
1486	III.	XLVII. *Henry* of *Richmond*, the Son of *John*, Brother to *Henry* VI. King of *England*, kill'd *Richard* Duke of *Gloceſter*, and by Marrying *Elizabeth* the Daughter of *Edward* IV. united in his own Perſon, the Rights of the Houſes of *York* and *Lancaſter*, to the Crown of *England*, and was the 7th King of *England*, of the Name of *Henry*.	1486. A Cenſure of the Faculty of Theology at *Paris*, againſt ſome Propoſitions of *John Marchant* a Friar Minor, about St. *Francis*. A Cenſure of the ſame Faculties againſt ſome Propoſitions of *John Lailier*. A Petition of *Lailier* to the Official of *Paris*. A new Cenſure of the Faculty againſt *Lailier*. *Lailier*'s Retractation, and his Abſolution by the Biſhop of *Paris*. The Condemnation of *Lailier* by the Pope. A Cenſure of the ſame Faculty againſt ſome Propoſitions of Morality.		*Conrade* of *Redemberg*, died the 25th of *December*.
1487	IV.	XLVIII.	1487.		*Alexander* of *Imola* died, aged 54 Years.
1488	V.	XLIX.	1488.		
1489	VI.	L.	1489. The Approbation of the Order of Nuns, of the Conception of the Virgin *Mary*.		*Donat Poſſius* finiſh'd his Chronicle of the Archbiſhops of *Milan*. The Death of *John Weſſel*, aged 57 Years. *James Piccolomini* died the 11th of *December*.
1490	VII.	LI.	1490. A Concluſion of the Faculty of Theology at *Paris*, about Contracts for Uſury. Another Concluſion of the ſame Faculty againſt a Superſtitious Prayer. *Innocent* VIII. had a mind to impoſe Tenths upon the Clergy of *France*; but the Univerſity of *Paris*, oppos'd him, and appeal'd from his Decree.		*John Pfeffer*. *Felinus Sandæus*. *Stephen Bruleſer*. *Vincent* of *Bandelle*. *John Paleomydorus*. *Oliver Maillard*. *Michael Francis*. *Nicolas Simon*. *James Spinger*. *Henry Inſtitor*; Flouriſh'd.
1491	VIII.	LII.	1491.		*John Picus* of *Mirandula*, Renounc'd his Sovereign Power, and gave all his Eſtate to the Poor. *John de la Pierre*. *Jerom Savonarola*. *Alius Anthony Lebrixa*, or *Nebriſſenſis*. *John Francis Picus* of *Mirandula*. *Dominic Bolza*. *James* of *Stralem*; Flouriſh'd. The Death of *Peter Abat* at the Age of 31 Years. The Death of *James Perez*, and of *Nicolas Cusanus*.
1492	The Death of *Innocent* VIII. on the 25th of *July*. *Alexander* VI. is choſen on the 4th of *Auguſt*.	LIII.	1492.		*William* of *Hoogelandt*, died the 11th of *Auguſt*, and *Nicaſius* of *Voerde* the 24th. *Hubert Leonard*. *John* of *Milbach*. *John* of *Roſeau*. *John Bertram*; Flouriſh'd.

The Years of the Vulgar Æra.	*The Popes.*	*The Emperors and Kings of the West.*	*Eccleſiaſtical Affairs.*	*Councils.*	*Eccleſiaſtical Writers.*
1493	II.	The Death of the Emperor *Frederick*, on the 19th of *Auguſt*; *Maximilian* I. his Son ſucceeded him.	1493. A Cenſure of the Faculty of Theology at *Paris*, againſt Judicial Aſtrology. Other Cenſures of the ſame Faculty againſt ſome Erroneous Propoſitions of *Henry de Banqueville*, about the Incarnation; and of *John Grillot*, about the Immaculate Conception of the Virgin. *Alexander* VI. publiſh'd a Brief of Abſolution for *John Picus* of *Mirandula*, as to all the Proſecutions that had been againſt him, upon the account of ſome Propoſitions he had advanc'd in his Theſes.		*John* of *Keyſerberg*. *Sebaſtian Ticion*, or *Brant*. *James Wimphelinge*. *Foſſe Beyſſelius*. *Giles Nerreter*. *Theodorick* of *Oſembruck*. *Jerome* of *Padua*. *Dominick Mancini*; Flouriſh'd.
1494	III.	II.	1494. The Nuns of the Conception, quit the Rule of the *Ciſtercians*, and take up the Rule of *Santa Clara*.		*Trithemius* finiſh'd his Catalogue of *Eccleſiaſtical Writers*. *Nicolas Barian*, Flouriſh'd. *Bernardin* of *Tome* died the 28th of *September*; and *John Picus* of *Mirandula*, the 17th of *November*.
1495	IV. ——— *Emanuel*, his Couſin-German, the Son of *Ferdinand*, his Uncle, ſucceeded him.	III. *John* II. K. of *Portugal*, died without Iſſue, on the 25th of *Octob.*	1495. A Cenſure of the Faculty of Theology at *Paris*, againſt ſome Propoſitions about the Eſſence of God.		*Laurence Buzel*, Flouriſh'd. The Death of *Gabriel Biel* of *Angelus de Clavalio*, and *Robert Caracciuli*.
1496	V.	IV.	1496.		
1497	VI.	V.	1497. A Cenſure of the Faculty of Theology at *Paris*, about the ſenſe of ſome Prophecies. The ſame Faculty publiſhes its Decree about the Immaculate Conception. A Cenſure of this Faculty againſt many Propoſitions of *Marcel*, about the Bleſſed Virgin *Mary*.		*John Raulin*, a Doctor of *Paris*, enters into the Order of *Cluny*.
1498	VII. ——— *Louis* XII. Duke of *Orleans*, the next Heir of the Male Line, ſucceeded him.	VI. *Charles* VIII. K. of *France*, dies without Iſſue on the 6th of *April*.	1498. A Concluſion of the Faculty of Theology at *Paris*, about the Power of the Pope, and the Celebration of a Council. A Cenſure of the ſame Faculty againſt many wicked Propoſitions of *John Vitrier*, a *Regular Obſervantine*.		*Jerom Savanarola* is burnt at *Florence*, the 23d of *May*, aged 46 Years.
1499	VIII.	VII.	1499. The Condemnation of *Herman Riſvich*, who was Convicted of many Blaſphemies.		*John Nauder*, or *Vergehaus*. *Arnold Boſſius* died the 4th of *April*. The Death of *Marſilius Ficinus*.

A CHRONOLOGICAL TABLE OF THE Eccleſiaſtical Writers OF THE FIFTEENTH CENTURY, AND Of their Genuine WORKS.

PETER DE LUNA, or BENEDICT XIII, POpe at *Avignon*; was choſen Pope in 1394, depos'd in 1409, in the Council of *Piſa*, Excommunicated in the Council of *Conſtance* in 1417, died in 1424.

His Genuine Works which we now have.

Are many Letters in Defence of his Right to the Papal Dignity, in *Theodoric* of *Niem* and in the Councils.

An Anſwer to the Emperor *Sigiſmund*, in *Bzovius* in the Year 1415.

The Bull wherein he Excommunicates thoſe who did own him, in the Councils, Tome 12.

Five Letters in the Councils, Tome 2.

Some other Bulls and Letters in the *Bullarium*, and the Annaliſts.

A Book of Conſolation in Adverſities, which is attributed to him, printed in *Spaniſh*.

A Treatiſe of the Power of the Pope, and the Council, which is ſaid to be in Manuſcript in the *Vatican* Library.

ANGELUS CORARIUS, or GREGORY XII, Pope at *Rome*, was choſen Pope in 1409, depos'd in 1409, in the Council of *Piſa*, reſign'd in 1415 in the Council of *Conſtance*, died in 1417.

His Genuine Works, &c.

Letters in his own Defence, in the Councils, Tome 11, and in *Theodoric* of *Niem*.

Other Letters *Ibid.* Tome 12, in the Annaliſts and Bullary.

PETER of AILLY, Cardinal-Biſhop of *Cambray*; was born at *Compiegne*, in 1350, took the Degree of Doctor in the Univerſity of *Paris* in 1380, was made Biſhop of *Cambray* in 1396, and Cardinal in 1411, died in 1425.

Du Pin 15 *Cent.*

His Genuine Works in Print and Manuſcript.

See the Catalogue of them, *Pag.* 58.

JOHN CHARLIER, call'd GERSON, Chancellor of the Univerſity of *Paris*; was born the 14th of *December* in 1363, made Dr. at *Paris* in 1392. and ſome time after Chancellor of the Church and Univerſity of *Paris*, died in 1439.

His Genuine Works which now remain.

A Treatiſe of the Eccleſiaſtical Power, and the Origine of Right and Laws.

A Diſcourſe ſpoken in the Council of *Conſtance*, about the Authority of the Pope and the Council.

A Treatiſe entituled, *de Auferibilitate Papæ.*

Of the manner how we ought to behave our ſelves during the Schiſm.

A Treatiſe of the Unity of the Church.

—of the Differences of Eccleſiaſtical States.

Maxims for all Eſtates.

The Signs of the approaching Ruine of the World.

Of Eccleſiaſtical Defects.

Three Diſcourſes upon the means of putting an End to the Schiſm of the Popes.

Two Sermons upon the Circumciſion of our Lord, and the Peace of the Church.

A Diſcourſe about the Schiſm to the Ambaſſadors of *England.*

A Trialogue about the Schiſm.

Two Letters about the Schiſm.

Sermons Preach'd at *Conſtance*, while the Council was held there.

A Declaration of the Truths which we muſt believe.

A Proteſtation, or Confeſſion, in Matters of Faith.

Characters of Obſtinacy in Caſes of Hereſie.

A Treatiſe upon the Queſtion, Whether it be lawful to Appeal from the Deciſion of the Pope, in Matters of Faith.

Some Pieces about the Depoſition of *Peter de Luna.*
A Treatiſe ſhewing, whether the unjuſt Sentences of Paſtors ought to be obſerv'd and fear'd.
A Treatiſe of the Incarnation.
A Treatiſe to a *Carthuſian* againſt *John Ruſbroek.*
A Treatiſe of the Communion of the Laity under both kinds.
A Treatiſe of the Tryal of Spirits, and the Examination of Doctrines.
An Encomium of St. *Bonaventure.*
A Letter about the Studies of a Divine.
A Letter to a *Carthuſian* about the Stability of his Order, and what Studies he ought to follow.
A Piece upon ſuch Books as muſt be read with Precaution.
A Treatiſe of the Signs to diſtinguiſh true Religion from falſe.
A Trialogue about Aſtrology.
Some Pieces upon Happy, or Unhappy Days, and againſt Taliſmans, and the Magical Art.
A Treatiſe againſt the Sect of Whippers.
A Tripartite Work.
A Treatiſe of the Difference between Venial and Mortal Sins.
The Art of hearing Confeſſion.
Other Queſtions about Confeſſion.
Some Reſolutions of other Moral Queſtions.
Some Pieces about Mortal and Venial Sins, and of the Correction of our Neighbour.
Of the manner of conducting Children to Jeſus Chriſt.
A Treatiſe of Simony.
Queſtions about Fundamentals.
Letters of Piety.
A Treatiſe of the Celibacy of Eccleſiaſticks.
An Apology for the Order of *Carthuſians.*
Divers Sermons; whereof ſee the Catalogue, *P.*68.
Of the Conſolation of Theology.
A Complaint about the Affair of *John Petit.*
Poetical Pieces.
A *Centilogium* of Idea's.
A Treatiſe of the Spiritual Life of the Soul.
—of the Impreſſions which Men receive.
—of Myſtical Theology.
—to a *Carthuſian* about the Behaviour of a Prior of that Order.
A Theological Queſtion about the State of Pariſh-Prieſts, compar'd with that of Regulars.
A Treatiſe of the Perfection of the Heart.
Works of Piety; whereof ſee the Catalogue, *P.*69.
Sermons upon different Subjects.
A Treatiſe of the Terms of Theology.
An Addition to the Treatiſe of Schiſm.
A Letter to the Abbot of St. *Denis*, about the Relicks of that Saint.
A Treatiſe againſt Curioſity and Novelty in Matters of Doctrine.
A Piece againſt Horoſcopes.
Sermons, and Letters.
A Treatiſe of the Marriage of St. *Joſeph* and the Virgin.
Some Concluſions about the Power of Biſhops in Matters of Faith.
A Treatiſe about the Illumination of the Heart.
A Reſolution of that Queſtion, Whether it be lawful for a Regular of St. *Benedict* to eat Meat in ſuch Monaſteries where 'tis uſual to do it.
A Piece againſt thoſe who affirm, that by hearing Maſs on a certain Day, they ſhall not Die a ſudden Death.
An Inſtruction to John Major about the Office of a Præceptor to a Prince.
A Sermon of the Paſtoral Office.
A Sermon againſt Laſcivious Pictures.
Of the Signs for diſcerning whether a Man be Juſt, or Unjuſt.
An imperfect Sermon about the Nativity of the Virgin.
A Queſtion, Whether we muſt prefer the Prayers of a Woman, and Laymen, who are Devout, before the Prayers of Eccleſiaſticks, who are Sinners.
A Rule for a Hermit of *Mount-Valerian.*
An Oppoſition to the Subſtraction of Obedience to *Benedict* XIII.
A Letter about the Calamities of the Church.
Many Sermons, whereof ſee the Subjects, *P.*69.
Divers other Treatiſes of Piety, Morality, and Diſcipline; whereof ſee the Catalogue, *Pag.*60,&c.

Suppoſititious Works.

A Treatiſe againſt the Regulars who are Proprietors.
Moral Rules.
A Treatiſe of the Conception of the Virgin *Mary.*
A Dialogue between an *Engliſhman* and a *Frenchman.*
Reflections upon the Victory of the Virgin of *Orleans.*
A Treatiſe of Contracts which is written by *Henry* of *Heſs*, or of *Langeſtein.*
A Treatiſe againſt the Fable of the Roſe.

JOHN WICKLEF,

Separated from the Church in 1370, is Condemn'd in 1382, dies in 1384.

His Genuine Works.

A Trialogue, and other Works; whereof ſee the Catalogue, *P.*117.

JOHN HUSS,

Separated from the Church in 1410, is Condemn'd in the Council of *Conſtance*, and Burnt in 1415.

His Genuine Works.

See the Catlogue of them at *P.*119, *&c.* and chiefly at *P.* 123.

JEROM of PRAGUE,

Separated from the Church with *John Huſs*, came to the Council of *Conſtance* in 1415, where he Retracted his Errors, was Condemn'd and Burnt in 1416.

His Genuine Works are.

Articles extracted from his own Books: See *P.*124.

ALEXANDER V.

Pope; was choſen at *Piſa* in 1409, died in 1410.

His Genuine Works, &c. *are*

A Bull in favour of the Regulars Mendicants.

BALTHAZAR COSSA, or JOHN XXIII.

Pope; was choſen Pope in 1410, depos'd in 1415, in the Council of *Conſtance*, died 1419.

His Genuine Works which remain, are

A Bull of the Convocation of the Council of *Conſtance*, in the Councils, Tome 12.
Some Letters in the Annalifts.

GERARD MACHET,

Dr. and Canon of *Paris*, Confeſſor to King *Charles* VII. and at laſt Biſhop of *Caſtres*; was admitted Dr. in 1411, made Biſhop after the Year 1444, died in 1448, on the 17th of *July.*

His Manuſcript Works are

Letters: See *P.* 75.

JOHN of COURTECUISSE,

Dr. of *Paris*, and Biſhop of *Geneva*, was made Dr. in 1388, choſen Biſhop of *Paris* in 1420, and of *Geneva* in 1422, died within a Year after.

His Manuſcript Works.

See the Catalogue of them, *P.*76.

GOBELIN

GOBELIN PERSONA,
A Dean of *Bilfeld*, was born in 1358. died in 1418.
His Genuine Works are
A Chronicle, entituled, *Cosmodromium.*
The Life of St. *Meinulphus.*

JOHN of HUESDEN,
A Canon-Regular and Prior of *Windesem*, Flouriſh'd at the beginning of this Century.
His Genuine VVorks are,
A Letter about Spiritual Exerciſes, upon the Life and Paſſion of Jeſus Chriſt.

JOHN of LIGNANO,
A Lawyer of *Milan*; Flouriſh'd at the beginning of this Century.
His Genuine Works are,
A Commentary upon the *Clementines*, and other Treatiſes of Law; whereof ſee the Catalogue, *P.76.*

JOHN of SCHONHOVE,
A Canon Regular of St. *Auguſtine*, Flouriſh'd in the Time of the Council of *Conſtance.*
His Genuine Works, &c. *are,*
A Letter to *Gerſon*, in Defence of *John Ruſbroek*, *P.64.*
His Works that are loſt, are
A Spiritual Exhortation.
Of the Courſe of a Monk.
Of the Progreſs of a Monk.
Some Diſcourſes and Letters.

NICOLAS of CLEMANGIS, or of CLEMANGE,
Chanter of the Church of *Bayeux*, was born in 1360, made Rector of the Univerſity of *Paris* in 139[illegible] died before 1440.
His Genuine Works which remain, are
A Treatiſe of the corrupted State of the Church.
A Poem upon the ſame Subject.
A Treatiſe of the Loſs and Reſtauration of Juſtice.
Two Treatiſes of the Infallibility of a General Council.
A Treatiſe of Theological Studies.
A Diſcourſe upon the Parable of the Prodigal Son.
A Treatiſe of the Advantage of Solitude.
—of the Benefit of Adverſity.
—againſt the New Feſtivals.
—againſt Simoniacal Prelats.
137 Letters, *P.* 70. to *P.* 75.
His Works in Manuſcript.
Some Letters and Diſcourſes.

MARTIN V.
Pope; was choſen Pope *November* the 11th 1417, died in 1431.
His Genuine Works, &c. *are*
Bulls confirming the Council of *Conſtance*, and calling together, or Tranſlating the Councils of *Pavia*, *Siena*, and *Baſil*, in the Councils.
Many Letters and Bulls in the Councils, Annaliſts, and *Bullarium.*

SIMEON
Archbiſhop of *Theſſalonica*, flouriſh'd at the beginning of this Century, and died in the Year 1429.
His Genuine Work which remains, is
A Treatiſe of the Liturgy.
His Manuſcript Works.
See the Catalogue of them, *P.*108.

JOSEPH BRIENNIUS,
A *Greek* Monk; Flouriſh'd under the Empire of *Manuel Palæologus.*
His Manuſcript Works are,
A Diſcourſe about the Trinity.
Sermons.

MACARIUS MACRES,
A *Greek* Monk; Flouriſh'd at the beginning of this Century, and died in 1431.
His Manuſcript Work is,
A Treatiſe of the Proceſſion of the Holy Spirit.

DEMETRIUS CHRYSOLORAS,
Flouriſh'd under the Empire of *Manuel Palæologus.*
His Manuſcript Works.
See the Catalogue of them, *P.* 108.

MACARIUS
Archbiſhop of *Ancyra*; Flouriſh'd at the beginning of this Century.
His Manuſcript Work is,
A Treatiſe againſt the *Latines.*

NICOLAS SCLENGIA,
Flouriſh'd at the beginning of this Century.
His Manuſcript Works are,
A Treatiſe about the Proceſſion of the Holy Spirit.
An Anſwer to *Eſaias* the Monk.

ESAIAS,
A *Greek* Monk; Flouriſh'd at the beginning of this Century.
His Work in Manuſcript is,
A Letter againſt *Nicholas Sclengia.*

NICOLAS BIART,
An *Engliſhman*, of the Order of Friars Preachers; Flouriſh'd at the beginning of this Century.
His Manuſcript Works.
See the Catalogue of them, *P.* 76.

ADRIAN,
The *Carthuſian*; Flouriſh'd at the beginning of this Century.
His Genuine Works which remain, are
Of the Remedies of both Fortunes.

THOMAS
Abbot of St. *Andrew* of *Verceil*; at what time he Flouriſh'd is uncertain.
His Genuine Works, &c. *are*
A Commentary upon the Books of St. *Denis.*
His Manuſcript Work is,
A Commentary upon the *Canticles.*

JOHN PETIT,
Of the Order of Friars Minors; Flouriſh'd at the beginning of this Century.
His Manuſcript Works are,
A Treatiſe about the Murder of Tyrants.
A Diſcourſe about Schiſm.
Some Queſtions.

MARTIN PORÉE,
Of the Order of Friars Preachers, and Biſhop of *Arras*; was made Biſhop in 1408, died *September* the 6th, in 1426.
His Manuſcript Work is,
A Treatiſe in Defence of the Murder of the Duke of *Orleans.*

PAUL
An *Engliſhman*, Doctor in Law; Flouriſh'd at the beginning of this Century.
His Genuine Work which remains, is
A Mirror of the Pope and his Court.

JOHN

JOHN LATTEBUR,
Of the Order of Friars Minors; Flouriſh'd at the beginning of this Century.
His Genuine Work which remains, is
A Moral Commentary upon the Lamentations of *Jeremy*.
His Works that are loſt.
See the Catalogue of them, *P.*77.

RICHARD ULLERSTON,
A Doctor of *Oxford*; Flouriſh'd at the beginning of this Century.
His Manuſcript Works are,
A Treatiſe of the Reformation of the Church.
—of Military Duties, and other Treatiſes.

BOSTON,
An *Engliſh* Benedictine Monk; Flouriſh'd at the beginning of this Century.
His Works in Manuſcript, or which are loſt.
See the Catalogue of them, *P.*77.

THEODORIC of NIEM,
Secretary to ſome Popes; Flouriſh'd under the Popes *Gregory* XII, *Alexander* V. and *John* XXIII.
His Genuine Works which remain, are
The Hiſtory of the Schiſm of the Popes, from *Gregory* XI.
A Treatiſe, entituled, *Nemus Unionis.*
The Life of Pope *John* XXIII.
A Treatiſe of the Privileges of the Empire.

LEONARD ARETIN,
Secretary to ſome Popes; was born in 1369; Flouriſh'd under the Pontificates of *Gregory* XII. *Alexander* V. and *John* XXIII. and ied in 1443.
His Genuine Works, are
A Treatiſe againſt Hypocrites, &c. *P.* 86.

JOHN BAPTISTA POGGIO,
Secretary to ſome Popes; Flouriſh'd under Pope *John* XXIII. and his Succeſſors, and died in 1459.
His Genuine Works, &c. are,
A Deſcription of the Death of *Jerom* of *Prague.*
Funeral Orations upon *Zabarella*, and *Albergat* Cardinals, and *Laurence de Medicis.*
Four Books of the Unconſtancy of Fortune.
A Diſcourſe of the Authority and Power of the Pope and Council.
A Treatiſe of Nobility.
—of Humane Miſery.

JEROM of St. FAITH,
A Converted Jew; Flouriſh'd under the Pontificate of *Benedict* XIII. and wrote in 1412.
His Genuine Works which remain, are
A Treatiſe againſt the *Jews*, and the *Talmud*, entituled, *Hebræo-maſtix.*

PAUL
Biſhop of *Burgos*; was born in 1353; Flouriſh'd at the beginning of this Century.
His Genuine Works, &c. are
A Scrutiny of the Bible.
Additions to the Poſtils of *Nicolas Lyra.*
A Treatiſe of the Name of God.

PETER of ANCHARANO,
A Civilian of *Bologne*; Flouriſh'd from the Year 1410, till about the Middle of this Century.
His *Genuine Works, &c. are*
Commentaries upon the Decretals, and upon the *Clementines*, *P.* 77.

St. VINCENT FERRIER,
Of the Order of Friars Preachers; Flouriſh'd at the beginning of this Century, and died in 1419.
His *Genuine Works which remain, are*
Treatiſes of Morality and Piety; whereof ſee the Catalogue *P.* 78.
His *Suppoſititious Works are,*
Sermons.

JOHN CAPREOLUS,
Of the Order of Friars Preachers; Flouriſh'd from about the Year 1415, to about the Year 1440.
His Genuine Works, &c. are
Commentaries upon the four Books of Sentences.
A Defence of the Doctrine of St. *Thomas.*

LOUP of OLIVET,
Prior of the *Hieronymites*; Flouriſh'd till about 1420.
His *Genuine Works, &c. are*
The Rule of his Order, *P.* 78.

BONIFACE FERRIER,
General of the *Carthuſians*; Flouriſh'd till about 1430.
His *Works in MS. or which are loſt.*
See the Catalogue of them, *P.*78.

ANTHONY RAMPELOGUS,
Of the Order of Hermites of St. *Auſtin*; Flouriſh'd at the beginning of this Century.
His *only Genuine Work which remains, is*
The Figures of the Bible, *P.* 78.

HENRY of HESSE, or of LANGESTEIN,
A Canon of *Wormes*; Flouriſh'd at the end of the preceding Century, and the beginning of this.
His *Genuine Works in Print, or MS.*
See the Catalogue of them, *P.*78.

HENRY of HESSE,
A *Carthuſian*; died about the Year 1428.
His *Works which are loſt.*
See the Catalogue of them, *P.*78.

HENRY of HESSE,
Of the Order of Hermites of St. *Auguſtine*; Flouriſh'd, as is thought, at the beginning of this Century.
His *Works which are loſt, are*
Treatiſes of the Keys of the Church, and of Indulgences.

THOMAS of WALSINGHAM,
An *Engliſh* Benedictine Monk; Flouriſh'd till about the Year 1420.
His *Genuine Works which remain, are*
Two Hiſtories of *England*, *P.* 79.

NICOLAS D'INKELSPUEL,
Rector of the Univerſity of *Vienna*; Flouriſh'd till about the Year 1440.
His *Genuine Works, &c. are*
Works of Piety; whereof ſee the Catalogue, *P.*79.
His *Works that are loſt, are*
A Commentary and Queſtions upon the Sentences.

THEODORIC of INGELHUSA,
Canon of *Hildeſheim*; Flouriſh'd till about the Year 1436.
His *Genuine Work is,*
An Univerſal Chronicle, *P.* 79.

HERMAN PETRI of STUTDORP,
Cuban; died in 1428, on the 24th of *April*.
His *Genuine Works which remain, are*
Sermons.
His *Work that is lost, is*
A Treatise of the Government of Nuns.

THOMAS WALDENSIS, or of WALDEN,
Of the Order of the *Carmelites*; Flourish'd at the beginning of this Century, and died in 1430.
His Genuine Works, &c. *are*,
The Doctrinal of the Antiquities of the Faith of the Catholick Church, against the *Wicklefites* and *Hussites*.
His Works that are lost, are
See the Catalogue of them, *P.* 80.

PETER of ROSENHEIM,
A *German* Benedictine Monk; Flourish'd about the Year 1430.
His Genuine Works, &c.
Moral Distichs, entituled, a Memorial of Roses.

JOHN of IMOLA,
A Civilian of *Bologne*; died in 1436.
His Genuine Works, &c.
Commentaries upon three Books of the Decretals, upon the Sixth, and upon the *Clementines*.

JOHN NIDER,
Of the Order of Friars Preachers; Flourish'd in the time of the Council of *Basil*, who deputed him to go to the *Bohemians* in 1432. he died in 1438.
His Genuine Works which remain, are
Works of Morality and Piety; whereof see the Catalogue, *P.* 80.

NICOLAS AUXIMANUS,
Of the Order of Friars Minors; Flourish'd about the Year 1430.
His Genuine Works, and those that are lost,
See the Catalogue of them, *P.* 80.

St. BERNARDIN of SIENA,
Of the Order of Friars Minors; was born in 1383, profess'd in 1405, died *May* the 20th in 1444.
His Genuine Works which remain, are
Sermons and other Works of Piety; whereof see the Catalogue, *P.* 81.

AUGUSTINE of ROME,
Of the Order of Hermites of St. *Augustin*, Archbishop of *Nazareth*; was chosen General of his Order in 1419, made Bishop of *Cesena* in 1431, and afterwards Archbishop of *Nazareth*; he died in 1443, or 1445.
His Works that are lost.
See the Catalogue of them, *P.* 81.

WILLIAM LYNDWOOD,
Bishop of St. *David's*; Flourish'd from 1420, was made Bishop in 1434, and died in 1446.
His Genuine Work is,
A Collection of the Constitutions of the Archbishops of *Canterbury*.

ALEXANDER CARPENTER,
An *Englishman*; Flourish'd about 1430.
His Genuine Work is.
The *Destructorium Viciorum*, *P.* 82.

RAIMUND of SABONDE, or SEBEIDE,
Professor of Divinity at *Tholouse*; Flourish'd about the Year 1430.
His Genuine Works are,
The Natural Theology of Man, and the Creatures, or a Treasure of Divine Considerations, or the Violet of the Soul.

PETER of JEREMY,
Of the Order of Friars Preachers; died in the Year 1452.
His Genuine Works which remain, are
Sermons.
An Explication of the Lord's Prayer.
—of the Decalogue.
A Treatise upon the Passion of our Lord.
—of the Faith.

MAPHÆUS VEGIUS,
Datary to *Martin* V. Flourish'd in the Pontificate of this Pope; and after died in 1458.
His Genuine Works, &c. *are*
A Treatise of the Education of Children.
Six Books of Perseverance in Religion.
A Dialogue of Truth banish'd.

EUGENIUS IV.
Pope; was advanc'd to the Holy See, *March* the 14th, in 1431, depos'd in the Council of *Basil*, in 1439, died in 1447.
His Genuine Works, &c. *are*
Decrees for the Institution of the *Armenians*, *Syrians*, *Chaldeans*, *Nestorians*, and *Maronites*, which are in the Councils.
Many Letters and Bulls in the Councils, the Annalists, and the *Bullarium*.

JULIAN CÆSARIN,
A Cardinal; was made Cardinal in 1426, died in 1444.
His Genuine Works, &c. *are*
Two Letters to Pope *Eugenius*.
Some Discourses in the Councils of *Basil*, *Ferrara*, and *Florence*.

GILES CHARLIER,
Doctor of *Paris*, and Dean of *Cambray*; was made Doctor in 1414, Dean of *Cambray* in 1431, died in 1472.
His Genuine Works which remain, are
Many Treatises under the Title of *Sporta* and *Sportula*.
Discourses against the *Bohemians*.
His Manuscript Works are
A Commentary upon the Master of the Sentences, and some other Pieces, *P.* 90.

JOHN of RAGUSA,
Of the Order of Friars Preachers; Flourish'd in the time of the Council of *Basil*, and of *Florence*.
His Genuine Works, &c. *are*
Discourses about Communion, in both kinds.

HENRY KALTEISEN,
Archbishop of *Cæsarea*; Flourish'd from the opening of the Council of *Basil*, till 1465, when he died.
His Genuine Works, &c. *are*,
Discourses about Preaching the Word of God.
His Works that are lost, are
Sermons.
Questions and Conferences.

The Chronological Table.

JOHN POLEMAR
Archdeacon of *Barcelona*; Flouriſh'd in the time of the Council of *Baſil*.
His Genuine Works which remain, are
Diſcourſes about the Temporal Dominion of the Clergy.

JOHN,
Patriarch of *Antioch*; Flouriſh'd in the time of the Council of *Baſil*.
His Genuine Works, &c. are
Diſcourſes about the Superiority of a Council above the Pope.

JOHN,
Archbiſhop of *Tarentum*; Flouriſh'd in the Time of the Council of *Baſil*.
His Genuine VVorks, &c. are
An Harangue to the Council of *Baſil*.

GERARD LANDRIANUS,
Biſhop of *Lodi*; Flouriſh'd in the time of the Council of *Baſil*.
His Genuine Work is,
An Harangue to the Council of *Baſil*.

AMBROSE,
The *Camaldulian*; was made General of his Order in 1431, died in 1439.
His Genuine Works, &c. are
Tranſlations of many Pieces of the Fathers; whereof ſee the Catalogue, *P.* 85.
A Voyage into *Italy*.
His Manuſcript Works.
See the Catalogue of them, *P.* 85.

JOHN of TURRECREMATA,
A Cardinal; was preſent at the Councils of *Baſil*, and *Florence*, made Cardinal in 1439, and died in 1468.
His Genuine VVorks, &c.
See the Catalogue of them, *P.* 89.

GEORGE of TREBIZONDE,
A *Greek* Author; Flouriſh'd about the Year 1440.
His Genuine Works, &c. are
A Letter to *John Palæologus*.
Two Treatiſes about the Proceſſion of the Holy Spirit.
Diſcourſes upon theſe Words of *S. C. If I will that he tarry, &c.*
Many Verſions of the *Greek* and *Latine* Fathers.

MARK EUGENICUS,
Archbiſhop of *Epheſus*; Flouriſh'd in the Council of *Florence*, and died ſome time after his Return into *Greece*.
His Genuine Works which now remain.
See the Catalogue of them, *P.* 109.

JOHN EUGENICUS
Flouriſh'd at the ſame time with *Mark* his Brother.
His Work in Manuſcript is,
A Piece againſt the Council of *Florence*.

GEORGE GEMISTIUS PLETHON,
A *Greek* Philoſopher; Flouriſh'd in the Council of *Florence*.
His Manuſcript Works are,
Treatiſes againſt the *Latines*, about the Proceſſion of the Holy Spirit.

AMIRUTZES,
A *Greek* Philoſopher; Flouriſh'd at the time of the Council of *Florence*.
His Genuine Work is,
An Hiſtory of the Council of *Florence*.

GEORGE SCHOLARIUS,
A *Greek* Monk; Flouriſh'd at the time of the Council of *Florence*.
His Genuine Work, &c. is
A Treatiſe againſt the Council of *Florence*.
His Manuſcript Works are,
Many Letters, *P.* 109.

SILVESTER SGUROPULUS ECCLESIARCH,
Of the Church of *Conſtantinople*; Flouriſh'd at the time of the Council of *Florence*.
His Genuine VVork is,
A Hiſtory of the Council of *Florence*.

ANDREW,
Archbiſhop of *Rhodes*; Flouriſh'd in the time of the Council of *Florence*.
His Genuine VVorks, &c. are
Diſcourſes in the Council of *Florence*.

ISIDORUS,
Archbiſhop of *Kiovia*; Flouriſh'd at the time of the Council of *Florence*.
His Genuine VVorks are,
Diſcourſes in the Council of *Florence*.

JOHN ARGYROPULUS,
A *Greek* Author; Flouriſh'd at the Time of the Council of *Florence*.
His Genuine Work is,
A Treatiſe of the Proceſſion of the Holy Spirit.

MANUEL, or MICHAEL APOSTOLIUS,
Flouriſh'd after the Time of the Council of *Florence*.
His Genuine VVork, &c. is
A Treatiſe againſt the Decree of Union made by the Council of *Florence*.
His Manuſcript Works are,
Some Treatiſes which are mention'd by *Allatius*.

BESSARION,
A Cardinal; Flouriſh'd in the time of the Council of *Florence*, and after it, until the Year 1472, in which he died, aged 77 Years.
His Genuine VVorks, &c.
See the Catalogue of them, *P.* 110.

GEORGE SCHOLARIUS,
Patriarch of *Conſtantinople*; Flouriſh'd in the Time of the Council of *Florence*, and after it.
His Genuine Works, &c.
See the Catalogue of them, *P.* 110.

JOSEPH,
Biſhop of *Methone*; Flouriſh'd after the time of the Council of *Florence*.
His Genuine Works, &c. are
An Anſwer to the Treatiſe of *Mark* of *Epheſus* againſt the Council of *Florence*.
An Apology for the Council of *Florence*, under the Name of *John Plusiadenus*.

GREGORY MAMAS,
The *Protoſyncelle*; Flouriſh'd after the time of the Council of *Florence*.

His Genuine Works, &c. are
Two Letters for the Decree of the Council of *Florence.*

HILARION,
A *Greek* Monk; Flouriſh'd after the Council of *Florence.*

His *Genuine Work is,*
A Treatiſe of the uſe of Unleavened Bread.

JORDAN BRICE,
A Civilian; Flouriſh'd in the time of the Council of *Baſil.*

His Genuine Work is,
A Treatiſe of the Validity of the Election of Pope *Eugenius* IV.

NICOLAS TUDESCHUS,
Commonly call'd *Panormitanus*, Archbiſhop of *Palermo*; Flouriſh'd in the time of the Council of *Baſil*, died in 1445.

His Genuine Works, &c. are
Treatiſes of the Common Law; whereof ſee the Catalogue, *P.* 87.
A Treatiſe of the Council of *Baſil*, *P.* 87, 88.

DOMINIC of CAPRANICA,
A Cardinal; was made Cardinal in 1426, died in 1458.

His *Works that are loſt,*
See the Catalogue of them, *P.* 82.

ALPHONSUS TOSTATUS,
Biſhop of *Avila*; was born in 1414; Flouriſh'd after 1430, till the Year 1454, in which he died.

His *Genuine Works, &c. are*
A Commentary upon the Holy Scripture, and other Works contain'd in 27 Volumes in Folio, and Printed a part; whereof ſee the Catalogue, *P.* 83.

LAURENCE JUSTINIAN,
Patriarch of *Aquileia*; was made Biſhop of *Venice*, in 1435, promoted to the Dignity of a Patriarch in 1450, died in 1455, aged 74 Years.

His *Genuine Works are,*
Works of Piety; whereof ſee the Catalogue, *P.* 83.

ALBERT of SARCIANO,
Of the Order of Friars Minors; Flouriſh'd from the Year 1420, till 1450, in which he died.

His Manuſcript Works.
See the Catalogue of them, *P.* 83, 84.

JOHN of ANAGNIA,
A Lawyer of *Bologne*; Flouriſh'd about the Year 1440, and died in 1445.

His Genuine Work is,
A Commentary upon the Decretals.

FRANCIS de la PLACE,
A Lawyer of *Bologne*; Flouriſh'd about the Year 1440.

His *Genuine Work is,*
A Sum about Canonical Matters.

JOHN FELTON,
An *Engliſh* Prieſt; Flouriſh'd about the Year 1440.

His Works in Manuſcript are,
Some Sermons, *P.* 84.

ANTHONY of ROSELLIS,
A Dr. in Law; Flouriſh'd from the Year 1430, to 1467, in which he died.

His Genuine Works are,
A Treatiſe of Monarchy.
Other Treatiſes of Law, *P.* 84.

THOMAS of KEMPIS,
A Canon-Regular; was born in 1380, Profeſs'd in 1406, was Ordain'd Prieſt in 1423, died in 1471.

His Genuine Works, &c. are,
Sermons.
Works of Piety; whereof ſee the Catalogue, *Pag.* 91.
The Lives of the Saints of his own Order.

A Doubtful Work is,
The Book of the Imitation of Jeſus Chriſt.

St. ANTONIN,
Archbiſhop of *Naples*; was born 1389, made Archbiſhop of *Naples* in 1446, died in 1459.

His *Genuine Works are,*
An Hiſtorical Summary.
A Theological Summary.
A Sum of Confeſſion.
A Treatiſe of Excommunication.
A Treatiſe about the Diſciples going to *Emaus.*
A Treatiſe of the Vertues.

St. KATHARINE of BOLOGNE,
A Nun of *Sancta Clara*; Flouriſh'd about 1440, died in 1465.

Her *true Works,* &c.
Revelations.

Works loſt.
Some Treatiſes of Piety, *P.* 84.

NICOLAS SECUNDINUS,
A *Greek* Writer; Flouriſh'd at the time of the Council of *Florence*, and after it.

His True and Genuine Work is,
An Abridgment of the Hiſtory of the *Turks*, to the Taking of *Conſtantinople.*

LEONARD of UDINE,
Of the Order of Friars Preachers; Flouriſh'd under the Pontificate of *Eugenius* IV.

His Genuine Works, are
Sermons, and common Places for Preachers.

St. JOHN CAPISTRAN,
Of the Order of Friars Minors; was born in 1385; Flouriſh'd in 1440, died in 1456, on the 3d of *October.*

His Genuine Works, and thoſe which are loſt.
See the Catalogue of them, *P.* 84.

LAURENCE VALLA,
A Canon of St. *John of the Lateran*; was born about 1415; Flouriſh'd about 1440, and died in 1465.

His Genuine Works, &c.
Notes upon the New Teſtament.
A Treatiſe of the Donation of *Conſtantine.*

FLAVIUS BLONDUS,
Secretary to *Eugenius* IV; was born in 1388; Flouriſh'd under the Pontificate of this Pope, and died in 1463.

His *Genuine Works,* &c. *are*
Three Decads of the Hiſtory of the Empire.

Other

Other Books about the Hiſtory of *Italy*; whereof ſee the Catalogue, *P.* 85.

JOHN of STAVELO,
A Benedictin Monk; Flouriſh'd till the Year 1449, in which he died.
His *Genuine VVork is,*
An Hiſtory of the Biſhops of *Liege.*

MATTHEW PALMER
A *Florentine*; Flouriſh'd about 1450.
His *Genuine VVork is,*
A Chronicle till the Year 1449.

JOHN CAPGRAVE,
An *Engliſhman*, of the Order of the Hermites of St. *Auguſtin*; Flouriſh'd about the middle of this Century, and died in 1464, on the 12th of *Auguſt.*
His *Genuine VVork is,*
A Legend of the Saints of *England.*

JAMES of CLUSA, or of PARADISE, or JUNTERBUCK,
A *Carthuſian*; was born about the end of the preceeding Age, died in 1465, aged 80 Years.
His *Genuine VVorks are,*
A Treatiſe of the ſeven States of the Church.
Other Treatiſes by the ſame Perſon, under the Name of *Junterbuck*; whereof ſee the Catalogue, *P.* 89.

JOHN of HAGEN, or DE INDAGINE,
A *Carthuſian*; was admitted into his Order in 1440; Flouriſh'd till the Year 1475.
His *Genuine VVorks in Print, are*
Two Books of the Perfection and Exerciſes of the Order of the *Carthuſians.*
His Works in Manuſcript, or which are loſt.
Many Moral, Spiritual, and Aſcetick Treatiſes; whereof *Trithemius*, and *Petreius*, have given us a Catalogue, *P.* 107.

NICOLAS V.
A Pope; promoted to the Papal Dignity in 1447, died the 25th of *March* in 1455.
His Genuine VVorks, &c. *are*
Five Letters and a Memorial for the Extirpation of the Schiſm, which are to be met with in the Councils.
Many other Letters and Bulls in the Annaliſts, and *Bullarium.*

NICOLAS of CUSA,
A Cardinal; was born in 1401, was preſent at the Council of *Baſil*, was made Cardinal in 1448, and died in 1464 on the 12th of *Auguſt.*
His *Genuine VVorks*, &c.
Treatiſes of Theology; whereof ſee the Catalogue, *P.* 86.
The Catholick Agreement, and other Treatiſes of Eccleſiaſtical Doctrine and Diſcipline; whereof ſee the Catalogue, *P.* 86, 87.

CALLISTUS III.
Pope; was promoted to the Holy See on the 8th of *April* in 1455, died the 6th of *Auguſt* in 1458.
His *Genuine Works*, &c.
Letters and Bulls which are in the Councils, the Annaliſts and *Bullarium.*

ÆNEAS SYLVIUS, or Pope PIUS II.
Was born in 1405; Flouriſh'd in the Council of *Baſil*, was made Cardinal in 1456, and Pope in 1458; he died in 1464.
His *Genuine Works are,*
A Memorial of the Tranſactions at the Council of *Baſil*, from the Suſpenſion of *Eugenius*, to the Election of *Felix*, together with a Letter about the Coronation of *Felix.*
The Hiſtory of the *Bohemians.*
Other Treatiſes upon different Subjects; whereof ſee the Catalogue, *P.* 88.
432 Letters, *P.* 88.

JOHN CANALES,
Of the Order of Friars Minors; Flouriſh'd from the middle of this Century.
His *Genuine Works*, &c. *are*
Works of Piety; whereof ſee the Catalogue, *P.* 88.

WILLIAM of VORILONG,
Of the Order of Friars Minors; Flouriſh'd under the Pontificate of *Pius* II, and died in 1464.
His *Genuine Works*, &c.
A Commentary upon the Maſter of the Sentences.
An Abridgment of Theology, entituled, *Vade Mecum.*

NICOLAS ORBELLIS,
Of the Order of Friars Minors; Flouriſh'd about the ſame time.
His *Genuine Works*, &c.
An Abridgment of Theology.
Sermons.
Treatiſes of Philoſophy.

GREGORY of HEIMBURG,
A Civilian; was preſent at the Council of *Baſil*, and Flouriſh'd till after the Year 1460.
His *Genuine Works*, &c.
Works about the Temporal Power of the Popes.

THEODORE LÆLIUS,
A Cardinal; Flouriſh'd at the ſame time.
His *Genuine VVorks*, &c.
A Reply to *Gregory* of Heimburg.

HENRY GORCOME, or GORICHEME,
Vicechancellor of *Collen*; Flouriſh'd about the Year 1460.
His *Genuine VVorks*, &c.
A Treatiſe of Feſtivals.
— of Superſtitious Ceremonies.
A Concordance of the Bible.
A Catalogue of the Opinions of the Maſter of the Sentences, which are rejected.

JOHN GOBELIN,
Secretary to Pope *Pius* II; Flouriſh'd about the Year 1460.
His *Genuine VVorks*, &c.
The Hiſtory of Pope *Pius* II.

JAMES PICOLOMINI,
A Cardinal; was born in 1432, made a Cardinal in 1461, died in 1489, on the 11th of *September.*
His *Genuine Works*, &c.
A Hiſtory of the Tranſactions in *Europe*, from 1464, to 1469.

Letters which he wrote from 1461, to 1489, printed at *Milan*.

JOHN BUSCH,
A Canon Regular; was admitted into his Order in the beginning of this Century, and died in 1479.
His [illegible]
A Chronicle of *Windesheim*.

HENRY ARNOLDA,
A *Carthusian*, died in 1487.
His Genuine Works are,
A Treatise of the Immaculate Conception of the Virgin.

ALPHONSUS SPINA,
Of the Order of Friars Minors; Flourish'd about the Year 1480.
His Genuine Work is,
The Fortress of Faith.

MATTHEW CAMARIOTE,
A Greek Writer; Flourish'd above the Year 1460.
His Genuine Works are,
A Letter about the Taking of *Constantinople* by the *Turks*.
A Letter about the Light of *Thabor*.

DUCAS,
A Greek Writer; Flourish'd about the Year 1460.
His Genuine Work is,
A *Byzantine* History from the Year 1341, to 1462.

GEORGE CODINUS CURIOPORTA,
Flourish'd about the Year 1460.
His Genuine Works, &c.
Divers Works about the Empire, and the City of *Constantinople*.

LAONICUS CHALCOCONDYLEUS,
A Greek Writer; Flourish'd about the Year 1460.
His Genuine Work is,
A History of the *Turks*.

PAUL the II.
Pope; promoted to the Papal Dignity in the Month of *September*, of the Year 1464, died the 25th of *July* in 1471.
His Genuine Works are,
Letters and Bulls which are in the Councils, in the Annalists, in a Collection Printed at *Rome* in 1579, and in the *Bullarium*.

WILLIAM HOUPELANDE,
A Dr. of *Paris*; Flourish'd about the Year 1469, and died in 1491.
His Genuine Work, &c.
A Treatise of the Immortality of the Soul, Printed at *Paris* in 1499.

DENIS RICHEL,
A *Carthusian*; born 1402, entred into his Order in 1423, and died in 1471.
His Genuine Works, Printed and Unprinted.
See the Catalogue of them, P. 92.

JAMES of GRUYTRODE,
A *Carthusian*; died in 1474, on the 13th of *February*.
His Genuine Work is,
A Mirrour of the five sorts of States.

RODERIC SANCE DE AREVAL,
Bishop of *Calatorra*; Flourish'd about the Year 1470.
His Genuine Works, &c.
A History of *Spain*.
The Mirrour of Humane Life.

HENRY HARPHIUS, or de HERP,
Of the Order of Friars Minors; Died in 1478.
His Genuine Works, &c.
Mystical Works; whereof see the Catalogue, P. 93.

GABRIEL BARLETTE,
Of the Order of Friars Preachers; Liv'd till the Year 1480.
His Genuine Works which remain, are
Sermons, P. 94.

JOHN BAPTISTA PLATINA,
Library-Keeper of the *Vatican*; Flourish'd under Pope *Calistus* III. and his Successors, and died in 1481, aged 70 Years.
His Genuine Works, &c. are
The Lives of the Popes.
Moral Works; whereof see the Catalogue, P. 94.

MARTIN the MASTER,
Dr. of *Paris*, and Confessor to the King; took the Degree of Dr. in 1473, and died in 1482, aged 50 Years.
His Genuine Works, &c.
See the Catalogue of them, P. 94.

SIXTUS IV.
Pope; promoted to the Holy See in 1471, died on the 12th of *August* in 1484.
His Genuine Works, &c. are
Two Decrees about the Conception of the Virgin, which are in the Councils.
Many Letters and Bulls which are in the Bullary.
A Treatise of the Blood of our Lord, and a Treatise of the Power of God, which he wrote when he was Cardinal. Printed at *Rome* in 1471.
A Treatise about Indulgences. Printed in 1487.

ROBERT FLEMING,
An *English Doctor*; Flourish'd under the Pontificate of *Sixtus* IV.
His Genuine Works, &c. are,
A Poem in the Praise of *Sixtus* IV. entituled, *Lucubrationes Tripartitæ*.

JOHN de DEO,
A *Carthusian*; Flourish'd about the Year 1486.
His Genuine Works, Printed or not Printed.
See the Catalogue of them, P. 102.

PETER NATALIS,
A *Venetian*; wrote about the Year 1480.
His Genuine Works, &c. are
A Catalogue of the Saints, P. 94.

MATTHIAS PALMIER,
Flourish'd above the end of this Century.
His Genuine Work which now remains, is
A Continuation of the Chronicle of *Matthew Palmier*, till 1481.

ALEXANDER of IMOLA,
A Civilian; died in 1487, aged 54 Years.
His *Genuine Work is*,
A Commentary upon the 6th Book of the Decretals.

JOHN WESSEL, or of WESSALES,
A Dr. of Divinity; Flouriſh'd from the Year 1470, and died in 1489.
His Manuſcript Works are,
Divers Treatiſes which are cenſur'd, *P.* 95.

JAMES PEREZ,
Biſhop of *Chryſopolis*; was made Biſhop in 1468, died in 1491.
His *Genuine Works*, &c. *are*
Commentaries upon the Pſalms.
A Treatiſe againſt the *Jews*.
An Expoſition upon the *Canticles*.
Queſtions about the Merit of Jeſus Chriſt.

INNOCENT VIII.
Pope; was promoted to the Papal Dignity in 1484, died in *July* 1492.
His Genuine Works which now remain, are
Many Letters and Bulls in the Annaliſts, and *Bullarium*.

JOHN PICUS of MIRANDULA;
Was born in 1463; Flouriſh'd about the Year 1480, and died in 1494.
His Genuine Works, are
Theſes, and other Works; whereof ſee the Catalogue, *P.* 95.

AUGUSTINE PATRICIUS,
Biſhop of *Pienza*; Flouriſh'd under the Pontificates of *Paul* II, *Sixtus* IV, and *Innocent* VIII.
His *Genuine Works are*,
The Life of *Fabian Beuclus*.
A Relation of the Entry of *Frederick* III. Emperor, into *Rome*.
A Book of the Ceremonies of the Church of *Rome*, printed under the Name of *Chryſtophilus Marcellus* of *Corfu*.

PETER SHOT,
A Canon of St. *Peter's* of *Strasburg*; was born in 1459, died in 1491.
His Genuine Works which remain, are
The Lives of St. *John the Baptiſt*, *John the Evangeliſt*, and *John Chryſoſtome*.
An Encomium of *Gerſon*.
Caſes of Conſcience.

JOHN KLIME of DIDERSTAT,
Flouriſh'd about the end of this Century.
His Genuine Work is,
A Book of the Elevation of the Soul to God.

JOHN MAUBURNE,
Abbot of *Livry*; Flouriſh'd about the end of this Century.
His Genuine Work is,
A Spiritual Roſary.

ARNOLDUS BOSTIUS, or BOSCHIUS,
Of the Order of *Carmelites*; Flouriſh'd about the end of this Century, died in 1499, on the 4th of *April*.
His Genuine Works which remain, are
The Lives of the Illuſtrious Men of the Order of the *Carthuſians*.
His Manuſcript Works.
See the Catalogue of them, *P.* 98.

GEORGE PHRANZA,
A *Greek* Writer; Flouriſh'd about the end of this Century.
His Genuine Work is,
A *Byzantine* Hiſtory from 1460, to 1476.

DONAT BESSIUS, a MILANESE,
Was born in 1436; Flouriſh'd till 1489.
His Genuine Works, &c. *are*,
A Chronicle of the Archbiſhops of *Milan*.
A Chronicle of the principal Revolutions in the World.

BONIFACE SIMONET,
Abbot of the Order of Ciſtercians; Flouriſh'd about the end of this Century.
His Genuine Work, &c.
An Hiſtorical Treatiſe of the Perſecutions of *Chriſtians*, and of the Lives of the Popes.

NICOLAS BARJAN,
Of the Order of the Hermites of St. *Auguſtine*; Flouriſh'd about the end of this Century.
His *Genuine Works are*,
A Defence of the Preheminence of his Order, againſt that of the Friars Minors.
A Treatiſe of the Mounts of Piety.
A Quadrageſimal, and predicable Queſtions.

GABRIEL BIEL,
A Canon-Regular; Flouriſh'd from 1480, to 1494, died a little while after.
His *Genuine Works*, &c. *are*
A Commentary upon the Maſter of the Sentences, and other Works; whereof ſee the Catalogue, *P.* 98.

AUGUSTINE PATRICIUS,
A Canon of *Siena*; Flouriſh'd about the end of this Century.
His Genuine Works, &c.
An Hiſtory of the Councils of *Baſil* and *Florence*.
A Relation of the Aſſembly at *Ratisbon*.

JOHN BAPTISTA SALVIS, or of SALIS,
Of the Order of Friars Minors; Flouriſh'd from 1480, and died after 1494.
His Genuine Work is,
A Summary of Caſes of Conſcience, entituled, *Summa Baptiſtiana*.

PACIFICUS of NOVARA,
Of the Order of Friars Minors; Flouriſh'd about the end of this Century.
His Genuine Works, &c. *are*
A Summary of Caſes of Conſcience, and other Treatiſes of Morality.

ANGELUS de CLAVASIO,
Of the Order of Friars Minors; Flouriſh'd about the end of this Century, and died in 1495.
His Genuine Works, &c. *are*
A Summary of Caſes of Conſcience, and other Moral Works.

JOHN BAPTISTA TROVAMALA, or NOVAMALA,
Of the Order of Friars Minors; Flouriſh'd at the end of this Century.

His

His Genuine Works which now remain, are
A Summary of Cases of Conscience, entituled, *The Little Rose.*

JOHN LOSSE,
A Benedictine Monk; Flourish'd at the end of this Century.
His Genuine Work is,
A Continuation of the History of the Bishops of *Liege*, written by *John* of *Stavela.*

CHARLES FERNAND,
A Benedictine Monk; Flourish'd about the end of this Century, and died in 1494.
His Genuine Works, &c. are
Moral, and Ascetick Works; whereof see the Catalogue, *P.* 99.

JOHN FERNAND,
Flourish'd at the end of this Century, and the beginning of the next.
His Genuine Works, &c.
Hymns and Sermons.

MARSILIUS FICINUS,
A Canon of *Florence*; was born in 1433, on the 19th of *October*, died in 1499.
His Genuine Works which remain, are
A Treatise of the Christian Religion.
Eighteen Books of the Immortality of the Soul.
Other Treatises; whereof see the Catalogue, *P.* 99.

JOHN of CIRCY,
Abbot of *Balerna*; was chosen General of the Order of *Cistercians*, in 1456, died in 1503.
His Genuine Works, &c. are
An Abridgment of the Saints of his own Order.
A History of the Priviledges of the same Order.

WERNERUS ROLWINK of LAER,
A *Carthusian*; Flourish'd at the end of this Century, and died in 1502, aged 77 Years.
His Genuine Works, &c. are
A Chronicle.
The Paradise of Conscience.
A Treatise of the Eucharist.
A Sermon upon St. *Benedict.*
His *Works that are lost,*
See the Catalogue of them, *P.* 99.

BERNARD of AQUILA,
Of the Order of Friars Minors; Flourish'd at the end of this Century, and died in 1503, aged 83 Years.
His Genuine Works, Printed and not Printed,
See the Catalogue of them, *P.* 99.

ANTHONY of BALOCHE,
Of the Order of Friars Minors; Flourish'd at the end of this Century.
His Genuine Works which remain, are
Quadragesimal's, and Treatises of Vertues.

BERNARDIN of TOME,
Of the Order of Friars Minors; Flourish'd at the end of this Century, and died in 1494, on the 18th of *September.*
His Genuine Works, &c. are
A Treatise of the manner of Confession.
Sermons.

BERNARDIN de BUSTIS,
Of the Order of Friars Minors; Flourish'd about the end of this Century, and died in 1500.
His Genuine Works, &c. are
The Office of the Virgin.
Many Sermons.

ROBERT CARACCIOLI,
Bishop of *Aquila*; Flourish'd about the end of this Century, and died in 1493.
His Genuine Works are,
Sermons and other Treatises.

MICHAEL MILAN,
Of the Order of Friars Minors; Flourish'd at the end of this Century.
His Genuine Works, &c.
Sermons and Works of Morality.

ALEXANDER VI.
Pope; promoted to the Holy See in 1492, died in 1503.
His Genuine Works, &c.
Many Letters and Bulls in the Annalists, the *Bullarium*, and in the Life of Cardinal *Ximenes.*
The Buckler of the Defence of the Faith of the *Roman* Church, Printed at *Strasburg*, in 1497.

ROBERT GAGUIN,
General of the Order of the *Holy Trinity*; was chosen General of his Order, *May* the 22th in 1501.
His *Genuine Works, &c.*
Annals of the History of *France.*
Theological Treatises; whereof see the Catalogue, *P.* 100.

FELINUS SANDEUS,
Bishop of *Lucca*; Flourish'd from 1464, was made Bishop in 1499, died in 1503.
His *Genuine Works, &c.*
A Commentary upon the Decretals.
Other Treatises of Law.

STEPHEN BRULEFER,
Of the Order of Friars Minors; Flourish'd about the end of this Century, and died after 1500.
His *Genuine Works, &c.*
Treatises of Theology; whereof see the Catalogue, *P.* 100.

VINCENT of BANDELLE,
Of the Order of Friars Preachers; Flourish'd at the end of this Century; was made General of his own Order, in 1501, and died in 1506, aged 70 Years.
His Genuine Works which remain, are
A Treatise of the Immaculate Conception of the Virgin.
Treatises of Monastical Discipline.

JOHN NAUCLER,
Rector of *Tubinga*; Flourish'd at the end of this Century, and the beginning of the next.
His *Genuine Work is,*
A Universal Chronicle, to 1500.

JOHN PALEONYDORUS,
Of the Order of *Carmelites*; Flourish'd till the Year 1503.

His Genuine Work is,
A History of his own Order.

OLIVER MAILLARD,
Of the Order of Friars Minors; Flourish'd at the end of this Century, and died in 1502.
His Genuine Works, &c.
Sermons.

MICHAEL FRANCIS,
Bishop of *Sithues*; Flourish'd at the end of this Century, and died in 1502.
His Genuine Works, are
Works of Piety; whereof see the Catalogue, P. 101.

NICOLAS SIMON,
Of the Order of *Carmelites*; Flourish'd at the end of this Century, and died in 1511.
His Genuine Works are,
A Commentary upon the 2d Book of the Decretals.
A Treatise of the Pope's Power.
Questions.
Sermons.

JAMES SPRINGER,
Of the Order of Friars Preachers, Flourish'd at the end of this Century.
His Genuine Works, &c.
A Treatise against the Art of Magick.
A Treatise upon the Rosary.

HENRY INSTITOR,
Of the Order of Friars Preachers; Flourish'd at the end of this Century.
His Genuine Work is,
A Treatise of the Pope's Power.

JOHN RAWLIN,
A Benedictine Monk; was born in 1428; made Doctor of *Paris* in 1479, became a Monk in 1497, died on the 6th of *February*, in 1514, aged 71 Years.
His Genuine Works which remain, are
Sermons, and other Works.

JOHN de la PIERRE,
A *Carthusian*; Flourish'd at the end of this Century.
His Genuine Works, &c.
Divers Works of Discipline and Morality; whereof see the Catalogue, P. 101.

JOHN TRITHEMIUS,
A Benedictin Abbot, was born in 1462, chosen Abbot of *Spanheim* in 1483, died in 1516, on the 13th of *December*.
His Genuine Works, &c.
See the Catalogue of them, P. 102.

JEROM SAVONAROLA,
Of the Order of Friars Preachers; was born in 1452, entred into his Order in 1474, and died in 1478.
His Genuine Works which remain, are
Moral and Ascetick Works; whereof see the Catalogue, P. 103.

ÆLIUS ANTHONY LEBRIXA,
or NEBRISSENSIS,
A *Spanish* Doctor, was born in 1444; Flourish'd from the Year 1470, and died in 1522, the 18th of *July*.
His Genuine Works, &c. are,
The History of King *Ferdinand*.
A Work upon the Bible, entituled, *Quinquagenæ*.
Notes upon the Offices of the Church.

JOHN FRANCIS PICUS,
of MIRANDULA,
Flourish'd at the end of this Century, and the beginning of the next, and died in 1533.
His Genuine Works, &c. are
See the Catalogue of them, P. 97.

A Chro-

A Chronological TABLE of the COUNCILS held in the *Fifteenth Century*, and of their *Acts*, *Letters*, *Canons*, and *Chapters*.

Councils.		*Years.*	*Acts, Letters, Canons, and Chapters.*
A Council at	*London* in	1377	Mention'd by the Writers of that time.
	Lambeth	1377	Mention'd by the Authors of that time.
	London	1382	Its Acts condemn the Errors of *Wickleſ*.
	London	1396	Its Acts condemn the Errors of *Wickleſ*.
	Oxford	1408	Its Preface, and 13 Conſtitutions againſt the *Lollards*.
	Perpignan, held by *Benedict* XIII.	1408 and 1409	Fragments of the Acts, and Mention made of this Council in the Writers of that time.
An Aſſembly at	*Frankfurt*	1409	Mention'd in the Writers of that time.
A Council held by the Cardinals, at	*Piſa*	1409	Its Acts.
A Council held by *Gregory* XII. at	*Udine*	1409	Its Acts.
A Council at	*Rome*	1412	Its Decree againſt the *Wickleſites* and *Huſſites*.
	London	1413	The Hiſtory of it in *Thomas* of *Walſingham*.
	Conſtance	1414	Its Acts and Decrees.
	Saltzburg in	1419 and 1420	Its 34 Chapters.
	Collen	1423	Its 11 Regulations.
	Pavia	1423	A Decree of the Tranſlation of this Council to *Siena*.
	Siena	1423 and 1424	Its Acts, and a Decree of Tranſlating it to *Baſil*.
	Paris	1429	Its Acts divided into 41 Chapters.
	Torteſa	1429	Its Acts and 20 Conſtitutions.
	Baſil	1431	Its Acts and Decrees.
	Ferrara	1438	Its Acts.
An Aſſembly at	*Frankfurt*	1438	Mention'd in the Writers of that time.
	Bourges	1438	The Pragmatick Sanction.
	Nuremberg	1438	Mention'd in the Writers of that time.
A Council at	*Florence*	1439	Its Acts and Decree of Union.
An Aſſembly at	*Mayence*	1439	Mention'd in the Writers of that time.
	Bourges	1440	Its Acts.
	Mayence	1441	Mention'd in the Writers of that time.
	Frankfurt	1442	Mention'd in the Writers of that time.
A Council at	*Rome*	1443	Mention'd in the Writers of that time.
	Lauſane	1443	Its Acts.
An Aſſembly at	*Nuremberg*	1443	Mention'd in the Writers of that time.
A Council at	*Roan*	1445	Its 40 Regulations.
	Angers	1448	Its 17 Regulations.
	Soiſſons	1456	Its Decree.
	Toledo	1473	Its 29 Regulations.
	Sens	1485	Its Acts containing divers Regulations.

A Chronological TABLE of the *Eccesiastical Writers*, of the Fifteenth Century, Rang'd according to the Order of the Matters handled in them.

Works about the Truth of Religion, against Pagans, Mahumetans, *Magicians, Astrologers, and Impious Persons.*

A Treatise of the Christian Religion by *Marsilius Ficinus.*
Eighteen Books of the Immortality of the Soul, by the same Author.
A Treatise of the *Christian*, and other Religions, by *Jerom Savonarola.*
The Alcoran sifted by *Nicolas* of *Cusa.*
A Treatise establishing the Faith against the chief Errors of *Mahomet*, by the same.
The Fortress of Faith, by *Alphonsus Spina.*
Eight Books of the Faith against *Mahomet*, by *Denis Rickel*, a *Carthusian.*
A Treatise against the Magical Art by the same.
—of the Immortality of the Soul. by *William* of *Houpelande.*
—of the Soul, by *Peter* of *Ailly.*
Questions about the Creation, by the same.
Of the Agreement of Theology and Astrology, by the same.
A Treatise of Astrology, by *Gerson.*
A Treatise of *John* and *Francis Picus* of *Mirandula*, upon the same Subject.
Pieces of *Gerson*, about Happy, or Unhappy Days.
Against *Talismans*, and the Art of Magick, by the same.
Censures of the Faculty of *Paris*, against Judicial Astrology.
A Treatise against the Magical Art, by *James Springer.*

Works against the Jews.

Treatises of *Jerome* of St. *Faith*, against the *Jews*, and the *Talmud*, call'd, *Hebræo-mastix.*

Treatises of the Greeks *against the* Latines.

A Discourse upon the Trinity, by *Joseph Briennius.*
Treatises of *Macarius Macres*, *Demetrius Chrysoloras*, *Macarius* of *Ancyra*, and *Nicolas Sclengia*, about the Procession of the Holy Spirit.
Discourses and Pieces of *Mark Eugenius*; whereof one is about Consecration.
A Piece against the Council of *Florence*, by *John Eugenicus.*
Treatises of *Pletbon*, about the Procession of the Holy Spirit.
A Treatise of *Amiratzes* against the Council of *Florence.*
—of *George Scholarius* against the Council of *Florence.*
—of *Manuel Apostolius* against the Council of *Florence.*

Treatises of the Greeks *for the* Latines.

Treatises of *Bessarion.*
—of *George Scholarius.*
The Answer of *Joseph* of *Methona*, to *Mark* of *Ephesus.*
An Apology for the Council of *Florence*, by the same, under the Name of *Phusiadenus.*
Two Letters of *Gregory Mamas.*
A Discourse of *Andrew* of *Rhodes*, and *Isidore* of *Kiovia*, to the Council of *Florence.*
A Treatise of *Hilarion*, a *Greek* Monk, about Communicating with Unleavened Bread.
A Letter of *George* of *Trebizonde*, and two Tracts by the same, about the Procession of the Holy Spirit.
A Treatise of *John Argyropulus* about the Procession of the Holy Spirit.
A Treatise of the Light of *Thabor*, by *Matthew Camariote.*

Treatises of Theology and Controversie, or the Principles and Dogmes of Religion.

The Natural Theology of God, and the Creatures, by *Raimund* of *Salvunda.*
A Treatise of the Agreement, or Peace of the Faith, by *Nicolas* of *Cusa.*
Divers Treatises of Theology, by *Denis Rickel.*
A Doctrinal of the Antiquity of the Faith of the Catholick Church, against the *Wickleffites*, and *Hussites*, by *Thomas Waldensis.*
A Theological Summary, by St. *Antonin.*
A Treatise of Learned Ignorance, by *Nicolas* of *Cusa.*
Other Treatises of Theology, by the same.
The *Theses* of *John Picus* of *Mirandula.*
Other Works by the same.
A Treatise of Philosophical and Divine Study, by *Francis Picus* of *Mirandula.*
Theorems of the Faith by the same.
Other Treatises upon different Theological Matters, by the same.
Of the Examination of Doctrines and Tryal of Spirits, by *Gerson.*
A Declaration of the Truths which must be believ'd, by the same.
A Protestation, or Confession, in Matters of Faith, by the same.

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The Characters of Obſtinacy in the Caſe of Hereſie, by the ſame.
A Letter by the ſame about the Studies of a Divine.
A Treatiſe of the Incarnation, by the ſame.
Of Books which muſt be read with Precaution, by the ſame.
A Treatiſe of the Terms of Theology, by the ſame.
A Treatiſe againſt Curioſity and Novelty, in Matters of Doctrine, by the ſame.
Concluſions about the Power of Biſhops in Matters of Faith, by the ſame.
A Treatiſe of Theological Studies, by the ſame.
Of the Signs whereby to diſcern whether a Man is Juſt, or Unjuſt, by the ſame.
A Treatiſe of the Conception of the Virgin, by *Henry* of *Heſſe*, or of *Langeſtein*, by *Henry Arnold*, by *Charles Ferrand*, by *Robert Gaguin*, by *Vincent* of *Barndelc*.
A Conjecture about the laſt Times, by *Nicolas* of *Cuſa*.
Treatiſes by Cardinal *John* of *Turrecremata*.
Cenſures of the Faculty of Theology at *Paris*, againſt divers Errors.
Queſtions about the Merit of Jeſus Chriſt, by *James Perez*.
Decrees of the Councils of *Conſtance* and *Baſil*, againſt the *Wickleſites*, and *Huſſites*, and the Hiſtory of all the Tranſactions upon that occaſion.

Commentaries upon the Book of Sentences, and Sums of Theology.

A Commentary, and Queſtions upon the Sentences, by *Peter* of *Ailly*, Cardinal.
A Commentary upon the Sentences, and a Defence of the Doctrine of St. *Thomas*, by *John Capreolus*.
A Commentary of *Vorilong* upon the Sentences.
An Abridgment of Theology, entituled *Vade Mecum*, by the ſame.
An Abridgement of Theology, by *Nicolas* of *Orbellis*.
A Catalogue of the Opinions of the Maſter of the Sentences, which are rejected at *Paris*, and elſewhere, by *Henry Goricheme*.
A Commentary upon the Book of Sentences, by *Denis Rickel*.
The Marrow of the Sum of St. *Thomas*, by the ſame.
A Commentary and Table, by *Gabriel Biel*, upon the Maſter of the Sentences.
A Commentary upon the Sentences, and other Treatiſes of Theology, by *Stephen Brulefer*.

Treatiſes upon the Diſcipline and Policy of the Church.

A Reſolution of that Queſtion, Whether it be lawful for a Monk of St. *Benedict*, to eat Meat in theſe Monaſteries, where it is uſually done, by *Gerſon*.
A Treatiſe againſt thoſe who affirm, that by hearing Maſs on a certain Day, one ſhall never die a ſudden Death, by the ſame.
A Sermon about the Duty of Paſtors, by the ſame.
A Reſolution of the Queſtion, Whether we ſhould prefer the Prayers of a Devout Woman, or Layman, before the Prayers of Eccleſiaſticks, who are Sinners, by the ſame.
A Rule for a Hermite of *Mount Valerian*, by the ſame.
Divers Treatiſes upon Matters of Diſcipline, by the ſame.
A Treatiſe againſt the New Feſtivals by *Clemangis*.
A Treatiſe againſt Simoniacal Prelates, by the ſame.
A Mirrour of the Pope and his Court, by *Paul* an *Engliſh* Doctor.
Rules to diſcern Mortal Sin from Venial, by *Henry* of *Heſſe*.
A Diſcourſe of the Communion in both kinds, by *John* of *Raguſa*.
A Diſcourſe of *Henry Kalteiſen*, about Preaching the Word of God.
A Treatiſe of the Liturgy by *Simeon* of *Theſſalonica*.
A Treatiſe of *Gerſon* about the Communion in both kinds.
A Treatiſe of the Sect of Whippers, by the ſame.
A Treatiſe of the Difference between Venial and Mortal Sins, by the ſame.
The Art of hearing Confeſſion, by the ſame.
Other Queſtions about Confeſſion, by the ſame.
Other Queſtions about the Vow of Obedience, Juſtification, and Confeſſion, by the ſame.
A Treatiſe of Contracts, which is publiſh'd under the Name of *Gerſon*, but which belongs to *Henry* of *Heſs*, or of *Langeſtein*.
A Treatiſe of Simony, by *Gerſon*.
Queſtions about Fundamentals, by the ſame.
A Treatiſe of the Celibacy of the Eccleſiaſticks, by the ſame.
An Apology for the Order of *Carthuſians*, by the ſame.
A Treatiſe of a Spiritual Life, by the ſame.
A Treatiſe of the Impreſſions which Men receive from God, Angels, and Devils, by the ſame.
A Treatiſe to a *Carthuſian*, about the Behaviour of a Prior, by the ſame.
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A Treatiſe upon the ſame occaſion, of the Perfection of the Heart, by the ſame.
A Letter from the ſame, to the Abbot of St. *Denis*, about the Relicks of that Saint.
A Treatiſe of the Marriage of St. *Joſeph* and the Virgin, by the ſame.
A Diſcourſe of *John* of *Polemar*, about the Temporal Dominion of the Clergy.
The Theological Works of *Toſtatus*.
The Works of St. *John Capiſtran*.
A Sum of Confeſſion, by St. *Antonine*.
A Diſcourſe about Communion in one kind, by *Nicolas* of *Cuſa*.
Letters to the *Bohemians* by the ſame.
Letters of *Julian Cæſarin*, about the Council of *Baſil*, and Diſcourſes ſpoken at that Council.
Divers Treatiſes and Letters of *Æneas Sylvius*.
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Many Treatiſes of *John* of *Turrecremata*.
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A Treatiſe of Superſtitious Ceremonies, by the ſame.
Treatiſes of *Denis* the *Carthuſian*, about ſeveral Points of Doctrine and Diſcipline.
A Book of the Ceremonies of the Church of *Rome*, by *Auguſtin Patricius* Biſhop of *Pienza*.
A Treatiſe of the Mounts of Piety, by *Nicolas Barian*.
An Expoſition of the *Meſſe*, by *Gabriel Biel*.
A Treatiſe of the Uſefulneſs and Value of Money, by the ſame.
A Treatiſe of the Euchariſt, by *Rolwink de Laer*.
Treatiſes of *Stephen Brulefer*, about the Poverty of J. *C.* and the Value of Maſſes.
An Apology for the Order of Friars Minors, by the ſame.

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A Cenſure of the ſame Faculty about the Obſervation o *Sunday*.
Other Cenſures of the Faculty, upon the ſame occaſion.
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Works about the Church, the Councils, the Schiſm, and the Hierarchy, and Eccleſiaſtical Power.

Two Queſtions by *Peter* of *Ailly*, about the Church.
A Treatiſe of the Authority of the Church, and the Cardinals, by the ſame.
A Treatiſe of the Reformation of the Church, by the ſame.
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A Treatiſe of Eccleſiaſtical Power, of Laws, of the Interdict of a Council, by the ſame.
A Treatiſe of Eccleſiaſtical Power, and the Origine of Right and Laws, by *Gerſon*.
A Diſcourſe ſpoken in the Council of *Conſtance*, about the Authority of a Pope and Council, by the ſame.
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Three Diſcourſes about the Means of putting an end to the Schiſm, by the ſame.
Divers Treatiſes about the Schiſm, by the ſame.
A Treatiſe upon this Queſtion, Whether it be lawful to appeal from the Sentence of the Pope, in Matters of Faith, by the ſame.
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Treatiſes about the unjuſt Sentences of Paſtors, *viz.* Whether they are to be obſerv'd and fear'd, by the ſame.
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Treatiſes of the Examination of Doctrines and Tryal of Spirits, by the ſame.
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A Treatiſe of Catholick Agreement, by *Nicolas* of *Cuſa*.
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Treatiſes of Canon-Law.

A Commentary upon the *Clementines*, and other Treatiſes of *John* of *Lignano*, a Lawyer of *Milan*.
Commentaries upon the Decretals, and the *Clementines*, by *Peter* of *Anchorano*.
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A Collection of the Conſtitutions of the Archbiſhop of *Canterbury*, by *William Lyndwood*.
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Commentaries and Treatiſes upon the Holy Scripture.

Principles upon the Courſe of the Bible, and the Goſpel of St. *Mark*, by *Peter* of *Ailly.*
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